

“Shine Jesus Shine!”

Thanks be to God and solar energy.

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Our Altar Guild Ministry

The Altar Guild is a special ministry of service to God.

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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

MAY 2012

Jazz Vespers: Come for the music, leave with the Spirit

CARLEEN CARROLL

“Jazz has mastered the business of bringing different voices together and spontaneously creating something new and dynamic out of that diversity. And jazz vespers creates the space for such artistic and spiritual encounters among performers and listeners,” says Brian Hayman, the driving force behind the monthly Jazz Vespers service at St. Jude’s Church in Oakville.

As the creative mind behind Getting in the Groove, a unique entertainment and learning experience that explores the knowledge and discipline of jazz improvisation and its implications for how we live our lives together, Brian knows something about jazz and definitely knows something about Jazz Vespers.

Jazz Vespers is a new take on an old service. One of the traditional daily offices (or services) of the church was known as Vespers. It was an evening service and included an association with light and candles. Today, many churches — Anglican, United and Lutheran throughout Canada and the United States — have begun to offer “Jazz Vespers”;



The church is alive with the sound of Jazz Vespers.

a service usually held on Sundays in the late afternoon or early evening, which includes prayers, reflection, candle-lighting and music, specifically Jazz music.

Jazz Vespers has its roots as a ministry to the night people in New York City. In the early 1960s, John Garcia Gensel, a pastor at St. Peter’s Lutheran Church on Lexington Avenue in Manhattan, began a remarkable ministry to the jazz community of New York City. It was a 9 to 5 gig but very different from most

in one important respect — Gensel began at 9:00 p.m. and ended at 5:00 a.m.!

Sunday morning services made little sense for a “congregation” that was going to bed at about the time most parishioners of St. Peter’s were rising. Out of that ministry grew Jazz Vespers. In fact, Duke Ellington composed a piece in Gensel’s honour called “The Shepherd Who Watches Over the Night Flock.”

—See JAZZ page 3

Seasons of the Church Year: Easter to Pentecost

After the dramatic triumphant life changing accomplishments of Jesus, returning from the dead at Easter, Christians are allotted approximately 40 days to celebrate and assimilate the message of Easter into their individual and corporate lives.

In 2012, this time frame runs from Easter Sunday (April 8) to Thursday, May 17, Ascension Day.

On that day, Jesus led his disciples to a mountainside, blessed them, and according to Luke’s Gospel ‘left them and was taken to heaven (Luke 24:50–53). Accordingly, this completed the circle of Jesus’ human life on this earth. Each gospel writer, with minor adaptations, records an account of this happening. Matthew (28:18–20) includes the Great Commission, where Jesus gave his followers the responsibility to go to people everywhere, and make them disciples through baptism and by teaching them “to do everything I have told you.” Then he assured them that God/Jesus would be with them at all times and in every situation. Maybe that is why Luke reported that the followers returned from that episode on the mountainside “happy and praising God.” God expects the

same from people in our day. Since Advent Sunday — four weeks before Christmas — we have concentrated on the life of Jesus Christ on this earth.

Now, in the Church’s Year, a momentous change takes place.

For the next six months the focus will be on getting to know the teachings of Jesus and applying the Gospel principles to our individual and societal lives. We are not left on our own, for as Jesus promised, God sent a Helper. The Church marks that occasion as the Day of Pentecost (Sunday, May 27), occurring 10 days after Ascension Day. Pentecost announces the coming and purpose of God’s Holy Spirit as the one to guide and support people in their daily lives.

Hymn writer Katherine Hankey, 1888, penned it this way:

Yes, and Christ ascended, too, to prepare a place for you; so, we give him special praise, after those great Forty Days.

Then, he sent the Holy Ghost, on the Day of Pentecost, with us ever to abide; well may we keep Whitsuntide!

Last of all, we humbly sing glory to our God and King, glory to the One in Three, on the Feast of Trinity.

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August 5, 3pm

Something to think about



GRAHAME STAP

There is a never-ending stream of information from those among us that believe God is the invention of humans and not the other way round. In England at the present time a trend to separate the church and state is emerging like never before, and it is not just to end the state's control over the church — it is to deny the role of God in the actions of the state.

Atheism is once again trying to eliminate God from our society, and to an extent how can we blame people for listening. It seems that each day brings a new revelation of the various

problems that plague the church, regardless of denomination. And for some reason we do nothing to advertise the fact that belief in God offers something that can change lives. We sit and enjoy our comfortable pew and most do nothing to stop the spread of atheism, which society believes, because of our own indifference and how modern culture views us. We suffer, without complaint, the slings and arrows of those who view us with contempt.

If we do nothing else, perhaps we should at least try to understand that atheism is as much a religion as what any church, synagogue, mosque or temple offers.

Atheism is the other side of the same coin. Theism is the belief or acknowledgment of a God. Atheism is the disbelief in the existence of a God.

If this is true, then why do atheists always seem to get their way? Surely we should at least be able to compete on level ground. But it sometimes seems we want to leave it all up to God and not realize that God not only encourages our participation in the works of God, but also demands it.

When we read the Bible we can see how God uses people to accomplish a purpose; from Moses to Jesus, God interacts with humanity through humanity. But it seems lately we have

forgotten how to act with God to bring the truly awesome power of God's love to the people of our communities. For example, we allow our Christmas trees and other symbols to be torn down, literally as well as figuratively.

In Sault St Marie recently a permit for the erection of a small shrine to honour the mother of Jesus, which had previously been approved, was denied because it was to be erected on public land. A few people attended the council meeting and denounced any religious statue being built on public land and of course the council backed down. Where were the people of faith?

Surely freedom of religion should be just that; freedom. For the most part outside of actual places of worship, freedom of religion is not part of the Canadian landscape. We cannot pray in schools or swear to God in our courts. The existence of non-God religion has again held sway over the rights of those of us that believe. As always it is only my opinion.

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

BOOK REVIEW

Book shows us how to invite people to church

STUART MANN

How many times have you invited someone to church? If you're like most people, the answer is hardly ever, says Michael Harvey, the author of a new book on how to invite people to church.

Harvey, who is the founder of Back to Church Sunday, has spent the past year visiting 47 Anglican dioceses around the world. In each diocese, he asked people the following question: "What is stopping you from inviting your friends to church?"

He says the answers are the same around the world:

- I'm too shy.
- I have no friends.
- I can't invite people into an alien environment.
- I know they'll say no.
- They said no last year.

By far the biggest excuse, he says, is the fear of being told "no." Anglicans are simply too afraid of being turned down. "If the Anglican Communion worldwide wants to spend any money on anything, it should be researching the fear of 'no,' because that is the fundamental reason under all the other reasons," he says.

The lack of invitation is "the elephant in the room" that must



Michael Harvey

be addressed if the church is to grow and be true to its calling, he says, "Jesus said, 'Come, all of you who are weary and I will give you rest' and 'Follow me.' Invitation is right there at the heart of the Christian message, and it's missing today."

In his book, *Unlocking the Growth: You'll Be Amazed at Your Church's Potential*, Harvey gives helpful hints on how a congregation can overcome its resistance to inviting. There is a chapter that describes the 12 steps to becoming an inviting church. Another chapter looks at inviting someone for the second time.

In one of the most important chapters in the book, he writes about turning failure



Christian life is swallowed the myth of success, that everything has to work the first time and we can't fail."

