

Groundbreaking news

St. Luke's Palermo turns the sod for church and seniors facility

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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

NOVEMBER 2012

Rockwood Cenotaph rededicated

FRANCES LEARMENT AND HOLLIS HISCOCK

On Wednesday, August 29, 2012, ninety-three years to the day after Rockwood formally honoured those who did not come home from The First World War with the dedication of a Cenotaph – literally an empty tomb – the community gathered once again to rededicate the refurbished Cenotaph, located on St. John's Church property, Rockwood.

On July 28, 1919, according to church member Bob McKend, the Soldiers Memorial Committee of the Township of Eramosa approached the authorities of St John's Rockwood to erect, on the south east corner of the Church property, a Memorial to those who had fallen in the

First World War. The Committee recommended that the area be maintained in perpetuity by the municipality. The following day, the Incumbent and Church Wardens gave their permission and Bishop William Reid Clark of Niagara gave his consent, provided that the municipal Council passed a formal resolution to keep the plot of land properly fenced off and kept in proper condition for the purpose for which it was intended. The Municipal council agreed and the official dedication of the Cenotaph was held in September with Bishop Clark officiating.

During the summer of 2012, the Township continued its commitment to maintain the site with a significant renewal

—See CENOTAPH Page 2



Remembering sacrifice... the sacrifice continues

ROB FEAD

Every year at the eleventh hour on the eleventh day of the eleventh month we pause to remember those who have made the ultimate sacrifice in past and present conflicts. We remember the terrible human cost of war on both sides of the battlefield, but in a particular way the sacrifices made by our fellow Canadians. The numbers of Canadians that have paid the ultimate price are astounding: in WWI more than 66,000; in WWII over 47,000; 516 in the Korean conflict and 158 in Afghanistan to date. We also remember the countless number of soldiers that were wounded, both physically and mentally. All this serves as a reminder that even though war is always an evil, it continues to be an unfortunate reality in our troubled world.

I began my ministry as a Chaplain in the Canadian Forces Reserves in 2004. At that time my primary mission was to support our troops and their

families as they prepared to go to war in Afghanistan, to offer comfort and encouragement to the wounded and to journey with families when their loved ones made the ultimate sacrifice on the battlefield. There were numerous "Next of Kin" notifications, trips to Trenton for repatriation ceremonies, military funerals and hospital visits to the wounded. Now that the "combat" part of the Canadian mission in Afghanistan has concluded, my primary responsibility is to support those who have returned from war suffering from physical, mental, emotional and spiritual wounds. Each time I speak with a soldier suffering from Post Traumatic Stress Disorder (PTSD) I am reminded of the ongoing negative effects of war. The "combat" part of our mission in Afghanistan may be over but the war continues in the hearts, minds and memories of many of our soldiers.

I have noticed in recent years that many of our World War II veterans, who rarely shared the horror of the experiences they

endured, are now beginning to share their experiences of war, for fear that as their generation passes away, their stories will be lost. After each of these encounters it is easy to recognize that the physical and psychological effects of war endure a lifetime! Each generation seems to experience its own unique horrors of war. During the First World War it was trench warfare and mustard gas, the Second World War had the atomic bomb and concentration camps, and today in Afghanistan we have improvised explosive devices, suicide bombers and an enemy that is very difficult to distinguish from the civilian population. We have a great deal of work to do in order to create a world where we can all live in peace, love and unity.

I believe that the best way to honour the sacrifices of these brave men and women is not only to take a moment of silence to remember, but also to consciously work to make our world

—See REMEMBERING Page 2



Rededication ceremony 2012

Photo: Janice Sheppard



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Feast of All Saints

EVE OF ALL SOULS – Thursday, November 1

7:00pm Service of Compline
with *Requiem* by Gabriel Fauré

ALL SAINTS DAY – Sunday, November 4

10:30am Procession and Choral Eucharist
Preacher: The Rt. Rev. Jo Fricker
4:00pm Order Of Niagara
sung by the Cathedral Choir

In Advent

ADVENT 3: PATRONAL FESTIVAL – Sunday, November 25

10:30am Procession and Choral Eucharist
Preacher: The Very Rev. Peter A. Wall
4:00pm Advent Recital by Michael Bloss
4:30pm An Advent Procession

Cenotaph rededication in Rockwood

CONT'D FROM PAGE 1

project, including upgrading ramps and walkways to improve accessibility and changes to the landscaping to provide a serene place of remembrance.

The solemn rededication ceremony began with a Guelph Legion Colour Party marching to the now totally accessible Cenotaph at the corner of Church and Guelph Streets. A mass choir from St. John's Anglican, Sacred Heart Roman Catholic, St. Peter's Mission Oitic and Rockwood United Churches led the crowd of over 100 in O Canada and a hymn, before the scripture reading by the Reverend Owen Ash of St. John's Church.

Wellington-Halton Hills MP Michael Chong told the crowd the Memorial Program helps Canada to "remember and restore the legacy of those who came before us and who sacrificed so much."

"Our great country was built by ordinary men and women who did extraordinary things. The members of Canada's Armed

Forces have willingly stood in harm's way in the face of oppression and tyranny to protect the values that we as Canadians cherish – freedom, democracy and the rule of law," Chong said, ending with "Lest We Forget."

Guelph/Eramosa Township Mayor Chris White called the Cenotaph the "centre" and "heart" of the community, which does not have a Royal Canadian Legion branch. White explained how on the Saturday before November 11, the Guelph Legion leads a Remembrance Day ceremony.

The old site was a "bit of a hazard" during ceremonies – "you had to take your life into your own hands trying to lay a wreath," he said, noting the site is now wide open to the street without any barriers, there's more seating, new steps and landscaping.

Sergeant Martin Boreczek of the Lorne Scots Regiment, who did two tours in Afghanistan, said they were gathered to reflect and develop the collective memory of all who fought for Canada.



1919 dedication of Rockwood's cenotaph

Photo: St. John's Rockwood

Speaking of Canada's scheduled pull out of Afghanistan, Boreczek said he knows the "tears we shed, the blood we spilled and the treasures spent have not been in vain," and the names of the 158 Canadians killed in the past 10 years will join the names honoured on Cenotaphs across the country.

Following the Last Post, two minutes silence, the Piper's

Lament, Reveille and an Act of Remembrance, the 24 names of Eramosa's war dead were read, and wreaths were placed at the front of the new Cenotaph.

After the colour party departed, the Township hosted a reception in the St. John's Church Hall.

The cost of the Cenotaph refurbishment was shared among the Guelph/Eramosa

Township, Veterans Affairs Canada Community War Memorial Program, and Drexler Construction Limited.

Frances Learment is a reporter and Editor with The New Tanner Acton. EMAIL: tannereditor@bellnet.ca Hollis Hiscock is Editor of the Niagara Anglican. We thank Frances for sharing her talents.

Remembering sacrifice... Remembrance and peacemaking

CONT'D FROM PAGE 1

a more just and peaceful place for all to live. This task may seem overwhelming, but I remember as a child we would often sing a song in church that had the words "Let there be peace on earth and let it begin with me." Peace needs to start within us, in our homes, our schools, our places of work and in every area of our lives. It needs to begin with you and me!

The prophet Isaiah tells of a future world where "God shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

May we long for the day when this vision becomes a reality and hatred, intolerance, violence and war will be no more. Until then, please remember the brave men and women who serve in our armed forces and their families. When you see a young



Rob Fead Photo: Veronica Fead

soldier or a seasoned veteran, take a moment to say "thank you." Remember our deployed men and women in uniform and pray for their safety, health and wellbeing. Above all let us pray for a day, a day in the not too distant future, when we will not have to send our young men and women to war; a time when war will be no more. Until then, we remember...

