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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

SUMMER 2013

Escarpment Church

NIGEL BUNCE

Escarpment Church is an experimental and experiential form of worship in which we seek a closer relationship to the Creator by spending time in the midst of creation. It is a Fresh Expression of Church that involves walking, meditation, and scripture –

- a time and a place to be close to God through creation;
- a time and a place to offer to God the stresses and burdens of our lives;
- a time and a place where, like Jesus, we may pray on a mountainside;
- a time and a place where in the rustling of the breeze we may experience God's Holy Spirit breathing life into us both to soothe us and to stir us into action; and
- a time and a place to remember that we are part of God's creation, and not outsiders looking in.

Throughout history, high places have had a special sense of holiness about them. Moses received the Ten Commandments on top of a

mountain. The Israelites built their Temple on Mount Zion. Jesus took Peter, James and John up a high mountain to pray with him, and on another occasion, spent a whole night praying to God on a mountainside. Like Jesus, we all have times in our lives when we need to seek solitude, and recharge our spiritual batteries.

Here in Southwestern Ontario, we have our own special high place... the Niagara Escarpment, a UNESCO World Heritage Biosphere Reserve. Far-sighted people have set aside parts of this sacred place for everyone's rest, recreation and enjoyment. Here, we can step away from the busyness of our daily world, and enjoy the wonder of God's creation in rocks and waterfalls, trees and flowers, sky and lakes. If we are especially attentive and quiet, we may catch glimpses of some of the other creatures that share this place of wonder with us... chipmunks, deer, birds, snakes, lizards and of course, insects. Here, we have the opportunity to remember that we are part of that creation, and reflect

—See ESCARPMENT Page 2



- ▲ People pause and reflect during an October Escarpment Church visit to Crawford Lake.
- ▼ University of Guelph Ecumenical Campus Ministry students joined the Escarpment Church "regulars" for a November Peace Walk.
- ▼ Escarpment Church members walking in the December rain at Hilton Falls.

Photos: Nigel Bunce



Photo: Jane Wyse

My name is Brian... Let me introduce myself

Hello! My name is Brian Reusch and I recently became the new diocesan Program Consultant for Children, Youth and Family Ministry.

My time is divided between diocesan program implementation, training and support of volunteers and the resourcing of parishes. I thought I would share a bit about myself and hopefully you will do the same when we meet each other!

I was born along the Mississippi River in Minnesota (not literally, but really close). I grew up in the southeastern states and spent my childhood swimming with dolphins, manatees and stingrays

in the Atlantic (jellyfish too!). I remember going for pontoon rides with my Minnesota grandparents and walking from my Markham grandmother's cottage in Maple Bay to Lake Erie. All have contributed to my love for water.

My family is very special to me. My hardworking father from Saskatchewan is now a farmer in rural Minnesota. My hip mother from Hamilton is a retired nurse in Markham. I have one windsurfing brother in Minneapolis who draws up floor plans

—See MY NAME IS BRIAN Page 2

My name is Brian

CONTINUED FROM PAGE 1

for Target stores in Canada. My free time usually involves a dozen family members in Toronto playing Pokémon, dragons or dinosaurs at the request of a certain five year-old.

There were a whopping 65 people in my graduating class in a rural Minnesota town with no stoplight and the best tasting doughnuts ever. Ever!

In previous work in parish faith formation and creating social justice retreats, I learned that I love working alongside others to foster the imagination and spirituality of young people. I have mentored young people for most of my adult life. Currently, I mentor an amazing teenager in Etobicoke.

One of the biggest influences on my spirituality has been joining, fresh out of university, a yearlong intentional community of 20 volunteers working in social services in Minneapolis-Saint Paul. Our commitment to a just world changed my life.

The other big influence was a number of feminist teachers who taught me that part of Christian spirituality includes identifying,



challenging and resisting those aspects of the tradition that oppress, be that through sexism, racism, classism or homophobia, or any other means.

I find inspiration in the Great Lakes, art, cooking, Mary Oliver's poetry and my grandmothers' nursing homes. I love karaoke (and always lead with a song from Prince), tzatziki, maps (see my office), sweet potato pie and ice-fishing. I avoid roller coasters and onions on my pizza.

I would love to hear about where you find inspiration and invite you to offer your creativity to children, youth and family programs in our diocese!

Please visit me at Cathedral Place Hamilton or reach me at 905-527-1316 ext. 430 or brian.reusch@niagaraanglican.ca.

The two Christs issue and Progressive Christianity

COLIN C. M. CAMPBELL

Progressive Christianity is a movement which seeks to reverse the decline in membership of the mainline churches. It is based on the work of Biblical scholars, who make a distinction between the Christ of history and the Christ of faith. They contend that the Gospel writers were less concerned about writing an accurate history of Jesus' life than formulating a compelling faith narrative. The Gospel writers buttressed their claims with Old Testament quotations and attributed miracles to Jesus, credible at the time but absurd to a modern audience. These critics argue that the Church's only hope for survival is to expunge Christianity of its mythological baggage. While it is true that the Gospel writers had an axe to grind, it would surely be a misguided exegesis to conclude that the charismatic element of Christianity should be completely excised in order to make our ancient faith palatable to modern culture.

The search to find the historical Jesus, free of ecclesiastical propaganda, may be traced as far back as Schleiermacher. Rudolf Bultmann remains a powerful influence and the mantle has been passed on to such scholars as Marcus Borg, John Dominic Crossan and John Shelby Spong. How much genuine theism these writers leave us with is unclear. They are rather coy about it, as this exchange between William Lane Craig and John Dominic Crossan reveals.

Craig: If the existence of God is a statement of faith, not a statement of fact, that means that God's existence is simply an interpretive construct that a particular human mind—a believer—puts into the universe.

