

New directions in chaplaincy

The Ecumenical Campus Ministry at the University of Guelph

Page 2



In conversation with...

Diocesan Chancellor Robert (Rob) Welch

Page 4



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

MAY 2013

Churches use DVD to reach out to people

BRIAN GALLIGAN

Acton's active Ministerial Association, representing ten churches, meets regularly for prayer, fellowship and planning joint evangelism activities.

Last summer a plan emerged to have a choir from churches across the town present an Easter Cantata on Palm Sunday. St. Alban's music Director Jennifer Culpeper and musician Dave Mashinter agreed to lead the project.

Simultaneously another evangelism project—to bring the Gospel message into every home in Acton and surrounding rural area—was discussed. The Ministerial agreed to go ahead and a sub-committee was formed.

Acton's urban population is 9,700, residing in 3,600 households with approximately 1,200 more in the immediate rural area, meaning we would need to find an effective way of encour-



An Easter Cantata and a DVD were both part of a multi-faceted evangelism project by Acton churches, including St. Alban's.

Photos: DVD, Robert Galligan; Concert, George Henderson

aging 4,800 homes to open their doors to Christ.

Identifying an existing booklet as a suitable vehicle for conveying God's invitational message

to lapsed or un-churched people in their homes proved to be difficult. When we thought we had found one, the booklet was no longer in print, so we thought

about writing our own.

Fortunately, we found a DVD that had been used elsewhere. The movie "The Life of Jesus" provided a high-quality, accurate and motivational two hour presentation of Christ's life and ministry.

The sample we reviewed had 16 language tracks and was readily available. While individual DVDs cost \$10.99, ordering in bulk reduced the price to a little over \$1.00, which included a customisable cardboard sleeve and picture imprint on the DVD. By reducing the language soundtracks to eight of our own choosing, we created enough space for an additional bonus movie, "The Story of Jesus for Children".

The potential for a multi-faceted outreach campaign materialized as we realised we could combine the distribution of the DVD with an invitation to attend the Cantata.

We designed the artwork and

imprint indicating that the DVD was "A Gift from the Churches of Acton", extended an invitation to attend any church in Acton and included information about their worship services and outreach ministries.

Since Gideons International of Canada is quite active in the area we asked if they would become involved in the campaign by making New Testaments available. The Gideons not only offered a supply of New Testaments to each church, they also shared their exciting new evangelism app developed for smartphone users. This involves scanning a QR code (barcode) which then downloads an entire searchable e-Bible. This was another wonderful opportunity to broaden the campaign. We realised this was happening not as a result of our own efforts, but because the Holy Spirit had taken over!

—See DVD Page 5



Drive through foot washing Maundy Thursday ▲

Rob Sedendorf participated in the washing of feet at the Church of the Resurrection in Hamilton. Rector Mike Deed washes his feet as the Reverend Leon Burke assists. This is the fourth year that the parish has held a drive through feet washing ceremony in the church's driveway.

Photo: Barry Gray, The Hamilton Spectator. Reprinted with permission.



▲ Candles mark off the Sundays in Lent

As part of their Lenten walk this year, Church of the Epiphany Oakville, led by Rector Suzanne Craven, prayed with a Lenten Candle Liturgy each week.

The liturgy was based on a reflection of the Lord's Prayer. Each Sunday, one candle was extinguished, as the light of Christ diminished, moving closer to Good Friday.

Photo: John Blackie

New directions in chaplaincy:

The Ecumenical Campus Ministry at the University of Guelph

NIGEL J. BUNCE

The Ecumenical Campus Ministry (ECM) at the University of Guelph has existed since the 1940s. Since then it has been served by chaplains affiliated with the three supporting denominations: Anglican, Presbyterian and United Churches of Canada. Our present chaplain Marty Molengraaf (Presbyterian Church of Canada) has served since 2011.

The mission of ECM is:

- To offer Christian support, encouragement and spiritual counselling to individuals and groups.
- To give students who may not identify with a specific church or faith group the opportunity to explore their own spirituality, sense of the sacred or experiences of the Divine.

ECM has always been about building bridges, creating community and developing relationships among students, as well as engaging and affirming students in a meaningful faith dialogue that promotes a strong sense of interconnectedness. ECM's role continues to evolve, in a university environment where student bodies today are multi-ethnic and multicultural.

Also ECM plays a leading role in the Multi-Faith Resource Team, which represents several Christian denominations and affiliations, as well as the Jewish, Muslim, Ba'hai, Sikh, Hindu, and Aboriginal faith communities.

However, ECM's role is unique in that its primary objective is not to recruit students into the Sunday congregation of a particular denomination but to offer a safe place for spiritual exploration, yet grounded in the Christian tradition.

Chaplain Marty has initiated a concept, "Campus Ubuntu", based on a South African word that focuses on the interconnectedness of people, their allegiances and relationships with each other. Campus Ubuntu celebrates diversity in the midst of community; in the words of South African L. Gbowee, "I am what I am because of who we all are." As our chaplain, Marty Molengraaf, wrote in the campus newspaper: "Ubuntu helps students to live, learn and

embrace each other in a multi-cultural experience... in a way that strengthens our own faith but does not denigrate somebody else." Through Campus Ubuntu, ECM strives to further the Gospel of Jesus Christ—by living that Gospel of inclusiveness ourselves. Campus Ubuntu brings new visibility to ECM in these days when the word "ecumenical" often raises frowns of incomprehension among those without a strong church background.

Here are some of the ways in which Campus Ubuntu reaches students:

- Christian conversation over coffee (informal conversations with the pastor)
- Theology on tap (in the student pub)
- Pastoral counselling
- Student mentoring
- Ask Big Questions Initiative (the "why am I here?" sorts of issues)

In the academic year just past, ECM has provided the leadership of the Multi-Faith Resource Team, participated in Peace Week on campus, organized an Ubuntu feast and set up an Ubuntu photo booth.

These are difficult times for campus ministries that have traditionally been funded mainly through denominational support—in the case of ECM from the Anglican, Presbyterian and United Churches of Canada through their national and local (diocese, conference, presbytery) organizations, as well as from local churches of the three denominations and individuals. The University of Guelph does not support ECM monetarily, but provides office space and minor office supplies. As noted by the representatives of the Brock University campus chaplaincy (*Niagara Anglican*, November 2012), the Diocese of Niagara has had to suspend its funding to ECM, and the other two denominations now require detailed justification for any and all funding.

Into this situation has come an innovative relationship with a local church congregation. Duff's Presbyterian Church, just outside Guelph, has made an arrangement with ECM to share the time of Chaplain Marty, who is also the minister at Duff's. According to the Memorandum



▲ Ubuntu students at Raithby House

The group meets weekly for lunch and a discussion of a variety of social justice issues from an ubuntu perspective.

▼ ECM staff person Marty Molengraaf speaks about ubuntu at an Idle No More rally in downtown Guelph.

Photos: submitted by Marty Molengraaf



of Understanding between ECM and Duff's, ECM has become part of Duff's external mission. Marty remains a full-time employee of Duff's and the ECM contracts to buy his—or other staff—time from Duff's in support of the campus ministry. This arrangement has been in place for nearly two years, and was reviewed as satisfactory in May 2012 by a "presbytery

visitation" conducted by the Reverend John Borthwick of St. Andrew's Presbyterian Church Guelph. The Memorandum of Understanding represents a real partnership, not just one on paper; Duff's has representation on the ECM Board and participates fully in the direction of the ministry. It is a partnership that may be applicable to campus ministries Canada-wide.

Clarence J. Swanton is Chair of the ECM Board and Professor of Plant Agriculture, University of Guelph.

Visit the ministry's website at campusubuntu.weebly.com to learn more.

The Reverend Nigel J. Bunce is a member of the ECM Board and Priest-in-charge of St. George's Anglican Church Lowville.

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@niagaraanglican.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@niagaraanglican.ca
905-527-1316

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

Executive Officer:
Michael Patterson
905-527-1316 ext. 257
michael.patterson@niagaraanglican.ca

Congregational Support and Development:
Christyn Perkons
905-527-1316 ext.460
christyn.perkons@niagaraanglican.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 Shelbourne and Mount Forest in the north and west.