He says that, from the standpoint of Christian history and scripture, that attitude doesn't stand up to scrutiny. "Failure is okay," he says. "Most of our learnings in life, and most of the stories we read about in the Bible, are failures. When somebody mucks it up or something bad happens, that's when real learning happens. So it's okay to get a 'no.'"

He uses the example of Peter walking on the water, and then sinking. "The question is, is Jesus going to be there when

you sink? Is God going to be there? You can only find that out in the midst of rejection."

He says inviting, regardless of the outcome, would improve the lives and faith of Christians immeasurably. And it's really not that hard to do, he says. "It's just nine words. Here's the training: Would you like to come to church with me?"

Unlocking the Growth: You'll be Amazed at Your Church's Potential is available from Augsburg Fortress Canada, www.afcanada.com.

Stuart Mann is the Editor of The Anglican, the newspaper of Toronto Diocese.



Back to Church Sunday is September 30, 2012.

Decide who you will invite.

Issue the invitation.

Contact your parish or diocese for resources to help you.

Human trafficking multi-billion dollar ‘business’

THERESA NAGLE

The School Sisters of Notre Dame and colleagues have formed a “Stop Human Trafficking Committee.” We do awareness presentations to various groups and also advocate for necessary changes. We are motivated both by the call of the gospel and the charisma of our religious congregation. In the light of this, we are called to education — assisting every person to grow to the fullness of their potential in Christ as persons created in the image of God.

Human trafficking is such a total degradation of all that the human person is called to be.

The United Nations defines “trafficking in persons” as ‘recruiting, transporting, or harbouring persons, by means of threat, force, coercion, deception, abuse of power, having control over another person; all for the purpose of exploitation’.

Human trafficking is a multi-billion dollar ‘business’ usually operated by organized crime. This lucrative, criminal activity now ranks second to the sale of drugs worldwide.

Members of society most at risk are women, girls, youth, children, the poor and vulnerable. Men are more frequently trafficked for the purpose of labour exploitation.

Human trafficking is a tragedy that robs victims of basic human rights. It destroys every fibre of human dignity — that dignity given by God in creating humankind in God’s own image and likeness.

Human Trafficking does exist in Canada

In fact Canada is defined as a country of *origin*; a country of *destination* and a country of *transit*.

Origin refers to the country from which persons are lured;

Destination, the place to which persons from other countries are brought or trafficked; and

Transit, the country that persons are trafficked into and through to another country, in our case the United States.

One example of origin is the situation of our Aboriginal Reality. In the past 20 years, 600 or more aboriginal

seriously and they say Ottawa has turned a blind eye.

How many of these women or girls have been trafficked? Without funding to adequately track the cases no one knows for sure.

Often the girls are simply labelled as “runaways” and as a result there is no immediate investigation.

Canada as a country of destination is exemplified in the story of Timea

Nagy — a Hungarian woman who was trafficked into Canada with the promise of a good

job. She found herself enslaved and required to work servicing men.

Timea was finally rescued and today works helping police and law enforcement in

Thankfully, due to the efforts of many non-governmental groups as well as faith based groups lobbying government, human trafficking was written into the criminal code in Canada in 2005. Prior to that, human trafficking was not a criminal offense.

Why does human trafficking exist in the 21st century? Why would anyone treat other human beings as commodities?

There are many reasons —

- From the point of view of the perpetrators, *greed* is certainly a motivating factor. Human beings are commodities that can be sold over and over again. And this is a multi-billion dollar business.
- The need to exercise power over another person — to control.
- Racism and sexism are factors.
- But it is *demand* that fuels the industry. There is a great demand for sex, also for cheap labour. However there is a sexual marketplace made up of thousands of brothels, bars, strip clubs, massage parlours, escort services and street corners where persons are purchased for sexual acts.

If there were no demand, there would be no supply, hence no trafficking. Technology, the internet, globalization all make it so easy in today’s world; all foster demand.

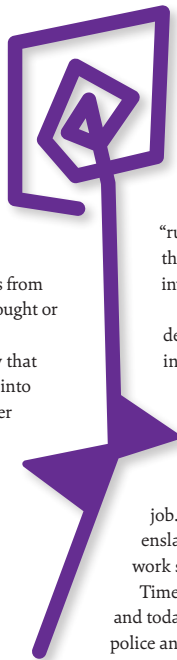
And finally, societal attitudes, particularly those that devalue women, children or other cultures contribute greatly to the growth of human trafficking.

What are some things one can do?

- I could promote the passage of anti-trafficking laws that follow the Swedish model of punishing those who buy sex, rather than promoting the legalization of prostitution.
- I could participate in awareness-raising groups that make known the situation of human trafficking and demand in my own country or city.
- I could pray daily for an end to the demand for human trafficking.
- I could protest against the sexualization and commodification of women and children in the media.
- I could support efforts to eliminate pornography and the buying of sex on the internet.
- I could lobby governments to make changes, such as putting human trafficking into the criminal code, as they did in 2005, or as on June 17, 2010 a new law was put in place for a minimum of 5 years in prison for anyone who traffics a person under the age of 18 years.

Creator God, You call each of us to consciously open our minds and hearts to the sorrow and sufferings of your people. Give us the wisdom and courage to stand in solidarity with those caught up in human trafficking.

Sister Theresa Nagle can be contacted at SSND-Justice, Peace and Integrity of Creation Office, Waterdown, ON, 905 689 6344 ext. 143 or email: tn.ssnd@cogeco.net



The purple rose pin — SSND’s symbol of anti human trafficking. Purple roses are not natural, they are human made and human trafficking is not natural — it is human made. Most of the Stop Human Trafficking committee members wear them.

women and girls are either missing or murdered, without a trace, as if they disappeared off the face of the earth. The native people argue that the police do not take the disappearance of aboriginal kids or women

the rescue of other trafficked persons. Most recently we have the case of labour exploitation in Hamilton. Again the workers were trafficked from Hungary. At the time of this writing, this case is before the courts.

Jazz Vespers: Come for the music, leave with the Spirit

continued from Page 1

Three years ago, after a few fits and starts, former St. Jude’s Rector Michael Thompson gave Brian Hayman the franchise for a local Jazz Vespers tradition. Brian had worked his music magic at St. James Anglican Church in Dundas, so the success of Jazz Vespers at St. Jude’s is no surprise. Starting at 4:00 p.m. on the first Sunday of every month (except for July), the service includes scripture, poetry and a

reflection, but it’s really all about the jazz. In August, the timing of Jazz Vespers is tied appropriately into the annual Oakville Downtown Jazz Festival.

Every service includes participation by the congregation in a musical piece that they recognize — something accessible and not exclusive — like “Just A Closer Walk with Thee” or Oscar Peterson’s “Hymn to Freedom”. There is a regular bass

player, drummer, usually two guest musicians and Brian on keyboard. According to Brian, it’s a bit like matchmaking.

Jazz Vespers has been a great success because of three things. “St. Jude’s has amazing acoustics, people listen and I lead with a light hand, I’ve never had a musician who didn’t ask to come back,” said Brian, “And of course, St. Jude’s is a beautiful place to make music.”

According to parishioner Ross Connell, “I go whenever I can. It’s difficult to say whether it’s entertainment or worship, but if worship is at least in part glorifying in the wonder of what beauty people can create, then we get it in spades.”

As Anglicans we believe that with the power of God working through us, we are capable of infinitely more than we can ask or imagine. Jazz Vespers,

through the dedication of Brian Hayman, opens the doors to our church even wider than you can imagine with the beautiful music and a service whose roots stem from a ministry for the night flock.