Crossan: If you were to ask me to abstract from faith how God would be if no human beings existed, that is like asking me, "Would I be annoyed if I hadn't been conceived?"

Craig: During the Jurassic Age, when there were no human beings, did God exist?"

Crossan: Meaningless question. In promoting its agenda, Progressive Christianity has found it necessary to invent new terms and to change the meaning of others. For example, its followers say that they are not "theists." Theists believe in a transcendent being "out there," who "swoops in" and does things from time to time. However, Progressive Christians deny that they are atheists, preferring the term, "nontheists."

The two central issues to be faced are: First, what was the faith content of the New Testament writers? Second, can this faith content withstand the scrutiny of modern scholarship and our scientific worldview?

The first Christians knew what they believed. By his life and death, Jesus had enabled them to find "life in all its fullness." This life was a renewal of their nature but not through their natural action alone. Merely mimicking Jesus did not heal them. Fullness of life was a gift conferred by the supernatural action of God. It was initiated and directed by a Spirit, which transcended nature. However, nature does have the power to block God's operation; that is, we have the power to sin. It is apparent to the most cursory and least scholarly reading of the New Testament, and is a historical fact, that this was a faith statement of the early Church and, at its finest moments, of the Church Universal throughout its history.

It is true that this gave rise to

additional beliefs and doctrines; in particular, the Incarnation, Atonement and the Trinity. A key motive in developing this narrative was to make sense of the manner in which Jesus died and how this is connected to our healing. The Cross revealed the non-retaliatory nature of God's justice in the service of redemptive love. The Good News is that life in all its fullness is available to all who seek to remake their lives in the pattern of Christ's and who can recognize and respond to the power available from the Holy Spirit. This is the New Testament kerygma that is timelessly true. As a physicist, I am persuaded that there is nothing in this that contradicts modern science. I shall leave the scholars and hairsplitters to decide for themselves. May their reward be to parse Greek and Hebrew sentences for all eternity! The abundant life that God promises is one of joy and peace – and a share in the Cross of his Messiah. As Anglicans we must not allow others to fool us out of our faith. We have work to do!



Colin Campbell

Photo: submitted by the author

Dr. Colin Campbell teaches school in Hamilton. EMAIL: ccmcampbell@gmail.com

Escarpment Church

CONTINUED FROM PAGE 1

that in the Book of Genesis, God looked at the creation and said, "Behold, it is very good."

As Meister Eckhart wrote some 700 years ago, "Apprehend God in all things, for God is in all things. Every single creature is full of God and is a book about God. Every creature is a word of God."

Escarpment Church involves self-guided prayer walks on the Niagara Escarpment. We meet at 9:30 a.m. on the second Saturday of each month at St. George's Anglican Church Lowville, which is located at 7051 Guelph Line, just north of Derry Road. We walk at one of the Halton Region Conservation areas for about one hour. We ask for a donation of \$10.00 to cover the cost of park admission and refreshments afterwards. Each participant is provided with a prayer leaflet, suited to the season, containing the follow-

ing prayers, along with brief texts from Scripture or familiar hymns.

- A prayer to ready myself for time with God
- A prayer to begin my walk
- A walking prayer
- A standing prayer
- A prayer to remember Jesus
- A prayer to return to the world

Please join us, any second Saturday of the month. Escarpment Church is a guided prayer walk, not a hike. Bring good walking shoes; hiking boots are not necessary. Also, bring your camera, sketch pad, journal or anything else that will support your meditation.

For more information on Escarpment Church go to www.escarpmentchurch.com

The Reverend Nigel J. Bunce is Priest-in-charge of St. George's Church Lowville. EMAIL: nigelbunce@hotmail.com

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www.niagara.anglican.ca

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



HOLLIStorial

Lively thoughts at a funeral

Here I am ... sitting in the third pew from the back of the church.

I cannot remember ever sitting this far back from the altar at a funeral.

Ten eternal minutes to wait before the organist begins the opening procession.

I look around to observe what others are doing. One lady is giving directions to the church via cell phone; two men seem to be planning a golfing excursion and across the aisle a woman waves in my direction... I almost respond until I noticed the person behind me is smiling and waving back to her.

Questions flash though my consciousness ...

“Who and how many will attend MY funeral?”

“What will others say about MY life on this earth?”

“What messages for the living and the dead can be extracted from this burial service?”

The first two questions always cast me into a melancholic state, so I conclude “Que sera sera—whatever will be, will be.”

Instead, I concentrate on what messages might be sent today in the words spoken and sung during this worship. Notice I wrote

messages “sent”, which could be totally different from messages “received” by nearly 600 ears in attendance.

It is alright to smile in a funeral service; we are here to celebrate a life, and you cannot celebrate without smiling.

Candles, lit by grandchildren, remind us that Jesus/God is the real light of this world.

The hymn writer promises “I will go, Lord, if you lead me”; the gospel recorder John reassures us that Jesus has gone into eternity to prepare a place for us; and the collect composer echoes similar sentiments, “we may with them enjoy the fullness of your promises.”

A reader urges each person to be “an instrument of your peace”—to sow peace, love, pardon, faith, hope, light and joy—not just among those gathered inside the worship facility, but to the millions facing countless situations around the global village.

We need to console, understand, love, receive and pardon people and nations if we are real instruments of the one calling himself the Prince of Peace, the same Prince of Peace who conquered death—Jesus Christ.

As John 14:1-6 is being read, I recall as a parish priest memorizing that passage so I could look directly at people while I spoke Jesus' words about preparing room in God's dwelling place for each individual, and how, at the second of our death, he would be there to carry our soul to our special place.

I am pleased the family decided to have Holy Communion, a sacrament instituted by Jesus himself, in which he asked us to do this in remembrance of what he did for each of us.

