

Living on less

Learning about dignity, self-worth and health—with less

Page 6



Concert-in-the-Dark

St. Jude's has a unique way to mark Earth Hour

Page 10



A section of the Anglican Journal

NIAGARA ANGLICAN

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

MARCH 2012

Walking the Way of Santiago

PAULINE HEAD

Last autumn, my husband Rick and I walked the camino, the pilgrim path leading from St. Jean Pied de Port, a French town in the Pyrenees, to Santiago de Compostella in the far northwest of Spain. These eight hundred kilometres have been walked by pilgrims for over a thousand years, since the discovery of the bones of St. James the Apostle in a cave at Libredón. Maybe they aren't really his bones – but his spirit is present anyway.

Before we left, Bishop Michael visited our church and blessed our pilgrimage. We started on September 20th and arrived at the Cathedral of Santiago on October 28th – thirty-nine days later, averaging twenty plus kilometres daily. We took two days off, one in Estella and one in Burgos. Our plan had been to rest and explore a medieval town one day a week, but by mid journey we were happier as pilgrims than tourists, so we kept walking.

Not that the walking was easy. The first day was the hardest. We chose to take the "Napoleon" route over the mountains rather than that named after



Charlemagne which climbs up to Roncesvalles more gradually, through mountain passes. We were rewarded with magnificent views of misty valleys and rugged mountains. We met sheep and horses wandering freely in pastures on the mountain-sides. Still, it was a twenty eight kilometre climb on our first day – carrying packs weighing about fifteen pounds. There were times on every day when I found it very difficult just to keep putting one foot in front of the other.

Almost every night of our pilgrimage we stayed in hostels. Hostel dormitories sleep between eight and two hundred people in bunk beds. Showers are shared with all these other peregrinos, often women and

men taking turns in the same washroom. Upon arriving at a hostel we would find a bunk, have a shower, put on our only other set of clothing, wash the clothes we had been wearing and find a place to hang them to dry – a simple, humble routine which could become peaceful and prayerful once you got past being competitive about the best bed, enough hot water and sufficient space on the clothesline.

Besides municipal and privately-owned hostels, there are those run by parishes or convents. These typically offer a warm welcome, a Catholic mass, a communal dinner, evening prayer and breakfast. Often music (perhaps Taizé) was
—See *PILGRIMS* Page 3

Parish fights to keep family from being deported

RICK JONES

Sometimes prophetic social justice making just knocks on a congregation's door and we are reminded of Matthew 25 and our responsibility to serve Christ in those who are in trouble and need.

For the past three years, St. Paul's, Westdale has been walking with Lucene Charles and her family, who are members of the congregation. Lucene and her youngest daughter were ordered to leave Canada by February 20th (the *Niagara Anglican* went to press before that deadline).

This will break up her family as she leaves behind three Canadian born children.

Lucene's story is sadly not untypical - she came to Canada as a teenager to work, met and married a Canadian man and had three wonderful children. During the time of her marriage her husband became increas-



The Charles family awaits a decision.

ingly abusive, and part of that abuse was not allowing her to be regularized as a Canadian citizen, which was her right. Now that she has freed herself from this marriage and the abuse, she has been told that, because she is not a Canadian citizen, she must return to St. Vincent, a place where she has never lived nor visited for over 16 years. St. Paul's congregation has walked
—See *DEPORTATION*

Page 9

Lent: a season to pause, reflect, re-frame and renew our spiritual directions – continues throughout March, 2012.

Tell us what you think

Love your diocesan newspaper but use the Journal to line the cat's litter box? This is your chance to tell us!

Please take 10 minutes to fill out the readership questionnaire (p. 8 and 9 of the Journal) and return it in the envelope provided. Or submit your feedback online at www.anglicanjournal.com.



This is your chance to give us feedback about how well these newspapers serve you and how we can improve them.

Got a minute? We're listening.

Funding for this national survey was provided by the Ministry Investment Fund of General Synod.

WET/ LEAKY BASEMENT? Foundation Structural Problems!



See us on HGTV's - 'Leave it to Bryan' & 'House of Bryan - On the Rocks'

Free Written Estimates 905-777-8484

PIONEER BASEMENT WATERPROOFING

A Waterproofing and Structural Repair Company.

www.pioneerwaterproofing.ca



A pretty special guy

JOHN RIPLEY

I was in my mid-teens when I first met him. Of the many people that I have met in my lifetime he certainly had a significant influence on how my life was to unfold. As we look back on our lives there are different people that stand out at various times. Whether a teacher, a coach, a neighbour or a friend - their personality combined with other intangibles impact on us in some very profound way.

I was in my mid-teens in the mid-fifties. I attended church, but was not what I would call an enthusiastic participant in the community. But that all changed when he came on the scene. He replaced an older priest, who was a dedicated pastor, but certainly not dynamic and innovative. Fresh out of Divinity School, my parish was his first appointment and I am sure for some he was a bombshell. I can only imagine the grief he created for the more staid as he attempted to transform our humble parish church

into something more vibrant and alive. At the time the parish was - what was a common term at the time - 'low' church. He had graduated from Trinity, so it was not long before some of the trappings of 'high' church appeared on the scene. He worked to involve the youth, of which there were many at the time, in the worship and life of the parish. His enthusiasm was contagious.

I soon found myself fully engaged in the parish community. Choir, Sunday School teacher, server and A.Y.P.A. all helped to give expression to my new found sense of being a part of the fellowship. The church became my life. More appropriately, the church gave me life. Beyond the parish events I began to engage in Diocesan activities, and most memorably, the Niagara Leadership Camp - then held at a Girl Guide camp on Lake Erie. It was through these many activities, and his dynamic leadership, that the "spark" of a call began to burn in my heart. He only stayed at my church for

about five years and did eventually move into a larger role than parish ministry. But his short stint at Christ Church shaped my life in a major way.

The Rev. Canon Borden Purcell was the man who changed my life. He was the rector of the former Christ Church, St. Catharines. For those who remember him he was a high energy kind of guy. His Irish roots often came to the fore when you encountered the power of his personality. I experienced the man as a kid - so my perceptions reflect the impressionistic realities of youth. All I know was that he was a pretty special guy. Well, sadly, I found out in the last couple of weeks that Borden died in September.

I will never forget my last encounter with Borden. Shortly after my wife died I decided that I needed a change of scenery. My target destination was Ottawa.

I knew that Borden lived around Athens, Ontario. So, using the trusty Internet I found out his address. Armed with this

information I planned to stop in to see him in Athens. I didn't know how to get to his house (no GPS at the time). I stopped on the main street of Athens and asked a lady loaded down with groceries where the street was. She didn't know, but asked me who I was wanting to connect with. When I told her Borden Purcell her eyes lit up and rapidly gave me directions. It was turn right here, turn left there, turn right again, keep going until you see the old school, turn right again. Well needless to say none of this registered in my spinning mind, but I started out anyway. After going a few miles I knew that I was hopelessly lost, but did pass a little Anglican church - with cars around it. I stopped to ask some more directions. At the door, which was locked, I could hear the murmur of a meeting in progress, so I decided not to bother them by knocking on the door. I walked away. As I got closer to my van I decided that I would go back and knock on the door. I did. I heard a



chair scrape across the floor and someone come to the door. The gentleman who answered the door asked me how he might help me. I told him that I was looking for the home of Borden Purcell. His eyes lit up. Lo and behold Borden was attending the meeting. Borden came to the door and looked at me somewhat quizzically. I said, "John Ripley." The Irish glint spread across his face. With that he left the meeting. I followed him (a bit of a challenge) to his home on the shores of Charleston Lake. He announced my presence to Carter, his wife. Together we enjoyed reminiscences of our life together close to 50 years ago. It was a day I will never forget. God does move in mysterious ways.

Rest in Peace, Borden.

The Rev. John Ripley can be reached at ripley@vaxxine.com

Hospitality has a spirit and spirituality

"For me, it reinforced that the teaching of Jesus is so clear and simple, and yet at the same time is so complex, deep, meaningful and challenging," is how Chris Punnett summed up the conference on *The Spirit and Spirituality of Hospitality*, held at St. Jude's Church, Oakville.

"Jesus is the model for hospitality," the Very Reverend James Merrett, St. Jude's Interim Pastor reminded the 60 attendees from across the Niagara Diocese.

He described how, by inviting his disciples to "come and see," Jesus made himself vulnerable; and that washing their feet is teaching us as hosts that we must take care of people. In telling the fishermen how to fish, the carpenter was engaging people where they were. All are examples of hospitality that we should strive to follow, he concluded.

Dr. Abigail Young, a researcher at Toronto University, suggested that the church needs to follow the advice of Paul—contribute to the needs of the saints and extend hospitality to strangers. She said hospitality has two faces: one turned inward toward the community and the other

turned outward. The former sustains the church, while the latter offers an opportunity for growth. Young suggested the church needs to recover both.

