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Alison D'Atri, Secretary to the Bishop and 25 year veteran of Synod office

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Food for the body helps feeding of the mind

A Hamilton parish's ministry of muffins

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A section of the Anglican Journal

NIAGARA ANGLICAN

A Gathering Place and a Sounding Board for the People of the Diocese of Niagara

OCTOBER 2011

Lest we forget

World War II airmen still remembered

ROSEMARY RUSSELL

Every year, on the second Sunday in September, St. Paul's, Glanford holds a Grave Decoration Service to honour the 16 airmen who lost their lives while training at the Mount Hope airfield during the Second World War.

That Sunday was chosen because it falls just prior to September 15, which has become known as Battle of Britain Day. Each of the 16 British airmen who died was younger than 24 years of age. Fourteen are buried in St Paul's churchyard and the others in cemeteries of their own faith traditions.

Our service of praise and reflection began in the church, then moved out to the graves,

where the roll was called and cadets decorated each grave with a carnation. Carnations were also placed in remembrance of the 2 other airmen whose graves are located elsewhere.

This year's service was the biggest ever and "filled the house".

Many veterans, the 779 Black Knight Squadron cadets, members from the 447 Wing, Warplane Heritage Museum volunteers and other local dignitaries attended to honour and remember the airmen.

Two retired Royal Air Force pilots, who trained in Mount Hope, have come from the United Kingdom to join the memorial service on a number of occasions. They have fond memories of the time they spent in Mount Hope, even in the

midst of such uncertainty. Also through this annual service many contacts have been made with relatives of the airmen from the United Kingdom, and the relatives are profoundly grateful that their love ones are still remembered 3,000 miles away.

Upkeep of the graves is supported financially by the Commonwealth War Graves Commission and the maintenance is carried out by 8 dedicated parishioners. Their labours receive a formal inspection every August from a representative of the War Graves Commission.

Rosemary Russell is a member of St. Paul's Parish, Glanford. She can be reached at st.paul@shaw.ca)



Cadets place carnations to remember airmen.

Death and life – a reflection

LYNNE MARCHANT

During the days of All Saints (November 1) and All Souls (November 2), we remember the saints and those who have gone on before us. Other cultures actually celebrate the day of the dead with a family picnic

at the cemetery!

On July 1, 2011 after a five year struggle, following a massive stroke with extensive damage, Margaret Lilian Williams died. Her life was action packed until the day of her stroke. She was the mother of five

—See DEATH page 5

300,000 cigarettes built a church

The curious story of a mission created by faith

GEORGE V. NEALE

I would like to tell you the story of how a "Mission Created by Faith" in a German prisoner of war (POW) camp 63 years ago changed my life along with the lives of 2,000 other Allied prisoners of war.

Sixty years ago, I was on a Building Committee to build a church in a German prisoner of war camp in the German-occupied country of Lithuania. It was near the capital city of Memel,

in a little village called Heyderkrug, about 30 miles from the Baltic Sea. Our POW camp was called Stalag Luft 6 - Stalag is German for camp, and luft indicates that we were all airmen.

We had about 2,000 Allied airmen in the camp - Canadian, Australian, New Zealanders, South Africans and, of course, the rest hailed from

—See MISSION Page 11



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If music be the food of love... play on



GRAHAME STAP

There are in our society, as we all know, many people that have no concept of what it means to have a relationship with God.

I find this very sad and have for a long time tried to find a method to, in some small way,

forget 'Onward Christian Soldiers' and play the music that relates to all ages.

change this. We have 'back to church Sunday' and in some churches we have 'invitation Sunday'. Both of these do seem to have some success. We also have some churches that have truly reached out into society to help those in need, which

is, of course, what we must do. But how do we fill the hearts of people with the love of God? How do we help people to understand that, with the love of God all things, even the greatest problems of our lives can fade in comparison?

WE WALK A THIN LINE

We in the Anglican Church, and I suspect in all denominations, walk a thin line between honouring the old and trying to bring new and current worship into the church. Most of our congregations are not young and

love the traditions of the church. When on the odd occasion we sing 'Onward Christian Soldiers' you can hear the voices swell and it somehow seems to bring the congregations together.

The problem, I guess, is our level of comfort. We all face problems on a daily basis, and the worries of the world make us feel depressed and not sure of what the future may hold. So on Sunday morning we come to the place that wraps us in a warm blanket of love and security, and our troubles seem to fade away.

Can you imagine how it must feel to those who do not know God, and do not have this wonderful understanding of what it means to have the love of God pulsating in our hearts? How do they handle the problems of life? I do not have an answer to this

question. I can only relate to the experiences of my own life, and I am sure there are many other tried and true ways of reaching out to others.

CLAPPED AND SWAYED TO THE MUSIC

Our little church in Temagami holds about 35 people and on a regular Sunday we have about 20 that attend regularly. Last Sunday we had 36 people. We had invited a small group from St. Mary Magdalene in Sturgeon Falls to come and play for us. They played such uplifting spiritual music that the whole congregation clapped and swayed in time to the music. The doors were wide open and the whole community could hear the joy spilling forth. In the following days people came up to me

and asked, "is it like that every Sunday?" Unfortunately I had to answer, "no, but I wish it was".

I believe that we must leave our comfort zone, forget 'Onward Christian Soldiers' and play the music that relates to all ages. Perhaps using the organ for the first and last hymns, and in-between play the music that can truly fill, not just *our* hearts with the love of God, but also the hearts of all those who hear the music. Perhaps then we will be able to help all people understand that we are not alone.

As always it is only my opinion.

Grahame Stap is Rector of St. Simons Temagami. He can be reached at gstap27@aol.com

In conversation with...

Alison D'Atri, Secretary to the Diocesan Bishop

The wording was the icing on the cake, and captured the sentiments of friends and co-workers who gathered on September 14, 2011 to honour the contribution Alison has made to the church in Niagara Diocese. The cake read, "Thank You For 25 Wonderful Years, Your Family, Diocese Of Niagara". In this Conversation, she shares thoughts and memories with the *Niagara Anglican*.

NA: You have reached a quarter century with Niagara Diocese, how does it feel?

AD: I cannot believe it's been 25 years! My mom was right when she said the years go so quickly as you get older. Where did they go? It just feels like yesterday that I was this 24 year old naive young woman, and now I am 49 years old, a wife and mother who has learned so much from this journey.

NA: What were your first impressions after being hired?

AD: I had a very good friend who worked for the diocese and really enjoyed her job in the finance department, and the people that she was in contact with. She always talked about her job and the fun times. I was at a point in my life that I had

to make some decisions about career and relationship. So, pondering the Armed Forces at the time, and dating Rob exclusively, I decided to apply for a job that had come open at the Synod Office to see where that went.

I was greeted by Canon Judy Dodman who was friendly and seemed to calm my nerves a bit. My interview was with Judy and Archdeacon Homer Ferris, the Executive Officer at that time. Growing up in the United Church I had no clue whatsoever what the "Anglican Church" was about. I was young, immature I suppose, and was worried sick that I would say or do the wrong thing.

Well, 25 years later I guess that interview went well. Both she and Archdeacon Ferris gave me a chance and must have seen something in me that was a good fit. I continue to be thankful for the wonderful friendships that were made then, and that are still going strong today. The office was full of laughter and I felt fortunate to be part of the team under the leadership of Archbishop Bothwell and Bishop Mitchell.

NA: Who were some of the characters for who you have worked?

AD: In 1987, I began to work for Archdeacon Ian Dingwall. Following that, I have had the privilege to work for Bishop Walter Asbil, Bishop Ralph Spence and now, Bishop Michael Bird. As I look back over the past 25 years, I am happy that I have been able to adjust to the changing staff and to build a close and wonderful friendship with each and everyone of them through the transitions.

