

Diocesan Treasurer and Director of Finance, Joanna (Jody) Beck

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A daily devotional to guide you through Lent

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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

FEBRUARY 2013

Learning to be satisfied with enough So that all can have enough

CATHIE CRAWFORD BROWNING

Just over a year ago, the Primate's World Relief and Development Fund (PWRDF) Resource Team of the Diocese of Niagara launched a JustFood initiative, making food security the focus of our efforts in Niagara.

Food security can be defined as "the physical and economic access at all times to adequate food or means for its procurement." Approximately 900 million people, almost 13% of the world's population, do not enjoy this basic right.

One of the major issues related to food security is overconsumption and waste. While so many people are starving, approximately 13% of the food produced in the world is wasted. In our North American consumer-driven culture, well over a hundred billion pounds of food is wasted each year! This has a huge impact in our world in all sorts of ways:

- Food that is wasted cannot be directed to those who are hungry;
- Obesity – the most common nutritional disease of Western

society – linked to chronic illnesses like diabetes, heart disease, hypertension and some forms of cancer;

- Consumptive trends – negatively affecting the agro-ecological resource base – land degradation, declining soil fertility, unsustainable water use and overfishing;
- Use of land, soil, water and energy to produce food which is not consumed leads to emission of greenhouse gases, adversely affecting the atmosphere, and;
- Wasted food piles up in our landfill sites, and is a significant source of methane emissions.

As Christians, we need to address our overconsumption and waste as sinful because it:

- Demonstrates a poor sense of stewardship of God's resources;
 - Reflects greed and gluttony on our part; and
 - Shows a lack of concern for our neighbour, ignoring Jesus' expectation that "when I was hungry, you gave me food"...
- Here are some practical things we can do to improve our use of food:

Child provides food for families

On her fifth birthday Bryar White gave a special birthday gift to 50 families she will probably never meet.

Her mother Courtney explained, "for each child's birthday party, we ask that instead of gifts they donate to a chosen charity that relates to the kid's interest."

This year the theme for Bryar's party was rainbow, so she asked her guests to buy a box of "rainbow produce" for a family in Halton Region. "As usual", continued her mother, they responded and "we were able to buy approximately 23 large,

16 medium and 11 small boxes" for distribution through the Halton Fresh Food Box (HFFB) program.

Bryar and her family came to a HFFB packing day at her church, St. Christopher's Burlington. There she could see nearly 600 "rainbow produce" boxes – filled with multi-coloured fresh fruits and vegetables - being sorted and packed for distribution by over 60 volunteers.

The recipients of Bryar's donated boxes could live in Burlington, Milton, Oakville, Acton or Georgetown.



Dylan and Bryar White with the "rainbow produce" food boxes

Photo: Hollis Hiscock

- Educate yourself and your family about food overconsumption and waste (on the internet, search "overcon-

- sumption waste youtube" for some brief but very informative videos);
- Shop carefully, buying only

what you need. Don't succumb to marketing ploys designed to get you to buy more than you

—See *LEARNING* Page 4



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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Ash Wednesday

Eucharist and Imposition of Ashes

February 13

7:30 am, 12:15 and 7:30 pm.

Sunday Eucharists

Worship in the Round with Music in Community

Weekly from February 17

8:30 said service, 10:30 Choral Eucharist

Lent in Midweek

Eucharist, light supper and workshops on music and liturgy

Weekly from February 17

Weekly February 20 to March 20 6:30-9:00 pm

Lenten Twilight Recital Series

Local organists and guests on the Cathedral Organ

Saturdays – February 23 to March 23 – 4:30-5:30 pm

February 23: Michael Bloss March 2: Paul Grimwood

March 9: Simon Walker

People not pills ... the cure for HIV: AIDS Network Director

Editor's note: Rick Kennedy, Executive Director of the Ontario AIDS Network, spoke at the Ecumenical AIDS Vigil in Christ's Church Cathedral Hamilton on December 2, 2012. Here is an edited version of his presentation.

Thank you for inviting me to be part of this Vigil of friends who have gathered to bear witness to the impact of HIV/AIDS.

Tonight is described as a *vigil*, a night when we gather to honour "those who live with HIV and those we have lost to AIDS."

What is a *vigil*? When I was young I heard the word *vigilante*, and I thought that a *vigil* would be a gathering of a mob of angry people. Although there is an anger that is rightfully here tonight about the injustice of HIV/AIDS, I believe the purpose of this evening is our message of healing, honouring and hope.

Lively, active and strong is how I see your community's response to HIV/AIDS. The last time I was in this Cathedral was July 2005 to honour a hero and friend from the Hamilton community, Mark Bulbrook. Mark lived and died with both the challenges of HIV and hemophilia. He was the former Executive Director of the AIDS Network of Hamilton, former Executive Director of the Ontario AIDS Network, former Co-Chair of the Ontario Advisory Committee on HIV/AIDS and Vice President of Hemophilia Ontario. Mark's name, like that of so many others, is written in the commemorative book, kept on the altar of remembrance here at Christ's Church Cathedral.

Indeed this community has produced many strong champions for our province.

I acknowledge the ongoing work of Jay Browne, also from this community. Jay is former head of the AIDS Bureau of the Ministry of Health and Long-Term Care. This year Jay received the Queen's Jubilee medal in recognition of his efforts and continues to serve as a special Provincial Advisor to the Ontario HIV treatment Network. The AIDS Network of Hamilton, Halton, Haldimand, Norfolk and Brant is a respected and highly valued partner in our work after more than 25 years of service.

Many of you here this evening were also present in the earliest days of AIDS as friends, lovers, partners, family, volunteers, caregivers, advocates and staff. Thank you for your remarkable persistence, grit and determination to defeat HIV/AIDS in the midst of indifference, intolerance and loss. You can be very proud of what you have achieved.

The word *vigil* also means a religious observance or watchfulness.

It is noteworthy that this Cathedral continues to bear witness to the hundreds of lives lost from AIDS in this community. Its special altar dedicated to HIV/AIDS is, to my knowledge, one of only two that exist in Canada. The other, called the Chapel of Hope, is at the Catholic Church of St. Pierre L'Apotre Montreal in the heart of the gay village.

Within North America, there are two more Chapels in San Francisco and New York, and both are housed within Anglican churches. Think of it, New York, San Francisco, Montreal and Hamilton. You may be a small faith community here tonight but you are large in both spirit and in your generosity.

I would like to thank the Very Reverend Peter Wall for his faithfulness in working with the AIDS Network and hosting this vigil for more than 20 years. The Cathedral lights a special memorial candle to commemorate the loss of a life to AIDS. As Shakespeare said, "how far that little candle throws its beams."

Bishop Michael Bird of this diocese and the Archbishop of the Greater Toronto Diocese have also joined with us to advocate in support of Canada giving greater access to medications that could save lives in Africa.

Although Canada is one of the nations that helped discover this life saving HIV therapy, we are not doing enough to heal our world from the scourge of AIDS: not enough low cost generic drugs have been delivered to Africa from Canada. We need more partners in faith communities—mosques, temples, synagogues and churches—to join you in becoming *compassionate* champions of social justice issues.