So come for the music and leave with some spirit!

St. Jude’s Church is located at 160 William Street in downtown Oakville. For more information on Jazz Vespers call 905-844-3972.

Diocesan Resource Library under-utilized!

Did you know that there is a Diocesan Resource Library waiting for you?

Located at the Synod Office in Hamilton, it is open and available to people anywhere in the Diocese of Niagara.

The Niagara Anglican asked Christyn Perkons, Director of Congregational Support and Development, about the Library.

How many items are in the Library? More than 1,200.

Name some items available. Books on congregational development, leadership, spirituality, theology, thematic Bible studies as well as Lent and Advent materials; resources on social justice, worship and liturgy, stewardship, fresh

expressions and emerging churches; the entire Nooma series and materials about the ministry to children, youth, family and parents. We also have Vacation Bible School kits, a parachute, puppets, a child-friendly Nativity set, board games, children's story books, curriculum for Sunday mornings, DVDs and videos.

How does one order from the library? Call Christyn Perkons to request specific titles or areas of interest; materials can be picked up or shipped. If a borrower asks for an item not currently in the library, we will purchase it for that parish's short term use if it seems like a useful resource to add to the diocesan

library. Social Justice Library items can also be requested through the Reverend Bill Mous, Coordinator for Social Justice.

How long can the materials be kept? Three weeks, but may be kept longer if no one else has requested the item.

How are items returned? In person or by mail.

Who uses the library? Clergy, parish leaders, children, youth and family ministry staff or volunteers and parents.

How would you describe usage of the library? Under-utilized!!

Who to call for information? Christyn Perkons 905-527-1316 (ext. 460) or Jane Wyse 905-527-1316 (ext. 420).



Christyn Perkons and puppet friend Chloe. Chloe has 16 puppet friends who can be borrowed with her.

Our Altar Guild ministry

KAYE HOGG

The Altar Guild is a special ministry of service to God. Most of the time, the work of the Altar Guild goes on quietly and usually unnoticed behind-the-scenes, and is meant to be that way. The work we do facilitates and enhances the worship service, particularly the Eucharist, and should never distract from it. It is a ministry that requires its members to be reliable and dedicated, and a time commitment is required.

What does the Altar Guild actually do?

Well, we have two goals. We care for the objects used in worship. We are taught to handle them carefully and respectfully, because these objects have been dedicated in prayer for use in worship for the glory of God. We also care for the Sanctuary of the Church, the area behind the Altar Rail. We make sure it radiates the appearance of holiness and sacredness it deserves, thus making the setting of our worship beautiful and fitting.

Our list of duties breaks our job down a little further. We do all the actual cleaning in the Sanctuary; our church's cleaning service never touches this area. We set up the altar for all services, including weddings and funerals. We arrange the memorial flowers that are placed on the altar, and decorate the

church for Palm Sunday, Easter, Harvest Sunday and Christmas. We change the hangings on the altar according to the Church calendar, and wash and iron the linens, and arrange for dry cleaning of the hangings and frontals as required. We carefully clean, every two weeks, all the brass vases and silver vessels that are used on the altar. We arrange for the needed constant supplies of communion wine and wafers, and the candles for the altar.

Why join the Altar Guild?

What are the rewards of membership? For a lot of us, it is a spiritual exercise, a quiet but joyful behind-the-scenes ministry, and a rewarding way to participate and serve God in the Church. We are doing a ministry of service in preparing the altar for communion for all our fellow parishioners to share, and our members put a special effort into giving our congregation a setting which enhances their worship experience.

There is also a learning component to Altar Guild membership as we are taught many fascinating aspects of Church tradition in order to carry out our duties, including the names for all the various vessels, vestments, linens and paraments used in worship. It's a great honour and privilege to be part of this historical ministry, which dates back to the Last Supper and even before, that links us to the faithful women in



Altar Guild members with the symbols of their ministry. (left to right) Zina Yaworski, Kaye Hogg, Merina Mayhew, Holly DeLuce and Lorbel White.

the Bible who provided for Jesus during his lifetime.

Altar Guild members give of their time, their abilities, and their dedication to do the best job possible. In return we receive a wonderful fellowship and a great deal of satisfaction knowing that our work facilitates and provides a beautiful and fitting setting for worshipping God.

The Altar Guild at Grace Church in Milton has 45 members. Kaye Hogg can be contacted at g.k.hogg@sympatico.ca

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Tolstoy and the Gospel of Christ

BAHMAN KALANTARI

Many novelists and literary critics have tried to uncover the main functions of literature. One of the main functions of literature might be described as a constant search to find a meaning and purpose in life. The Gospel of Christ can be seen as Holy literature. However, some believe that the Gospel is very short in comparison to other holy and ancient forms of literature. Those who love philosophical systems or long Plato-like conversations might regard the Gospel's brevity as an inadequacy.

Leo Tolstoy (1852-1901) thought differently. Many people know Tolstoy from his masterpieces: *War And Peace*, and *Anna Karenina*. But he has also written two other, perhaps lesser known, books: *The Kingdom of God Is Within You* and *The Gospel in Brief*.

Tolstoy is a giant among modern novelists. His writing was a journey and a search that brought a transforming meaning to his life. But Tolstoy's complicated and thirsty soul was not easily satisfied. We know from his memoirs that he became desperate, hopeless and miserable. He wanted to end his life. He desired a new and youthful soul, full of passion, love and purpose. He then remembered that something had had a specific impact on his outlook in his youth, something brilliant and life-giving: the Gospel of Christ.

The Kingdom of God Is Within You is about the concept of non-resistance to evil. This doctrine comes from Tolstoy's devoted study of the Gospel of Christ. Tolstoy, with the assistance of his scholarly friends, translated the four Gospels and combined them into one text, calling this *The Gospel in Brief*.

Now, at this time, Tolstoy appeared on the political stage with a new message for suffering Russia. It is important to remember that Russian radicalism was now at its peak and regarded as one of the effective solutions

Watchmaker Publishing, 1894).

This doctrine challenged both the Tsarist regime and the followers of Russian radicalism. I believe that Tolstoy was here trying to say that we should use the Gospel of Christ in order to recognize evil and replace it with the truth through peaceful and nonviolent ways.

Tolstoy's book reminds us that the education of society and the individual in the truth and helping them to acquire liberating wisdom are the keys to success. Both the individual and society must be taken into account if we

them from building their version of a just society. Their justice was going to be built on a foundation of punishment and revenge.

But, there were individuals who listened to Tolstoy. Tolstoy's book *The Kingdom of God is Within You* had a huge impact on Gandhi's religious faith. As Martin Green writes in his book ... "What Gandhi said was that it saved his religious faith, that when he arrived in South Africa he was in a crisis of scepticism, especially about soul-force, and that Tolstoy saved him from it." (*Tolstoy and Gandhi, Men of Peace*, Basic Books, Inc. 1983).

Green also recalled, in his book, another powerful comment that Gandhi made about Tolstoy's *The Kingdom of God is Within You* ... "I was at that time a believer in violence. Reading it cured me of my scepticism and made me a firm believer in Ahimsa". Ahimsa means non-harming or nonviolence, the law of veneration for and non-

violence to every form of life.

I am always amazed, when I come back every day to my study of the Gospels, of the life changing power of Christ's message. In this example, we have seen how this message changed the lives and directions of two giants of human history: Leo Tolstoy and Gandhi. We have seen how, motivated by the Gospel of Christ, Tolstoy and Gandhi's thoughts and deeds have had a transformative impact on our global society in a very positive and human way.