Captain Rob Fead is Rector of St. George's Church St. Catharines and Chaplain to 31 Canadian Brigade Group Head Quarters. EMAIL: rfead@bellnet.ca

TERRY GILLIN

For Christians Remembrance Day falls in the context of All Saints Day. Each November 11th we pause to remember and pray for members of the armed forces who have died in the line of duty. We also recall the virtues of all who have served our country—their honour, courage, loyalty and sacrifice. We see their sacrifice bound with the sacrifice of Jesus crucified and united with the lives of saints. Each November, remembering friends who served, I am deeply affected by the sacrifice that they made.

At the same time, I recall the nature of war. The cost of life—more civilian than military—the destruction of homes and community, the abuse of women and slaughter of children, the terror, the attack on hope and on all that is whole. Its human cost is unimaginable and unbearable.

In Canada we have a distinctive military history. Since World War II, Canada has a distinguished history of peacekeeping. Over 125,000 Canadian



Terry Gillin

military personnel have served in UN peacekeeping operations since 1947. Lester B. Pearson was awarded the 1957 Nobel Peace Prize, in large measure because in 1956 he proposed the UN Emergency Force. Roméo Dallaire has made clear the terrible human cost which is associated with these efforts. But over the past decade, Canadian national and military policy has quietly undergone a significant shift.

By 2003, twenty times more Canadian troops were deployed through NATO than the UN. In 2008, the Prime Minister

announced a new "Canada First" defence strategy. Building up to this policy statement, the Canadian military budget has been steadily increasing since 1999. Canadian military spending grew 45% between 1996 and 2009. Based on Treasury Board figures, Canada's military budget for 2010-11 was \$21.8 billion, our largest budget since World War II. This policy change has happened without much public debate. As we spend more for military purposes, there are accompanying costs of our increased military engagement in the number of casualties, political compromises of liberties, psychological injuries and instabilities, family stress and disruption—in all, a wide range of personal, familial, communal, national and international burdens.

Consider a recent and ongoing conflict. The Vancouver Sun reported that Canada spends over \$500,000 per year per Canadian soldier in Afghanistan.

—See REMEMBRANCE Page 5

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

Advertising: Angela Rush
905-319-2521
niagara.anglican.ads@gmail.com

Design/Layout:
Imagine Creative Communications

Proofreading: Bryan Stopps

Publications Advisory Board:

Pam Claridge
519-941-6804
pclaridge@rogers.com
Geoffrey Purdell-Lewis
905-628-4176
purdell-lewis@sympatico.ca
Carol Summers
905-772-5641
csummers@shaw.ca

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Diocese of Niagara

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

Administrative Assistant:
Alison D'Attri
905-527-1316 ext.310
alison.dattri@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.



Groundbreaking news at St. Luke's

SUE-ANN WARD

Over the past decade, parishioners at St. Luke's Palermo Oakville watched the ground break around them as developers constructed thousands of houses. Located near Bronte Road and Dundas Street, it is where Oakville, Burlington and Milton converge.

Once farm land and forest, it has become residential neighbourhoods with low-density housing and shopping areas. The rutted path, travelled only by foot, horse or wagon, soon will become a six lane highway, being widened from two lanes in each direction to three, with thousands of commuters passing the church daily.

On September 19, the ground

was broken to start the building project which had been dreamed of and planned for more than ten years. The developing community needs larger and more suitable facilities to support St. Luke's ministry to its new neighbours. The 1840 church building will be moved to a more easterly location so an adjoining parish community centre serving the neighbourhood can be added. To the west of that will be a residence for seniors.

At the ground breaking event, emceed by John Moore, Diocesan Bishop Michael Bird spoke about the need to expand the ministry at St. Luke's and emphasized the diocesan commitment to provide the resources required to ensure that the Gospel can be proclaimed and

people's lives can be changed.

Co-rectors Jeff and Sue-Ann Ward acknowledged the work done to bring the project to the ground breaking ceremony and spoke about the task ahead to ensure that the vision would be realized and sustained. Jeff reminded people of the foresight of those who championed the project, purchased the land and forged the vision. Sue-Ann communicated how the congregation wants to be involved in meeting the needs of the broader community by partnering with neighbourhood groups. She stated that the parishioners want all residents, regardless of ages, faiths, ethnicities and abilities, to feel at home in the St. Luke's parish community centre.

FRAM Building Group's

Grant Lorimer and Diversicare's Paul Richardson, both project partners, emphasized the need for seniors housing, saying that they were pleased that those living in the St. Luke's Retirement Residence would have the companionship and support of the church for their social, cultural and recreational needs.

Halton Regional Chair Gary Carr and Oakville Mayor Rob Burton lauded the benefits of the expanded St. Luke's ministry and the new seniors' housing for their constituents and offered their assistance as the project moves forward.

For more information contact the Reverends Sue-Ann and Jeff Ward at rector@graceanglicanwaterdown.org



Grant Lorimer, Paul Richardson, Rob Burton, Gary Carr, Michael Bird, Jeff Ward, and Sue-Ann Ward start the project by digging in their shovels.



Churchwardens Gladis DiPaolo (left) and Evelyn Oates show off plans with Co-rectors Sue-Ann and Jeff Ward.

Photos: Hollis Hiscock

Letters

Clergy clarify "Anglican Church" in newspaper

Editor's note: This letter first appeared in the Burlington Post on September 12, 2012 under the heading "New church part of breakaway group".

Your lead article last week ("City running out of space for churches, committee told" – August 29, 2012) mentions an Anglican church to be built near the 407 and Appleby Line.

We want to clarify that the new church is being proposed by the Anglican Network in Canada, a group that broke away from the Anglican Church of Canada in 2009 to protest our actions in favour of the full inclusion of homosexual persons and the affirmation of their committed relationships.

The six existing Anglican churches serving Burlington are

all part of the Anglican Church of Canada. We are diverse vibrant faith communities focused on welcoming all and making a positive difference in Burlington.

We know some of our parishioners were confused by the article. The term "Anglican" is not a registered trademark and its usage is not restricted. Nonetheless, we hope future reporting of this story can make a distinction between the two groups.

Archdeacon Stephen F. Hopkins, Rector of St. Christopher's Anglican Church, Guelph Line
Canon Stuart Pike, Rector of St. Luke's Anglican Church, Ontario St.
The Reverend Derek Anderson, Rector, St. Matthew's Anglican Church, Plains Rd. W. (Aldershot)
The Reverend Bahman Kalantari, Rector, St. John's Anglican Church, Dundas St. at Guelph Line
The Reverends Jeff & Sue Ann

Ward, St. Luke's Anglican Church, Dundas St. at Bronte Rd.
Canon Jean Archbell, Rector of St. Elizabeth's Anglican Church, Bromley Rd.

More book reviews needed

Thank you very much for the review of *The First Paul* in the September issue. Please give us more such reviews!

With the plethora of books on religion in bookstores today, some guidance is very welcome.
Marion D. Cameron
Guelph

Keep it simple

I sent an e-mail to you shortly after you took over the editorship of the *Niagara Anglican*, and congratulated you on a much improved paper. I still stand by these words! I look forward to each issue and also *The Journal*.

I'm not surprised by the readership survey. I hope somehow we can stimulate more people to read the paper. I know in my own parish there's only a handful that read our excellent quarterly newsletter *The Eagle*. I don't know how to shake them up!!

I continue to enjoy Michael Burslem's articles. In his recent article (September 2012) he commented, "We need to read (stories or parables) in faith, rather than belief." My faith is quite simple: "love Jesus and serve Him." I know that the light bulb will light up when I turn the switch. Everything that goes into making it happen is a mystery to me, but I believe it will happen; likewise with my faith, KEEP IT SIMPLE.

