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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

APRIL 2013

## The Way

### Ash Wednesday

### Good Friday

### Easter



Life from dust



Death on a Cross



Life from the tomb

## In your life... may every day be Easter!



### Christ's Church Cathedral · Diocese of Niagara

SUNDAYS 8:30 am & 10:30 am EUCHARIST · MONDAY-FRIDAY 12:15 pm & TUESDAYS 7:30 am  
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THE RIGHT REVEREND MICHAEL A. BIRD, BISHOP OF NIAGARA · THE VERY REVEREND PETER A. WALL, RECTOR OF THE CATHEDRAL AND DEAN OF NIAGARA

#### EASTERTIDE AT THE CATHEDRAL

##### SUNDAY, APRIL 7

8:30 am · Holy Eucharist  
10:30 am · Choral Eucharist  
with guests the College Choir,  
Royal St. George's College, Toronto  
Preacher: The Dean

4:00 pm · Organ Recital  
Michael Bloss, organ  
4:30 pm · Choral Evensong  
with guests the College Choir,  
Royal St. George's College, Toronto  
Officiant: The Dean

##### SUNDAY, APRIL 14

8:30 am · Holy Eucharist  
10:30 am · Choral Eucharist  
with the Cathedral Choir - Preacher: The Rev. Sue Channen  
4:00 pm · Confirmation and Installation of Canons  
Preacher: Bishop Michael Bird

##### SUNDAY, APRIL 21

8:30 am · Holy Eucharist  
10:30 am · Choral Eucharist  
Preacher: The Dean

##### SUNDAY, APRIL 28

8:30 am · Holy Eucharist  
10:30 am · Choral Eucharist  
Preacher: The Dean

# Food bank secures Waterdown location

BY CATHERINE O'HARA  
Review Staff

*(This article first appeared in the Flamborough Review on Wednesday, January 30, 2013. Special thanks to Catherine O'Hara and Flamborough Review.)*

The hunt is over for the Flamborough Food Bank's Waterdown location.

Starting on Tuesday, February 5, the Flamborough Food Bank will operate a satellite location at Grace Anglican Church on Mill Street North. Weekly, clients of the not-for-profit agency, based in Carlisle, can stop in to the food bank's ancillary location to pick up needed items.

This is good news, said the food bank manager, Gail Bosma. "I think there are probably quite a few in Waterdown who just can't get to us," she said, adding the new site will serve the community well.

Transportation to the Flamborough Food Bank, located at the back of Carlisle United Church on Centre Road, has long been a challenge for many in need of its services.

But that's going to change, now that a satellite site is located in the heart of the Victorian Village. "It's walkable," said Ward 15 councillor Judi Partridge, who was pleased to hear of the partnership between the Flamborough Food Bank and Grace Anglican Church.

Teaming up with the Carlisle-based organization seemed like a natural fit for the local congregation, which recently signed up to host the Hamilton Good Food Box program.



**HEALTHY HELPING:** Ward 15 councillor Judi Partridge, centre, joins Grace Anglican Church congregation members, including Rev. Sue-Ann Ward and volunteers John and Bette Hepburn, Richard Collins, Eric Halliwell, Linda Burnett and Cherry Collins, during the launch of the Hamilton Good Food Box program at the Mill Street North church. The goods were delivered by Susan Moore (second from the left).

Photo: Flamborough Review (Reprinted with permission)

"The parish was very gung-ho about it," said Rev. Sue-Ann Ward. "It's something we can do, should do and want to do."

## Church hosts Good Food Box

For the first few months, food boxes will be packaged at the food bank's Carlisle headquarters before being transported to Waterdown. Clients can stop in every Tuesday between 3 and 7 p.m. to pick up the readymade parcels, which will feature some of the most common and needed items for individuals, families and youth.

Perishable items will also be available to families at the Waterdown location.

"As we learn what people's needs are and develop our capacity here, then we'll be able to expand and make it more of a

shopping expedition," said Ward.

In addition to its partnership with the Flamborough Food Bank, Grace Anglican Church is home to the Good Food Box program, which offers high quality, healthy foods for a fraction of the retail price.

The program, which launched last Wednesday (Jan. 23), saw some 15 individuals pick up a large bag of seasonal fruits and veggies. Each bag, which costs \$15 but retails between \$25 and \$30, contained numerous items, including eight bananas, a head of cabbage, one cucumber, a bag of spinach, oranges, apples, carrots, and sweet potatoes.

The items in the Good Food Box, noted the church's Food with Grace coordinator, Cherry Collins, will vary from month to month.

While the program is being

hailed as an opportunity to build connections with neighbours, it also promotes buying more farm-fresh local produce. Everyone is invited to participate in the program. Interested community residents must place their order and pay for their Good Food Box by the third Wednesday of each month before picking it up a week later.

Delivering the goods to Grace Anglican Church last Wednesday was volunteer Susan Moore, who owns and operates Top Drawer Senior Support Services, a business that allows seniors to live independently in their homes.

With a personal interest in nutrition, Moore saw the Good Food Box program as a great way to further promote eating healthy and locally. For the past month, she has volunteered her time – and her truck – to deliver

orders throughout Hamilton.

"I'm very concerned about people getting the right nutrition, which is part of my own business – making sure people have meals delivered to their door that are healthy and tasty and not too expensive," noted Moore. And the Hamilton Good Food Box program offers just that, noted Collins.

For more information about the program or to place an order, contact site coordinator Sylvia Young at office@graceanglican-waterdown.org or 905-689-6715.

Information about the Flamborough Food Bank's satellite location is available by contacting the food bank at flamboroughfb@hotmail.com or 905-690-1036.

# Funspiel generates funds

The sixth annual Bishop's Company Funspiel in late February was sold out weeks ahead, and curlers fortunate enough to secure ice time had a day filled with food, laughter, fellowship and of course ... curling.

In addition, the 64 curlers from many parts of Niagara Diocese generated funds for the Bishop's Company Endowment Fund, which assists clergy members, licensed lay workers and their families

for extraordinary and specific purposes. These may include extended counselling, unusual medical requirements, and support in a situation of extreme stress or financial crisis. All matters are handled directly by the Bishop in a confidential manner.

For the second consecutive year, Funspiel was held at the 146 year old Hamilton Victoria Curling Club.



▲ This year's overall winners came from St. Thomas' St. Catharines. David Ricketts (centre) presented the trophy plaque to Philip Velpel, Mike Powell, Ray Fournier and Grant Fournier.

◀ Piper leading curlers to the games.

Photos: submitted by Alison D'Atri





NIAGARA ANGLICAN

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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

**Art Director:** Craig Fairley  
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 ext. 257  
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](http://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.



**HOLLIS**torial

**Live like Lent, die like Easter**

Ever have a phrase roll around your mind refusing to go away?

For several weeks “live like Lent, die like Easter” kept popping into my consciousness at the weirdest times and in the most unusual situations.

I knew I had to write about its meaning, but could not get clarification on my own volition.

Then I received a photograph, taken by Sarah Asselin, of the burning of palms. It triggered a memory of two of my photographs, the first of a cross and the other an empty tomb.

