

Youth invited to Soar and Roar

Last call for submissions to creative contest for youth in our diocese

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LENT with LUKE - part 2

A daily devotional to guide you through Lent to Easter

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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

MARCH 2013

Bishop Michael's Easter Letter

As I write this letter I have just concluded a visitation to each of the parishes in the Brock Region and it was a wonderful opportunity for the Archdeacon and me to spend some quality time with the Rectors of the churches, and hear about the opportunities and challenges that they and their lay leaders are facing at the present time. There is no doubt that we heard how challenging ministry continues to be in these days and how much of a struggle it can be at times to make ends meet financially. In fact, it is clear that as a diocese we will need to do some further soul-searching and we will need to find new models for ministry and governance, at every level of the church, if we are going to be able to live into the Vision that we have discerned together.

What was most striking in this visit, however, was the incredible spectrum of creative and innovative ministries that are being undertaken in each of these parishes! In one church, cards were sent out to parishioners who have not attended for some time that invited them back to a special service. One rector has a program of making several telephone calls each week as a way of staying connected to parishioners who have particular needs or concerns. New and creative Christian education events are being held. At least two congregations are offering "Messy Church" services to young families, and the number of children in our congregations in the Brock region is on the rise! We are offering the whole spectrum of liturgical experience from traditional worship services to very informal and high energy contemporary liturgies, and in those worship services all kinds of innovations are finding their way into our Sunday morning gatherings. These innovations include projectors and screens, preaching series and free flowing sermons that unlock the gospel. There are also many new ideas for creating a focus on hospitality and evangelism.



Photo: courtesy of Susan Johnson

I was grateful to hear how intentional congregations have been with regard to centering their life and work on our Diocesan Vision, and I was impressed by the programs that many of the congregations have developed around stewardship and justice-making. One parish opens its church to the young people of the community at Christmas time and offers them the opportunity to acquire gifts that they can give to their parents. There is a fair-trade cafe, a food and hygiene bank, involvement with Amnesty International, flowers and fruit baskets that are taken to shut-ins and there is a great deal of partnering with community organizations and ecumenical groups.

What is clear to me, as I reflect back on those visits, is that we have an outstanding pool of clergy and lay leaders and that we are finding ourselves renewed, empowered and growing stronger in so

—See *BISHOP'S EASTER* Page 2

Fabric artist celebrates Resurrection

The work as described by artist Susan Johnson

The image, a stitched piece, is an altar frontal for Easter, sized 61" wide by 41" high. It was commissioned by Bethany Episcopal School in Cincinnati Ohio for their chapel, and is the sixth in a series of frontals I have created for them. The stonework of the tomb is a composite fabric I made up, but all the rest of the colours are in silk.

Mary Magdalene has just arrived at the tomb and is

shocked to see the stone has been rolled away; the light of Christ still issues forth from inside.

The colours—to the left and right of the tomb are the colours of the rainbow, signifying God's covenant—they rise into a sunrise sky.

The last colour of the rainbow, the red, is for the blood of Christ. It bleeds into lilies of the field (*Anemone Conoraria*) which grow wild in the Middle

—See *FABRIC ARTIST* Page 3



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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Sundays in Lent

Worship in the Round – Music in Community
8:30 am Said Eucharist · 10:30 am Choral Eucharist

Wednesdays in Lent

6:30 pm – Eucharist followed by light supper
7:30 - 9 pm – A series exploring Liturgy and Music with Dean Peter Wall & Cathedral Musician Michael Bloss

Twilight Organ Recitals

Saturdays in Lent - 4:30-5:30 pm
Free admission

March 2 - Paul Grimwood
March 9 - Simon Walker · March 16 - Ian Sadler
March 23 - Michael Bloss, organ & Scott Harrison, trumpet

Holy Week & Easter at the Cathedral

March 24 - Palm Sunday
10:30 am - Choral Eucharist with Procession
4:00 pm - Recital - Michael Bloss
4:30 pm - A Service of Lessons & Carols for Passiontide

March 28 - Maundy Thursday
6:00 pm - Pot Luck Supper
7:30 pm - Holy Eucharist & Foot Washing

March 29 - Good Friday
11:00 am - The Solemn Liturgy

March 30 - Holy Saturday
9:00 pm - The Great Vigil of Easter

March 31 - Easter Day
10:30 am - Procession & Festival Eucharist

Bishop's Easter Letter

CONTINUED FROM PAGE 1

many ways! This visitation was such a gift and a blessing to me in my Episcopal ministry and we are already planning similar visits in other regions.

On Easter Sunday we read that as Mary Magdalene stood outside the tomb weeping, she encounters Jesus and contrary to the status given to women in Jewish tradition she becomes the first witness to the resurrection. For Mary this event was an experience of empowerment as she immediately goes to the disciples and proclaims: "I have seen the Lord." As God confronts Mary in the person of the risen Jesus, she is set free from her old perceptions of the presence of God in her life and her role in bringing forth the Kingdom.

On Good Friday the sound of the cock crowing signaled the low point in Peter's life and ministry as he denied Jesus, not once, but three times. It was a "rock-bottom" moment brought on by fear, doubt and hopelessness. We know, however, that in the days that followed the resurrection, Peter's life was transformed and on the Day of Pentecost we will hear his address to the crowd, in the second chapter

of Acts, that bears witness to the power of the Holy Spirit to empower and transform our lives and the life of the church.

As we gather again as a diocesan family on Easter Sunday morning, I pray that we will all have an experience of resurrection empowerment and I look forward to seeing, first hand, how this is being lived out as I continue my visits to churches across Niagara.

Susan and I wish you every blessing in this Easter season.

+Michael Bird



Bishop Michael joined Rector Joe Asselin, Jean Beaumont, Heather DiMarco and others at St Cuthbert's Oakville for a Ceilidh and Robbie Burns celebration. The Oakville Celtic Fiddle club played a variety of Celtic and Atlantic Canada music. The evening also included piping in of the Haggis, food and beverages, great fellowship and a sing-a-long.

Photo: Tom Petrov – Snap Oakville. Rights purchased by parish with permission to print.

The Resurrectional Life: Jesus and *Les Misérables*

MICHAEL BURSLEM

What differentiates Christianity from every other faith is the resurrection of Jesus Christ. However we interpret the Gospels, either literally or metaphorically, this is the foundational cornerstone of our faith. It enables us to live resurrectionally. By this I mean we live in the 21st century as Jesus Christ lived in the first, constantly at odds with the world. The world upholds our right, when attacked, to self defence. Jesus tells us to turn the other cheek. The world says we may choose whom we love and whom we hate. Jesus tells us to love, even our enemies. The world

advises us to store up treasures on earth. Jesus tells us to lay up treasures in heaven. Anyone who tries to live by Jesus' standards appears stupid and weak to the worldly. To her or to him it's just folly. But Jesus assures us that he has overcome the world. That he accomplished by his resurrection. We too may overcome, only by faith in his resurrection; by living in spite of all appearances, failures we are, victoriously or resurrectionally.