Murray Rathbone
Hamilton

Memories to cherish ... breaking new ground

St. Mark's Orangeville reaches 175 years

CONNIE PHILLIPSON

Archdeacon Peter Scott likes to preach from the nave; there he can be himself. Tall and lean, even in his alb, his presence commands attention, even from the back pew. For those of you who attended the June 2012 ordination at Christ Church Cathedral Hamilton, you know he has an easy conversational style, punctuated with humour. Above all, he is a humble man, and it is his humility in Christ that endears him to his listeners.

It started like any other Sunday service ... procession, grace, welcome, scripture readings and then ... silence. Where was Peter? The preacher of the day had deserted us, or had he? Suddenly, a tall old man with thick grey hair and beard stormed down the centre aisle. He walked quickly and with an air of personal authority that was intimidating. He looked up and around as if he had been here before ... as if he were reminiscing about a previous time. He stepped up to the pulpit. He was home. Seneca Ketchum had returned from the dead to talk to "his" parishioners during their

175th anniversary year. Before he had even opened his mouth, he captivated our hearts and we anxiously awaited what this proud man had to say.

In a booming voice, our preacher from the past shared his personal story. With every word, we learned more about who we had been and who we are today. Seneca Ketchum had not completed his studies or taken Holy Orders, but neither deterred him from his dream to build a church every few miles. Originally from New York State, he travelled to Ontario and in 1823, purchased 200 acres of land in and near what would later be known as the Town of Orangeville.

Seven years later, Bishop Strachan licensed him as missionary of the Township of Mono, and in 1837, he built a small pine log church in a clearing about a mile east of the present town of Orangeville, on a tract of bushland broken by a few trails and populated by a handful of scattered settlers. It would be another 17 years before Strachan would succumb to pressure by Ketchum to appoint a resident minister for Mono. In 1854, Ketchum would

see a small stone church built at the site of the present St. Mark's on land donated by his brother Jesse.

It was hard to see Ketchum step down from the pulpit and leave us yet again. He spoke as a man who feared God, but no one else. Immersed in the Word of God, he spoke as forcefully about sin and judgment as he did about the love of God; how he loved the church and wrestled the burden of preaching to the ground. The last time I saw Seneca Ketchum, he was chatting with parishioners over a cup of coffee.

We can't know too much about our history, so Archdeacon John Rathbone, (Rector 1963-1969), the Archivist for Niagara Diocese, was the perfect preacher to help us celebrate our past.

Helping us celebrate our present, Bishop Michael preached passionately on Palm Sunday about the Anglican Church today. If there were any lingering doubts about the current state of the Anglican Communion, he challenged us to think and feel differently as he spoke heartfelt words of encouragement and hope.



On December 2, 2012 our Primate, Archbishop Fred Hiltz, will add to our future memories during this year of celebration.

We have created new memories to cherish.

Also, we broke new ground in uniting our liturgical traditions with Westminster United Church, as both celebrated 175 years of Christian ministry in Orangeville. After co-celebrating communion with our United Church neighbours, we followed the crucifer down Broadway Avenue to continue our worship at St. Mark's, where the voices of the choirs lifted our spirits.

Of course there were the many dinners, where we deepened personal relationships and yes, widened our girths before rising to bid at our silent auction.

Oh yes, rumour has it that St.

◀ Stepping from history

Founder Seneca Ketchum (Peter Scott) told about the parish's early days.

▼ Public Celebration

Procession along Broadway Avenue Orangeville from Westminster United Church to St. Mark's to continue worshipping in unity Photos: Author



Mark himself will pay us a visit before the year is out. If you think I'm kidding, why don't you join us at 8:30 or 10:00 a.m. on November 25 at St. Mark's and see for yourself!!

The Reverend Connie Phillipson is Assistant Curate at St. Mark's Orangeville. More information at www.saintmark.ca or office@saintmark.ca.

Parish roundup



▲ White becomes ruby for gardeners

"Sweating for the Lord" is appropriately emblazoned on the back of a T-shirt worn by Murray Rathbone, garden co-ordinator for the extensive grounds at St. John's Ancaster. This year, reports Rathbone, we won a "ruby" Trillium Award from the Ancaster Horticultural Society. It is given after winning 10 consecutive white Trillium awards, he concluded. The Gardening Group has over 14 members. Pictured: St. John's gardeners at the Ruby Trillium Awards presentation. (left to right) Jan Vallentin, John Perdue, Murray Rathbone displaying his special shirt, Joseph Kamali, Gillian Horn, Jim Panoff, Cory Kutschke.

Photo: Jane Evans

Youth serving others ▶

St Cuthbert's youth and adult helpers cooked and served breakfast to about 80 guests at Oakville's Kerr Street Ministries. The parish share of Hands Across Niagara supports this important outreach by providing funds to purchase food and supplies. It's a great opportunity for youth to serve Christ by serving others, make a difference in their neighbourhood and build community amongst themselves, said Rector Joseph Asselin. Photo: Joe Asselin



◀ Church to church excursion

Some 90 people from St. George's Guelph participated in an excursion to St. Mark's Church and Fort George in Niagara-on-the-Lake. The bus trip was arranged by the Men of St. George's. The group posed in front of St. Mark's Church.

Photo: David Leigh

Remembrance and peacemaking

CONT'D FROM PAGE 2

Canadian troops first went to Afghanistan in 2001. The last Canadian offensive was in the summer of 2011. The overall cost of this mission is estimated at \$18 billion. Who benefited economically and politically from these expenditures? At the same time, between 2002 and 2011 almost 160 Canadian military personnel were killed in Afghanistan. Also, the 2011 UN report on Afghanistan indicates that between 2007 and 2011 almost 13,000 Afghan civilians have been killed. I remember and pray for those who bear the personal and social burdens created by war.

The numbers become numbing and casualty figures are very crude indicators of the human disaster that war creates. They are indicators which raise more substantial questions about the justice of war. I ask myself what ought my response be to this shift in Canadian policy? Insofar as the Canada First policy is a development toward an economy and state which are more dependent on armament and other war industries, it is a deeply disturbing trend. I wonder about alternative uses for the economic resources spent on war. As a Christian, my priorities are to feed the hungry, clothe the naked, fight poverty, ensure food security, improve the environ-

...as members of a privileged society, we have significant responsibilities for the people of all nations.

ment, secure human rights, help refugees (many of whom are fleeing conflicts) – the least of my sisters and brothers.

Thomas Merton, a 20th century Trappist monk, contemplated deeply on war and peace. "What are we going to do?" he asks; or at least as Christians, what do we want to do? God became human showing us that each of us is a child of God, each divinely valued. We

cannot be indifferent to the fate of anyone. We are called to love each person, even our enemies. Moreover, as members of a privileged society, we have significant responsibilities for the people of all nations.

Merton argues that human solutions begin with the "climate of thought" we share. He counsels that if we want to build a peaceful world we must start by looking into our own hearts.

I suggest we ought to seek a change from the Me First culture and Canada First strategy to embody God's unconditional love and service to others in our own lives and communities and national policy.

November begins with remembrance and in late November, the liturgical calendar calls us to uphold the banner of Christ the King. Then we begin to look forward to the great Christmas blessing: Peace on Earth.

Terry Gillin teaches at Ryerson University in Toronto and is a member of St. Cuthbert's Parish Oakville. EMAIL: tgillin@soc.ryerson.ca

The demise of the university ecumenical chaplaincy?

HUGH GAYLER AND DONALD BROWN

The start of the university year brings home to the two of us an almost untenable situation. We are the Anglican representatives on the Brock University Ecumenical Chaplaincy Committee, and together with representatives of the United and Presbyterian Churches we are responsible for the employment of a full-time chaplain (currently an ordained United Church minister) to serve the spiritual and social needs of Brock students.

Since the 1980s the Diocese of Niagara has contributed significantly to the budget of this chaplaincy (as well as to those at McMaster and Guelph Universities). At its height Brock received \$20,000 per year, but in the early 1990s the grant was reduced to \$13,000 where it remained through 2010. In 2011 it was further reduced to \$7,500, and in 2012 it was abolished altogether.