**Eureka!**

These three illustrations from around the globe clarified for me what it meant to “live like Lent and die like Easter.” Look at the photographs on the front pages, both before and after you read each of the following sections.

**LIFE FROM DUST**

Following a full house Shrove Tuesday pancake supper at St. Cuthbert’s Oakville, parishioners gathered outside to burn the palms, which they had saved from the 2012 Palm Sunday worship.

Rector Joseph Asselin reported they began with this prayer, composed by the Reverend Jennifer Phillips (used with her permission); “**Blessed God, whose child, Jesus, walked the path of suffering and death in order to open to us the gates**

**of everlasting life: with the burning of these palms, make us mindful that all worldly triumph turns to dust, and all earthly joy is mingled with sorrow, yet through Christ, even at the grave we make our song, Alleluia! Alleluia! Alleluia!**”

The next day, Ash Wednesday, the ashes were imposed on peoples’ foreheads as a reminder, according to ancient liturgies, “from dust you have come and to dust you shall return.”

Our front page tells us Ash Wednesday is the symbol of our physical existence originating from dust.

Throughout our human earthly journey, to “live like Lent” means incorporating and practicing—states the Book of Alternative Services—self-examination, penitence, prayer, fasting and almsgiving all resulting from our reading, meditating on and modelling the real “Word of God”.

This means striving for a balanced life ... achieving equilibrium within oneself, with our surroundings and relationships ... physically, emotionally, intellectually and spiritually.

**DEATH ON A CROSS**

The dark threatening clouds with patches of intruding light caught my attention when we visited a cemetery in central Newfoundland. The cross chal-

lenges the darkness as it hovers above nearby family homes, and is firmly rooted amongst the graves, marking those who have transitioned from human to eternal existence.

The cross symbolizes God’s love and sacrifice for both the living and the non-living.

Good Friday turns out to be the bridge of Jesus Christ, where he gathered together human totality - past, present and future. For me this becomes a reality whenever the priest echoes the Eucharistic words – “this is my body broken for you” and “this is my blood poured out for you.”

**LIFE FROM A TOMB**

Over 100 feet below the streets of Nazareth, I snapped an empty tomb with its round stone door.

Easter’s empty tomb verifies that nothing is stronger than God’s love.

“Die like Easter” gives us the hope and strength to “live like Lent.”

Amanda McBroom, in her song “the Rose”, penned it this way: “The soul afraid of dying never learns to live”.

Or like the woman who requested a fork be placed in her casket. When asked why, she replied, “I grew up in a large family; at meal time we were always told to keep our forks because the best – dessert - was yet to come. I know after I die



that the best is yet to come.”

For Christians, the resurrection of Jesus, his conquering death, means we can daily live to the fullest, and we are not afraid of dying because Easter assures us that the best is yet to come.

**EASTER EVERY DAY**

To bring this together, look again at the front page. We titled it THE WAY because Jesus describe himself that way.

The **Ash Wednesday** photo speaks of our humanity and origin.

The **Good Friday** picture is a reminder of God’s unlimited love and sacrifice for us.

Easter’s open tomb acknowledges from which we came and heralds the advent of life after death.

In some manner, Ash Wednesday, Good Friday and Easter form a microcosm of human existence—from dust, to birth, to living life on the earth, to death, to eternal life.

Perhaps the reason why we can “live like Lent” is because we believe we can “die like Easter”. So ...

**“In your life ... may every day be Easter.”**

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

**To the Editor**

**Online and paper – both needed**

I was saddened to read in the February edition (*Anglican Journal*) of the possibility that we may no longer have a print form of our national newspaper.

I wonder if this would include our local paper, *Niagara Anglican*, as well?

I expect so.

Please know that while I understand the reasoning for cost efficient service and the growing popularity of the internet and a paperless society, I would have difficulty supporting this decision.

When I look at people in the pews of my church I see a congregation of dedicated hard working

and mostly retired Anglicans. I suspect most are not surfing the net, have not even checked out our church’s web site and in fact do not have the equipment to do so.

They are caring individuals. They care about their church, their Diocese, what’s happening in the Anglican Church in Canada and throughout the world.

To take away the print edition of the *Anglican Journal* and *Niagara Anglican* would be a disservice to them.

Perhaps it is time to have two forms of our church papers - an online form for those who prefer to sit in front of their computer, and a paper copy for those who

wish to sit with their morning coffee, under the shade of a tree or enjoying the soft breeze while reading about other Anglicans and their contributions to this wonderful world God has given us.

*Linda L. Dueck, Niagara Falls*

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**Spend Lent with Luke**

Excellent resource on spending Lent with Luke. Thanks for sharing it. Shalom.  
*Stuart Pike, Burlington*

(Editor’s note: The series “Spend Lent with Luke” was also reprinted in two other Diocesan newspapers, namely, *The*

*Diocesan Times* (Nova Scotia and Prince Edward Island) and *The Diocesan Post* (British Columbia). We thank them for spreading the word and hope that the exercise was of benefit to their readers.)

*Send your letters to the Editor at editor@niagara.anglican.ca. We’d love to hear from you!*

**OOPS**

In the *March Niagara Anglican*, we inadvertently printed the incorrect email address for our front cover Easter image artist. Susan Johnson can be reached at rooster@quican.com

# Altar rail memorials find new home

SUE CRAWFORD

*(The following article is dedicated to the memory of Vito Marzoli, a staunch, faithful and dedicated member of St. Michael's Church and the former St. Augustine of Canterbury Church.)*

On April 16, 1958 the Church of St. Augustine of Canterbury was dedicated to the Glory of God. In that dedication many wonderful memorials and special gifts were acknowledged, including wonderfully carved wooden altar rails depicting the symbols of the apostles. When the church was disestablished in July 2000, the building was sold to another Christian denomination. The memorials and many other religious symbols were removed, including the cross, baptismal font and a banner. The latter three now reside in the Church of St. Michael on the east mountain in Hamilton. The altar rail memorials were left intact in the old church.

After St. Augustine's closed, many of the congregation joined the family of St. Michael on the east mountain, which has been their chosen place of worship for over 12 years.

It was hoped that eventually

the altar rail memorials would be saved. This opportunity came when the new congregation remodeled the former St. Augustine church. The memorials were removed and a former parishioner, Vito Marzoli, was contacted. Fortunately he had the wisdom to rescue them and store them in his home.

A few months ago Vito approached St. Michael's rector Sheila Van Zandwyk, asking what could be done with the memorials.

Several ideas were discussed. They would not fit under the present altar rail of St. Michael's without considerable reconstruction. Parishioner Terry Charters took on the task of looking at a solution to the problem. Because the memorials had been anchored in the rail there were small posts at each end and this caused a slight dilemma. Terry, who never lets any problem get the better of him, took them home. He found a way they could be changed. The posts at the end of each sculpture were modified with one end being fitted into a pedestal making it free standing. The top end was planed and neatly finished. The memorials now reside in the recesses of the windows between



their beauty and meaning. Not only will the memorials remind us of the families who originally gave them, we shall also remember our gentle, hardworking and devoted Vito.

We shall be forever grateful that a part of history has become a part of the present and also our future.