NA: what changes have you seen in the church over the years?

AD: Times have changed for sure – from technology to demands placed on us, from the way worship and liturgy are done – from the way we used to do things to how we work now – from being not so inclusive to being totally inclusive and welcoming. We have come so far – not perfect but we are working on being the best we can be. I always remember the words of Archbishop Bothwell, "Keep the faith, baby!".

NA: what are the low points with which you had to deal?

AD: The only low times to me were losing people that I had come to know and admire –

either by death or moving on to another place and position. To lose those people were the low times. You build friendships and working relationships and then they are gone. We all come and go from each other's lives – so I try and appreciate the times we have together.

NA: compared with when you started, how have things changed?

AD: The job is more demanding today than I can remember. With e-mail and cell phones, the job seems to never end. The staff may have changed, it has certainly gotten smaller, and many people have come and gone – but there's no better place to have grown into the person I am today. I would not be that person without the help of this diocesan family. People often say "we are thankful for your ministry", and there is no greater compliment to know I have done a good job and to the best of my ability. I still drive to work every day and stop for my coffee – and there is still a satisfaction when I open the

office door each morning.

NA: what does the future look like for you?

AD: It's been a wonderful 25 years. I cannot say I am planning for another 25 – but I am not ready to hang my hat up yet.

NA: That's good to know. Congratulations on your milestone. Book an appointment for our conversation when you reach your 50 anniversary.



Church leaders look to bible for guidance

MARNI NANCEKIVELL

God has told you, O mortal what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6:8)

This year, the Synod of the Diocese of Niagara will gather at the Hamilton Convention Centre with this verse from the prophet Micah, foremost in our collective mind. It is the desire of The Right Reverend Michael A. Bird, Bishop of Niagara, that as we continue to create and pursue a vision-based Diocesan life, that we have for our Synod a scriptural theme that reminds us of that mandate.

Approximately 350 licensed clergy and elected lay delegates will gather November 18-19, 2011 for the 137 Session of the Synod of the Diocese of Niagara. Our Diocesan Synod is the meeting of the whole community of the Diocese as well as the primary governing body for the Diocese of Niagara, in which we are "Synodically governed but Episcopally led". For me, that means that there is a balancing act between the responsibility of leadership which falls on the Bishop's shoulders and the shared leadership of the entire body of the Diocese of Niagara. One of the items that will be on the agenda is the amendment of the canon that will incorporate our Diocesan Vision into the structure of our Diocesan life rather than the three divisions (of Outreach, Congregational Development and Ministry Support) which was incorporated into our Diocesan life at the time of the Futures Report.



Cesar Furtado from St. James Parish Dundas puts forward one of over 150 reports and recommendations related to the Diocesan Vision during a pre Synod Visioning Day. The upcoming Synod will consider changes to the Vision as suggested by the 100 people from 40 parishes who attended.

Having decided in the past 10 years to balance our Synods between a "one day" Synod (which is primarily business based) and "two day" Synods in which there is enhanced opportunity for education, sharing of ministry models and community building, this upcoming Synod will be a two day event.

Although the agenda is still in draft format, we envision that Friday will be primarily about the business and governance of the Diocese. Friday will also be the day when we mark the conclusion of the past year's focus on the Generous Culture of Stewardship petal, under the committed leadership of Jim Newman.

While there will be substantial business remaining to be done on Saturday, two particular events will be highlights:

The Diocesan Primate's World Relief and Development Fund Task Force's educational piece on Global Food Security will be part of our morning. Parish representatives will be trained

concurrently how to share the Global Food Security information with their parishes and then commissioned by Bishop Bird for this undertaking.

Saturday will also see us shift our Diocesan Vision focus for the year to Prophetic Social Justice Making under the able leadership of the Reverend Bill Mous.

I believe that the November 2011 Synod will be one that takes us to a new place as we continue the work and ministry of being God's people in 2011 and beyond.

Convening Circular will be on-line (www.niagara.anglican.ca), downloadable and viewable to delegates and to all who are interested in viewing it approximately two weeks prior to Synod

The Reverend Canon Marni Nancekivell is the Secretary of Synod and Coordinator of Safe Church and Volunteer Screening and Management. She can be reached at marni.nancekivell@niagara.anglican.ca

PARISH EVENTS

Christmas Market, Saturday, November 12, 8:00 am – 2:00 pm
St. Christopher's Church, 662 Guelph Line, Burlington
 Home baking, pies, tourtières, pickles, one of a kind, gift baskets, jewellery and more...
 Breakfast served 8:00 - 10:00am, Luncheon 11:00am - 1:00pm
 Information - 905.634.1809 or www.stcb.ca

Christmas Market, Saturday, November 26, 9:00 am—2:00 pm
St. Luke, Burlington, 1382 Ontario Street, Burlington
 Handcrafted ornaments, knitted and sewn items, movie baskets, Christmas baking, gingerbread churches, preserves, candy, soups, tourtières, poinsettias, Christmas greenery and antique treasures. Handcrafted wooden items, personalized ornaments and raffle.
 Information - Lesley at 905-637-0739 or lesley@cogeco.ca

Parish Events will appear as space permits. Submissions about your event will appear on a 'first come, first served' basis. Check the paper for submission deadlines. Include name and details of event, location with street address, date and hours, prices, contacts (telephone and e-mail). We reserve the right to edit to fit space.

For more parish events, visit www.niagara.anglican.ca and click on "Events."

Niagara Cursillo

www.niagarcursillo.org

An Enrichment Course in Christian Living & Discipleship

When: May 3 - 6, 2012

Where: Mount Mary, Ancaster

Weekend Information, Applications & contact info available through - www.niagarcursillo.org



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

A Christmas Carol

Church of the Ascension, 64 Forest Ave. at John St., Hamilton
Sunday, November 20, 2011, at 3:00 p.m.

Featuring readers Annette Hamm, Bill Kelly, Bob Morrow,
 Rev. Canon Wendy Roy, Ron Ulrich
 And choristers from the Bach Elgar Choir

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

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A new and better kind of recycling

The vision of one person guided others to try something new

SUE-ANN WARD

A wonderful partnership has developed between HARRRP and Siemens Canada Limited. As part of the Siemens Canada Caring Hands platform, Siemens has developed a project that puts 3 year young very good quality laptop computers into the hands of Hamilton residents struggling on low incomes.

Siemens' employees are volunteering their time and expertise to wipe clean and load licensed software onto laptops previously used for business purposes by Siemens staff. The computers are then being delivered to HARRRP to use at its community centres and after school programs. At HARRRP's discretion, the laptops can also be sent home with HARRRP program participants, or provided to other not-for-profit organizations which can use them to benefit their clients.

The goal of HARRRP's "Community Computers"

program is to ensure that neighborhood residents have the equipment and education necessary to develop information and communication technology (computer) skills that will enhance their employment opportunities and quality of life.

In the past, Siemens Canada disposed of hundreds of laptops each year. Old laptops were shipped to a recycler, and Siemens paid the recycler 20-55 cents per pound to process the equipment. Siemens also paid up to \$25.00 per laptop to wipe the hard drive clean, run diagnostics, and market the used equipment. The revenue from these refurbished units was shared by the recycler and Siemens.

ONE PERSON CAN MAKE A DIFFERENCE.

Philip Schaus came to HARRRP with an idea for a new and better kind of recycling. He and his colleagues, Otto Rathke and Chris Campbell, spear-

headed the development of new processes that would put high quality laptops into the hands of people trying to survive on low incomes. It involved enlisting support from Siemens' information technology and legal departments, and recruiting skilled Siemens employees as volunteers who would wipe clean the laptop hard drives, install licensed software, test the units, and deliver them to HARRRP. Siemens Canada has a history of supporting the local community through its corporate citizenship, and it employs generous and innovative individuals willing to give of their time and talents.