For me, it is the bridge connecting eternal life with life on this planet. I remember a lady coming to my office, very upset and berating me for allowing another family to have the Holy Communion at a relative's funeral. She explained that at her husband's funeral she wanted the Holy Communion but the former rector would not allow it. I expressed my sorrow and explained my reasoning for having Holy Communion at a funeral. I don't think it helped her much.

As I take the bread and wine I connect once more with friends and relatives who have passed



away and my spirits are lifted.

We pray that the person may go on living in the hearts and minds of family and friends. Memories and names cascade over me as I remember those who touched my life when they were alive and still travel with me.

We sing about living with God in eternity, and pray that we may be brought to “that city of light” where God dwells with “all your sons and daughters”—the same place Jesus prepared for us.

From my vantage point, as the procession exits the church, I scan the faces of each mourner to make eye contact, but no one looks directly at me. I wonder if they are pondering their own life situations or are captivated by the prospect of experiencing immortality. I would like to document what is on each mind as they leave the service, but can only surmise.

I leave the church by a side door where about a dozen people are standing around smoking cigarettes.

Life does go on.

The Reverend Hollis Hiscock can be reached at editor@niagaraanglican.ca

To the Editor

Helping others in the community

The recent article in the *Niagara Anglican* prompted me to outline our “action” in the community; perhaps it might inspire others.

My husband and I obtain furniture through donations, repair as necessary and donate it to the Eva Rothwell Centre.

A local children's consignment store gives me items which do not sell. I launder, repair if required and donate them to St. Matthew's House, Hamilton.

I also make baby quilts out of new material remnants to donate to Inasmuch and St. Matthew's House and the Baby Showers Program.

*Barbara Allemang
Millgrove*

Exciting things happening

I just wanted to tell you that

although I haven't had time to read the entire latest edition (May) as it just arrived this morning, I was moved to send off congratulatory e-mails to writers of two articles, something I have never done before!

I was very impressed by the front page article about the DVD Project of St. Alban's and the other churches in Acton, and was also interested in Ron Adam's idea of a universal Anglican Logo for local fundraising.

The edition seemed to be full of good news as well as the sharing of ideas and programs that we all need to hear about.

Bishop, you were right when you spoke at last night's pre-Synod meeting; there *are* a lot of exciting things happening in Niagara!

Good job on the paper!

*Connie Price
Burlington*

Lenten book well chosen

I want to thank Mary Jo Leddy for her wonderful book (*The Other Face of God*) that is critical for our focus on helping others... as Leddy puts it, it's “serving *the other* with compassion after being faced by that person in real need.”

In order to understand more fully and to dialogue with each other more effectively in our diocesan effort to transform “doing church”, and to help us recognize the other in our neighborhood as an equal member of the household of God, we have been asked to read this most insightful memoir and meditation based on Mary Jo Leddy's personal experience while working with individuals with desperate needs, mainly refugees at Romero House in Toronto.

I loved it! It so wonderfully expresses, in its simplicity and depth of realization, what Jesus

taught and stood for regarding our participating in the Reign of God in our very lives today.

Thank you to our Bishop Michael Bird and our Journeys in Faith Committee for choosing this book for us all to read.

*Heather-Joy Brinkman
Stoney Creek*

Luke replaced sudoku

I have appreciated your suggestions in “Spend Lent with Luke” and the suggested daily readings, reflections and reactions.

I am a person of little discipline and so was pleased to find that during Lent I was able to give up the daily sudoku game and replace it with your suggested readings.

Thank you for this and your many contributions to the *Niagara Anglican*.

*Ruth Milne
Burlington*

More grants available ... HAN having positive effects

DEREK ANDERSON

Hands Across Niagara (HAN) grants are changing the lives of people in the neighbourhoods we serve, as the story spreads across our Diocese.

Readers who obtain paper copies of this newspaper will have received brochures and donor reply cards in early April. In many congregations, stewardship committees and leadership teams are talking about the vital new ministry that is possible, using the portion of gifts to HAN returned to the donor's home church.

I invite you to become part of a conversation about what a program like HAN can do for your own congregation. Since one-third of every donation returns to the parish you designate, your generous gift goes directly to outreach and social-justice-making right where you are. This activity changes the lives of the people you sit with in the pews. At the same time it is potentially transformative for those with whom



God is calling us to do ministry. Through the relationships we form with our neighbours, God's love and passion for justice work through us and leave us changed.

Of course there are also opportunities to access grants through HAN so that, in partnership with local community organizations, congregations can engage God's mission by targeting the root causes of injustice through action and advocacy. I am pleased to announce that HAN is publishing a new call for grant applications. Grants to fund ministry partnerships targeting the root causes of injustice will be valued up to \$2500. You can find the call for grant applications and much more information about HAN grants, on the

diocesan website. The deadline for applications will be October 21, 2013. Information and directions for how to receive support through the application process from the Reverend Bill Mous, Coordinator of Social Justice, can be found on our diocesan website at www.niagara.anglican.ca/handsacross/

Recently, HAN awarded a grant to St. James Guelph who, in partnership with the Council of Canadians, hosted a film-and-discussion series (See John Dennis' article on page 5.) about the health and development of children and the impact of Sarnia's chemical valley on members of Amjiwnaang First Nation. Participants were asked to take action to advocate for the

environmental protection and clean-up. People in Guelph are taking a role in God's care for creation.

I suggest that, over time, the projects that change us as we work together to bring about God's Kingdom will strengthen the case for support we make when we ask our members to give money to our churches. Even small steps can generate a renewed focus upon connecting with God's mission. And the stories about lives changing, about renewed vision and about God's Spirit at work in our communities can transform how Anglicans engage with stewardship.