An example of resurrectional living is given by the profoundly moving story of Victor Hugo's *Les Misérables*, which has recently come to our movie screens. I would also encourage everyone to read the book, all

An example of resurrectional living is given by the profoundly moving story of Victor Hugo's Les Misérables.

1,200 pages. Hugo, in the first hundred or so pages, tells us of Bishop Bienvenue, whom he portrays as no ordinary bishop. He doesn't talk the talk of a bishop. He fearlessly visits those outside his flock, even one professing a faith diametrically opposed to his. He patiently listens to him and calls him brother. He however, forever chooses to walk the walk, not of a bishop, but that of Jesus Christ. He lives simply and gives everything he can to the poor. He opens his door, always unlocked, to such a disreputable stranger as Jean Valjean, spurned by everyone else. He serves him with fine silver and a bed, his first in 20 years. Not too surprisingly by morning the silver is missing; so is Jean Valjean. The arm of the law returns him to the bishop's house, loot in hand;

the bishop tells the police that he gave it all to him; so they should release him. He asks Valjean why he left over the garden hedge without the silver candle sticks.

That's grace. He then exhorts him to use the money to lead thenceforth an honest life. Jean Valjean's life is indeed reformed; but not instantaneously. In the book, even with his newly acquired wealth, he descends yet deeper into stealing; 40 sous from a ten year old chimney sweep, Little Gervais. Contemplating this, he's so disgusted with himself that he decides then to change. The rest of the story tells us by how much he did indeed change.

At the end of his life Valjean affirms that to die is nothing, but far worse is never to have lived. Failing to live resurrectionally is worse than death itself. The story reveals that resurrectional life is costly. In the film there are frequent images of the cross, so relevant to the story. It confirms what G.K. Chesterton once said: that the goal of the Christian life is not to pursue happiness for oneself, expecting others to be good, but to be good, so that others may be happy. Happiness of others and ourselves is the by-product of living resurrectionally, like Jesus Christ. But we shouldn't expect any brownie points. Jean Valjean, as the



bishop before him, had a hard, rough, gruelling, to us unbearable, life, but he lived victoriously. How often do we meet such persons in real life? Or do we only in literature?

A final thought. In the past 100 years the goal of the Christian life has become to escape hell and to achieve heaven in the next life, not this. Jean Valjean descends into hell from his persistent thievery, but through no merit of his own, he rises to achieve heaven on earth.

The story contrasts those who choose to live under the cross and those who don't. Those who do, the bishop, Fantine, the young revolutionaries at the barricades and Jean Valjean, rise again. The others? One commits suicide; another is sent to America. However, it, more than any other book, except perhaps the Bible, encourages me to live resurrectionally, if not the good life, then a life better than I've lived before. In this I know I'm not alone.

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

DEADLINES DEADLINES DEADLINES



Articles, announcements, photos and other items **for May, June and July** should be submitted **by March 25** for inclusion in the *May Niagara Anglican*.

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



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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.



Easter's story in fabric

The image (see page one) as interpreted by the Editor

Visual images trigger memories and elicit inspirations far different from the artist's original intention or design.

Five of us viewed and interpreted a painting, while the artist was busy in another room. Upon her return, each individual described her art from their unique perspective. All were different. We enquired what was in her imagination when she actually did the painting. She smiled broadly and replied, "I just wanted to paint a child visiting her grandparents."

Reflecting on Susan Johnson's Easter image (page 1), I recalled encounters and experiences which helped me to understand my faith more fully and its application to my personal life and surrounding world.

Let me share these insights. **Mary Magdalene** gazed into the dawn darkened tomb opening and was blinded by a penetrating, dazzling, unexplainable light. Thirty of us huddled on the dark chilly eastern side of Mount Sinai awaiting daybreak. Instantly the sun broke over the mountainous horizon filling our expectant bodies and souls with warmth and light. It has always intrigued me that the risen God should first appear to a woman.

It demonstrates, like a sudden burst of sunlight, the awesomeness of our surprising God, and a constant reminder that God does move in mysterious ways to perform wonders.

The **round stone**, standing on guard, symbolizes that which was once sealed in death is now opened into new life. Our group of thirty-five from across the globe was led down 100 steps below the streets of Nazareth. There, we were shown a seven foot diameter solid round stone, which was rolled away from the entrance of a tomb. I took a photograph which, years later would be the model, illustrating the first Easter, for a Church's crystal glass window. The rolled away stone is a sign signifying that God often removes for us seemingly insurmountable obstacles blocking our life's journey, as well as opening up a new pathway leading to eternal life.

Three lilies near the tomb entrance represent purity and resurrection as well as the Trinity—Three in One and One in Three—God's relationship with people as creator, saviour and sanctifier. Nova Scotia artist William deGarthe painted a wall sized mural—Jesus Calming the Storm—for a church in a

community where I served in Newfoundland. He localized his presentation by having the boats, the fishers' attire and the village mirror the north-west coast of Canada's newest province, as if Jesus performed his miracle there. He included three seagulls denoting the Trinity. Both Susan (flowers) and William (birds) were employing common signs or symbols to better explain the often unexplainable nature of God.

The **rainbow colours** transport us to the Old Testament where, following a devastating flood, God enacted a covenant with Noah and all future generations, including us. I wear a rainbow cross lapel pin to remind me of God's covenant with all humanity (rainbow), Jesus' love for every person (cross) and my relationship with other human beings (rainbow cross pin).

Above the tomb I see **red flowers and grass** growing out of the rocky terrain. Considering it was hewn out of solid rock, seeing vegetation sprouting and thriving in such unfriendly soil seems miraculous. Friends Marv and Anne toured "the rock" (my native Newfoundland), where Anne photographed a small bunch of yellow flowers growing out of a crevice in the

rock. Returning to Ontario, she painted "Survival", because for her, the flowers were the only sign of bright colour and life in the midst of a barren landscape. Eventually they gifted the painting to our family. Today it hangs just inside our front door as a reminder, in Marv's words, that "out of the struggle to survive comes strength and the joy of life."

The **quotations** – a conversation between Mary and an angel – encapsulate the commission Jesus bestowed upon his followers days after His resurrection. Today, the same covenant is employed whenever an individual establishes a personal relationship with God. It is a four pronged mission. Firstly, we believe that "Alleluia Christ is risen" and secondly, "we are not going to be afraid" to follow God. The third prong "go tell" is our duty to spread the good news everywhere, and the final prong provides the assurance that wherever life takes us we will "find God there."