Whether this was strictly a budget issue, or something that no longer fitted the mission of the Diocese, we were none too clear. The channels of communication have been less than first-class! But what we have gleaned is that this type of mission to the three universities was to be left to the local churches through a reduction in the assessment rate and funds available at the local

level through Hands Across Niagara.

These latter two initiatives do not seem to have been well voiced to the parishes based on our own parish experiences and the fact that we have received no funding from local parishes in 2012 to date.

Compared to an annual grant from the Diocese, going cap-in-hand to local churches is not only time consuming and inefficient but akin to herding cats. Besides most churches face their own budgetary issues; also, the three universities would find themselves competing for the charitable dollar with organizations that are deemed to have far greater needs. University students do not exactly stack up well against food banks and emergency shelters. On the other hand, with the main-line churches not exactly brimming with young people these days, university chaplaincies could be considered an important avenue to keeping the flame alive.

The United and Presbyterian Churches continue to fund the Brock Chaplaincy, and more recently the Unitarian Church has come on board. But the Diocese of Niagara's decision to pull the plug has necessitated the chaplain's duties being changed to part-time. Fortunately, the chaplain's loss of income has been made up by his taking on part-time teaching responsibilities at Brock. Some

teaching by a chaplain with excellent academic qualifications not only adds to his job satisfaction, but also provides the opportunity to meet more students, and subtly spread the word, on a regular basis.

However, where does this leave the two Anglican representatives on an Ecumenical Chaplaincy Committee? Should a position of decision-making and a vote be extended to us when our church no longer wants to be involved? We love our work for that is why we are there, and we pray that we will continue to be welcomed.

The Reverend Donald Brown is a member of the Department of Accounting, Faculty of Business Brock University and the Church of Transfiguration St. Catharines. EMAIL: brown@brocku.ca. Professor Emeritus Hugh Gayler is a member of the Department of Geography, Brock University and St. Thomas' Church, St. Catharines. EMAIL: hgayler@brocku.ca



Christmas Bazaar
November 24, 2012
St. John's Anglican Church
2464 Dundas St. Burlington
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Meet by telephone or in person.

Christmas isn't coming early this year... but Advent is!

PETER WALL

If you were to be in the Cathedral on Sunday, November 11 this year, you would be with us for the First Sunday of Advent! What? Advent beginning a week after All Saints? What is going on?

This year, the Cathedral is joining with a small number of parishes across Canada, and a larger number of parishes in the USA, as a pilot parish in The Advent Project. The English church marks this time—from the conclusion of All Souls to the Saturday before Advent One—as “The Kingdom Season”. The Sunday lectionary readings are the same as in the Revised Common Lectionary; we simply move into the next liturgical year a few weeks early. So, at the Cathedral, we will have seven weeks of Advent, with Year “C” of the three year cycle beginning this year on November 11.

Why? You might well ask.

In the church's earliest centuries, the season of Advent was nearly seven weeks in length. While the Gregorian Sacramentary introduced a shorter four week Advent in Rome in the 7th century, it was not widely adopted in other western churches until the 12th or 13th century. The Orthodox

still observe a longer Advent, but does not tie it to the beginning of a new liturgical year. By the 16th century, few remembered that Advent had once been longer, and the season was firmly fixed as the time of the initiation of a new liturgical year. Given that there was no competition from

and higher expectations. The Revised Common Lectionary reflects a change of atmosphere immediately after the beginning of November. We are immediately put in mind of the great eschatological themes of the Gospel. The kingdom parables of the long summer and autumnal

and then explode into their full manifestation on or about November 1. Add to this the unrelenting barrage of electronic media and music for the holiday season, and any sense of Advent, particularly when it takes place essentially only in December, is lost. The church is

Advent is not so much a preparation for the Incarnation, as it is a season that sets the context for the entire liturgical year.

a “Christmas culture” until the early 20th century, its focus was (and remains) clearly eschatological. (*Eschatology: the part of systematic theology which deals with the final destiny both of the individual soul and of mankind in general.*)

These Sundays, following All Saints and leading us to (the old) Advent, look to the end, to the goal, to the eternal moment that makes sense of all our moments. This helps us to recognize the need to recover the understanding that the primary focus of Advent is not so much a preparation for the Incarnation, as it is a season that sets the context for the entire liturgical year. Advent calls us to enter the cycle each year with deeper understanding, wider horizons

season after Pentecost follow Jesus around the countryside, but now the kingdom parables take on a harvest-time or ingathering and fulfillment character, supported by prophetic and apostolic readings. We are called to our responsibilities as agents of change of God's reign for the renewed creation. We are encouraged to the hope and the vision that the kingdoms of this world have become the kingdom of God's reign.

The other, perhaps more practical and “tangible” of realities is that Christianity long ago lost Advent to the Christmas culture of the world in which we live. The Christmas decorations lurking in our stores from shortly after Thanksgiving wait until Halloween is past,

even complicit—the pressure on us all to sing Christmas carols before Christmas, and to have pageants and carol services early in December is so great that even we have lost our collective ability to keep the season as we might. So, if the primary focus of Advent is the full manifestation of the Reign of God, then let's cut ourselves some slack and give it a little more time. The season which follows All Saints and leads us to Advent is already sufficiently nebulous that a new focus cannot help but be an improvement, as the English church has discovered, and some North Americans are beginning to appreciate.

I have the privilege of serving on the national Liturgical Task Force, a working group of litur-



gists from across the country, mandated both by the Primate and by General Synod in 2010. This group of very talented people is examining carefully and comprehensively our liturgical texts and practices, with a view to providing the church with appropriate, authentic and culturally sensitive liturgical texts and rubrics, designed with a new century and a renewed church in mind. It is both exacting and exciting work. To this end, I offered the Cathedral (after some careful discussions at the Task Force table) to be one of two or three parishes across Canada who would try the new Advent, using materials generated by The Advent Project in the USA as our starting point. It feels odd and somewhat off-putting. It requires three more candles in our Advent wreath! It will doubtless be confusing and challenging to our community as it is experienced for the first time. However, it makes a lot of sense; I am looking forward to the experiment.

Come and join us, if you can!

The Very Reverend Peter A. Wall is Rector of Christ's Church Cathedral Hamilton and Dean of Niagara. EMAIL: peter.wall@niagara.anglican.ca

People

Ordinations

The Reverend **Christine Clatworthy** (St. David and St. Patrick's Guelph), the Reverend **Lynda Mee** (Grace, Milton) and the Reverend **Nina Page** (Grace, Milton) were ordained Deacons on Thursday, October 4.

Congratulations to

Laura Albin, daughter of **Rita Albin Curtis** and the Reverend **Mark Curtis**, and **Dave Stoner**, on their marriage on August 11.

The Reverend **Carole Langlotz** and husband **Brian**, who celebrated their 55th wedding anniversary on August 24. Carole is retired from active full time ministry, and they reside in Burlington.

Margie Swire O.N., **Carol Rapelje**, Canon **William Thomas**, **Bev Jacobs**, **Reginald**

Pollard O.N., **Jan Lukas**, **Fred Neale** O.N., Canon **Dorothy Johns** and **Robert Morrow** O.N. on receiving the Queen Elizabeth Diamond Jubilee Medal.

Condolences

Our deepest sympathies to the following and others who are grieving the loss of loved ones:

Frank Ruggles and family on the passing of **Patricia Ruggles**, O.N., who passed away peacefully on August 19. Pat, a faithful member of St. Andrew's Grimsby, was passionately active with youth ministry for over 20 years. A memorial service was held at her parish church.

Canon **Stuart Pike** and family on the death of his mother **Wilma** on September 13. Funeral service was held at St. Luke's Burlington.