Young recommended many practical ways parishes can bring inward hospitality alive. She suggested refreshments

...the fellowship and contact with other people are as important as the food provided.

after worship or at meetings, organising meals for the sick and new moms, and hosting parish dinners and lunches.

Outwardly, people can show hospitality by providing meals, helping at food banks, assisting immigrants as they adjust to Canadian life and by providing food and clothing. She ended by emphasizing that, like Jesus and Paul, we should lead by example, energy and enthusiasm.

The early Christians, through the Eucharist, used shared meals to celebrate community, said Dr. David Neelands, Dean of Trinity College, Toronto. Even

though food sharing is a unique human experience, he reminded the gathering that Paul had to scold the Christians when they refused to share their food with others. He suggested that we can learn from the Essenes, a Holy Order in Jesus' day, who were very egalitarian of gender roles

- males carrying water, washing feet and preparing food.

Christians today are immigrants to our own culture, claimed Diocesan Archdeacon Michael Patterson, and yet we still engage as if we were the centre point. He went on to say that we love our buildings, our "big piles of rock" and we try to engage non-Christians from these fortresses.

He said research shows that less than 2% of Anglicans attend church regularly and some 85% of newcomers leave after the first visit. For those who stay, went on the Archdeacon, the majority

do so because of a rite of passage, a life crisis or transition. He quoted researcher Reginald Bibby, who found that 80% of Canadians are spiritual but think faith communities are irrelevant and/or hypocritical.

Understanding and responding to the *Six Basic Spiritual Needs* may help us, said Patterson. They include believing that life is meaningful and has a purpose; having a sense of community and deeper relationships; feeling appreciated and respected; being heard and listened to; and feeling that we are growing in faith.

Bringing out the sacred within the space is how we recognize sacred spaces, since every space is sacred in God's creation, was the message from Steve Bridges, Director of Hospitality, Mount Carmel Carmelite Spiritual Centre, Niagara Falls.

We do that, he explained, by creating a relaxing atmosphere, making guests feel comfortable and nurturing the senses as well as the spirit. Teamwork, he maintained, is at the root of a successful and welcoming environment, since no one person

can take on the needs of many.

He concluded by saying that the ministry of presence is huge—just being around and attentive is a gift to others.

Robin Wollard, St. Jude's Team leader for the Community Meals Program at Kerr Street Ministries, Oakville told the audience that their food programs are growing and that the fellowship and contact with other people are as important as the food provided. Lessons learned, Wollard went on, incorporate the importance of sharing gifts brought by visitors, caregivers and food preparers. The Christmas lunch was a huge success with relationships building and participants wanting to follow up with an Easter lunch.

Diocesan Social Justice Co-ordinator, the Reverend Bill Mous, connected the relationship between justice and hospitality. Read Bill's reflections in his column on page 10.

Copies of all the presentations and discussion guides are available at www.stjudeschurch.net.

Weak Point – Yell Louder

ELEANOR JOHNSTON AND WAYNE FRASER

In 1992, when the Roman Catholic Church acknowledged that Galileo was not guilty of heresy for proving that the earth orbits the sun, other churches mocked the Vatican for taking 350 years to accept this discovery. We should not have laughed. Most Anglicans recite the early church creeds at every Eucharist, creeds that were written a millennium before Galileo's scientific discoveries discredited the ancient view of Jesus sitting at the right hand of God up in the heavenly sky.

Visitors to a church service from the secular world, hearing the creeds, listening to priests threatening Judgment Day, claiming that the Bible is the inerrant Word of God, asserting that Jesus was literally born of a virgin and literally raised from the dead, must shake their heads in astonishment. Those who cannot tolerate what they consider hopelessly out-of-date do not return.

Everyone who has studied theology at a major Canadian university since the early 1970's has been confronted with two implications of modern science: that using pre-Copernican and pre-Darwinian language could, in time, destroy the church, and that a few contemporary theologians were articulating a positive

new language for the Gospel, a new language for the church. After considering these options, newly-ordained priests discovered, in their parishioners, an immense resistance to adapting to the necessary changes.

Even today, many church-goers cling to the old language out of a fear that is self-defeating and church-destroying. The

in the margin: "Weak point. Yell louder."

Secular people think all Christians are yelling because we have nothing new or valid to say. In fact, most church-goers and secular people would rather not talk about theology, finding it both irrelevant to their daily lives and too likely to stir up arguments.

Trust in Emmanuel holds us—our individual psyches, our families, our churches—together.

more worried they are, the more angrily they argue. Conservatives attack liberals for their unorthodox views and try to save their souls as well as the pagans, while liberals attempt to build bridges to their fellow-Christians as well as to the unchurched. Meanwhile the world-wide Anglican Communion threatens to exclude western churches over the issues of homosexuals and women priests.

The threat of eternal damnation is a potent manipulator. A divinity professor teaching sermon-writing skills gave this tongue-in-cheek hint. If, when you read your sermon through on a Saturday and spot a weak link in the argument, you can either work on it until it is improved or go with what you've got, making a note to yourself

Liberal Christians are encouraged by the forward-looking ideas of progressive theologians. Google Marcus Borg and John Dominic Crossan and you will see men at peace with their work. They have no need to yell. The good news is that their ideas are spirit-filled, lively, strengthening, inspiring.

The Christian faith is what Canadian society has traditionally turned to in moments of great beauty and love and in times of great pain and loss. Even in an age of disrespect for the institution of the church, those who do not think much about beliefs still, in times of major emotional events, turn to the church. Hatch, Match, Dispatch, Christmas Eve and Easter: people come to such services expecting something

special.

Of late, however, many parishes, worn out by internal squabbling, have not devoted enough energy to preparing first-rate services. As a result, occasional visitors feel dissatisfied, unlikely to come back for major services, let alone regular worship. Even people brought up in the church no longer can be counted on to want church funerals, weddings and baptisms.

Church services are designed for those who attend every week. We really don't have a strategy for meeting the spiritual needs of occasional visitors beyond greeting them when they arrive and inviting them to the Lord's Table during the Eucharist and to coffee afterwards. Our liturgies, sermons and hymns do not speak effectively to the unchurched, people who are inclined to be skeptical.

So the conservatives keep yelling. Some, it must be acknowledged, are clinging to the certainty of ecclesiastical power and theological orthodoxy, furious at the liberals' challenges. Many are genuinely distressed. They feel afraid, and so they threaten. They cannot see Christ in new parables, new metaphors, new liturgies, new hymns.

The Diocese of Niagara is one of the more liberal in Canada, and the Anglican Church of Canada is one of the more liberal in the world-wide Anglican



Communion. We have the resources to learn and teach, to lead and save, to love and worship. We have something to celebrate: the ongoing creative, loving presence of God.

The liberals keep on explaining and reassuring/inspiring/challenging everyone in the church family that Christ is where two or three are gathered in his name, loving God, others and themselves. Liberals feel that they are holding the church together. Conservatives feel that liberals are tearing the church apart.

As long as conservatives insist that the Bible is literally inerrant, secular society rejects all Christianity. As long as church-goers argue with each other over small, unimportant details of liturgy, all churches are avoided. And as long as stories of priests abusing children and bishops smoothing over this abuse keep turning up, all clergy are suspect.

The church has two options: evolve or collapse. In the meantime, all of us, liberals and conservatives, should recognize that we are in this together, called to follow our Lord's Great Commandment.

Eleanor Johnston and Wayne Fraser can be reached at eleonorjohnston@gmail.com

Pilgrims on the road to Santiago

Continued from Page 1

played softly in the background. They do not have a set fee, but have a jar marked "donativo"; whatever you donate helps feed the pilgrims who will arrive the next day. Although you might be sleeping on a gym floor mat, it's a wonderful experience of community and hospitality.

We set off very early from Belorado. After walking for an hour in the cold, pre-dawn darkness, we needed a hot coffee and other comforts. The village of Tosantos only had a parish hostel. Lights were on inside and through the window we could see peregrinos preparing to set off – but the door was locked. When the first pilgrim opened the door to leave, we slipped in. Although we had not stayed

there and had donated nothing, the host (hospitalero) welcomed us warmly, invited us to sit, brought out the food and coffee he had just cleared away and even put the music back on. A friend told us about the beautiful mass and meditation they had enjoyed the evening before. The hospitalero's name was Jesús.

The spirit of Santiago, St. James, watched over us. On a flat stretch of Roman road between Carrión de los Condes and Calzadilla, pilgrims had carefully spelled out in stones words from the gospels: "Seek first the



kingdom." I started singing that hymn in my mind – "Seek ye first the kingdom of God and God's righteousness, and all these things shall be added unto you. Alleluia!" The song felt just right for our camino – not that Santiago de Compostella is God's kingdom, but in making the pilgrimage, as we strive to get there, we are striving for the kingdom, and many things are given to us.

