

October – the month of Thanksgiving

Paul wrote to Timothy (1 Tim. 2:1) ...

“I urge, then, first of all, that petitions, prayers, intercessions and thanksgiving be made for ALL people.”

YOU ...

Think of individuals or groups with whom you do not want to associate, pray for them, then—thank God.



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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

OCTOBER 2013

Wear a white ribbon... for what?

SHARYN HALL

The White Ribbon Campaign (WRC) challenges everyone to speak out about violence against women and girls. Wearing a white ribbon is a personal pledge to never commit, condone or remain silent about violence against women and girls. In 1991, a few men in Toronto (including the late Jack Layton) began the White Ribbon Campaign as their response to the killing of 14 young women at the Ecole Polytechnique in Montreal on December 6, 1989. The Campaign begins on November 25 (International Day for the Eradication of Violence Against Women) and concludes December 6, Canada's National Day of Remembrance and Action on Violence Against Women. Originally the Campaign was directed to

Mothers' Union representative Nancy Storey pins a ribbon on lawyer Steven Willard in support of the White Ribbon Campaign. Both are members of the Church of the Epiphany Oakville.

—See *WHITE RIBBON* Page 4

Photo: Hollis Hiscock

On the road again...

LESLIE MUIRHEAD

Early morning on June 29th, thirteen youth and four adults left St. John the Evangelist Hamilton for a week long YouthWorks (YW) mission trip to Louisville, KY.

YW (youthworks.com) provides life-changing Christ-centred mission trips in the US and Canada.

We stayed the first night in

Dayton, Ohio. The next morning our rector, David Anderson, led us to Sunday worship at Renegade Gospel Church, Ginghamburg, OH.

This was a welcoming Church with mission work at its heart. Their pastor was leaving to teach in Vietnam and gave a rousing sermon. It was interesting to compare our worship styles: they started with rock music à la Bono, followed by a short prayer

time and sermon but then the service was over. We missed our tradition of being sent out with a blessing to do God's work.

After several more hours of driving we arrived in Louisville where we were billeted in a United Methodist Church along with groups from Georgia, Ohio, Michigan and Wisconsin. Work groups were formed from the

—See *LOUISVILLE* Page 7



Opening music at the Renegade Church, Ginghamburg, OH, where the mission group attended Sunday worship.

Photo: Bev McKenna-Brown



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SUNDAY, OCTOBER 6

8:30 am Said Eucharist
10:30 am Choral Eucharist sung by the Cathedral Choir
4:00 pm Organ Recital **DAS BACH I**
Michael Bloss, organist
4:30 pm Choral Evensong sung by the Cathedral Chorists
Guest Organist: Paul Grimwood
Preacher: The Rt. Rev. Ralph Spence

SUNDAY, OCTOBER 13 HARVEST THANKSGIVING

8:30 am Said Eucharist
10:30 am Choral Eucharist sung by the Cathedral Choir

SUNDAY, OCTOBER 20

8:30 am Said Eucharist
10:30 am Choral Eucharist sung by the Cathedral Choir
4:00 pm Organ Recital **DAS BACH II** Michael Bloss, organist
4:30 pm Choral Evensong guest choir from St. Mark's, Niagara-on-the-Lake, Michael Tansley, director
Guest preacher: The Rev. Dr. Canon Robert Wright

SUNDAY, OCTOBER 27

8:30 am Said Eucharist
10:30 am Choral Eucharist sung by the Cathedral Choir

FRIDAY, NOVEMBER 1

7:30 pm Requiem Eucharist sung by the Cathedral Chorists
Requiem by John Rutter

October – the month of Thanksgiving

Paul wrote to the Romans (7:25) ...
 “Thanks be to God, who delivers me through Jesus Christ our Lord!”
 YOU ...
 Think of your moment of deliverance, then – thank God.



Everything’s coming up green – a parish story

ROSS CONNELL

St. Jude’s Oakville was recently recognized with an award by Greening Sacred Spaces (GSS). This article highlights some of our “greening” success stories.

Greening Sacred Spaces (greeningsacredspaces.net) is a practical program developed by Faith and the Common Good to assist faith communities reduce greenhouse gases and to live sustainably. The underlying premise suggests that we have a responsibility to care for our planet, this marvelous creation, and we wish to respond to this suggestion because it’s the right thing to do—not simply because conservation saves money, which of course it does.

Greening Ministry

St. Jude’s has had an active Greening Ministry since 2008—a ministry exercised by many different people. The staff has taken the lead in the day-to-day efforts with blue boxes, green bins, collecting batteries for proper disposal, shredding paper and generally recycling where possible.

An energy audit, conducted by GreenSaver in May 2010, produced a report with a series of recommendations which prompted our Property Committee to repair or replace leaky windows, install low-flow toilets and make a number of other energy-saving improvements. It is not easy to make

a 130 year old building efficient, but it can be made less inefficient.

St. Jude’s Garden

Church members volunteer to maintain a beautiful garden which surrounds the church on all sides and acts as an “urban lung”, regenerating oxygen from carbon dioxide. Compost is generated on-site, toxic pesticides are avoided and an automated sprinkler system conserves water. This park-like setting is open to the public all year round and is a highlight for all visitors to the church.

Allotment Garden

Another volunteer group maintains a garden plot provided by the town where vegetables are grown and distributed in the community through St. Jude’s fresh food program.

Earth Hour

Every year since the inception of Earth Hour in 2006, St. Jude’s has raised money for various charities through a concert-in-the-dark, actually in candlelight. The 2012 concert, Songs and Prayers for the Earth, featured the amazing young pianist Xin-Xin Wang, his teacher concert pianist Ruta Vaivade and the Con Brio Singers directed by Gena Norbury. The audience response was terrific, evident by the standing ovation at the end of the closing number.

We raised \$1,600 for the local



On hand for the presentation of the Greening Sacred Spaces award were Christina Read, St. Jude’s Property Chair Lloyd McCoomb, Ross Connell, Rector Rob Fead, Greening Ministry Coordinator Lauren Hardman, Olivia Hardman, Rod Hardman and Greening Sacred Spaces Executive Director Lucy Cummings.

Photo: John de Grosbois

charity, H2O 4 All, a group committed to developing and implementing sustainable water solutions in developing countries. Founder and President Timothy Muttoo said, “By partnering with local charitable organizations and NGOs, we are able to engage and empower local community leaders to take ownership in these solutions.”