An added bonus of this individual and corporate generosity is that the charitable tax receipt that HARRRP is able to provide to Siemens is actually more valuable to Siemens than the net revenue previously received from the recycler. There are benefits for everyone involved. People have access to technology that can enhance their lives. Siemens



realizes its desire to be a good corporate citizen. Not for profit organizations have computers that enable them to better serve their constituents. Siemens' volunteers enjoy a sense of fulfillment. Philip's vision is realized. Win, win... win win win! One person can make a difference.

It would have been easier for Siemens to do things the way they had been doing them for years. Their usual method of disposing of their unneeded laptops had been working for them. It was the standard method used by similar corporate entities. But the vision, generosity, and determination of one person inspired

and guided others to try something new and potentially more advantageous to Siemens and others in the community. Lives are being positively impacted.

Through this initiative, Siemens Canada Limited is making an important and unique contribution to the community development work happening in Hamilton.

The Reverend Sue-Ann Ward is Co-Rector of Grace Parish, Waterdown and St. Luke's Palermo Parish, Oakville and Executive Director of HARRRP. She can be reached at sueann.ward@gmail.com

The Hills are alive with the sound of campers

NATHAN SEROSKI

*Day is done, gone the sun;
From the lakes, from the hills, from the sky;
All is well, safely rest, God is nigh.*

The above is the song entitled Taps. For decades, this song has been sung nightly to close campfire at Canterbury Hills Camp. For some, this song represents the end of a day. For others, it represents community. For one particular camper this was the hardest part of the day. It was not because he did not know the words, and it was not because he was uncomfortable singing with the rest of his cabin mates. It was simply because this song represented another day closer to having to leave camp. When I heard this story, it immediately warmed my heart because it was obvious to me that camp meant a lot to this camper. Somewhere between the energetic staff, the grazing deer, and the smelly creek walk socks, this camper felt the magic of Canterbury Hills. However, the fun and everlasting



memories does not end with this camper alone. This past summer Canterbury Hills saw over 400 campers walk the path, excited to sing, dance and play. From the very hot days in July (and they were very hot!) to the cool nights in August, campers of all ages designed their schedules to include all of their favourite activities.

The camping program is unique and tailored to each group of campers, but is made special when I see traditional camp experiences shared by

every generation of campers. To me this means observing the coloured wrist bands symbolizing new and old camp friendships, the glow of excitement upon identifying a lunar moth caterpillar, and the sound of camp songs from kilometers away. Canterbury Hills has again shown itself to be a place of discovery, learning, and inclusion.

Our partnerships with St. Matthew's House in order to support campers from families who are financially challenged, Reach for the Rainbow in order

to collectively support campers with varying abilities and disabilities, and Angel Tree in order to support campers with parents of inmates, have again been mutually beneficial and successful. Together all campers are able to experience the magic of camp and the grace of God.

The hard work and dedication of the LITs (Leaders in Training), Leaders, Resource Team, and year round staff have allowed our summer camping program to grow.

Its success and growth depends on the support, both financially and with their time, of the wider community, the Alumni, parishes who contributed to the Camp Bursary Fund, those who donated craft supplies, sporting equipment and drama clothes, Individual Sustaining Sponsors and other donors. Your commitment is greatly appreciated and I can assure you your gifts were put to good use. The campers thank you all for thinking of them.

There we have it, summer 2011 put to rest.

As we move towards summer 2012 the need for further support is greater than ever. If you can or know somebody able to become an Individual Sustaining Sponsor or assist in other ways, visit our website at canterburyhills.ca/ and click on the "Camp Special Appeal".

Join me in praying for the future generations of camping. With your support, we are able to send many campers to camp, where they will experience lasting memories, learning, and other opportunities at Canterbury Hills.

It will be another year before campers are running the Hills of Canterbury. However, such a time will come soon enough. I am looking forward to another summer and I hope you and your families join us there!

Nathan Seroski is the Coordinator of Canterbury Hills Camp, Ancaster. He can be reached at cb@niagara.anglican.ca

Tea served at one table generates linens for the Lord's Table.

PAMELA GUYATT

The third annual Mother-Daughter High Tea, with guests from the Diocesan Altar Guild continued a tradition which started as a fund raiser to buy materials to make altar linens,

In 2009, a few ladies from the St. James Altar Guild, St. Catherines, were looking closely at a purificator we had just received from the Diocesan Altar Guild. One of them remarked, "We can do this", and the St. James Linen Sisters were born.

Wanting to make sure they had all the tools necessary to be successful, I gave them Edith Austin's phone number, with this advice, "Edith (a parishioner at St. John's Ancaster) has been a member of the Diocesan Altar Guild for many years, phone her and ask when they meet, I'm sure the ladies are willing to share their knowledge with you."

Five ladies made the trip to Christ Church Cathedral in Hamilton, were welcomed by the ladies of the Diocesan Guild and received instruction. They began to practice their designs, using 'recycled' fair linen - those practice purificators now have a home in my Home Communion Kit.

They soon realized they would need a large amount of money to purchase new linen fabric if they wanted to continue. During a visit to St. John's in Ancaster to view Edith's handy work, we were invited to attend the semi-annual Senior's Tea. And the idea of a FUNd-raiser was born.

In September 2009 the Linen Sisters held the First Annual Mother-Daughter High Tea to raise the needed money to buy fabric. The plan was to create a unique set of St. James Linen for use on special days. The Tea was a great success, with the hall

filled to capacity. It was fun to see three generations of women from the same family sitting at one table. At another table, women who hadn't seen each other since Sunday School got reacquainted. We did not leave out the gentlemen of the parish, they graciously acted as waiters and helped clean up.

In September 2010, we hosted the second Mother-Daughter High Tea, and once again we had a sold out event. By Easter 2011, the Linen Sisters completed the St. James Linen Set - what an amazing gift to the parish. These ladies have given of their time, talent, and treasure to create something lasting and beautiful that will be used for years.

The Rev. Pamela Guyatt, is Rector of St. James Anglican Parish, St. Catharines. She can be reached at stjamesanglican@cogeco.net



Memory tree

Niagara Youth Conference (NYC) participants gather to dedicate a birch tree at Canterbury Hills in memory of Uche "Olivia" Chuks. Olivia, a member of Youth Synod 2011 from Church of the Nativity, Hamilton who was registered for NYC. She tragically drowned at Van Wagner's Beach in July. Shared memories and prayers of thanksgiving for her time among us marked this celebration of Olivia's life.

Death and life – a reflection

continued from Page 1

daughters, and a health care aid who worked for many years in palliative care.

This reflection was written by one of Margaret's daughters the day after her death. It is shared in the hope that others who are experiencing grief, or are long term care-givers, or are struggling with debilitating illnesses may find some comfort.

THE COCOON BECAME A PLACE OF...

My Mom: What would I write if I took the time to sit, relax and be at peace? I would write that my Mom just died. She is at peace now. At last.

The little girl inside me cries, "I want my Mom! I WANT my Mom! I want MY Mom!"; but she is gone now "to a better place", so they say. Well any place would be better than a bed that became a cocoon. A five year plus cocoon that trapped, held, cushioned and became a meeting place. A place of rest, of coming and going, or as the Psalmist (139:2) reflected, "You know my lying down and my getting up. You know my innermost thoughts".