Each of us and the congregations we call home are part of something larger. God is at

work in our region and through the ministries of the Anglican Church of Canada.

Our national church is deeply engaged in advocating for justice through the Truth and Reconciliation process with survivors of Indian Residential Schools (See Henriette Thompson's article below), across the Arctic through the work of the Council of the North and abroad, for example, with support for the Dioceses of Cuba and Jerusalem.

If you want support for stewardship in your local congregation contact our Stewardship Officer Lynne Marchant through the Synod Office.

Contact me if you would like to talk over ways that HAN can assist your parish in becoming more intentional about engaging God's mission in your community.

The Rev. Derek Anderson is Chair of Hands Across Niagara. EMAIL: derek.anderson@smatthewburlington.ca

How to go to the Truth and Reconciliation Commission

HENRIETTE THOMPSON

When you hear about the Truth and Reconciliation Commission (TRC), what's your reaction? Do you wonder what it is? Does it seem complicated? Mystifying? Do you wonder how it's relevant to your life?

If you're living anywhere in Canada today, then the TRC is for you.

In the past four years, the TRC has held national and community events from sea to sea to sea. The three commissioners have listened to survivors and their descendants speak of their experience in residential schools—taken from family and community, deprived of language and culture, and abused.

The TRC offers Indigenous and non-Indigenous peoples in Canada one more year to tell truths, listen to truths, and think about ourselves and this country as never before.

As one of the churches that ran residential schools on behalf of the government of Canada, the Anglican Church has been present at national and community events—as Indigenous Anglicans tell of their experiences in residential schools, as

non-Indigenous Anglicans listen to survivors and as we offer expressions of reconciliation to each other.

The 150 years of residential schools history is a blank in most school curricula across Canada. But we are beginning to learn our history—the whole story. Wouldn't you rather know?

As Christians, we accept that forgiveness and reconciliation is at the heart of the gospel that we have received. Faced now with new truths about our past and its legacy, we seek the help of each other in coming to terms with that past. Here are some suggestions for how you can be involved:

- Learn about the history of residential schools on the Anglican Church of Canada website (www.anglican.ca/trc)



and the TRC site (www.trc.ca) as well as your diocesan web site or newspaper.

- Attend a TRC community or national event or watch TRC national events live streamed. See above links for dates and locations.
- Meet with others in your parish or community and commit

to learning and participating together. Make Ribbons of Reconciliation! See www.anglican.ca/relationships/trc/prayers

- Give online to the work of healing and reconciliation: <http://bit.ly/16Wsxwt>
- Pray that God will bring healing to survivors and their

families, and also heal our church as we examine our past and recommit to the journey of healing and reconciliation.

As Bishop Michael Ingham (Diocese of New Westminster, Vancouver) wrote: "Our Indigenous brothers and sisters deserve and need more from us than shame and guilt. They need to know that we can face the truth about ourselves. They need to know that we can move beyond old attitudes and assumptions; that we are prepared to walk with them in friendship and partnership."

Henriette Thompson is public witness coordinator for social justice, Anglican Church of Canada. EMAIL: hthompson@national.anglican.ca or 416-924-9199 ext. 213.



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Pollution, chemicals and our health explored at film festival

JOHN DENNIS

The Church of Saint James the Apostle in Guelph hosted an environmental film festival as part of its Earth Day Celebration in April. Over two nights, nearly 80 people attended to watch two documentaries and to explore the issues around pollution, chemicals in the environment and our health.

The series, *Our Health and the Health of Our Environment*, examined these issues by showing two Canadian-made documentaries and carrying out a facilitated discussion after each film. Environment and Social Justice Committee (ESJC) team member Eileen LaBerge said, “the committee reviewed a number of films but the two shown were the best at reflecting the issues we wanted to delve into.”

The committee worked with local environmental groups, including Greening Sacred Spaces, Wellington Water Watchers and the Council of Canadians—Guelph Chapter, to promote the film series and bring in the discussion leaders. “These events are key to creating grass-

roots movements and mobilizing the public about the threats to their environment,” commented Norah Chaloner of the Council of Canadians.

On April 16, the film *Toxic Trespass* was shown. It examined the issues of children’s health and the environment. The director starts with her 10-year-old daughter, whose blood carries carcinogens like benzene and the long-banned DDT. Then she heads out to Windsor and Sarnia, which are Canadian toxic hotspots, with startling clusters of deadly diseases.

Our discussion leader Norah Chaloner followed up on that theme by talking about local hotspots such as the dioxin contamination in Elmira and the potential threat posed by the Enbridge Line 9 Proposal. The Line 9 Proposal is to ship tar sands oil from Sarnia to Montreal through some of the most densely populated and environmentally sensitive parts of Canada.

On April 23, the film *Living Downstream* was shown. It follows environmental activist and scientist Sandra Steingraber

during one pivotal year as she traveled across North America, working to break the silence about cancer and its environmental links.

Following the film, the Reverend Elizabeth Huether from St. Matthias Guelph led an excellent discussion with guest speakers Ada Lockridge, Michael Gilbertson and Sandy Kinark.

Ada Lockridge is a member of the Aamjiwnaang First Nation, located adjacent to Chemical Valley in Sarnia. She is the chair of the Aamjiwnaang Environmental Committee and has been fighting for a number of years for the right to breathe clean air and to feel safe in her own home. She talked about the struggles of her group against the multinational companies operating in close proximity to her reserve; and about her battles for creation and enforcement of laws and regulations with the provincial and federal governments.

Doctor Michael Gilbertson, an environmental scientist who has been working for over 40 years in the field of chemicals and their effect on the environment, brought his expertise and unique



Dr. Michael Gilbertson, Ada Lockridge, Sandy Kinark and the Reverend Elizabeth Huether engaged in a panel discussion at the film festival.