H2O 4 All (h2o4all.org), according to their President, is able to access, purify and distribute safe water, build aquaculture systems to provide a nutritious source of protein, supply water for agriculture, ensure adequate sanitation facilities such as latrines and educate local people in proper hygiene practices. “Our projects immediately impact the lives of many,” he continued, “especially women and children who have the responsibility to

gather water daily.”

St. Jude’s congregation, a community within Oakville, shows its interest and connection with the wider community through activities like this and its extensive food program.

Rummage Sales

Like many other organizations, St. Jude’s has run rummage sales—currently two each year—for decades. Not only does this raise money for a variety of outreach programs - including a sustainable agriculture program in Cuba - but it recycles thousands of articles and provides a valuable service to those who need to save money.

How Are You Doing?

St. Jude’s efforts are not unique, and more churches need to tell their stories. To

paraphrase Oakville’s prominent green activist Doctor Blake Poland, the long list of things we could or should be doing to reduce our ecological footprint is daunting, and the magnitude of tasks overwhelming, but we may be close to a tipping point. In other words, maybe it just takes two or three more people to climb onto the bandwagon to make it crest the hill.

In 2007 Bishop Michael challenged us to live up to the 5th Mark of Mission, “To strive to safeguard the integrity of creation and sustain and renew the life of the earth.”

How are you making out?
 Why not share your stories through the *Niagara Anglican*?

Ross Connell is a member of St. Jude’s Oakville.
 EMAIL: rossconnell@cogeco.ca



Timothy Muttoo from H2O 4 All received a cheque from Earth Hour Chair Ross Connell.

Photo: Inger MacKenzie (Oakville Beaver)

New concert season begins

The 23rd season of St. Jude’s Oakville Celebration of the Arts will focus on music of many kinds from many parts of the world, A World of Music!

It begins with Make Me a Country performed by Toronto’s Nathaniel Dett Chorale,

Canada’s first fully professional choir specializing in Afro-centric music - the music of Africa and the African Diaspora in North America and the Caribbean. Music Director Brainerd Blyden-Taylor selected a program to showcase the choir’s versatility.

Showtime is Saturday, October 26 at 8:00 p.m.

Tickets available at www.oakvilleconcerts.com, in person from L’Atelier Grigorian in Towne Square Oakville and from St. Jude’s Church office at 905-844-3972.

NIAGARA ANGLICAN

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

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www.niagaraanglican.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.



October – the month of Thanksgiving



Paul wrote to the Corinthians (2 Cor. 9:15) ...
"Thanks be to God for God's indescribable gift!"
YOU ...
Name several gifts you have, then—thank God.

HOLLIStorial

Harvesting the seeds we sow

On each page of this *Niagara Anglican*, you can read and reflect upon messages of thanksgiving from the New Testament. Thanksgiving comes in many forms, often when we least expect it and generally as a direct result of what we initiated in the past.

In my life and ministry, the parable of the Sower has been my guiding principle. It states that we should sow the seeds of the Gospel and leave the growth and harvest to God. "Keep on sowing" would be my motto for the church.

We rarely see the harvest immediately, occasionally maybe years later or mostly not at all.

So I was pleased when I received an email from Sylvia Peacock, and overjoyed when she gave permission to share it with you.

In late August 2013, she wrote:

"I want to thank you for the special prayer that you gave us while in ministry at St. John's Rockwood.

"My husband Bob died in January 2012. While it was not totally unexpected it was much sooner than we had been led to believe. God in his compassion took Bob before he had to suffer too much. Bob died in his sleep in our bed at our son's house early in the morning. We had been talking only 45 minutes earlier and he fell asleep holding

my hand. For Bob, a kind and merciful death; for me and our family a huge shock.

"It has taken me until only a month or two ago to come out of my grief and shock, and realize that I can learn to be happy and useful again.

PRAYER FOR NEW BEGINNINGS

As I step each day into a new journey of life ... let the light of God's star shine all around me, let my journey with God exhilarate me and let the gifts of God sustain me every step of the way.

—Hollis Hiscock

"Your prayer for new beginnings for St. John's seemed very appropriate for me at this time. I found it in one of my Bibles this spring on returning from my winter in Florida.

"I have been praying this prayer daily since rediscovering it. I cannot tell you how much it has helped. I know that God is always in the details if we ask and if we allow him to be, and he certainly has been in mine.

"So many thanks Hollis for this prayer. I plan to share it with friends and family whenever the time is appropriate."

In her note giving permission to share her story, Sylvia men-

tioned the "great support and help" she received from her own family and her church family in Rockwood. "I do not know how I would have managed without them."

She continued, "here is the prayer that you gave us (See inset) which I have prayed every day since re-discovering it. I think it is very appropriate for people recently bereaved or very sick or any life changing event."

Sylvia's letter reminded me of another harvest happening ...

My telephone rang and the conversation went like this ...
HOLLIS: "Hello."

CALLER: "This is (name). I would like to come and talk about a problem I am having."

Recognizing the person as a high ranking ordained leader from another denomination with whom I had minimal contact, I inquired,

"Why are you coming to me?"

CALLER: "Three years ago, I was travelling by car and I heard you preaching on the radio. Do you remember what you said?"

We both laughed.

CALLER: "You said if anyone was having a problem, they should find someone they could trust and just talk to them. I



think I can trust you and would like to talk to you about my problem."

We did meet, but confidentiality prevents me from writing about our conversations.

I mention this encounter only because the seed I had sown three years earlier by radio was finally harvested.

The prayer Sylvia prays daily is one I composed and distributed to people worshipping at St. John's Rockwood over two years ago.

Both experiences illustrate what 17th century hymn writer William Cowper meant when he penned, "God moves in a mysterious way his wonders to perform."

Once again through the printed and online pages of the *Niagara Anglican*, I sow my prayer for new beginnings like a seed and pray that it will be harvested in the lives of those who pray it over and over.

October, the month of thanksgiving and harvest, is also "a time to sow".

Feedback encouraged. EMAIL: editor@niagaraanglican.ca

Keep the conversation going

For decades, the *Niagara Anglican* and the *Anglican Journal* have been a vital communications link between parishes, dioceses and the national Church.

Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action.

Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, the *Niagara Anglican* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world.

Please give generously to the Anglican Journal Appeal this year. With your help we can keep the conversation going!

