

May the peace, joy, hope and love of God go with you in ...

2013



Scan to access the latest diocesan news



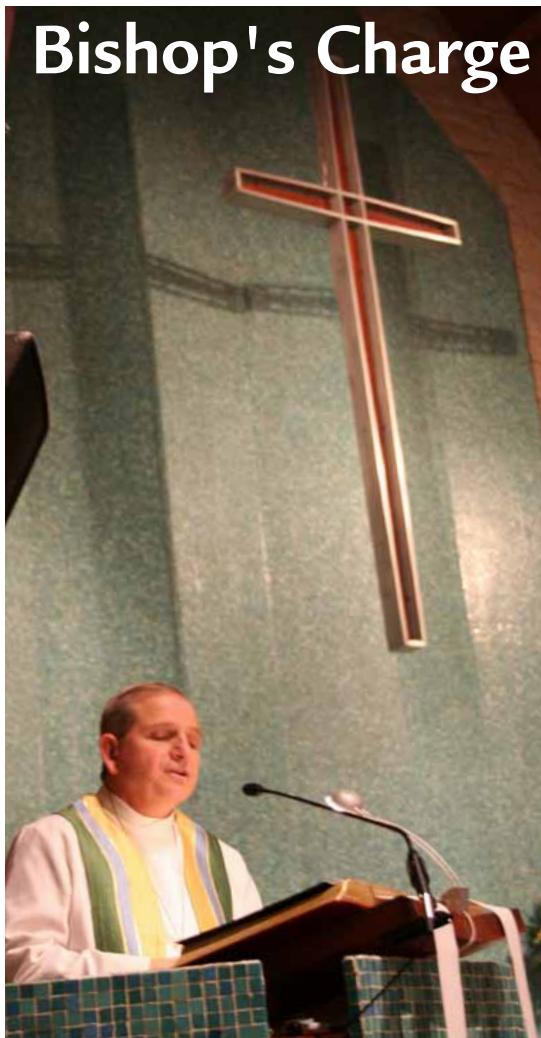
A section of the Anglican Journal

NIAGARA ANGLICAN

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

JANUARY 2013

Bishop's Charge to 138th Niagara Synod



The 138th Synod of the Diocese of Niagara was held November 16 and 17 at St. Christopher's Burlington.

It is a great pleasure for me to welcome you to this 138th Session of Synod ... it is very fitting that we assemble to deliberate and discern the will of God for our work together in the coming year.

At the very centre of our Diocesan Vision we find these words: "Following Christ passionately, we pursue excellence, practice justice and grow." In past Bishop's charges I have announced a particular focus for the coming year on one of the petals of the Vision and we have looked intentionally at innovation, at stewardship and in this past year we have explored more

fully our works of justice. This year, however, I am encouraging each of our parishes in the diocese to look to the very core of our Vision and to ask these questions: What does following Christ passionately look like for you in your life? What would it look like for your congregation? What should it look like; what could it look like? What does following Christ passionately mean for us as Anglicans here and now? **Over the coming year I want them on the agenda of every Parish Council, every clericus and every diocesan committee.**

I am beginning my sixth year as your Bishop and over the past five years we have busied ourselves and concerned ourselves with important work and significant challenges. Committees

have been struck and decisions have been made to address particular issues and opportunities, to the degree that I am left shaking my head as I contemplate the speed at which that time has gone by. I am astounded at all we have accomplished and I am deeply moved and grateful for the journey we have embarked upon, the distance we have traveled and for the place we find ourselves at as we gather for Synod this weekend.

As I reflect upon this challenge to follow Christ passionately, I am aware that the scriptures provide us with a rich mine of images and stories which have and could in future continue to guide our path. In the tenth chapter of Luke's gospel we read

—See BISHOP'S CHARGE Page 2

Godly Play – awesome

WENDY HART

If you are looking for a "new curriculum" for your church Sunday School, something edgy, gripping, lots of options, clever art and presentation for your parish, STOP reading—look somewhere else. This is not for you.

But if you are looking and ready for something awesome—that will take more of your time

and draw you into a completely different way of teaching, sharing faith and being with children—keep reading.

Jerome Berryman, author and founder of Godly Play (GP), has developed an approach and language for children to explore and express a play experience of stories of our faith, and discover a way they can come to God. GP is based upon the recognition that children have an innate

sense of the presence of God. Berryman invites children, not to answer questions, but to "wonder" about the stories.

The "Upper Room" at St. Jude's Oakville is designated as The Godly Play Room at 9:30 a.m. on Sunday mornings. The greeter at the bottom of the stairs awaits the children's arrival. The Godly Play "Door

—See GODLY PLAY Page 5

"What does following Christ passionately look like for you in your life ... in your congregation?"

Bishop Michael wants such questions on the agenda of every Parish Council, every clericus and every diocesan committee during 2013.

Photo: Hollis Hiscock



Christ's Church Cathedral · Diocese of Niagara

SUNDAYS 8:30 am & 10:30 am EUCHARIST • MONDAY-FRIDAY 12:15 pm & TUESDAYS 7:30 am
252 JAMES STREET NORTH, HAMILTON L8R 2L3 • (905) 527-1316 • CATHEDRAL@NIAGARA.ANGLICAN.CA • WWW.CATHEDRALHAMILTON.CA
THE RIGHT REVEREND MICHAEL A. BIRD, BISHOP OF NIAGARA • THE VERY REVEREND PETER A. WALL, RECTOR AND DEAN OF NIAGARA

The Feast of the Epiphany

Sunday, January 6, 2013

8:30 am Holy Eucharist
10:30 am Procession and Choral Eucharist
President: The Dean • Sung by the Cathedral Choir

The Baptism of the Lord

Sunday, January 13, 2013

8:30 am Holy Eucharist
10:30 am Choral Eucharist
4:00 pm Epiphany Organ Recital by Michael Bloss
Works by Bach, Messiaen and Regier
4:30 pm A Service of Nine Lessons and Carols

Bishop's charge: passionately following Christ

CONTINUED FROM PAGE 1

the brief but beautiful story of Jesus' visit to the home of Mary and Martha and how Martha was distracted by many tasks while Mary sat at Jesus' feet listening to what he was saying. My strong sense, as we make plans for the coming months, is that we are in need of some time at the feet of Jesus. We continue to have many issues that need to be addressed; there are debates and decisions ahead of us with regard to budgets, indebtedness, the role of Cathedral Place in the life of the diocese, support for the National Church, Diocesan Mission and Ministry (DM&M) contributions, Ministry Covenants, governance considerations.... the list goes on and on. What I am saying is that in the midst of these and many other important conversations, we need to turn our attention to the centre of our Vision and ask ourselves this important question once again: "What would it look like in the midst of all these things, to follow Christ passionately?"

So let me get the ball rolling and tell you what I think it has looked like for us in the Diocese of Niagara, and what it will mean for us in the coming year and beyond.

This evening, in our New Testament reading from the book of Acts, we heard the familiar story of the day of Pentecost, the day that the gift of the Holy Spirit descends upon the Apostles and is given to the whole Church. The passage opens with these lines: "When the day of Pentecost had come, they were all together in one place."

When Jesus began his earthly ministry, his first action was to call the disciples to follow him and as he did this he called them into community. **He didn't call one disciple at a time and teach them the ropes separately, one by one, and then send them off...he called them into this ministry together.** It was in this community of followers that his friends listened to his word, witnessed his miracles and shared in his healing. In the midst of this community they argued with each other, they got angry, they doubted, they feared for the future, they broke bread together and they rejoiced and praised God for how this opportunity had changed their lives forever.

...God has empowered and transformed God's people down through the centuries, and that together across the Diocese of Niagara, in so many exciting ways, God's Spirit is descending upon us and empowering us as well.

After Jesus' death, and in our Gospel lesson tonight, we hear that even in the midst of this bitter loss, in the wake of such a violent tragedy, they were together. As the risen Christ stood before them in the glory of the Resurrection somehow the reality of his presence, his hope and his peace was experienced and made known in their gathering once again. It is no surprise then that as the Day of Pentecost unfolds we find the community gathered in one place.