HOLLISitorial

Beyond Easter...

Picture these two scenarios:

Scene one:

One year ago I walked through a major retail department store three days before it finally closed for business.

I felt I was strolling through a morgue, war zone or disaster area.

- The walls were tedious—paint cracked and stained and marred from neglect;
- Shelving strewn across the dusty floor, waiting for the garbage collectors;
- Customers—haggard with strained faces, rushed to find bargains; and,
- Sullen uniformed workers standing silently in a circle awaiting the last rites.

The past was grand... the future bleak, hopeless and joyless.

Scene two:

Recently I walked through the same physical space, renovated by new owners.

Wow! What a difference... like strolling through a circus midway or participating in a victory parade.

- Brilliant intense light reflected off brightly coloured walls;
- Shelves, filled with enticing, exciting merchandise, oozed invitations for people to browse, “window shop” and purchase;
- Smiling customers, meandering throughout the store, were encouraged to view what the retailer offered to change their lives and fulfill their needs as

well as their wants; and, Employees on the move—welcoming customers, answering queries and explaining commodities in an understandable, optimistic, courteous manner.

The future, overflowing with hope, accomplishment, enthusiasm, exhilaration and ecstasy, had arrived. Let the good times roll!

Upper room

I imagine something similar happened to the followers of Jesus in that upper room.

If “scene one” is Good Friday, then “scene two” must be Easter.

This struck me forcefully this Easter morning when I sat with over 500 other worshippers and heard, for the first time, a spiritual song, written by Allison Lynn and Gerald Flemming.

“There’s a Light at the End of the Tomb” transports us from “scene one” through “scene two”, with a poignant message for churches challenging the future rather than holding on to the past.

Read these words slowly, relating it to your parish situation.

*The darkest night in the history of the world
They lay his broken body in the cold cold ground
Roll the stone in front of his flesh and bone
And every prayer becomes a whisper 'til there is no sound
But there engraved on a page
A prophecy that promises from sin we will be saved*

Chorus

*There's a light at the end of the tomb
The risen saviour breaks the bonds of an empty room
Every face will be amazed
And God's glory we will praise
As the Son of God is lifted from his doom*

There's a light at the end of the tomb

*The breaking light reveals Mary's tears
With spices in her hand to anoint the Master's head
The earth shakes, the stone rolls away
The angel asks "Do you seek the living with the dead?"
A familiar voice calls out her name
The prophecy fulfilled, Our Savior lives again*

Chorus

*Hallelujah,
Hallelujah...*

Chorus

*Let There Be Light!
Let There Be Light!
Let There Be Light!*

As I contemplate God’s world, I am somewhat appalled at how we humans treat one another and God’s creation. Wars, threats of war, poverty, food shortage and insecurity, violence, bombings, terrorism, human degradation and other actions which prevent us fulfilling our full potential are prevalent.

Yet, in all of these situations there is a light at the end of the tomb and that light is Jesus Christ with his good news as recorded in the Gospels of Matthew, Mark, Luke and John.



The attitudes and actions described above in “scene two”, combined with the trust and confidence of “there’s a light at the end of the tomb”, can provide a foundational blueprint for us to incorporate the Easter message into our church psyche.

Thirty years after the resurrection of Jesus, Paul wrote a letter from prison to people proposing how the early Christians could articulate living their faith in the city of Philippi.

These suggestions are as relevant today as then. Paul wrote (Philippians 4:4ff) that Christians should...

- Rejoice, again I say – REJOICE;
- Live in moderation;
- Remember the Lord is always at hand;
- In nothing be anxious;
- Let your requests be known to God in prayer and thanksgiving; and,
- If you do the above then the peace of God, which passes all human understanding, shall keep your hearts and minds in union with Jesus Christ.

It may be the personal, church or community gift Easter can provide.

*“There’s a Light at the End of the Tomb” by Allison Lynn & Gerald Flemming ©2013.
www.InfinatelyMore.ca*

Feedback and comments to the Editor are greatly appreciated.

To the Editor

Spend Lent with Luke

Our Lent courses have traditionally involved attending weekly meetings at our own church or sometimes selecting one that appeals at another church.

Often it included a guest speaker or short films to inspire discussion.

This year we decided to follow the course on St. Luke’s Gospel in the Niagara Anglican suggested by Hollis Hiscock, who officiated at our marriage in 1975.

We found the daily devotion suited us very nicely (perhaps

age has something to do with it). The comments and questions that Hollis applied gave us much to think about and inspire us during the Lenten season.

We also appreciated the viewpoint which Hollis took as ‘letters from Luke’ giving us a further insight into the life and times of Luke’s ministry.

We are resident in the UK and found that the transatlantic perspective tailored readily to our needs—a truly global devotion!

*Sharon and Phil Stubbley
Abingdon, UK*

Congratulations!!

“Lent with Luke” is fabulous—outstanding—brilliant.

Over many years and several different parishes, I have never been so impressed with or experienced such a valuable presentation.

I certainly hope we will have it again next year—or something comparable (if possible).

While I realize we should, every day, perform the “React”, I was thrilled on Palm Sunday. Must admit that I wouldn’t have thought of it myself (just hadn’t crossed my mind).

I brought home a few Palm crosses (from church) and distributed them to a nearby care facility. One lady said, “I was going to phone you and ask you to bring me one, but didn’t want to bother you.” She was thrilled and so was I!

I have shared it with several people. Again many thanks.

*Nancy Chisholm
Qualicum Beach, British Columbia.*

In Conversation with ...

Diocesan Chancellor Robert (Rob) Welch

NA: Before we ask about your ministry as Chancellor, tell us about the person Rob Welch.

RW: I am married to Kathie and we live in St. Catharines. I am a life-long (so far) parishioner of Grace Church St. Catharines, but like attending St. John's Port Dalhousie in the summertime.

I have been a lawyer since 1982 and practise with Lancaster, Brooks and Welch, primarily in the areas of wills and estates and real estate with some interest in administrative tribunals such as the Ontario Municipal Board.

I have been a member of four General Synods (1986, 1989, 1992 and 1995) of the Canadian Anglican Church, and chaired two General Synod standing committees.

As Chancellor, I am a member of Ontario Provincial Synod, comprised of seven dioceses, and served on a couple of standing

committees of that body.

In my political life, I was a member of Niagara Regional Council representing St. Catharines from 1985-1994.

And I have served on a number of community volunteer boards, for example YMCA Niagara (I chaired that board), United Way of St. Catharines and District, and the Niagara Community Foundation.

NA: How would you describe the office of Chancellor and what are some of the duties?

RW: A now retired Chancellor liked to say that the person holding the office of Chancellor was like "The Bishop's Churchwarden".

I believe the function of the Chancellor is to provide first blush advice to the Bishop and Synod on matters of common and statute law, and to provide advice to the Bishop and Synod on the Canons and laws of the Church.

He or she, by their office, is a member of the Diocesan Court (re: discipline), which responsibility I have not yet had to exercise. The Chancellor often acts as a "sounding-board" to the Bishop. Bishop Michael has asked that I lead, along with retired Bishop Jo Fricker, the process for his annual review.

The Chancellor is not the Church's solicitor or lawyer, as that office is held by my friend Gerry Aggus of the firm of Lazier Hickey in Hamilton.

NA: When and how did you become the Chancellor of Niagara Diocese?

RW: Starting in 1984 at former Bishop John Bothwell's request, I had been assisting my father Bob Welch, who was Chancellor from 1965-1992.

I gained much experience but wasn't able to officially become either Chancellor or Vice-Chancellor until 1992, when I marked my 10 year anniversary of my call to the Bar. The requirement in our Canons is that, to hold the office of either Chancellor or Vice-Chancellor, one must have been called to the Bar for a minimum 10 year period, so I acted as "Assistant to the Chancellor".

I was appointed Chancellor by Bishop Walter Asbil in 1992, and have served three Bishops (Walter Asbil, Ralph Spence and

Michael Bird) as Chancellor, and also as Assistant to the Chancellor served Bishop John Bothwell and Suffragan Bishop Clarence Mitchell ... so in total I've served five bishops. I was named Canon in 2007.