The cocoon became a place of surrender. No place to go. No where else to be. A place of torture when the bones were so stiff and sore from lack of movement. A place of losing one's dignity as you lay and have your husband change diapers and clean away the mess. A place of vulnerability where care workers come and go and strip you bare to bathe and clean the body, apply cream and powder. A place of friendships

find news. To bring humour and tales of our comings and goings. As you lay there on your cloud and within your cocoon you have seen Paula bloom into a bride and Nicola blossom into a mom and then Paula and then Nicola and then Paula and then Nicola again, with babies coming to your bedside each time to receive the hugs of great grandma. The wide eyed wonder of excitement mustered from the depths

babies born during your five years of cocoon time. Five new lives full of promise. Why does it take so long to die? When a body is frail and the brain is damaged and the will to live is gone why then is the journey home so long and hard and all up hill? Mom would ask at first. "What did I do to deserve this? Of all things I never wanted to be an invalid." So why this end for a good woman who worked

To become so frail and yet remain so strong. Your strength has amazed us all as we come and go. Your effort to look at us and give us a smile. To reach up and touch Macie, your great grand daughter. To mouth "I love you" when your voice was too weak to make sounds - still you were strong.

One by one we came to your deathbed as the cocoon began to break open. First your daughters gathered and then came the generations - your grandchildren and great grandchildren. Your eyes told them of your love and the sorrow of goodbye. It is clear to me now that you are gone that we have needed this time to grow our own wings and only when you were satisfied that we each could fly, - only then could you break out of the cocoon that enslaved you and fly free as the beautiful butterfly you are. Rest in peace, mom.

The Venerable Lynne Marchant, Rector of St John the Evangelist (Stamford), Niagara Falls and Archdeacon of Brock. can be reached at stjohn@cogeco.net

The little girl inside me cries, "I want my Mom! I WANT my Mom! I want MY Mom!"; but she is gone now "to a better place", so they say.

built in the midst of vulnerability. An all knowing, no holds barred, naked as the day you were born, kind of friendship.

Your bed full of air became a cloud to rest on while cocooned in this shell of a body, which wore out five long years before your heart and brain. Within the cocoon a metamorphosis took place. An activity undetected by the naked eye.

We would visit you in your cocoon and seek to bring news of

of your inner pool of energy - enough to last a short visit to show your pleasure and delight.

WHY SO LONG TO DIE?

And all the while we wonder what is taking God so long? Can you not see how she suffers? Can you not see how much effort it takes for Dad to keep this going 24 x 7? Why does this have to take so long?

It's true that we struggle into this life. There have been five

incredibly hard all her life, and who gave and gave and gave of herself to others - to her family, husband, friends, neighbours, clients and patients?. The tables turned and she who gave became the receiver of love, medical attention, care givers, family, daughters and husband. We who received your love reciprocated tenfold. And you said that until this happened you did not realize just how much you were loved. Poignant really.

Food for the body helps feeding of the mind

The Achievement Breakfast Club Is One Hamilton Parish's Call to Action

JEAN LEPAN

While more than 400 students learn their ABC's in Queen Victoria Elementary School, the ABC's (Achievement Breakfast Club) of the Church of the Ascension in Hamilton provides a nutritious breakfast every week throughout the school year.

The forerunner to the Achievement Breakfast Club (ABC) was called the Ascension Breakfast Club, which evolved from the 'Corktown Seniors Group'. The Corktown Seniors Group consisted of parishioners and people from the community. It was this group under Gordon and Sally Hawkins, Mary Harthun and Mary Sullivan, that the ABC program began feeding 50 Queen Victoria School children from Monday to Friday. The church provided a hot breakfast each day for the children. The first breakfast, served June 1993, continued from September 1993 to 2000.

In 1994, one year later after the program's start date, Queen Victoria School reported that the school took first place in testing for Mathematics, English and Science. Marjorie Randall, the Principal of the school, stated that the Breakfast Club made a significant contribution to this achievement. The children attending the program, she said, had a greater attention span, which was conducive to learning and resulted in higher achievements.

In 2006 we were asked to bring the breakfast into the school, but there was a delay as Queen

Victoria School

being torn down and rebuilt on the same site. Today, Ascension parishioner volunteers make and bake 400 muffins every other Wednesday to go with a small carton of milk. The opposite week we provide fruited yogurt with a graham cracker. Approximately six parishioners and three Mohawk College students from the 'Earlier Childhood' program, hand out breakfast to the children from 8:00 to 9:00 a.m. on Thursday morning in the foyer of

both beamed. The little girl said to me. 'Are you coming today?' I said, 'no', (her face was sad and head fell down), 'but if you go to school and work hard with your teachers, go home and have a nice supper with your mom and dad, and do your homework, when you wake and come to school, I will be there with the muffins tomorrow'. They both beamed again and skipped off to school. The next day the little girl saw me in the kitchen washing the muffin containers

There are always smiles and thanks now from the children. They are delightful to be around. It is our honour and privilege to serve them each week and to carry out the living gospel.

the school. The current principal Joanne McIntosh and a teacher from the school have assured us that the breakfast program continues to have a significant effect on the children lives, their capabilities and their ability to learn.

THE MUFFIN LADY AND SINGING COOKS

The children were happy to see us come and were far less reticent of us as time passed. A delightful treat came for me when I heard a little voice behind me call 'the muffin lady, the muffin lady'. I turned around and there was one of the school children. She took her friend's hand and they ran

towards me. She turned to her friend and said, 'This is the muffin lady'. They

and she said with glee, 'You came, you really came and brought the muffins'.

The children provide us with much humour like the wee little boy who said, 'I only eat round cookies', when we were handing out square graham crackers to go with their yogurt. There are always smiles and thanks now from the children. They are delightful to be around. It is our honour and privilege to serve them each week and to carry out the living gospel.

There is much fun and laughter every other Wednesday in the kitchen making muffins and the friendly teasing of one another. It is not uncommon to hear the muffin makers, as they are baking, singing or humming various tunes or hymns; several volunteers are in the Church choir.

REAL MEANING BEYOND THE MUFFINS

It is more than about feeding the hungry children. It reaches far and wide. It is like a butterfly that spreads its wings; touching everything that's good during flight. It is about the warm giving relationship and trust



ABC Then and Now

The Ascension Breakfast Club in 1994, top, has since evolved into the Achievement Breakfast Club, below. But the mission of living the gospel remains unchanged.



between Queen Victoria School and the Church of the Ascension; knowing each other beyond the brick walls of the school and the stone walls of the church.

The Church knows that the school can call upon us for help and in return we can do likewise. It is about being part of an active community and being a support for one another, particularly during economic difficulties when we have limited financial and human resources.

It is a fantastic team at the school with Joanne McIntosh, Shelley Hayward and Kathleen Russell, who are the main contacts for the Achievement Breakfast Club. It is about witnessing the special gifts and talents of the teachers and their hard work in helping the children to grow. The staff faces challenges with special needs children and a diverse cultural population, yet they do their work with the greatest of compassion.

With the breakfast snack program, we are all doing our part to help the children have success in school and ultimately in life.

FUND RAISER PLANNED

Our major fundraising event

held in November is the presentation of 'A Christmas Carol' by Charles Dickens. Last year, the dramatic readers were well known personalities from politics, business, church and artistic communities. In addition, the senior Queen Victoria students in the theatre arts program provided wonderful entertainment with an excerpt from the musical 'Grease'. This helped contribute to the ever positive growth of the children in our community.

This year, in support of the Achievement Breakfast Program, the Church of the Ascension is holding its fundraiser on Sunday November 20, 2011 at 3:00 p.m. The dramatic reading of Charles Dickens, 'A Christmas Carol' will once again feature notable community figures as well as choristers from the Bach Elgar choir. Tickets (\$20.00) are available by calling the Church Office at 905 527 3505.

Jean LePan is Churchwarden at the Church of the Ascension, Hamilton, and Co-coordinator of the Achievement Breakfast Program. She can be reached at jean.lepan@mohawkcollege.ca





Bishop becomes a doctor at Trinity

On September 7, 2011, Bishop Michael Bird, Niagara Diocese, received an honorary Doctor of Divinity degree from Trinity College, Toronto.