Therefore, let us read the Gospel of Christ once more, finding in it our own inspiration and new and life-changing ways to adopt and implement Christ's message.

The Rev. Bahman Kalantari is Rector of St. John's Burlington. pupak96@yahoo.ca

"the life changing power of Christ's message ... changed the lives and directions of two giants of human history"

to Russia's social and political problems at that time. The Tsarist regime was simply in very bad shape and had adopted a defensive attitude towards all kinds of reformists and revolutionaries, friends or enemies. And so, it was here, during this time, that Tolstoy, armed with the Gospel's message, announces in his book *The Kingdom of God Is Within You* ... "Evil cannot be suppressed by the physical force of the government. The moral progress of humanity is brought about not only by individual recognition of truth, but also through the establishment of a public opinion". (Translated into English by Constance Garnett,

aim to win over evil in all aspects of human life. Violence has no place in this liberating process.

There were two main groups of opposition to Tolstoy's message. First, there were those who were desperate to retain their power at any price. Second, there were those who believed that this doctrine of nonviolence would postpone their oncoming victory. This second group believed that peaceful ways and the practice of a doctrine of non-violence would tie their hands against their goal of swiftly overthrowing the Tsarist regime. They also believed that this doctrine of non-violence would prevent

Letters

Liberal fundamentalism?

Re: "Weak Point-Yell Louder" by Eleanor Johnston and Wayne Fraser (March 2012).

It cannot be good for the health of this Diocese for the Niagara Anglican to give so much prominence to the views of fundamentalists. Dividing the world into Good (us) and Bad (them) without any shade of grey is, after all, classic fundamentalism. Caricaturing "them" as unthinking and irresponsible is another typical fundamentalist tactic. Attributing negative motives to the things "they" do is also standard. And naturally,

fundamentalists can only maintain their views by isolating themselves from anyone who might disturb their inflexible views.

I realise that the writers think of themselves as "liberals," but fundamentalism is an attitude that knows no boundaries, and there is a liberal fundamentalism that is just as distasteful in the church as conservative fundamentalism. True liberalism values the views of others, seeks

to understand different points of view, does not caricature, is not triumphalistic and does not easily condemn. In that respect, there is such a thing as a liberal conservative-that is, someone whose views might be considered conservative but who espouses those liberal attitudes. Too bad the writers seem to have closed their minds to such a disturbing possibility.

John Bowen
Hamilton

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“Shine Jesus Shine!”— thanks be to God and solar energy

Our goals with solar are to honour the environment, help create new local employment and to generate income for ministry beyond the collection plate and special fund raising events, wrote Canon David Browning, Rector of Holy Trinity Church, Fonthill, about their unique solar project.

In 2010, the parish established a Solar Committee to review the new provincial legislation under the GreenEnergy Act MicroFIT (Feed in Tariff) Program, and to explore the possibility of producing rooftop solar energy using their Church's south-facing roof structure.

Churchwarden Craig Stirtzinger said that the committee had to research several preliminary matters, including necessary permits, suppliers, financing and other “daunting” items before submitting their application. Then, he went on, “we had a one-year time frame to complete the project. We managed to achieve that in 10 months owing to the committee's commitment and the parish's encouragement and support.”

Parish was very concerned with its ability to continue to serve the community

“Certain things with this project were unique to our parish's needs,” Stirtzinger explained, “it was clear at the first Vestry meeting that the parish's priority was not to do this just for a government-sponsored financial incentive; the parish was very concerned with the future of the church and its ability to continue to serve the community. The response to this was to support a new local solar manufacturer whose investment in the community was contributing to local employment and replacing lost manufacturing jobs in Niagara. Consequently, several Pelham and Welland residents are now employed with the rapidly expanding OSM Solar Corp. in Welland.”

“A second unique feature,” he said, “was the financing for this project which was done through a campaign, seeking donations and offering promissory notes in \$5,000 lots, paying interest at 4.5% over 5 years. During the campaign period we collected \$64,900 (\$4,900 in donations and \$60,000 issued through Promissory Notes). What made this ‘infinitely more than we could ask or imagine’ was that the

bulk of the funding was received during a 3-week period between June 30 and July 21, at the peak of summer when one might expect people would be too busy enjoying a beautiful summer.”

The Churchwarden stated that “a third unique feature was our negotiations with OSM Solar. We were successful in having a local electrical company, Feenstra Electric, assigned to provide the electrical connections for the hook up. Feenstra is a trusted local family-run business with an exceptional history, not only with our Church but also our community. Parishioner and Committee member Trent Zawaly, an employee of Feenstra Electric, was assigned as the lead electrician to the project. This provided both Feenstra and Trent with additional exposure, training and experience in this rapidly advancing field of solar installation. It also gave the Church an inside expert to guide us through the 20 years



Celebrating first anniversary success at Holy Trinity Church. (Left to right) Deputy Church Warden Mike Taylor, Provincial Minister of Energy Chris Bentley, Rector David Browning, Church Warden John Saylor, City Manager of Welland and Church Warden Craig Stirtzinger, OSM President John Gamble, OSM General Manager Al Wiley and Provincial Minister of Environment Jim Bradley



Solar roof completed at Holy Trinity Church, Fonthill

of the project life. The ultimate compliment to Trent's value came when the Inspector arrived on October 18 and was surprised that our connection passed on the first test. In the Inspector's experience that was the exception not the rule.”

“Over the next seven years,” Stirtzinger explained, “we expect to generate enough revenue to repay the promissory notes, including interest. Following that the Church will enjoy 13 years of solar revenue which will be put into a reserve fund that can be used for maintenance of the solar panels, inverters and

the roof, as well as paying our electric bills and other capital projects to sustain the church's future. At the same time the Church is contributing to the production of green energy, offsetting the need to produce electricity through traditional carbon production methods.” The Committee praised OSM Solar for their high quality of work and generosity. According to Stirtzinger, “when we did run into difficulties with the initial location of the panels on the preferred area of the roof, they worked with us and re-engineered

the location and panel grid to achieve our results, absorbing any related costs.”

“We are also grateful for the assistance and guidance provided by the Diocese as we pioneered this new opportunity”, concluded Stirtzinger.

The Solar project at Holy Trinity Church is attracting wider attention with other parishes requesting presentations and some showing interest in following their example.

For further information, contact Canon David Browning at btfnl@vaxxine.com

Events in the Diocese of Niagara

Across the diocese people are gathering, praying and celebrating life. We extend an open invitation and encourage you to attend any of these events.

Contact the parish directly for more information and visit niagara.anglican.ca for a list of other happenings.

Messy Church

May 9 • 5:00 to 7:00 p.m.

St. George's, Georgetown

“This is not your Granny's church!” Come, share a meal, meet new friends and create wonderful crafts. Music and worship for all ages. Cost: free will offering for supper.

Plant Sale, Bake Table, Garage Sale and BBQ

May 12 • 8:30 a.m. to 2:00 p.m.

St. John, Campbellville

Plant sale: perennials, annuals, hanging baskets, and vegetable box plants. Bake sale: wonderful home baking including bread, pies, cakes, goodies and more. Garage sale, treasure hunt and BBQ: hamburgers, hot dogs, pop, tea and coffee.

Please see EVENTS page 11

Faith leaders forum hears human cost of poverty



Bishop Michael Bird, Murray MacAdam (second from the left in back row) and other Anglicans attended the forum for faith leaders.