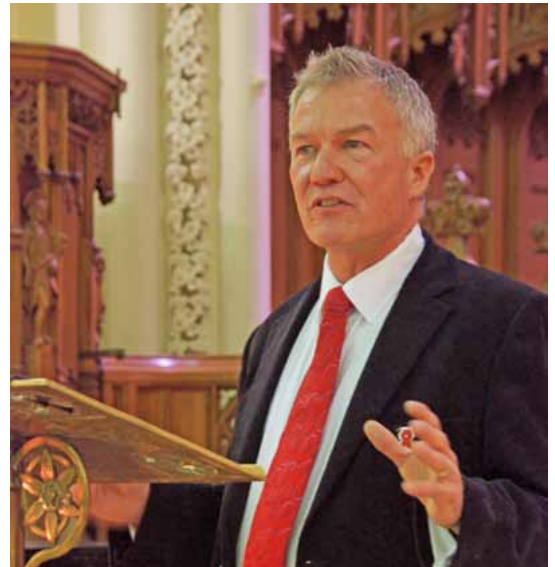
We need to remind our

neighbours that for many of you World AIDS Day occurs every day of your lives.

Scott Harrison, Program Director at Vancouver's Providence Health Care, said on World AIDS Day, "HIV still reveals the poverty of our social values. All of our professional efforts will 'add up to little if laws, policies and social attitudes remain unchanged.'"

I believe that it is people not pills that will be the cure for HIV, it's not just a matter of the treatment of a virus, it is how we treat each other as human beings that counts.

Rick Kennedy can be reached at rkennedy@ontarioaidsnetwork.on.ca or www.ontarioaidsnetwork.on.ca



▲ Rick Kennedy speaking at Ecumenical AIDS Vigil

▼ Candles were lit and placed during the Vigil to commemorate the loss of lives to AIDS

Photos: Alexander Darling



Events in the Diocese of Niagara

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

Tafelmusik

Sunday, February 10, 4:00 p.m.

St. Jude's, 160 William Street, Oakville

Baroque London: As remembered by Richard Neale, forgotten oboist to G.F. Handel. Conceived and acted by R.H. Thomson, one of Canada's foremost actors. Together with members of the Tafelmusik orchestra, under the direction of Jeanne Lamon, he relives the glory of baroque London through his personal musical triumphs, the perils and joys of his instrument and the genius of Handel. Tickets \$30 at the church or www.OakvilleConcerts.com

Have Fun ...Raise Funds at 6th Annual Funspiel

Saturday, February 23, 2013

Hamilton Victoria Curling Club.

This is a great opportunity to have a lot of fun and raise funds for the Bishop's Company Endowment Fund. Contact Aliso D'Attri at Cathedral Place 905-527-1316 ext. 310 to register.

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

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Publisher: Michael A. Bird, Bishop

Printed and mailed by:
Webnews Printing Inc., North York, ON

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

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

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www.niagara.anglican.ca

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



Jiizas baal

The newspaper headline caught my attention: "Jesus wept" became "Jiizas Baal" in the first Jamaican patois Bible.

I admit my interest focused on the shortest verse in the Bible, "Jesus wept." Seeing it in print brought back Sunday School memories when we were required to memorize a Bible verse. Most weekly verses were forgotten before we exited the exterior door, but "Jesus wept" stayed with me. I'm not sure why, perhaps because two words were easy to remember; but maybe somewhere in my deepest psyche it clarified for me that Jesus was human after all. As an adult, when occasions brought me to tears, I was comforted by the realization that adult males can cry, and what was good enough for Jesus should be good enough for me.

The newspaper article chronicled the efforts of Faith Linton, who worked for over 60 years to have the Bible translated into Jamaica's patois language. Against some opposition, the Bible Society continued its work and now, like the visitors to Jerusalem at the first Day of Pentecost, these Jamaicans can "hear the wonderful works of God in their own language."

They followed a path which has been hewn for them through

the dense forests and under brushes of native language Bible history. Here are some examples from my stockpile of memory.

As a high school teacher, I constantly searched for ways to connect with the teenagers attending my religious studies course. Carl Burke came to my rescue with his *God is for Real, Man*. Published in 1967, it was heralded as an attempt for Christians to communicate with young people, who were alienated by the language of the King James Bible. In the language of the 1960's, Noah becomes a "cool cat" who built a boat because a flood was coming; the parable of the Lost Sheep gets translated into "the one used car that got snitched"; and the Good Samaritan ended up as "a cool square comes to the rescue." God is "Mr. Big, Real Big", Good Friday becomes Bad Friday (Crucifixion), Jesus busted out of the tomb (Easter) and preachers have been "yellin" about it ever since (Pentecost).

Burke adhered to the trend established by Saint Jerome 16 centuries earlier, when he translated the scriptures from Hebrew into Latin, the language of his time.

The Authorized Version, commonly known as the King James Bible, became the only accepted

English translation since its advent in the 17th century. It was so revered that a humorist concluded, "If the King James Bible was good enough for Jesus, then it is good enough for me."

It remained the stalwart edifice until the 1960's language explosion, when a torrent of Bible translations resulted from a seemingly unquenchable thirst for people to read the Holy Scriptures in the language of their choice. My book shelves contain a varied selection, and websites like BibleGateway.com provide hundreds of Bible translations in many languages.

Even then, according to the world's Bible Societies, we are only scratching the surface internationally. Although the scriptures have been translated into approximately 2,400 out of 6,400 languages—a laudable accomplishment—they estimate that around the globe 193 million people lack their own Bible translation.

Similarly local translators produced Bibles for people to read in their own languages. Moravian missionary the Reverend Bill Peacock did so for the natives in Labrador, and Jesuit priest Jean de Brebeuf compiled the first Huron-English dictionary so that he could tell the stories of Jesus in



the language of the people he served. We featured his Huron Carol (December 2012 *Niagara Anglican*), where he interpreted Jesus' birth in the language and symbols of the Huron people.

Newfoundland teacher and humorist Arthur Scammell "translated" the feeding of the 5,000 (Luke 9:10-17) into Newfoundland dialect. In his version the five barley loaves become "pork buns" and the two small fish "tom cods". Image the suppressed laughter when a Newfoundlander read Scammell's feeding of the 5,000 to the staff and students at an austere Toronto theological college. Evensong was never the same. No translations were needed!

Certain individuals may object to translating the Bible into so many different languages, fearing something is lost. To these people, I quote my university professor, "Treat the Bible like any other book and you will find it is not like any other book."

And, for those still waiting to read the Bible in their native tongue, do not despair—somewhere, someone is already working on your translation.

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

Letters

Re: What the census is saying to the Churches (December 2012)

Here are my suggestions for bringing people back to a lively interest in the church.

Offer doctrine free worship and study groups suitable to their education and their understanding of the universe.

Show them that the church's outreach activities regarding social justice and problems of the environment are the 21st century way of carrying out Jesus' teaching and example.

Marion D. Cameron, Guelph

Uncovering the Historical Jesus

I would like to recommend the seven-session study offered (fall 2012) by the Reverend Jack Cox to the Undermount Region.

The texts we used were very revealing, our discoveries were shocking and yet revitalizing for our direction as Christians today!

Through a guided study of readings, selected by Jack, from the Synoptic Gospels (Matthew, Mark and Luke) and the Gospel of Thomas, we discovered for ourselves "who Jesus was" and "what he was most passionate about" to the point of his being executed for treason by Rome!

Lots of guided reading, questioning and listening to each other.

A great opportunity for anyone searching for answers to the above questions as offered by biblical scholarship today.

Contact me at heatherjoynowe@yahoo.ca for more details.