The hymn kept going through my head for several days when we had another miraculous camino experience. One dark, early morning, we set off from the hostel with no breakfast because none was available. After about six kilometres, the sun came up as we reached a "cantina." There, in the middle of a field, was a table with



Rick and Pauline pause near Villafranca del Bierzo

coffee, milk, soy milk, organic juices and fruit, herbal teas, biscuits, dried fruit... and a jar marked "donativo." There was a hammock and a cot where pilgrims could stop and rest anytime. Several pilgrims gathered and we began helping ourselves. Eventually, a young man appeared from the derelict building – he lived there and had provided "all these things."

Then, a young German peregrina began to hum "Seek Ye First the Kingdom of God." It was the perfect song. I joined in. We also sang other Taizé songs: "Bless the Lord my soul, who leads me into life" and "By night we hasten in darkness to seek for the living waters." Rick reminded me it was Sunday, and I realized this was church!

We are all, always, really pilgrims; this is just more obvious when you're on a pilgrimage. So the pilgrims' blessing (available from the author) that we prayed together at the Jesuit hostel in Burgos (appropriately called "Emmaus") is really for all of us.

The Reverend Pauline Head, Rector of St. James, Fergus, can be reached at st.jameschurch@wrightman.ca

Come and see for yourself

GRAHAME STAP

As I read the Bible I keep finding different meanings to things I have read many times before, which makes me realize the wonder of this library of books we call the Bible. It truly is an incredible window through which we not only see God but also God's interaction with the children of God. Recently I read again the passage from John (1:43-51) about Philip and Nathanael.

When Nathanael asked Philip, "can anything good come from Nazareth?" (John 1:46) he did not argue and try to convince Nathanael that Jesus was the

Christ. He simply said, "come and see for yourself." When Nathanael came he saw and believed—he knew Jesus was the Son of God and that his life would never be the same.

Maybe we need to be more like Philip and just invite others to see for themselves and share what we have found so their lives may never be the same. Maybe that's what it means to be evangelical. Maybe it is just that simple.

There is no doubt that many members of our society want to find something to fill a void in their lives. But they feel that they are not good enough to have God love them and we forget to

tell them that God does not only call those that are perfect. Just as Jesus called ordinary people to be disciples, so we as followers of Jesus are, for the most part, just ordinary people—and some of us might have been like Matthew and lined our pockets by over charging and keeping the difference. There is no one that has fallen so far that they cannot come to the presence of God, but if they do not know this how can they find what they are looking for?

Perhaps we first need to look inward at our own motives and reasons for why we call ourselves Christians. While watching the American primaries for a leader of the Republican Party, I was

amazed to hear a candidate call himself a "right wing conservative evangelical Christian." Surely that is an oxymoron? How can a person be right wing and Christian at the same time? In the history of mankind no one was more left wing than Jesus.

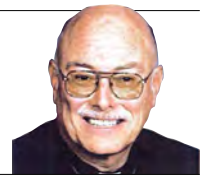
Jesus came for the poor, the lonely, the outcast and the sinners, and to be a Christian means we should do the same—and not just with our treasury. Although treasury is incredibly important, for without it the church cannot do what it is called to do, but we also must be there with our presence.

Perhaps this Lent we can, all of us, reach out to others like

never before. Perhaps we can invite someone to share what we have in our lives. Perhaps we can take a risk and move out of our comfort zone. Perhaps we can say "Come and see for yourself." Then perhaps others that want so much to believe can find what they are looking for. And we can, through this, understand that we are truly Christian and modern day disciples of Jesus.

As always, it only my opinion.

The Reverend Grabame Stap is Rector of St. Simon's Parish, Temagami. gstap27@aol.com



From typewriters to computers

Living in the age of digital

MARNI NANCEKIVELL

The quibble with my daughter happened when I was helping her with an essay. Although my B.A. is a little dusty and my M.Div. a little less so, I do know how to write an essay, you see. I recall hours spent in the university library, reading books, taking photocopies of journal articles, making notes on index cards, drafting notes for an outline on legal paper, and more times than I can remember, rolling typewriter paper into the typewriter to begin writing with my trusty bottle of "Liquid Paper" at hand, for those typos. My daughter seems to differ in her essay

writing technique. She highlights relevant text to documents that she has discovered on-line, keeps her project outline in Word and e-mails herself outlines so she can work on the document in school on those days when she can't find her memory stick. Clearly, the technology of her world and mine are decades apart.

Like my many peers, I've worked at keeping "up to date." When I was ordained, I didn't own a computer. Currently, there are three computers in our household, one desk top and two laptops. I have a smart phone. (I pray that it isn't smarter than I am, although some days I wonder.) Slowly, I've learned how to "text" (and that is exactly how I text). My texting accuracy continues to leave something to

be desired, and there are times when I feel rather as if I am "speaking in thumbs". Recently, I've been doing some marriage preparation with a Canadian couple currently living in New Zealand, and I've been doing that by Skype. Truly, I think I've done my best to function in the digital world of the 21st century. But honestly? It is a bit of a

or a family event were coming up. But Kodak is now in the spasm of near-death because, although they were wonderful with "who they were," somehow insufficient changes were made to accommodate the digital age.

Key leaders, laity and clergy alike, within the Diocese of Niagara know that there is a lesson to be learned from the Kodak

Truly, I think I've done my best to function in the digital world of the 21st century. But honestly? It is a bit of a struggle.

struggle. I have so many passwords and usernames in my life. There are computer codes, garage door codes and banking machine codes. Those codes are to access things that had barely come into existence forty years ago.

In some moments when I'm tempted to throw in the towel and return to the comforting days of black and white TV, I recognize that I can't exist as if it is 1962 when it is really 2012.

As I write this, Kodak, a pioneer in the field of photography, has filed for bankruptcy. In the days of my youth, I recall the familiar orange/yellow boxes being neatly arranged behind the counter at my local drug store. Film, you see, was a valuable commodity which one thought ahead to buy if Christmas, Easter

story. When Bishop Michael Bird first became our Diocesan Bishop some five years ago, one of his earliest messages was: "The status quo is no longer enough". Many folk tacitly agreed with Bishop Bird, but couldn't really imagine "how we might be different." Well, five years later, there is much that is different in our life as a Diocese. We are living into a Diocesan Vision which is embodied by innovation, social justice, stewardship, excellence in leadership, life changing worship, undergirded by values of integrity, passion, diversity and a vibrant spirituality. Personally, my spirit is deeply fed by our Diocesan Vision. It is for me, a kind of "rule of life", by which I measure how engaged I am with the movement of the

Spirit in my life.

However, let me be clear that I don't understand us to be engaged in our Diocesan Vision simply because we're trying to avoid becoming another Kodak story. I believe that we are living out our Vision because it is truly where and how God is calling us to be in the world of 2012 and beyond.

This past year at Synod, a change in Canon Law was made regarding the Canon 1.9. (For those of you who have not yet memorized the Diocesan Book of Canons, that is the Canon that outlines the structure of Synod Council.) Our Synod Council has changed this year, to include members of the Vision groups. In January 2012, we held the first meeting of our new, expanded Synod Council. It is larger now, as we are working to ensure that all of the governance decisions we make are made in the light of our Diocesan Vision. Our Diocesan community is committed to living out the

Vision in many different ways.

There is no doubt about it, with God's voice speaking to us and through us in the elements of our Diocesan Vision, "the status quo is no longer enough". Those are words not of despair, but rather, are the hallmarks of a profound and living hope. I believe that where we're going in 2012 and in the years to come is to a place where we know God to be in our midst, because the church is dedicated to being life giving, life enhancing and life affirming.

For the vision of the present, and the vision of the future, thanks be to God.

Canon Marni Nancekivell is the Secretary of Synod. marni.nancekivell@niagara.anglican.ca



**THE
THREE CANTORS
IN CONCERT**

**Friday, April 27, 2012
7:30 PM ST. GEORGE'S CHURCH
99 Woolwich Street, Guelph**

**TICKETS:
Adults \$20 / Children & Students \$10
Box Office: 519.822.1366
boxoffice@saintgeorge.ca**

HOSTED BY
St. John's Church, Elora
St. James' Church, Fergus
St. George's Church, Guelph

A benefit concert in support of JUSTFOOD
an initiative of the Diocese of Niagara and the Primate's
World Relief and Development Fund for global food security.

Briefly

Diocese on Facebook and Twitter

Niagara Diocese has “entered the 21st century and now have Twitter and Facebook accounts,” Archdeacon Michael Patterson announced. He is the administrator of the Twitter account and Karen Nowicki is responsible for the Facebook page. He said both can be reached at Diocese of Niagara and our user name is @NiagaraAnglican for Twitter, and Anglican Diocese of Niagara for Facebook.