Over the past several years I have called the people of this diocese to come together. Together in our Cathedral, in the service of installation, we began our work as Bishop and fellow ministers of the gospel. Together, over so many gatherings, we shared our stories, our hopes and our dreams for our church. We made room for the Spirit to speak to us and our Diocesan Vision was born. In my own Episcopal ministry that same challenge to follow Christ passionately has taken me across the diocese and across the country; to places at the feet of those living with injustice and to the seats of political power; to poverty round tables, to Queen's Park, to Lambeth Palace, to Canterbury, to Cuba and Africa and even to the Vatican. It has also led me to reflect more deeply on the place of prayer, justice-making, innovation, stewardship and outstanding leadership in my own life and calling.

I continue to invite the parishes and regions of the diocese to uphold this work of corporate discernment and I want to thank those parishes who have accepted my invitation to gather and to share in these holy conversations about the future of their work and ministry. Invariably when I ask for this to happen, the first response is an expression of fear that I have some hidden plan or an agenda to close churches. I want you to know that I understand that

this is a particular moment in the life of the church that brings with it a great deal of uncertainty and anxiousness but I would also want you to know that for me these invitations come from a profound sense that this is how God has empowered and transformed God's people down through the centuries, and that together across the Diocese of Niagara, in so many exciting ways, God's Spirit is descending upon us and empowering us as well.

This divine calling to engage in a ministry that is strengthened by fostering partnerships and by building relationships is sacramental in nature and is, I believe, at the very centre of what it means to be an Anglican. The fact that we are members of an Anglican "Communion" speaks of our deep understanding that it is God's will that we live out what we believe in the context of a community that goes far beyond our own individual faith journeys and also well beyond our parishes. It has implications for who we are as a diocese, what it means to be synodically governed and episcopally led. We are called into relationship with Anglicans nationally and internationally

—See BISHOP'S CHARGE Page 4



▲ Ruth Anne Martin and other Diocesan staff registered over 260 delegates and guests at the 138th Niagara Synod.

▼ Opening worship when Bishop Michael delivered his charge

▼ Plenary session of Synod

All Synod photos: Hollis Hiscock



NIAGARA ANGLICAN

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

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

Advertising: 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

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.

Diocese of Niagara

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

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

Executive Officer:
Michael Patterson
905-527-1316 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

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.



HOLLIStorial

Coalition of minorities

Definition of the Church

"Coalition of minorities" — Latinos, African-Americans, gays, women and others—was one hypothesis explaining the re-election of Barack Obama to a second term as President of the United States. No longer uni-dimensional, the United States is comprised of a multiplicity of diverse groups and opposing philosophies. These groups found political common ground by rallying around a particular individual.

The Christian Church is a "coalition of minorities"—portraying different nationalities, widely varying Biblical interpretations, numerous life styles and representing every spectrum of humanity—which can sometimes hardly recognize each other as belonging to the same community, yet all seem to find their common ground or home in the Gospel of Jesus Christ.

This coalition can be traced to the time shortly after Jesus returned to "my Father and your Father, my God and your God," which we call Pentecost.

On that occasion, Jesus' followers waited—probably impatiently—for God to do something. The house where they were residing suddenly became a lightning rod for an array of dissimilar people, including visitors to Jerusalem who represented every nationality, culture and language in the then known world. They attempted to vocalize their bewilderment. The best elucidation they could

We may be coalitions of minorities, but whatever we do centres on Jesus Christ, His teaching and examples.

muster was, "we are each hearing the wonderful news of God in our own native language." They may not have labelled it such, but at that instant the Christian coalition of minorities was born.

At our recent Synod opening worship, this Bible passage (Acts 2:1-18) was read in Spanish, but its underlying message was understood by all as God performing marvellous actions among humanity.

When I ponder the faces of Christian congregations around the world—different races, languages, sexual orientations, scriptural interpretations, cultural practices—I am convinced that even if we are not harmonious in every belief or action, we rally around and are held together by the one Lord Jesus Christ.

The Niagara Synod, which brought together representatives from over 90 parishes, reflected the "coalition of minorities." Topics like the implementation of a living wage for parish employees and the 2013 diocesan budget generated very different viewpoints and opinions expressed by individuals who were all brought together and unified by a common belief in an ever present God.

Parishes are also coalitions of minorities, exemplified by the assortment of worship offered on most Sunday mornings or evenings. An alien attending all services on a Sunday in a particular church would probably be dumbfounded, and wonder why people conduct themselves so differently and yet worship the same God. If the same visitor dropped into Christian churches around the world, their confusion would be increased a thousand fold.

The Anglican Church of Canada has some 30 dioceses within the national church. Each appears to profess a particular expression of intention. The national church has its "five marks of mission", Niagara its own diocesan vision and probably every other diocese focuses on its own unique intention as well. As Canadian Anglicans, we may be coalitions of minorities, but whatever we do centres on Jesus Christ, His teaching and examples.

The Bible too is a coalition of minorities. Contradictory theologies, philosophies, beliefs and practices are expounded throughout its 66 books spanning thousands of years of



human history, yet the focal point of each writer is having a right relationship with the living God.

So what does it mean? It means that we should recognize, acknowledge and celebrate our diversity as our unity, and our differences as strengths. God never intended us to be puppets or zombies. Rather we are to be people of faith, who through our beliefs and actions should find a common motivation and reason for our existence and purpose. Perhaps God really is the God of a coalition of minorities.

For me Matthew symbolizes this coalition. Twenty-five years ago he and his family came to a church where I served as Rector. His mother explained that Matthew had Down syndrome, and she wanted him to be fully integrated into society...school, church, playground, sports and life generally. In October 2012, we returned to that church for Sunday worship. Smiling broadly Matthew's mother told us, "Matthew has found a home in this church. He is a greeter, a sidesperson and reads his Bible daily".

Many Matthews make up the minority coalition which we call the Christian Church.

Separately we may be pockets of minorities, but together we are a powerful majority which impacts the world more than we can ask or imagine.

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

Letters

Re: Clergy clarify "Anglican Church" in newspaper (Niagara Anglican November 2012)

I'm still digesting the letter you reprinted from some senior Burlington clergy to the *Burlington Post* differentiating ACC Anglicans from ANC Anglicans.

I hope that this doesn't start a pattern where ELCIC Lutherans will write in to distinguish themselves from Missouri Synod Lutherans, PAOC

Pentecostals from Four-Square Pentecostals, BCCQ Baptists from Fellowship Baptists, CCC Congregationalists from unfiliated Congregationalists, Free Methodists from Wesleyan Methodists, Roman Catholics from Old Catholics, MCC Mennonites from Old Order Mennonites, OCA Orthodox from ethnic Orthodox, PCC Presbyterians from RPCNA Presbyterians, CRC Reformed from RCA Reformed—the permutations are almost endless.

Come on, *Burlington Post!* Pay attention to our schisms! Can it have escaped you how important they are?

But, wait. Is it such good strategy for Christians to stomp into the public forum shouting at the top of their lungs, "WE'RE not the same as THEM!?" Have we thought what this sounds like to the world?

Or, more scripturally, can we find spiritual health in rushing to draw lines of separation between ourselves and "the other"? Jesus

used the parable of the righteous pharisee to answer that one, and Paul taught that we're all one in Christ Jesus.

They say that one reason the early Church grew so explosively was that outsiders looked in with awe and said, "See how the Christians love each other!" Now we're prompting the public to declare, "See how the Christians really, really don't get along!" How's that working for us?

Canon Alan L. Hayes, Oakville

Bishop's charge

CONTINUED FROM PAGE 2

and this calling is also fundamental to the ministry that we are engaging in beyond the walls of our church buildings, as we seek to encounter and reach out to a whole new generation of people, many who claim to be spiritual but not religious. It is my experience as your Bishop over these past five years that we are often inexplicably unable to state what it is that makes us Anglicans and what distinguishes us from congregational denominations and churches.