Heather J. Brinkman, Stoney Creek

Next month in the Niagara Anglican

Responding to the Community's Needs

Holy Trinity Welland finds physical needs are for more than food.

Working together is the answer

Joan Turbitt looks at the parable of the persistent widow in terms of our response to social justice.

Dates changed for summer paper

The *Niagara Anglican* will be arriving later than usual this summer. This is happening because the General Synod of the Anglican Church of Canada takes place from July 3 to 7. The *Anglican Journal* will be delayed to allow coverage of the event. Therefore, the *Niagara Anglican* will be delayed as well.

Deadline for the Summer Niagara Anglican is June 20, 2013, including announcements for August and early September.

Announcements for June and July should be received by the *Niagara Anglican* by **March 25** for the May paper.

Thank you for your co-operation.

Learning to be satisfied with enough

CONTINUED FROM P1

require. Or, perhaps better yet, go ahead and succumb to the marketing ploys, then donate some to your local food bank!

- Store and prepare food carefully so that it is not wasted;
- Use leftovers (see the Stop Wasting Food (Denmark) web site for great recipes for leftovers: <http://stopspildafmad.dk/inenglish.html>);
- When you eat out, especially at buffet restaurants, take only what you know you can eat;
- Adopt a sustainable diet (especially consuming less animal protein);
- Download a Waste Tracker sheet and monitor your food waste (go to <http://www.e-alliance.ch/en/s/food/>, then write "waste tracker" into the search box), and;

• Once you realize how much you actually waste, share your insight and action with your friends and family.

Here is an example of creativity in our use of leftover food. The Church of the Resurrection Hamilton, after a bounteous Thanksgiving dinner, used the leftover turkey and veggies to

create excellent turkey pies which then were sold as a fundraiser to members of the congregation. A WIN/WIN situation!

Canon Cathie Crawford Browning is Rector of St. John's Church Thorold. E-mail: tjohnsanglican@bellnet.ca



Primate's Fund Appeal

At the fall Niagara Synod Jose Zarate from the Primate's World Relief and Development Fund appealed for donations to assist people in Cuba devastated by hurricane Sandy. Bishop Michael also sent a letter asking for contributions to assist individuals in Cuba. People responded generously, the Bishop of Cuba asked for \$7,000.00 and the people of Niagara donated \$17358.60—more than twice what was asked for.

Photo: Hollis Hiscock

“What on earth are you doing for heaven’s sake?”

Many Christians are practicing their faith and action outside the walls of the church structure. Often they do not see this as part of their commitment to Jesus Christ, We do, and we would like to share your ‘faith in action in the world’ story.

You may be helping in a community group, educational setting, another country, non-church organization or one of the many dedicated to improving society and the lives of people.

Jesus said that we should let our light shine before others,

so that they could see our good works and glorify God. Let the Niagara Anglican shine your light.

Forward your story (maximum 300 words) to editor@niagara.anglican.ca or Hollis Hiscock, 710 Ashley Ave, Burlington, ON, L7R2Z3.

Ordained

One Deacon and two Priests were ordained into the Church of God on December 2, 2012 by Diocesan Bishop Michael Bird.

Full-time teacher the Reverend Terry Holub, who will continue his day job, was ordained a Deacon by the Bishop. The following day, he became Deacon-in-Charge (part-time) of Holy Trinity Parish Niagara Falls.

Deacons the Reverend Connie Phillipson and the Reverend Leslie Gerlofs were ordained priests and continue their work in their respective parishes; the former as the Assistant Curate at St. Mark's Orangeville and the latter as Priest-in-Charge of St. John's Winona.

The ordination service was held in Christ's Church Cathedral Hamilton.

► Terry Holub is received into the Diaconate of the church by Bishop Michael.



Photos: Alexander Darling

▼ Bishop Michael presented Leslie Gerlofs with a Bible as well as Paten and Chalice, symbolizing that she has been ordained a Priest of the Church.



▼ Surrounded by attending Priests, Connie Phillipson knelt to receive the laying on of hands, indicating that she was ordained a Priest in God's church.



Lent and peacemaking

TERRY GILLIN



Barabbas!
In the Passion narrative Barabbas (Mark 15:1-15) seems to come out of nowhere. Without foreshadowing, Pilate drags Barabbas onto centre stage. The wily politician Pilate offers to release either Barabbas or Jesus. Barabbas is an insurrectionist and has murdered for the cause. Pilate seems to assume that the crowd will choose the innocent man over the murderer. Instead, the politically savvy crowd, with a sharp eye on the power struggle between Rome and Jerusalem, lobbies for the release of the violent revolutionary.

While the insertion of Barabbas may catch us by surprise, he is a very important character in the gospel. He seems important enough that we know more about him than some of the Apostles. Pilate offers Barabbas as a contrast to Jesus. Yet, they also share something in common. They are both revolutionaries.

Pilate understands the underlying hostility to Roman authority inherent in Palestine. He spends Passover in Jerusalem to ensure the Pax Romana (Latin for "Roman peace"). Both Barabbas and Jesus oppose the oppressive political power that burdens ordinary people. But each would free us in quite different ways. Barabbas would lead the people – us – in an insurgency against the global powers and their local collaborators. Jesus teaches a different path, the way of non-violence.

In their book, *The Last Week, Borg and Crossan* emphasize that Mark's gospel reflects the social and political tension of first century Palestine. Rome rules its empire through the use of local power elites. "The chief priests and the elders and the scribes" (Mark 14) benefited from their position under Roman authority. They collect the tribute which Rome demands, as well as the Temple tax. And as absentee landlords they grow rich at the expense of ordinary people.

Jesus challenges the elite, "the 1%," who make up this structure of local and imperial oppression. He speaks on behalf of the needs of ordinary people. In our own day, the inequitable distribution of wealth remains a scandal. In its 2010 "Global Wealth Report" Credit Suisse indicates that the richest 0.5% of the human population has 36% of the world's wealth. To bring this figure home, in "The Wealth of Canadians" Stats Canada (2005) reports the total net worth of Canadians as almost \$5 trillion. The wealthiest 20% of family units has almost 70% of Canada's total net worth, and the poorest 60% of families has 11%. We too have our national and global economic inequalities.

Taking the story of Barabbas to heart, the Lenten message challenges us to think and act socially. Jesus nonviolently protests the injustice of the religious elite – the chief priests, elders and scribes – and the violence of imperial Rome. He is the prince of peace, the model

peacemaker, activist and nonviolent. The gospel message is that without justice there cannot be peace. We are called to set aside our fears and to challenge the inequities in our time and to do so nonviolently.

Taking up the cross is more than a metaphor for the necessary personal transformation; in Mark's gospel it also means a political act to change structures of inequality. Thomas Merton puts it this way, "What is wanted now is therefore not simply the Christian who takes an inner complacency in the words and example of Christ, but who seeks to follow Christ perfectly, not only in his own personal life, but not only in prayer and penance,

but also in his political commitments and in all his social responsibilities."

What might the crucifixion mean in our own lives? What might it mean for peace making? What does the story of Barabbas tell us? The Lenten season calls us to become more true to our innermost self. Hear the cries of the poor and the oppressed. Work toward local, national and global equity. Bring peace to the planet.

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

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

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Applications can be found at
www.canterburyhills.ca
Application deadline: February 22, 2013

Deadlines and Submissions for Niagara Anglican

Deadlines ...