When speaking at the convocation, retired Bishop Ralph

Spence said of him, "Bishop Bird's leadership in challenging a narrow view of inclusive ministry has been heard in many councils of this Anglican Communion. At the Lambeth Conference of 2008, to meetings

with the Bishops from across the Communion, his voice of reason, tolerance and mutual understanding have helped the discussions on the issues that threaten the unity of the Anglican Communion."

<< Trinity College Chancellor William C. Graham and Provost Andy Orchard with Bishop Michael Bird prior to vonvocation.

Parish Roundup



Muffins on the Street Corner

"We made new connections, strengthened old ties and celebrated this step of the journey together", is how Joan Alexander summed up the Open House sponsored by St. Matthias Church, Guelph, held on Sunday, September 25, 2011.

On a beautiful autumn day, they invited the greater community to "Come and Journey With Us". They set up tables outside, provided entertainment and information.

Rector Elizabeth Huether and others served muffins to passersby on the corner of Kortright and Edinburgh streets near the Church. The day concluded inside the church building with a special, informal service, including the Holy Eucharist.

A day on the farm for city folk

What is good the earth is good for people, was the message received by 60 members of St. Cuthbert's Parish in Oakville when they spent a day at Wicklow Way, a working organic farm in Colborne, Ontario.

Owners Elaine Asselin and Gregory Hill told the group that one joy of organic farming was knowing that they were producing delicious healthy food that was good for people and the earth.

They admitted that organic farming is hard work, since chemicals were not used, so weeds have to be pulled and bugs removed as they appeared.

The afternoon ended with a delicious tomato tasting of some of the over two hundred varieties



Elaine Asselin (back to camera) answers questions about organic farming.

grown on the farm.

"It was a beautiful and informative day learning about the joys and challenges of organic farming," concluded St.

Cuthbert's Rector Canon Joe Asselin, Elaine's brother.

To learn more about the farm go to www.wicklowway.ca

Burning mortgage signals new beginnings

On Sunday, September 11, 2011, as people of St. John's Parish Ancaster watched the flames devour two symbolic documents, it marked an ending and a beginning.

They "burned the mortgage", concluding a journey started in 2003 to extend and enhance their parish facilities for Christian mission and ministry.

Approximately \$2 million was spent to build a new addition to the church. Their plan was to remove barriers to the community, and provide offices, classrooms and gathering areas for hospitality and ministry. It

was completed, and dedicated by Bishop Ralph Spence, in October, 2004.

Since then, according to Churchwarden Mary Mellish, "thousands of people have been welcomed into these spaces in times of grief and of celebration, to worship and to just have fun".

Following the worship service on September 11th, Diocesan Bishop Michael Bird led the congregation outside to the front of the new addition. There two documents, representing the loans from external and internal (Rectory Fund) sources, were thrown into the fire to indicated

that they had been paid in full.

The congregation then gathered in the Great Hall for a time of lunch and fellowship, and to celebrate their new beginnings.

Churchwarden Mellish thanked the members whose "generosity made this day possible more than seven years ahead of schedule", and praised those "who took leadership roles during the planning and building of the addition".

"Their foresight and contributions have been realized in the ministry that this building has made possible", she concluded.



Rector David Pickett prepares to burn mortgage under the watchful eyes of Churchwardens Doug Lillycrop, Chuck Giggey, Mary Mellish, and Don Inglis

Outdoor pageant seen by over 43,000 visitors

ANDREA ROWBOTTOM

2011 is the 10th anniversary of "On the Way to Bethlehem" nativity pageant. The pageant is the major project of the Milton Area Christian Churches Working Together (MACCWT), and runs this year from Friday November 25 to Monday, November 28 (6:30 pm to 9:00 pm). There is a modest charge of \$5.00 for adults – children are free of course.

More than 43,000 visitors have journeyed to Bethlehem. The pageant takes place at Country Heritage Park. The rural setting of the park with its dirt roadways and rustic buildings provides an ideal setting for the journey. As visitors assemble in Gambrel Barn – the large structure that accommodates 400 comfortably – they are warmed by the joyous music of a massed choir. As the people make their way to the far exit of the barn they form groups of 25-30 people; then they are given a passport to travel to Bethlehem as a family, led by their guide.

Being an outdoor Nativity pageant, the group travels first to Mary's home where she is visited by the Angel Gabriel. This scene sets the story in motion and the journey begins. Visitors will witness King Herod's Court, Roman soldiers stamping passports, shepherds and their flock, magi and pages with their camel, innkeepers and fellow travellers



Shepherds ... taking care of their flocks by night

Young parishioners of Grace Church, Milton, Madeline Sousa, Annaliese Moens and Sarah McKay, as shepherds.

walking with their donkeys and goats.

As you turn the corner you will see a giant star in the sky. It is high above a lovely old log barn. Upon entering, you are a guest at the manger scene with Mother and Baby, Joseph, the Little Drummer Boy and Little Angels singing and signing their gentle verse. Take a silent moment to take it all in.

At the end of the journey visitors take a short walk along a lantern lit walkway to the refreshment area. There they will be offered a hot drink and cookies, have their passports stamped and the children will receive a small remembrance of their visit. They will then be given a tractor pulled wagon ride back to the exit.

There are nearly 200 cast members in the pageant, each with a distinctly individualized costume depicting their role or rank in society. This in itself is a huge task and responsibility. Collectively, over 600 volunteers give of their time and talents to a myriad of jobs, including sponsorships, advertising, publicity, deliveries, church suppers for the visitors, choirs, tractor drivers, props and lighting, set-up and take-down crew, reception and refreshment committees, graphic design, computer work, answering calls and managing the web site.

How did all this begin?

With God's guidance and intervention I was compelled to initiate the plans for the first production 10 years ago.

MACCWT had just formed and I was a founding member. I had the idea but was reluctant to sell it to the group, unless I had firm specifics as to how this would work. I approached the manager of Country Heritage Park with my concept. He invited me to the park to talk. As we got into his truck and drove a proposed route, we could see the journey to Bethlehem unfold. I said, "This would be a perfect spot for the shepherds, and we could put our sheep in the field with them." When I saw the inside of the century-old log barn, I was struck with excitement and awe all at once, and said, "This humble setting was meant to host the manger scene." In a matter of minutes "On the way to Bethlehem" seemed a reality.

I could hardly wait for the next MACCWT meeting. On faith alone, as we had no money to invest, we began to work towards our goal. We organize committees focused on costuming, asking people to donate draperies and fabric; and fund-raising, where we asked each member church for \$100 and sponsorships were obtained from local businesses for goods, services and financial support. We were Christian churches working together therefore it was imperative that each committee be representative of various churches and that no church work alone as one committee. In similar fashion the core organiz-

ers formed a group called the Nativity Team, comprising of 5 people representing 5 member churches.

Although "On the way to Bethlehem" is a child of Christian Churches Working Together, it was very much an Anglican experience right from the beginning. Grace Church Milton was very active and supportive of the pageant. Nearly 130 of Grace Church parishioners are involved in some aspect of the pageant – cast, guides, massed choir, parking, props, reception and refreshments. A member of Grace Church organizes the turkey dinner, which is available with advanced bookings. Our Rector, Father Chris Snow is an enthusiastic supporter and cast member. Grace Church is integral to the pageant's success. As well, some cast and choir are members of St. George's Lowville and St John's Nassagaweya. "On the way to Bethlehem" is now a Milton tradition built on faith, love and cooperation.

Make it a family tradition; mark your calendar now in preparation to journey to Bethlehem. Book a full-course meal prior to your "On the way to Bethlehem" experience.