I truly believe that this is something that we need to change and I want to challenge any decisions that we make about our future unless it comes with a true appreciation of the gift we have been given in what our Primate is fond of describing as “this beloved Church of ours.” What does it mean to follow Christ passionately? What does it mean to follow Christ passionately as Anglicans and as members of this diocesan family in Niagara?

As the followers of Jesus gathered together in this one place on the day of Pentecost we are told that something miraculous and awe-inspiring took place: a sound like a violent rush of wind, images of fire rested upon them and they began to speak in many different languages. For me, however, **the most incredible and inspiring verse** in the passage is this one: “Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in their own language.”

Writing about this reading from the Book of Acts, Christopher Duraisingh, Missiologist and Professor in Applied Theology at the Episcopal Divinity School has this to say: (in *Waging Reconciliation: God's Mission in a Time of Globalization and Crisis*):

“Perhaps the most powerful image of the Pentecost story is the richness of diversity. As the story opens, the first thing that strikes us is the fact of the milling crowd, of masses of people, a sea of humanity, in the narrow streets of Jerusalem. They come in different colors and speak different languages. They include

“What would it look like in the midst of all these things, to follow Christ passionately?”

Arabs and Libyans, Romans and Iranians, a microcosm of the then-known world. In the experience of Pentecost, the gospel is heard in the interwovenness of the plurality of peoples, in cultures in collision.”

As we have endeavoured to follow Christ passionately in the Diocese of Niagara many of us have discovered that we are called to do more than just come together and that in fact **God has called us to be open to each other and to honour the rich diversity that we find in the perspectives and in the lives of the people we are called to welcome and to serve.** We have been challenged to find a new understanding that unity does not mean uniformity. Surely the painful experience of our Indigenous brothers and sisters in the past and our work to restore those relationships has taught us that lesson if nothing else?

Like so many people around the world I have been captivated by the story of a young Pakistani schoolgirl by the name of **Malala Yousafzai who was shot by a Taliban gunman because of an anonymous blog she used to campaign for the rights of girls to have an education in that country.** It is one of so many horrendous acts of violence that have resulted from the human scourge of intolerance that our world continues to be plagued

with. It has been wonderful over the past few weeks to hear that Malala has been making a miraculous recovery and it is also wonderful to see that this incident has had a very different outcome from the one that the perpetrators had hoped for.

This week British newspapers were reporting that former Prime Minister, Gordon Brown, has presented a petition to the President of Pakistan that demands free and compulsory education for young women and what is particularly moving is that it contains over one million signatures from Malala's own country. Her story has inspired and brought together millions of people around the world and a new petition is now circulating that calls for her nomination for the Nobel Peace Prize.

In the fourth chapter of John's gospel Jesus is exhausted from his journey and is sitting by a well alone in the noonday sun. A Samaritan woman approaches the well to draw water and, as she comes closer, Jesus surprises the woman by asking her to give him a drink.

It is an astonishing request for several reasons: the Jews of Jesus' day would have nothing to do with a Samaritan for they were considered heretical and unclean and, besides this, men and women in both their societies did not speak to each other in

public. In many respects it was an encounter that never should have happened and yet what I absolutely love about this story is that this meeting, and the dialogue they engage in, is the longest recorded conversation that Jesus has with anyone in the gospels! Professor Duraisingh writes: “It is... the demand upon me of those who are different, and the challenge they pose to my own prejudgements, that result in a decentering of myself. The other is the one who beckons me to change, who breaks open my boundaries.”

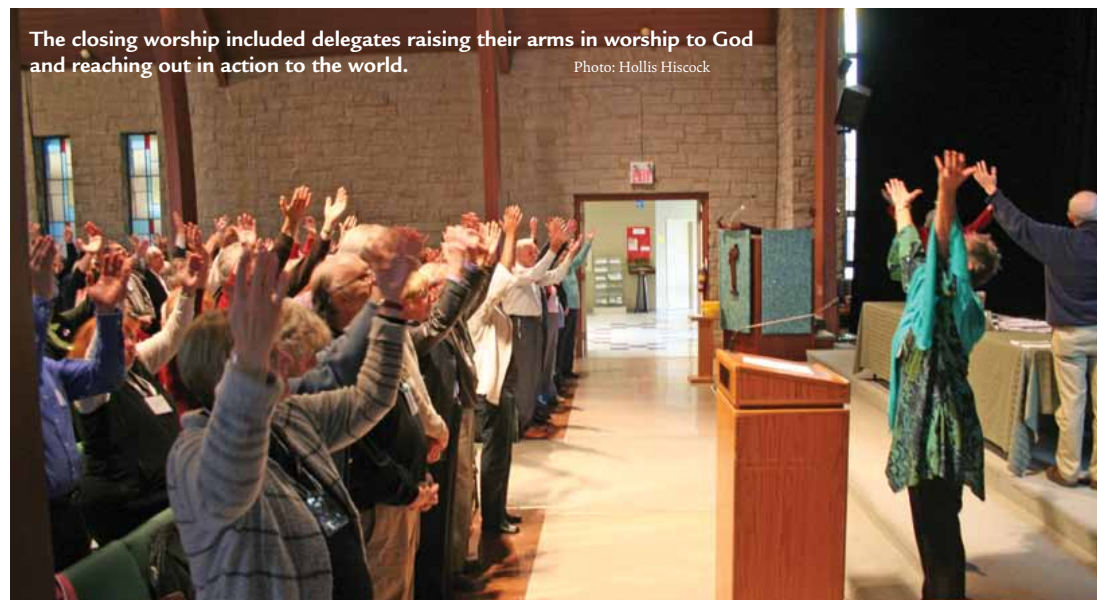
For me it is this opening up of ourselves to the “other” in so many different ways, that has allowed us to follow Christ passionately over the past few years but I would hasten to add that we still have a long way to go! I believe that when difference, diversity and disagreement, no matter how severe, gives us the excuse to walk away or turn our backs on each other, then we diminish our own ministry and calling and our actions run contrary to the ministry of Christ. What would it look like for us to follow Christ passionately and to be more open to the “other” in our congregations, our clericus gatherings and the communities we are called to serve in the coming year?

Finally in our Gospel lesson tonight the risen Christ appears

before the gathered disciples and he offers them the resurrection gift of peace. He says to them: “Peace be with you. As the Father has sent me, so I send you.” The Greek word “ekklesia,” that English versions of the scriptures translate into the word “church,” points to a gathering of people who have been “called” or “called out.” Over the past year the people of the Diocese of Niagara have followed Christ passionately by our relentless acknowledgement that **God is calling us out to participate in God's mission for the world.** I am so grateful that in communities across Niagara, we are feeding the hungry, we are walking with the homeless, we are standing with the marginalized, our prophetic voice is being heard everywhere and we are inviting ourselves and others to explore our relationship with God in innovative and creative ways.

As I visit parishes in every region of the diocese I never cease to be amazed and inspired by the wonderful things you are accomplishing and I am so very grateful for the time, talent and treasure that you have dedicated to this work that we share in together. What would it look like, in every congregation in this diocese, to follow Christ passionately and to embrace more fully the mandate that was given in and through his resurrection: **“As the Father has sent me, so I send you.”**

The full text of the Bishop's Charge can be read at www.niagara.anglican.ca/Synod2012/



The closing worship included delegates raising their arms in worship to God and reaching out in action to the world.

Photo: Hollis Hiscock

Godly Play a chance for children to explore

CONTINUED FROM PAGE 1

Person" is ready at the threshold of the Upper Room. The room is prepared especially for children ages Kindergarten to grade five. They are greeted with a warm smile and asked "Are you ready?" The children enter the Godly Play room to join the Storyteller, seated on the floor and ready. The shelves of GP stories are around the perimeter of the room. The children choose a place to sit in a circle, on the big round carpet. When all is ready, the Door Keeper closes the door, and the Storyteller begins.



◀ Children learn the Ten Best Ways in the desert.