*Sue Crawford, a member of St. Michael's Hamilton, can be reached at scrawford6@cogeco.ca*

◀ Sheila Van Zandwyk holds the memorial of the Apostle St. Peter. The symbol of the cross keys represents Peter's authority given by Christ; the upside down cross – his manner of crucifixion.

▼ The Altar Rail statue in the recess of the window near St. Peter's Banner, with a second memorial visible.

Photos: Sue Crawford

the banners of the apostles in the nave.

The original altar rail with the symbols of the apostles came from the generosity of some 13 families and groups of St. Augustine's; three of these families are parishioners of St. Michael's.

When the memorials were rededicated by our rector, the entire service was taped so an ailing Vito could see the results

of his devotion in preserving the history of St. Augustine's. Unfortunately Vito was never able to see the taping and has since passed away. Thanks to him preserving the memorials all these years, we are blessed with these gifts to admire and enjoy



## The Twelve Apostles

Besides Peter, the other memorials each have a symbol uniquely connected to an individual apostle, often a sign purporting his manner of death.

- ST. THOMAS – a carpenter's square and a lance
- ST. SIMON – a fish
- ST. PHILIP – a basket symbolizing the fragments from the feeding of the 5000
- ST. MATTHIAS – a battle-ax
- ST. MATTHEW – three purses; his work as a tax collector
- ST. JUDE – a ship; he travelled on missionary journeys with St. Simon
- ST. JOHN – a snake and cross
- ST. JAMES THE LESS – a saw; he was sawn apart
- ST. JAMES THE GREAT – a sea scallop; he went on pilgrimages to the Spanish Coast
- ST. BARTHOLOMEW – one large flaying knife – he was flayed alive
- ST. ANDREW – a diagonal cross on which he was crucified

## Advocate awarded medal

Mary-Margaret Pocius from St. Paul's Hamilton received the Queen's Diamond Jubilee medal mainly for her work as a long time advocate of downtown Hamilton.

She served as the executive

director of The International Village BIA, and was the founder of the Mustard Festival, which was held until 2009 in downtown Hamilton showcasing that city as "home to the largest miller of dry mustard in the world."

The presentation was made by Hamilton Central Member of Parliament David Christopherson at a Sunday morning worship service.



◀ MP David Christopherson presented the medal to Mary-Margaret Pocius, as Archdeacon Rick Jones looks on.

Photo: Rob Howard



# The Apple Dumpling Gang

NEITHA ROSE

What started as the germ of an idea more than two years ago has turned into a journey of faith, hope and trust.

Seven or eight years ago a visitor to Holy Trinity Welland remarked on our proximity to the local market square and how it paralleled the same circumstance for the United church in Cambridge Ontario. She went on to explain that the folks in Cambridge had begun making "Apple Dumplings" about 20 years ago and selling them out of the church hall to "market goers" in the Cambridge area; she thought it would be a wonderful opportunity for Holy Trinity Welland.

The suggestion received little enthusiasm or interest.

The seed lay dormant for several years.

As the fortunes of Holy Trinity seemed to be less than positive, "the germ" finally made itself known to the new rector Will Alakas. He could not have been more enthusiastic and assured us that the possibility

would be "looked into".

The original intent was to visit Cambridge and see how they operated, and to assess whether it was a viable project for Holy Trinity. In the winter of 2011, with no possibility of making the way through snow to Cambridge, the Internet search began. We needed a recipe, a team and financing... and so it began.

A recipe was found and tried, four enthusiastic women agreed to co-chair the event, folks were asked to contribute to a "start-up" fund and it was decided, as an experiment, to serve "Apple Dumplings" as dessert at our Easter Bazaar... our leap of faith!

Dumplings literally flew out of the freezer, so it was decided to organize a "baking team" henceforth known as "The Apple Dumpling Gang".

Every parish member was given the opportunity to join and so began our journey of hope.

The first baking team was comprised of six individuals baking once a week and freezing the product. We were blessed



**The Apple Dumpling Gang:** Front row, Claudette White, Gloria Coring, Maxine Pastirik, Magdalen Groom, Neitha Rose. Second row, Elsie Glenn, Shirley Cowell, Carol Morris, Jean Biller. Back Row, Ann Cawthorn, Priscilla Wake, Barb Noble, Louise Spicer, Eileen Zarafonitis, Alice Nolet.

Photo: Submitted by Neitha Rose

with several very generous individuals, who contributed the pastry, sauce, scones, jam, milk

and apples—thus keeping our operating costs at a minimum. These folks continue this generous ministry.

In May 2011 we opened our doors to the Apple Dumpling Café. We served hot apple dumplings and sauce, plain or raisin scones and as much tea or coffee as folks wanted every Saturday morning from 8 a.m. until noon.

Slowly our reputation began to build and the hope that we had was rewarded.

In the first year we added another baking team of six and volunteers to work in the café... we began to reap some financial rewards.

By the end of October, as the cold weather set in, we decided to close the café but continue to sell the frozen products for two hours every Saturday, if weather permitted.

The end of the year saw our hope justified when we were able to report that these 17 selfless individuals had raised \$15,000.00 for the church general fund.

We trusted in the parish and general public to support our venture and have been greatly rewarded. Folks from both worship services have volunteered and interacted with one another. Great fellowship developed around this venture and all anticipated the weekly reports on

how things were going.

We developed an on-going relationship with several regular customers, and this resulted in their becoming conscious of our Christian values and principles as we worked together towards a common goal.

One particularly heartwarming experience took place when a family, with no connection to the parish, gave us a blank cheque to purchase a new freezer. They explained that their experience in the Apple Dumpling Café and with the Apple Dumpling Gang had such a profound effect on their family dynamic that it was their way of showing their gratitude. For all of us in The Apple Dumpling Gang, this certainly solidified our journey of faith.

Father Will's confidence and enthusiasm inspired us and we will endeavour to operate the café as long as we are able. We trust that others will come along and take up this ministry. We aspired to have an effect on the parish, the community and the diocese—and our prayers have been answered.

Our journey has just begun and with God's help it will continue for many years to come.

*Neitha Rose is part of the Apple Dumpling Gang. For more information, contact Holy Trinity Church Welland at hobytrinity@on.aibn.com*

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### Deadlines ...

Summer 2013 – June 20

September 2013 – July 25

October 2013 – August 25

November 2013 – September 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



# Why not buy things together and save money?

RON ADAMS

Apart from our faith in the Holy Trinity and the teachings of the Bible, the one thing all Anglicans can agree on is the ever increasing cost of living and maintaining the operations of the Church. There is a common desire to help others, as the Bible teaches, but the funds necessary for charitable initiatives are often taken up with the need to fix a leaky church roof or pay escalating hydro and heating bills.

The media are constantly publishing op-ed pieces about the decline in attendance at services, and therefore in the revenue from the collection plate. An ever increasing proportion of the membership have retired on fixed incomes that are also eroded by the increasing cost of living, so they have less money available for charitable giving. Moreover, healthcare is an increasingly strong and attractive competitor for funds: a disproportionate number of donors are drawn from the same demographic as church members.