NA: What are the biggest challenges for a Chancellor?

RW: I think the biggest challenge for a Chancellor is to provide advice to the Diocese on "following the rules" (i.e. the Canons and also common and statute law), while at the same time being flexible and providing options on thinking "outside the box".

NA: What are some moments of success or celebration that you experienced as the Chancellor?

RW: This is a hard one. There have been many successes. For example, the process leading to our Diocese's decision on same-sex blessings—Bishop Ralph who started the discussion, Bishop Michael who imple-

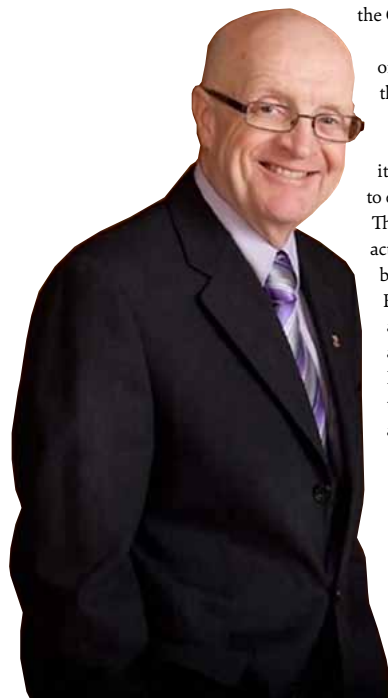
mented it and the other people involved—all deserve a lot of credit.

I believe Bishop Walter's decision to bring about Cathedral Place was very forward-thinking for the time, the roll out of Bishop Michael's vision has been inspiring, and Bishop John's and Bishop Clarence's leadership on women's ordination (which was somewhat before my time) was a triumph.

NA: What are your thoughts about the future of the church?

RW: Answering this one might be a bit presumptuous of me. I believe the major challenge for our church (perhaps any church) will be to catch the need of many people for a spiritual direction and channel it into something meaningful in an institutional setting, when many people don't feel the need for institutions.

NA: Thank you, and may God continue to bless you in your ministry as the Diocesan Chancellor.



Chancellor Rob Welch (right) provides advice to Bishop Michael Bird and Secretary of Synod Marni Nancekivell.

Photo: Hollis Hiscock

Correction

Re: Cursillo (March 2013, p.4), the author is incorrectly given as Mark McDonald. It should have read the Rev. Mark McDermott (former Rector of Grace Church Milton).

The Rev. Brian Galligan, Grace Church Milton

DL Corry Coaching

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

Rev. Linda Corry
Life & Leadership Coach

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

Meet by telephone or in person.

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

DVD used to reach out

CONTINUED FROM PAGE 1

The Gideons app artwork was transformed into a two-sided ticket—a family pass to the Cantata and an invitation to download the e-Bible. The tickets contained the message “You Are Invited” on the end so that when inserted into a DVD sleeve the message was readable, sticking out, resembling a tab. The local newspaper offered a discounted rate to enclose the DVDs into the paper and deliver them to the area’s 4,800 residences.

Several ads plus a newspaper article alerted people about the campaign, free DVD and invitation. A large team inserted

the tickets into the DVD sleeves before taking them to the newspaper offices for delivery on March 14th, ten days before the Palm Sunday Cantata.

A month of prayer was organised to support the campaign. When asked to give a reflection at the inaugural prayer meeting, I chose William Holman Hunt’s famous painting “The Light of the World”, with Jesus knocking at the door as an analogy for the DVDs that would soon arrive at people’s doors.

It is too soon for a final evaluation of this multifaceted campaign. In reality it may take

years for some of those videos, being passed from one person to another, to bring someone to Christ. Yet we believe the campaign was very successful.

Many people wanted extra copies of the DVD to mail to friends and family outside our region. Since 200 extra copies had been ordered, we were able to meet that demand.

The Cantata dress rehearsal was well supported by regular churchgoers, and the Palm Sunday performance drew well over 300 people.

Now we wait and continue to pray that the DVDs will be viewed by many adults and children, the downloadable Bible app will prove popular with smartphone users and others will come looking for their hard copy of the New Testament, all effective steps on the road to salvation.

The Reverend Brian Galligan is Rector of St. Alban’s Acton. Email: thegalligans@gmail.com

CHURCH OF ST. ALBAN THE MARTYR

Hamilton

One Hundred Years

Upcoming Celebration Events

June 15 Afternoon High Tea 1:00 to 4:00 p.m. \$25.00
(period costumes invited)

June 22 Catered dinner with entertainment 5:00 p.m. \$35.00

June 23 Holy Eucharist 10:00 a.m. Celebrant: Bishop Michael
(Visiting clergy invited to robe)

For tickets or information: Church Office 905-549-9636

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

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

**Don't TAX your brain,
let TRN ease the pain**



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

Deadlines and Submissions for Niagara Anglican

Deadlines ...

Summer 2013 – June 20
September 2013 – July 25
October 2013 – August 25
November 2013 – September 25

Submissions ...

Articles – 750 words or less

Letters to the Editor – 300 words or less

Reviews (books, films, music, theatre) – 400 words or less

Original cartoons or art – contact the Editor

Photos – very large, high resolution, action pictures (people doing something). Include name of photographer.

Questions or information: contact the Editor at editor@niagaraanglican.ca or 905-635-9463



Parish roundup ...

Graydon receives Anglican Award of Merit

Annette Graydon from the Diocese of Niagara was named a recipient of the Anglican Award of Merit by the Council of General Synod, the church’s governing body between General Synods of the Anglican Church of Canada, at their recent meeting.

In a press release, the Anglican Award of Merit committee said Graydon received the Award for the following reasons: “She is a founding member of her parish’s Mother’s Union branch and past president of the diocesan and Canadian Mother’s Union; she has represented Canadian Anglican women at the Mother’s Union Worldwide Council and at the United Nations Commission on the Status of Women.”

The award is the Anglican Church of Canada’s highest honour given to lay people who have contributed to the life and work of the church at national and international levels.

The General Secretary Michael Thompson made the announcement.

Half century on Parish Council

Joyce Pearce has been a member of the Parish Council of Grace Church for 50 years.

The people of her St. Catharines parish recently celebrated the milestone and presented her with a gift and cake following worship on St. Patrick’s Day Sunday.

Joyce has also been a long standing leader of the Parish Life Committee and is a recipient of the Order of Niagara.



Joyce Pearce (second from left) with husband Jack, daughter Teresa and Rector Michael Mondloch get ready to cut her milestone cake. Submitted by Brier Colburn

Two thirds of her life singing in choir

Since joining her church’s choir in 1953, Marion Logan has sung thousands of hymns and anthems leading people in their worship of God.

The Church of the Ascension parish family in Hamilton celebrated her 90th birthday and 60th year as a member of the Ascension Choir in March.

Marion began attending the Church of the Ascension at the age of four and has been a continuous and active member since that time.



Marion Logan (third from right) with choir members, Choirmaster John Laing and Bishop Terry Brown.

Submitted by Susan D. VanderBent

Who is This Jesus Christ?

MICHAEL BURSLEM

Now that we're approaching Ascension Day (May 9), having relived the life of Jesus Christ in the first third of the church year, from his birth to his resurrection, we need to ask, 'Who is this Jesus Christ?' People have asked this throughout subsequent history, and we need to ask for ourselves in this 21st century.

Jesus, firstly, was a Jew. The genius of Judaism was that they believed God to be a single entity, ruling the whole earth and everyone in it, but was totally apart from it. God couldn't be represented by any material object. God was personal, with human attributes, but didn't have a name, other than "I am that I am." God was loving, compassionate, kind, merciful and above all, just. Human beings, left to their own resources, were not. However, God didn't need appeasement. God allowed the religious sacrificial system, but really wanted them to be merciful, love justice and to walk humbly with God. The Old Testament shows just how tragi-

cally humans failed in fulfilling God's will.