Photo: Wendy Hart

and to the table for the Eucharist. Godly Play is more than we can ask or imagine. I have heard and observed children respond in the GP Room in ways that I have never seen or heard before, in all my many years of teaching in Kindergarten and Primary schools. The Storyteller shares the grace and love of the story. The children play GP and there is ownership of that story.

Wendy Hart is Director of Family Program at St. Jude's Oakville. EMAIL: whart@stjudeschurch.net

We light the candle, and we sing through.
 "I see the Love of God in you. And I am glad to be with you.
 The light of Christ comes shining O holy child of God."

The Godly Play stories - Bible Stories, Liturgical Practices, Lessons and Parables. - are carefully created by the storyteller, Jerome Berryman.

The Storyteller begins "watch where I go to get our story, so that you know where it is when you need it in the GP Room". The storyteller takes the story from the shelf and returns to his/ her spot in the circle. The story of the day is told with the accompaniment of beautifully crafted wooden pieces. When completed, the storyteller raises their eyes from the story and begins the "wondering questions". One question is "I wonder what the most important part of this story is?" The story teller positively confirms each child's wondering comments.

When this wondering draws to a close it is time for children to choose a story, lesson or parable from the shelves of GP materials. They ask, "Can I play the Baptism story?" or "Can I play in the desert with the Ten Best Ways?" or "Can I use clay to make the bread and the wine?"

There are various sculpting tools with the clay to use on boards. They may choose at this time to draw, with various crayons, markers, pastels, chalk or water colours, on large sketching paper or beautifully prepared drawing boards. Sometimes, after the story, we celebrate a feast together instead of art. These 45 minutes go quickly and the children complete their activity.

We "change the light". In the Godly Play room, the candle light is "changed". We extinguish the light with a candle snuffer. We see and smell the changed light in the room amongst us all. We take the GP story, the play time, the feast

time and the light with us as we go. The children return to their parents and families in worship,

Bach Elgar Choir

invites you to celebrate with us in grand choral style the 60-year reign of
HM QUEEN ELIZABETH II

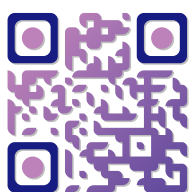
Coronation Anthems in the Cathedral

with commentary by
Bishop Ralph Spence

Sunday, February 10, 2013 at 3 p.m.

Christ's Church Cathedral
 252 James Street North
 Hamilton, Ontario

For tickets
 Call **905.527.5995**
 Email us at **bachelgar@gmail.com**
 or visit our website **www.bachelgar.com**



Making the Connection

TRNIncome Tax & Bookkeeping Services

Stay in the Comfort of Your Home. We Come To You.
 Individual \$30.00. Pensioners and Students \$20.00
 Family & Group Discounts Available

Telephone: 905-335-8286
 E-mail: trnconsultingservices@yahoo.com
 Unit 100 2301 Cavendish Drive, Burlington, Ont.

Simply Affordable...

Affordable Burial & Cremation

Eco-friendly Biodgradable Funeral Products
Available 24 Hours

*"Helping you make final arrangements as simple as ABC"
 With no funeral home required*

Family owned & operated
 Specializing in...
 • Direct Burials & Cremations
 • At need and pre-need arrangements
 • Pre-paid options with "Guaranteed Funeral Deposits of Canada"
 • Graveside or memorial services

1-205 Nebo Rd., Hamilton
905-389-2998
 Toll Free: 1-888-389-2998
 www.affordableburialandcremation.ca

SUNRISE

MEMORIAL WINDOWS

PROTECTIVE GLAZING



REPAIRS & MILLWORK

RELEADING & RESTORATION

SINCE 1979
 97 Wharmcliffe Rd. S. London, Ont. N6J 2K2
 Toll Free 877-575-2321
 www.sunrisestainedglass.com



D L Corry Coaching

Rev. Linda Corry
 Life & Leadership Coach

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

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

Meet by telephone or in person.

Book Review

Jesus did not wash his hands of Pilate

Radical Gratitude

Mary Jo Leddy
(Orbis Books, 2002)

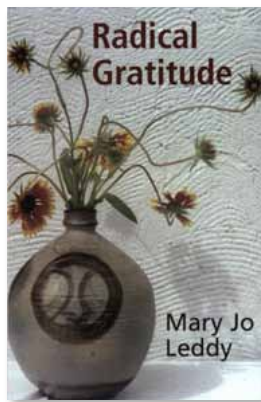
ELEANOR JOHNSTON

Mary Jo Leddy founded Catholic New Times in the mid-1970s, applying the insights and values of Vatican II to contemporary Canadian social justice issues. For decades her newspaper was an inspiration to those who welcomed this theology. She has also served as director at Toronto's Romero House for refugees, board member of PEN Canada, theology professor at Regis College and senior fellow at Massey College.

Leddy's simple book, *Radical Gratitude*, speaks from her deep and joyful faith in God's love. The experience of gratitude to God brings wisdom to a faithful person's life and the motivation and strength to do God's will.

One manifestation of this joy is Leddy's hopeful trust in "the economy of grace." There is time and faith enough in each life for what is necessary to that life. We can set aside our typical worries of not having enough of whatever, including time, we feel we need. God will provide.

Trusting is the essential response of living in grace, as opposed to the typical attempts by our secular contemporaries to



control their lives and the people around them. Leddy celebrates the joy that is the human reward for trust in God.

Choosing joy is not easy. Leddy devotes extensive explanation to her perception of the pervasive and self-perpetuating attitude of victimhood and inadequacy that we typically choose. Her positive model is Jesus, the one who truly knew the ultimate power that came (comes) from the energy of his relationship with God. She emphasizes as well the importance of worshipping and working in community, using Pentecost as the seminal example of the power of a dedicated group.

The myth of the self-made American is misguided. If Leddy were to revise a more contemporary edition of this book,

she might comment on our idolatry of fame, as celebrated by "American Idol" and "Canadian Idol." The titles of these shows are as crushingly accurate as those of other reality shows: "Survival," "The Dragon's Den." These programs "show" our pitiful "reality."

Leddy argues that Christians should serve as prophets to our secular society. If we renege, the voices of idolatry and selfishness will distract us from our calling to be spiritual and religious.

Eleanor Johnston can be reached at eleanorjohnston@gmail.com

Easter reflections?

The Niagara Anglican wants to share what Easter means to you ...

Send us your favourite Easter story, reflection, poem, cartoon, illustration, etc. Must be 300 words or less and your own original work.

Send your submissions to editor@niagara.anglican.ca or mail to the Editor (address page 3) for receipt by January 25, 2013 for our Easter paper.



Worth noting

At the opening worship for the 2012 Niagara Synod, the following was included in the prayer of Great Thanksgiving of the Eucharistic worship ...

We remember the faithfulness through which you have sustained us. When our diocese faithfully took a lead role as the church struggled with the full inclusion of divorced persons, you walked with us; as the people, clergy and Bishop of Niagara responded to your call to be prophetic agents in the ordination of women, you walked with us; as the issue of same gender blessings shook the church and we prayerfully and courageously affirmed the sanctity of same gender relationships, you walked with us. Mindful of your continued presence in our lives, we pray: pour out your Spirit on these gifts that through them you may sustain us in our hunger for your peace and justice. And we hold before you: those whose lives are in need of healing and wholeness; (those we name aloud and those we name in our hearts); those living in poverty; the creatures of creation suffering from the effects of climate change; refugees struggling for adequate health care; men and women fleeing domestic violence; children separated from their families. When we are broken and cast aside, embrace us in your love.

Through Christ, with Christ, and in Christ.

Worth Noting ... Worth Repeating ... Worth Praying.

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

st. christopher's

Bishop comments on Archbishop's appointment

Bishop Justin Welby has been appointed as the 105th Archbishop of Canterbury.

Niagara Bishop Michael Bird responded in the following statement. "I am very encouraged by this appointment. Bishop Welby is widely regarded as 'a risk-taker, a visionary and a strategic and extremely astute leader.'

He is quoted as stating: 'I am always averse to the language of exclusion,

when what we are called to is to love in the same way as Jesus Christ loves us.'