To make your contribution, please call

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Christmas – a time to share

Christmas is a time of giving and sharing. The *Niagara Anglican* would like you to give your time and share your Christmas stories, poems, memories, experiences, etc. with each other. In 300 words or less, recall a special Christmas worship, relate a humorous Christmas happening, re-tell a Christmas poem or story or reflect on what Christmas means for you. You can even draw us a Christmas scene.

We need to hear from you by
October 25 to make our December issue
extra special for Christmas.

Send your submission to editor@niagaraanglican.ca or Editor, *Niagara Anglican*, 710 Ashley Ave, Burlington, ON L7R 2Z3 or talk to the Editor at 905-635-9463.

October – the month of Thanksgiving

Paul wrote to Timothy (1 Tim.4:4) ...

“For everything God created is good, and nothing is to be rejected if it is received with thanksgiving.”

YOU ...

Remember those rejected in the world and that “everything God created is good”, say a prayer for them, then – thank God.

White Ribbon Campaign promoted by Mothers’ Union



Mothers’ Union representative Nancy Storey pins a ribbon on lawyer Steven Willard in support of the White Ribbon Campaign.

Photo: Hollis Hiscock

men and boys to have a positive role to end violence against women and girls; its educational programs continue this focus in schools and communities.

The Campaign has expanded to work in partnership with women’s organizations, the corporate sector and the media to raise awareness in the public about the issue locally, nationally and globally.

WRC is now in over 60 countries, which support the Campaign from November 25 to December 10, International Human Rights Day.

In 2010, the United Nations High Commissioner for Human Rights released a statement indicating that no country, whether rich or poor, dictatorship or

democracy, has come close to eliminating violence against women and girls.

Cultural tensions and economic upheaval have increased domestic violence in many societies. Natural disasters and civil wars have increased the risks of kidnapping, human trafficking and rape as a weapon of war and oppression.

The Anglican Communion has spoken out to support the elimination of violence against women and girls at the Lambeth Conference of Bishops (2008) and through statements by Anglican Primates in various countries to faith leaders and aid agencies. The fourth Mark of Mission of our worldwide Communion is “To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.”

Our Canadian Primate, Archbishop Fred Hiltz, has spoken publicly and in print in support of the White Ribbon Campaign. Niagara Bishop Michael Bird has stated: “It is my sincere hope that in remembering the many women who have been victims of gender-based violence that you will take action towards ending violence against women.”

The International Anglican Women’s Network (IAWN) is one Anglican organization which continues to raise the issue of violence against women and girls at global, national and local forums. IAWN advocates that women and men must work together to eradicate the abuse of women and girls, much of which is hidden, ignored or silenced. In our diocese, the White Ribbon Campaign is supported by the Mothers’ Union and the Prophetic Social Justice-Making vision group.

The Campaign challenges everyone to think about his or her own beliefs, language and actions.

Colourful posters and brochures may be ordered at a small cost from the Toronto office of the Campaign. One hundred plain white ribbons cost only \$15 or you may wish to make your own white ribbons, and organize a community event to promote the Campaign. More information is available at www.whiteribbon.ca or call 416-920-6684.

Canon Sharyn Hall is Niagara’s Ecumenical Officer and Diocesan Chaplain for the Mothers’ Union. EMAIL: hallsi@cogeco.ca

Bring your parish up to date

HOLLIS HISCOCK

October is the month when parishes in Niagara Diocese receive their subscription lists for our diocesan paper, *Niagara Anglican*, and the *Anglican Journal*, our Canadian national paper, to update. Although there is no time limit for the update to be completed, each parish is encouraged to do so as soon as possible.

Each parish will receive a copy of the names and addresses of parishioners receiving the papers and is asked to verify this information, make corrections and add new members. Every financial contributor to the Anglican Church of Canada is entitled to receive both the diocesan and national paper.

In addition to the annual update, parishioners can advise their parishes of any changes in their status or mailing information, or contact the national office by email, post, phone or through the website.

According to the national church figures, every postal return received costs the church \$1.34. In 2012 the Diocese of Niagara paid \$583.08 for postal

returns. This is a further incentive for parishes and individuals to update their lists.

According to the *Anglican Journal*, to make subscription changes you are asked to send your changes with your old and new address (include ID number on label, if possible) to either of these addresses: e-mail: circulation@national.anglican.ca; phone: 416-924-9199 ext. 259/245; fax: 416-925-8811; mail: *Anglican Journal*, 80 Hayden St., Toronto, ON M4Y 3G2; or www.anglicanjournal.com.

In her 2013 report to the recent Anglican Editors Association conference, Senior Manager Beverley Murphy provided the following information:

- Total circulation was down 4.49% since last year;
- Incapacity or death is the reason given in most instances for cancellation;
- Electronic updates average 72 per week;
- Majority of updates are sent by parishes via regular mail;
- Half of all circulation emails come from individuals, then parishes (36.7%) and dioceses (13.3%);

- The Canada Periodical Fund provided a grant (\$426,573 from April 2012 to April 2013) which basically covers half of all mailing costs for the *Anglican Journal* and the 23 diocesan newspapers;
- The Canada Post’s Address Accuracy Program compares subscribers’ addresses with valid addresses on Canada Post’s database. All diocesan papers have sustained the required rate of 95% accuracy.

In 2012, the *Niagara Anglican* had an accuracy rate of 98.5%. In June 2012, the *Niagara Anglican* had a circulation of 10,406, which stood at 9,740 in September this year. It is the fifth largest among the diocesan papers. *Toronto Anglican* is the largest, followed by *Anglican Life* (Newfoundland and Labrador), *Huron Church News* and the *Diocesan Times* (Nova Scotia and Prince Edward Island). The total *Anglican Journal* circulation for June 2012 was 155,383 subscribers compared with 143,510 in September 2013.

About 70-80% of the parishes, reported Murphy, complete their updates.

Choral Evensong and Recital

Guest Choir:

Church of the Holy Saviour, Waterloo

Sunday, October 20, 2013 - 4:00 p.m.

Organ Recital after Evensong by Ian Sadler
Director of Music, St. John’s

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October – the month of Thanksgiving

Paul wrote to the Corinthians (1 Cor. 11:24) ...

When Jesus had given thanks, he broke it (bread) and said, "This is my body, which is broken for you; do this in remembrance of me."
YOU ...