April 2013 – February 25
May 2013 – March 25
Summer 2013 – June 20
September 2013 – July 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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Tending the joy

STEVE HOPKINS

Mitch Banks from St. Elizabeth's Burlington wrote, "At Synod today I read a copy of St Christopher's monthly Messenger and enjoyed the front page article by Steve Hopkins. Since most if not all Parishes in the Diocese have these issues I think that it is worthy of being re-printed in the Niagara Anglican as Steve has some excellent thoughts and advice." The Editor thanks Mitch for his suggestion and we are happy to publish Steve's revised article, with his permission.

I've been noticing a few symptoms of stress at St. Christopher's: little turf wars in the kitchen, competition over access to coffee (of all things!), anxiety among Christmas Market leaders over raising enough money, some short-tempered encounters and verbal expressions of exhaustion by some volunteers. It's no wonder some of us are tired and stressed. There is a lot on our plate!

So, at the risk of "the pot calling the kettle black", let me make a pastoral intervention and

offer some advice: "it's not all up to you and if you don't look after yourself, you'll be even less useful to the cause in the long run." (Right now, I imagine my wife is holding a mirror up to me and saying "physician, heal thyself." Fair enough. I'm still learning, too.)

I suspect many of our volunteers are like me: we over-commit because we are committed. We believe in what the parish is doing, we see the difference we are making in people's lives and we want to see it continue and grow. We also know (and delight in) our own gifts: we have energy, vision and skills that we enjoy using for a good cause. At a recent parish event, one relatively new parishioner told me how impressed he was that everything we do is done well. It's true. The parish has a remarkable dedication to quality. It's endemic to our culture; it's part of what makes us unique. It's also what pushes us to exceed expectations.

I share that commitment to excellence and I want to see

our ministries thrive and grow. That's why we need to look after ourselves – especially at this very busy time of the year. In fact, excellence or best practice in volunteer administration would



Steve Hopkins

Photo: Hollis Hiscock

have us pay a lot of attention to ensuring that you are in the right niche, doing work that engages your gifts, stretches you, calls you into community, fulfills your desires to be connected, lets you make a difference and grow – and makes you healthier. If we are allowing you to take on more than you can manage so you become bitter or resentful, we are not doing our job well.

There is a risk in saying that. I feel a twinge (or pang) of anxiety when I contemplate what might happen if everybody stepped back from what they were doing. At the same time, I know you. I trust your commitment to do what has to be done to ensure the parish keeps moving forward – I just hope we can find more sustainable ways of working together, because there is a greater risk to the parish if we don't get a handle on creating wellness in the midst of busyness.

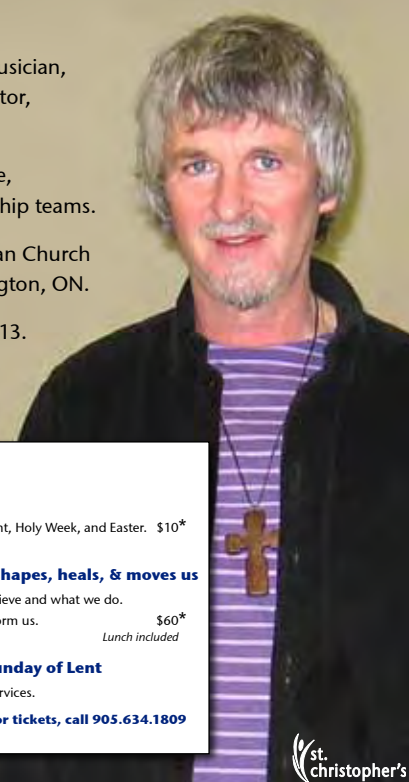
At root, I think this is a spiritual problem of trust, vocation and stewardship. I need to remind myself that our work is

part of a larger scheme. We play our individual parts in God's work, but it's not all up to us. In fact, our sole responsibility is to determine what our part is and then play it to the best of our ability; to discern our unique calling or contribution based on our gifts and to make it generously, with gratitude and joy. That means trusting that God will move others to provide what I cannot and, in the larger ecology of grace, my gift freely given will be enough for me. Easy to say. Tough to do.

In this busy, fragile time in our life together, let's look after ourselves and one another. If you are feeling overwhelmed or tired, come and talk to me. Let's have some honest, non-anxious conversations about how God may be calling you to play your part in the work we share – and how we can tend the joy in that work for the long term.

Archdeacon Steve Hopkins is Rector of St. Christopher's Burlington. E-mail: shopkins@stchristophers-burlington.com

John Bell



Popular hymn writer, musician, author, broadcaster, pastor, worship innovator.

Workshops for laypeople, music leaders, and worship teams.

St. Christopher's Anglican Church
662 Guelph Line, Burlington, ON.

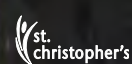
February 15th - 17th, 2013.

Friday, Feb. 15th
7.30pm: **Big Sing**
Music from the Iona community for Lent, Holy Week, and Easter. \$10*

Saturday, Feb. 16th
9.30am - 3.00pm: **Music that shapes, heals, & moves us**
How what we sing shapes what we believe and what we do.
How what we sing can heal and transform us. \$60*
Lunch included

Sunday, Feb. 17th
8.00, 9.30, & 11.15am: **First Sunday of Lent**
John will preach at each of our three services.

* For tickets, call 905.634.1809



Warm gift for "Out of the Cold"

TERRY HOLUB

On December 16, 2012 students, staff and faculty of the Niagara College Community Justice Services Program presented Holy Trinity (Chippawa) Niagara Falls with a cheque for \$4,570.00 in support of the Niagara Falls "Out of the Cold" program.

Seventy enthusiastic students participated in car washes, spaghetti dinners, barbeques and other fundraising events raising money to provide meals for the downtown Niagara Falls program.

Each month members of Holy Trinity volunteer by cooking and serving shepherd's pie to those who attend the program. Doug Pierson, speaking

on behalf of the volunteers, said, "the students' gift of kindness will go a long way in providing funds to purchase and prepare food. The entire congregation is grateful for the students' hard work and kindness."

Holy Trinity has been providing meals and other outreach programs in Niagara Falls for many years. Pierson continued, "Our active parish is working hard to meet the needs of our community in a spirit of Christian fellowship. With the help of organizations such as Niagara College, Holy Trinity looks forward to expanding its social justice initiatives to better serve the needs of our community."



Students, staff and parishioners combine efforts to make out of the cold a little warmer.
Photo: Tina Holub

Look beyond yourselves: Primate tells parish

CONNIE PHILLIPSON

He came. He saw. He conquered. Yes, he conquered our hearts... not by the stature and authority of his position in the Anglican Church of Canada or by any personal assertiveness on his part. But just by being who he is – a humble and gracious man; a man who exudes personal warmth when he greets you and listens to you; a man who laughs easily and often when mingling with fellow Christians in a mid-sized parish; a confident national church leader who, in his heart, is first and foremost a disciple of Christ.

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, arrived inauspiciously at St Mark's Orangeville on Saturday, December 1, from the Bed and Breakfast down the street. With no fanfare, he and his wife Lynn greeted a few people on their way to their table. "He's much taller than I thought," whispered one parishioner. Rector Peter Scott welcomed the Primate and thanked him for joining us in our 175th year. No speeches tonight, just a delicious dinner prepared by Deacon Richard Beaudoin and his team of helpers. How we wanted to hear the Primate! Oh well, Sunday morning would come soon enough, and we'd just have to be patient.