The Archdeacon asks “all you bright lights who have wonder-

ful ideas and lots to say to help us fill the twitter world with the goings on within the diocese and beyond. If you want something shared via twitter, send it to me and I will ensure it is posted on the diocesan account.”

He concluded, “We have some interesting followers already.”

Diocesan E-mail Problems

The Diocese is having trouble receiving e-mails from Sympatico, Gmail and Hotmail e-mail users. If your e-mail bounces back, please try again.

They are working to fix the problem.

Garage Sale

St. Matthew’s Church, 126 Plains Road East, Burlington, will host their Giant Indoor Garage Sale on Saturday April 28th, from 8 a.m. to 12:30 p.m. Two large parish halls will be filled with treasures. If you are interested in renting a small, medium or large table to sell your wares or crafts, please contact Nancy Simpson at 905-637-0029. First come, first served!

Ceilidh Burns Party

A sold out Ceilidh-Celtic Music-Robbie Burns Party at St. Cuthbert’s Church Oakville was a fantastic evening of entertainment and pleasure.

The Oakville Celtic Fiddlers, a group that has become friends of the parish, led the community evening with great fiddle music from around the world. Beverages, hearty snacks and a sing-along added to the enjoyment.

The highlight was the tradi-

tional piping in of the Haggis - a salute to Robbie Burns whose birthday was being honoured. Shirley Hamilton from the Oakville Celtic Fiddlers gave the address to the Haggis and Mike Robins, a member of St Cuthbert’s, wore his family-clan colours to the gathering.

The fiddlers are returning to the parish on Sunday, June 10th for the 10 a.m. service, when St Columba’s day will be remembered. A Celtic-themed



Shirley Hamilton and Mike Robins with the haggis

Eucharist will be celebrated, followed by a parish barbeque on the front lawn.

Christian Life Lived

George V. Neale

George Neale, who collected cigarettes to buy materials needed to construct a church building in a German prisoner of war camp during the Second World War (*Niagara Anglican*, November, 2011), died in his 89th year on December 19, 2011.

Probably the oldest parishioner at St. Stephen-on-the-Mount Parish, Hamilton, George started there as a young person, doing ‘odd jobs’. He served at least three terms as Church Warden, many years as parish Treasurer and on two different Building Committees - replacing the original little church in 1958 and adding a parish hall in 1996. He sang in the Church choir for years and used his musical talents - piano, organ, violin and accordion - to entertain others.

In WWII George was an R.C.A.F. fighter pilot and ‘skipper’ of a Halifax bomber. During a mission over Germany



in 1943 his plane was attacked and badly damaged. With the help of prayer and his skill as a pilot (he had already successfully crash-landed three times), he landed the plane in a farm field in Holland - with no loss of life or serious injury. He and his crew were captured and spent the remainder of the war in a German Prisoner of War camp. They survived, including the “Long March” through Poland to Germany, and were liberated by British forces in April 1945.

While a prisoner, George kept a diary, recording each day’s events and activities. Intended only for his mother, he later published the diaries as *A Kriegies’s Lament* (*Niagara Anglican*, November, 2010). He received the Air Force Cross and Distinguished Flying Medal and Bar.

Returning to Canada, George became a chartered accountant and used his skills to help community organizations as well as his Church. He was justifiably proud of his war service and his community work, but perhaps his proudest moment was when he was installed as a member of the Order of Niagara.

With his friendly, outgoing nature, George was much loved and will be dearly missed.

We express our condolences to his wife Doris and family.

Submitted by Shirley Gibbons, Hamilton

What happened at your Vestry?

What plans does your parish have for 2012? Let the *Niagara Anglican* know ... so we can share with each other. editor@niagara.anglican.ca

Make it Your
NIAGARA ANGLICAN

Making the Connection

TRNIncome Tax & Bookkeeping Services

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

Individual \$30.00. Pensioners and Students \$20.00

Family & Group Discounts Available

Telephone 905-335-8286

Unit 100 2301 Cavendish Drive, Burlington, Ont.

SUNRISE

MEMORIAL WINDOWS REPAIRS & MILLWORK

PROTECTIVE GLAZING RELEADING & RESTORATION

SINCE 1979

97 Wharncliffe Rd. S. London, Ont. N6J 2K2
Toll Free 877-575-2321
www.sunrisestainedglass.com

D L Corry Coaching

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

Rev. Linda Corry
Life & Leadership Coach

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

Meet by telephone or in person.

ROYAL LEPAGE

STATE REALTY BROKERAGE

INDEPENDENTLY OWNED & OPERATED

Debbie Mitchell
Sales Representative 905-525-3737
debbiemitchell@royallepage.ca

Anglican Communion Alliance

Meets 2nd Thursday of every month

King’s Christian College
Burnhamthorpe and
Neyagawa Roads
Oakville, Ontario 7:30 pm

In Essentials, Unity; In Non-Essentials, Liberty; In All Things, Charity

EVERYONE WELCOME

Living on less

ANN CHIDWICK

There are many people in Guelph having to or choosing to live on less. They may have lost their job, be on low income, taken early retirement or simply chosen a more simple lifestyle. Those who wish to live on less also want to maintain their dignity, self worth and health.

It all started three years ago when the Environment and Social Justice Team at St. James

housing, transportation, seeking employment and ways to save. In extra sessions they make meals to take home and make their own creams. The greatest need is to know the resources that are available. For many this is the first time they have had to search for help and they don't know where to start. It is equally rewarding for those who wish to live with less "stuff" and find ways to share what they have. When they leave at the end



Sara Jo Pipher, Simon Jacques, and Ann Chidwick promoting Living on Less

the Apostle Church brought a focus group together to identify concerns with poverty and the environment in the Guelph community. With support from the Guelph Community Foundation, the Rotary Trillium of Guelph, Family Counselling and Support Services, Volunteer Bureau, Wellington County Employment Services, Guelph Community Health Centre and their expertise it has been possible to address the issues of "Living on Less" over a seven week series.

Each person develops a unique spending plan and adds to the plan weekly. Topics addressed are eating well, keeping healthy,

of the program they have—a revised spending plan; many new ways to save money and our environment; a simpler lifestyle living with less toxins; as well as useful resources and new friends.

In 2012 the program was held in the winter and another is planned for the fall. You can register at livingonless@sjapostle.ca

You may wish to explore how your church or organization could hold a "Living On Less" program series. This very effective program helps people live on less income and also reduce their environmental footprint.

Ann Chidwick can be reached at ann@chidwick.ca

Granting Process to Begin Soon

DEREK ANDERSON

Applications for Hands Across Niagara grants will be available later this month. At this early stage in the program we will most likely be awarding seed grants worth about \$1,000.00.

We encourage parishes to begin assessing whether projects they are planning might be eligible for inclusion in our first granting cycle. As you plan and discern it may be helpful to know a little of what will be included in the application process. Projects eligible for grants will fall into one of the four following areas of ministry: Food and

Hunger, Children, Affordable Housing, and Eco-Justice.

Applicants will be asked to identify a ministry partner from outside their parish. This may be another congregation, a local serving agency or a group engaged in advocacy or activism. An agreement to share resources or expertise with a community partner is intended to lend sustainability to our ministry projects, and deepen our connections with the neighbourhoods where we do ministry.

As part of the application parishes will be asked to explain how they discerned the needs of their community. Maybe your

congregation has a relationship with a community organization that has a process for evaluating the needs of the people they serve, or maybe you have an ongoing process for gathering stories from people who access supportive services in your area—we want to know how you chose your proposed area of ministry.

Our congregations are usually very good at charity. That is to say, we are skilled at making tangible expressions of our love as we respond to the immediate physical needs of our neighbours. More and more in Niagara, we are realizing that the gospel and the promises of our

baptism are calling us to something more. Our diocesan vision identifies this additional element as Prophetic Social Justice Making. Successful applications for Hands Across Niagara grants will include charitable and justice making components in their ministry plans.

Let me give you an example of a proposal that balances charity and justice. Many of our parishes are good at hosting a meal. In partnership with agencies offering services to unemployed people, single parent families or isolated seniors, a meal shared at one of our churches has the potential to transform some of

the root causes of hunger.

Our diocesan website offers an easy and secure way to make a donation to Hands Across Niagara. From the Home page, click on "Supporting Your Church," or type this address into your browser - https://secure.niagara.anglican.ca/online_giving.cfm.

Your donation will make it possible for your parish, our diocese and our national church to respond in faith to God's call to mission.