Recall an occasion when receiving the Holy Communion was extra special for you, then—thank God.



The Sunrise

A TRUE MURRAY BLAND REMEMBRANCE



I had just come from the barn after my puppeteers had finished putting on our puppet show at one of our Christian Family Weekends. Most people headed to their tents for a good night's sleep—although many told me they were too excited to sleep.

I headed for the cottage kitchen and a late night cup of coffee. Several young people were there. We talked and talked

and they too left.

By myself now, I looked out into the darkness of the living room and realized someone was there. Looking closer, I saw that it was a younger man in a wheelchair. He was badly deformed. His head was much larger than normal and his legs and arms were badly twisted.

He looked at me. I just wanted to get out of there.

Finally he spoke, "You want to run?"

I replied, "Yes."

He said, "Your choice."

But I didn't run. I remembered what I used to say to myself—the truly brave bull fighter is one who fights the bull with full knowledge of his fear. This was such a time.

I got up and slowly walked towards the wheelchair and sat

down beside him. We talked of many things. Before we knew it, the first light was dawning. Without thinking or wondering why, I got up, unlocked the wheelchair, headed out the door and pushed him up a nearby hill. I locked the wheels and sat down on the grass beside him—both of us looking towards the dawning light.

In the silence, the sun slowly

rose over the trees and washed over us. It came to me at that moment!

He was my teacher.

His wheelchair was his desk, and I, sitting beside him on the dewy grass, was his pupil.

In that silence came learning that has lasted a lifetime.

Murray Bland lives in Burlington.

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December 2013 – October 25
January 2014 – November 25
February 2014 – December 30

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



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In All Things, Charity*

EVERYONE WELCOME

October – the month of Thanksgiving

Paul wrote to the Ephesians (5:4) ...

Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving.”

YOU ...

Recall a situation where you encountered what Paul describes, pray for people involved to change their ways, then—thank God.

What is a fresh expression of church?

JOHN BOWEN

I read Nigel Bunce's article about Escarpment Church in the last *Niagara Anglican* with great interest. Congratulations to Nigel and St. George's congregation for moving (literally) outside the church box and experimenting with new forms of worship.

I have one quibble with Nigel's story however, and it should in no way be considered a criticism of Escarpment Church as such. It is his description of the project as "a Fresh Expression of Church." By way of full disclosure, I should say that Fresh Expressions Canada (freshexpressions.ca) is a ministry of the Wycliffe College Institute of Evangelism, which I direct. I have also directed (in partnership with the Diocese of Toronto) seven church planting conferences to which we have brought Fresh Expressions leaders from the UK to help us respond to our new cultural realities. So I confess to a vested interest in this topic!

So why is Escarpment Church not a fresh expression of

church? Here's one widely used definition:

A fresh expression is a form of church for our changing culture established primarily for the benefit of people who are not yet members of any church.

Escarpment Church does not appear to be "primarily for the benefit of people who are not yet members of any church." The article consistently speaks of "we," and in the conclusion Nigel invites *Niagara Anglican* readers to "please join us"—which reinforces the impression that the prayer walks are for the "already convinced." Nothing wrong with that, of course; we all need refreshment and variety in our worship lives, but this does not make it a fresh expression of church.

A second definition of a fresh expression of church comes from Bishop Steve Croft (speaker at Vital Church Planting in 2011), who suggested that a fresh expression of church is:

the attempt to go to where people are, listen carefully to the context, and through service form new communities of faith which have the potential to grow into church in

their own right.

This definition encapsulates not just what a fresh expression of church is, but how it comes into existence. There are several stages.

The first is go "to where people are". That means going out into the community, talking to people, asking questions and listening carefully for the voice of the Spirit. Some call this "missional discernment."

The second is to serve in the Spirit of Christ. For one Hamilton church, it meant setting up a bicycle repair shop on the main street. For a fresh expression of church in Toronto, it meant helping commuters find community on the GO train and "redeem the commute." Neither of these is exactly intuitive. Both came into being because the pioneers got out into the community, talked to non-church folks (the people fresh expressions of church are for) and exercised missional discernment.

Then, as friendships form and community grows, natural conversations about faith take place, people are drawn to faith, baptisms take place and



Photo: submitted by John Bowen

a new Christian community is born. This is why these things are called fresh expressions of church, not fresh expressions of worship or fresh expressions of outreach. The intention is to create new churches for those who are not presently involved in any church.

So should a new endeavor by a parish church be considered "a fresh expression of church"? We have to ask such things as:

- How did it come about?
 - (a) Christians dreaming up a new idea, or
 - (b) through community consultation?
- Who is it for?

- (a) the already churchd or
- (b) the "unchurched" and "dechurchd"?
- What is the goal?
 - (a) to encourage people to attend the already-existing church, or
 - (b) to begin a new church?

With a true fresh expression of church the answer to all three will be (b). I may be wrong, but Escarpment Church sounds as if it would answer (a) to all three questions.

Again, let me underscore that I am not wanting to criticize Escarpment Church. May it continue to bless those who participate and may their numbers increase. But alongside such fresh expressions of worship, we also need fresh expressions of church whose goal is to bring those who are presently not involved in any church into the joy of the Good News of Jesus for the first time.

John Bowen directs the Institute of Evangelism at Wycliffe College in Toronto and is a member of St John the Evangelist Hamilton. EMAIL: john.bowen@wycliffe.utoronto.ca

Book Review

The Fourth Gospel: Tales of a Jewish Mystic by John Shelby Spong

HarperCollins, 2013

REVIEWED BY ELEANOR JOHNSTON AND WAYNE FRASER

The Fourth Gospel, according to Spong, expressed the perspective of the Johannine community, the followers of Jesus expelled from the synagogue. John appealed to the Oneness central to mysticism to validate his group's theory and practice. So, too, Spong celebrates the Oneness central to modern Christianity and all of the world's great religions.

Spong's 23 previous books have provided thoughtful analysis of the Bible for his contemporaries. *The Fourth Gospel*,

his latest, attempts the same, studying the Gospel of John in terms of two mysteries that have fascinated and worried people through the ages: mysticism and resurrection. "Resurrection was," Spong writes, "the dawning of a new consciousness, the birth of a new vision of humanity, the mystical act of achieving Oneness with that which is eternal. . . . My goal has always been to separate the time-bound explanations of our faith story from the timeless experiences that lie behind it."