This is what Susan's image revealed to me.... **now what do you see?**

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

Fabric art celebrates Resurrection

CONTINUED FROM PAGE 1

East, and are probably the lilies referred to by Christ when he spoke of their glory being greater than the robes of Solomon.

The white Easter Lily (*Lilium lingiflorum*), while actually native to Southern Japan, has long been a Christian symbol of purity and resurrection. The one stitched here has miraculously sprung up since the stone was rolled away, and produced three flowers.

Because this frontal is for children, and at the request of the Chaplain, it has extra text on it so that it can also be used as a teaching tool. Eight quotations from the "man in white robes" tell Mary that Christ has risen and gone into Galilee, where she and the other disciples will see him again.

The Artist

Susan Johnson, a member of St. John's Rockwood, began working in fibre in 2003, having been a full-time painter since 1992.

She belongs to the Connections Group of Fibre Artists, based across Canada and the United Kingdom, which sponsors several shows annually.

By invitation she has shown her works at the Biennale Florence, Threadworks, the Ontario Juried Quilt Show, Insights Elora, Touched by Fire Toronto, The Talent Next Door for Cambridge and Guelph area and the Grand National Quilt Show; on many occasions she was named best in show.

At St. John's, she served on



Susan Johnson
Photo: courtesy Susan Johnson

numerous committees as well as being Churchwarden and Lay Delegate to Niagara Synod. She was the parish's first recipient of the Order of Niagara. Her art for St John's includes a mural, several wall hangings and a set of vestments with frontal burse and veil for Advent.

In other churches, her murals, icons, altar frontal and stole can be seen in the Children's Chapel at St. David's and St. Patrick's Guelph, and mural work in the extension of All Saints Erin.

She accepts commissions and teaches workshops throughout Southwestern Ontario, and can be reached at www.strachanjohnson.com or rooster@quican.ca.

Cursillo reaches three decades

HOLLIS HISCOCK

This month marks three decades since the first Cursillo weekend was held in south western Ontario, and the milestone will be celebrated with a worship service and dinner. Mark McDonald from Milton attended the first Cursillo weekend and provides recollections from the beginnings for our readers...

March 17, 2013 celebrates the 30th anniversary of the first two Cursillo weekends in Niagara; weekend number 1 for men, weekend number 2 for women.

While 1983 has been accepted as the official beginning of Cursillo in this diocese, the actual beginning was two years earlier, when Bishop John Bothwell gave permission for the movement to start here.

The next two years were ones of elaborate reviewing of the movement's goals and methods, and the mechanics of having a three day weekend at a local facility.

After a year of fruitless searching the Sisters of the Church kindly gave permission for the weekends to be held at St. Mildred's-Lightbourn School in Oakville. This meant setting up cots in the gymnasium for the participants and bringing in a complete cooking team for the small kitchen. Some Cursillistas from Huron kindly helped with

the latter, and team leaders from Toronto also volunteered their services. Finally it was a go.

Each Cursillo weekend, while adhering to the standard 15 talks set out in the manuals, has its own special magic. What was impressive about the men's weekend was the fact that for many it was the first time that they had heard men, only men, talk about the Christian faith, sing joyously and share their faith without embarrassment or expecting their wives to take the lead in this "churchy stuff." Also a poignant example from one of the clergy giving a talk on the sacraments brought most of the men to visible and copious tears (like the 60s, you had to be there!).

On the women's weekend the kitchen team needed help, so several women from Oakville, who had been on previous weekends in other dioceses left their homes and families to move into the school to save the situation.

Despite some growing pains, the movement was up and running.

Shortly afterwards one man wrote a letter to the *Niagara Anglican*, mentioning that, after he had come home, his daughter said, "Daddy must have had a good time, as he brought home a 'new spirit', and she liked it!"



Participants attending the first Cursillo weekend at St. Mildred's-Lightbourn School Oakville, March 1983.

Photo: Courtesy of Mark McDonald

According to Carol Summers of St. John's York and Lay Director of Cursillo Niagara, "The Weekends have changed in some ways since those first two Mark was recalling. We no longer have separate gender weekends, although the men and women are separated into their own groups. There are beds instead of cots and the Sister Servants of Mary Immaculate provide the meals. Some things

have stayed the same, Huron and Niagara still work together and many people are still profoundly impacted by the talks, music and fellowship. Celebration to mark the Cursillo's 30th anniversary takes place at 4:00 p.m. on March 17 at St Christopher's Burlington. Bishop Michael will officiate at the thanksgiving worship, with a dinner following. Tickets - \$30 per person or \$50 per couple. For

information and tickets contact Larry Collinson at d.duck4853@gmail.com or call 905-545-4285. Also note that Cursillo's Weekend number 48 will take place on April 11 -14, 2013 at Mount Mary Christian Retreat Centre, Ancaster. If you would like more information or would like to attend, visit the website at www.niagaracursillo.org or call 905-772-5077.

New vision for old church

HOLLIS HISCOCK

Ascension Alive! has been given the green light by the Synod Council of Niagara Diocese.

This means that the parish, located in downtown Hamilton, can move ahead on two fronts.

The first entails renovations to the historic sanctuary and chapel to meet the requirements of the worshipping congregation. This includes creating "holy space" for at least 100 people, as well as providing a social meeting area, kitchen and other facilities for larger gatherings.

The second involves the parish receiving permission to enter into an agreement with a private investment firm, whose responsibility will be to discern development potentials for the parish hall section of the complex.

The long term vision is to ensure sustainability for Ascension parish, whose history dates back to 1851 and to enable a continuation of its Christian community outreach.

According to Sue Vanderbent, who co-chairs Ascension Alive! with Jim Gibbs, the redevelopment idea has been in the works since 2004. Expressing her pleasure at the approval given by the Synod Council and with the parish in full support, she reiterated that it is not so much about a building but "the sustainability of the mission and presence of the Anglican Church in the downtown core of Hamilton where the need to serve people is great."

To forward the mission, Bishop Michael Bird has appointed Bishop Terry Brown as Bishop in charge of Ascension

Parish and the Reverend Ronda Ploughman as Priest in charge of All Saints Parish. The two will be working together as Associates, including leading worship, in each other's parish.

The Very Reverend Alexander Hewitt served as Interim Pastor at Ascension Parish.

Photo: Jack Faulks

Church of the Ascension Hamilton



Next month in the Niagara Anglican

Breathing and making peace with oneself
Terry Gillin reflects on focused breathing and his personal journey to peace.

Why not buy things together and save money?
Ron Adams suggests possible savings for parishes through group buying.

Euodia and Syntyche
Michael Burslem discusses how they are models for us in today's church.