Photo: John Dennis

perspective to the discussion. Gilbertson stated that “the effects of endocrine disrupters change almost everything that we know about the effects of chemicals on the body. Levels thought to be safe 10 or 20 years ago may be orders of magnitude too high for human exposure.”

Sandy Kinark, chair of Victims of Chemical Valley, talked about her group’s work on issues related to workplace and environmental exposure to asbestos. Sarnia has one of the highest rates of mesothelioma in Canada. Sandy’s husband died from this disease. Mesothelioma is a rare type of cancer almost always related to asbestos exposure.

Each speaker took questions from the audience and shared their expertise. ESJC team member Ann Chidwick summed it up this way, “the discussion by all three speakers topped off our understanding of the issues. It was wonderful to have them here

at St. James.”

Also ESJC used the film series as an opportunity to have attendees participate in a petition created by the Council of Canadians. It is calling for the Great Lakes to be designated part of the Commons, a Public Trust and a Protected Bioregion, so that we can forever protect this precious natural area. Over 100 people signed the petition which was forwarded to the MP for Guelph, Frank Valeriote, for submission to parliament. The petition can be found at www.canadians.org/action/2011/great-lakes-forever.html.

A grant from Hands across Niagara provided funding for the film series.

We hope to repeat the series next year.

John Dennis is a member of St. James Environment and Social Justice Committee. EMAIL: office@sjapostle.ca.

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December 2013 – October 25
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Original cartoons or art – contact the Editor
Photos – very large, high resolution, action pictures (people doing something). Include name of photographer.

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Roundup

Changes at Synod office

Brian Reusch was appointed diocesan Program Consultant for Children, Youth and Family Ministry. Read his story on page 1.

After serving at Synod Office since August 2003, first as Director of Evangelism and as Executive Archdeacon beginning February 2008, **Michael Patterson** becomes Rector of the Church of the Incarnation in Oakville beginning October 1.

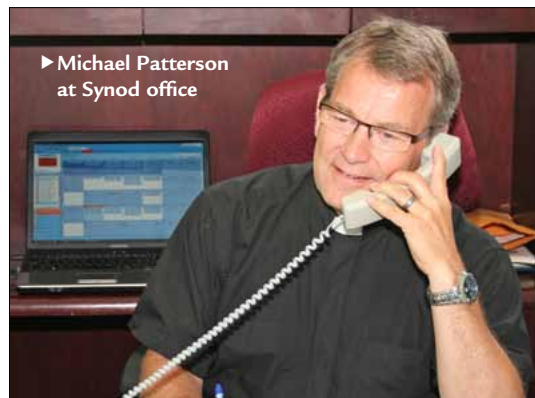
In expressing his appreciation, **Bishop Michael Bird** wrote in a press release, "Michael approached me last year and expressed his desire to return to parish ministry and expressed a profound sense of call to work within a parish and to help build up and live out the vision of the Diocese."

Meanwhile, the release continued, "Canon **Terry Deforest** will

be moving into the Synod Office on a full-time basis beginning September 1." Presently he is part time at Synod Office as well as part time at the Church of the Incarnation.

"You will be hearing more of the slight restructuring of responsibilities in the Episcopal Office in the coming days," concluded the release.

Photo: Hollis Hiscock



Diocesan Treasurer Jody Beck answers questions from Wilma Lazenby and the Reverend Leslie Gerlofs from St. John's Winona at the annual workshop for parish Treasurers and Wardens. The more than 40 attendees covered such topics as finances, insurance, investments, personnel policies, payroll, reporting and other issues.

Photo: Hollis Hiscock



"Fight the homophobia web virus on the internet and in social media" was the theme for the 2013 International Day against Homophobia, May 17. St. Christopher's Burlington marked the occasion as people gathered around the Rainbow Flag to worship, pray and light candles for a better world for everyone.

Photo: Hollis Hiscock

Rocks from homes become part of church garden

JIM HIGGINSON

Bishop Michael visited St. Luke's Smithville on Fathers' Day to lead the service and bless the newly developed garden at the cemetery grounds. The garden, referred to as the "St. Francis and St. Luke's Garden" was designed and built by Frank Poole.

It started last July when Frank and his spouse Nancy moved from their home and big back yard to a smaller condo. One of their gardens had a statue of St. Francis which he had acquired over the years. They wanted to donate the statue to the church.

On an open grassy area beside the cemetery was a big pile of soil, which Frank began transforming into a garden. He began last summer, with a break for



winter and completed it for the Bishop's visit on June 16th.

Although Frank did most of the work, it was very inclusive

when everyone in the church and their neighbours were invited to find an appropriate rock or stone from their home and bring it in

to be part of the garden.

The Sunday School children made handprint blocks and decorated them with beads and

coloured stones. The blocks are spread among the beautiful flowers.

We now have a beautiful perennial garden for the community to enjoy, and where people who come to the cemetery can visit and reflect.

St. Francis stands at the front inviting all to enjoy the beautiful garden.