The Reverend Derek Anderson is Chair of Hands Across Niagara. derek.anderson@stmatthewburlington.ca



OFFICE OF THE BISHOP OF NIAGARA

March 2012

The diocesan newspaper you hold in your hands is your direct line to everyone in the parish and the diocese. It is part of a group of newspapers prepared for every person on parish rolls in the Anglican Church of Canada each month.

This group of publications, which is unique to the Anglican Communion, keeps us connected from coast to coast to coast. It includes 23 diocesan newspapers and our national newspaper, which carries the regional newspapers right across the country.

This month, I ask you to give us your feedback about these publications and how we can improve them. What do they do well? What are they not doing well? Do you read both the Anglican Journal and the diocesan newspaper? Are you online? Your answers will help us determine our next steps as we plan for the future.

Please take 10 minutes and go to p. 8 of the *Anglican Journal* to fill out the questionnaire and to mail it in the return envelope provided. Or, go to www.anglicanjournal.com and fill out the questionnaire online.

I thank you for participating. Your feedback allows us to stay relevant and remain vital.

+Michael Bird

The Right Reverend Michael A. Bird

Cathedral Place, 252 James St. N., Hamilton, Ontario L8R 2L3 Tel: 905-527-1316 • Fax: 905-527-1281
Email: bishop@niagara.anglican.ca

Next month in your Niagara Anglican

Cemeteries in the Diocese

a grave responsibility for Diocesan Cemetery Consultant, Brian Culp

In conversation with...

Archdeacon Peter Scott of Greater Wellington Region



Is religion the way to God?

MICHAEL BURSLEM

Egyptians are very religious. They can't be otherwise. The law doesn't allow them to be anything else. Everyone carries an identity card, without which one can't do business, which states that one is either a Muslim or a Christian—no other religion allowed, and certainly no agnostic or atheist. If there are any, they're either Muslim or Christian agnostics or atheists. Members of Baha'i are constantly in trouble for not subscribing to either of the two permitted religions.

Religion is part of everyday language. The opening sentence of the Call to Prayer is "Allah Akbar," "God is the greatest." If asked how you are, you reply, "El hamd'Allah," meaning, "Thanks be to God." If planning anything, one must always say, "Insha'Allah," or "If God wills." Woe betide you though, if you say anything demeaning toward Allah, or his prophet, as some cartoon artists have recently discovered.

We're all called to pray by the Muezzin five times a day, the earliest at 5:20 a.m. - even earlier in the summer - from a loud-speaker atop the minaret of the mosque. Of course, not everyone does. If I'm awake, I just roll

over. But some people do really get up and go to the mosque to pray. It's not just repetitive prayer. Some may be. Sameh, the orderly of the hospital I was in last year, said he prayed for me as he stopped at the mosque on his way to work. I owe my present health to his prayer (as well as to prayers of family and friends back home) as much as to the

of Ramadan, which moves around the year, on a lunar calendar. During that month they drink or eat nothing from sunrise to sunset, quite hard in the heat of summer. Christians fast too during Advent and Lent and several smaller fasting seasons throughout the year. Incidentally, they use the ancient Egyptian solar calendar of twelve

The whole purpose of Jesus' ministry was that religion was not the way to God.

skilful hands of the cardiologist.

Copts, Egypt's native Christians, are great pray-ers too. It seems the most unlettered pray the longest. When the housekeeping helper from Upper Egypt sits down to a meal with us she prays beforehand, not just, "Bless this food, O Lord, and ourselves in your service," but a long prayer, not only thanking God for the food, but also for each one at the table, then others and eventually for the whole country. She didn't learn her prayer from a book, because she can scarcely read, but she probably learned to pray at her mother's knee.

Nearly all Egyptians fast. Muslims fast during the month

months, each of 30 days, followed by the short month of five days, or six in leap years. Their fast is from animal products, meat, milk and eggs, or anything derived from them. They do eat fish, but not on Wednesdays or Fridays. They do eat sweets, which we say we give up for Lent, but never Advent, as we usually start early on Christmas goodies. Copts are far more strict about their fasts. This makes it difficult for them if they eat with others who are not fasting; especially during the days between our Christmas (December 25th) and theirs (January 7th). Then we are feasting, while they are still fasting. Most Egyptians, whether Muslim or Christian,

can't afford to buy meat anyway, so fasting from meat for them is not a problem.

Everyone is called to care for the underprivileged, Muslims especially, since alms giving is one of the five pillars of the faith. As in Canada, much charitable giving is ostentatious, but most is not; giving a few pounds here and there as moved by the heart and circumstances. I'm sure that President Reagan and his fellow conservatives got their inspiration for their "trickle-down" theory of economics from Egypt. It's been practised here for centuries, if not millennia. However, anyone who has lived in Egypt knows that it just doesn't work, since there are so many who are desperately poor. There's no social safety net, yet they're too proud to beg. A more liberal, universal system, paid for by every taxpayer, as developed in most European countries, seems to be a more just system.

The media report much enmity between the two religions, and there is some. However, there is far more congeniality. Neighbours, Muslim and Christian, are very friendly towards one another and care for each other's interests. In Upper Egypt there are Christians, not only voting, but are actually members of the Freedom and



Justice Party, the political wing of the Muslim Brotherhood. When asked why, they replied that they were from the same village and they knew them. During the revolution Christians and Muslims were seen praying with one another in Tahrir Square, and everywhere there were crosses and crescents plastered on walls with the slogan - "Christians and Muslims of one blood." Hardly anyone, Christians and most Muslims, really want Egypt to become a theocracy.

Are we in Egypt any closer to God because of our religiosity? I think not. The whole purpose of Jesus' ministry was that religion was not the way to God. The scribes and Pharisees thought their religion was the only way to God, but Jesus said, NO! Neither is Islam, nor even Christianity. Only Jesus himself is, or Isa, as Muslims call him. How to proclaim this without being a bigot is the subject for another essay.

Michael Burslem, a member of St. George's Guelph, writes from Egypt. m.burslem@sympatico.ca

Churches strong in Solomon Islands and Niagara Diocese

Bishops tells retirees

Mainline churches in Melanesia continue to be strong, with a younger population and about 500 congregations, retired Bishop Terry Brown informed over 80 people gathered for the Niagara Bishop's luncheon for retired clergy, spouses and widows. It is estimated that over 90% of the population in the Solomon Islands, east of Papua New Guinea are Christian, with nearly 33% of those being members of the Anglican Church.

A Canadian who worked at the National Church office, Bishop Brown served as Bishop of Malaita in the Solomon Islands from 1996 to 2008.

Bishop Brown said the challenges for the church there include basic Christian education, ministry training and especially the ministry of women in the life of the Church and

community.

He mentioned his commitment to justice issues, relating his role in finding solutions to ethnic turmoil and other community-critical situations. He also mentioned the Southern Cross - a mission ship which served the various islands in the Diocese.

Although still active in the

life of the Church in Melanesia, Bishop Brown plans to return to Canada in the foreseeable future.

At the luncheon, Diocesan Bishop Michael Bird said that the Diocesan Vision is "taking shape in parishes" - calling the vision "a template not a road-map" which provides "signposts for the journey", where we are expected to take "intellectual



Retired Bishops Walter Asbil and John Bothwell were among other retired clergy and their spouses



Bishop Brown speaking about Church life in Melanesia

risks" - for example, clustering of parishes or one time initiatives.

On the wider Anglican Communion scene, Bishop Michael endorsed the importance of meeting and sitting together as occasions where disagreements seem to disappear and opportunities to work together emerge.

He concluded by saying that the 2011 Diocesan Synod was wonderful - filled with encouragement and hope.

Bishop Bird viewed the luncheon as "a great opportunity to see friends and former colleagues, and also a way for us to honour and give thanks for your ministry in the diocese."

Church planting vital to the future

JUDITH PURDELL-LEWIS

With the support and encouragement of Bishop Michael Bird, seven churches from the Niagara Diocese sent teams to the sixth Vital Church Planting conference held in Toronto.

Why a church planting conference?

To learn about discerning where God is at work, creating

people from across the country. Over the years the conference has explored what church planting means and learned of many different ways it can be approached. A community of people has grown up, stories have been exchanged and a shared understanding of the challenges has emerged.

Living in a post-Christian culture and trying to effectively

diocese attended all three days. Deanne Patchett, the assistant curate at St. George's, Guelph, commented at the end of the conference, "To my delight, I found both the plenary sessions and the workshops to be of great relevance to our nearly 200 year old well-established suburban parish and our five lay attendees couldn't agree more! Leaving the conference inspired and full of

listening, serving, community building and discipleship were distilled into a focused and vital concept - making relationships. Only through creating relationships with the communities around us will we really be able to follow in the footsteps of Jesus, and live as Jesus lived."

Andy and Sue Kalbfleisch, members of the Diocesan Innovation Committee, were busy during the conference, listening to the presenters, and networking and capturing with video what was being said by many of the presenters. They also interviewed David Male, the keynote speaker, about Pioneer Ministry and how it is the future for the Church. These videos will be posted at

www.freshexpressions.ca.