MURRAY MACADAM

Poverty's impact on human health is far more powerful than many people realize, and it's costing some low-income people years of life.

A forum of faith leaders at Queen's Park on March 29 heard testimony from two doctors who backed up those findings. The event, sponsored by the Interfaith Social Assistance Reform Coalition, attracted 90 people from across Ontario. Fifteen Anglicans attended, including Bishop

Michael Bird of Niagara.

A powerful theological reflection by Rafael Vallejo, a Presbyterian lay minister, drew parallels between the trials of Job and the plight of Ontario's poor. He challenged religious leaders, legislators and all Ontarians to ask, "Who pays for austerity? Who says there is no choice?" He said, "Compassion calls us to care for each other."

Dr. Rosana Pellizzari, a public health doctor from Peterborough, outlined how social factors have a strong

impact on human health. She noted that men in the highest income group live an average of five years longer than men in the bottom income group, while the equivalent lifespan figure for women is two years. Stress, social isolation, poor quality food and other elements of life for the poor make more of an impact on health than individual lifestyle choices, she said. A recent survey in Peterborough found that more than half of low-income people hadn't been to a dentist within the last year because they couldn't afford to

do so, a figure more than double that of the affluent.

What society generally thinks of as "health care" is basically "illness care," said Dr. Pellizzari. Cooking programs and collective kitchens, some held in churches, are making a difference in encouraging good health. A subsidized food box program provides fresh fruit and vegetables. "People love the food box," she said. "It's a luxury for them, but they pay for it so they maintain their dignity."

Dr Pellizzari called for tax increases on the wealthy to counter poverty and improve human health, a goal advocated by a new organization called Doctors for Fair Taxation. Poverty and inequality hurt all of us, she said, not just the poor. "Poor health is everyone's business. It's not just about the state of our health care system."

Another supporter of Doctors for Fair Taxation, Dr. Philip Berger, echoed her call, saying

"We need to redistribute wealth. Those who have more should give more." Dr. Berger, who works out of downtown Toronto, also underscored the severe health costs paid by the poor. For example, 37 per cent of patients at his hospital grapple with mental health issues, versus only 22 per cent of patients for the rest of Toronto. Low-income people also have higher rates of addictions, diabetes and other ailments.

Ontario Cabinet Ministers John Milloy and Kathleen Wynne told the forum that the province's new budget, while tough, was necessary for safeguarding social programs by reducing the provincial deficit.

MPPs from all three parties, along with Green Party leader Mike Schreiner, also addressed the connection between health and poverty. New Democratic MPP Cheri DiNovo urged forum participants to make their voices heard as consultations on the

budget continue among the parties. "Do not buy the austerity theology," she said, and outlined various ways in which the government could save money and avoid cutbacks in social programs.

The gathering endorsed a hard-hitting statement by the faith leaders present, which says "It is fundamentally unjust to balance the provincial budget on the backs of our most vulnerable neighbours."

The faith leaders urged the government to honour its Poverty Reduction Act, passed in 2009, by raising social assistance rates at least by the rate of inflation and by implementing an increase in the Ontario Child Benefit for low-income families that the budget postpones until 2013.

Murray MacAdam is Social Justice and Advocacy Consultant for the Diocese of Toronto.

Books for Summer Reading

Ella suggested that we "create a book corner" in the *Niagara Anglican*.

Excellent idea!! She proposed it be "a religious book but not from the Bible" which could have "a personal book review and recommendation." She concluded, "I am always looking for different religious reads to go with my other fiction and nonfiction. It is the book junky in me."

Let's take it one step further.

We want you to suggest a book for others to read this summer and give a short review (maximum 200 words).

Send your suggestion to editor@niagara.anglican.ca before our May 1 deadline.

I was in 'Nam

MURRAY BLAND

There was a time when June and I decided to escape from the snow and drive down to Myrtle Beach. I'm no long-distance driver, so we stopped at a large two story motel for an overnight rest.

Around two in the morning, June shook me awake to tell me someone was screaming and yelling. I got up and ran along our balcony to the noise, knocked, got no answer and opened the door.

A man was stretched out on the floor, a woman sitting on him pounding his chest and yelling for help.

I went in, pulled the woman off the man, got her over to

the bed with June, got back to him and tried to revive him. I know there was a man at the door keeping other people out. I called for someone to phone for an ambulance.

They came, worked on the man for a while, put him on a stretcher and took him out.

Things got a little hazy after that. I do remember being out on the balcony, tightly gripping the railing. There was a hand on my shoulder. It was the man at the door who had kept people out. As he gripped my shoulder, he said —

"I was in 'Nam
You did good,
You didn't run."

I nodded my head. Somehow I ended up on the front lawn — sitting up against the base of their flashing sign, still dark and looking down at the silent empty road.

So many thoughts tumbling around, but one kept coming back —

"I was in 'Nam,
You didn't run."

What that young man must have seen and heard in Vietnam, I could not imagine, and still he was there trying to comfort me.

It was so quiet — as if nothing had happened.

Murray Bland lives in Burlington.

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Plants to share

DORIS M'TIMKULU

"JUSTFOOD seems a rather derogatory term", a workshop participant remarked recently, referring to the name of the Niagara initiative for food security in partnership with the Primate's World Relief and Development Fund (PWRDF). "It puts food down as something of very little value," he added. Is this not the way we treat food all too often? *Just food* — so we throw the out-of-date cheese into the garbage. *Just or simply food* may also be in the mind of the person on disability pension who is hoping for an increase in her monthly cheque; "just for some healthy food". "Just to get food" is the reason why millions of people walk for long distances; to them *just food* means life or death.

The other meaning of *just food* indicates justice: food grown, harvested, traded and consumed with justice; it is food received and eaten in just relations with one another and with God. In this sense, *just food* is a daily gift, not a commodity; it is a blessing that is created for all; it is shared food.

So, at this time of the year when our fingers are itching to put seeds or tiny plants into the soil, let us consider some ways in which we can all plant — and harvest — to share.

"with gratitude to God I will reach out to my sisters and brothers around the globe — and put a toonie into the PWRDF coin box"



Community growing projects are a unique way for people to contribute grain and other agricultural commodities to the Canadian Foodgrains Bank (CFGB), a partner of the

Primate's World Relief and Development Fund. A typical project involves a group of people working together to farm a common plot of land. After harvest, the produce itself or its market value is donated to CFGB for overseas food aid and agricultural development projects. Community growing projects often build a strong sense of community because growing a crop is a hands-on, tangible way for people to be involved and feel a sense of achievement. Typically, several farmers get together or several local churches join hands to grow corn, wheat, barley, soybeans, peas, canola, sweet corn, silage or pumpkins. Projects range from one quarter acre to several hundred acres. It may be too late to plan a community growing project for this season, but it's not too early to start planning for next year. For more information, go to www.foodgrainsbank.ca and involve the Ontario Coordinator for the Canadian Foodgrains Bank, David Mayberry, in your planning (519-485-3642, mayberry@xplornet.com)

Community gardens are much smaller projects, yet they involve and build community in tangible ways. A parish can turn some of its lawn or parking lot into vegetable gardens. A group of parishioners may

plant and sell vegetables and give the proceeds to a food security program supported by PWRDF. (To find food security projects, go to www.pwrdf.org or www.anglican.ca/giftguide). Yet another option is to give the fresh produce to your local foodbank or fresh food basket program. Alternatively, you may offer your garden plots to be cultivated by families of New Canadians or those with severely limited income. Here are some links for information about community gardens: www.hcgn.ca, www.communitygarden.ca, www.ohcc-ccso.ca/en/tags/community-gardens.