For more information, go to www.onthewaytobethlehem.ca

Andrea Rowbottom is a member of Grace Church, Milton. She can be reached at arowbottom@cocego.ca

First women priested 35 years ago

On November 30, 1976, the history of the Anglican Church of Canada changed forever. In 4 dioceses, including Niagara, 5 women were ordained priests, a first in Canada. The Reverends Beverley Shantley and Mary Lucas were ordained in Grace Church, St. Catharines.

For Shantley, it was her third ordination. Following graduation from the Anglican Women's Training College, she was ordained a deaconess; however, to clarify any misgivings or intentions, she was ordained a deacon several years

before being ordained a priest. As a deacon, she served as a Christian Education or Program Consultant in the Dioceses of Toronto and Niagara, as well as in a parish in Cobourg.

She served for 18 years as Rector of St. Bartholomew Parish, Hamilton, as well as ministering in St. George's, Lowville and St. John's, Nassagaweya and Grace Church, St. Catharines, where she was first ordained a priest.

Shantley told the NIAGARA ANGLICAN that she had no regrets about being ordained,

and that people treated her kindly and accepted her as a priest. One fond memory was being presented with flowers on Mother's Day because she was the 'spiritual mother' of the parish. She also recalled visiting a parishioner, incarcerated for manslaughter, who realized that being part of a church was 'not Mickey Mouse stuff'.

She described her 'evolution of faith' over the past 35 years, meaning that she still has her faith, but finds parishes are "not exactly where I am". She said she was always impressed with

how people invited clergy into all aspects and situations of their lives, from birth to death and everything in between.

The Reverend Mary Lucas, also ordained on November 30, 1976, is currently the Rector of St. John's Parish in Thunder Bay, Ontario. The NIAGARA ANGLICAN attempted, but could not reach her, for her story.

Presently over 40 female priests are ministering in Niagara Diocese.

Just as a body,
though one, has
many parts, but all
its many parts form
one body, so it is
with Christ. For we
were all baptized by
one Spirit so as to
form one body.

1 Corinthians 12:12-13

Want to increase parish givings by up to 30% — try stewardship



JIM NEWMAN

The stewardship culture of the Diocese is definitely growing, and one of the primary indicators is that our language is changing. I hear fewer of us speaking about “survival”, “paying the bills” and “keeping the church afloat”. Far more of us see stewardship being about our relationship with God, and not only central to, but inseparable from, mission and ministry.

CRITICAL STEPS TAKE TIME

As the Stewardship Consultant for the Diocese I have worked with 76 of our parishes and have lead stewardship workshops in all of our regions. My approach is straightforward, and it's not rocket science. It begins with understanding that stewardship

is all-encompassing and that it applies to the following critical steps:

- Focus time and energy on understanding your mission and ministry
- Pay attention to hospitality and welcoming
- Develop meaningful narrative budgets
- Build community involvement
- Be specific about your needs
- Think and speak positively
- Plan systematically and strategically
- Clearly communicate your financial situation within the parish
- Be mindful of the quality of your music, preaching, and liturgy.
- Have informed clergy leadership (i.e. “the rector knows

who gives”)

- Ask, thank and tell your parish story
- Repeat!

The process takes time and commitment, but it builds Rectors, Corporations, and other church leaders who become

real discipleship, and provides more than enough credibility and value to make direct ‘asks’ to parishioners for specific increases in giving. That ‘ask’ is vital to the context and goal of stewardship in today’s church, and the results speak for themselves.”

aged, parishes that are getting their financial house in order, and congregations that have re-engaged. And perhaps even more exciting is the acknowledgment that when we give generously back to God what is God’s in the first place, we ourselves are changed, and we begin to understand the link between our generosity and our spirituality.

Our parishes are places of community, compassion and hope. When our budgets support investment in resources consistent with living our vision, the response in terms of time, talent and financial support is extraordinarily positive.

Jim Newman is the Stewardship Consultant for the Diocese and can be reached at jim.newman@niagara.anglican.ca

My approach is straightforward, and it's not rocket science.

strongly committed to stewardship and who become agents of change in their parishes. It moves the focus from obstacles to mission and illustrates how stewardship and money make ministry possible. This in turn brings clarity to vision and foundational values, invites

GIVE TO GOD WHAT IS GOD’S

I regularly see increases in parish financial giving of 11% and 15%, and as high as 30%. The latter is realistic and certainly attainable in Niagara. Even more important I see clergy who are renewed and encour-

Out of the Cold ... Into the Kingdom

ELEANOR JOHNSTON

A crowd of hungry and chilled people swarm into the gym of a church in downtown St. Catharines. Some oldtimers loudly greet each other, some look awkward and tentative, as if surprised to find themselves needing a free supper. Most are single men of all ages, but there are a few bewildered-looking older women and some girls with cell phones and attitudes.

Elaine Smithies has registered Out of the Cold guests for years, watching the program evolve and the regulars grow older. She likes to help people who are less fortunate than most, who have been downsized during hard times, who have not been given a break or guidance at a critical point. She has a “there but for fortune goes you or I” attitude and greets the guests warmly as she sees them helped as Jesus would help them.

The Coordinator of the Out of the Cold program greets them all and calls for their attention to a few announcements. The noise abates somewhat as she lifts her arms and says a grace that, though inaudible to any but those right around her, is still a moment of grace. Then

the clients pick up their supporters and in short order over a hundred people will have eaten a hot, satisfying, nutritious meal. It’s a community event at once spiritual, social and physical.

“something Jesus specifically told us to do”

Out of the Cold: the name with its catchy, descriptive and practical image sums up what happens. The agency addresses the homeless guest’s immediate need for shelter in winter and the need of a larger group for food and drink. Providing these essentials of life satisfies the volunteer’s desire to do something useful, something Jesus specifically told us to do: “For I was hungry and you gave me something to eat... I was a stranger and you invited me in... whatever you did for one of the least of these brothers and sisters of mine, you did for me.” Each church fundraises to purchase groceries and other essentials. But this is an agency that also effectively uses another currency: the churchgoer’s time and desire to do Christ’s will.

The churchgoer who prefers solitary worship finds that, on an Out of the Cold evening, he or she must work with others: not only with volunteers from the



Canon Bob Fead checks the mattresses and quilts for the Out Of The Cold program at St. George’s Church, St. Catharines

same and other churches but also with the people they serve. Some guests carry tins of juice from the storage area to the kitchen. Others set out the pillows, blankets and mattresses of those who will sleep overnight. Others calm down agitated guests and act as peacemakers. The evening’s routines involve those who give and those who receive in a community worthy of being called Christian.

Out of the Cold began twenty years ago at St. Andrews Church on King Street in Toronto and quickly spread across the communities of Ontario. The program started in St.

Catharine’s in 1996, and now, thanks to the many years of Helen Sinclair’s leadership, most of the downtown churches, as well as St. Alfred’s in the north end, work together to take care of the homeless from November to March. The evenings are ecumenical at a practical level, with people from traditional churches sometimes working in the facilities of new churches with unfamiliar denominational names. And, within one church’s team, the process of working together breaks down the usual barriers. It is blessed to give and to receive.

Dishwashers Barbara Munroe and Elizabeth Freeman-Shaw crack jokes as they work, claiming to enjoy washing dishes for 100 plus people. Barbara explains that she volunteers “because there is a need, and I want to be of service.” Elizabeth observes that this volunteer work is accessible, easy for anyone who wants to help, and better than an impersonal donation. It’s a Community Service activity for secondary school students who receive a direct, positive response from those they help. And it’s more constructive than in the past when giving charity was paternalistic and receiving

charity was shameful.

Reaching other homeless people still a challenge

The presence of many of the guests reflects the scarcity of psychiatrists, psychiatric hospitals and half-way homes in the Region. Many have mental health or addiction problems, while others don’t have enough money for their needs because they don’t have jobs.