At the end of the day, the Innovation Committee gave to every parish attending a program called "Reimagining Church". It is a five to six week self-guided program (great for Lent!) that assists churches in discerning how God might be calling their church to move out into their community in new and innovative ways. Any parish in the diocese interested in knowing more about this resource should contact the Innovation Committee through the diocesan office.

Judith Purdell-Lewis is on the VCP planning committee and a member of St. John the Evangelist, Hamilton. judithpl@sympatico.ca



Delegates from across the diocese gathered to discuss church planting

a vision and building a team - principles of church planting that are needed for any church that wants to be revitalized and move ahead in mission. Bishop Michael, who attended the three-day conference, said that this is a springboard for the Continuous Culture of Innovation petal of our Diocesan Vision and, with his blessing, the Innovation Committee encouraged attendance from across the diocese. This saw 38 participants from Niagara, the most of any of the five dioceses attending.

So, when did all this begin? In 2006 Toronto Diocese set up a Church Planting Working Group. At that time the Church of England Fresh Expressions initiative was beginning to bear significant fruit, and their annual conference on church planting was an idea worth copying. The first Canadian conference, jointly sponsored by Toronto Diocese and the Wycliffe College Institute of Evangelism, was held in 2007 with the name Vital Church Planting, an appealing name as church planting is vital to the future of the church and new churches that are started need to be vital churches.

Since 2007 registrations have grown from around 60 to 170 with bishops, clergy and lay

communicate the gospel, even to our neighbours right across the street, means we are engaging in cross-cultural mission. So this year's conference had a deliberately practical focus to help dioceses, parishes and their teams begin new missional projects, church plants and new ways of "doing church".

The Rev. David Male, a tutor in Pioneer Mission Training at Ridley Hall, Cambridge, UK was the main speaker. In a relaxed and engaging way he encouraged us to imagine the future, but gave very practical ways of the what, who and how it can be done. He is a person who did it before teaching it and the stories of his experience of starting a new "church without walls" gave credibility to his words.

On the first two days the sessions were designed with separate workshops for diocesan, parish and church team leaders who wished to learn about and start something new. Bishop Michael was excited about the inspiration he heard in the talks by David Male and the very practical conversations in workshops. He said that it helps discern what kind of people we are called to be and what kind of community is needed to support these people.

Seven clergy from around the

ideas, we are all eager to return to Guelph to begin "imagineering" with the rest of our parish family!"

The last day's program was specifically designed for church members who were encouraged to come in teams - twenty-one came from Niagara. One of these said "By the end of a long and exciting day, the discussions of

People

Happy Birthday
Grace Whittle celebrated her 95th on October 31, **Doreen Malashevsky** her 80th on January 4 and **Irene MacDonald** was 80 on February 19. **Maggie Gilmet** will be 80 on March 14, 2012. All are faithful members of St. Alban the Martyr, Hamilton.

Clergy changes

The Reverend **Pauline Head**, Rector of St. James, Fergus, becomes the Regional Dean of Greater Wellington.

The Reverend **Paul Maynard** is back in Niagara as Rector of Christ Church, Niagara Falls..

Canon **Barry Randle**, Rector of Christ Church, Flamborough, has submitted his resignation from Christ Church and will

retire from full time ministry August 1.

Deepest sympathy to

Archdeacon **Robert Snelling** (retired from full time ministry) and family, on the death of his wife, Marilyn, on January 10. A Celebration of Life was held at Trinity Church, Warton.

The Reverend **Val Kerr**, St. George's, St. Catharines, and family, on the death of her husband, Joe, on January 26. Funeral service was held at St. George's Church.

The Venerable **Bruce McPetrie**, Rector of St. Columba's, St. Catharines and Archdeacon of Lincoln, on the death of his father, James, on January 27 in Burlington. A private family service was arranged.

NIAGARA ANGLICAN

The official publication of the Diocese of Niagara, published 10 times a year from September to June as a supplement to the *Anglican Journal*.

Editor: Hollis Hiscock
905-635-9463
editor@niagara.anglican.ca

Advertising: Colin Jacobs
905-526-0154
advertising@niagara.anglican.ca

Design/Layout: Imagine Creative Communications
Proofreading: Bryan Stopps

Publications Advisory Board:

Pam Claridge
519-941-6804
pclaridge@rogers.com

Geoffrey Purdell-Lewis
905-905-628-4176
purdell-lewis@sympatico.ca

Carol Summers
905-772-5641
candsummers@mountaincable.net

Publisher: Michael A. Bird, Bishop

Subscriptions:

\$15/year. For new subscriptions or changes, please contact your parish or visit www.anglicanjournal.com.

Submissions:

We welcome letters, news and articles. Submissions must include full name and contact information of the author. We reserve the right to edit submissions. Contact the editor if you have an idea for a feature article.

Submission Deadlines:

Submissions are due the first of the month prior to the publication date. For example, the deadline for the September issue would be August 1. *The paper is distributed by the first of the month.*

Diocese of Niagara

Bishop:

Michael A. Bird
bishop@niagara.anglican.ca
905-527-1316

Administrative Assistant:

Alison D'Atri
905-527-1316 ext.310
alison.datri@niagara.anglican.ca

Executive Officer:

Michael Patterson
905-527-1316
michael.patterson@niagara.anglican.ca

Congregational Support and Development:

Christyn Perkons
905-527-1316 ext.460
christyn.perkons@niagara.anglican.ca

Cathedral Place

252 James Street North
Hamilton Ontario L8R 2L3
905-527-1316

For a complete staff directory and more information, visit our web site:

www.niagara.anglican.ca

The Diocese of Niagara lies at the western end of Lake Ontario, encompassing the Niagara Peninsula, Hamilton, Halton Region, Guelph and portions of Wellington and Dufferin Counties to include Shelburne and Mount Forest in the north and west.



Funds and spills at Funspiel

For the 64 curlers from around the Diocese, the fifth annual Bishop's Company Funspiel was a day filled with curling, food, laughter, prizes, fundraising and the occasional spill on slippery ice surfaces.

This year, for the first time, the site for Funspiel was the 145 year old Hamilton Victoria Curling Club.

Funds generated from the Funspiel go to the Bishop's Company Endowment Fund, which assists clergy members, licensed lay workers and their families for extraordinary and specific purposes. These purposes include extended counselling, unusual medical requirements, support in a situation of extreme stress, financial crisis, etc. All matters are handled directly by the Bishop in a confidential manner.

Counting the stones and tallying the score can be a revealing experience. ▶

David Ricketts (far right) presents the trophy plaque to this year's winners Jonah Mondloch, Michael Mondloch, Chuck Burke and Tom Lewis, from Grace Church, St. Catherines. ▶



▶ Piper Richard McQueen led the Bishop and Susan Bird to begin Funspiel.



▶ Alice Holyoke demonstrates the delivery – sliding the stone down the ice surface.



▶ Smiles, frowns and serious faces reflect the many moods of curling.



▶ Grace and Alice Holyoke – the youngest curlers at Funspiel – know “there is a time to sweep and a time to refrain from sweeping.”

Deportation could tear apart family

Continued from page 1

with her during her refugee claim and a humanitarian and compassionate claim. Both took the past three years to be heard and ruled on. She now has been turned down by both processes, and ordered to be deported.

In Canada Lucene is employed as a skilled office worker at St. Joseph's Hospital, Hamilton. She is self-sufficient. The children are thriving and excelling at school, sports, as Air Cadets and Scouts and are involved in music, Sunday School and as servers

at St. Paul's. Lucene has created a good life for herself and her family.

If forced to return to St. Vincent, she will have no real effective family or social networks of support. She has no prospects of employment. Education for her Canadian children will be poor, as one must pay for basic education and anything extra costs even more. The two eldest boys are teens and the younger a preteen. They have no friends or connections in St. Vincent. The whole family is facing poverty

and diminished educational and social opportunities. Lucene has a terrible dilemma, either take her children into this situation or leave them here in Canada with friends or in the longer term in the foster care system.

St. Paul's and a group of Lucene's community friends have banded together to inform the public and have launched a Facebook page and an online petition which now has over 6,000 signatures. This petition appeals to the Minister of Immigration, the Hon. Jason Kenney for a Temporary

Residency Permit, the only way under our system that she can be given enough time to have another Humanitarian Application heard. St. Paul's congregation has supported Lucene's legal battle financially, and now some community support is coming in as well. A new Humanitarian and Compassionate application has been submitted which is based on the needs of the children, a subject brushed aside in earlier rulings, and the fact that Lucene is an excellent mother and provider for her family.