Working together is the answer

JOAN TURBITT

On October 4, 2012, ISARC (Interfaith Social Assistance Reform Coalition) hosted a prayer vigil at Queen's Park, Toronto. In attendance were members of the Charity to Justice Workshop organizing committee from the Mothers' Union (MU) of Niagara Diocese and Voices for Change Halton. Financial supports, making travel to the vigil possible, were provided by the MU branch at St. Matthew on-the-Plains Burlington.

It was a gorgeous sunny day and very warm, a welcome respite from the cold and damp winter weather soon to appear. The mood was serene and peaceful while persons of many faiths gave thanks. I think everyone there, including the press, government officials, bicycle police and tourists gave thanks for the glorious day and the opportunity to share apples and leaves as a symbol of life and re-birth. Even though I could not hear it, I could feel the common thread of shared spirituality.

When many like minded persons come together, a wonderful day can be shared. How much could be accomplished if we share a goal and more people come together? What I learned for our work in Halton is to choose a goal to benefit many,

If God is the name we give for that which we hold to be the Creator of the heavens, the earth and all of humankind in His name and image, then it is to each other that we must look for the solution to end "created impoverishment".

Choose a goal to benefit many and invite as many as possible to join in to make it happen.

and invite as many as possible to join in to make it happen.

An opportunity to do this occurred at the Mothers' Union Diocesan retreat in November 2012. The shared goal was to move beyond a charity model of care and explore how we can seek justice together. We used the parable of the Persistent Widow as a starting point for our discussions and reflections.

Humanitarians of every faith hold the strong belief that "good will prevail", and will come together to assist those who are without, whether or not they know the reasons why.

I believe the Persistent Widow (Luke 18:1-8) to be a deliberate parable, a metaphor to be used as a model to determine justice or injustice for any time, including today.

Who is the persistent widow today?

Anyone rendered impoverished or oppressed by the deliberate and systemic disempowerment manipulated by the Government and corporate elites.

Who is the equivalent of the Judge from whom she sought justice?

Everyone—when it is within their power and indeed when it is their job to make the changes required to prevent or reverse conditions of impoverishment but who choose greed over human need. Included are those who seek to maintain their wealth and power at the expense of the "created poor". They are aware that poverty is a social construct, who willfully remain ignorant of this travesty, who instead blame those affected and choose to deny them their basic human rights.

All who are not part of the solution are part of the problem.

What is the difference between charity and justice from my perspective of being forced to receive charity while I struggle for justice?

When one is not being forced to receive charity for the necessities of life, there would be justice. Those who believe charity is justice are the problem.

The 12th century Jewish philosopher Maimonides believed there were eight levels of charitable giving. Those range from #8 (giving begrudgingly) to

#1 (providing a person with the resources to become self-sufficient). Number 1 is the definitive answer.

Ask us.

What is possible when those who experience injustice organize to seek justice together?

We could bring about realistic change if we had enough allies of like mind. True allies mean everything.

We, the people in society, are the electorate. If we wish to make changes to end poverty, then everyone who is affected or who is aware of the situation and know and believe it to be unjust, must make the change by voting for candidates who pledge to act, and not vote for those who cause poverty to continue and maintain the status quo.

To live the life of the widow is to be willing to challenge injustice wherever it exists in our contemporary situation.

Joan Turbitt, is a member of Voices for Change Halton. To learn more go to www.voicesforchange.ca

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

Deadlines and Submissions for Niagara Anglican

Deadlines ...
 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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Community kitchen a huge success

JOHN DENNIS

Cooking and learning about nutritious food is a unique opportunity available at St. James the Apostle Church in Guelph.

The Community Kitchen (CK), a one day free program, enables 12 participants from the Living on Less Program to work together and prepare simple delicious meals. The main goals are to teach about the choices people have in reducing the cost of food they consume and having a lesser environmental impact.

Living on Less coordinator Jacqueline Gagnier said, "We offer the Community Kitchen to give people a chance to come together as a community and learn how to make easy low cost recipes. I know that the attendees also develop kinships while working together. There is a lot of camaraderie, bravado and humour too."

The recipes tend to be vegetarian because of their nutritional value and reduced environmen-

tal impact. The participants learn about the various ingredients such as beans and lentils, and low cost methods of preparing and handling the food. Everyone shares in the preparation and cooking of the food, and each takes home a portion of each dish prepared.

The CK emphasizes the reduced environmental impact through the use of locally grown vegetables. The organic produce is supplied by one of St. James' church hall users, Green Being Farms. Green Being distributes shares for its Community Shared Agriculture Program at the church, and has agreed to exchange shares for the use of the hall. Tarrah Young of Green Being Farms said, "We love supporting the Community Kitchen by supplying vegetables from our farm. Knowing that our food is being enjoyed by the greater community and that it may contribute to better health and well being is hugely rewarding."

Kay Speed, who participated last year, concluded that "She



loved the experience of being involved with the Community Kitchen. I think the idea is a very good way of getting people to eat better and more resourcefully, while turning the exercise of cooking into a social experience." The Community Kitchen

has entered its fourth year of operation.

John Dennis is Churchwarden at St. James the Apostle Guelph. Community Kitchen recipes are available on the parish website - www.sjapostle.ca

Priya Sridharan, Ann Chidwick, and Angela Hodgson preparing a salad in the Community Kitchen Guelph

Photo: Kay Speed

Auction was flurry of attention

It was a colourful and successful night at St. James' Church Dundas when roughly 300 interested buyers attended a remarkable charity auction. The parking lot was overflowing and buyers struggled to find parking spaces on the nearby streets.

Some of the items offered for sale were truly unusual for a Church auction, including a highly prized Joan Miro signed etching which fetched a successful bid of \$2,600 and an antique sterling silver chalice earned a bid of \$2,000.

What was most gratifying to the organizers was the cooperation received from the community at large and church parishioners. One morning when scores of antiques and silent auction donations had to be mounted and assigned lot numbers, over 30 volunteers – almost spontaneously – showed up and the work was completed in record time.

All of the activity and hard work over many months was in aid of St. James and the outcome of the evening was receipts in excess of \$25,000, each cent of

which went to the Church's ongoing mission and ministries.

It seemed that many people wanted to help St. James out of a respect for its outreach programs and service to the community and beyond. For example, professional auctioneer Jane Del Guidice of Whitehall Auctions, donated her services; and while the budget for advertising was necessarily limited, the scope of the antiques offered for sale brought international attention to St. James with bids being sent in from as far away as Europe.



▲ Ken McDonald and Jed Gardner display an item for people to offer their bids.

Demand for food and hygiene products: parish responds

WILL ALAKAS

What started out as a small community building project, focused on the teachings of Jesus Christ being placed into action, has blossomed into something so much more for Holy Trinity Church and the downtown community of Welland.

With an eye toward the Diocesan Vision and social justice a small but very dedicated group of Holy Trinity parishioners, with the Rector, banded together to explore and address the needs of the downtown community in the face of radical economic and employment changes.