Secondly, Jesus was a Palestinian peasant, who remarkably fulfilled God's requirements and embodied God's character. He was an itinerant preacher and healer. No one had seen or heard anyone

Palestine. Caesar Augustus declared himself to be the son of God. Jesus' followers asserted, NO! If anyone deserved to be the son of God, it was Jesus. He was King of kings, Lord of lords, far superior to puny Augustus Caesar. Not until Constantine did a Caesar submit to Jesus.

himself became the appeaser. Out of this has grown another religion, or religions, as there are many versions of Christianity today. But they're—we're—all wrong. God doesn't need appeasement.

As an Evangelical, for me, this was a hard, but challenging pill to swallow. Perhaps it's a new understanding of the Good News, but I now believe it to be the same the apostles taught. It was just new to me. Perhaps, I was so slow to accept it because I was told I had parked my mind outside the church door. That I found insulting. But there are some things so patently obvious that the mind doesn't perceive them. I just didn't get it. But when I did, it was a joyous liberation. There is so much in the Bible that runs contrary to my scientific and medical training. Now I read the scriptures with greater understanding, metaphorically, as I realize that not all truth is historical fact.

Does it really matter whether we read the Bible literally or metaphorically? I think not, but with two provisos. Firstly, we



shouldn't demean one another with insult. That reveals a lack of human kindness, and insults convince nobody, but merely entrench old thinking.

Secondly, we shouldn't fall into the same trap as the Jews, in believing that God has to be appeased. The cross is not an appeasement, but an example of how we all should live. It's tremendously costly, but God is, as the Koran says, the Lord, the Beneficent, the Merciful. God loves all humanity equally. We need to respond to that love by treating each other as God would treat us, with mercy, justice and humility.

That God loves us, not that we'll go to heaven when we die, is the Good News we all desperately desire and long for. We need to listen to it, and to proclaim it.

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

Does it really matter whether we read the Bible literally, or metaphorically?

like him before. Like the Major Prophets before him, he taught that God did not need appeasement; religion was not the way to God. The religious leaders, whose jobs were thus on the line, had him arrested and crucified, thinking that would be the end of such nonsense. However, just the reverse happened. He rose again. His followers believed he was still alive, active, working among them. They continued to preach that God needed no appeasement, but mercy, justice and humility before God.

At that time Rome ruled

Stories purporting to prove that he was the son of God began to circulate. These coalesced into the four Gospels. They're highly infused with the post resurrection belief that he was still alive and active. So we have two Jesuses, the human Jesus and the post resurrection Christ which the church has proclaimed ever since; that he was, and is, the son of God.

However, the church fell into the same trap as the Jews, in believing, contrary to Jesus' own teaching, that God had to be appeased. What's worse, Jesus

Why not a universal logo to market the faith and raise funds?

RON ADAMS

The Anglican Church is full of symbols identifying the rites, history and purposes of the organizations within the worldwide church. These are recognized and valued by both clergy and lay members as an integral part of its long tradition. But nowhere does there seem to be a simple universal symbol of the worldwide Anglican Communion and its devotion to the common symbol of the Christian faith: the Cross on which Jesus died.

The symbol above was designed with that purpose in mind. The stylized 'A' represents the Anglican Church as being interactive with and protector of the Cross. It is an example of a symbol that could instantly bring to mind the Christian faith and the Anglican Church wherever in the world it happened to appear.

The first purpose of such a symbol is outreach: to enable members to unobtrusively identify themselves as being Christian and perhaps create an opportunity to



speak of their association with the Anglican Church. The symbol would serve as a way for the Church to reach out and make it more widely known in the community. It can be used on the backpacks of children going to school, the luggage of parents traveling on business or the golf bags of retirees.

It is not easy for members to establish a dialogue with others about the merits of either their church or Christianity without seeming to be intrusive. This symbol provides a unique way to establish such a dialogue whether in an airport or on the golf course.

The symbol would also offer opportunities to commemorate special services of the church: for baptisms, the godparents could provide the mother with a charm bracelet with the date of

the baptism inscribed on the face opposite the symbol; for a wedding, the parents could provide a silver plate bearing the symbol and name of the church; and for a funeral, the family could have the ashes contained in an urn bearing the symbol.

The design of the symbol proposed has been committed to the church if they wish to use it. Such a symbol could then be licensed to suppliers of apparel, jewelry and any other merchandise approved by the church to generate new revenue to pay for charitable initiatives.

Intended to be a universal symbol, its use for fund raising purposes would be universal as well. The motivation to purchase any of the merchandise on which it appears should be as strong in the United Kingdom, Australia or New Zealand as it is in Canada. The need for funds for charitable initiatives is world wide.

Suppliers of merchandise can be licensed in each country where the church is active. A provision of the licensing agree-

ment could enable the supplier to develop a website catalogue of all merchandise carrying the symbol which could be linked to any Anglican website.

The retail price paid by the purchaser would be equivalent to the price of a similar item in any retail store. The average retail markup payable to the church would be 100%. Since the average price per item is projected to be about \$50.00, the portion payable to the church would be \$25.00.

That portion of the purchase price would automatically be credited to the parish through which the item was ordered. A parish would receive a cheque once each quarter for the total amount owed on purchases made by or for its members.

There are over 1,000,000 Anglicans in Canada spread through 1,750 parishes or just over 550 in the average Parish. If 10% of the members of one average parish spent \$50.00 per year on such items, it would generate \$2,750.00 in sales, i.e., \$1,375.00 annually in new

revenue for the parish.

This idea was presented to the largest purveyor of such special merchandise in North America, who offered to develop the opening inventory of merchandise, establish the catalogue website and provide free delivery of any orders over \$50.00. All that was asked was the cooperation of the church in letting its members know this opportunity was available to them. Since their operations are multinational, it also offered to introduce the program wherever the Anglican Church has a significant presence.

Why not use a contemporary marketing method to raise millions of dollars for charitable initiatives and widen the scope of Anglican identification world wide if it presents no risk and requires no capital or administrative input?

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

Looking for answers? Try “living the questions”

WILLIAM C. THOMAS

There’s an old joke about a man seeking direction from his rabbi in living faithfully. He asks, “Why is it that rabbis always answer a question with another question?” ... to which his rabbi replies, “So what’s wrong with a question?”

For the past five years, Christ’s Church Cathedral has gathered Anglicans from across the greater Hamilton area for 90 minutes on Sunday mornings in November and December, and again in January and February. They came initially looking for answers about how to live faithfully as a Christian in the secular world of the 21st Century. They also came unsatisfied with the formulaic answers provided by the fundamentalists and biblical literalists who so dominate modern media, and with answers which totally ignore the realities uncovered by modern science, and especially archaeology.

They were not alone in their seeking and dissatisfaction. Several years earlier, two parish clergy, David M. Felton and Jeff Procter-Murphy, who together have more than 40 years in local church ministry with the United

They then made those resources available to the wider church in North America, the UK, Australia and New Zealand. Those resources are now available through our Diocesan Program office (christyn.

amongst the participants. The authors are quite obviously in the teaching tradition of Socrates, whose pupils’ growth in wisdom and understanding was precipitated by the questions he put to them.

In wrestling with questions to which there were no simple answers, the participants in this first program at the Cathedral gradually found themselves living their way into the answers, as the poet Rilke puts it.

Since that first program, we have gone on to study *Saving Jesus*, *Uppity Women of the Bible*, *Eclipsing (the Roman) Empire* and *Countering Pharaoh’s Production/Consumption Society*.

Over the years, more than 50 people have participated. They continue to find their faith deepened by ‘living the questions’.

For those who wish to sample the overall approach to the series, there is now a book by Felton and Procter-Murphy, entitled *Living the Questions – The Wisdom of Progressive Christianity*, (ISBN 978-0-06-210936-1) 2012, available from Harper One.

Canon Bill Thomas can be reached at wctpts@sympatico.ca 905-628-2412

The complex topics, which creatively challenged several decades of seminarians in their university training, are presented in clear, simple and straightforward language...