The main difficulty with this book is that Spong is using an analytical format to try to explain the resurrection as a mystical experience. Analysis and mysticism don't usually sit well together. Secondly, he attempts to convey the energy of mysticism by lengthy paraphrase from the Gospel, but it is not always clear where paraphrase ends and commentary begins; more direct quotations would have located his argument more firmly.

Perhaps the deep truths of mysticism and resurrection are best discovered and expressed not in logical argument but, more typically, in creative art or in deep and abiding love. The brilliant opening verses of the Gospel of John, along with passages in Isaiah, the Psalms, the Song of Songs and Corinthians, use poetic words with power to reveal what cannot be explained by the rational theologian.

While we admire Spong's enthusiastic conclusion that mysticism and resurrection are inextricably linked, our grasp of his explanation remains unsure. We did, nevertheless, gain much from Spong's interpretation of the Gospel of John.

Since the 1960's, Bishop John Spong has been a leader of the Episcopalian church in the



United States, promoting African-Americans, women and homosexuals as priests and bishops. His radical exegesis of the Bible combined with his social analysis is at the leading edge of the ideas revitalizing mainstream Christianity. All these years his actions, writings and speeches have demonstrated heroic, perhaps also mystical, spirituality in the face of angry resistance from a threatening opposition.

Dr. Eleanor Johnston is working on a novel entitled Churchland. Dr. Wayne Fraser is Interim priest at St. Paul's Fort Erie and St. John's Ridgemount. EMAIL: eleanorjohnston@gmail.com fraserwayne@gmail.com

October – the month of Thanksgiving

Paul wrote to Philemon (1:4) ...

“I always thank my God as I remember you in my prayers.”

YOU ...

Remember family, friends, enemies and others, pray for them, then – thank God.

Glimpses of God

Depression and ministry

SHEILA VAN ZANDWYK

When I first began considering my call to ordained ministry one of the “reasons not to accept the call” was the fact that I suffered with depression.

I saw this mental health issue as a weakness, something to be seen in the negative as I evaluated myself and my call.

When a bout of depression happens I lose my confidence, feel I am completely inadequate, am unable to socially interact with people, have no energy and my creativity flees.

Naturally these would all be real issues in ministry and I was right to be concerned. I had always viewed my depression from only a negative point of

view; however it was actually in accepting my call that I began to see God’s bigger picture at work in my life.

I have suffered from depression for years; I went through a period of severely debilitating depression in my early thirties and spent time then and after wondering why I had to suffer with this nasty affliction. I saw no purpose for it, no reason for it and wondered why?

This never caused me to feel that God was in any way punishing or abandoning me; by God’s grace my faith and relationship with Him remained sure. It was interestingly during my time of discernment and throughout the entire journey to ordination that God’s bigger picture

began to unfold for me. Through the process of self-reflection, talking with fellow seminary students, prayer, study and time spent with a spiritual director I actually received answers to my questions.

I began to learn how God had been molding and shaping me for ordained ministry through my perceived weakness of suffering from depression. God managed to turn what I saw as a weakness to strength. I realized there were three gifts for ministry I had which came from my struggles with depression.

The first gift - I became much more understanding of and empathetic toward others who also suffer from mental illness. This has been such a blessing in

my ministry as mental illness has become so prevalent in today’s society. I watch people as they talk hesitantly to me about their problem and then when I tell them I too suffer with mental illness, the relief that washes over them is visible. They feel far freer to discuss their problems, sensing there is a compassion and true understanding of their pain and fears.

The second gift—my bouts of depression taught me to be much more reflective and self-aware than I ever would have been without them. I spent a great deal of time examining my depression and emotions and working out what I felt and why. While this was an exhausting and difficult exercise it has been



Sheila Van Zandwyk

so helpful to me in my ministry. I often spend time reflecting on what I am feeling and why I am feeling that way after a pastoral visit or a difficult meeting, reflecting on whether I am following God’s will or acting on my own emotions or from my own ego or fears. Don’t get me wrong; I still act from my own

—See GLIMPSES Page 8

GLIMPSES OF GOD was a series sponsored earlier this year at different locations throughout Niagara Diocese. This is one of the many stories presented by Journeys in Faith, which supports and assists with nurturing the faith of the people in the diocese of Niagara. We hope to present more in the future.

Louisville mission trip

CONTINUED FROM PAGE 1

mix of churches and we went out to work at a Franciscan soup kitchen, a Salvation Army Bible camp, a community seniors’ centre, Louisville Parks and other community projects.

The communal experience always leads to interesting discussions. We ate our meals with others and discussed our experiences. The American Episcopal group was really in for a life change as they were used to high Anglican traditions and lots of hymns. There was a lot of singing and worship but no traditional hymns or Eucharist. We also spent lots of time with a group of United Methodists who weren’t used to the questioning and pushing of boundaries from our kids. Some of these political and theological discussions did not always end on a happy note. YouthWorks’ theme for the week, Undesirable, was focused



The whole YouthWorks group gathered on a hill above Louisville, KY, and prayed for the people of Louisville.

Photo: Bev McKenna-Brown

on discovering who God calls us to be. Daily devotions had us reading the Bible and praying to discover what defines us. It forced us to think about what we were doing in Kentucky and look at ourselves as God sees us—wanted, loved and desirable. Although our group was diverse, they now see each other as a community of believers who will be there for each other.

The last evening of YouthWorks has a tradition. The college-aged YW leaders wash the feet of each church group’s adult leaders, who then wash the feet of their youth and pray individually for each one.

The washing and blessing reinforced their value to their God and their community.

We are closest to God when we allow Him to work through us in

What the kids had to say about their mission experience

“I’ve learned to value people even if they don’t value me.” M

“Everyone is deserving and worthy of love.” C

“I want to be less judgemental and learn to compromise - see things from other people’s perspectives.” S

“We helped out kids who didn’t come from good homes and weren’t well fed at home. We played with them, entertained them and let them style our hair. We let them know that others care about them. Our trip showed that God has a plan for everyone, even when we think we may not have a good future. God has a plan for us and that we are all desirable in God’s eyes.” M

“I was so happy to go on this trip with my new and younger friends, the chats were awesome and doing work for those who needed it always humbles me and makes me give thanks for my own life.” P

His world.