Appointments

The Reverend **Michael Deed** resigned as Director of Children, Youth, Young Adult and Family Ministry at St. Christopher's Burlington, and has accepted the incumbency at the Church of the Resurrection Hamilton, effective November 26.

The Reverend **Sheila Van Zandwyk**, Rector of St. Michael's Hamilton, has been appointed Chaplain to the Anglican Business and Professional Women's Association.

Canon **Susan Wells** is the Interim Pastor at St. Alban's Beamsville.

The Reverend **Daniel Cyr** was issued Bishop's Permission to be the Honorary Assistant at St. George's Guelph under the direction of the Rector.

The Reverend **Janet Cashin** has been appointed Priest-in-Charge of St. Saviour's Queenston.

Resignations and retirements

Canon **Paula Crippen** resigned as Rector of All Saints Hamilton, and has retired from full time ordained ministry. The Reverend **Ronda Ploughman** will cover services for the parish.

The Reverend **Keith Buckingham** announced his retirement as Duty Chaplain of The Niagara Detention Centre.

The Reverend **Sue-Ann Ward** submitted her resignation as Executive Director of HARRRP. She continues as Co-rector at Palermo and Waterdown. **Bill Parkes** is the Acting Administrator of HARRRP.



▲ **Claude Twiss** of St. George's Church Lowville received the Queen's Diamond Jubilee medal from Halton MPP **Ted Chudleigh**, who recalled him as being a Mr. Fix-it when anything needed doing in the Milton community. A member of the local Progressive Conservative Association, the Upper Burlington Optimist Club and the Milton Steam Era group, Twiss can trace his family roots to the earliest days of St. George's.

Photo: Nigel Bunch

Fonthill Holy Trinity Church – 150 years young

DAVID BROWNING

October 14, 2012 marked our 150th anniversary. For the greater glory of God, and in thanksgiving for God's blessings, here is our history. May its themes bless and encourage all other churches.

In 1862, a group of Anglicans, in what is now Fonthill, decided to build their own church. They had worshipped in other people's buildings since 1859. On one occasion, when they gathered in the local Baptist Church, Fonthill had its biggest thunder and lightning storm of the year! Anglicans needed their own building.

1862 was a dangerous year, being the 50th anniversary of the war of 1812. To the south, the Union army was large and battle-hardened. Might it swing north to settle old scores? Nevertheless, Anglicans trusted God and embraced hope for the future.

World War I brought disproportionately high casualties and fatalities, relative to our population. Anglicans needed a bigger building for worship, and one was finished in 1915. As was the case in 1862, church was never about buildings. Buildings are places for people to gather, worship and reach out.

1959 was the eve of the God is dead movement and church attendance began to decline, but

our trust in God and hope for future generations prevailed. The 1915 building was enlarged to accommodate more outreach ministries... Scouts and Guides, Church School, Anglican Church Women and other ministries.

As our church's outreach ministries grew, the building was again enlarged in 1994. Parishioners were so committed to outreach, the \$550,000 cost was paid in 16 months.

Church is always about more than buildings and serving parishioner preferences. Experience has taught us that churches define themselves by how they focus on Christ and then reach out to serve others. Here are some outreach highlights.

- **Pelham Cares** – founded 27 years ago by parishioners to serve the needs of less fortunate people;
- **Pelham Business Association** – we are the only church among 120 businesses. We contribute to Christ and the Workplace values, public service and outreach;
- **Pelham Seniors** – a seniors rental residence, led by parishioners;
- **Town Square Manor** – a local seniors life-lease residence, built in partnership with the local Baptist and United churches;
- **El Salvador** – in partnership with the Presbyterian Church



Holy Trinity over the years
Clockwise, in 1862, 1915 and present day (1994)

Photos: Holy Trinity Church



Dunnville, we serve people in small rural villages. We send money for school buildings, dig latrines and teach public health, send hundreds of pounds of personal care items and school supplies for children, pay for and build safe cooking stoves in people's homes and much more. Perhaps the greatest contribution, from women parishioners and their teenagers, is to give Salvadorian women and their families confidence, inspiration and hope to look after their needs while their husbands work in other countries. For example, we introduced micro-lending to finance chicken-raising and market gardens;

- **Children's Ministries** – Church School, youth groups, Scouts and Guides;
- **Service Organizations** – AA and Al-Anon, Parkinson's therapy, Peninsula Orchestra

and the high school jazz band. In addition, the Niagara Diocese's new website will include "Christ and the Workplace" articles to help people bridge faith and work. We are also developing our own website, www.searchingforjesus.ca, to help people deal with questions of faith. Our parish website, www.holytrinityfont-hill.org, and our Facebook page reach people in their "caves" which they go to at the end of their long, over-filled days. A new hymn and anthem to celebrate our anniversary will

be introduced and available for use by other churches, once we copyright them. With Jesus before us and our ancestors behind us, we look forward to our next 150 years. We are learning that in Jesus' hands, disguised challenges are opportunities waiting to be developed with him, so we focus on proclaiming Jesus and the difference he makes in people's lives.

Canon David Browning, Rector of Holy Trinity Fonthill, can be reached at htfnl@vaxxine

Lucene Charles' application ... approved in principle

RICK JONES

Tears of joy flowed freely at St. Paul's Anglican Church in Hamilton on September 23, 2012, as the congregation celebrated with Lucene Charles and her family. Lucene had just heard news on Friday that her Humanitarian and Compassionate Application for Residency had been approved in principle.

St. Paul's congregation has been supporting Lucene's struggle to remain in Canada with her Canadian born children for the past five years. In the past two years her case became more high profile as the media



Lucene Charles and her children

began coverage and as members of the Hamilton Community banded together to raise money and awareness. Working with St. Paul's, this dedicated group has organized fundraisers, lobbying efforts, a public rally and an online petition signed by over 5,000 supporters. Lucene is a citizen of St. Vincent but was married to a Canadian. Poverty and abuse prevented her from attaining residency status while married. After her divorce, the government began deportation for her but not her three Canadian born children.

Lucene is employed full time as an administrator at St. Joseph's Hospital in Hamilton

and has received several community awards for her efforts in volunteering. Ironically, Ontario Ministry of Citizenship and Immigration has recognized her and asked her to speak at events. This year she was honoured with a "Woman of Distinction" award from the YWCA for her work in the community. Her children are involved in many community activities beyond Church and are model citizens in their own right.

This case has raised issues regarding Canada's commitment to the UN Convention on the Rights of the Child, which states that children should not be separated from their parents unless it for their own good. St. Paul's,

with local community partners, has received Hands Across Niagara Funding to run an educational and lobbying event planned for this fall. "Families Not Boarders" will explore the issue of "Keeping Newcomer Families Together: Canada's Immigration System and the Problem of family separation."

While we celebrate with Lucene and her family, we will continue to work toward a more just immigration system that recognizes the rights of children.

Archdeacon Rick Jones is Rector of St. Paul's Anglican Church Hamilton. EMAIL: rickplus@gmail.com

Days of practical planning

LYNNE MARCHANT

As October closes with the fun evening of All Hallows Eve when our children dress up for Trick or Treat, November quickly opens with a continuation of this three day festival with All Saints Day and All Souls Day (Nov 1 and 2). If we were in places like Mexico, Brazil, Ecuador, Guatemala or Spain we would be celebrating these days with great gusto and fun.

We can often learn a great deal from our travels to other cultures. Years ago I was in Mexico City just prior to the “day of the dead” and found myself wondering why the stores were full of skeletons in various poses, seeming to poke fun at death! Dia de Los Innocents and Dia de Los Muertos are a blend of religious and ancient beliefs, going back 3000 years to Aztec times, honoring deceased loved ones.