He has been described as 'someone who will bring a rich pastoral experience and a keen sense of international priorities, for the Church and the world.'

The people of the Diocese of Niagara offer Bishop Welby and his family our congratulations and our prayers as he prepares to take up this position in March."



Photos from Synod

The lawn became a parking area for delegates attending the first Synod held at St. Christopher's Burlington.



▲ Bishop's Diploma Course graduates

Marjorie Latimer, Dave Rogers, Penny Johnstone, Rob Cabaj and Pat Ziegler received their certificates after completing the Bishop's Diploma Course. The recipients completed six courses and attended a retreat where they explored their spirituality and deepened their faith.

▼ Break time at Synod

Several snack breaks gave people an opportunity to become acquainted and socialize with each other.

Photos: Hollis Hiscock



JOHN LAING SINGERS with Artistic Director Roger Bergs

Celebrate the Passion!
30th Anniversary Concert and Gala

Part's *Te Deum*, and works by Mozart, Handel, Fauré and Bergs with special guest **John Laing**

**Sunday, February 24, 2013
3:00 p.m.**

Scottish Rite Club of Hamilton
4 Queen Street South, Hamilton

for tickets, visit us at www.johnlaingsingers.com or call 905-628-5238



The ILS gratefully acknowledges the support of Hamilton's Community Partnership Program for Culture, Bft, Ontario Trillium Foundation, and Fondation Trillium de l'Ontario. The Ontario Trillium Foundation is an agency of the Government of Ontario.

efs Elora Festival SINGERS 2012-2013 SEASON

GLORIA DEO

The Elora Festival Singers perform works by Byrd, Sanders, Willan and Martin.

Sunday March 3
3:00 PM \$35
Church of Our Lady, Guelph

THE MUSIC OF DAVID BRIGGS

Don't miss works by this international organ recitalist and composer.

Sunday April 27
3:00 PM \$35
St. John's Church, Elora



uGO eyeGO

519.846.0331

www.elorafestival.com

People

Condolences

Our deepest sympathy to the Swire family on the passing of Margie Swire, O.N. She was a faithful and devout member of St. Christopher's Burlington.

Canons named

The following clergy were appointed Honorary Canons of Christ's Church Cathedral by Bishop Michael Bird: the Reverend David Anderson, the Reverend Jean Archbell, the Reverend Kevin Bothwell and the Reverend Robert Hurkmans.

Clergy appointments

The Reverend Matthew Griffin resigned as Associate Priest at St. John's Ancaster, and becomes Rector of the Church of the Nativity Hamilton on February 1.

The Reverend Michelle Stanford has been appointed Honorary Associate of Pastoral Care at St. Peter's Erindale Mississauga in Toronto Diocese.

Anglican Communion Alliance

Meets 2nd Thursday of every month

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

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

EVERYONE WELCOME

Minimum wage is not a living wage

SUSAN PRATT

The living wage issue is wrought with social, political and ethical complexities. This should not be a reason for not having this discussion, but perhaps even more reason that it is necessary.

A living wage includes food, shelter, transportation, utilities, personal care, household items, extended health and dental insurance, continuing education to upgrade skills, childcare and social activities. It does not include household debt, home ownership, saving for children's education and retirement.

The majority of people working in minimum wage jobs are not students. The fact that a person goes out, gets a job or jobs, works full time at minimum wage and is still below the poverty line shows there is something drastically wrong.

Similar to social assistance rates, minimum wage is not evidence based. The Social Planning and Research Council of Hamilton (SPRC) wrote, "Minimum wages are not based on any actual living expenses,

but rather set by provincial governments in a fairly arbitrary manner taking into account political pressures from workers and business. For most workers in Ontario, the current minimum wage is \$10.25 per hour. A person working full-time at this minimum wage would earn less than Statistics Canada's Low Income Cut-off (LICO), one of the most commonly used poverty lines in Canada. Campaigns such as Poverty Free Ontario led by the Social Planning Network of Ontario have advocated for an increase of the minimum wage to \$12.50 per hour." It is recommended that this wage be indexed and revised every two years.

In a recent letter, Bishop Michael Bird urged parishes to look at salaries of all employees, particularly lay staff as there is no minimum salary scale for them. This may make the lay staff more vulnerable than their clergy colleagues.

According to the Canadian Centre for Policy Alternatives (CCPA), a living wage is a human right.

Don Wells of the McMaster Community Poverty Initiative wrote, "The cost of low wages is high."

The calculation model from CCPA has been used to calculate living wages in various Canadian cities: Toronto (\$16.60-2008); Kingston (\$16.29-2011); Waterloo Region (\$13.65-2007) and Hamilton (\$14.95-2011). This does not include employer paid medical and dental benefits. If an employer does pay for group employee health benefits, the living wage hourly rate would be lower.

Low wage earners when asked - What difference would earning a living wage make in your life? - responded ...

"I wouldn't need to go to the food bank anymore."

"I'd be able to quit one of my three part-time jobs and go back to school at night."

Investing in people in a preventative way, by instituting a living wage, would allow them to achieve social inclusion, increase their self respect and improve their health.

As church communities we

respond well to concrete identified needs through such vehicles as food and clothing drives, Christmas programs, camp fund donations, community dinners, breakfast programs and community gardens. These "hand-out" activities are our way of responding to the ever growing population living and working below the poverty line. The giver feels good and the receiver gets some needs met at that moment. We are motivated by our need to make a difference. But, these are stop gap measures which at some point will not be sustainable. I am involved with a food bank which runs out of food more frequently now because more people need food. I am acutely aware that systemic changes are necessary and long overdue in the area of employment and social assistance in our province.

Among the concerns raised by some in our diocese about living wage is affordability. As one person put it, "If we paid a living wage to our parish workers, we would have to join with another parish". Perhaps not all parishes and affiliated Anglican outreach



Photo: Matt Green

agencies can pay a living wage presently, but they need to work toward this goal, and quickly. How can we have parishes run outreach programs to assist the poor if we are enabling a system that keeps people working for us below the poverty line?

Caring, compassion and sharing have been the marks of the Christian community at its best through the years.

We are challenged by our faith to go beyond being "each others keeper" to "walk with our sisters and brothers to create a more fair and equitable society - with dignity and respect for all".

Susan Pratt, Niagara Social Justice Committee, can be reached at spratt6@cogeco.ca

Deadlines and Submissions for Niagara Anglican

Deadlines ...

March 2013 - January 25
April 2013 - February 25
May 2013 - March 25
Summer 2013 - June 20

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



Serving Christ - Serving Others

One of three adult volunteer teams from St. Cuthbert's Oakville, who recently served over 100 guests a free, lovingly cooked and nutritious meal through Kerr Street Ministries.

The parish volunteers discovered that in feeding others, they are fed by Christ's presence in the many guests who come and appreciate this ministry of welcoming and hospitality. Photo: Joe Asselin

Milk comes to church

The movie Milk, starring Sean Penn, will be screened at St. Christopher's Church Burlington, 662 Guelph Line, Burlington, as part of the Rainbow Committee's ongoing educational program.

This story is about Harvey Milk, an American gay activist who became California's first openly gay elected official in the 1970's.

A discussion will follow the movie.

WARNING: This movie is rated 14+.

The event is 6:30 - 9:30 p.m. on Wednesday, January 9, 2013.

Everyone is welcome. RSVP to Robert Pawson at rpawson67@gmail.com or 289-828-1325.

Minimum wage to be increased in parishes

By 2014, the Niagara Synod expects all Parish Corporations to be paying a minimum wage of \$12.50 per hour, according to a motion passed at the November 2012 Diocesan Synod.

The delegates also affirmed Bishop Michael's request "that all parishes engage in discussion about fair compensation through living wages for lay employees before setting their 2013 budgets."

The hourly rate reflects the call of the Social Planning Network of Ontario for the Province to raise its minimum wage to \$12.50 by 2014. The present minimum wage in Ontario is \$10.25 per hour. In the following years, the Network recommends that the minimum wage be indexed so that "a full-time, full-year worker earns an annual income 10% above the poverty line."