At this writing the pressure is still on and by the time you read this a decision will have been taken. If you are interested in this story and wish to know more, or how you can assist Lucene and her family, visit the St. Paul's, Westdale website www.stpaulswestdale.ca or search "Canadians for Lucene Charles."

The Venerable Rick Jones, Rector of St. Paul's, can be reached at rickplus@gmail.com

Hospitality...

drawing the beneficiary to the giver

BILL MOUS

There are all sorts of practices that people are intentional about during Lent. Two such practices are hospitality and justice. While it's perhaps unusual to associate the two together, a recent conference at St. Jude's Oakville gave me pause to do just that and to explore the intersection between these two foundational aspects of Christian life.

Traditionally we might envisage hospitality as a motion directed outwards from the giver of hospitality towards its beneficiary. But I wonder if the hospitality that we are called to practice might be better envisaged as a motion inwards; drawing the beneficiary towards the giver. As theologian Diana Lipton observes: "To be sure, the giver of hospitality might offer food and other amenities, outward motions in themselves, but hospitality's most significant consequence is not giving but

the acceptance of an outsider into a designated space, and the subsequent transformation of the space that is entailed."

Being open to the transformation is the critical part for us as givers of hospitality and must also be the springboard for our pursuit of justice.

So what might this look like? Letty Russell, author of *Just Hospitality*, offers a glimpse of the possibilities by describing hospitality as "solidarity with others; a mutual relationship of care and trust in which we share in the struggle for empowerment, dignity and fullness of life."

More and more churches in our diocese are engaging in relationships and conversations with people in their neighbourhoods and communities. Throughout the process, the Spirit is at work in all sorts of ways, changing the flow of hospitality by drawing the beneficiary towards the giver. For instance, in several churches dinners that were once geared

exclusively for the poor are being transformed into community meals prepared for and shared together by both parishioners and neighbours. To my mind this is living into Henri Nouwen's words "that hospitality is a two way street of mutual ministry where we often exchange roles and learn the most from those whom we considered different or 'other'."

We cannot, after all, transform society if we are not transformed ourselves. But we need to create a safe space for the 'other' and at the same time be attentive to learning from their stories and experiences and be willing to change.

When such a space is created, the pursuit of justice really takes off - by lifting up, together, the lived stories of those who face injustice and by advocating for change within and beyond the community. In doing so, we move from simply welcoming to genuine solidarity.

By engaging in the practice of justice we seek a transformation of the structures, policies and behaviours that create and sustain injustice, oppression, marginalization and exclusion. Such work will have significant implications for us, for our communities, for service organizations and for governments; and will require some contentious decisions and changes to our established ways.

All of this takes time and energy, a willingness to step out of our comfort zones and an openness to change. Fortunately for us, discipleship isn't about being comfortable nor is it about following the way of least resistance, but rather the Way of Love. We take up this work because it's what God calls us to do by living into our baptismal covenants.

Which leads us to ponder: how do we transform our leaders just as we ourselves were transformed?

Again it's all about relationships- with neighbours, col-

leagues, friends and family members, with community agencies and faith partners as well as with members of municipal, provincial and federal governments. Then through these relationships we share the stories of injustice along with a vision of a just world, building a transforming movement for change.

All of this is great fodder to ponder and practice this Lenten season. Together you and your neighbour, your church and your community partners can be great catalysts for justice. And isn't that what we're about? Coming together in communion with God and one another; sharing our stories and through them more fully seeing God in one another, God's work in our midst and God's call for our ministry.

The Reverend Bill Mous, Diocesan Coordinator of Social Justice can be reached at 905-527-1316 ext. 330 or bill.mous@niagara.anglican.ca.



Christ's Church Cathedral (Hamilton) presents...

Boston - Boston North & Cape Cod

May 3 - 7th, 2012

- 3 night stay in Boston North
- 1 night stay in Plymouth
- 4 breakfasts, 1 lunch, 3 dinners
- Guided tours of Boston, Salem, Gloucester and Hyannis Port
- Theatre in Boston and Salem
- "Lobsta" experience in Gloucester

WOW!

\$839 DBL

\$1069 SGL

Myrtle Beach

April 21st - 29th, 2012

\$999 DBL

\$1389 SGL

Tour Highlights:

- Stay at the Ocean Reef Resort in Myrtle Beach
- 6 Nights Stay at the Ocean Reef Resort in Myrtle Beach
- 8 Breakfasts, 3 Dinners, 3 Spectacular Shows
- Brookgreen Gardens tour and narrated creek excursion
- Day trip to Charleston with guided tour and shopping
- Shopping and sightseeing at Broadway at the Beach, Barefoot Landing and the Tanger Outlets

Mackinac Island

Lilac Festival June 10th - 13th, 2012

\$559 DBL

\$689 SGL

Tour Highlights:

- 3 night stay in St. Ignace or Mackinaw City
- 3 Breakfasts, 2 Dinners
- Ferry to Mackinaw Island and Carriage Tours
- Shopping at Birch Run Outlets
- Plenty of free time to enjoy Mackinac Island

Alaska Inside Passage

Holland America Cruise with AIR

*Includes 2 nights in Vancouver & touring!

\$2599 DBL

Price is for Inside Stateroom *call for other pricing

August 7 - 16, 2012

905.561.5444

800.598.5474

www.maxima.net - info@maxima.net

497 King Street East, Hamilton, Ontario L8N 1K8

Ontario Registration #50018195

Concert-in-the-Dark marks Earth Hour

ROSS CONNELL

Hundreds of millions of people, businesses and governments around the world unite each year to support the largest environmental event in history - Earth Hour.

More than 5,200 cities and towns in 135 countries worldwide switched off their lights for Earth Hour 2011 - sending a powerful message for action on climate change. This year Earth Hour is on Saturday, March 31 from 8:30 to 9:30 p.m.

"Earth Hour is a bit like an environmental new year, providing a chance to reflect on how our planet is faring and what we can do to help. That moment of reflection is the heart of Earth Hour," says World Wildlife Federation (WWF) CEO, Gerald Butts. He continued, "For us at WWF, Earth Hour is a unique opportunity to facilitate these reflections for a phenomenal number of people around the world." The first Earth Hour was in 2007.

St. Jude's Church, Oakville takes this to heart. In fact, St. Jude's environmentally responsible activities last year earned the congregation a Silver designation from the Diocese's Greening Niagara initiative.

For the fifth year in support of Earth Hour, St. Jude's has mounted a very popu-

lar event - Concert-in-the-Dark - featuring the Brian Hayman Jazz Ensemble. The Ensemble, well known across the diocese for its Jazz Vespers, has put together a program around the theme, Earth, Water, Air and Fire. The Masterworks of Oakville Chorus, directed by Charles Demunyk, are also featured.

St. Jude's tells its neighbours in Old Oakville, "If you support Earth Hour, don't sit at home in the dark, come along to St. Jude's and enjoy a highly entertaining concert to the warm glow of candlelight."

In addition to enjoying the concert, participants support through their donations (no tickets) the Halton Environmental Network. HEN is a non-profit organization that promotes and shares information and resources with member environmental groups, other non-profit organizations, businesses, governments and the public. Its vision is to achieve environmental sustainability in Halton.

St. Jude's is located at 160 William Street, Oakville. For information about Concert-in-the-Dark call the church office at 905-844-3972.



Divinity students meet Two perspectives

For two winter days in January, five divinity students and two spouses gathered with their Chaplains, the Bishop and other Diocesan personnel at Canterbury Hills Conference Centre, Ancaster. It was an opportunity for the Divinity Students, who attend different Theological Colleges, to become acquainted and share experiences. In addition, three guest speakers explored aspects of the ordained ministry with those in attendance.

Chris Saxton and Leslie Gerlofs share their insights for *Niagara Anglican* readers.

"A grace-filled two days of formation"

Let me introduce myself. I am Chris Saxton, a third year Trinity College Divinity student. I found myself braving icy roads on the morning of January 13th to attend my first Niagara Divinity Student Conference.

Safely arrived, I was soon wearing a grass skirt and sharing with the other candidates, their spouses, the chaplains, diocesan staff and Archdeacon Michael Patterson what one thing I would want if I was shipwrecked on a desert island – my iPhone (it holds Scripture, music, Twitter, and the possibility of recycling it into useful tools)! Ice broken, we all embarked on three sessions looking at one aspect of our diocesan vision, Prophetic Social Justice Making, passionately led by Bill Mous and Carolyn Vanderlip. The next day gave us a wonderful chance to further engage with the diocesan vision in a spirited session facilitated by the Vision Advocate and Coordinator for Excellence in Ministry, Terry DeForest.

During the afternoon of that first day Bishop Michael Bird joined us, sharing his journey, his understanding of who God is calling us to be in Niagara and how that has led to our diocesan

vision. Each candidate was given the chance to spend some time with Bishop Michael Bird and Executive Archdeacon Michael Patterson and I very much appreciated the encouraging reception to Niagara that both Michaels gave to me.