All leaders have authority; but not all leaders have presence. Archbishop Fred Hiltz

has presence, a commanding presence. Standing confidently in the nave, feet planted in one spot, he moved only his hands to heighten the intensity of his biblical message on this first Sunday of Advent. His deep voice filled the Church. Well into his sermon, he raised the question troubling many today - the future of our Church. "The future of the Anglican Church is not about buildings and structure," he said, "It's not about membership, but discipleship. It's about mission. It's about noticing where God is active in the world and joining with God in His work in the world. Take care of yourselves, but remember to look beyond yourselves. Look to the community, to the town of Orangeville, to the region and to the world."

Archbishop Hiltz challenged us to proclaim the Good News of the Kingdom; to teach, baptize and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society; and to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

At the 10 o'clock service, the Primate gave the children a teddy bear called "Hope" and asked them to share it with each other. He interrupted his sermon to sit on the sanctuary steps and invited the children to gather around him. He seemed at home and so were the children. They seemed perplexed when he rose to continue his remarks to their



Photo Paul Richardson

parents. What were they expecting to happen next? What were they feeling in his presence?

The Primate spoke directly to each of us and we heard him. Now we must respond to his challenge to be the missional church God is calling us to be, starting now, as we enter our 176th year as a faithful community.

In the following days, we are still talking about Archbishop Fred Hiltz, and thinking about our response to the five Marks of

Mission of the Anglican Church of Canada.

People shared their reactions to the Primate by saying... "I actually understood what he said, it made so much sense." "He wasn't stuffy at all." "He is so easy going and so down to earth." "He was so good with the children."

The Primate's visit was extra special for me. He told me that he would pray for me at the appointed time of my ordination later than afternoon

(December 2, 2012). As I knelt before Bishop Michael and felt his hands and the hands of all the clergy on my head, I felt an extraordinary sense of peace and contentment. Then as I rose from the cocoon in which I was enveloped, I knew deeply that God has entrusted the future of His beloved Church to capable hands and steadfast hearts.

The Reverend Connie Phillipson is Assistant Curate at St. Mark's Orangeville. EMAIL: office@saintmark.ca.



Churches sponsor joint services

A joint Advent Carols and Lessons Service with The Church of the Epiphany in Bronte was held at St. Elizabeth's Burlington on Sunday, December 16. Rector of St. Elizabeth Jean Archbell reported that the church was full for this our second annual event and the offering went to St. Matthew's House. "The joint choirs and congregation also gather during Lent for Holden Evening Prayer," she continued, "and we take turns hosting the events."

Photo: David Archbell

Canterbury Hills Camp



The 2013 Canterbury Hills Summer Camping Season is now open for registration!

Please phone or e-mail us, or visit our website for more information and camper registration forms. Spots fill up quickly!



Phone: (905) 648-2712
E-mail: ch@niagara.anglican.ca
Website: www.canterburyhills.ca

In Conversation with ...

Diocesan Treasurer and Director of Finance, Joanna (Jody) Beck

After two and a half years in her present ministry, the *Niagara Anglican* (NA) interviewed Jody Beck (JB) about her role with parishes and diocesan responsibilities. We also provide a glimpse of the person behind the title.

NA: Tell our readers about Jody Beck.

JB: I was born and raised in Dundas, Ontario, in a traditional family – mom, dad, siblings and pets. Following high school I attended the University of Western Ontario focusing on Business and Accounting. After receiving my degree I moved to Toronto, and began my career, working with a series of com-

panies, always in the Finance Department. At the same time I obtained my Certified Management Accountant designation.

Like many my age I got married and started my own family. In 2007, I returned to Dundas. After 20 years in Toronto I was ready to move back home. It has been a blessing to me and my family. I continued to juggle work and family obligations from Dundas, even when I had to commute to Toronto for a number of years. The best part of my day was turning down Osler Drive hill into Dundas, it seemed to lower my blood pressure as I drove into the valley.

Similar to others, I wear many hats in my life, one of which is being Diocesan Treasurer and

Dundas and Toronto whom I see regularly and who try to keep me focused on what matters.

I get exercise by curling in the winter and golfing in the summer, and I spend time at the family cottage. My hobbies center around the house and cottage, where I am always working on a large or small project somewhere. I am known for my collection of power tools to help me complete these tasks.

Friends and associates would describe me as enthusiastic, passionate, straight shooting and someone who walks her own path in life. My sense of humour helps to keep me balanced in a very hectic and demanding world.

NA: Describe your overall work as Diocesan Treasurer

JB: As Treasurer one of my roles is to oversee all the functions that take place in the Finance Department and to ensure the security of the Diocesan Assets.

The job is ever changing, and covers a wide variety of tasks completed by myself and staff, including Payroll and Benefits, Insurance, Investments, receiving monies in and dispersing them out to the various programs and users. I am responsible for all internal and external reporting of the Diocesan Finances, as well as ensuring that the Diocese complies with financial regulations, whether our own policies and Canons or government regulations concerning charities.

I am one of the Diocesan Senior staff who advises the executive office on financial and related issues.

I am a resource to parishes and their staff around financial issues.

I see myself as a mentor to assist those who need a better understanding of financial processes and rules.

NA: What are some highlights of your work during a given year?

JB: Major projects in our year include ...

- Preparing the monthly internal financial statements;
- Working with the Budget committee to prepare the budget, make presentations to regional meetings and to Synod;
- Ongoing monitoring of the Diocesan finances to ensure we are within our targets and budgets;
- Preparing the year-end financial statements;
- Reviewing and updating Diocesan policies to be relevant to current circumstances (this year we have looked at and/or recommended amendments to Canon 4.6, Rectory Fund);
- Reviewing our cash flows and monies on hand to ensure strong fiscal health, now and in the future;
- Updating the Diocesan Treasurer's Manual and presenting Treasurers workshops;
- Upgrading our Diocesan Financial system (our version was no longer supported) to the new version and adding enhancements so that we can gain efficiencies in reducing time and consuming fewer supplies, for example issuing payroll invoices by e-mail;
- Reviewing the parishes annual DMM (Diocesan Ministry and Mission) submissions and determining rates for the next year;
- And compiling a five year electronic financial and statistical database to provide information about each parish, as well as the diocese as a whole.

NA: What support can you provide to parishes?

JB: The Finance Department receives over 100 e-mails or calls a day for assistance or explanations from parishes or their staff. We

answer questions about policies, payroll, pension and benefits, and offer guidance on rules to be followed when hiring or de-hiring individuals.

We process thousands of donations each month for parishes, through multiple methods, and forward these monies and the receipt details to parishes and external partners.

We manage the insurance for all Diocesan properties—issuing policy invoices, determining when parishes are scheduled for an update in their insured values, answer questions on specific policy items, receive and process damage or accident claims and process all user group insurance policies.

We manage over 500 diocesan and parish investment accounts, receive deposits for new or ongoing funds, process requests for withdrawals and keep parishes up to date by issuing monthly statements of activity and unit value changes.

By reviewing and managing expenses against the approved Diocesan budget, we are providing stewardship services to ensure the long term health of the Diocese and the protection of its assets.

NA: What are some challenges facing diocesan finances and what solutions can you suggest?

JB: The biggest challenge is balancing our financial resources—what we have available versus what is needed or requested. Not everything can be done, and choices have to be made. While the Finance department is not always the final decider of how monies are to be spent, they are often the messenger, which can be difficult.

A large part of the solution is to look further down the road. Today's actions need to reflect the needs of the future, as best as we can determine what they will be. We live in a very fast changing world, and sometimes keeping up with or getting ahead of the changes is difficult. Our financial decisions today need to reflect this mindset.