We began to explore what we could do as a united parish family, one Body in Christ, to assist in meeting the unique needs of our community. We began by talking with different community agencies that minister and provide assistance to those most in need. We found a demand not just for food to help people get by until the next month, but also for hygiene products, which are both expensive and costly to obtain. Often those in need must choose between food or a hygiene item and not being able to afford both.

After consultation with different groups, including various Christian churches, we began to focus on a niche which wasn't being met in downtown Welland. What the niche was and what makes Holy Trinity unique is our hygiene contribution united with our food pantry.



PenFinancial staff and Holy Trinity parishioners display a van load of donations for the food and hygiene pantry.

Photo: Garry Spence

Our hygiene pantry is the only fully stocked one in Welland, where visitors can select for themselves products that they most require. This allows them the dignity to make those decisions that affect their personal care on their own.

A plea was made to our parishioners to bring in food stuffs and hygiene products. The congregation responded generously with each parishioner bringing a unique item or items, and pledging to do the best they could to maintain such generosity.

Finally as the weeks and months passed enough products had been gathered to allow us to open our food and hygiene pantry to the public. We had over 20 volunteers and we were hoping to have only a small number of

clients with which to begin.

We opened in February 2012, on the third Thursday from 4:00-6:00 p.m. On that first day we received over 100 people. On each third Thursday of subsequent months, the number of those participating and the ranks of volunteers have increased. We have over 130 children and over 140 adults registered. We receive roughly about 130 clients every month, accepting anyone in need from the City of Welland.

This continuing project was successful because the parish embarked on a courageous path of spiritual exploration. We are united and surrounded by the love of the Trinity and nourished by the sacraments to become the resurrected people we are called to be, making Jesus Christ pres-

ent for all the world.

A testament to the worthiness of this Christ-filled endeavour is that roughly 75% of the congregation participate regularly in some capacity with the pantry. In addition, PenFinancial, located in downtown Welland, generously donated one thousand dollars in food and hygiene products, and the Atlas Retirees contributed five hundred dollars. Other Anglican parishes in a definitive display of ecclesiology and unity have contributed to the pantry – both St. Paul's Dunnville and St. John the Evangelist Niagara Falls had a collection of products for the pantry at Holy Trinity. Parishioners celebrating special anniversaries and birthdays, rather than receiving gifts, have

requested donations to the pantry.

This generosity and self-sacrifice allowed many people in Welland to obtain both food and hygiene products before Christmas, when money and necessities tend to be stretched even more to the limit.

All of this bodes well for the mission of the Church and its necessity to be at the forefront of not just teaching the truth but living it out as well.

The Reverend Will Alakas is Rector Holy Trinity Welland. EMAIL: holytrinity@on.aibn.com

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!

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

Items may appear in/at:

- the Niagara Anglican, or
- the diocesan website, or
- displayed at Youth Synod 2013, or
- displayed at Diocesan Synod 2013, or
- all of the above!

**LAST CALL for submissions:
Deadline March 31, 2013**

CONTEST

To the Editor

Likes Luke's letter

Your "Letter from Luke" was very very clever. Well done.

My family upbringing never paid much attention to Lent and I have pretty well followed that pattern for over 75 years.

This year might be different. Who knows?

Ted Taylor,
Burlington



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

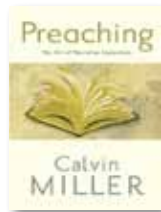
Please phone or e-mail us, or visit our website for more information and camper registration forms. Spots fill up quickly!



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

Book Review

Best preachers are heard before they preach



Preaching: The Art of Narrative Exposition

Calvin Miller (BakerBooks, Grand Rapids, Michigan, 2006)

CONNIE PHILLIPSON

I took my first preaching course in Camrose, Alberta. Throughout the night, I exegeted (tried to interpret) the passage I had to preach about the next morning. I knew that preaching is not an academic pursuit. I am an Anglican because of a Good Friday sermon I heard from a pulpit orator of profound faith. Preaching as an eyewitness to the crucifixion, Dr. Leonard Griffith took me by the hand to the foot of the cross that held the bloody body of Jesus Christ. Exegesis.

Calvin Miller challenges preachers “who desire to turn the ink of the Bible into the blood of living experience through the art of narrative exposition.” I was hooked by this imagery, and so another book on preaching made its way to our summer cottage.

Miller believes who speaks

is more important than what is said, hence his focus on relational preaching. He advocates exegesis, beginning with the preacher: “The best preachers are heard before they preach, not during their sermon nor because of it. Did St. Francis really say, ‘Preach the Gospel, if necessary use words?’”

This book is not for the defensive. Miller calls it as he sees it: “Preachers ought to do better, live better and preach better than they do. Preachers ought to quit sinning. Still nobody knows better than those who preach that preaching is an art in which a studied professional sinner tells the less studied sinners how they ought to believe, behave and serve.” Whatever else the preacher does, one must “live a life that authenticates the sermon.”

Referring to the Sunday service as “a gathering of troubles”, Miller dismisses the need to tell injured and bleeding hearts who or when Leviticus was written or the fate of the Hittites. Weekly

the congregation changes and only the preacher who recognizes this constant change earns the right to preach to this revolving door of wounded souls.

Miller raises question to focus the preacher’s efforts in exegesis, content analysis, sermon preparation and style of delivery. He allows other pulpit scholars to speak about the life, mind, spirit and movement of the sermon, and the philosophy of preaching.

He places his emphasis on the altar, which “must inhabit and haunt the sermon, as it calls people to a rendezvous with God and encourages them to touch the face of God – to decide and be changed.”

In a Diocese where we strive for excellence in preaching, this book will spur you to be the best you can be in proclaiming biblical truth.

The Reverend Connie Phillipson is Assistant Curate at St. Mark’s Church Orangethorpe. EMAIL: connie.phillipson@zing-net.ca

People

Condolences

The Reverend **Ralph Blackman**, Rector of St. George’s Guelph, and family, on the death of his mother **Muriel Elisabeth Blackman** (February 4) in Vancouver.

The Reverend **Ted Crabtree**, retired priest from St. Catharines, whose wife **Marian** died on February 3. A Eucharist in celebration of her life was held at St. John’s Port Dalhousie.

The family of **Doreen Swift**, O.N., from St. John’s Winona, on her passing (January 27).

The parish of San Pablo Camaguey Cuba on the sudden death of Archdeacon **Juan Antonio Gonzalez** due to a cycling accident. St. Andrew’s Grimsby is partnered with the parish of San Pablo Camaguey.

The Reverend **Arthur Tribe**, retired priest from Niagara, and family, on the death of his wife, **June** (January 15) in Langley, British Columbia. A Memorial Service was held at St. Alban’s Acton.