This was a grace-filled two days of formation for this student. Grace was present in the joy of getting to know the other candidates, and in the care and support from our chaplains, Susan Wilson and Max Woolaver. It was transformative to sit by the fire that evening and hear the priests with us speak of the "theology" of wearing the collar.

All in all, the food was wonderful, the beds a tad lumpy, the worship inspiring, and yes, we sang "Kumbaya" around the fire! It was a marvelous experience and I am humbled by the warmth, welcome and hospitality shown to this Niagara newcomer.



"The conference ... was both informative and fun"

My name is Leslie Gerlofs and I am currently in the final stages of the process having recently completed my M. DIV at Wycliffe College as a postulant with the Diocese of Niagara. In early January, I attended the annual divinity student conference for my third and final time.



In the three years I have attended the conference; it has been held at Canterbury Hills Conference Centre in Ancaster. The conference gave me as a student the chance to briefly step away from seminary studies in a more relaxed environment that was both informative and fun. The break from 'hitting the books' meant that I could make connections with fellow Niagara students, familiarize myself with current diocesan initiatives/procedures and benefit from the rare opportunity to listen to and speak with our Bishop in a more intimate setting. It's not often that one has the privilege of talking with Bishop Michael Bird and Archdeacon Michael Patterson in a small group or one on one.

The conference has been valuable for me because of the bonds made with people who will be future colleagues in ministry. I also appreciate how I was supported by my fellow students, our chaplains (who are with us all weekend) and many of the guest speakers over the years. Another positive aspect of the weekend was that spouses/partners took part. My husband, Dirk, was able to attend the first two years. He reminded me of the insights gained into the postulancy process and, how he felt more included by being a part of the conference. My hope is that this component of the divinity student process lives on because it was a memorable part of my ministry formation.

A Time To Laugh

Hymn writer John Bell travels the world teaching about contemporary music and its place in worship. Last June, he spent an evening at St. Christopher's, Burlington.

A funny moment from the evening was reported by parishioner Ted Taylor. He was chatting with the person next to him, a visitor from another church.

After John sang the first line of

the song "Halle, halle, halle-lu-jah!" Ted said to his neighbour, "We sing that every Sunday before the Gospel."

His neighbour responded, "Oh we don't sing like that at all at my church. I go to an Anglican church."

Send your true-life church humour to editor@niagara.anglican.ca



Stationary Tweet

St. John's Anglican Church, Nassagaweya on Guelph Line in Burlington has this timely message for motorists and other travellers. The building dates back to 1844. The message is priceless.

Send Stationary Tweets to editor@niagara.anglican.ca.

efs
Elora Festival SINGERS
2011-2012 SEASON

Join us for choral music at its finest!

Music from the Sistine Chapel
March 25, 2012
3:00 PM
Church of Our Lady, Guelph

Glick: Visions Through Darkness
April 29, 2012
3:00 PM
St. John's Church, Elora

Tickets \$35 +hst

eyeGO.org

To order tickets call 519.846.0331 or 888.747.7550

www.elorafestival.com

HOLLISTorial

Tebowing, Laughing, Walking, Praying



We humans learn from the strangest milieu and the most unexpected personalities. Sometimes we only need to be super sensitive to our surroundings - what we observe, read or think - and then splice the individual pieces together to create a powerful lesson.

A football player, a comedian and a priest, each coming from a different venue and life perspective, reaffirmed for me some truths about prayer, and renewed the importance of this God given instrument to assist us as we journey through our years on this earth.

His was a classic praying position - one knee anchoring the ground, the other positioned to support his elbow and upper body, head bowed, eyes closed and totally oblivious to the deafening cheers which drowned out the silence one generally associates with praying. He was not kneeling in a house of worship or even on some designated "sacred ground"; instead **Tim Tebow** was praying in an outdoor stadium in front of thousands of avid spectators—for and against his team—and being watched by millions of television viewers.

Tim Tebow, a popular talented National Football Player with the Denver Broncos, has ignited a worldwide phenomenon because of his open "prayer time" during sports events. Tebowing, modelling his classic prayer posture, has appeared in the most unusual places of work, pleasure and recreation in many countries.

He reminded me that we should pray in public - grace in a restaurant, travelling by vehicle (keep your eyes open for safety reasons), at your workplace - everywhere. Tebow also exemplifies perhaps the best lesson of all, namely that sometimes the answer to our prayer is NO - as

interviewed by Sook-Yin Lee on the CBC radio show, *Definitely Not The Opera*. You can listen to the podcast at cbc.ca/radio.

In 2009 after being diagnosed with cancer, his first reaction was to find a church, get down on his knees, cry, talk to God and ask God to spare his life. Apparently

Also, he related that he did some bargaining with God, promising to be different and to take on a new purpose in life - if he lived. Although sometimes he may be embarrassed by his new prayer practices, nonetheless, he explained that he does say a short prayer before each performance and feels that his stand up comedy routines have a different focus now than before his bout with cancer.

"Concentrated thought" is how Scott defines prayer, or just having "someone to talk to". It helps, he assured his listeners, especially during trying times like the chemo and radiation.

My most poignant image on the *Definitely Not The Opera* web page is Scott Thompson and Sook-Yin Lee kneeling in her studio office, eyes closed, hands folded, praying.

Scott reminded me that prayer is a personal conversation between God and the individual about real life situations. The hymn writer Joseph Scriven penned similar sentiments in his well known classic, "What a friend we have in Jesus," when he suggested that whatever circumstances we face in life, we should "take it to the Lord in prayer."

The priest is **Pauline Head**, who last fall completed the 800 kilometre pilgrims prayer walk across France and Spain (Page 1).

Pauline reminded me that prayer is an activity associated with walking, and maybe for long periods of time. On one occasion, at St. John's Anglican

Convent in Toronto, I stood with 30 sisters who gathered outside the convent to pray for and encourage a sister heading off for a 40 day fasting retreat—another kind of marathon prayer "walk".

In a prayer walking workshop, we asked participants to follow a variety of prayer exercises. One was to stop at each house in the neighbourhood and pray for the people living there, even though they did not know the individuals or their situations. You can do the same. As you walk in your neighbourhood, run on a treadmill or take in a popular mall walk, you can add prayer as an extra vital dimension to your physical activity.

If asked, Pauline, Scott and Tebow probably would suggest that our prayer time could centre around the five aspects of prayer: PRAISE, we adore God either in words or silently; THANKSGIVING, we thank God for everything we have; FORGIVENESS, we seek absolution for falling short of God's expectations of us; PRAYING FOR OTHERS, including people and situations close to us and far away; and PRAYING FOR OURSELVES and our own needs. The last piece is often the most difficult to pray.

So whether it is in a public field, or in a secluded corner or while strolling along well known or unfamiliar paths, prayer can still do more good than we can ask or imagine and produce more results than can be dreamed about.



Next to a city street and in front of an apartment building the *Niagara Anglican* Editor is practicing his Tebowing prayer position.

when one's football team loses the game.

Comedian **Scott Thompson**, a member of the famous comedy troupe Kids In The Hall, was

he had prayed as a child, but stopped because he believed there was no place for him in the church and so he became an agnostic.

Canterbury Hills gearing up for summer

NATE SEROSKI

The theme at Canterbury Hills Camp right now is one thing: gearing up! Registrations are continuing to come in, staff members are creating a buzz in the community and the creative juices are running as we plan for the 2012 summer events.

Personally, I am very excited to be gearing up in order to work with our very experienced, enthusiastic and always creative summer staff team. Our senior leadership team or resource team—of which I am

a part—is made up of a variety of professional disciplines and camp experiences. Together, we are excited to be your first contact in creating a unique and memorable summer experience for your camper. Similarly, our list of camp leaders and leaders-in training is filled with many returning faces from last summer. Despite the scorching temperatures of last year, our leaders are gearing up to do it all over again!

Coming up on our camp agenda is our new staff hiring event where we have the chance



Children and leaders learn and share outdoors at Canterbury Camp

to solidify our staff team with additional fun and energetic leaders. We are all very eager for that first day of summer camp!

With our camp staff set and excited, all we need now is your

camper registration! It is always lovely to meet new campers and watch our returning ones grow each summer. Campers too can gear up by practicing their Boogaloo, sport their Canterbury

Hills t-shirts and perfect their marshmallow roasting skills.

For those not registered with us yet for this coming summer, there are still some spaces available. To join in the fun that we will have this summer, campers should contact Hilary, our Camp Registrar, at 905-648-2712. All registrations are managed on a first come, first served basis.

Nate Seroski, *Canterbury Hills* Camp Coordinator, can be reached at canterburyhills@gmail.com