Jim Higginson is a parishioner at St. Luke's Smithville

◀ **Ken Durham, the Reverend Ellie Clitheroe-Bell, Bishop Michael Bird, John Wilson and Frank Poole pose in the St. Francis and St. Luke's Garden.**

Photo: Jim Higginson

Roundup

Servers needed for Diocesan events

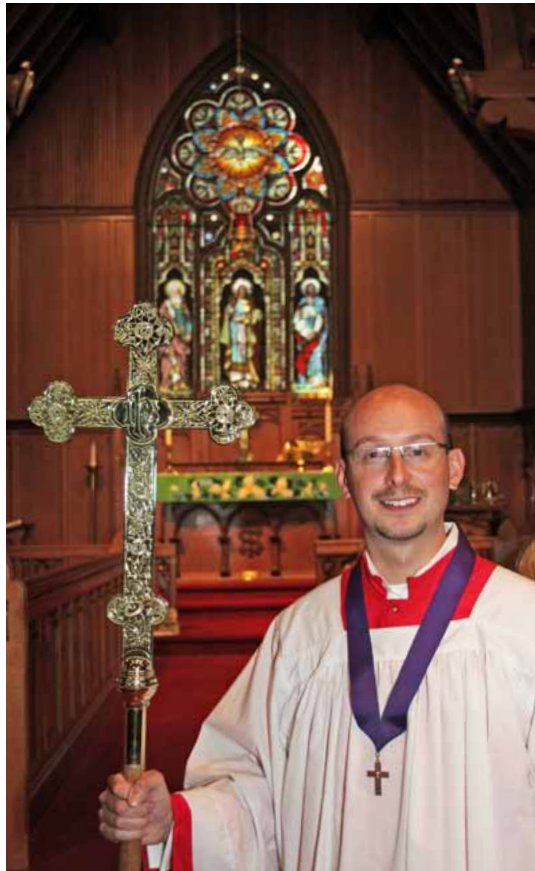
Sean Tiernay has accepted a challenge. He wants Servers from all across Niagara Diocese to contact him and join the newly formed Diocese of Niagara's Servers Guild (DNSG).

The guild, according to a press release from Cathedral Dean Peter Wall, "will bring Servers from across the Diocese to serve at our cathedral for important Diocesan events, such as ordinations, confirmations and Order of Niagara services."

In addition, continued the Dean, the Guild should provide a sense of belonging and fellowship for those who share in this ministry in all parishes, deepen the understanding of the Server's role and encourage growth in commitment to the Lord, as well as encourage and promote life changing worship.

As Head Server of DNSG, Tiernay will be responsible "to establish and maintain this ministry". He has ministered as a server for over 20 years at St. Luke's Burlington. "Sean will bring both energy and excitement to the guild and help build on this important ministry," the Dean concluded.

"We are trying to create as much awareness and excitement about this as we can," stated Head Server Sean Tiernay. He



looks forward to hearing from any Server in the Diocese, and can be contacted at serversguild@niagaraanglican.ca or 905-315-1996.

▲ **Sean Tiernay**
The head server of the Diocese of Niagara's Servers Guild

Photo: Hollis Hiscock

Grant to Open Doors wider

Open Doors, located at St. Christopher's Burlington, received an Ontario Trillium Foundation grant to support and expand its outreach in the Burlington community, the parish announced in a press release.

Well-known for its popular Tuesday dinners, Open Doors regularly provides nutritious, hot suppers to the local community. One regular participant commented "it's the only hot meal my family receives during the week."

In addition, their successful free clothing store has been a welcome stop for many families and adults, especially new Canadians.

The Trillium grant will assist with the renovation of the kitchen to meet the growing demands of the Tuesday dinners, as well as new program initiatives such as seniors lunches and after school programs.

Last year, seniors lunches were

held after local research revealed the high number of isolated seniors in the area. The lunches met with overwhelming success and Open Doors is pleased to receive funding to continue this program, continued the press release.

The Tuesday dinners have also demonstrated a high need for access to food in the area. Open Doors is collaborating with Partnership West Food Bank to establish a satellite food bank at St. Christopher's.

The grant will also provide funding for a staff person to develop new partnerships with other community organizations and to support new program initiatives, including the seniors lunches and the satellite food bank.

For more information on Open Doors contact Rector Steve Hopkins at shopkins@stchristophersburlington.com



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

Standing up for dignity of refugees

BILL MOUS

Anglicans from across the Niagara diocese participated in the National Day of Action organized by Canadian Doctors for Refugee Care.

The demonstration bore witness to the diocese's belief that refugees and refugee claimants deserve care and compassion in addition to our welcome.

Last year health care benefits provided to refugees sponsored by groups like the diocese were cut by the federal government.

The Reverend Bill Mous is the Diocese's Coordinator of Social Justice. EMAIL: bill.mous@niagaraanglican.ca



Anglicans at the demonstration in Hamilton ►

Photo: Brian Reusch

Roundup

Unique induction for joint ministry



TERRY BROWN

A creative new team ministry was launched on Ascension Day, May 9, when the congregations of All Saints and Ascension Churches in Hamilton gathered, with many visitors, at the Church of the Ascension for the joint induction of their new clergy.

The Wardens of the two parishes presented Bishop Terry Brown and the Reverend Ronda Ploughman to the Bishop of Niagara within the evening Eucharist. The former has been appointed Bishop-in-charge at the Church of the Ascension and Associate at All Saints. The latter became Priest-in-charge at All Saints Church and Associate at Church of the Ascension.

The program began with a parish dinner, followed by the worship service where retired Primate Michael Peers of the Anglican Church of Canada was the preacher. The choirs of the two parishes joined together to provide the musical leadership. The evening finished with a reception sponsored by the Canadian Province of the Sisters

Mother Superior Linda Mary of the CSC from Australia, Bishop Terry Brown, the Reverend Ronda Ploughman and Archbishop Michael Peers at the special induction evening.

Photo: submitted by Terry Brown

of the Church and All Saints Church.

A large group of CSC Sisters attended, having just finished their meeting of Provincials.

The former Interim Priest of Ascension, Dean Alex Hewitt, was also presented with his license as Honorary Assistant at Ascension.

The first joint program of the two parishes working together was the Maundy Thursday potluck dinner and Eucharist, with the Induction being the second. More shared activities are being planned.

Both parishes are in transition involving new or renovated buildings and it is hoped they can support each other and learn from each other's experience.