Methodist Church in the United States, responded to similar concerns from their congregations. They invited some leading biblical scholars and theologians to lead their congregations in Lenten reflections. The response was so overwhelmingly positive that they continued the series and built an increasing number of DVDs of the presentations, matched with background resources and discussion guides.

perkons@niagaraanglican.ca). The video portions usually run about 20 minutes per session. The complex topics, which creatively challenged several decades of seminarians in their university training, are presented in clear, simple and straightforward language, and well illustrated. But the materials really shine in the questions which follow, questions that are designed to encourage further dialogue

Following the advice of Rabbi Mordecai Kaplan that “a religion is as much a progressive unlearning of false ideas about God as it is the learning of the true ideas concerning God,” the first program in their series, entitled “Living the Questions” is not for those who are absolutely certain they know all the answers, and who are unprepared to encounter a “metanoia”, or as Paul put it in his letter to the Ephesians (4:23), “to be made new in the attitude of your minds”.

Enjoy more music this spring with the John Laing Singers!



**Morning and Evening:
An Intriguing Concert
of Music for Cello and Choir**
with works by Tavener, Byrd, Vasks, Dvořák and Rutter
and a choral arrangement
by Roger Bergs of
Bach’s first cello suite



featuring the John Laing Singers
and special guests Rachel Mercer, cello, Angela Park, piano
and Yehonatan Berick, violin

Saturday, May 4, 2013, 7:30 p.m.
St. Paul’s United Church
29 Park Street West, Dundas

Sunday, May 5, 2013, 3:00 p.m.
Walton Memorial United Church
2489 Lakeshore Road West, Oakville

Get tickets online at www.johnlaingsingers.com.

Be kind. Share your Niagara Anglican with a friend.



**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

Choral Evensong and Recital

With The Cathedral Singers of Ontario

Evensong sung by the combined voices of St. John’s Choir and The Cathedral Singers under the direction of Ian Sadler, Director of Music, St. John’s

A 30 minute organ recital given by Ian Sadler will immediately follow Evensong, including works by

- Togni
- Widor
- Bridge
- Howells
- Weaver

St. John’s Anglican Church,
272 Wilson St. E., Ancaster

**Sunday, June 9, 2013
4:00 p.m.**

admin@ancasteranglican.org
905-648-2353



A picture of faith

The narrow gateway

HOLLIS HISCOCK

The solitary figure watched men herd their sheep through a narrow gateway into a stone fence enclosure to protect them from wolves, thieves and other predators during the sinister hours of the night.

It made a lasting impression because years later Jesus would use this image to describe how God calls people into a relationship, and protects them from what we call the storms of life.

He would compare himself to the good shepherd (John 10:1-21) and articulate about being the gatekeeper... the One who knows and invites his followers, who guides them and the one willing to die to save them.

Inside the shepherd's enclosure were safety, security and freedom from danger; outside were all the dangers that would threaten, maim or destroy life.

The only means of entering was through a narrow gate.

Standing near the tranquil harbour of the small village of

Quidi Vidi (locally pronounced Kitty Vitty) near St. John's Newfoundland, I cast my eyes beyond the rocky hills and watched the mighty Atlantic Ocean pounds its waves relentlessly upon the unprotected landscape. The safe harbour and threatening ocean were joined by a narrow three metre wide and 15 metre long canal, affectionately known as "the Gut". A white post marked the spot where mariners could navigate from the exterior ocean to the safety of the inner port.

As I was setting up to photograph this scene, I compared what Jesus said to what I was seeing: Jesus' Gate and Quidi Vidi's Gut symbolize and convey similar messages.

In the photograph, the water inside the "gate" (Gut) is calm, peaceful, protective and serene. Going through the connecting canal, one becomes exposed to the vast expanses of the North Atlantic - wild, unpredictable, stormy, tumultuous, deadly.

Jesus said that whoever comes

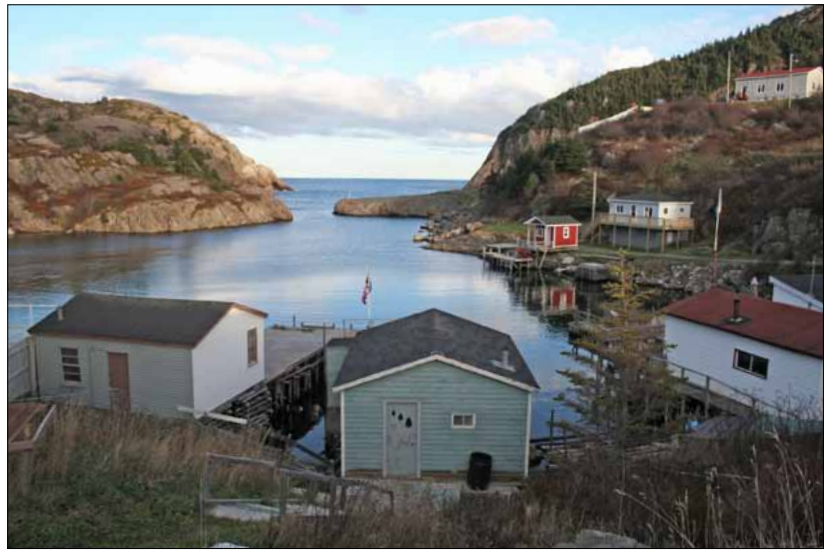


Photo: Hollis Hiscock

to me (inside the enclosure) will be saved or safe, yet they can come in and go out and still find a pasture. I think Jesus was assuring us that coming into the enclosure or sheltered harbour we can certainly find the ultimate presence of God, but we are expected to be going in and out

(living life in the wider world), yet even there we can find the "green pasture" (God being present everywhere).

Near the canal entrance is a white marker to guide mariners toward a safe place. We are God's markers pointing the way for people who want to establish or

re-establish their relationship with God and find their green pasture or peaceful waters.

Send your "Picture of faith", your photograph and its meaning to your spiritual life and development to the Editor (contact information on page three).

Cohen's "Hallelujah"

ELEANOR JOHNSTON

The Three Cantors (and one accompanist) performed Leonard Cohen's "Hallelujah" near the end of their St. Andrew's concert in early March. One of North America's most popular songs, its lyrics both lament and rejoice over the limitations of human relationships and spirituality.

Like his novels and poetry, Cohen's Hallelujah touches the core of two seminal human experiences: the grief of a couple's break-up and the human need, yet frequent failure, to worship God. This song of lost love and praise touches everyone, young or old, who has affirmed their faith at a time of lonely doubt. A young fan calls the song "the best breaking-up song there is" and church choirs sing it as an anthem. The song and the Cantors' performance speak to the hearts of both singers and audience.

For this song, Cohen chose seven verses of the 80 he composed and, like most musicians who cover it, selects five verses appropriate to each audience.

The lyrics of all verses are dense with meaning. The first presents the fascinating puzzle:

Now I've heard there was a secret chord

That David played, and it pleased the Lord

But you don't really care for music, do ya?

It goes like this, the fourth, the fifth

The minor fall, the major lift

The baffled king composing Hallelujah

What "secret chord... pleased the Lord"? Is this the "lost chord" that has been a kind of holy grail of musicians over the course of Western culture? The "fourth, the fifth" chords, along with the tonic, form the basis of most songs in the Western music tradition. Cohen actually plays them, F major and G major, while singing the words, "the fourth, the fifth." Who is the "ya" in this verse, and who the "I"? Are "minor falls" and "major lifts" symbols of stages in our spiritual life? Is the Lord pleased by the modulation in every verse and refrain from A minor to C major chords while the human

listener doesn't "really care"?

Cohen portrays David, the great musician/king, as "baffled" while "composing hallelujah," but doesn't explain why. His second verse is likewise challenging.

Your faith was strong but you needed proof

You saw her bathing on the roof

Her beauty and the moonlight overthrew you

She tied you to a kitchen chair

She broke your throne, she cut your hair

And from your lips she drew the Hallelujah

David lost his integrity as king by arranging the death in battle of Bathsheba's husband. The mighty Samson likewise betrayed his loyalty to God for the foreign Delilah. Cohen does not condemn these men but uses them as examples of the weaknesses of even great Biblical heroes. In verse after verse, and song after song, Cohen connects human love for God with human sexual love by the stories he references.

Next Cohen somewhat irritably rejects an imaginary theological critic:

You say I took the name in vain
I don't even know the name
But if I did, well, really... what's it to ya?