Kathleen Randle, Canon **Barry Randle** and family on the death of Kathleen’s father, **William Rutherford Sprowl** (February 5).

The Reverend **Owen Ash**, **Kathy Ash** and family, on the death of Owen’s mom, **Megan** (February 5).

Appointments

Canon **Robert Fead** resigned as Rector of St. George’s St. Catharines and becomes Rector of St. Jude’s Oakville, effective April 8.

The Reverend **David Donkin** was appointed Priest in Charge, on a part-time basis, of All Saints Hagersville (January 6).

The Reverend **Ronda Ploughman** became Priest in Charge of All Saints Hamilton and Associate Priest at the Church of the Ascension Hamilton, part time (January 21).

Bishop **Terry Brown** accepted the appointment as Priest in Charge of the Church of the Ascension Hamilton and Associate at All Saints Hamilton, part time (January 21).

Retirement

The Venerable **James Sandilands** submitted his resignation as Rector of St. James Dundas, effective July 31.

In brief

Yards of pennies

Approximately 937 yards of pennies were collected and rolled at the Church of the Nativity Hamilton.

We began by trying to collect a Mile of Pennies to give to the Primate’s World Relief and Development Fund (PWRDF) for “Just Food”, and although our goal was not accomplished we did manage to raise \$465.79, which transformed into approximately 937 yards and we had fun whilst being busy.

Our next successful project was to fill a playpen with items for the most helpless in our community. St. Matthew’s House received everything we collected—food, diapers, toiletries and clothing—everything a baby could need.

Next, we knitted woolly hats for sailors who come to the Mission for Seamen in

Hamilton. These seamen are mostly from warmer climates and they become land locked when the seaway freezes up, so this is just a small way to let them know they are not forgotten.

Submitted by Jeanette Piper.

Teen wrote pageant

Teenager Angelique Nightingale wrote the 2012 Christmas Pageant for St. Elizabeth’s Burlington.

The four themes of Advent—Hope, Peace, Joy and Love—were used to tell the story of Jesus’ birth.

It was performed by children and adults during worship on the Sunday before Christmas Day. *Submitted by Jean Archbell.*

Handsome does

ELEANOR JOHNSTON

My grandmother's sayings were enigmatic. It took me years to understand why she answered, "Come here 'til I pick you up," when I called for help. "Handsome is as handsome does" meant "Stop looking in the mirror. Do a good deed if you want to look good." This complements the advice, "If you want to feel happy, just help someone else." Hers was a hopeful, active and complicated faith that speaks to our time.

One thing I notice, as I talk with people of different parishes, is that many priests and liturgy committees are introducing new liturgies and intercessions, sometimes by borrowing from the Iona and New Zealand traditions, and sometimes by prayerfully writing what seems appropriate to their own congregations. Meanwhile, the new hymns of the blue book no longer seem so weird. Attendance seems stabilized, with churchgoers interested and selflessly committed to running church activities.

Some persist that the church

is dying. ("We can do the math - in 15 years there will be no one left.") This may be the sad truth for a few parishes, but in the diocese as a whole, is a new church not also being born? We have agreed that the status quo is no longer an option. Everything,

sites. Click and you are welcomed: "YOU are the LIGHT!" It's right there. It's in your face. Pick yourself up.

Mission

To grow a global network of progressive Christians and spiritual

When we make mistakes, the Spirit doesn't condemn us to hell, but instead calls, "Come here 'till I pick you up."

not just how we express our faith but also what we believe, is being reconsidered and restated.

This sounds like too much work for one parish or one diocese. Where can we find a coherent expression of a workable Anglican faith? It seems appropriate that new ideas might be found in a new venue, i.e., online. When a Facebook friend posted a link to ProgressiveChristianity.org, I found it fascinating. The following words in italics are quotations from one of many Progressive Christianity web-

Seekers by providing resources... and by encouraging open minded investigation of this universe and all wisdom teachings. To spread the word that God - or whatever you call that mystery of our creation and our being - is within all and therefore we are all interconnected.

*and
A global network and grass-roots movement that encourages intellectual integrity and sound scholarship, as well as an educated approach to Christianity and the world's religions that is inclusive, compassionate, joyful and open. We follow the teachings of Jesus*

and are open to and aware of other wisdom teachings. One of our main goals is to foster and encourage intentional community.

Is this website a store or a forum for theological debate? Both, apparently. Next comes a link offering free podcasts of a priest's sermons. Dr. Ray writes: The Christian faith is a way of living, not a set of creedal beliefs. Constantine turned the faith into a belief system for the purposes of the empire but Jesus and Paul taught a life path that, when followed, brings a person near to the heart of God. Col. 3:12-17 offers guidance into the way of compassion, forgiveness, unity and love. The future church that survives the demise of denominational and superstitious religion will be a religion built around orthopraxis rather than orthodoxy.

We can look to the internet and to the liturgies of Iona and New Zealand. We can study the Bible and other holy texts prayerfully, and we can listen to our own prophetic artists and preachers. When we make mistakes, the Spirit doesn't condemn us to hell, but instead calls,



"Come here 'till I pick you up." It is encouraging that Bishop Michael, in his recent Charge to Synod, rejoices in the great strides the Diocese has made in the past five years and reminds us to proceed by focusing on the whole point of our existence as a church: "Following Christ passionately, we pursue excellence, practice justice and grow." Notice the active verbs.

As we seek to be doers of the word, to make our actions a modern, accessible expression of our faith, our church's message will look good to those who have in the past complained that we have lost the spiritual, that we are only, superficially, religious. We are charged "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?" Hopefully, our answer is as good as it looks.

Eleanor Johnston can be contacted at eleanorjohnston@gmail.com

St. Matthew's House food bank re-opened officially

HOLLIS HISCOCK

On one side of the wall, Mary-Lou Stoodley filled a shopping bag with food for a waiting client, while on the other side of the same wall three dignitaries cut the red ribbon signifying the official re-opening of the expanded Food Bank of St. Matthew's House (SMH) in Hamilton.

Executive Director Steve Leighfield said the renovations mean that SMH can "better meet the needs of individuals and families that are living in poverty in downtown Hamilton." SMH serves 700 families which equates to 1,550 people monthly or approximately 78 individuals daily, reported the Executive Director.

"The face of poverty in Hamilton is changing", Board Member Michael Rehill informed the approximately 50 staff, church and community supporters gathered for the re-opening. As examples, he cited family diversities, seniors with chronic health conditions and "second and third genera-

tion families living in poverty." He noted SMH is building its volunteer program, expanding its facilities and growing its interpreter resources "to better welcome and serve people whose first or preferred language is not English."

Ward Councillor Bernie Morelli praised the work of the many volunteers and said that Hamilton Council has a strong sense of social justice for those in need.