If you’d like to know about YouthWorks or our mission trip

experience, contact us at office@rocknlocke.ca

October – the month of Thanksgiving

Paul wrote to the Corinthians (1 Cor. 15:57) ...

“Thanks be to God for giving us the victory through our Lord Jesus Christ.”

YOU ...

Think what that victory means for you, then – thank God.



First chair woman to speak

The first woman appointed to the Hollis Chair at Harvard Divinity School, Cambridge, Massachusetts in the United States will be the guest lecturer for the annual theological weekend at St. Mark's Parish in Niagara-on-the-Lake this month.

Wikipedia reports that the Hollis Chair of Divinity, established in 1721 by wealthy English merchant and university benefactor Thomas Hollis, is “the oldest endowed chair in the United States.”

Dr. Karen King, described by Newsweek as “an authority on women's roles in the early church”, is slated to deliver three lectures on the theme “Rethinking Suffering and Violence in the Legacy from Ancient Christianity.”

Her particular theoretical interests, according to St. Mark's press release, are in discourses of normality (orthodoxy and heresy), gender studies and religion and violence. Her publications include *The Secret Revelation of John* and *The Gospel of Mary of Magdala*.

The theological weekend begins on Friday, October 25 at 7:30 p.m. when King will address the question, “Rethinking Suffering and Violence in the Legacy from



Karen King

Ancient Christianity.” Following the first lecture, said Rector Robert Wright, “there is a social gathering where we will share a glass of fine Niagara wine and meet and speak with Professor King in an informal setting.”

The next morning at 10:00 a.m., she talks about “Martyrdom and its Discontents”, and then completes her series with “What Truth Do Torture and Violence Tell? The Body and Pain” on Saturday afternoon at 1:30 p.m.

For 20 years, Wright commented, the parish has sponsored this lecture series inviting theologians to Niagara to share their ideas, their spiritual struggles and faith journey in the context of this historic faith community. As well as hearing the thoughts of contemporary scholars, there is ample opportunity to ask questions and engage a theologian in conversation.

Cost for the three lectures is \$50 (students - \$25). More information at www.stmarks1792.com, stmarks@cogeco.net or 905-468-3123.

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Glimpses of God

CONTINUED FROM PAGE 7

ego and fears (I am only human), but I find I am more aware of those thoughts and actions, and can then act and speak accordingly.

The third gift - my depression taught me to embrace my emotions, even the painful and difficult ones. I always had a tendency to run from, hide from or ignore painful or difficult emotions or situations. Through my struggles with depression I learned I could face the pain, that I needed to face it, sit with it and recognize that God was sitting with me through it all; I was not journeying alone.

This is truly an invaluable gift in ministry as I sit with people in hospitals as they receive a difficult diagnosis, with a family

watching their loved one die or with people talking about issues and challenges in their life. I am not anxious in those moments and so can reach out to others in a more helpful way.

From my human point of view my depression was a weakness and I could see no positive reason for it, but in God's view all is redeemable, all can be used for good, strength can come from weakness.

It is in the cracks and broken places of my life, caused by my depression, that God's powerful light is able to shine through.

The Reverend Sheila Van Zandwyk is Rector of St. Michael's Church Hamilton.

EMAIL: rector.stmichael@sbaw.ca

Planning your Christmas Bazaar?

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Advertising deadline:
December issue – October 25

October – the month of Thanksgiving

Paul wrote to the Philippians (4:6) ...

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.”

YOU ...

Present your prayer request to God, then—thank God.

Scattered Seeds: Invincible Grace

C.T. (TERRY) GILLIN

My first chemotherapy treatment temporarily took my cancer journey onto a steeper track.

The days immediately following the chemo session found me lying in bed nauseous and enervated. Though my wife and son cared for me tenderly and lovingly, I felt very alone. Yet, “In the depth of winter, / I finally learned that within me lay / An invincible summer” (Albert Camus). I spent a week searching for my invincible summer. It was an uneasy time.

My brother told me about a work colleague who had a similar form of cancer and treatment and continued to do his demanding medical job throughout the chemo sessions. I cannot envision how he did it. It is easier for me to imagine others whose treatments are more diffi-

cult than my own. As previously noted, cancer, its side effects, and our experiences and responses to it, are individual ones.

I am writing this a week or so since the first chemo session. It was a long day, but it went well. My body balked only a little at the drugs. But the days immediately following were a sea of nausea. In its own way, I found nausea can be worse than pain. The earlier consolations – the sense of Presence, gratitude, compassion – were not forgotten but felt more like memories, more distant, less tangible.

Curiously it was nausea, not pain, which brought me to this low point. My wry spiritual director points out when Job lost his oxen, donkeys and camels, servants and shepherds, sons and daughters, he accepted his fate and blessed the name of Yahweh. Then he was covered in

“malignant ulcers.” These boils drove Job beyond the pale: he cursed the day of his birth (Job 1-2). During the days following the treatment, my innards felt like ash, and a disturbing smell of cancer seemed to permeate. I lay in bed feeling nauseated and tried desperately to escape into sleep.

This sense of being forsaken helped me move closer to the mystery of the crucifixion where Jesus calls out, “My God, my God, why have you deserted me?” (Psalm 22). Most times I am baffled by the crucifixion: Why was it necessary? How might we make sense of it? My recent experience suggests that at least certain kinds of suffering can humanize. Sooner or later we all face serious troubles, and from them we can learn to be more self-aware, less judgmental and more concerned about the

suffering of others. Our troubles and sorrows can lead us to feel more compassion and to act more readily on behalf of others. This suggests that one key to the paradox of the cross is action “for others.” How much have I done? How much am I currently doing? How much might I yet do?

During the time when I felt so sick, I borrowed a leaf from Margaret Silf’s Inner Compass, and meditated on the call of Elisha (1 Kings 19-21). With others ahead of him Elisha is ploughing behind the twelfth team of oxen. I reflected that ploughing the furrows ahead of me are uncountable patients, medical professionals and caregivers, family and friends, those who have encouraged my faith over a lifetime, and all who are praying for me and for whom I pray. At the time the meditation felt like cold comfort.



After a few days I began to feel better, marginally at first, then a little better and more human. The meditation that brought little reassurance at the time was now a rich reminder of my gratitude to so many others. None of us ploughs alone. God is in all things, even the low moments in our lives. It is a difficult grace to encounter, but perhaps an invincible grace.