People go to cemeteries to be with the souls of the departed and build altars in their homes containing the favorite foods, beverages, photos and memorabilia of their loved ones. People wear shells so that the sounds will rouse the dead from their sleep. The intent is to encourage visits by these souls, so they will hear the prayers and comments which the living make about them. Celebrations are humorous in tone as families remember funny anecdotes about their dearly departed. Children love the tradition of buying decorated sugar or chocolate skulls which they enjoy eating!

Plans are made throughout the year. During the three day period the graves are visited, cleaned up and decorated. Picnics on the grave take place, with fond memories shared and offerings made. What a wonderful and healthy way to integrate death

into our daily lives so that death or visits from the deceased are not thought to be spooky at all.

All of this begs the question: what do we do to remember and celebrate our loved ones? We can of course attend an All Souls Day service where they are remembered, say our prayers, enjoy our memories and perhaps shed a tear for our sadness at their loss in our lives. Beyond that we can use this time as a reminder to ourselves to consider our own mortality and make some practical plans and preparations for our own time that will come—hopefully later than sooner.

Have we prepaid for a funeral? Have we used a legacy planner so that our wishes are made known to our next of kin? Have we noted our favorite hymns, scriptures and the type of service we would like? Have we made a will? Have we included a gift to

the church in our will?

Making a planned gift is a way of contributing to the mission and ministry of the church from our accumulated assets. As we often say, we can't take it with us but we can decide what to do with our assets while we are here! I recently heard a story of a generous donor who decided to gift her church while she was still on the right side of the grass, so she too could see and share in the joy that her gift brought to her community.

There are other ways to share our wealth with generosity and abandon, while ensuring that it will be put to appropriate use. Remembering how generous God is to each of us on a daily basis can help us to respond, likewise ensuring the ongoing development of ministries that we are passionate about. Win/win!

Some planned gifts may provide us with tax benefits today,



others can give us a guaranteed income for life and some enable us to give a significant future gift at a modest present cost; that takes care of the past, the future and the present.

I encourage all of us this Hallowe'en, All Saints and All Souls Days to take a moment and say a prayer for our loved ones, raise a glass or a cup of tea to them and especially to consider our own mortality in the context of God's vast generosity.

Should you need any help with making a gift please contact me and I will be delighted to help!

The Venerable Lynne Marchant, General Culture of Stewardship representative lynnemarchant@niagara.anglican.ca or 905-527-1316 ext 360.

The noisy and embarrassing women of today

COLLEEN SYM

“I’m always fascinated by how full the gospels are of the stories of noisy, embarrassing women, who step out and lay claim to something; who seize hold of Jesus and say ‘I know you have what I need.’ So, there’s one thing for us to think about: stepping out. Not being imprisoned by what is expected of us, but being able to see where healing is and going for it and laying claim to it.”

Archbishop Rowan Williams, March 15, 2012

In Luke’s gospel (18:1-8), Jesus tells the parable of the persistent widow. Not much is known about her. We don’t know what injustice she seeks to overcome or who her adversary is. We don’t know if she was forced to glean, beg or accept charity while she struggled. We do know that she acted alone, had a voice, and was courageous, determined and importunate. She approached the judge with boldness and the conviction of her rights. She was someone we would notice and admire then, as we still do now. She is one of the gospels’ noisy and embarrassing women.

The persistent widow personifies the type of community

engagement pursued by the Niagara Mothers’ Union (MU) in partnership with Voices for Change Halton (Voices). Together they are living the life of the widow, struggling against the adversary, poverty.

Work has begun with the

the founders of the Catholic Worker movement in the midst of the depression, “to change the world – make it a little simpler for people to feed, clothe and shelter themselves as God intended them to do. And to a certain extent, by fighting for

Money Can’t Buy: the Moral Limits of Markets, that there are increasingly fewer occasions where we encounter those who are different from us. He writes: “The more things money can buy the fewer the occasions when people from different walks of

This separation also erodes our humanity. If we believe that the welfare of each individual and the welfare of all are inseparable, then the poverty of another is also my diminution. How can we overcome this separation unless we live justly – in right relationship with everyone?

Theologian Miroslav Volf uses the metaphor of embrace. As he explains: “We see what we have not seen before because in the encounter with the other, we have made space within ourselves not only for the perspective of the other but with the help of the other also for the silenced voices from our own tradition.”

Returning to the gospels and another story of a noisy and embarrassing woman, consider Jesus’ meeting with the Syrophenian woman. Volf offers this as the best Biblical example of an encounter, seeing with the eyes of another, accepting their perspective and discovering new significance of one’s own basic commitments. “Through the encounter, Jesus’ own understanding of mission was enlarged.”

Colleen Sym is Executive Director of Halton Community Legal Services. Email: symc@lao.on.ca

If we believe that the welfare of each individual and the welfare of all are inseparable, then the poverty of another is also my diminution.

Interfaith Social Assistance Reform Coalition (ISARC) developing a workshop for the annual MU fall retreat, exploring questions such as:

- Who is the persistent widow of today?
- Who might be the judge (institution or person with the power to make changes)?
- What is the difference between charity and justice examined from the perspective of those forced to receive charity while struggling for justice?
- What happens if those who experience injustice like the widow seek justice together?
- What does it mean to seek justice in partnership?

The outcome of the workshop is to acquire skills. In the words of Dorothy Day, one of

better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute – the rights of the worthy and the unworthy poor, in other words – we can to a certain extent change the world; we can work for the oasis, the little cell of joy and peace in a harried world.”

As the workshop is being developed and delivered, the process invites and facilitates encounters between those who have historically been excluded from our communities as the “other”, those to whom we provide charity and relate to as patron to client, seeing them as objects of our beneficence.

Michael Sandel, a philosopher at Harvard University, makes the point in his book, What

life encounter one another. We see this when we go to a baseball game and gaze up at the skyboxes, or down from them, as the case may be. The disappearance of the class-mixing experiment once found at the ballpark represents a loss not only for those looking up, but also for those looking down. Something similar has been happening throughout our society. At a time of rising inequality, the marketization of everything means that people of affluence and people of modest means lead increasingly separate lives. We live and work and shop and play in different places. Our children go to different schools. You might call it the skyboxification of American life. It’s not good for democracy, nor is it a satisfying way to live.”

Cuba and Niagara take another step together

SHIRLEY GRIFFIN

Bishop Michael Bird made a week long familiarization visit to the island of Cuba in September. The Diocese of Niagara is in the process of effecting a partnership agreement with the Diocese of Cuba. This new arrangement is to last for a period of five years.

To discuss and establish the principles of the partnership agreement, Bishop Griselda Delgado del Carpio of Cuba visited our Diocese earlier this year. After meeting with Niagara's Partners in Mission Committee and making visits to some churches in our diocese, a draft Covenant was prepared and has been approved.

The visit of Bishop Michael to Cuba was one of intense and tiring activity. With Michael Thompson, Sarah Bird and Shirley Griffin, he visited five Provinces and at least 10 churches, where he spoke to the church community.

He also visited the homes of several church leaders in areas where there are no church buildings, so the church community worships in the homes of members. In all of these situations they are hoping to have their church buildings replaced. In each case they suffered the loss of their church, sometimes many years ago, by hurricanes. Often the church owns the property on which the church can be rebuilt. However in one case, there had been encroachment on the church property by neighbours and this is causing

complications, which could lead to legal action for the purpose of resolution.

The tour started with the Niagara group attending a service at the Cathedral de la Santísima Trinidad in Habana. There Bishop Michael delivered his sermon, a portion in Spanish and a portion in English. Needless to say, he seemed quite relieved at the end of that sermon!

We also attended a service at the parish church of Dean José Ángel Gutiérrez Ferro. Then we visited the Seminary in Matanzas where training is multi disciplinary, and met with The Reverend Ing Juan Antonio González Rodríguez, Chancellor of the Diocese.

The Niagara group also camped at Itabo where the church community was celebrating the birthdays of all parishioners who had a September birth date. Bishop Michael danced with this community in celebration of his time with them.