The Bible teaches that we should come together to help those in need, and the needs of the church are obvious. If

*When a major supplier of business supplies was approached to determine whether they would offer a discount to a group of parishes ... they proposed a reduction of 50% of their catalogue prices.*

it is true that people should come together then shouldn't it be equally true that groups of people, (parishes) should come together to help the church as a whole? The Anglican Church has grown as a loose knit confederation of parishes that are left to operate on their own insofar as maintaining the parishes' property and paying for any other supplies they need. There are a number of common fixed expenses where coming together could result in substantial saving: business and cleaning supplies, energy costs, landscaping and snow removal come readily to mind.

Consider the benefits of group purchase of business and cleaning supplies. The average parish, based on a national membership of over one million spread

through 1,750 parishes, represents a congregation of just over 550. The average expenditure for business and cleaning supplies, based on industry statistics, is estimated to be about \$2,000 a year. The Niagara Diocese with over 80 parishes would represent \$160,000 in annual sales. You can be sure that any supplier would negotiate a very large discount on an account of that size.

Many suppliers have established separate divisions to service sales over the Internet. These sales do not involve the overhead expenses—buildings, staff, inventory, heat, hydro and other operating costs—required for a chain of retail stores. Since the cost of selling the items over the Internet is so much less, an even greater discount can be

offered if the transactions are done with a computer, tablet or cell.

When a major supplier of business supplies was approached to determine whether they would offer a discount to a group of parishes as described above, they proposed a reduction of 50% of their catalogue prices, free delivery of every order over \$50, inclusion of every member of the parish in the discount and a cash rebate to the parish on ALL sales. They knew most members also needed their products which would generate new revenue from the cash rebates.

Therefore, it was clear that by working together, the average Parish could reduce both their cost for cleaning and business supplies by about \$1,000 a year, save their members considerable expense in their cost of such supplies and save everybody the inconvenience of going to the store in the first place.

Since it was probable that members would take advantage of the same discount for their needs, it was possible that - through the proposed rebates - working together would result in a new method of raising another \$1,000 a year in the average par-

ish that would continue to come in annually without further effort by the rector or members.

The group purchase of business and cleaning supplies is just one example of the savings and other benefits that can result from Jesus' bidding to help one another. This example demonstrates that such an initiative can both save money and produce new revenue. The treasurer of any parish would welcome the reduction in an annual fixed expense, the members would welcome the convenience of free delivery and the money they would save on items that would otherwise cost them much more. The clergy would welcome new revenue to help finance their charitable initiatives.

If working together can result in finite benefits for the parish, clergy, members and charitable initiatives in the group purchase of cleaning and business supplies, would it not make sense to investigate other possible areas of cooperation?

Ron Adams lives in Milton and attends St. John's-Nelson Burlington. EMAIL: [vagram@cogeco.ca](mailto:vagram@cogeco.ca)

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# Euodias and Syntyches: Live in harmony in the Lord

MICHAEL BURSLEM

*(Editor's note: Euodia and Syntyche (Phillipians 4:2-3) worked with Paul to spread the Gospel of Jesus Christ. They had a falling out, Paul urged them to make up and asked others to help them.)*

As if there wasn't enough in the church to complain about, perhaps more than the preaching, there are complaints about the music—too ancient, too modern; too fast, too slow; too high brow, too low brow; too much sung by the choir only, as if worship were a concert performance in which the singers don't mean what they sing; and then for some not enough is sung by the choir. As one who has been around a bit, I've heard it all.

I grew up with Merbecke every Sunday. Today, probably no one knows what or who Merbecke is or was. John Merbecke lived at the time of the Reformation

and composed a setting for the liturgy of the first Prayer Book (1549), based upon the Gregorian chant of the Roman church. His music fell into disfavor in the 17th and 18th centuries, but was revived by the Oxford Movement of the 19th century. In my youth it was in its heyday, but, sadly, it has fallen into disfavor again. I loved it. That was conducive to worship for me.

In my early 30s though I had a reawakening or conversion experience, in which I discovered just how much God loved even me, in that he had sent his son to die for my sins. I then thought only Gospel music worthy of worship, even when it was crooned and sounded flat. However, I never lost my love for liturgical worship and found half an hour of repetitive songs as a warm up rather monotonous, if not banal. However, I did enjoy the company of the "saved," God's

"happy clappy" ones. Their worship seemed so much more lively than the dull Anglican services, or so I thought.

However, in my association with Evangelicals and their worship, in the Anglican Church and out of it, I gradually came to realize that their apparent happiness was very shallow. No dissent from the teaching of the approved elders was allowed. It was a challenge to "the authority of scripture." As in all churches there were a lot of Euodias and Syntyches, the "so odious" and "so touchy", whom Paul pleaded to make a common cause in the Lord. However, it was the same-sex debate that brought me back to the inclusive Anglicanism of my youth, although we never used the word "inclusive" then. Everyone was included. Those who thought they would cocoon themselves in a "pure" church, in which the gates of hell would never prevail, didn't realize that

their very separation opened the gates of hell wide, because that's what Satan really wants in the church. They didn't realize that it was not scripture that was being challenged, but their interpretation of scripture.

I thank God that it was one of my Evangelical friends who put me on to Robert Farrar Capon. It was he who taught me that God loved not only me and those who confess Christ as Lord and Saviour, but also those who don't. At the time I was going to Egypt and I came to realize that God loved Muslims too, and what's more, has saved them. That was an eye opener. God even loves all his Euodias and Syntyches.

I was told that only Jesus was the way to God, not Mohammad. Yes, true. But I see Jesus as the embodiment of Micah 6:8, "What does the Lord demand of you, but to do righteously, to love mercy and to walk humbly with your God?" That's not the way to God, Islam, nor Christianity, but I know many



saved Muslims and Christians, who follow Isa or Jesus, in this way. Jesus told the Pharisees that no religion was the way to God, for which they crucified him. I expect to be crucified too by most of my Evangelical friends.

To get back to music, God is worthy of only our best. If we have good musicians in our midst, let's use them. If we don't, let's use what we've got. For myself, I would love to hear Bach cantatas and occasionally, for special occasions, even a Mozart mass. The Coronation is my favorite. But I still love Merbecke for congregational worship, perhaps not every Sunday.

Let no one, however, be so touchy that we constantly complain. Complaints are so odious to God.

*Michael Burslem is a member of St. George's Parish, Guelph. EMAIL: m.burslem@sympatico.ca*

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# Parishes quadruple financial goal for area support services

HOLLIS HISCOCK

A local agency received more than four times the dollars after the regional deanery accepted the responsibility.

In a letter to Diocesan Bishop Michael Bird, Canon Rob Fead of St. George's St. Catharines noted that following a Diocesan Synod, the Deanery of Lincoln agreed to take on the commitment of \$2,500 included in the Diocesan budget and earmarked for Bethlehem Housing and Support Services (BHSS) in the Niagara area. According to Fead, the action was based on the belief that "outreach to specific ministries is better served by the local parish rather than at the diocesan level."

In 2012, the amount more than quadrupled, and BHSS received \$10,765.51 from the Lincoln Region on behalf of the Diocese.

In addition, he noted many of BHSS volunteers come from Anglican parishes.