Terry Gillin teaches at Ryerson University in Toronto and is a member of St. Cutbert’s Oakville. His quotations are from The Jerusalem Bible. EMAIL: tgillin@soc.ryerson.ca

Play Review

Vicar of St. Now

Written and directed by Eleanor Johnston

REVIEWED BY LAURA ARSENEAU

“How many Anglicans does it take to change a light bulb?” was the opening line to the play, *The Vicar of St. Now*. It was presented to the delight of the congregation at St. Paul’s Fort Erie earlier this summer.

As Goodall’s version of the 23rd Psalm played in the background, the scene opened on a Parish Council meeting with Chair David Horton desperately trying to call it to order. Around the table are a group of eccentric villagers and a lone female priest, the Reverend Geraldine Granger.

Penned and directed by Eleanor Johnston with husband the Reverend Wayne Fraser—interim priest at St. Paul’s—as producer and actor, it was inspired by the popular BBC British sitcom “*The Vicar of Dibley*”, which aired from 1994 to 2007. The hilarious 15



▲ Performers (l to r) Amy Roebuck, Judy Laur, Dan Bennett, Linda Everett and Wayne Fraser entertained the parish with Eleanor Johnston’s *The Vicar of St. Now*. Photos: submitted by Laura Arsenau

minute play had a joint cast of laity and priests from St John’s Ridgemount and St Paul’s.

The Vicar of Dibley arrived on British tellies in the wake of the Church of England’s controversial ordination of women in 1992. The perceptive honesty of Geraldine zeros in on the theme of change, something we

Anglicans are reputed to resist. It is a theme that is once again prescient with the imminent appointment of England’s first female bishop.

In Johnston’s production, Letitia (a gossip played by Judy Laur) pipes up that “I heard that we have a heretic for a Vicar. Geraldine said that Jesus was

incarnate in John Lennon!” As Geraldine (Amy Roebuck) tries patiently to explain the misunderstanding, Owen (Wayne Fraser) cites that the heretic Cranmer, who wrote *The Book of Common Prayer*, was burned at the stake 400 years ago. David (The Reverend Dan Bennett) promptly quips, “although nobody burns people at the stake anymore, at least not in our diocese!” Silly complaints about the

music: too fast/too slow, too loud/too soft and other in-jokes are sprinkled throughout. Two of the most contentious characters are cast by the two sister churches’ priests who, at one point, tussled in the centre aisle over the option of staying or heading to the local pub. Another highlight was when Geraldine gestures to a light bulb that can’t be changed because the donor would complain that it was her grandmother’s and is sacrosanct.

Johnston pointedly interwove commentary on this particular parish’s concerns using laughter rather than argument, with a deft hand, while smartly touching on the challenges of navigating Anglicanism today.

So if you’re wondering what the answer is to the opening line? “At least ten, and they have to hold a debate on whether or not the light bulb needs to be changed.”

Laura Arsenau is a member of St. Paul’s Fort Erie. EMAIL: lgarseneau@gmail.com

October – the month of Thanksgiving

Paul wrote to the Colossians (3:17) ...

“Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God through him.”

YOU ...

Think of words spoken or actions done during the past month, then—thank God.

Grace to Glory

MICHAEL BURSLEM

The sudden death of a dear one is the pits.

I expected both my parents to die, and when they did, my mother at age 101, there was no surprise or shock. Dare I say a little relief, as they were suffering towards the end? I thanked the Lord for them and stopped grieving within a few days. I had Ellen, my wife, beside me then.

But when she died this August 4th, preparing to go to church, I feel that one half of me died with her. It's gut wrenching. The only thing I can relate it to is when I fell a year ago and suffered a fracture of the surgical neck of the right humerus. It hurt 24/7. Every little movement of the arm, from the shoulder to the fingers, pained as I had never known before. The fracture resulted in non-union, which, though there's no longer any pain in my arm, it does not have full range of motion. I can't reach top shelves with it as I did. Similarly, losing one's spouse also pains 24/7. I don't expect it to last for ever, but life without Ellen will never, ever be the same.

It was a shock to me, but I've since wondered whether Ellen didn't have a premonition of death. In her last week she wrote to all her great nieces to tell them

how much they meant to her. Perhaps more extraordinary, she went out of her way to buy more than the two staple cheeses, cheddar and white cheese, that we always buy. So I had quite a variety to offer her nephew and his wife when they came to stay with me. She had never done that before. I had bought the different varieties before, but she did it this time.

Perhaps there are some serendipitous moments in grieving. I have never received so many hugs, for one. I have never received such assuring words of comfort before, for another. I wish she could have heard all the beautiful things said and written about her. In *Tuesdays with Morrie*, by Mitch Albom, Morrie deliberately held his funeral before he died, expressly to hear what people said about him. After seeing the play at Drayton this summer, we said we should do the same, but neither of us then expected the other to die. The messages of comfort I've received tell me that Ellen was much loved by so many. As my medical secretary I rather suspected that my patients really came to see her. Now I know. I've counseled grieving patients before, but it's so very different being on the receiving end.

Perhaps the most serendipi-

tous event was ... after she had left the condo for the last time friends insisted we go out for lunch. We went to a Chinese buffet. My appetite was zilch, but they insisted I eat. When the waiter brought the fortune cookies I said I didn't want mine and pushed it away. They insisted I open it anyway, and, if I approved the message, I should eat the cookie. On opening it read, “The love of your life is sitting across from you.” I ate the cookie and laminated the message, which I keep in my wallet.

So, how does one cope when such a loved one leaves this earth? I've been surrounded by family and friends, and the food brought to the condo would feed

an army, as my mother would say. People have sent heartfelt messages with Biblical texts, all of which are comforting.

However, the most comforting words sprang at me from the *Prayer Book*. In the General Thanksgiving (page 15) there is the phrase, “for the means of grace, and for the hope of glory.” The means of grace—prayer, Bible reading, communion, fellowship with others—sustains us through this life, and there is also the hope of glory in the next. That is what has most meaning for me at this time.

The collects in the old red *Prayer Book* to which I am accustomed, bring great comfort, such as this one (page 234).



O God, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord.

Without the means of grace I would never have survived that week.

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

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October – the month of Thanksgiving

Paul wrote to the Corinthians (2 Cor. 9:12) ...

“The service that you perform is not only supplying the needs of the Lord’s people but is also overflowing in many expressions of thanks to God.”