JUSTFOOD
sharing the bread of life



Elide Barthole

Grow your own garden and share: even the smallest space around your home allows us to grow food. I am thinking of a group of HIV/AIDS affected women in Kenya who, abandoned by their families and without jobs, grow nutritious food in their "millennium gardens". A millennium garden is a big plastic bag like the ones in which our farmers bale hay. The bag is filled with gravel and soil; the top and holes around the side support 30 plants of aramant, onions, spinach-like greens and corn. With retro-antiviral drugs and supported with such nutritious food, the women are able to live an active life.

And here is Elide Barthole, who is among 80 households in Haiti who are assisted in urban farming by the Episcopal Diocese of Haiti — a partner of PWRDF. As a participant in this program Elide received seeds, compost, insecticides and consultation. On her three by six metre balcony she is growing tomato, eggplant, basil, sweet peppers, chili

peppers, beans, parsley, lemon grass and lettuce. Elide counts herself blessed that she and her children escaped alive from the devastating earthquake, but life has been tough. Now she can give her children meals that not only fill their stomachs but give them essential nutrients they so urgently need in their growing years.

As in previous years, I will plant my tomatoes, lettuce and herbs. But one thing will be different during harvest time: each time I pick a sweet tomato, some crisp lettuce leaves or a fragrant herb I will remember those who are equally loved by our God, yet don't have a chance for an equal share of God's creation. So, with gratitude to God I will reach out to my sisters and brothers around the globe — and put a toonie into the PWRDF coin box. Happy planting and even happier shared harvesting.

Doris M'Timkulu is the Diocesan PWRDF Coordinator. mtimkulu78@gmail.com

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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.*

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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 Shelbourne and Mount Forest in the north and west.



A Mother's Day Special

Remembering the days before twins....

DARCI WEINERT

Hello, let me introduce my family. My name is Darci Weinert, I have been married to Eric for nearly 10 years and we have 3 great kids.

Our redheaded daughter Madalyn is eight years old, and our mirror-image identical twin boys — Rhys and Seth turned 6 years old on December 23, 2012.

Our story is one of relying on our faith and church community to get us through a time over which we had no control.

It all started when we found out we were pregnant with twins at my 20-week ultrasound — with no thought of twins. I went to the scan by myself, knowing I was feeling better with this pregnancy than I had when I was carrying Madalyn. When the ultrasound technician stated, “There’s one heartbeat. There’s the other heartbeat.” — I had to stop her and ask what??? We were “shell shocked” to say the least; the excitement came after about 3 days.

We found out that we were having two boys, and since it was so far along in the pregnancy we didn’t know if they were identical or fraternal.

I started having regular scans to checkup on them. At about 24 weeks we found out that baby A was a 2-vessel cord baby (everyone has 2 arteries and 1 vein leading from the heart BUT he had only 1 artery and 1 vein.) He was monitored closely for weight gain. We knew once he dropped 10% below his brother’s weight that we would be sent to MacMaster Hospital, Hamilton, for extra care.

This happened shortly afterwards, when we learned the severity of the potential outcomes of his condition — anywhere in the range of learning difficulties to a fatal heart condition.

Straight away we knew that we had to put word out for prayer in our church family. We belong to Covenant Christian Reformed Church, St. Catharines. They were fantastic with babysitting,

“a friend from church pointed out both names were strong Biblical names — David and Joshua”

meals, kind words and cards — such an encouragement. Our prayers were always to ask God for peace for whichever road God chose for Baby A, and that we would be OK to go ahead.

We were informed that we were two days past the dates of performing an abortion — we were taken aback that this was offered since it NEVER crossed our minds.

Driving home we discussed that if our newborn child had to stay on life-support, we would pray over him and let him go, but ultimately we prayed that God would watch over him in my belly and make him grow and gain weight.

We went to Mac every Thursday for a full day of ultrasound and tests. Every drive was filled with anxiety and nervousness. With our suitcase packed, we walked in holding hands and praying that everything would be OK. We had a wonderful doctor who took time with us and was able to answer all our questions.

On December 22, 2005, we left our appointment with instructions for me not to eat after midnight. The doctor said that he would call at 8 a.m. the next morning to see if he could fit us in for a c-section. I was quiet the first half of the way home until Eric told me to let it out and cry. Between tears and silent prayers we made it home to tell our family, who was watching Madalyn. Our doctor called personally at 8 a.m. to tell us to come to the hospital — he was ready for us! My Mom came and got Madalyn, and we headed up.

The time came and I was prepped for meeting our boys — one last word of encouragement, a kiss and off I went to get ready. We had chosen names for both boys — a friend from church pointed out both names were strong Biblical names — David

and Joshua, but had not assigned them. Madalyn chose their names out of a hat that morning — so we knew going in Baby A was to be Rhys David and Baby B, Seth Joshua. They were born at 5:11 p.m. and 5:13 p.m. on December 23, 2005.

Straight away they were put on c-pap for extra oxygen and were fed through a tube until they got the sucking, swallowing and breathing “thing” down. We were so thankful. As far as the doctor knew they were just small!

We wouldn’t know about any learning difficulty for awhile, but his heart was looking good. None of the tubes and wires were keeping Rhys alive; they were just there to help him, an answer to prayer!

Both boys stayed in the hospital approximately three weeks until they reached five pounds (Rhys came out at 3.8 lbs and Seth was 4.8 lbs), and were feeding properly from a bottle.

We met two families that had a twin with the same condition. One had to let their little guy go at six months of age and another has endured two heart surgeries.

Ours are now happy and healthy six year-old boys who are in grade one and learning lots! Rhys is our athletic boy who loves ALL sports and Seth is our academic boy who loves to read and learn.



Seth, Madalyn and Rhys Weinert

CALL FOR NOMINATIONS

General Synod 2013 Volunteer Opportunity!

The Synod of the Diocese of Niagara is calling for nominations to the General Synod which will be held at the Ottawa Convention Centre in Joint Assembly with the Evangelical Church in Canada from July 3rd to 7th, 2013.

The Diocese of Niagara is entitled to elect five (5) lay delegates and five (5) clergy delegates. Those nominated that are not elected to General Synod as the delegates from Niagara will become the alternate delegates to General Synod 2013.

Individuals must be members of the 2012 Diocesan Synod in order to be eligible for nomination and members of Synod may self-nominate. The consent of a nominee must be given prior to his/her name being submitted. A 60-word biographical sketch will be requested of each nominee after the deadline, in point form. Only biographies received by **September 28th** will appear in the Convening Circular.

Deadline for nominations is **August 21st, 2012**, and nominations must include name, parish and location (city/town), gender, email address (if available), and phone number(s).

The ballot will be presented to the November 2012 Diocesan Synod.

This is a terrific volunteer opportunity for members of Niagara’s Synod who wish to support the work and life of the Anglican Church of Canada. Further information about this volunteer opportunity is available upon request.

Please send nominations to:

Mrs. Karen Nowicki
 Administrative Assistant to the Secretary of Synod
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 karen.nowicki@niagara.anglican.ca
 TEL: 905-527-1316 ext. 380
 FAX: 905-527-1281

HOLLISTORIAL**I thought — just like Jesus**

Look for God everywhere and you will find God everywhere.

This statement is true, not new.