Faithful meanderings

MICHAEL BURSLEM

Many readers of these articles have remarked how much my ideas have changed. They have indeed. But so has the faith which we profess. In the early 60's at King's College Halifax, I read church history under the late Dr. John Hibbitts. That was very traditional. The faith then was the same as that preached by the apostles. It was merely defined at the church councils of the 4th and 5th centuries, but remained essentially the same.

Thirty years later I studied church history again at Wilfred Laurier University under Dr. Peter Erb. He emphasized the adaptation of the faith from that of the apostles, who taught that God loved all peoples, Jews and Gentiles alike, to an adoption of Greek Neo-Platonic thought during the 2nd and 3rd centuries. By the 4th century, rather than defining it, the church fathers actually created a new religion, in which some were chosen, others not. By the time the faith reached the Germanic races in the 8th century, it adopted a militant triumphalism, which led to Crusades against infidels; notably Muslims, whose faith had arisen in the 7th century as a reaction to the holy wars, but unholy peace, following the Chalcedonian compromise of 457 CE.

I've written about that, in this column, in reviewing Philip Jenkin's book *Jesus War: How Four Patriarchs, Three Queens, and Two Emperors Decided What Christians Would Believe for the Next 1,500 Years*. This resulted in Rome's loosing the eastern part of the empire, paving the way for the Muslim invasion of the Middle East, North Africa and even Europe. Following St. Augustine of the late 4th century, Christians no longer turned the other cheek, but sought just cause to declare war on their enemies. Christendom had been born.

So it was not surprising that, working with my friend Kees Hulsman, in writing a synopsis of Hugh Goddard's masterpiece, *Muslim Perceptions of Christianity*, sadly now out of print, that we discovered that many Muslims throughout the centuries have said that Christianity had changed from the faith initially preached by Jesus.

One author, al-Biruni (d. 1048) said that Christianity was "a noble philosophy which gives the shirt to him who takes

Eventually I concluded that God favored inclusivity, over exclusivity. It was contrary to my Evangelicalism, but the best Good News ever.

the coat, and which blesses an enemy and prays for all, but since the time of Constantine, it is the sword and the lash which have been the instruments of the Christian governors." Is it surprising, therefore, that there's today so much animosity between Muslims and Christians? This exercise considerably altered my thinking.

So also did the same-sex debate in our church. We were in a parish, St. George's Lowville, that actually split over this issue. It boiled down to inclusivity versus exclusivity; who's in, who's out. There was no shining example of Christian love to those outside the church. We took refuge in Egypt, both from the winter and church bickering. During that time I had the leisure to read a lot,



especially during the Egyptian revolution, when we didn't dare to venture outdoors. Then occurred a reluctant but gradual paradigm shift in my thinking, to a more "progressive theology". When I heard this preached by Paul-Gordon Chandler at St. John's Church Maadi, Cairo, I resonated with it; it wasn't so abrasive as I had expected. On returning home I found the same being preached by Ralph Blackman in St. George's Guelph. Eventually I concluded that God favored inclusivity, over exclusivity. It was contrary to my Evangelicalism, but the best Good News ever.

So we stuck with the diocese. Some friends have since branded me an apostate, heretic, not even a Christian. We're the schismatics, not them. But I now firmly believe that progressive theology is truly the authentic, orthodox, apostolic teaching because it's the faith of Jesus, his disciples and his earliest church.

I've become less concerned with the life hereafter, much more concerned with this present life, living as I am in the 21st century; less concerned about my own salvation; far more with my living within the community of the saved, which includes everybody on this planet. I've since tried to follow Jesus' example in loving everybody, difficult as that may be. War has become an anathema. I'm concerned less about the end of Christendom, because I don't think Jesus intended there to be Christendom in the first place; but more concerned about the environment, so that we pass on this earth intact to future generations.

Are such meanderings signs of senility? Let the reader be my judge.

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

Submit your items for the Roundup to
editor@niagaraanglican.ca

Including one or two high resolution images with the name of the photographer is appreciated.

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Where is my neighbour? North to ...

CONNIE KARLSSON
MARGARET MURRAY

Good news!

On May 22, 2013 almost 2,500 pounds (146 boxes) were shipped from three small churches in Halton Hills to three isolated communities in Nunavut and Nunavik.

Since the first 2009 outreach to Inuit communities, 6,481 pounds of clothes, household items and food have been shipped via Air Inuit to communities in the north. And, we have been blessedly busy in God's ministry as we come together in our passion for the Inuit Outreach mission!

It all began when Connie Karlsson (a member of St. Paul's Norval) heard the story of Daughny Langer, who shared her personal experience of the plight of the Inuit in isolated communities—in particular, the babies and children. Daughny had fostered and cared for over 300 Inuit babies and children for over 25 years, while living in Montreal. Daughny said there was a desperate need for the babies and children to have warm clothing and other essential life items. Connie heard and responded – inviting family, friends, co-workers and parishioners from St. Paul's to join her, and before long the first shipment headed north.

Then, in 2010 three small churches in Halton Hills began to work together within the



▲ In Tasujak: Louisa Kritick & her little girl Jamie with one of the brand-new hand-made prayer quilts.



▲ Margaret Murray, Selena Karlsson and Brianna Richardson sorting the donations.

Photos: Submitted by the authors

Halton Hills Anglican Cluster Ministry (HHACM). Since that time, St. John's Stewarttown, St. Paul's Norval and St. Stephen's Hornby have been discovering that together our ministries and our mission hopes have strength and synergy.

Soon after the formation of the Cluster, we realized that many of us shared considerable passion about the Inuit outreach work. In December 2012, Margaret Murray brought together parishioners (including youth) from all three HHACM churches for the charter meeting of the Cluster Inuit Outreach. Living into our Cluster tag line – Caring and Serving as One – we realized we could ship donated items three times a year simply by expanding our giving from one community to three.