There's a blaze of light in every word

It doesn't matter which you heard
The holy or the broken Hallelujah

It doesn't matter because they are one. Cohen insists that the holy is inevitably and wonderfully broken in another popular song, Anthem: "Forget your perfect offering/There is a crack in everything/That's how the light gets in." At times he sounds like an impatient Jesus exasperated by legalistic Pharisees.

In a 1995 interview for Time Magazine, Cohen explained: "I wanted to write something in the tradition of the hallelujah choruses but from a different point of view... It's the notion that there is no perfection - that this is a broken world and we live with broken hearts and broken lives but still that is no alibi for anything. On the contrary, you have to stand up and say hallelujah under those circumstances."

As his Hallelujah ends, Cohen



shows us—out of the wisdom accrued from a life of many mistakes as well as much study of Jewish scripture - a very poignant image of hope: *I did my best, it wasn't much I couldn't feel, so I tried to touch I told the truth, I didn't come to fool ya. And even though it all went wrong, I'll stand before the lord of song With nothing on my tongue but Hallelujah*

The yearning of this great poet and self-professed sinner speaks profoundly to the spirituality of today's people struggling to believe. From David's "Psalms" to Handel's "Messiah" to Cohen's "Hallelujah" we can hear, and we are called to sing, the same song of praise.

Eleanor Johnston can be reached at eleanorjohnston@gmail.com

Attend a concert in Ontario: help hospital patients in Haiti

ANNE WASHINGTON

On Friday May 10, 2013 at 8:00 p.m. MUSICA ST JAMES, the community concert series of St. James' Church Dundas, presents the acclaimed musical multimedia production of "The Words of Albert Schweitzer and the Music of J.S. Bach".

All proceeds from the concert will support the work of the Canadian Friends of Hôpital Albert Schweitzer - Haiti.

The production - a unique fusion of projected images, spoken word and beautiful music - celebrates musician, theologian, physician and humanist Albert Schweitzer and the music of Johann Sebastian Bach

Performers that evening include St. James Director of Music Christopher Dawes, Christ's Church Cathedral Organist Michael Bloss and St. James' Choir, with readers Sara Laux Chappel and David McKay.

Dawes, who played the organ for the production at an International Symposium on Bach and Schweitzer held at Vanderbilt University, Nashville, Tennessee, describes the production as uniting three strands of beauty.



Hôpital Albert Schweitzer in Haiti

Photo: James Harvey

He said, "Schweitzer was a deeply passionate and poetic voice for the brother and sisterhood of all living things - the beauty of his life story, giving up privilege and comfort to become a physician and founding a hospital links perfectly to the beauty he saw in the music of Johann Sebastian Bach, and the beauty he eventually found in the phrase Reverence for Life that became his personal creed and

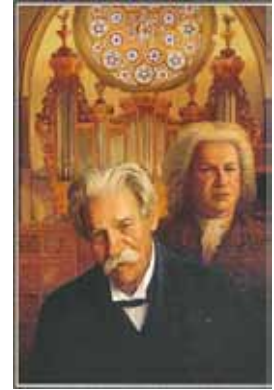
may ultimately have changed the Modern Age."

In 1905, world-renowned musician, Bach scholar and theologian Albert Schweitzer left these careers behind to study medicine. In 1913 he founded a hospital at Lambaréné in French Equatorial Africa dedicated to helping some of the world's poorest people.

In 1956, his example attracted and inspired Larry and Gwen

Mellon of Pittsburgh to found the Hôpital Albert Schweitzer in Haiti's Artibonite River Valley with similar objectives.

The work is supported by the Hamilton-based Canadian Friends of Hôpital Albert Schweitzer - Haiti, who will host a reception and provide a Haitian marketplace for concert goers to enjoy. They will also share information on the Hospital's work and vision, and



Painting of Albert Schweitzer and J.S. Bach

Image is the creative property of Connie Erickson and its use is absolutely permitted for the purposes of promoting this production.

provide personal experiences from volunteering there.

For information and tickets (\$25.00), contact St. James' Dundas, 905- 627-1424, www.stjamesdundas.ca.

To learn more about the Canadian Friends of Hôpital Albert Schweitzer - Haiti go to www.cfhas.ca.

Scattered seeds 1: Pray in the moment

C.T. (TERRY) GILLIN

I am on a journey and would like to share with you some of the markers along the pathway. When we speak of journeys we often conceive of them as a kind of narrative. Like a good story they have a beginning, middle and end. But I am at the beginning of my journey and hardly know that part of the story, let alone the end. So I offer some not quite random, not quite scattered thoughts. But the idea of scattered seeds nicely catches the spirit of these jottings. "Some seeds fell into rich soil." (Mark 4: 1-9).

Many caregivers to cancer patients speak of "the cancer journey." Doctors, nurses, social support workers, volunteers - all find the idea of a journey a useful metaphor to capture the experience. They emphasize that each patient's journey is unique.

Of course there are medical patterns, too, which help guide the treatment of specific types of cancer, but it is important that you understand I am writing out of my own unique experience.

We also know that our own spiritual journeys are unique. There are well known patterns of spiritual development, signs of consolation and desolation, periods of comfort and dryness; but each of us walks with the mystery of divine love with our own hearts and experiences, hopes and fears. Again, what I have to share are just a few seeds of my own spiritual experience.

To begin, you must understand how lucky I am. I have a curable form or cancer. It is always a good sign when you can put "cancer" and "curable" in the same sentence. Many others are not as fortunate. But it has taken a while to be able to say this much. Part of my journey is

that it has required almost two months to reach a clear diagnosis. Even in science evidence can be ambiguous. The gathered data does not always neatly fit the patterns that medical science has learned to anticipate.

Each week there were more exams and tests, more pokes and prods, more discomfort. Each week there were new results (or they had not yet arrived) and a consultation with one or another specialist. Everyone was kind, supportive, encouraging. As I waited, day by day, I prayed. My prayer was full of distractions, fears, anxieties and hopes. I strove to focus the moment, the very next thing I would do. Sometimes the moments seemed to stretch out. I remember an hour-long MRI scan, the machine banging and clanging, a dis-embodied voice repeating "don't swallow," pause, "ok swallow." I tried to focus on my

breathing, to recite the prayers I know by heart, but these normal expressions did not seem to work. My heart moved to a simple, comforting desire and assurance, repeated with each breath: "I am in the Presence of God." It carried me. I clung to that deep, simple prayer.

Of course, this prayer is ancient. I am relearning how often the psalmist appeals for this Presence. "Yahweh my God, I take shelter in you" (Ps 7:1). "Yahweh, I do seek your face" (Ps 27:8). "Let your face smile on your servant" (Ps 31:16). "God is our shelter" (Ps 46:1). And many more.

One of the scattered seeds of my journey, one of the gifts I find tucked into my rucksack, is the grace of an increased intentionality in my daily activities. "Give us this day our daily bread." I am struck by the twofold emphasis on "daily." It reminds us to focus



on this day, this moment. It does not matter what is at hand. For me, it might be a medical exam, or it could be washing dishes, folding laundry, reading or sitting down to pray. What matters is the intentionality I bring. With an active consciousness each moment I am in the Presence of that loving gifted-ness of the universe which enfolds us.

(Note: Quotations are from The Jerusalem Bible.)

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

Next month the series continues. Terry writes about "Scattered seeds 2: Compassion."

They are my family ... youth participants write

BILL MOUS

Each March break over 30 youth from across our diocese gather for the Youth Leadership Training Program (YLTP). This three-year program seeks to provide a nurturing space for youth as they grow more fully into who God created them to be.

Throughout the program, participants learn leadership skills and deepen their spirituality through experiential activities and reflective practice. For instance, youth learn the basics of worship planning but that experience also offers insights about group process and their individual leadership styles.

Here are a couple reflections from graduates of YLTP.

Danielle Kelly from St. George's Guelph writes:

"Finishing three years at YLTP has been an accomplishment. It feels like I've stepped out of the person I was in 2011, and that I'm starting a new stage of my life. There's something about being with the same group for two years that makes you see your individual changes as well as your families' changes.