Thousands of years ago, a young sheep keeper, while whiling away a long lonesome overnight watch, compared the illumination of the galaxy by the moon and stars with the shadowy creepy darkness shrouding the countryside, and concluded that the images defined heaven and hell. It may have also triggered thoughts about his fragile relationship with God, which caused him to experience an epiphany — God could be found in either of the “H” places. Then he poetically penned these words, “If I ascend up into heaven, you (God) are there: if I make my bed in hell, behold, you are there” (Psalm 139:8).

My recent epiphany moments may not be as dramatic as those of my ancient colleague, but they did remind me to always look for God through our encounters with other human beings.

She operates her business mainly from her home, but several days each week she works at a wellness clinic. She mentioned her business was

growing, and I asked, “How do people find you?” Without hesitation, she explained,

“Word of mouth. One client tells another, who tells a friend and so on; all by word of mouth.”

I thought — just like Jesus. The message of Jesus and the early

another human to church.

My second epiphany happened in the fast food area of our local mall. I decided on Mediterranean, and since I had never tried it, I ordered their special of the day. The server presented me with the wrong food. I mentioned the

and experience the love of God in their lives.

My third epiphany experience came shortly after my birthday. My family decided to birth me into the iPad world. They even gave me the opportunity to line up with the crowds on launching day in March to get the latest version, so I joined a long throng of expectant customers at the nearby Apple Store.

While waiting, we talked among ourselves — a student had cycled 30 kilometers to gain his treasure, a worker from northern Canada happened to be home that week, a businessman was purchasing his fifth iPad and a woman wanted to surprise her boyfriend on his birthday. We were all strangers, and yet we were brought together by a common need. It reminded me of worship. Often when we gather for worship, we are ‘strangers’ (not knowing those sitting at the back or side of the building), yet we come from our diverse worlds for a common purpose and need: to acknowledge our God and to search for whatever instruments we require to be God’s people in our crazy world.

“If I ascend up into heaven, you (God) are there: if I make my bed in hell, behold, you are there” (Psalm 139:8).

Church spread like wildfire, mainly through word of mouth. Andrew told Simon, Philip invited Nathanael and on it went. History bears witness to its effectiveness as individuals spread the good news of God’s love for all. Even living amidst the most sophisticated technological era EVER, today we can confirm that ‘word of mouth’ is still the most effective means of communication, although ‘word of mouth’ may mean social networking. Back To Church Sunday (September 30, 2012) is founded on the principle — one person inviting

mistake and they offered me my original choice. Since I had not tasted either, I said I would keep it and try the other at some future date. I returned to our table and as I was enjoying my food, I sensed a presence approaching. I was totally surprised when the owner of the takeout handed me a plate of food. He said, “You wanted to try this dish, so I brought you a sample”.

I thought — just like Jesus. He came into this world to show us that God is love and to give us a foretaste or sample of eternity. Our role, as God’s people, is to offer samples so people can taste



The staff brought us coffee and muffins. I thought it is similar to God seeing the wants of people and sending Jesus, with other helpers and resources to make the journey a little less harrowing.

Then they came along the line and inquired about our purchases that morning. After stating our preference, we were given a card which would guarantee that our selection would be reserved for us. The woman in our little enclave said, “I am so relieved because I know I am getting what I came for.”

I thought — just like Jesus. Jesus came to show us what God is like, to supply samples of what was yet to come, to reserve our special place (His card was the cross and resurrection) with God and to provide food for the journey along the way.

I guess some truths never vary. Today, as in yesteryears, when we look everywhere for God, we will find God everywhere.

Contact Hollis Hiscock at editor@niagara.anglican.ca

Parish rewarded for being Green

St. James the Apostle Anglican Church Guelph has won a Green Sacred Space (GSS) award for 2012.

Churchwarden and Justice Team member John Dennis and Ann Chidwick, secretary of the Parish’s Environment and Social Justice Team and founder of Living on Less, accepted the honour at a special presentation on March 31, 2012.

Harcourt Memorial United Church in Guelph was also a recipient. This is the second time the awards have been distributed in Wellington County.

This award is given to churches who are choosing to become stewards of the environment and who are also socially active in the community, said Chidwick.

GSS representative Jane Snyder said St. James’ is “building partnerships with diverse groups to promote environmental awareness and to change the

world.” She provided several examples, such as the parish “acting as a depot for cell phone recycling, hosting energy fairs, sponsoring movie nights and holding workshops on indigenous rights and climate change.” She had high praise for the church’s famous “Living on Less series”, citing that “St. James’ Environment and Social Justice Team is active!!”

Given in many areas across Ontario, the award celebrates the ways in which faith communities engage the local community in environmental issues, and lead by example by making their places of worship more environmentally sound, a GSS press release explained.

St. James is presently at the ‘silver’ level of the Niagara Diocese’s Green Accreditation program, and is “going for the gold” in the near future, stated GSS.



Mark Britton and Jen Thorne of Guelph Hydro presented the award to Ann Chidwick and John Dennis of St. James Church, Guelph.

To learn more about St. James’ programs, contact Ann Chidwick at ann@chidwick.ca.

To join the free Greening Sacred Spaces Network, go to www.greeningsacredspaces.net/

waterloo or contact Jane Snyder at 519-747-5139 or jsnyder@faith-commongood.net

Three decades as church organist

"I did it, I enjoyed it and the people were wonderful," is how Cynthia Farnsworth summed up her 30 years as organist and choir director at Holy Trinity Church in Welland. She said the time had come for others to carry on the music ministry, but she would be available to step in if necessary.

Farnsworth spent her professional life as a school teacher with the Niagara South Board of Education. She said over a 10 year period she taught music in 16 different schools, and loved it.

Correspondent John Hine reported that the parish honoured Farnsworth on the occasion of her retirement.



Cynthia Farnsworth and Rector Will Alakas.

Workshop for Wardens, Treasurers and Rectors

The workshop is scheduled for Saturday, May 5 from 10:00 a.m. to 4:00 p.m., at the Church of the Epiphany, 141 Bronte Road in Oakville.

It is recommended for both new and experienced Wardens and Treasurers, said Diocesan Treasurer Jodi Beck, and Rectors should also attend since "they need to know what is being said to their corporation members."

Featured speakers are Beck, the Chief Financial Officer of the Diocese, and Secretary of Synod Canon Marni Nancekivell. They plan to cover a wide variety of topics, including the responsibilities, functioning and decision making of the Corporation, the role of Parish Council, property issues and how to problem solve.

Insurance, finances, investments and rectory funds will be discussed as part of the responsibilities of the Parish Treasurers and Wardens in the running of a parish.

The workshop will also have hints (do's and don'ts) regarding budgets, financial statements, the issuing of receipts and related matters.

To register, contact Ruth Anne Martin at ruthanne.martin@niagara.anglican.ca

Skype brings church worship to shut-in

DANTE DEFALCO

St. John's Anglican Church in Burlington has begun an outreach pilot project for its shut-in or home-stuck parishioners. I was chosen to be their first lab experiment.

For the past year-and-a-half, my wife has been placing a cell phone on the lectern in the church so I could hear the weekly services. This was a wonderful idea, but it was difficult to interact with people whom I dearly missed at church.

Recently my wife Patty Nethercott and Brian Prescott, the People's Warden, discussed the feasibility of doing a live

video feed through "Skype", one of various free programs on the Internet.

For our experiment, Brian suggested that he use his own laptop with the church's existing Wi-Fi. His concern was whether the signal would be strong enough to reach the church from the office computer, which is located in an adjacent building.