There are leftovers because the week before another 50 people had come and there had not been enough. On this night two large trays of the hot pasta casserole are driven to the YWCA emergency shelter and one large tray remains on the counter for late arrivals. Some of the volunteers help themselves to a plateful and perch on a stool for a meal in the kitchen.

Is everyone in St. Catharine’s with such basic needs for food and shelter receiving this help? No. There are still other homeless who stay out of shelters, even at the risk of freezing to death. Addressing their needs is another challenge for those searching for Christ.

Eleanor Johnston is a member of St. John’s Parish, Ridgemount, Stevensville. She can be contacted at eleanorjohnston@gmail.com

Why are our churches largely empty, or filled with so many old people?



MICHAEL BURSLEM

The truth is that not all our churches are more empty than full, and they are certainly not filled exclusively with old people. But for a younger person straying into a church for the first time, that may be his, or her, first impression. In Canada, every where we go, we seniors do seem to be in the majority. Why is this? Why is there such a disconnect between our youth and the traditional church, our much loved but perhaps humdrum church?

I think there are two good reasons why our churches don't inspire young people.

The first is the literal interpretation of Scripture still taught in churches today and the second that we put up For Christians Only signs on the lawns of heaven. I shall discuss the first reason in this column and the second reserve for another month.

RETHINKING MY THEOLOGY

Literal interpretation of Scripture, I believe, is passé in the 21 century. About five years ago Bishop Kenneth Cragg was leading a seminar on Muslim/Christian Relations at All Saints' Cathedral, Cairo. A question was raised about whether we and Muslims worship the same God. In his reply he said that we both have the same metaphors for God or Allah, such as the creator and sustainer of the universe, the merciful redeemer, lover; but the two metaphors which Muslims

will never accept were 'birth in a manger' and 'death on a cross.' He didn't elaborate as to whether he interpreted Jesus' birth narratives as metaphor, but I thought some time later that that was the way we should interpret all Scripture. 'Birth in a manger'

The resurrection sets Christians apart from everyone else on this planet. Christians alone assert that there is joy in sorrow, victory in defeat.

tells us of the humility of God and 'Death on a cross' that He suffers as we do. A humble, suffering god is anathema to Muslims.

The question of the resurrection of Jesus was a real stumbling block to me as I was rethinking my theology. As Paul said, "If Christ did not rise, then of all people we are the most miserable." I thought that with no historical resurrection, there was no Christianity, nothing to stand on. I read Bishop Jack Spong's books and profoundly disagreed with him, as some of my friends will testify. But slowly I came to interpret even the resurrection metaphorically. The resurrection sets Christians apart from everyone else on this planet. Christians alone assert that there is joy in sorrow, victory in defeat. Death is not the final word, but new life. This, not life everlasting, is the Good News of Christianity.

Metaphorical interpretation

of Scripture is nothing new. It's only described differently. In the Middle Ages, it was termed spiritual interpretation. The spiritual was subdivided into the allegorical, moral and anagogic senses, and they, with the literal interpretation, were all part of

the church's teaching. The literal sense is the meaning conveyed by the words of Scripture. The spiritual sense treats the words of Scripture as 'symbolic' and yielding the meaning when read under the influence of the Holy Spirit. In the allegorical sense everything is seen in relation to Christ. The crossing the Red Sea is a sign of Christ's victory and of Christian Baptism. Adam is a foreshadowing of Christ. Many of the early Fathers argued for the unity of the two testaments on this basis and for a Christian re-reading of the Old Testament. Thus the dictum of Augustine: "The New Testament lies hidden in the Old, and the Old becomes clear in the New." The moral sense is what these events teach us how to live morally good lives. The anagogic sense leads us to heaven (anagogein is Greek for 'to lead'). Together the Literal speaks of deeds; Allegory of faith; the Moral how to act; and Anagogy of our future

destiny.

Since the mid 19 century people have had problems with the literal interpretation of Scripture, and lately, I must admit, I have myself, though this is the first time I have admitted it publicly. The Doctrine of Creation, to the literalists, was at odds with the Theory of Evolution. This led to the rise of Biblical literalism, which still divides the church.

Metaphorical interpretation avoids such a pitfall, but there will continue to be those who think it a denial of the faith. The church should be wide enough for all interpretations. The unity of Christians, those who follow Jesus and try to live like Him, is not a creed as we have been taught to believe, but worship in the Liturgy. We need to pay more attention to Jesus' instruction to love one another more, not less. Then people will know that we are His disciples. I'm asking that those who do interpret the scriptures literally not to write off others, who don't, as apostates and heretics.

I'm suggesting that for far too long we Christians have been at loggerheads over how we read the Bible, and the younger modern generation no longer take us older ones seriously. This has to stop if we ever hope to fill our churches with worshipping young people.

Michael Burslem is a member of St. George's Parish in Guelph. He can be reached at m.burslem@sympatico.ca

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Letters

Look at the past then the present

Re: Michael Burslem's article in September Niagara Anglican

He rightly states that we are commissioned to take the Good News to the world. Do we need to rethink what the good news is and who Jesus is? I thought those facts were well established in the creeds. The creeds set out

our beliefs. We need to state our beliefs. Every organization has a mission statement. People would be left wondering what we stood for, if it were not stated.

Jesus proclaimed the good news and healed the sick. The Good News is that God loves us very much and if we believe that Jesus is the son of the loving God, we will have eternal life. Jesus, the perfect Lamb of God,

died that our sins could be forgiven and through him we have eternal life.

Michael states that the present should be our chief concern. I believe we need to look to our past, and ask Jesus to forgive our sins; then we can concentrate on the present.

There is suffering in the world. Jesus said, "I will be with you always". Jesus is with us in our

suffering.

Music, played and sung in our worship to God, who first loved us, should be praise and adoration.

I believe the altar is our holy table and deserves respect and reverence. It should not be surrounded with chairs for relaxing. The sanctuary is a holy place; let us keep it that way.

The clergy should wear special

clothes; they are speaking for Jesus in these garments.

Even though Church worship might change, let us always be mindful of who we are worshipping and putting our faith in and how we are passing that faith along to our children and to all whom we meet.

*Anne Mirynach
St. Catharines*

Mission of Faith in a POW Camp

Continued from Page 1

England and Scotland.

Although Stalag Luft 6 was a new camp, it consisted mainly of POWs from other camps who had been shot down in the early years of the war; 1939 and 1940.

We had three ministers in our camp: a Roman Catholic priest, an Anglican priest and a Methodist minister from Glasgow, Scotland - the Rev. Ian McLeod. They had all been captured in the fall of Dunkirk, when the Germans invaded the Channel Islands. McLeod was a dynamic speaker and spoke fluent German, so he obviously became the chairman of the building committee.

We were fortunate in that the English and Scottish POWs had all had professional careers before joining the R.A.F. We had architects, engineers, draftsmen, etc. McLeod's idea was to have these men draw up a set of plans for a church that would hold about 150 people, outlining the materials, supplies and hardware, and the tools and equipment we would need to erect the church.

Now I would like you to think for a moment about the unbelievable obstacles facing this group attempting to build a church in a German prisoner of war camp. First of all, all the prospective parishioners (prisoners) had no money. Secondly, there were no construction materials or supplies in the camp. Finally, there were no tools or equipment in the camp.

We had several of the senior German guards on our cigarette payroll, and they would tip us off if a Gestapo search was imminent or let us know of any other event that would inter-

est us. It was to these German guards that McLeod took his set of plans, asking them to calculate what they would need from us to supply all the materials, and we POWs would erect the church.