Before cutting the ribbon to officially re-open the Food Bank, Mayor Bob Bratina thanked the "unsung heroes" who work to ensure that the work of the mission continues.

SMH, an outreach of the Anglican Diocese of Niagara, is a charitable, non-profit and multiservice agency which "provides programs and services to meet the needs of families, children, seniors and individuals seeking assistance and support."

More information is available at stmatthewshouse.ca



Staff member Mary-Lou Stoodley fills an order from the newly installed Food Bank shelves.



Mayor Bob Bratina, Board Chair Doug Smith and Councillor Bernie Morelli cut the ribbon officially declaring the Food Bank open for business.

Photos: Hollis Hiscock



Grave concern about downtown casino

Local faith leaders of the Anglican Diocese of Niagara expressed grave concern about the possibility of a downtown casino in a letter sent January 30, 2013 to Mayor Bob Bratina and members of Hamilton municipal council. With the support of 18 Anglican churches in the Hamilton area, the faith leaders are calling on city council to ensure a casino is not located downtown.

"The members of our churches envision neighbourhoods of wholeness, prosperity and justice," says Dean Peter Wall whose Cathedral parish is located downtown. "With so many good community development things happening downtown, we believe locating a casino here will be a significant setback for our city," Wall added.

The faith leaders contend that locating a casino downtown would run counter to the city's own mission statement to be "a healthy, safe and prosperous community." They point to a research review commissioned by the Hamilton Roundtable for Poverty Reduction, which comes to the conclusion that "Hamilton's low income households are likely to bear significant social, economic and other

costs should a casino be built downtown." The faith leaders add that they and their community partners are doing their part, through a variety of neighbourhood initiatives, to truly make Hamilton "the best place in Canada to raise a child".

Individual churches are engaging with this issue by raising awareness amongst their congregations, offering space for grassroots groups like CasiNO to meet, participating in the recent rally at City Hall and organizing petitions to their ward councillors.

The letter was signed by Archdeacon Jim Sandilands, Archdeacon Rick Jones and Dean Peter Wall, who together oversee Hamilton's Anglican churches which serve approximately 5000 people. The churches are part of the Anglican Diocese of Niagara whose mission is to follow Christ passionately while ensuring the growth of healthy, spiritually vibrant, justice-seeking faith communities.

The Very Reverend Peter Wall, Rector, Christ's Church Cathedral and Dean of Niagara can be reached at 905-527-1316 x210 peter.wall@niagaraanglican.ca

Do something you enjoy to help others

HOLLIS HISCOCK

Love for curling enabled High School student Lindsay Geerkens-Beck to conduct a curling clinic, which in turn provided a financial contribution to support the Routes Youth Centre (RYC).

RYC provides a variety of programs to assist marginalized youth and youth-at-risk (8-20 years) in the community of Dundas and area. The profit from the curling clinic, attended by 26 people, will help support a Homework Club, an Afternoon Drop In and a Breakfast Club, among other activities.

Geerkens-Beck said she picked RYC because, "I wanted someplace that was local and involved youth as I can more easily relate to youth rather than adults. Also, some people from my church are involved with the centre."

Geerkens-Beck explained that she "got the original idea in my second year (2012) of the Youth Leadership Training Program (YLTP)." Sponsored by Niagara Diocese, YLTP is a residential program that runs for three consecutive years. She continued, "everyone in the marketplace said to involve something that you enjoy doing or else it won't be as enjoyable. And the first thing that came to my mind was



▲ Lindsay Geerkens-Beck prepares for Curling Clinic
▼ Participants put into practice what they learned at the Curling Clinic

Photos: submitted by Elizabeth Steeves



curling."

"The purpose of my project was to gain an appreciation for curling and to teach people about a sport that has come to be a big and important part in my life," she concluded.

The morning clinic was held at the Dundas Granite Curling Club.

For more information on RYC go to <http://www.inform.hamilton.ca/record/DUN5822>

Shining Star for Church

CHRISTINA READ

St. Christopher's Burlington was honoured with a "Greening Sacred Spaces Award" by Faith and the Common Good for outstanding contributions to environmental sustainability.

Greening Sacred Spaces (GSS) is a program designed to assist faith communities in becoming more environmentally aware and responsible. The awards are presented annually to recognize exemplary communities in taking up the call to be stewards of the earth through conservation, prayer and meditation, education and action.

St. Christopher's is a community that continually seeks to decrease their environmental footprint and improve the quality of life in the greater community. Through proper waste management practices, reusable dishes, the installa-

tion of bike racks, and building improvements such as double glazed windows, LED lighting and automatic outdoor lighting St. Christopher's has managed to increase their efficiency and conservation.

In January 2013, the parish dedicated services to environmental awareness through the liturgy and prayer. Furthermore, the congregation has been encouraged to use alternative transportation, learn about waste management in their homes, conserve energy and water, and respect the environment through environmental fairs, workshops and outdoor experiences offered by the church.

St. Christopher's is a unique and inspiring community that continuously aims to nourish the greater community through several programs:

- Open Doors Program: Free clothing available to those in



Christina Read (left) presents GSS Award to Noreen McNair (centre) and Fern Partridge (right) of St. Christopher's Burlington.

Photo: Lisa Seiler

- need;
- The Community Supper: Pay what you can for a hot and nutritious meal (every Tuesday night from September to June), and;
- Halton Fresh Food Box: a program which provides fruits and vegetables (as much locally

produced as possible) at a significantly reduced price. While this program targets those on low incomes, working poor, seniors, young families and new Canadians, it is available to all, with no restrictions. Greening Sacred Spaces congratulates St. Christopher's

Church for receiving this award.

Christina Read, Halton-Peel South GSS Coordinator, can be reached at 905-466-3939 or cread@greeningsacredspaces.net. For information on Greening Sacred Spaces, visit www.greeningsacredspaces.net

Spend LENT *with* LUKE

Part Two – March 8 to Holy Saturday, March 30, 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*.



Friday, March 8

READ – Luke 11:1-13 – Teachings about Prayer.

REPEAT – Lord, teach me to pray.

REFLECT – What is the value of “persisting” in prayer?

REACT – Say this version of the Lord’s Prayer 3 times today.

Saturday, March 9

READ – Luke 11:14 – 36 – Signs of the Kingdom.

REPEAT – Jesus Christ is the light of my life.

REFLECT – What are the “signs” that God is still in our world?

REACT – Light a candle and think about where it needs to shine in your life.

Monday, March 11

READ – Luke 11:37 – 12:12 – Pharisees and Lawyers.

REPEAT – I will love God and show justice to people.

REFLECT – How does Jesus prepare his followers for the hostility they will face?

REACT – Forgive someone who has been hostile to you.

Tuesday, March 12

READ – Luke 12:13-59 – Dependence on God.