Supporters of the Synod motion maintained that a living wage enables a person "to have a decent quality of life... to enjoy recreation, culture and entertainment and participate fully in social life"

Mover Jenny Street said by passing the motion the Church was providing an example for the wider community to follow.

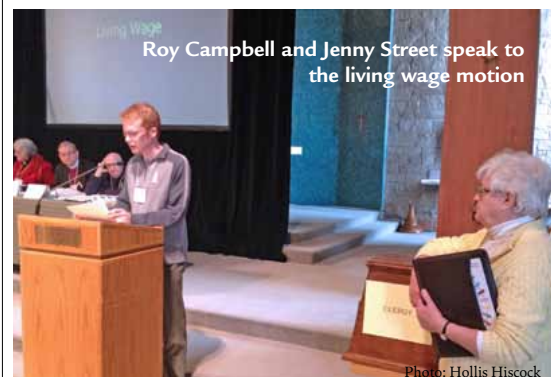


Photo: Hollis Hiscock

Young people – a ministry in themselves

DAVID THOMAS

We have a remarkable Sunday School at All Saints' in Ridgeway ... not great in numbers, but with an impossible age range from minus two to sixteen plus. There is no curriculum yet devised to cover such a situation, but we have managed to make church life both meaningful and productive for our little group.

At our All Saints' celebration, the Sunday School paraded and presented wooden plaques, depicting the symbols of many of their favourite saints, which they had made. These were displayed at the front of the altar before being placed in a more permanent location elsewhere in the church.

During the 2011 Christmas

Eve service, we blessed Chrismos that were made by the Sunday School. Chrismos are symbols of many facets of the Christian faith. Each worshipper attending the 2012 Christmas Eve worship was handed a Chrismos to hang on the tree at the back of the church.

During the service on December 23, the young people presented the drama "Jahmar and the Angel", based on a children's story I had written.

Our young people also assist in worship, take their turn at the coffee hour, help out when there are babies in church and generally delight all of us with their friendly enthusiasm. They are a ministry in themselves.

We are so happy that several adult members, including Matt



The Sunday School of All Saints pose in front of the plaques depicting their chosen saints.

Photo: Submitted by David Thomas

and Sarah Thomas, give of their time and great ability to channel this special gift that is among us.

The Reverend David Thomas is Interim Pastor at All Saints Church Ridgeway. EMAIL: dthomas1@cogeco.ca

Bishop's Diploma Course

This program provides an opportunity for lay people to grow in their commitment to Christ and Christ's Church through a deepening of faith. This winter will feature an eight-week course on the New Testament. Registration is held on first evening; dates indicated below. Attend the parish centre of your choice. Registration fee: \$35 (includes sessions plus text)

Area	Parish Centre	Start Date
Burlington	St. Luke	January 14 - 7:30 p.m.
Jordan	St. John	January 15 - 2:30 p.m.
St. Catharines	St. Columba	January 9 - 7:00 p.m.

For further information contact Jane Wyse at 905-527-1316 x420 or jane.wyse@niagara.anglican.ca



Local lunch for Synod

Breanna Gordon, Jen Harper and Sam Chisholm prepared and served the "150 km lunch" purchased by 200 delegates.

Photo: Hollis Hiscock

Young people ... get ready to SOAR and ROAR

SOAR means we are asking you to fly to new heights—ROAR is expressing your creative talents.

You can ...

- WRITE an article (500 words or less); a song (with or without music)
- COMPOSE a poem; a music score
- DRAW a picture; a cartoon
- CREATE an artifact e.g. pottery, sculpture, fabric piece
- MAKE a video

BE CREATIVE develop your own unique ROAR!

Deadline for submissions:
March 31, 2013

Prizes will be awarded by a jury of youth and adults in two age categories:

- 13 - 17 years of age
- 18 - 25 years of age

The only requirement: the piece must reflect a connection between your faith and your life.

Send your SOAR and ROAR submission to:

The Editor, Niagara Anglican, 252 James Street North, Hamilton, ON, L8R 2L3 or editor@niagara.anglican.ca

Please include your name, birth date, contact information and a brief description of your piece that includes the connection between your faith and your life as illustrated by the work.

Want more information or would like to discuss your idea:

Christyn Perkons : christyn.perkons@niagara.anglican.ca, or Hollis Hiscock : editor@niagara.anglican.ca

ISRAEL & EGYPT

APRIL 6-21, 2013

- TIBERIAS
- JERUSALEM
- DEAD SEA/EILAT
- CAIRO
- NILE RIVER CRUISE
- LUXOR
- ASWAN

HOSTS:

VEN. BRUCE & SUZANNE MCPETRIE
905-934-0361 905-935-4473
BMCPETRIE@SYMPATICO.CA

SHALOM JOURNEYS INC.
1-800-838-0656

Next month in the
Niagara Anglican

Recommended reading

A review of the Bishop's recommended Lenten book
The Other Face of God: When the Stranger Calls Us Home, by Mary Jo Leddy

Learning to be satisfied with less

Cathie Crawford
Browning discusses how "enough" can improve food security for all.

JUSTFOOD
sharing the bread of life

NIAGARA ANGLICAN PUBLICATIONS BOARD

CALL FOR APPLICATIONS

We are seeking applications from across Niagara Diocese for volunteer members to the Niagara Anglican Publications Board (the Board). One person will be appointed by the Bishop from each of the six regions in the Diocese. We want the Board to reflect the variety and diverse talents of the diocese.

The Board ensures the publication of the Niagara Anglican newspaper based on the mission, vision, goals, aims and aspirations of the diocese and parishes in the Anglican Diocese of Niagara.

Application deadline: January 21, 2013.

For more information or to apply:
Niagara Anglican Publications Board
% Hollis Hiscock, Editor, Niagara Anglican
Cathedral Place, 252 James Street N., Hamilton, ON L8R 2L3
or editor@niagara.anglican.ca



In conversation with ...

Steve Leighfield, Executive Director, St. Matthew's House, Hamilton

Steve Leighfield was appointed Executive Director on August 7, 2012. In this interview the Niagara Anglican wanted to explore his roles and responsibilities, as well as the programs offered and the people served by St. Matthew's House.

NA: Briefly introduce yourself to our readers.

SL: I have 30 years experience as an Executive Director in both social service and health care sectors. The majority of my work life has been running an organization in Brant County which provided services for adults with physical disabilities. Much of my passion for work in social services comes from my parents—my father was an ordained United Church Minister and my mother was a volunteer, community social advocate and local politician in Brant County.

My wife Dr. Louise Scott and I live in Paris, while my daughter Rachael attends Queen's University in Kingston.

I have about a 45 minute daily commute to work, which is an opportunity to get ready for the day or unwind.

My other passions are sports, specifically golf and basketball, and my Labrador retriever, Loonie.

NA: What is St. Matthew's House? Can you describe its relationship with Niagara Diocese?

SL: St. Matthew's House is a social service organization that has a strong affiliation with the Diocese, as both try to respond

to the needs of the community in Hamilton.

The Diocese has a standing appointment on the Board of St. Matthew's House; presently Bill Mous is the Bishop's designate. Despite his busy schedule, Bishop Michael Bird has taken time to meet with me and we discussed how we can strengthen the current relationship. In addition to the formal support of the Bishop, St. Matthew's has maintained positive working relationships with many parishes. They regularly provide us with donations for the Food Bank, financial support as well as volunteering! We are so fortunate to have this connection with the Diocese.

NA: Describe generally the programs you offer.

SL: Generally programs offered by St. Matthew's House are divided into three categories: Early Childhood Integration Support Services (ECISS), St. Matthew's Children's Centre and Social Services. Both the ECISS and Children's Centre provide services for young children in Day Care settings. The Social Services programs include those for seniors and others that meet the needs of individuals and families.

NA: Give us a sense of the scope of what you do and where you are located.