In an email to the Niagara Anglican, Development and Communications Manager Dawn Marie Cavasin wrote, "Bethlehem Housing and Support Services (BHSS) is a multi-service organization serving the diversified needs of Niagara residents by offering support for individual growth through housing and other focused services. Each year Bethlehem helps hundreds of people to improve the quality



"Thank you St. George's Anglican Church for your ongoing support", read the plaque presented by BHSS to parish members at a special luncheon.

Photo: Maggie Patterson

of life for themselves and their families."

"For the past 25 years," she continued, "BHSS has assisted people facing issues of poverty, abuse, homelessness and family breakdown by helping them rebuild their lives through in-house and community supports."

"BHSS also offers outreach support, Early Learning Centres and life skills programs for the community," she concluded.

Bethlehem Housing and Support Services presented St. George's Parish with an award recognizing their support of this "local ministry".

## \*Angela's Story

After my separation I had a difficult time finding suitable employment. I ended up doing temporary and seasonal jobs. Then, my worst nightmare happened. I lost my home of ten years. It wasn't a big house and it wasn't in a great neighbourhood but it was the only home that my daughter knew.

Without a job, and only minimal benefits from Employment Insurance, that were due to run out just before Christmas, I was not able to find adequate housing. No one would rent to me without references and without permanent employment.

I was dealing with the worst—being homeless—when I was referred to Bethlehem Housing and Support Services.

Through weekly meetings with a support staff person, I was able to come to terms

with my situation.

I attended weekly life skills meetings, which greatly helped put my own troubled childhood in perspective. I also attended other groups which dealt with co-dependency and relationship issues. Had you asked me a year ago if I needed any of these, I would have quickly said no, but I can now honestly say that Bethlehem Housing and Support Services finally "allowed" me to deal with my issues at my own pace and in a safe and compassionate environment.

It was the first time in my life that I was given such an opportunity.

*\*The name has been changed to protect Angela's privacy. To read more individual stories go to [bethsupporthousing.com](http://bethsupporthousing.com)*

## "Entreat me not to leave you" A song review

ELEANOR JOHNSTON

The Mormon Tabernacle Choir has long provided music that transcends religious boundaries to touch the minds and hearts and, most of all, the spirits of all listeners. Such a wonderful new song, composed by Dan Forrest, is found at: [www.youtube.com/watch?v=CatuVozZrh0](http://www.youtube.com/watch?v=CatuVozZrh0)

The text comes from the Book of Ruth that tells a very early Biblical story about three newly widowed and impoverished women. The Israelite Naomi loses her husband and sons to death in the land of the Moabites; she faces a lonely, deprived old age. One of her

daughters-in-law, Orpah, stays. Ruth, a Moabite daughter-in-law, chooses to go with Naomi to rejoin the Israelites. Although we know that the story has a happy ending - the women are welcomed into the family of the powerful Boaz during the barley harvest - the text of this song comes from the start of the story when the women begin their hazardous journey together.

Forrest takes the archaic word, "Entreat," suggesting ancient longing, and builds on it: "Entreat. Entreat me. Entreat me not." Three petitions suggest three different meanings. The next line, "Entreat me not to leave you," transforms these stut-

tering fragments to complete the expression of Ruth's yearning.

Such a nuanced text intrigues the hearer. The noble persistence of Ruth's plea to Naomi touches our hearts as we witness the bonding that can emerge through interracial marriage:

ENTREAT ME NOT TO LEAVE YOU  
OR TO TURN BACK FROM  
FOLLOWING AFTER YOU.

FOR WHERE YOU GO, I WILL GO,  
AND WHERE YOU LIVE, I WILL  
LIVE.

YOUR PEOPLE SHALL BE MY  
PEOPLE,  
AND YOUR GOD MY GOD.

WHERE YOU DIE, I WILL DIE,  
AND THERE WILL I BE BURIED:  
THE LORD DO SO TO ME, AND  
MORE ALSO,  
IF OUGHT BUT DEATH PART THEE  
AND ME.

These lyrics sing to our time of reconciliation when an African-American President symbolizes his commitment to equality by having his Vice-President sworn into office by a woman and by choosing as his poet laureate a gay second-generation Latino. This song celebrates the positive bond of a widow and her foreign mother-in-law, an impressive achievement in any era!

Ruth's loving loyalty touches



both mainstream Christians and Mormons, even as we draw back from each other's religious beliefs. This piece by Dan Forrest soars and falls, seeking through dissonant chords to declare a simple certainty. To know that our worried world can achieve such beauty is cause for joy.

Eleanor Johnston can be contacted at [eleanorjohnston@gmail.com](mailto:eleanorjohnston@gmail.com)



# Telling our story on television

JOHN DENNIS

Saint James the Apostle's Environment and Social Justice Committee in Guelph appeared on a local cable program to talk about our outreach programs.

Talk Local Guelph, broadcast weekly over Rogers Network, can be seen in up to 20,000 households in Guelph.

On February 5, 2013, committee members Ann Chidwick, Simon Jacques, Eileen LaBerge, Jacqueline Gagnier and I made our way to a very small studio to share St. James' outreach successes. We talked for an hour about important issues such as Living on Less, becoming a green parish, affordable housing, accessible transportation for all, and the role of a faith community in addressing social justice and environmental issues.

The committee was approached because of the Living on Less Program (LOL) that the church has run for the past three years. LOL is a series of workshops that provide strategies to those who want to have less of an environmental footprint or

may be out of work, on a fixed income, retired, or choosing to live a simpler lifestyle. LOL Coordinator Jacqueline Gagnier said "I really enjoyed the experience of being on TV. It was nerve wracking and really exciting to talk about the issues that affect so many people."

Show host Paul Tribe led us through six segments talking about various outreach programs and social justice issues. Paul, like most involved in the show, is a volunteer and has been interviewing for over four years. He said what keeps him involved and fascinated is that "Guelph is unbelievably active with no shortage of interesting or imaginative activities." His professionalism helped to calm everyone down and he was able to ask questions sent in by audience members via Twitter, email and phone.

There were nine volunteers and one paid staff in a surprisingly small control room. Producer Jan Hamilton, who works for Rogers, said "most of the volunteers are high school and college students looking for

experience in the studio, and the volunteers range from 15 to 90 years old." Each person had a specific duty, such as monitoring a camera or checking sound levels. Two students took questions, via phone calls and emails, and gave them to the producer. Jan's job, much like a conductor of a symphony, was to keep everyone on track and working smoothly together. Eileen LaBerge commented "the studio was really well run and you would never realize how much goes into putting on a show."

Floor Manager Andrew Greyson, a volunteer, had the job of hustling various committee members into and out of the studio, setting up our microphones and making sure that we were properly framed for the cameras. He said the biggest issue is setting up the microphones correctly in the 90 second breaks between segments. He remarked "it is not much of a program if you can't hear what people are saying."

One concern of the committee was that an hour is a really long time to talk and we wondered



Program host Paul Tribe interviewed Living on Less Coordinator Jacqueline Gagnier (left) and Environment and Social Justice Committee Member Ann Chidwick.

Photo: Screen capture supplied by John Dennis

if we would have enough to say. Surprisingly, the hour flew past and we found ourselves wrapping up the show with a lot more to say!

As a group, we felt really good about the program and thought that it was a nice acknowledgment of the work that we have been doing in the local community. Ann Chidwick summed it up this way, "Paul Tribe and the

rest of the Talk Local team really understood our goals to be out in the community, and to serve with co-operation from other churches and organizations."