NA: What are some highlights happening in 2013?

JB: We have a number of initiatives—*Continued Page 9*



Director of Finance. At home I am a mother to three teenagers, a dog owner and a daughter. I have family and friends in

Sister Benedetta

a remarkable life and ministry

On January 12, 1946, a young woman, making her profession (she made her solemn vows in 1954) to enter the Community of the Sisters of the Church, (CSC) lit a candle symbolizing her commitment to Jesus Christ and the beginning of her new ministry journey.

Following that ceremony the candle was stored away in a safe location.

On December 19, 2012, the same candle, lighted once again, was placed on the altar at St. James Church Dundas for that sister's funeral service. The candle was allowed to burn out completely, signifying the completion of the sister's earthly life as she moved into eternity.

Baptized Elizabeth May Nicklin, she received the name Sister Benedetta at her clothing service as a novice on March 21, 1941. At that service Father Andrew, OSF, preached from the text (Romans 12:2) "Do not lag in zeal, be ardent in spirit, serve the Lord." At her funeral Canon Terry DeForest said these words became her marching orders upon which she built her life and ministry ... here are excerpts from his homily ...

"It would be the lens through which she approached her 'spiritual worship.' It was the tool she brought to most undertakings. Benedetta had a keen and agile mind, an unparalleled intellect, an indomitable will, a love of learning, an appreciation for beauty, a heart for justice and

a singular, unflagging commitment to serving God's mission. She somehow managed to balance a profound respect for the legacy of the church's and CSC's sacramental and theological traditions, with a conspiratorial willingness to renew those traditions – pushing the envelope further out when church or religious community might be tempted to neglect aspects of our high calling - to be more and more Christ-like as God's children."

"Sr. Benedetta took her exacting standards and high ideals to a new venue every decade or so with an 'I came, I saw, I conquered' attitude and pace. In the nineteen-sixties, she served as Sister-in-charge at St. Mildred's School for Girls leading it through a merger and move. In the seventies, she was elected as the first Sister Provincial of the newly autonomous Canadian Province of CSC. She would hold that office for three terms, the maximum constitutionally allowed, navigating through times of significant changes in religious community, church and society and shepherding the construction of a stirring new chapel. The eighties and nineties were decades devoted to international Partners In Mission work in Africa and South America; work as a teacher of spirituality at Queen's College St. John's, Newfoundland; studies leading to ordained ministry; and the new mantles of ministry as a Deacon (1985) and Priest (1986). These all expressed her

callings both as a religious and as a member of the baptized community. Her mobility and gifts made her well suited to placements in parishes which had special needs and challenges at the time: St. John's Niagara Falls, St. Mark's Hamilton and Our Saviour Stoney Creek. Her exercise of ministry in those and in so many other places, including in international, ecumenical and inter-faith councils and dialogues, was, not surprisingly, exemplary, resulting in her being made a Canon of Christ's Church Cathedral and awarded an honorary doctorate along the way. When she retired, at the age of seventy, from active parish ministry, the nineties and the first decade of the new century brought new ministry responsibilities at St. Elizabeth's Village Hamilton, for her, caring for those sisters in the Community who would today be described as 'fragile elderly.'"

"Sr. Benedetta also frequently pursued interpersonal growth for herself and others in settings like a care-givers support group at St. John's Ancaster where her participation bore her typical cour-

► Sister Benedetta CSC

Photo: submitted

▼ Two crosses, a ring and a burning candle – symbols of commitment and ministry.

Photo: Hollis Hiscock



age and integrity. As Benedetta's active ministry wound down in recent years (at the not-so tender age of 83), even when she didn't see herself as being particularly adept at matters of the heart, she revealed her passion for and depths in these areas as well ... At the core of her heart was the grace of receiving this and the other sacraments."

At the funeral service before the final blessing, Sister Margaret transferred two crosses and a ring from Sister Benedetta's casket to the altar. The crosses identified her as a

member of CSC and the ring, given at her profession, will be presented to another sister when she makes her profession as a member of the Community of the Sisters of the Church.

May she rest in peace and rise with Christ in glory!

The full text of Canon DeForest's homily can be obtained from terry.deforest@niagara.anglican.ca or 905-527-1316 ext. 340.

For information on the Community of the Sisters of the Church, contact Sister Margaret at margaretcsc@sympatico.ca

In conversation with Jody Beck

CONTINUED FROM PAGE 8

tives started in 2012 that will become the new process in 2013.

The reporting of DMM and Financial information is being re-done and will be a more streamlined process for reporting 2012 information. The Statistics reporting pages are also being re-written and expanded. There will be more questions to answer, but with less effort.

We now have compiled financial and statistical information on parishes and the Diocese from 2007 to 2011, and plan to expand our data set. This information is used by Diocesan Senior Staff, Financial Advisory

Committee, Archdeacons and Incumbents to review trends and activities taking place across the Diocese.

We plan on having another Wardens and Treasurers Day in May 2013 for those who are new to the position or missed last year's sessions or just want a refresher.

The Insurance Policy and Renewal Invoicing for parishes is being revised to make it clearer to understand costs and coverage.

I continue to sit on some ten diocesan committees, most of which meet monthly.

NA: Sounds like more than a full plate. Blessings on your work. How can people reach you?

JB: Contact me at joanna.beck@niagara.anglican.ca or 905-527-1316 ext 520.

► Jody Beck

Photo: Submitted by Jody Beck



Why am I a Christian?

CECIL B. (JIMMY) LAWLESS

An incident took place in a hotel room in Chicago which caused me to ask myself: "Why am I a Christian?" I always just accepted the fact that I am considered to be a Christian without giving much thought to the circumstances which make me a Christian.

More than 30 years ago, together with Whirlpool dealers and agents from around the world, I had attended one of their conventions in Benton Harbor, Michigan, and was returning to Barbados. My itinerary required an over-night stop-over in Chicago, and I had made reservations at The Palmer House, the large hotel operated by Hilton.

Another delegate to the conference, whose name I do not remember, also needed to over-night in Chicago. We shared a cab to The Palmer House. I checked in first and was set to go to my room, when the desk clerk told the man that there was no vacancy. He had assumed that with the thousand rooms

which The Palmer House had, there would not be any problem getting one. He did not have a firm booking. The reason for the shortage of hotel rooms was several big conventions happening at the same time, so most hotels were full.

Appreciating his predicament, I offered to let him share my room, by changing to double occupancy. He expressed his thanks and accepted my offer.

The incident to which I referred earlier took place upon waking, after we had a good night's sleep. My room-mate went into the bathroom and came out with a towel which he spread on the floor in the middle of the room. He knelt and prostrated himself on the towel.

My room-mate, a Muslim, was doing his morning prayers to Allah, with the towel facing Mecca as far as he could ascertain.

I had no inkling that he was a Muslim before he used the towel as a prayer mat and did his devotionals. His demeanor and subjects of conversation had been similar to my own.



Jimmy Lawless

Photo: Submitted by author

I assumed he was a Christian from the Mediterranean country from whence he came. He did not say anything about his devotions, and did not appear self-conscious when doing them in front of me, of whose presence he seemed oblivious.

We parted company amiably after breakfast and I have never heard from or seen him again. I named him Abdul in my memory!