Yes, they are my family. We've grown together and have seen each other's strengths and weaknesses and have seen our leadership skills grow.

Being in a comfortable setting with those that you have grown to love and welcoming others into the journey that you have experienced is rewarding. You are able to teach them what you know and you get the satisfaction of knowing you were part of their journey."

Vanessa Rago of the Church of the Incarnation Oakville reflected on her experience:

"There is a distinction between meeting another and meeting another's soul.

During my past three YLTP experiences, along with the other Niagara Anglican Youth Ministry events I have participated in, this difference has

certainly been solidified as I have fallen in love with many people I now feel comfortable deeming them my family.

YLTP has not only given me a sense of community, but has consciously taught me skills and taught me how to recognize and utilize my skills. It has also imbedded in me the ability to recognize and learn from the light and darkness of others and the world around me.

The people I have met, the souls that I have come to know, the experiences in which I have partaken, and the places I have been have all inclusively contributed to my external and internal development.

In terms of my activity in my community and society, YLTP has provided me with the opportunity to discover pre-existing tools and to create new ones in which I am able to further my social, professional and interpersonal capabilities.

Furthermore, I have been graced with a satisfying chance to grow and flourish as a spiritual, emotional and interpersonal being. Besides encouraging me to recognize, study and utilize these varying gifts and skills in myself, YLTP has motivated and inspired me to also recognize them in others.

As I allow these contrasting, yet beautifully harmonizing areas of my soul to be nourished by the overwhelming light that is life and its inhabitants, I am able to understand that what I see right now is probably the most important lesson I have ever and will ever learn: that life—the Divine, the Spirit, the Universe and all its substance—will never halt in its provision of learning opportunities and possibilities. I have Youth Ministry events such as YLTP to thank for helping me to discover such."

The Reverend Bill Mous, Diocesan Coordinator of Social Justice can be reached at 905-527-1316 ext. 330 or bill.mous@niagara.anglican.ca.



▲ William Steers and Savannah Rookwood share a moment at YLTP event.

▼ YLTP participants Braden Morgan and Danielle Kelly

Photos: submitted by Bill Mous



Parish event

Evensong and recital in early June

At 4:00 p.m. on June 9, St. John's choir and the Cathedral Singers of Ontario will join forces to sing the service of Evensong at St. John's Church Ancaster.

In 2000, Ian and Catherine Sadler founded The Cathedral Singers of Ontario. Each August the 47 voice choir, composed of professional singers and trained amateurs, sings daily services for a week as choir-in-residence at a British Cathedral, includ-

ing Edinburgh, Canterbury, Winchester and Gloucester. They also presented concerts in Paris' Notre Dame Cathedral as well as England's Coventry and St. Paul's Cathedrals.

Director Ian Sadler began his musical training as a chorister at St. Paul's Cathedral London and holds degrees in musicology and education. His final engagement in the United Kingdom was to play the organ in the movie, Chariots of Fire.

In Canada, he served as Music Director at Grace Church-on-

the-Hill and Choral Director at Upper Canada College, Toronto and in 2012 he was appointed Director of Music for St. John's Ancaster.

He has given recitals throughout Europe, USA and Australia, and following Evensong on June 9 will present an organ recital.

St. John's is located at 272 Wilson St. E, Ancaster. For information e-mail admin@ancasteranglican.org or telephone 905-648-2353.

SUNRISE

MEMORIAL WINDOWS

PROTECTIVE GLAZING

REPAIRS & MILLWORK

RELEADING & RESTORATION

SINCE 1979

97 Wharncliffe Rd. S. London, Ont. N6J 2K2
Toll Free 877-575-2321

www.sunrisestainedglass.com

Canada Briefs

A roundup from Anglican newspapers across Canada

Clothes help make the man 1

The Bridge Prison Ministry in Brampton got a big boost in 2012 with a generous donation of business attire from Moore's Clothing for Men.

According to Garry Glowacki, the program director, 60 % of ex-offenders who participate in The Bridge have moved out of shelters, are off welfare and are employed within two months of leaving prison. "The new clothing gives the men a sense of self-worth that comes through in their job interviews," he says. "It also gives the community a way of making a positive difference in the lives of men who are determined to become productive members of society."

The Bridge has been a ministry of the diocese of Toronto's FaithWorks program since 1998. *The Anglican*

Canada Council for Refugees decries drop in refugees 2

The Canadian Council for Refugees has expressed deep disappointment at the dramatic decrease in the number of refugees resettled to Canada in 2012.

Contrary to recent government promises to resettle more refugees, it is the second lowest number resettled in more than 30 years.

"Canadians are proud to protect refugees through resettlement to Canada — but unfortunately the government has been closing the door on refugees," said Loly Rico, president of the council.

Only 5,412 government-assisted refugees were resettled—the lowest number since at least the 1970s, and over 2,000 short of the target for 2012 of 7,500.

At 4,212, arrivals of privately sponsored refugees were also well below the 2012 target of 5,500.

Montreal Anglican

Kawawa celebrates Naskapi translation of Genesis 3

On Feb. 17, the Naskapi community in the diocese of Quebec celebrated the dedication of a translation of the book of Genesis into Naskapi.

The Reverend Martha Spence led the congregation at St. John's Anglican Church in thanks to God for the many years of work



by the Naskapi Development Corporation (NDC) translation team. Sias Nabinicaboo, who was recently ordained a deacon at the Naskapi Church, has served as the lead translator on the project since 1996.

The cover design of the books was inspired by the hand-painted caribou-skin ceremonial coats that were made and worn by ancestors of the Naskapi.

Gazette

Edmonton church hosts spring arts festival 4

Holy Trinity Anglican Church in the Old Strathcona neighbourhood of Edmonton will be abuzz with artists of all stripes for the last 10 days of May.

ArtSpirit began as a part of the church's centennial celebration, but it now involves at least 40 artists from the surrounding community.

Church member, artist and festival producer Margaret Macpherson says there will be a visual arts exhibition, a mini film festival, theatrical evenings, a cabaret for artists under the age of 30, a literary reading of books published in 2012, an evening of poetry, a spoken word and soundscape event and an afternoon of classical music. There are also plans for a seniors tea and rock-and-roll dance party wrap-up.

Holy Trinity rector, Archdeacon Chris Pappas sees ArtSpirit as an outreach to the broader community. Macpherson adds, "I think artists who access what is deeply creative in themselves and who work to bring that out in some artistic form actually access and encounter the Creator."

The Messenger

A new shared Anglican and United Church ministry celebrated 5

On Feb. 17, the Reverend Joan Scandrett was formally inducted as the incumbent of the Anglican parish of St. Martin of Tours and Gabriola United Church. Bishop James Cowan of the Anglican diocese of British Columbia presided over the service.

The shared ministry is still a work in progress. Both congregations continue to hold separate services following their individual liturgical traditions and still have separate councils overseeing the ministry, however, the intention is to gradually integrate into a fully shared ministry.

Scandrett was presented with a Rose Glow Barberry plant and asked by the congregation to "plant it for us so that we can watch it grow as we grow in our new relationship."

The Diocesan Post

Activist urges actions to help victims in the Congo 6

Frederick Wangabo Mwenengabo, is an anthropologist and well-known peace activist in Fredericton, who last year maintained a 48-day hunger strike to bring attention to the fact that millions continue to die and thousands of women continue to be raped in the brutal war in the Congo.

In a letter that Archbishop Claude Miller of the diocese of Fredericton carried to the provincial meetings in Newfoundland, Mwenengabo wrote:

"I trust that policy makers in Canada and around the world can play a well-informed role that can voice these terrible human upheavals in the Congo. As the Apostle Paul wrote a

letter of joy, hope and love from prison to his brothers and sisters, I am writing to you, not from a physical prison like where I have been before, but from a place where the victims of the Congo war are being captured and humiliated by dark forces of men who only know evil deeds and brutality. My joy today is that we all, as members of the human family, can unite, pray and act together to bring peace and hope

for the victims of this man-made disaster and humiliation."