SL: There are currently four main sites for St. Matthew's. The main office at 412-414 Barton Street East houses our Social

Service programs, including the food bank and the Children's Centre; our seniors program is located at 402 Barton Street East; the ECISS offices are at 22 Leeming Street and our seniors program and Food Bank operate from McQueston Centre.

In addition, we offer a summer camp, Christmas programs, income tax clinics, transitional housing and the Health and Independence program—helping seniors live at home.

In 2011, we acquired a building at 440 Barton Street, affectionately called the Moose, to help us consolidate our program locations.

NA: How are you funded?

SL: We receive funding from the City of Hamilton, a contract through Community Living Hamilton, the Hamilton Niagara Haldimand Brant Local Health Integration Network, United Way, donations from many supporters in the community, and contributions from parishes in the Anglican Diocese of Niagara.

NA: Describe your role and duties as Executive Director.

SL: As Executive Director, I have responsibility for managing the day to day operations of the organization under the direction of the Board of Directors.

Key responsibilities that I have set out for the next year include enhancing our connections with the community, stabilizing the organization's financial base, developing new programs and helping the Board of Directors make decisions regarding capital projects at 440 Barton Street East and the relocation of the St.

Matthew's Children's Centre. The childcare Centre needs to be relocated or modified by 2015 so that we comply with the Accessibility for Ontarians with Disabilities Act.

NA: What are some highlights happening in 2013?

SL: With the acquisition of 440 Barton Street last year and the subsequent fire in April 2012, we have been challenged as an organization. We expect to be able to get the renovations completed by the late spring of 2013.

As well, the Board will be concentrating on the redevelopment of our Children's Centre. There will be a fundraising opportunity for the community in connection with the redevelopment of these projects, as we move through the year.

NA: Is there anything else you would like to add for our readers?

SL: I would like to emphasize the importance of the relationship between the Diocese, parishes and St. Matthew's House. Collaboration between these three groups is a cornerstone which will ensure that the needs of people who are marginalized can be met in an effective manner.

As the new Executive Director of St. Matthew's House, I look forward to the many challenges ahead for the organization.

NA: Every blessing as you serve the people who come to St. Matthew's House.

Steve Leighfield can be reached at 905-523-5546 or sleighfield@stmatthewshouse.ca. St. Matthew's House website is stmatthewshouse.ca



Sherri Ramirez, Jeremy Young and the Executive Director survey the new storage area being built to better service people coming to their food bank.

Photos: Hollis Hiscock





What we share as Christians is greater than our differences

ELEANOR JOHNSTON

For the first of their now 20 theological weekends, St. Mark's Church Niagara-on-the-Lake invited Episcopalian Bishop John Spong. Since then, the Reverend Robert Wright and his congregation have brought in a wide range of challenging and inspiring theologians. This November's speaker, one of the most influential of this time, was Dr. David Tracy, Professor Emeritus at the Divinity School of the University of Chicago. He undertook to deliver lectures on "The Comprehensible Incomprehensible God: The Hidden God of the Trinitarian Love."

Tracy treated the Friday-night audience to an engaging summary of the interface of philosophy and theology during the history of Western Christianity, reviewing the beliefs of thinkers such as Origen, Anselm and Aquinas. This was valuable for listeners who do most of their theological reading looking to the future, perhaps forgetting the ageless wisdom of the Church Fathers. Tracy provided the

even more rare opportunity to revisit our pre-Christian heritage of Greek philosophers and tragedians.

He made clear that for him, a Roman Catholic priest, the seminal Christian theologian is Martin Luther, who led the Protestant Revolution in northern Europe. Tracy regrets the power of the two empires, American and Roman Catholic, he belongs to and wishes at times that he might have a less dominating heritage: hence his tongue-in-cheek identity as an Icelandic Quaker. He reinforced how it is appropriate for a Roman Catholic to address an Anglican function: what we share as Christians is greater than our differences.

One common ground is that all Christian churches contain adherents with similar kinds of faith, typically those who believe in church-defined narratives such as the 4th-century creeds, those who trust and believe in the Christian God without thinking about the difficulties of this faith, those who struggle to discover a reasonable faith, and the mystics.

All fundamentalism, including Christian, is typified by the refusal to allow conversation. Pluralism is characterized by the ability to talk with and respect people of all other beliefs. Christianity, he maintains, was pluralistic from its beginning: we were given four different gospels, not one.

Mysticism is an approach to God that moves beyond theology. Likewise, people of radical goodness, whatever their beliefs, are recognized throughout the world. They are characterized by their actions against evil, not by their theology. The most exciting part of the lectures was his validation of mysticism as the highest type of faith, the level at which all the world's religions converge, including the shamanic traditions of native people on every continent.

That we acknowledge and celebrate our shared faith experience of mysticism is essential since we are all involved in either creating or defusing world-wide predicaments such as the threats of global warming and nuclear annihilation. It's too simple and

too late not to talk in terms of our common human heritage of mysticism because it can provide the visionary solutions to these threats to all species.

He addressed the implications of modern theologians' experience of God as "incomprehensible" and his argument that acknowledging and accepting this face of God is the tragic necessity of our age. Only mystics can lead us through this time because the mystic vision is that of wholeness, love and peace. If we can evolve beyond arguing that one church's God is better than another, we can also evolve beyond identifying ourselves as adherents to particular sects. At some point soon, we must stop so-called holy wars and other means of destroying our planet. Believing that God is Love is the essential faith beyond the theology of most contemporary individuals and churches, including the Christian.

Tracy tackled straight on the problem of contemporary despair and depression, saying that he "flees to the cross" when God is so hidden as to be

ultimately incomprehensible. When reason fails, faith remains, for him. What about the great numbers of our contemporaries who have lost all faith? Does mystical faith basically move on from where both philosophy and theology stop? We were left with more questions than answers, but the answers Tracy pointed to were intriguing, even inspiring.

Quoting extensively from early 20th century poetry, he explained how the arts are the best means of moving towards mysticism. Poets and painters are expert at communicating essentials that the majority can be taught to value.

Thanks to David Tracy for explaining the complexities of historical theology and philosophy, reminding us of the lessons of our contentious past and pointing to the complex challenges of our future. Thanks to St. Mark's Parish for bringing him into our midst. Who's next? *Eleanor Johnston attended the theological seminar at St. Mark's. eleanorjohnston@gmail.com*

Who is our dependency based upon—God or the gun?

MICHAEL BURSLEM

Our recent trip to Madison WI was enlightening. The newspaper had lists of houses, foreclosed by banks, for resale at bargain prices, each with its own sad story. Sadder still were the empty stores and few shoppers in an upscale mall in an affluent middle class area. Other parts of Madison, however, were unaffected by the recession, such as the million dollar homes along the shore of Lake Mendota.

I walked past these, through some woods to Marshall Park. There I found a seat with a stone before it with the carved inscription, "TO HONOR THE MEMORY OF THE SIX MILLION JEWS AND ALL VICTIMS OF THE HOLOCAUST 1941-1945." As I stood there in the warm fall sunshine, looking out to Lake Mendota, I pondered on the 6,000,000. These were my heroes. They went to their deaths affirming that it's better to be killed, than to kill. That

was Riffa's teaching in Naguib Mahfuz' epic novel, *Children of the Alley*. He stands out as the one Christ like character among all others struggling to survive the constant quarreling that breaks out into open warfare in the alley. It turned my perspective on the world and life upside down. No longer could I claim self defense to be an option for the Christian.

Last winter I thought I might be given a chance to practice what I preach. I was mugged by three teenage boys in a Cairo alley. They were armed with foot long serrated knives. I was inappropriately laughing as they tried to pull my pants down in broad daylight, searching for a concealed wallet, which they didn't find because I didn't have one. I tried to give them a purse with loose change. They did take L.E. 2000 (about \$400.00) and my BlackBerry, but they returned L. E. 10, so that I wouldn't be stranded. Nice guys! Afterwards, though, I didn't laugh. Had I retaliated with a gun, however,

I wouldn't be writing anything today.