Why is Abdul a Muslim? I have no doubt he is a Muslim because his parents were Muslims and that growing up

he had been exposed to Muslim dogma and the precepts contained in the Qur'an. In that Chicago hotel room he proved to me that he was a more devout Muslim than I was a Christian. I could not have knelt and prayed to my Christian God in his presence, as he did to his, in mine.

A Jew, named Jesus Christ, was not happy with how his fellow Jews were treating each other, and how they were relating to their God, Jehovah. He spent his short life preaching to his fellow Jews how they should live their lives to be pleasing to their God. Both by precept and example, he exemplified the perfect life-style and ministered to the day-to-day needs of his Jewish brothers and sisters. What he did is recorded for posterity, and constitutes the spiritual and physical road map for human existence. Those who follow his teachings and precepts are called Christians.

I am one of those Christians. The reason I am a Christian is because I believe that his teachings and example as recorded in Holy Writ, is the blueprint for

my life on earth. He is indeed my personal Saviour and protector from evil.

Although I am a Christian because my parents were Christians, and I was taught to be a Christian from my earliest years of understanding, I remain a Christian because I have made my own assessment of Christian dogma and its tenets, and I have found them to be the way to go for me.

The blueprint for my Christian life is summarized in the two great commandments of Jesus (Mark 12:29-31) ...

"The Lord our God is one Lord ... love the Lord thy God with all thy heart, soul, mind and strength. This is the first and great commandment. The second is like unto it: Thou shalt love thy neighbour as thyself."

There is nothing in this injunction that is uniquely Christian and could be considered appropriate for any religion.

Cecil B. Lawless, a member of St. Luke's Burlington, can be reached at Cjmlaw@aol.com

Book Review - Bishop Michael's recommended book for Lent 2013

The First Duty of Love

The Other Face of God: When the Stranger Calls Us Home

By Mary Jo Leddy (Orbis Books, 2011)

ELEANOR JOHNSTON

Mary Jo Leddy inspires readers with simple but profound observations about God, the earth, humanity and the Church. Bishop Michael has chosen Leddy's joyfully inspirational book, *The Other Face of God*, as the Lenten study text this year.

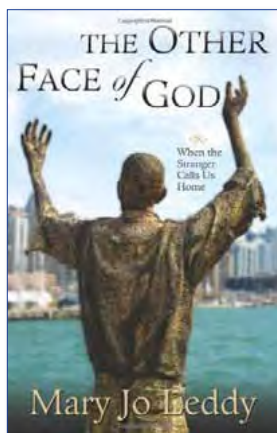
Leddy has been deeply involved as a director of Toronto's Romero House since it began. Named after Archbishop Romero who was assassinated for his social justice work in El Salvador, Romero House has helped thousands of refugees settle in Canada. Leddy sees God in refugees who need her help and confronts the systemic abuse of power that profits from their

suffering. She has the wisdom and courage to act upon what she sees and hears.

From her anecdotes, readers learn that in listening to and doing good for others, we can be, for them, bringers of God's kingdom ... on earth. We can be God's hands, God's words, and God's face for others, as they are for us. "Christ is present as the energy that is activated through relationship, in the in-between spaces of life." This message empowers us as individuals and as the church—it also requires us to devote ourselves wholeheartedly to God's work.

What is "the other face of God"? Leddy tells the stories of the people she meets at Romero House, "the neighbourhood of God." Describing the heroic efforts of one refugee, Leddy humanizes the abstract: "Justice had a face, and its face was Teresita."

She challenges us to do the



same, to take this allusion to Corinthians and find love in the context of the joys and sorrows of the people whose lives touch ours. She quotes Paul Tillich: "The first duty of love is to listen." When we can, we must be doers of the word.

Leddy's conclusion is encouraging. "The preaching of the good news today will have to

rely on ... the witness of those whose lives give weight to their words.... To live joyfully ... is always the surest sign of the gospel." To spend all our time studying problems enervates, but to become a "Samaritan Church" is to pray and worship sincerely, to help constructively, to allow the stranger to call us home. Now is our time to see God face to face.

Eleanor Johnston can be reached at eleanorjohnston@gmail.com



Mary Jo Leddy

Spend LENT *with* LUKE

Part One – Ash Wednesday, February 13 to March 7, 2013

A daily devotion for each day of Lent intended for individuals, couples and small groups, which will cover the entire Gospel of Luke.

You will need:

Bible: Use your own copy, download an app or get free Bibles from www.biblegateway.com

Plan: Clip the back page of the paper and carry it with you or place in your Bible for easy access. You can also download the back page by going to www.niagara.anglican.ca On the right, follow Quick Links 'inside our newspaper'.

The format: Four easy steps to follow each day ...

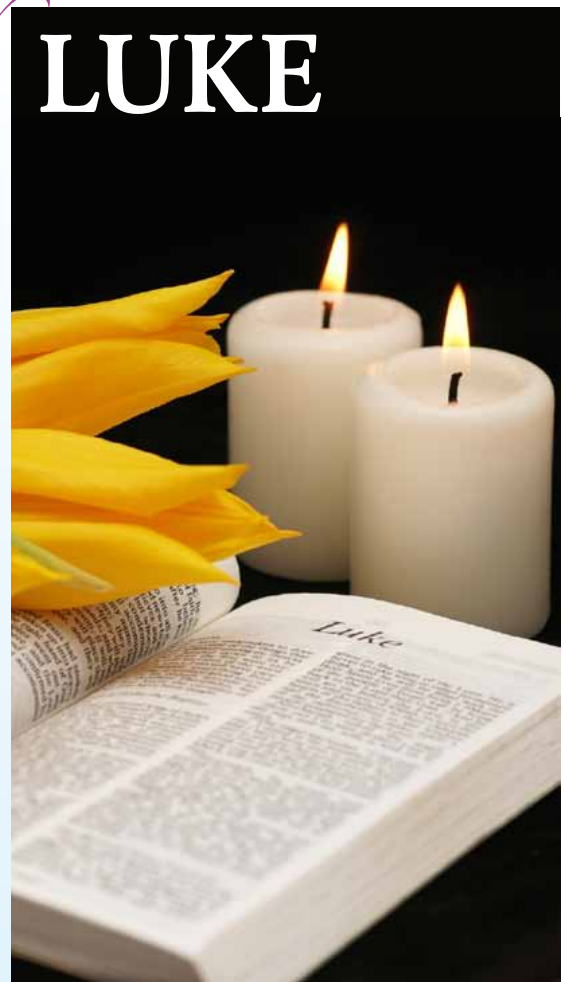
1. **READ** – the passage from St. Luke's gospel for the day;
2. **REPEAT** – special words for you to repeat at least 3 times throughout the day;
3. **REFLECT** – take a few minutes to ponder the question, especially its application for your own life;
4. **REACT** – a practical something coming out of the reading for you to do.

Sundays: You will notice that there are no readings for Sundays, which traditionally were not part of Lent, so you can follow the Bible readings at Church or read any you missed during the week.

Feedback: We appreciate your comments, suggestions or questions. Contact Hollis Hiscock at editor@niagara.anglican.ca or 905-635-9463 or 710 Ashley Ave, Burlington, ON, L7R2Z3.

We hope your life and the lives of others will be blessed through this experience.

Prepared by Hollis Hiscock and based on *Passport to Life, a forty day journey following the Gospel story according to Luke* written by Olivia Lee who lives in Toronto. She has written similar commentaries on the other gospels, the Acts of the Apostles and New Testament letters. For copies of her books and other information, she can be contacted at molhdl@rogers.com or through the Editor of the *Niagara Anglican*.