Mwenengabo is willing to speak to people in a church of any denomination and can be contacted at wangabof@yahoo.fr. *The New Brunswick Anglican*



People

Appointments

Bishop Michael Bird has made the following appointments:

The Reverend **John Ripley** becomes interim pastor at St. Paul's Glanford;

The Reverend **Trevor Jones** is the interim pastor at Christ Church Woodburn;

The Venerable **Marion Vincett** is the interim pastor of St. George's St. Catharines;

The Reverend **Jack Pearce** was issued a bishop's permission to minister as honorary assistant at Church of the Nativity Hamilton, under the direction of the rector.

Retirement and resignation

Canon **Gordon Kinkley** announced his retirement from St. John's Port Dalhousie, St. Catharines on Easter Day, and will retire from full time ministry on June 1.

The Reverend **Claudine Carlson** submitted her resignation as interim pastor from Glanford and Woodburn.

Congratulations

Canon **Judy Dodman**, former Secretary of Synod, will celebrate a very significant birthday on May 12.

Condolences

Our deepest sympathies to the following and others who are grieving the loss of loved ones. Pray for them as they cope with the new realities of life.

The Jackson family on the death of **Eloise Jackson**, (widow of Dean **William Ernest Jackson**, Dean from 1950 to 1963), who died in Nanaimo, B.C.

Maxine Wilkinson and family on the death of **Harold ("Hal") Wilkinson**, O.N., faithful and long time member of St. Matthew on-the-Plains Burlington.

The Grigg family on the death of **Betty Grigg**, widow of Archdeacon **Robert Grigg** in Nova Scotia.

To the McMurray family on the death of **Ursula McMurray**, widow of the Reverend **Ritchie McMurray**. The funeral service was held at St. James the Apostle Guelph.

IMPORTANT SUMMER SUBMISSION DEADLINE



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

SPOTLIGHT ON ...

St. Aidan's Oakville

The Reverend Barry Randle, Priest-in-charge

In the summer of 1977, I began my ordained ministry in Ottawa Diocese. I worked as a curate at St. Matthew's Ottawa, then as Rector of Aylwin-River Desert in the Province of Quebec.

Five years later, I returned to my home diocese of Niagara, serving at St. John's Thorold, All Saints' Hagersville with St. John's Cheapside and Christ Church Flamborough.

After thirty-five years of full-time ministry, I retired to perform another form of ministry. I found it as priest-in-charge (part-time) of St. Aidan's Oakville.

I have only been here five months, but there is a great deal I enjoy about St. Aidan's: the quiet, reflective Celtic Eucharist that begins our Sunday mornings; the creative possibilities of a bright and open worship space; the warm welcome; the help and the support I have received from every member of the parish.



Submitted by Barry Randle

But most impressive is the attitude of the people of St. Aidan's. They feel uniquely called to minister to their neighbourhood. Our doors are open wide, seven days a week, to a variety of community groups and organizations. Yet their idea of "neighbour" is not confined to the local community. St. Aidan's reaches out generously across the city; and to their neighbours around the globe, wherever there is a need.

To me, St. Aidan's is committed to pursuing Christ passionately.

What St. Aidan's means to me ...

When my husband and I decided to move our family from Toronto to Oakville, we wanted a smaller community to raise our children in. At this time we were in our early 40s and had a teenage son and infant daughter. We had both been raised in the Anglican Church and found the West River area of Oakville had a small community church, St. Aidan's. The parish consisted of many young families who welcomed us into their fold.

My first introduction to St. Aidan's was as a Sunday school teacher and a member of the bridge group, which is still in existence today! Over the years I became more involved in the many ministries, and am proud to now have my daughter and granddaughter participating actively in the church. I have made many life long friends through the church, which have seen me through happy days and sad days and I truly cherish their friendship.

St. Aidan's has given me a greater understanding of my faith, commitment to Christ and my church.

Sheila Thompson

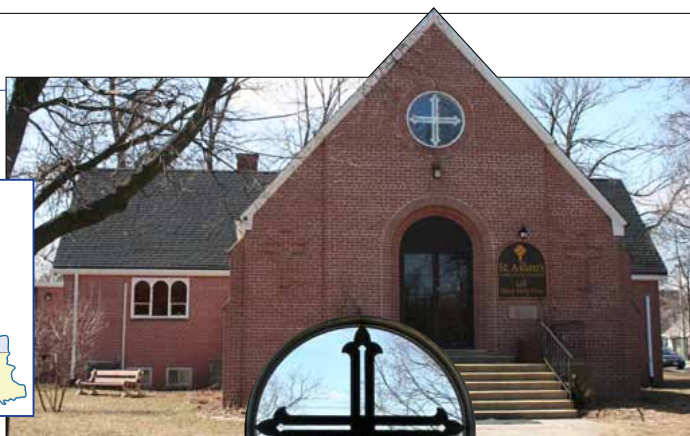
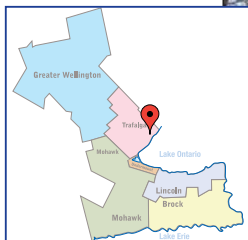
A home away from home for me.

I was invited to attend their annual picnic in June of 2001, was greeted warmly and immediately made to feel part of the family.

I joined the Choir and the Altar Guild and over the years have tried to meet any needs of the church presented to me.

In fulfilling these needs I have found my own needs met abundantly. The church and people of St. Aidan's are my strength and shield.

Penny Johnstone ON



Photos: Hollis Hiscock



The circular window looks out on the community St. Aidan's serves.

Mission Statement

"God is calling St. Aidan's to be a vibrant worshipping presence in Oakville by nurturing and empowering its people of all ages to grow in their relationship with God, with each other and with the wider community."

A place in the community

St. Aidan's is a hub for activity that builds community, supports individuals, families and healthy relationships and addresses the needs of those who are less fortunate.

Hot chocolate is served on Wednesday mornings from January to March to about 25 students from École PineGrove, before taking their bus to school.

Care-pal packages – toothbrushes, toothpaste, etc. are given to clients when they arrive and leave The Lighthouse Shelter. The 30 packages provided are dropped off every second month or so.

The Telephone Link broadcasts information to parishioners and, when requested, a daily telephone call can be made to an individual to see if all is OK.

St. Aidan's is also a neighbourhood centre for learning, growth and enrichment.

Yesterday ... Today ... Tomorrow

St. Aidan's cornerstone was laid in January 1951 and the new church dedicated in February 1952. It began as a mission of St. Jude's Oakville and became a separate parish in 1954.

The congregation flourished as it was the "hub of the community". When St. Hilda's was built in 1959, some parishioners transferred and a further loss occurred when the nearby armed forces barracks closed and families were moved away. After a major fire there were thoughts of closing, but parishioners decided to soldier on.

Another turning point came in 2004 when the parish became determined to try to meet the needs of the community as they once did.

In 2010, major renovations allowed the parish to have usable space in the nave to accommodate community dinners, meetings, concerts, children's programs and other activities.

The church is now constantly in use every day of the week and in every available space.

The parish has had 14 rectors, several interims and assistants.

2013 is St. Aidan's 61st anniversary and they look forward to many more. Working together, they are determined to survive and thrive.

Worship

Sundays:

8:00 a.m. – a quiet meditative Celtic Eucharist
10:00 a.m. – Family-oriented choral contemporary Eucharist with Sunday School and nursery.

Weekday:

7:30 p.m. – Taize evening prayer—the stillness of a candle lit hour—is offered on the third Friday evening of each month, September through June.



Richard Bradley and Sue Carduelis lead the music at the Celtic and Taize services.

Quick Figures 2012 Stats

- 88 people/families on the parish list with 7 "Friends of St. Aidan's"
- Average attendance at Sunday worship – 59
- Easter Service attendance – 116
- Christmas worship attendance – 115
- Taize average attendance - 23

Contact

Saint Aidan's Anglican Church
318 Queen Mary Drive, Oakville, Ontario L6K 2L6
Telephone: 905-845-6111
Email: staidanschurch@bellnet.ca
Web site: www.staidansoakville.org

To have your parish featured in the SPOTLIGHT series, contact Editor Hollis Hiscock (information on page 3).