REPEAT – Today is my “worry-free” day.

REFLECT – Of what help to you is Jesus’ story about the rich fool in setting priorities in your own life?

REACT – Make a donation to a food box as a thanksgiving for your “worry-free” day.

Wednesday, March 13

READ – Luke 13:1-17 – Spiritual Wholeness.

REPEAT – I celebrate the good times of life.

REFLECT – What is God like according to the events and stories in this chapter?

REACT – Make a list of 5 good things God has done in your life.

Thursday, March 14

READ – Luke 13:18-35 – The Life of Faith.

REPEAT – God bless Jesus who comes in the name of the Lord.

REFLECT – What do the stories of the mustard seed, yeast and narrow door tell us about God’s community or church?

Friday, March 15

READ – Luke 14:1-34 – Kingdom Priorities.

REPEAT – I have ears, help me to listen.

REFLECT – What do these stories tell us about integrating people into God’s church?

REACT – Invite a person to worship or to your church group or activity.

Saturday, March 16

READ – Luke 15:1-32 – The “lost” Parables.

REPEAT – I am a sinner – I have repented.

REFLECT – How do you feel about welcoming back those who have strayed from the church? What are these stories saying to you?

REACT – Next time you attend worship, speak to a person you do not know.

Monday, March 18

READ – Luke 16:1-31 – The Use of This World’s Goods.

REPEAT – I am faithful to God.

REFLECT – Why is the shrewd manager praised and the rich man not granted his wish?

REACT – Help someone in need today – contribute to an individual or a community service.

Tuesday, March 19

READ – Luke 17:1-37 – The Marks of a Servant.

REPEAT – Make my faith stronger.

REFLECT – What marks of a follower of God can you identify in this chapter?

REACT – Thank God for 5 people who have done something for you.

Wednesday, March 20

READ – Luke 18:1-17 – Prayer and Self Righteousness.

REPEAT – I will pray and never become discouraged.

REFLECT – Why is the tax collector and not the Pharisee justified? What does it mean for us?

REACT – Say a kind word to or think a generous thought about a child you know.

Thursday, March 21

READ – Luke 18:18-34 – The Gift of Eternal Life.

REPEAT – First love God, and then love other people.

REFLECT – Why did Jesus respond to the rich ruler so stringently? What are the implications for us?

Spend LENT *with* LUKE

Part Two – March 8 to Holy Saturday, March 30, 2013



Friday, March 22

READ – Luke 18:35-19:27 – Healing and Salvation.

REPEAT – Lord, have mercy on me.

REFLECT – Each person was given the same “coinage” ... how was it used and what is the message for us?

REACT – Think of 3 talents you have and how you use them for God and people.

Saturday, March 23

READ – Luke 19:28-48 – Entry into Jerusalem.

REPEAT – My temple (my body) is a house of prayer.

REFLECT – What characteristics of God did Jesus portray in the “Palm Sunday” parade?

REACT – Tomorrow, take a palm branch from your church to a shut in.

Monday in Holy Week, March 25

READ – Luke 20:1-44 – Jesus’ Identity.

REPEAT – I will pay to God what belongs to God.

REFLECT – Look at the answers Jesus gave to different questions – were the answers satisfactory?

REACT – Decide to whom you will give a “gift” as a thanksgiving at Easter.

Tuesday in Holy Week, March 26

READ – Luke 20:45-21:38 – Resurrection.

REPEAT – God give me strength to deal with life’s situations.

REFLECT – How are Jesus’ followers to live with all the horrors happening around them?

REACT – Give a “widow’s offering” to your church or a charity.

Wednesday in Holy Week, March 27

READ – Luke 22:1-38 – The Last Supper.

REPEAT – “Do this in memory of me” (Jesus).

REFLECT – How is the Last Supper different from or similar to the Holy Communion celebrated in your church on a Sunday morning?

REACT – Plan to attend a weekday (not Sunday) Holy Communion this week.

Maundy Thursday, March 28

READ – Luke 22:39 -23:25 – Arrest and Trial.

REPEAT – Jesus suffered for me.

REFLECT – Imagine you are part of the crowd; how would you react to the treatment of Jesus?

REACT – Spend some extra time thinking about what Jesus did for you.

Good Friday, March 29

READ – Luke 23:26-56 – The Crucifixion.

REPEAT – “Father, into your hands I commend my spirit”.

REFLECT – What do we learn from what happened on the first “Good Friday”?

REACT – Spend some extra time thinking about what Jesus did on the cross for you.

Holy Saturday, March 30

READ – Luke 24:1-52 – The Resurrection.

REPEAT – Jesus is not here, Jesus is raised from the dead.

REFLECT – What effect did the resurrection of Jesus have on the people who witnessed the happenings?

REACT – Plan to attend worship tomorrow – Easter Day – and rededicate your life to the risen Lord.

March 31 is Easter Day

Celebrate by attending worship or praying and share the good news with others – Jesus Christ is risen from the dead, Alleluia!

Part one, Ash Wednesday, February 13 to March 7, 2013, appeared in the

Letter from Luke – part 2

Dear friends:

As you read, recite, reflect upon and respond to my Gospel this Lent, I hope you are gaining new insights into the life and teachings of our Lord Jesus, and finding fresh ways to bring the Gospel alive in your daily living.

Last month I introduced myself briefly. This time I want to highlight several special features which I purposely included in writing my gospel. You may have noticed some of these already.

- ✦ My vocabulary and language are those of the people for whom I was writing; hopefully the readers can then better understand the message of Jesus.
- ✦ I included details about the birth and childhood of Jesus which the other gospel narrators did not mention.
- ✦ You may have noticed that I maintained the importance of God’s Holy Spirit in Jesus’ life; this should serve as a guide and inspiration for future Christian communities.
- ✦ The triumph of God’s love and the joy of our Lord’s belief and practice are recurring themes in my gospel. I did this as a guidepost for those who would become followers of Jesus in the future and form the communities you call ‘churches’.
- ✦ I emphasized prayer as a central and vital factor in the life of Jesus.
- ✦ My gospel has a universal perspective and appeal which could break down and supersede traditional cultural and racial barriers.
- ✦ Women and children received prominent positions and attention in my gospel, because Jesus was interested in all people, not just the men, as traditions seem to have dictated.
- ✦ I was fortunate to have discovered and heard several new parables which Jesus had told in his ministry. My favourites are the stories of the Prodigal Son and the Good Samaritan.
- ✦ I emphasized Jesus’ concern and advocacy for the outcasts in society.

I trust that reading, thinking about and reacting to my gospel this Lent has helped you gain more insights into the teachings of Jesus Christ and have strengthened your faith and commitment to God. Now you should be ready to rededicate yourself as you celebrate Easter.

Until next time.

Your co-worker in Christ,

Luke

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