From Marshall Park I walked to St. Dunstan's Church to photograph this sign: "No weapons are allowed on this property!" I was flabbergasted when I had first seen it. A lady entered the Church and explained that it was in response to the new state law making it legal to carry concealed weapons. She regretted it, since Wisconsin was only one of two states that didn't allow them. Now there's only one, Illinois. Some years back a cartoon in the New York Times showed a young man brandishing a rifle and a Bible. The caption was "WCGWJU? What caliber gun would Jesus use?" At the time it saddened me, now I understand.

I know guns don't kill people; neither do cars nor knives. However laws to restrict their use are necessary to minimize their lethal use. To live with concealed weapons is to live in Marfouz' alley; one step up from the cave.

Just as self defence is not an

option for individuals, if they claim to follow Christ, so it is with nations. Those who believe there's any just war should read Tolstoy's *War and Peace*, book 9, chapter 1. War is insanity. Have we considered the cost of war, like the economy, other than lost and maimed lives?

What is the Christian, who believes self defence to be no option, to do? If one values life as much as I do, I think one should flee to the hills. That's no option really. Perhaps, one should stay and take whatever comes on the cheek, as Jesus would; remembering He's with us always, saying, "Do not fear."

Mahfuz, being Muslim, makes no mention of the resurrection, the return to the Garden of Eden. In fact the garden in *Children of the Alley* is eventually desecrated. There's no hope for a better life and all are destined to live in the alley. No resurrection, no hope. I seriously wonder whether those who carry guns to protect their life and property are not living in the



Alley. Do they really understand about resurrection in this life, no matter how they read or interpret the Bible?

What are we to do if concealed weapons come into Canada? I trust our governments would outlaw them. How would we react in the church? By putting up signs that they are not allowed on our premises, including the parking lot?

Whatever we do, I trust that we all become less dependent on ourselves for protection; more dependent on one another, and much, much more dependent upon our only secure protector, God.

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

Synod 2012

Cathedral Place to be focus of study

The costs involved in and concerns with the operation of Cathedral Place will be the focus of a study to be carried out by the Synod Council on behalf of the Niagara Diocesan Synod.

The motion calls for input from a variety of committees from both the Diocese and the Cathedral, as well as “any others whose gifts or involvement the Council deems to be helpful to the process.”

“Cathedral Place” came into being over two decades ago as an innovative and coordinated asset to the ongoing benefit of Anglicans in the Diocese of Niagara, according to the preamble to the motion, and is a unique asset, not a liability. It was also noted that neither

the original Cathedral Place agreement, nor its subsequent revisions, were ever signed either by the Cathedral Congregation or the Synod of The Diocese of Niagara, yet these agreements are in use.

Mover David Pickett said the purpose of the study was a need for direction to do what we “need to do and avoid.” He hoped that the motion would lead to conversations with a later report leading to a discussion regarding concerns and future plans.

The Synod Council was asked to prepare a report, with recommendations, for the future benefit of Cathedral Place to be presented at the 2013 Diocesan Synod.



Andrew Clinkard and Jody Beck presenting the 2013 budget to delegates

Photo: Hollis Hiscock

Surplus budget approved

It was not unanimous but the members attending the 138th Niagara Synod approved the 2013 Diocesan budget, which predicts a surplus of slightly more than 80 thousand dollars.

The expenses expected to be \$3,049,191.00 are approximately the same as the previous year. These mainly include employment and parish ministry support, programs and vision initiatives, diocesan administration, Cathedral Place-building, beyond parishes and Hands Across Niagara projects, beyond the diocese of Niagara and a small contingency fund.

The majority of the diocesan income is derived from assessments on parishes, called Diocesan Mission and Ministries (DM&M) with varying smaller amounts from investments, administrative income, Hands Across Niagara funds, bequests and donations.

The surplus, according to Budget Chair Andrew Clinkard, will go towards the Diocesan long term debt reduction, DM&M revisions from previous years, parish extension loan reduction and equipment purchases.

Diocesan Treasurer Jody Beck

told Synod that the DM&M collected from parishes will be reduced by some 50 thousand dollars in each of the next two years. But, she cautioned, when you reduce income, you must also reduce expenses. She said it is a balancing act, and pointed out that having the one-day Synod meeting at St. Christopher's Church saved the diocese approximately 10 thousand dollars.

The budget resulted from many consultations with various diocesan departments and five regional meetings. In his written report to Synod Budget Chair Clinkard said, “based on the feedback we have received from the regional meetings, it would appear the proposed budget for 2013 meets most people's expectations.” Although we didn't hear it at the regional meetings, he went on to say, “I know the budget may fall short of the expectations of many groups that submitted asks.”

In the coming year he predicted that the Budget Committee, Bishop and Treasurer will be “working towards an improved budget process for the 2014 and 2015 years.”

Written permission needed to change buildings

The care and maintenance of church buildings in the Niagara Diocese, making them more accessible and ensuring better designs for the ministries of the future were some reasons provided by Canon Marni Nancekivell for changing the canon or regulations about the erection or alteration of Church buildings.

The change means that any construction, alterations or new work on real estate “belonging to or held by the parish church or diocese” must have written permission from the Bishop

before the work begins. It also includes “any memorial gifts or donations of a permanent nature that affect the fixtures or fittings, fabric or structure of the church.” This must be in place before the parish or diocese applies for any municipal permits.

In response to a question about guidelines and process, it was pointed out that the motion reiterates that specific regulations would be set by the Bishop and Synod Council “in consultation with those named in the regulations.”

In their annual report to the

Diocesan Synod, the Bishop's Advisory Committee on Church Buildings stated the overall intention regarding changes to the canon were necessary, “to avoid price shocks, extra-over items and other such nasty surprises.” They further suggested, by “asking the right questions early on and introducing timely reality checks will better protect budgets and save us all embarrassment.”

The motion was passed by members of Synod.

Rectory Fund

Treasurer Jody Beck provided an update on the Rectory Fund; set up to administer the funds realized by the sale of parish rectories.

She provided the following summary for the Niagara Anglican.

After providing a history of the fund, she described how the use of these investments is restricted by Canon law, Trust law and Provincial legislation. There is also a Rectory Fund Policy which details the administrative processes around fund use and access.

Under the current 2008 policy, funds can be withdrawn

(if approved by the Financial Advisory Committee (FAC) and Synod Council) to advance loans to clergy for their housing, as well as loans to parishes for capital improvements of parish buildings. In both cases, loan payments back to the Rectory Fund should be made regularly, and in the case of clergy loans payments should include an interest component that is calculated at prevailing market rates. The 2008 policy also allowed for withdrawals from Rectory Funds to assist with Housing Allowance payments.

After a review of the current

fund balances, it was determined that in some cases amounts were being withdrawn at higher levels than the current growth resulting in erosion of the endowed capital portion of the funds. Secondly, many of the loans taken have never been repaid. As a result new proposals regarding loans, repayments and withdrawals will be brought forward in the coming year.

The combined Rectory Funds of 64 parishes are valued at approximately seven million dollars as of October 2012. Loans outstanding to these funds are \$1.3 million.

More news from Synod

Governance Model

A working group wanted input regarding their blueprint for a Diocesan Governance Model, which they called a “work in progress.” The model suggests a “Niagara Synod Forum”—Synod between Synods—which is designed to be visionary and practical, needs to be inspirational and have a timely process.

The forum is to be comprised of three tables—Vision and Mission, Governance and Episcopal—each with specific responsibilities.

Investments

The Investment Committee reported that as of September 30, 2012, the Investment Funds totalled \$24,893,991.00. The annualized rate of return for the six-year period 2006 to 2011 was 3.1%, and as of September 30, 2012 the annualized return for the last ten years was 6.4%, concluded the report.

The committee also noted that the “Niagara Investment Fund returns have been volatile in recent years reflecting the world financial market turmoil and volatility. Partly in response to this, the Investment Sub-Committee has initiated a review to determine whether the current asset allocation remains appropriate for meeting the objectives of the Investment Funds and obtaining the highest possible return at an appropriate and acceptable level of risk.”