The Talk Local Guelph program was repeated five times during the following week.

John Dennis is Church Warden of St James the Apostle Church Guelph. EMAIL: office@sjapostle.ca.

# Breathing and making peace with oneself

C.T. (TERRY) GILLIN

Previously I wrote that the first step toward peace making is to look into one's own heart. We can only offer to others the peace we find inside ourselves. Around two years ago I renewed my commitment to daily meditation. So, regularly, I begin a meditation by sitting up straight and taking two or three deep breaths. As the rhythm of natural breathing emerges, I recall my prayer word, the one I use to recollect my focus when I become distracted. I concentrate on my breathing, and when my mind wanders I return my focus to my breathing. Breathing is a refuge from the cluttered chatter in my mind, and opens up my heart to stillness. Ah, the illusive simplicity of meditation—easier said than done.

In prayer, I revitalize my life. I seek to be loved and to love more completely. I pray, searching for that mystery we call God who is everywhere daily with us. Perhaps, like me, you want to be a better spouse and parent. I

want to contribute more to the community and the world, in work and volunteer activities. Ultimately, I seek to be enfolded in the incomprehensible gift of the goodness of life.

Learning once again to pray methodically has been daunting, and a wonderful spiritual director has helped immeasurably. But it is still difficult to get out of my head so my heart can be open to deeper truths. At times my prayer seems boring, like nothing is happening. Sometimes, it feels scary, revealing aspects of myself I would rather keep hidden or deny. Often prayer feels like a running engagement against dizzying distractions and streams of my mental responses to them. I get caught up in stories spun by my imagination in response to anxieties and fears.

In response to such experiences, one of the exercises recommended by Anthony de Mello is to spend time concentrating on one's breathing. Why breathing? Jesus breathed on them and said, "Receive the Holy Spirit" (John 20:22). Breath

*"it is still difficult to get out of my head so my heart can be open to deeper truths"*

bears grace, acceptance, forgiveness, healing. It moves us toward the deeper stillness of prayer, the inner calm where our hearts open to the gift of the present moment. Thus, prayerful breathing leads to peacemaking with oneself and with others.

One outcome of prayerful breathing is "consolation", by which I mean moments of peace and calm, an acceptance of and gratitude for what I have. This peace is more than an inner experience; it affects how I live with others. Peace shifts our hearts. Perhaps one becomes more patient as a caregiver in looking after a frail family member. Another is more accepting and less tense during the

exhausting nights with a colicky infant. And another is less judgmental about the attitude of a teenager. In other words, while this peace is an inner gift, it also becomes a social response, a grace given to others.

Over time this practice of breathing works a deeper, more permanent change. The shift in one's heart, expressed in our actions, might last an hour, a day, extend over several days, or be the beginning of a more permanent shift. In my experience this peace is based on the realization that we need and seek love. Prayer becomes an invitation to love ourselves and others more fully and more gently. The demands and worrisome aspects of our lives do not fade away, but we find the grace to respond more often with love and with less anxiety.

Quite a different result of prayerful breathing that I experience is an inner roiling. My mind and heart churn with unsettled memories, a general sense of unease, fear of failure as a parent or partner, frustra-



tion with myself or others, a felt lack of fulfillment, anxiety over changes in my personal and family life, tensions in personal relationships, fear of mediocrity in work and vocation, fear of death, the confounded confusion of my sins, my deepest desire to be loved, and the yearning to become more Christ-like.

Importantly, both the calm and the roiling outcomes offer pathways to a fuller life. By reflecting on both the consolations and desolations of prayer, I find new graces to celebrate. Mindful breathing is one type of prayer which revitalizes my life and offers a way toward peace with oneself and others.

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



## Campaign Sunday, April 14, 2013

DEREK ANDERSON

"Donations to Hands Across Niagara (HAN) leverage ministry at a rate way beyond the value of the grants we are awarding." So said a St. Catharines area Anglican following an update of activity by groups who received grants from HAN in 2012.

It's true. Around our Diocese, ministry groups are partnering with grass roots and community agencies on projects targeting the root causes of injustice. The partnerships are fruitful. In Fergus, Acton, Guelph, Oakville, Hamilton and Burlington, Anglicans are connecting with their neighbours in life-transforming ways because of



Youth group from St. Cuthbert's Oakville

Photo: submitted by Derek Anderson

the new relationships that arise from their work within their communities.

Because one third of all HAN

gifts go to support justice and servant ministries in the donor's home parish, fruitful ministry is popping up in every region

of our Diocese. I love the photo of youth from St. Cuthbert's Oakville volunteering at a food bank near their church: their hearts are being opened and their community is stronger because of their faithful ministry made possible by donations to HAN from members of their parish.

Your generosity is also continuing the work in the National Church that was begun by the Anglican Appeal. Partners in the North, partners in Aboriginal Ministry and partners around the world are able to share the transforming love of God in new and creative ways because of the generosity of people in Niagara. God is at work in the world.

HAN is helping Anglicans connect with God's mission in the world in life-changing ways. When you hear about the HAN Campaign this month, I hope you will be inspired by the stories of the justice-centered mission that is enlivening the faith of Anglicans and making a difference in the lives of their neighbours.

Please pray for our work. Please consider making a generous gift. Please look for ways that you, too, can get involved in God's work in the world.

*The Reverend Derek Anderson, Chair of Hands Across Niagara can be reached at [derek.anderson@stmatthewburlington.ca](mailto:derek.anderson@stmatthewburlington.ca)*

## Dying to live: Disciple-making today

CHRISTYN PERKONS

Vital Church Planting Conference 2013—first impression—lasting impression?

Excitement, passion, energy, vitality... conference participants and presenters alike are filled with the Spirit!

Hallways are buzzing with conversations about the many stories of local Fresh Expressions that have been shared.

People engage one another in deep discussions about the hows and whys of discipleship following each of the plenary sessions and workshops.

Exchanges of contact information and post-conference networking plans mark each evening in the halls as eager laity and clergy from a variety of denominations reluctantly exit St. Paul's Bloor Street Church in Toronto.

This community of believers (many were repeat participants in the past six conferences and an equal number there for the first time) evoked visions of the "seventy"... committed disciples sent to make disciples who were eager to be part of God's life changing work.

What occasioned this hullabaloo?

Guest speaker, Bishop Graham Cray (Archbishops' Missioner and Leader of the Fresh Expressions team for the Church of England), eloquently engaged conference participants in life changing reflections about the nature of our call to discipleship, and the impact of living that out in a world which does not see itself as involved in a relationship with the Divine.

Each stage of the formational journey from listening to folks outside our church walls... through building community, exploring discipleship and the formation of church communities... lit eyes and hearts.

Bishop Cray's emphasis focused on the critical significance of engaging people where they are in a way that is both graciously welcoming and accessible. Conversations, teaching and worship that reflect the reality of the contexts in which both the non-churched and the already-churched live, work and play are vital to connecting with people in a way that invites them to live a Christ-like life.

Reiterating that the heart of discipleship is being with Jesus and learning how to be like him were explored in the numerous workshops. Participants



Bishop Graham Cray was the plenary speaker at the 2013 Vital Church Planting conference.