Two weeks passed, and the word came that the guards had their demands ready. McLeod, after digesting their detailed report, called a large camp meeting in three days time. The whole

way. To this end, he challenged each prisoner to get 1,500 cigarettes over a six-month period - $1,500 \times 2,000 = 300,000$ - that was 250 cigarettes from each of us each month. We could be in our new church by Christmas. He then revealed his *pièce de résistance* on the huge paper banner. He had printed the word "pledge" in a straight vertical line. We were, here and now, to

1,500 to 2,000 a week. Because we could not disclose what they were for, my poor mother thought I was smoking them all and was going to hell in style.

Our 2,000 prisoners met our target of 300,000 smokes by the middle of December 1943 and our church was finished in time for Christmas.

We decided to name our church St. Heyderkrug by the Sea, and we opened our church on Christmas Eve. A choir of 48 prisoners sang our Christmas

carols to a crowd of over 200 men packed into our little mission church created by faith.

We had accomplished our P.L.E.D.G.E.!

I have never returned to Heyderkrug, but have heard from other POWs, who have since returned, that our little church is still standing, strong and true.

George V. Neale, POW #340, is a life long member of St. Stephen on the Mount Church, Hamilton

I would like you to think for a moment about the unbelievable obstacles facing this group attempting to build a church in a German prisoner of war camp.

camp of 2,000 men gathered on the parade square and McLeod, with a huge banner spread over two poles, addressed us.

The German guards would, he said, supply us with all the materials, supplies, hardware and tools, but they wanted the tools, shovels, etc. returned each night. No tunnels, please!

The price was 300,000 cigarettes.

The silence was deafening. This was an impossible task - the camp averaged about 400 to 500 cigarettes a week from family and friends. How would we collect 300,000 cigarettes?

McLeod waited for the shock to sink in, and then in his dynamic voice, he challenged us to accept his "miracle created by faith". He was like a man possessed when he explained to us his vision.

He told us that we must have faith in God - that somehow He would guide us and show us the

verbally pledge 1,500 cigarettes each. Then came the final phase that electrified all of us. He had printed: *Prisoners Living Each Day on God's Earth*. He had us all chanting the words in unison over and over again. *Prisoners Living Each Day on God's Earth*. The word P.L.E.D.G.E. became our password.

To the Building Committee, the gathering was a great success.

I was a member of St. Stephen's Anglican Church on Hamilton Mountain, in Ontario, Canada. Our rector was Canon John Samuel, a Welshman, who was the first minister of our church. I was fortunate enough to be in his choir and became his church right hand until I joined the R.C.A.F. in 1941.

I knew everyone in the church and when asked by McLeod to request cigarettes, I got to work and pleaded for cigarettes from all the parishioners. I became the largest benefactor - collecting



George V. Neale

The RCAF flyer was interred in German POW camp Stalag Luft 6 during much of the war. He has interesting stories to tell.

[Ed. note: $1,500 \times 2,000 = 3,000,000$ cigarettes. The article has been printed as submitted by the author.]

Next Month in the Niagara Anglican...

Christmas Memories

Your contributions of interesting and memorable stories of Christmastime.

Seven ideas for renewing your Christian faith.

Thoughts based on a presentation by Lutheran National Bishop Susan Johnson



In January...

A report on Synod 2011.

People

APPOINTMENTS

Canon **Terry DeForest** accepted the position as Vision Advocate and Coordinator for Excellence in Ministry, beginning November 1, while continuing as Priest in Charge of Incarnation Parish, Oakville.

The Reverend **Owen Ash** became Rector (part time) of St. John's Church, Rockwood, on September 18.

The Reverend **Jeff Ward** and the Reverend **Sue-Ann Ward** are Co-Rectors of Grace Church, Waterdown and St. Luke's, Palermo. She continues her ministry as Executive Director of HARRRRP

The Venerable **Michael Thompson** submitted his resignation as Rector of St. Jude's, Oakville, to become General Secretary of the Anglican Church

of Canada, effective November 1.

CONGRATULATIONS TO ...

Elva Middlebrook, who, on September 18, celebrated her 25 anniversary as Organist at St. John's Church, Nassagaweya.

Nancy Clause who has accepted the position of Cathedral Place Receptionist on September 12.

Bernice Trollope, a faithful

member of St. John's, Ancaster, who celebrated her 90th birthday on September 4.

DEEPEST SYMPATHY TO ...

Jim Darlington and family on the death of his brother on September 21.

The Reverend **Nancy Rowe** and family on the passing of her father, Douglas, on September 21.

HOLLISStorial**You have mail ... from the dead****HOLLIS HISCOCK**

When Jack Layton died this summer, his 'Letter to all Canadians' inspired and comforted people throughout our country.

It triggered my imagination. I wondered what message, thoughts, advice and assurances humans, when approaching their own death, would want to communicate to family, friends and others.

My research uncovered a wealth of examples in a myriad of expressions from prose, poetry, songs, drawings and other media. I finally focused on four people who sent "mail" from beyond the gate we call death.

Poet, Alfred Lord Tennyson is believed to have written his own eulogy in his 1889 poem, *Crossing The Bar*. He saw death as "one clear call for me", and compared life on earth and life after death as being two seas or bodies

of water separated by a sand bar. He suggested that his survivors do no "moaning" or mourning when he "put out to sea", rather his setting sail should be an occasion of thanksgiving and celebration. After all, he hoped to "see my Pilot (God) face to face" when Tennyson crossed the bar and entered the eternal sea. St. Paul wrote to the Christians in Corinth (13:12), in life we see beyond death as a dim image in a clouded mirror, but after we die we will see life after death, as if we are face to face. Could Paul's sentiments be in Tennyson's mind when he coined his poem?

Some fifty years earlier, Henry Francis Lyte, while anticipating his own death, penned a hymn in which he compared his life to the hours of a day. *Abide With Me*, sung in cathedrals, at football games and many other church and secular settings, is not about a twenty-four hour day, but more about the "day" of one's

human existence. He, too, spoke about human helpers and "their comforts" failing and fleeing as an individual approached death alone. Lyte tells his readers that he is not afraid of death, as long as God abides with him, and suggests that his survivors accept the same attitude and not shed "tears of bitterness", or give the grave a victory, but rather remember that one's prayer should be that "in life, in death, O Lord, abide with me".

Pauline Golding, whom I had known for over twenty years, died several months ago. She also wrote a poem to her family and friends. It was printed on the back of her funeral bulletin, and I shaped my thoughts around the poem in my homily at her service of celebration. She began by saying that those of us living could "walk with me a little way", but then she had to travel on alone (Lyte's helpers failing and fleeing); and yet she would

not be alone, because "the Lord is my guide". As she crossed what Tennyson called the "bar", she maintained that her "loved ones who have passed on will be waiting there for me". She wanted people to "mourn for me a little while" but then their moaning (mourning) should be changed to laughter, especially as they relived their memories of her life. Her wish for her family was to always be "kind to one another" and "be patient", as well as "try to love each other as I've loved you".

Jesus Christ prepared his followers for his death and its aftermath in a series of conversations and dialogues recorded by Gospel writers. He told them that He would be put to death, but He would come back to life on the third day (Matthew 16:21). On another occasion, He assured them that not only would He "go and prepare a place for you", but that He

would come back and get them at the moment of their death (Golding's time "to travel on alone"), and then bring them to that special place where they could "abide with" God, face to face. In the interim, He commissioned his supporters (Luke 24: 46-49) to continue doing his good works.

There seems to be a common thread here. Each acknowledged that we encounter death alone, yet we are accompanied by loved ones, past and present, and by God. All of them wanted their survivors to celebrate their existence on this earth and to recall often pleasant memories of their life together. And finally, each of them left instructions or made promises about living life on earth and encountering life after death.

Perhaps we should model their example now, rather than later.

Hollis Hiscock can be reached at editor@niagara.anglican.ca

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

— WINSTON CHURCHILL

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

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