Travel in Cuba can be described as being "by any means possible". The group travelled by road for many hours, including an eight hour return trip by local bus from Camagüey to Habana which started at 12:00 a.m.!

The difficulties facing the Diocese of Cuba are very clear. Fortunately, as with the rest of society, the church makes the best use of every single thing which comes along its path. The Cuban Diocese is a resilient Christian community, and



▲ A church rebuilding project visited by the group
▼ Inside San Pablo (St. Paul) Church Bolondrón



Photos: submitted by Shirley Griffin

although scattered, tremendous effort is being made to bring the isolated churches together, encouraging and maintaining communications.

The communities were all extremely welcoming and generous to their Canadian guests. They gave the very best of whatever they had, without restraint and without consideration of their own circumstances. Each

day's journey, though long and arduous, led to yet another group of caring and giving people. Every stop yielded at least a 'demi tasse' of Cuban coffee which effectively provided the refreshment necessary to move the group on to the next stop.

On this trip Michael Thompson from the National Office of the Anglican Church of Canada was a member of

the group from Niagara. He translated for the group and dealt with procedures and the daily scheduling. Michael knew where things were and made arrangements for travel.

Sarah Bird, daughter of Bishop Michael Bird, also travelled to Cuba. Sarah made really good connections with "los jovenés" (the youth) at the Cathedral and on the road as we visited various churches. One would find in Cuba, according to Bishop Griselda and many ministers and members of the church communities, that the youth are always mentioned and taken into consideration.

Representing the Partners in Mission Committee for the Diocese of Niagara, Shirley Griffin was also a member of the group of four.

Bishop Michael's visit to Cuba, although full of activity with visits to so many church communities, was fruitful and enlightening. The Partnership commitment can now be addressed and viewed in full light. Throughout our travel, we were assured of the prayers of the people of Cuba for this Diocese, and in return they ask for the prayers of the people of the Diocese of Niagara. Bishop Michael was reassuring as to the prayer and sharing of our spiritual commitments to the development of the Christian community in Niagara and in Cuba.

Shirley Griffin is a parishioner at St. George's Church Guelph. EMAIL: dymferfas@hotmail.com

ISRAEL & EGYPT

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Next month in the
Niagara Anglican

Christmas memories
We present poems, stories
and reminiscences you, our
readers, have sent in.

Antique and Collectibles Auction

November 20, 2012 | 7 p.m.

St. James Anglican Church, 137 Melville Street, Dundas

On offer:

signed colour etching (numbered) by artist Joan Miro plus...
watercolours, oil paintings, early Quebec furniture, flow blue
porcelain, and many other fine objects.

This may be the chance of a lifetime!

An Angus Sinclair Christmas

St. John's Anglican Church, The Great Hall
272 Wilson St. E, Ancaster

Sunday, November 25 3:00 pm

An afternoon of by-request Christmas
music with sing-along, delicious holiday treats, and a decorated
Christmas wreath and tree silent auction

Tickets \$20 — 905-648-2353 or
E-mail: admin@ancasteranglican.org

Events in the Diocese of Niagara

Visit niagara.anglican.ca for a list of other happenings.

Hollyberry Fair

Saturday November 10, 2012 | 9 a.m. – 2 p.m.

The Church of the Epiphany, 141 Bronte Road, Oakville.

Attic treasures, books, art work, bake and deli tables, lunch and tea room, exciting gift ideas from the craft table and vendors, blessed baskets and a candy store. No charge.

Three days at St. John's, Ancaster

November 15, 16 and 17, in the Parish Hall, 37 Halson St.

Demonstrating the making of candy canes, which are for sale.

Friday, November 16 | 6:00 p.m. – 8:00 p.m. and

Saturday, November 17 | 9:00 – 11:00 a.m.

White elephant and jewelry sale

November 17 | 9:00 a.m. - 1:00 p.m.

Bazaar, St. John's Great Hall, 272 Wilson St.E., Ancaster.

Attic treasures, bake sale, craft tables, lunch and Santa Claus.

Information 905-648-2353 or admin@ancasteranglican.org

Antique auction

November 20, 2012 | 7 p.m.

St. James Anglican Church, 137 Melville Street, Dundas

Items include: signed colour etching (numbered) by artist Joan Miro, watercolours, oil paintings, early Quebec furniture, flow blue porcelain, and objects that you would normally only find in the most elegant of antique shops. See Ad page 9.

One day for Diocesan Synod this year

The 300 Synod delegates from some 94 parishes and other groups and ministries serving within the diocese will be given one day to approve a budget totalling nearly three million dollars in expenditures, including a surplus of more than one hundred thousand dollars.

Andrew Clinkard, serving his second year as Budget Chair, said preparing the budget enables him to appreciate the “bigger picture of the Church”.

This will not be the delegates' first glance at the 2013 diocesan budget, since most people would have attended one of five pre-synod meetings, where diocesan officials explained the proposals, garnered feedback and incorporated some suggestions into the final document.

At the Pre-Synod meetings, Bishop Michael Bird said that throughout his travels, he has noticed that people in Niagara Diocese, similar to athletes, seem



Diocesan Treasurer Jody Beck and Budget Chair Andrew Clinkard relax a moment before presenting the proposed 2013 budget at a Pre-Synod meeting.

Photo: Hollis Hiscock

to be experiencing their “second wind”, and are moving forward to fulfill the diocesan vision and mission.

Although the 138th Session of Niagara Synod is scheduled for Saturday, November 17, 2012 beginning with registration at

8:00 a.m., the opening worship with the Bishop's Charge, or address to the delegates, will take place at 7:30 p.m. on Friday evening, November 16.

St. Christopher's Burlington is the site for both events this year.

“A Christmas Carol” comes to Oakville

Who was born on February 7, 1812? Charles Dickens, of course, which makes 2012 the bicentenary of his birth!

Dickens became keenly aware of the plight of children working in appalling conditions in tin mines or industrial institutions, while receiving little or no education. He was inspired to write about the children's poverty-stricken lives and after completing “A Christmas Carol” in 1843—his personal favourite—he toured the country doing dramatic readings and donating the proceeds to charities promoting education and health.

In 1990, Judy Maddren founded the annual CBC readings. These have expanded to over 100 communities, benefitting local charities.

The Church of the Epiphany, 141 Bronte Rd., Oakville is presenting a dramatic reading of “A Christmas Carol” on Saturday, December 8 at 7:30 p.m. Tickets are \$20 and proceeds will support the Lighthouse Program for Grieving Children and Safetynet Children and Youth Charities.

Readers include storyteller Brenda Byers, Bishop Ralph Spence, broadcasters Jane Hawtin and Diana Swain, authors Linwood Barclay and Linden MacIntyre. Canada's Singing Priest will be the soloist. A reception with traditional home-made Victorian desserts follows. For tickets: 905- 827-2546 or epiphanyoffice@cogeco.com.

Live choral excellence! Add your voice to the John Laing Singers.



The John Laing Singers is a chamber choir known for choral excellence and intriguing programming. Based in the Hamilton-Burlington-Oakville area, we sing a mix of engaging and innovative choral repertoire that spans the centuries, under the dynamic leadership of Artistic Director Roger Bergs.

We are inviting new voices to join us for our 2012-2013 concert season. For audition information – and to see, hear and learn more about us – please visit www.johnlaingsingers.com.

Christmas Tree Sale

Buy a quality “Anglican” tree this year at St. Cuthbert's Church
(Maple Grove and Oakhill, two blocks north of Lakeshore Road East in SE Oakville)
905-844-6200

Sale Hours (staffed by volunteers):

Monday to Friday 1:30 p.m. – 5:00 p.m.
7:00 p.m. – 9:00 p.m.
Saturdays 9:00 a.m. – 5:30 p.m.
Sundays 11:30 a.m. – 5:30 p.m.