Photo: [freshexpressions.co.uk](http://freshexpressions.co.uk)

addressed everything from how the denominational staff can support disciple-making and missional churches to making disciples with music, liturgy, technology, relationship-building, short educational courses and service opportunities.

Parish teams, clergy, denominational executives and church planters left with a renewed passion for disciple-making and a deep desire to reclaim disciple making as the very core of the church's being. And that included the 34 folks from the Diocese of Niagara who will gather to ponder the next steps for the Anglican expression of

## Workshop for incumbents, treasurers and wardens

Based on the overwhelming success of last year's event, Niagara diocese is organizing another workshop for parish Incumbents, Treasurers and Wardens. It is scheduled for Saturday, May 11, 2013, from 10:00 a.m. to 4 p.m. (registration at 9:30 a.m.) at St. Christopher's Church, 662 Guelph Line, Burlington.

The workshop will cover a vast amount of information and material, with a variety of speakers.

Planned topics include insurance, payroll, investments, the new DMM and statistical reporting as well as a general overview of finances. There will be some overlap from last year's program as well as some new material.

The workshop is open to all Wardens, Treasurers and Incumbents, new and experienced.

There is no registration fee, since it is a "brown bag lunch" with tea/coffee provided. Please bring your own lunch and snacks.

It is a privilege to be part of the Diocese of Niagara! Let us work, learn and play together, said the press release from Cathedral Place.

Look for more information to be sent to parishes and posted at [www.niagara.anglican.ca](http://www.niagara.anglican.ca)

disciple-making in the neighbourhoods and communities in which we find ourselves! Stay tuned!

(NOTE: To see Bishop Cray's slide presentations and access his recommended reading list, go to [www.vitalchurchplanting.com](http://www.vitalchurchplanting.com))

*Christyn Perkons is responsible for Congregational Support and Development in Niagara Diocese. EMAIL [christyn.perkons@niagara.anglican.ca](mailto:christyn.perkons@niagara.anglican.ca)*



# A Christian faith for the 21st Century - a birdseye view

HEATHER-JOY BRINKMAN

In 2006 the Reverend Fred Plumer of the United Church of Christ was named President and Acting Director of the Centre for Progressive Christianity (ProgressiveChristianity.org).

In February 2013, as a snowbird from Canada in Southern Arizona, I was excited about attending Plumer's presentation on "redefining the purpose of the enlightened Christian Church" here at the Church of the Good Shepherd in Sahuarita.

I felt prepared by my readings of John Shelby Spong, Borg and Crossan, and Robin Meyers as well as the homilies and studies offered by my own Rector Jack Cox in Niagara.

Plumer summed up his well documented description of the State of the Christian Church today with the maxim, "Everything changes. It either evolves or it dies."

He then went on to describe "the Future – A Transformative Christian Spirituality". As I listened, I followed the well prepared and comprehensive set of visual slides of his words, which are available to you on request by emailing me.

I realized again that in our own Diocese of Niagara, Bishop Michael Bird was leading us to put into action a new vision of "doing church" in our local communities.

I understood that this call to actively serve the less fortunate

and advocate for "distributive" justice in our country, provinces and cities was clearly founded on the most up-to-date scholarship regarding who the historical Jesus was and "what he was most passionate about."

How motivating this scholarship is! Let's pass it on to our congregations!

Jesus and his teachings have finally come back to light after being buried under layers of misinterpretation of the gospels as historical fact, rather than as "proclamations of faith" as their Jewish writers intended.

And so we now can proclaim the wisdom of Jesus—the great Jewish teacher, healer and mystic who challenged the state (Rome) and the hypocritical and unjust



Photo: submitted by Heather-Joy Brinkman

practices of his own faith leaders, while proclaiming and living (sharing) his new awareness of the oneness of God; the divine mystery within each and everyone of us and in all creation as one of unconditional love.

Heather-Joy Brinkman can be reached at [heatherjoynowe@yahoo.com](mailto:heatherjoynowe@yahoo.com)

## Revolution — See the movie, spread the word

LINDA ROSIER

Take your kids and grandkids, your parents and grandparents... take everyone you love and care about.

Revolution is beautiful, powerful, urgent and hopeful.

Each of us has an important role to play, and this movie is probably the best tool we have ever had to help us understand why we must, and how we can best serve and help preserve God's beautiful gift of Creation - just as He asked of us right from the beginning (Genesis 2:15).

Giving thanks is very important, but right now it is critically important to show our thanks to God by doing our part in taking care of His life-giving gifts to us.

Revolution, the movie, can help us.

First, we can start by seeing the movie and making sure that everyone we know sees it too. The more people who go to see it, the longer it will stay in theatres, so more people can see it.

Then, spread the word! Talk about the movie! Enjoy the fun and adventure of working together with family and friends to come up with creative solutions and actions that can show our thanks to our Father by taking care of the gifts He has given us.

Isaiah told us that in order to give and show true worship to God, we must live and earn without making unreasonable



demands upon the natural resources, the creatures or our neighbours (Isaiah 58; 59:1, 2).

The Revolution team of volunteers is working on a Study Guide for the movie so that we as families, friends and faith communities can learn and share together our thoughts and plans on how to help. The team is also creating a Revolution App so youth can be virtually connected to a world of friends all doing their part and sharing their ideas and successes.

Rob Stewart, the film maker, is a young man. He is 32 years old ... about the same age Jesus was during his ministry. Rob's first movie, Sharkwater, became the most highly awarded documentary in Canadian history, winning 35 international awards and pushing 65 countries to ban shark finning.

Rob's Revolution movie also has won awards at every one of its international film festival screenings. It is wowing audiences from Toronto to Victoria and Vancouver, and Halifax to Santa Barbara where it won the Social Justice Award. Beyond that, it is igniting passion as people gear for action to change

the world together, making this not just a standing ovation for every screening of the film, but making the Revolution movie itself a big 'standing ovation' for life on earth - all of God's creation.

On April 12th, Revolution opens to the public in theatres across Canada. We're inviting you on behalf of the Revolution team to be an ambassador for this important, hopeful movie. Only through education can we inspire the essential change we need in order to show God that we truly care about His gift and that we want to and will serve it and preserve it as He asked us to.

In Genesis 1:20 and 22, God declares, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." And then God blesses these creatures with fruitfulness, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth."

Please join us! Book your advance tickets, and prepare to be inspired!

For more information, check out [www.therevolutionmovie.com](http://www.therevolutionmovie.com).

Linda Rosier, a member of All Saints Erin, is a writer very involved with environmental activism. Contact her at [linda@concept3advertising.com](mailto:linda@concept3advertising.com) (put

Niagara Anglican in the subject line) regarding the Rob Stewart's Revolution team and where the study guide can be found online.

### IMPORTANT SUMMER SUBMISSION DEADLINE



Articles, announcements, photos and other items **for August and early September** should be submitted **by June 20** for inclusion in the Summer (late July) *Niagara Anglican*.

#### People

##### Appointments

The Reverend **Pamela Guyatt** was elected Regional Dean of Lincoln Region.