YOU ... Remember a donation you made to help other people, visualize the receiver’s joy, then—thank God.

PWRDF is like a ... jigsaw puzzle

DORIS M'TIMKULU

Are you a keen supporter of the work of The Primate’s World Relief and Development Fund (PWRDF)?

A promotional display for your parish church could make a huge difference to this life-changing ministry!

In many parishes, the fall calendar includes a PWRDF Sunday. Whether you are the designated parish representative, clergy or a person who cares for local and global justice you may be wondering how to explain and display what PWRDF is all about?

You can go to the PWRDF website (pwrdf.org), or related sources, like the Canadian Foodgrains Bank (foodgrains-bank.ca), and find an abundance of resources.

Typically, we take what is at hand and let others make sense of a hotchpotch of information, images and events.

Thinking of a jigsaw puzzle can be a helpful tool to gear our presentation in words and/or pictures to our target audience, whether to the congregation in the pews or a person who stops at the bulletin board for 30 seconds.

When we open a jigsaw puzzle box, thousands of pieces stare at us. We start picking out the border pieces to build the frame. The border or framework sets limits and gives shape. We restrict ourselves to a specific space—a topic.

For PWRDF the framework can be a relief appeal in a current emergency such as Syria or focus on longer term development like maternal and child health or food security. Deciding on one or the other “framework” gives clarity and focus. Another approach can be on a specific country or development partner, for instance the native groups in Canada whose work is supported by PWRDF.

Next we sort pieces by colours. Sorting by colour may be likened to the three roles we are asked to fulfil viz-a-viz PWRDF: to pray, act and give.

Some resources are specifically

aimed at helping us to pray. We tend to ask for a donation first and foremost; indeed, we need to share money like other gifts. It is questionable, however, if we get stuck at that point and see our donation as an end rather than the means. It’s like having jigsaw puzzle pieces in no other colours but hues of red. We need other colours to form an image. Prayer informed by solid knowledge and linked to specific situations, areas or persons transforms the “me and them” to “we”. Faithful listening to the presence of God in prayer leads to action for someone or something, and to changes in our life.

Like the three primary colours - red, green and blue - praying, acting and giving flow together, overlap, connect and create new colours, new ways of perceiving our role in the transformation towards the reign of God.

To make the threefold mandate more concrete we may offer specific stories and suggest a prayer in response to the situations. To act we may propose ways of changing our lives, such as less waste of food, curbing our contribution to greenhouse gas emission, educating ourselves beyond the images and slogans of mass media, or taking steps to overcome our own inertia and advocate for fair trade goods in our local supermarket.

Most importantly we need to check in with the big picture which the thousand pieces are to produce. It would be quite hopeless doing a jigsaw puzzle without the big picture on the box, wouldn’t it? God’s promise is the big picture.

The reign of justice and peace, dignity and



Young people in Mozambique laugh during a play about family planning. For more see "Under the Sun" a PWRDF supplement in this month's Anglican Journal.

Photo: Simon Chambers

‘enough for all’ is not some utopia that may happen in the far future. It has begun with the cross and resurrection of Jesus Christ. It is here among us, and we need to uncover it. Checking the big picture is to remember our God saying to Moses, and now to us, “I have seen the misery of my people... I have heard their cry... I know their sufferings... I have come down to deliver them... to bring them up to a good and broad land... I

have also seen how the (XYZ) oppress them. So come, I will send YOU” (Exodus 3:7-10).

In Niagara, we are promoting PWRDF’s work for food security under the JUSTFOOD banner.

The JUSTFOOD folder, given to every parish at the 2011Synod, contains excellent

resources, and the PWRDF website has many stories.

A chart with examples of helpful resources under the headings Giving, Praying and Acting is available from the Diocesan Coordinator Doris M'Timkulu.

EMAIL: mtimkulu78@gmail.com.

JUSTFOOD
sharing the bread of life



October – the month of Thanksgiving

Paul wrote to the Thessalonians (1 Thess. 5:18) ...

“Give thanks in all circumstances; for this is God’s will for you in Christ Jesus.”

YOU ...

No matter what situation you face today, then—thank God.



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A time to ... Rechurch the church

KEVIN BOTHWELL

Sue and Andy Kalbfleisch and I went to the Holy Trinity Brompton (HTB) Leadership Conference in London last May.

You may have seen my Facebook post about 5,000 people standing in Royal Albert Hall, all praying for the Holy Spirit to come.

That was a stunning experience and the rest of the conference was just as exciting. It was an opportunity to hear Christians from all walks of life tell their stories and express their confident hope for the future of the Church. As an Anglo-Catholic it was my first “full” immersion in a worship model, which while largely unfamiliar to me, is re-energizing many

interpretation in the context of our daily lives. These parishes also have active small group ministries and a deep understanding that financial support is a spiritual discipline one adopts as a follower of Jesus.

As our conversation unfolded we realized that this model of worship already exists within the boundaries of Niagara, just not in Anglican churches. However, it is already being used successfully in other Anglican Dioceses.

Are we ready to build a worship community around this Evangelical Anglican model?

We think there is an opportunity to build on these possibilities, so we would like to invite you or somebody you know to join us on our journey to lead others to Jesus.



Anglican Churches in the UK.

After the conference a group of us began a conversation asking if this model of worship could reach out to people we no longer see in our own Anglican Churches, namely younger folks?

What model, you might ask?

Well to start, we might refer to it as a fresh expression of worship. Let’s call it 3L—Love Jesus, Live like Jesus and Lead others to Jesus—which pretty well sums up the Gospel message.

One thing we noticed in London was that Sunday afternoon and evening services were full, mostly with the under 50 demographic; so time of day may be a significant factor in welcoming new people into a Christian community.

These services consisted of the following: praising God through song and dance, praying to God for ourselves, others and the world and listening to God through scripture and its

I know some of you reading this will be thinking, “It is not for ME”.

I confess that my own initial thoughts were “wonderful as this is, it won’t work in my parish”, and “my demographic is different than London England.”

The point is not to superimpose any particular model or style, but to enable you to become familiar with the tools and use them in your own way. Confused by all this? Want to learn more?

Why not join us at the Rechurch Conference at St. Thomas’ St. Catharines on Saturday, November 23, 2013 (9:30 a.m. – 3:00 p.m.). The topic will be Rethinking Discipleship.

For more information and to register visit rechurchnow.com.

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