Advent & Christmas Festival of Lessons and Carols
Sunday, December 23 at 10 a.m.

Christmas Eve Worship

4:30 p.m. Family-Friendly Communion Service
9:00 p.m. Candlelight Choral Eucharist



We are partners in God's mission

TERRY DEFOREST

In recent months a few parishes have entered into ministry covenants, taking up an invitation in our diocesan vision for ministry. Ministry covenants? What are these? Why develop and enter into them?

While the term and the practice may seem new, we actually have had quite a long experience with them. The example we are following is, first and foremost, that of a covenanting God. The scriptures and the church's

traditions repeatedly witness that God seems rather fond of making agreements for chosen loving relationships with us, shaped by a common vision and values. We find evidence of this divine habit in creation itself, in ancient Israel's formation and its journeys, in Jesus, in baptism and in ordination. Underlying them all is Jeremiah's interpretation of God's penchant for covenant-making: "I will be their God and they shall be my people." [Jeremiah 31:33]

As we strive to live out these

covenants, we are moved to make other covenants with one another: for instance, in marriage, in religious orders and, now through ministry covenants. In a ministry covenant, three parties from the entire community of the baptized – bishop, priest and people – deepen and strengthen their relationships as partners in ministry. Through an intentional covenant, we are reminded that those ministry partnerships are mutual and ongoing. In them we name particular aspirations concerning the part we feel called to play together in serving God's mission. We identify specific, measurable, attainable, realistic and time-bounded (SMART) strategies for pursuing our goals. We express our mutual expectations. We plan for times and ways to review, renew and redevelop our partnership.

Typically, ministry covenants in the Diocese of Niagara are being undertaken with the convictions that we are at our best when (i) united in ministry (including with neighbouring Anglican parishes), (ii) moved to genuine encounters with our

neighbours and (iii) serving God's mission in the world. They lead us not only to strengthen our partnerships in the church, but discover the blessing of surprising new partners for God's justice, peace and healing in the wider community.

The "early adopter" experience of St. Alban the Martyr Acton gives us a helpful example. Bishop Michael, Rector Brian Galligan and the people of St. Alban's have developed a comprehensive covenant setting out their goals and strategies for the next three years. It is vision-shaped and so they have clearly stated the ways in which they all hope their partnership will bear fruit in each area of the diocesan vision: Outstanding Leadership for Ministry; Life-Changing Worship; Prophetic Social Justice-Making; Continuous Culture of Innovation and Generous Culture of Stewardship. They went on to flesh out those hopes in a companion document of specific short and long term objectives.

The result?

These ministry partners have been able to measure an

astounding list of aspirations which have already been realized. They can share with the parish and their community partners the directions in which they want to travel. With this increased clarity, many new partners from the community are joining with them in their work in the community garden project (highlighted in the October *Niagara Anglican*) and a number of other ventures. They are able to see and say how their ministries live out our diocesan vision. Through ministry covenanting they can say afresh "We are partners in God's mission!" And they are finding new ways to open up the doors of the church to serve alongside one another and new partners in that life-giving mission in the world.

To take the first steps in developing an intentional ministry covenant in your parish, contact Canon Terry DeForest, Vision Advocate and Coordinator for Excellence in Ministry at 905-527-1316 (ext. 340) or terry.deforest@niagara.anglican.ca



Rector Brian Galligan, Cindy Blades and Paulette Switzer of St. Alban the Martyr Church Acton with their parish ministry covenant.

They spoke by video of its impact at Pre-Synod meetings.

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Deadlines and Submissions for Niagara Anglican

Deadlines ...
 January 2013 – November 20
 February 2013 – December 20
 March 2013 – January 25

Submissions ...
Articles – 750 words or less
Letters to the Editor – 300 words or less
Reviews (Books, films, music, theatre) – 400 words or less
Original cartoons or art – contact the Editor
Photos – very large, high resolution, action pictures (people doing something). Include name of photographer.

Questions or information: contact the Editor, Hollis Hiscock at editor@niagara.anglican.ca or 905-635-9463



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Good food, good entertainment, good cause

Bishop's Company annual dinner

HOLLIS HISCOCK

They sang upbeat hymns, hurtin' songs, ballads, and show tunes—a balanced mixture of the sacred and secular—and the approximately 260 people attending the 2012 Bishop's Company annual dinner were royally inspired and entertained by the Three Cantors.

The Reverends Peter Wall,

ministry and contribution to the church locally and beyond. He wondered where the five years since his consecration had gone and noted his ministry was made easier by the "love, prayers and support" of his family and people throughout the diocese.

Earlier in the evening retired Archbishop Douglas Hambidge, who is travelling across Canada promoting stewardship, said

"there is no hierarchy for the love of God".

The Bishop's Company, established in January 1951, is a discretionary fund to assist clergy, licensed layworkers and their families through times of crisis and turmoil, as well as to provide for medical and dental needs,

A good show was put on by the Three Cantors ▶



Organizer Karen Nowicki with Michael Patterson and Elvira Rago ▶

◀ Jane Milne, Bill Milne, James Coons pause for the camera during the evening

Jill Johnstone and Chrystal Little enjoy dinner conversation with Lorraine and Neil Cassidy ▼



David Pickett, and Bill Cliff – accompanied by Angus Sinclair have performed hundreds of concerts since the Three Cantors held their first concert in 1996. In addition, they have raised over one million dollars to support the Primate's World Relief and Development Fund and its work around the world.

Bishop Michael Bird, who has entered his sixth year as Diocesan Bishop, praised the Three Cantors for their musical

sometimes the real people in the pews feel they don't count for much, so it is imperative to change that situation and thinking. With a hint of a smile, he went on to say, it is not very encouraging and hopeful for the future of the church if our message to people is "the Church is sinking, climb on board" or "the Church is at death's door, let us pull you through". He reminded his audience that we always need to be conscious of the fact that



counselling, education and other extraordinary expenses. In addition to the annual dinner, the Bishop's Company is also supported by a yearly Curling Bonspiel and Golf Tournament.

For more information please contact Karen Nowicki, Bishop's Company Registrar at karen.nowicki@niagara.anglican.ca or 905-527-1316 ext. 380.

Two miracle gardens

CAROLINE MACDONALD AND LINDA AUSTIN

At St. James the Apostle Church in Fergus, we are thankful for many things, but we would like to highlight our two gardens.

The St. James Butterfly Garden, a unique and inviting venue, is nestled beside the Grand River. The Garden, open from the last weekend of May to the last weekend of September, offers opportunities to sit quietly and commune with nature or to meet with others in celebration. The marquee tent, raised early in May over a concrete pad, has covered sides to protect from inclement weather and a gas



Parishioners and guests enjoying the deck overlooking the Grand River in the Butterfly Garden

heater for chilly evenings. We have an excellent sound system with speakers throughout the

garden. A deck is built over the river where weddings can be held. There is also a small chapel.

This was a busy and exciting year in the Garden with weddings, church events and other celebrations.

People ask if they can just stop by and sit in our Butterfly Garden for some peace and a quiet time. The answer is yes, our gate is always open.

In the spring of 2012, the parish created a community garden on the church property. As a communal garden it is open to all members of the community, including the Centre Wellington Food Bank. Gardeners plant, maintain and harvest their produce together, providing food for themselves and their families. A plot was reserved for planting vegetables for a special

dinner with Bishop Michael in September. Flowers from the garden adorned the church altar during the late summer and fall.

Our wonderful gardeners and volunteers, pulling together, give of their time and talent to this amazing ministry. We continue to be a vital part of this community and the lives of everyone we meet.

In both gardens we find hope, wonder, magic and dreams: "God saw all that He had made and it was good" (Genesis 1:31).

Caroline Macdonald and Linda Austin are members of St. James' Fergus. Information at www.fergusbutterflygarden.com