Canon **Paddy Doran** has been appointed Interim Director of Canterbury Hills, on a part time basis.

The Reverend **Howard Anningson** was issued a bishop's permission as Honorary Assistant at St. John the Evangelist Niagara Falls.

##### Condolences

Our deepest sympathies are extended to the following families and others who are grieving the loss of loved ones; include them in your prayers.

Mrs. **Wilson Baxter**, O.N., passed away on February 27. Funeral service was held from her parish church of Christ's Church Cathedral.

To the Humby family on the death of **Tom Humby**, O.N., faithful member of St. Luke's Burlington, where his funeral service was held.

To **Rob Pitcher**, the Reverend **Vickie Edgeworth-Pitcher** and family on the death of Rob's mother, **Janet Montgomery**.

## Canada Briefs

A roundup of news from the Anglican Church across Canada

### Bishops walk for Saskatoon cathedral ❶

On May 13 to 18, three Anglican bishops will take part in a walkathon to raise funds for the restoration of the century-old St. John's Cathedral in Saskatoon.

Retired bishop, Tom Morgan, will walk from St. Alban's Cathedral in Prince Albert to St. John's Cathedral in Saskatoon; Saskatoon's bishop, David Irving, and retired bishop, Rod Andrews, will walk for a portion of the 140-kilometre journey.

The walk will pass through Anglican parishes in McDowell and Rosthern and in communities along Highway 11. Along the way, Morgan and his fellow walkers will take pledges for the multi-million, multi-year campaign.

So far, the congregation has raised over \$1 million, some of which have been used to rebuild the roof and gutters, insulate the building and repair the steeple, stone steps and wheelchair ramp.

St. John's Cathedral began as a parish church in 1912.

For more information or to make a pledge, call the cathedral at (306) 242-5146.

*The Saskatchewan Anglican*

### Be a 'church in action' ❷

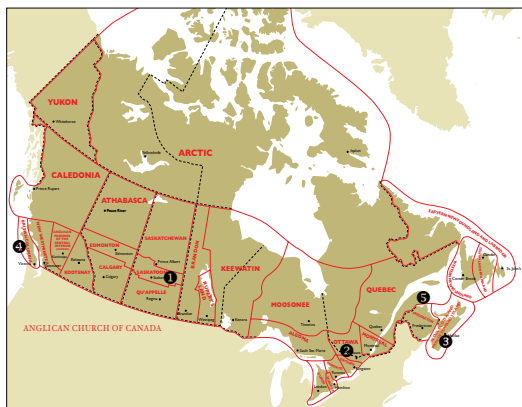
Canon John Peterson, president of the Anglican Communion's Compass Rose Society, has urged Canadian Anglicans to go out in the real world and be part of a "church in action."

Peterson, who preached at a service at the diocese of Ottawa's Christ Church Cathedral on Jan. 27, urged the faithful not only to move into the streets of Ottawa but in "the global village in which we live."

With Peterson during his visit was his predecessor as Compass Rose Society president, Bishop Philip Poole, an area bishop of the Anglican diocese of Toronto.

"The Society will always be grateful to Philip for the extraordinary leadership that he has provided to the Society," said Peterson. "One of his greatest accomplishments is the enormous support that Canada now gives to the global ministry of the Anglican Communion."

*Crosstalk*



### Recognized for her service ❸

Pam Oliver spent 21 years as her parish's representative for the Primate's Work Relief and Development Fund (PWRDF), and has been recognized as an "honorary member" of PWRDF for her life-long service and dedication.

She described herself as a "go between", doing parish presentations, visiting the Sunday School and Youth groups as well as giving monthly reports to the parish council.

She has served in many capacities within the parish – church warden, synod delegate, pastoral visitor – and "enjoys writing and leading the Prayers of the People." No matter where she finds herself, the PWRDF becomes a topic.

She is a member of South Queens parish Liverpool in Nova Scotia.

*The Diocesan Times*

### Young person makes a difference ❹

Twelve year old Jarrod Lehman collected over 40 large garbage bags, filled with blankets, mitts, toques, jackets and other clothing, as well as a tent, to keep people warm and comfortable during the winter months.

It resulted from his watching television one evening where he saw a commercial about a charity that was making a difference in people's lives. He thought he could do the same.

He asked people from his school, church and community to donate clothing for people living in Maple Pool Campground, once used for recreational camping but which now provides a

"form of housing all year long for low-income people."

The response was so overwhelming that after setting aside what could be used at Maple Pool, other items went to Dawn to Dawn – an organization that works with people who live on the streets - his parish's Unity Cupboard, a soup kitchen and the Transition Society.

Jarrod discovered that "with the help of God and his community, even a 12 year old can make a difference."

He is a member of St. Peter's Church in the Comox Valley, British Columbia.

*The Diocesan Post*

### "Water for all" ❺

According to Patsy Hayes, St. James' Sunday School in Port Daniel, Quebec "is growing in numbers and welcomes children of all faiths to attend."

The children have "their mission project to help provide safe, clean water", and have raised over 13 hundred dollars to support the Water For All campaign of the Canadian Catholic Organization for Development and Peace.

During the summer vacation months, the congregation looks after the project until the children return.

*The Gazette*



## Thank you donors ♥

The number of people directly donating to the publication of the *Niagara Anglican* and *National Journal* increased in 2012 by 8.8% over the previous year.

The 985 individuals (compared with 905 in 2011) who contributed \$40,047.00 (\$35,581.00 the year before) in 2012 enabled the papers to continue their "ministry of communication" across the Anglican Church of Canada and beyond.

The funds raised are shared 50/50 between our diocesan paper, the *Niagara Anglican*, and the *Anglican Journal*, our national paper. Both shared in the expenses and management fees for the annual appeal.

This joint fundraising campaign is in its 20th year.

Thank you for your generosity, which ensured that the papers were able to share church stories and opinions both within and outside the Canadian Anglican Church.

### Book Review

## Doctor wrote about his experience in a coma

**Proof of Heaven: A Neurosurgeon's Journey into the Afterlife**

Eben Alexander, M.D.  
Simon and Schuster  
Paperbacks. New York.

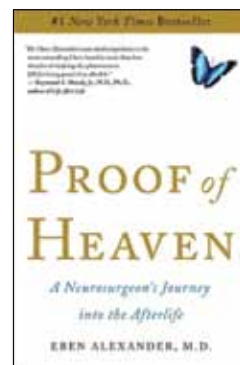
JOAN BOTHWELL

I have just finished a book that I wish everyone could read!

It is written by a neuroscientist and brain surgeon who was in a coma for a week with bacterial meningitis. His support systems were about to be terminated ... when he opened his eyes!

That was five years ago and he has written about what he learned. Most of us have heard or read about NDE (near death experiences) in books written by Doctor Elizabeth Kubler-Ross and/or Doctor Raymond Moody ... and wonder.

Doctor Alexander listened in the past to some of his own patients' accounts of out-of-body experiences, but as he said,



"listened with skepticism." As his book tells us he is no longer skeptical!

The science that is included about how our brains work and do not work is complicated and hard to understand, but worth the effort.

The book is very moving indeed and a confirmation for us in "the church" to press on.

*Joan Bothwell is a member of St. Christopher's Burlington.*

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