Ash Wednesday, February 13

READ – Luke 1:1-38 – Birth Announcements

REPEAT – Do not be afraid (your name).

REFLECT – How does Mary's response to the angel compare to Zechariah's?

REACT – Decide what you are "giving up" or "taking up" for Lent.

Thursday, February 14

READ – Luke 1:39-80 – Affirmation and Rejoicing.

REPEAT – My heart praises the Lord.

REFLECT – Think about the faith and commitment of Elizabeth and Zechariah.

REACT – Pray for children you know by name.

Friday, February 15

READ – Luke 2:1-51 – God's Promise Fulfilled.

REPEAT – Peace on earth – begin with me.

REFLECT – Who are the shepherds, Simeons and Annas you know?

REACT – Say an extra "thank you" to the person who serves you at the store.

Saturday, February 16

READ – Luke 3:1-20 – The Preaching of John the Baptist.

REPEAT – God forgives me my sins.

REFLECT – Why did people come to hear John? What did he demand of them?

REACT – Be a John the Baptist; invite a person to come to church with you.

Monday, February 18

READ – Luke 3:21-4:13 – Baptism and Temptation.

REPEAT – God says, "You are my dear child, in whom I am well pleased".

REFLECT – What was Jesus rejecting when he refused each temptation?

REACT – Identify a temptation facing you today ... what would Jesus do?

Tuesday, February 19

READ – Luke 4:14-44 – Jesus begins His Ministry.

REPEAT – Jesus, you are the Son of God.

REFLECT – Why were the people so upset with Jesus?

Wednesday, February 20

READ – Luke 5:1-32 – Jesus Calls and Heals.

REPEAT – Jesus said, "Follow me".

REFLECT – What is similar and different about the way Jesus healed the two men?

REACT – Do you know a person who is ill? Telephone them, send a card or email.

Thursday, February 21

READ – Luke 5:33 – 6:16 – Rules versus People.

REPEAT – Fast and Pray.

REFLECT – In these incidents, what is more important ... people or rules?

REACT – What did you "take up for Lent"? How is it going for you so far?

Friday, February 22

READ – Luke 6:17-49 – Sermon on the Plain.

REPEAT – Do to others what you want them to do to you.

REFLECT – Which of Jesus' teachings do you find the most difficult or most important?

REACT – Go a day without judging or condemning others (especially those who are different).

Saturday, February 23

READ – Luke 7:1-17 – Jesus in Action.

REPEAT – Jesus came to save God's people.

REFLECT – How did Jesus change the lives of the Roman officer and the widow's son?

REACT – Tell somebody – in person, email, telephone – what God has done for you.

Monday, February 25

READ – Luke 7:18-35 – Jesus encounters His cousin John.

REPEAT – God's wisdom is shown to be true.

REFLECT – What is John learning about the ministry and power of Jesus?

REACT – Think about your own ministry ... what do you do for God?

Tuesday, February 26

READ – Luke 7:36 – 8:3 – Women who Followed Jesus.

REPEAT – My faith has saved me, I can go in peace.

REFLECT – What role did these women play in advancing the ministry of Jesus?

Spend LENT *with* LUKE

Part One – Ash Wednesday, February 13 to March 7, 2013



CONTINUED FROM PREVIOUS PAGE

Wednesday, February 27

- READ** – Luke 8:4-21 – Hearing the Word of God.
REPEAT – Let my light shine before people ... for God's sake.
REFLECT – Consider the kinds of soil (people's lives) we encounter today in society.
REACT – Listen carefully ... what are people really saying?

Thursday, February 28

- READ** – Luke 8:22-39 – Storms Within and Without.
REPEAT – I go ... and tell what God has done for me.
REFLECT – What does each of these miracles tell us about the power of Jesus?
REACT – Phone someone you have not seen recently.

Friday, March 1

- READ** – Luke 8:40-56 – Power of Faith.
REPEAT – Go in peace.
REFLECT – What do we learn about Jesus from these two incidents?
REACT – Do an act of random kindness for a stranger today.

Saturday, March 2

- READ** – Luke 9:1-17 – Mission of Jesus' Followers.
REPEAT – I can give them something to eat.
REFLECT – What does this story tell us we should be doing to feed people?
REACT – Drop off a generous donation to a food bank.

Monday, March 4

- READ** – Luke 9:18-36 – Seeing Jesus for Who He is.
REPEAT – I take up my cross daily and follow God.
REFLECT – How would you explain the meaning "taking up one's cross daily"?
REACT – Draw a cross on a sheet of paper; spend several minutes reflecting on it.

Tuesday, March 5

- READ** – Luke 9:37-62 – Life at the Foot of the Mountain.
REPEAT – The one who is least among us is the greatest.
REFLECT – What do these incidents tell you about what Jesus is like?
REACT – List 3-5 examples of how you "follow" Jesus ... give thanks to God.

Wednesday, March 6

- READ** – Luke 10:1-24 – Mission of Jesus' Followers.
REPEAT – Peace be to the place where I am now.
REFLECT – What challenges were being faced by the disciples? What happened?
REACT – Drop a little extra in the collection plate to support the outreach ministry.

Thursday, March 7

- READ** – Luke 10:25-42 – The Good Samaritan.
REPEAT – Love God ... Love People.
REFLECT – What characters would Jesus include if He was telling the story today?
REACT – Bring a gift of food to a sick or shut-in neighbour.

Part two, March 8 to 30, 2013, will appear in next month's *Niagara Anglican*.

Letter from Luke

Dear friends:

When I heard that you would be reading my Gospel during Lent this year, I decided to write you two short letters.

This one will tell you something of myself.

Next month, I will highlight some of the themes and messages I deliberately included in my writing because other gospel writers had not included them or emphasized them enough.

Now back to me.

Being a Gentile, I always felt on the edge of the disciple group. It was probably more of my own feeling because it seemed that I was always someone's understudy. Maybe that is why I addressed my second volume—The Acts of the Apostles—to Theophilus, a Roman official attracted to Christianity. I thought he and his influential friends would then encourage their colleagues to read my "gospel" and our good news would be heard by educated people.

I was the physician who cared for Paul as he travelled around the Mediterranean telling people about Jesus Christ and establishing what you now call churches. Paul had a physical ailment, which because of doctor-patient privilege I cannot divulge; nonetheless I enjoyed people referring to me as "Paul's doctor".

During the ten years we travelled from city to town, I began to keep a diary, including the names of people in the different communities and what they were doing to tell others about Jesus. I listened to their tales about the early days, especially the stories told by Jesus and the miracles he performed. People wanted copies of my writings, so somewhere around the year 75 I made them available, both my gospel about the life and teachings of Jesus, and the second book relating the acts of Jesus' followers to spread the good news to all people.

I wrote mainly for a non Jewish audience, so my Gospel is easy to read and understand. During the coming weeks of Lent, you will walk with Jesus through his birth, baptism and temptations before exploring his parable stories, miracles and teachings. Sadly, I have to tell you about his suffering and pain, his death and burial, but these had to happen before we could experience the power and hope of his resurrection at the time you call Easter.

My wish is that as you read, think about and react to my Gospel, your knowledge of Jesus Christ will increase, your faith will grow and your commitment to our God will be strengthened.

Until next time.

Your co-worker in Christ,

Luke

(Luke's letter was communicated through the fingers of Hollis Hiscock).