So on Sunday, March 18, 2012, our trial worked! I was able to watch, wave and interact with friends whom I had not seen for a long time. I could even control different aspects of the service, such as increasing and decreasing the volume, muting the microphone or turning the

video on or off so I could lie down and rest. I needed to do this because my condition caused me to become ill and exhausted during the service.

The video and audio quality was somewhat weak, but this was our first baby step. There are many easy and low cost ways to improve the quality.

In the meantime, however, St. John's will poke, prod and experiment on me a tad more before we can consider moving ahead and be more technologically inclusive. Of course, this won't ever replace the beneficial visitations from our minister, but it does give empowerment and inclusion to

some of our less healthy church members.

I felt that I was now part of the church experience... my church experience. It is easy to watch various ministries on television, but I missed my own church family; and this live video hook up was an important reconnection for me.

I hope this simple audio-video technology will be used by other church families because it is truly a gift from God.

It also proves that the power of Christ, working through us, can also work meaningfully through other means!

Dante Defalco lives in Hamilton.

100 Mile Dinner a success

A harmonious blend of university students, church and community members gathered for a 100 Mile Dinner on March 31 at St. Paul's Anglican Church in Westdale, reported Helen Powers.

More than 150 diners enjoyed the delicious meal whose ingredients were sourced from within 100 miles of Hamilton. Local musicians and dance groups entertained the crowd and there were gift draws and a silent auction.

The event was part of the Red Door Café, a monthly event at St. Paul's which increases community outreach to the McMaster University student population in the neighbourhood.

The Chinese Minority Dancers, a community group performing at the Red Door Event, is involved with many others in supporting the concept of better Student Community relations.



Events in the Diocese of Niagara

Continued from page 6

Yard and Plant Sale

May 19 • 9 a.m. to 1 p.m.
Christ Church, McNab
Long weekend yard and plant sale. Featuring items from inside and outside the house, perennials just in time for planting, bake table and knick-knacs. BBQ and pop.

Epiphany Extravaganza

May 26 • 9:00 a.m. to 1:00 p.m.
Church of the Epiphany, Oakville
Spring fling—tea room, plant sale, silent auction, bake table, barbeque lunch.

Antique Appraisal and Tea

May 26 • noon to 4 p.m.
St. John, Campbellville
St. George's, Lowellville—7051 Guelph Line—just North of Derry Rd (Milton). Each person can bring one item to be appraised. A doll, toy postcard, picture, book, dish, pottery, single coin or one coin collection, furniture, war memorial (no jewellery). Enjoy refreshments while listening to the stories and history of treasured items from the past. Cost: \$15.00.

University Students care for others and are cared for

CAROL WOOD

"This can't be happening in Canada," a student said after hearing about working conditions that many of the 26,000 migrant workers face each year. Following the death of 11 Peruvian migrant workers, the Social Justice Group of the McMaster Campus Ministries Council (MCMC) decided not only to learn more about the issues like substandard housing and denied breaks, but to offer support to the families of the deceased. Although the Social Justice Group is small, the members are well connected to organizations like the Ontario Public Interest Group and the Organization of Latin American Students. Both of these groups joined us in sponsoring "A Night of Solidarity with Migrant Workers and Families" on March 14 on the McMaster Campus. The evening brought together people from the Hamilton community as well as students, staff and faculty members.

Pablo Gadoy, who works for the United Food and Commercial Workers Union, and also coordinates Students Against Migrant Exploitation (www.thesame.ca, a national student group that works towards the improvement of migrant worker conditions), spoke at the event. The evening was a blend of a memorial, a celebration of Latin American culture and a call for solidarity for the improvement of working conditions for migrant workers. A cheque for \$150.00 from the McMaster First

The Social Justice Group meets weekly during the academic term and focuses on a range of issues including: poverty, human rights, the environment and food security.

Nations Student Association was presented to Pablo that evening. The migrant awareness campaign continued through March. Donation cans, sales of empanadas and other contributions generated \$1451.00.

The Social Justice Group meets weekly during the academic term and focuses on a range of issues including: poverty, human rights, the environment and food security. Resources are drawn from many sources, including: the Anglican, Mennonite, United, Presbyterian and Roman Catholic churches, and NGO's. Bill Mous, the Anglican representative to the McMaster Campus Ministries Council, spoke to the group in February about the Living Wage campaign and the upcoming Justice Camp in Peterborough.

The MCMC coordinates many student events, but none more colorful and exciting than the activities for international students. A favorite for 25 years is the annual Thanksgiving Dinner. A traditional turkey dinner will be served at St. Paul's Church in Westdale on October 4. We not only share a Canadian tradition, but also learn about feasts that are celebrated in countries around the world. The event is enjoyed by exchange



(Top photo) Natalie Charette of the First Nations Student Group presents a cheque to Pablo Gadoy of the United Food and Commercial Workers Union and Students Against Migrant Exploitation. (Bottom photo) People at the event in support of migrant workers.

students who are only at McMaster for the term, and other students who will remain in Hamilton for their entire

undergraduate or graduate work. The event is aimed at building community among the students and the volunteers.

2012 marks 40 years of service for the McMaster Campus Ministries Council (MCMC) on the McMaster Campus. The MCMC supports an Ecumenical Chaplain who provides support to students making significant life decisions, as well as pastoral care for students who are coping with anxiety, loss and depression. About 12-15 students receive financial support from the MCMC's Benevolent Fund for food and other emergencies. The Chaplaincy is a "mixed bag!"

In a post-Christian society, many students don't know the meaning of the word "chaplain," but they do know words like "community" and "caring." It is a privilege to serve on a diverse campus where the needs range from pre-marital counseling to storing an international student's suitcases for the summer, to writing a reference letter for a member of the Daughters of Abraham Dialogue Group. Since 1972, the MCMC has existed primarily through a system of denominational grants from the Anglican, United and Presbyterian Churches. With the recent cutbacks in the Niagara Synod budget and the United Church grant, the MCMC is facing an uncertain future. More than ever, we need the financial and prayer support of local churches and individuals to continue this ministry to students.

The Rev. Carol Wood is the Ecumenical Chaplain at McMaster University, Hamilton. woodcar@mcmaster.ca

Changes in Advertising Personnel

In the same month that we express our gratitude to Colin Jacobs for his work as the Advertising Manager of the *Niagara Anglican*, we also extend a warm welcome to our new Advertising Manager Angela Rush.

Jacobs began his work with the Diocesan paper in 2008 after a successful advertising career, including stints with a national magazine and newspaper. In thanking Jacobs for his contribution over the past four years, Carol Summers,

a member of the Publisher's Advisory Board who was on the Committee when he was hired, said, "I want to thank you and congratulate you for all you have done on behalf of the *Niagara Anglican*." The advertising revenue more than doubled during Jacobs' time as Advertising Manager.

"As I sit at my computer, I pray — God please give me the right words to say, because I feel in my heart this is the job for me," were the opening words in the email Angela

Rush sent when applying for the Advertising Manager's job with the *Niagara Anglican*. Rush brings a successful track record in advertising sales, marketing, and customer service; with over a decade of experience as an advertising representative with several magazines. She has organized and led many successful promotional and fund raising initiatives, as led an ALPHA group for young people. She has been a lifelong member of the Anglican Church and lives in Burlington.

For all your advertising needs or suggestions for new initiatives,



Thanks Colin.

contact her at niagara.anglican.ads@gmail.com or 905-319-2521.



Welcome Angela.