Now, we have embraced a vision of enabling the Inuit community to be self-sus-

taining and live with dignity through:

1. Outreach: provide essential life items (clothes, household needs, food, etc.)
2. Social Justice: become educated, build relationships and partnerships to support local and national educational and employment opportunities for the Inuit community so they can live with purpose.

We have formal drives: "Spring Forward" to align with Easter and Mother's Day; "Back to School" to align with school materials and our local harvest; and "Christmas", celebrating our blessings and sharing.

- Urgently needed items are:
- gently used all season clothing, footwear
 - baby formula
 - disposable diapers
 - baby wipes, cleansing and other baby products

- dry goods
- educational materials
- housewares, bedding, etc.
- large plastic bins, duffel bags

The basement of St Paul's Hall Norval turns into a shipping facility where sorting and packing is done with volunteers from the community. Volunteer drivers make the 12 hour return trip to Montreal.

We are forming great relationships with schools and churches in Halton Hills (St. Alban's Glen Williams, Norval Presbyterian, Robert Little School in Acton and more). Beyond Halton Hills, we are connecting and creating networks with links now in Elora, Oakville and Toronto. We are discovering partnerships with leaders, elders and government contacts within the northern communities and through Makivik, an organization focused on supporting Inuit culture. Air Inuit provides

free shipping and Budget Avis donates a large cube van.

Presentations have been created and shared amongst the three cluster parishes providing insight into the socioeconomic conditions in the north. As we learn more about the challenges experienced by our neighbours in the north, we are astonished that such a disconnect might exist in Canada marginalizing so many of the people who first settled this land. We are curious to deepen our own awareness of the needs and also the history, circumstances and risks experienced by our Inuit neighbours. We hope to really connect with the elders, the children, the churches and the communities, as well as with new partners, new allies, new advocacy pathways – so that we can make informed choices as we continue being blessedly busy in God's mission!

As we learn and live into our Baptismal Covenant, we will with God's help, seek and serve Christ in all persons, loving our neighbour as ourselves. We will strive for justice and peace amongst all people and respect the dignity of every human being.

Connie Karlsson is Coordinator of Halton Hills Inuit Outreach. Canon Margaret Murray is Rector of Halton Hills Anglican Cluster Ministry @ St. John's Stewarttown, St Paul's Norval and St. Stephen's Hornby.

Album/CD Review

“Brighter after rain”: the songs of a poet priest

Nacaza Hummingbird, by the Max Woolaver Band

WAYNE FRASER

The latest album by the Reverend Max Woolaver, Rector of St. Andrew's Grimsby, reveals him as a talented singer and songwriter, and first and foremost, a poet. His lyrics are powerfully suggestive, creating imagery and phrases that move in many directions. Joy and pain are here, and always love.

“The World” expresses

Max's themes and style.

Acknowledging “pain hidden in my heart,” the poet sings of the joy of the morning and the wonder of the world. Echoing 2 Samuel, he asserts the “brightness after rain.” The song is upbeat, positive, glorious: “it was meant to be like this, you were meant to live for Love.” The subject “you” throughout the poem involves the listener, for the singer could be addressing his audience, friends or family, or his own soul. The song reminds me of our

oft repeated acclamation “even at the grave we sing our song, Alleluia.”

Biblical, liturgical and spiritual imagery and allusions abound. “Ascension Day” begins the album and “Gospel” ends it. Max stands with Elijah in “Every Day” and asks Gabriel to “sound [his] trumpet” in “Victory.” The poet sings much of love: “How can you tell, if you are really in love?” “Love keeps coming down to Love.”

—See SONGS Page 10



Photo: Bruce Redstone

Three ministries combine to send strong message of hope

SUE CRAWFORD

Does your parish celebrate the work of the Primate's World Relief and Development Fund (PWRDF)?

Are parishioners familiar with the projects of PWRDF?

The first Sunday in June is PWRDF Sunday at St. Michael's Church Hamilton. The Outreach Committee sponsors this event. At both services a "Primate's breakfast" of scones, Welsh cakes and other home baked goods, with equally delicious home-made jams, is provided. This year was a joint effort of three ministries: Children and Youth, Outreach, Music and Worship—combining to bring "Voices of Hope".

Usually our Youth Sunday is combined with the parish picnic on the last Sunday in June, but this year another date for Youth Sunday needed to be investigated. PWRDF already had a great theme and good children's resources. The youth have many times before used fundraisers such as "Pennies for Water" during Advent, so combining with PWRDF Sunday only needed the Outreach Committee to agree. A phone call was made and the evolution of the theme and combining of Ministries made for an extraordinarily meaningful Sunday Service. It also ensured that all the children in the parish would be in attendance.

"Super Friends"—helping people all over the world where there are disasters or great need—was the children's theme provided by PWRDF. Wearing capes they had decorated, the children became super friends sharing information about the

work of the PWRDF.

Both the Sunday school and the after school program worked hard to research and make wonderful posters depicting PWRDF. It made for a good learning experience. The posters were displayed in the Parish Hall. The Outreach Committee had also planned a strawberry social after both services. When the congregation came in for the social they saw the children's efforts.

As we entered the church, a PowerPoint presentation on PWRDF projects was visible at the front of the church. As with all our Youth Sunday Services the children take over. They read the opening prayers, lessons, prayers for the people and closing prayers.

Four children, Taylor-Lynn, Emily, Devlin and Shannon presented readings, "Voices of Hope", from our PWRDF partners. They spoke of the food crisis in Niger and how that is being helped, the bicycle ambulances in Bangladesh for people without means to get to hospitals, and clean water in Tanzania significantly lessening the time to travel and increasing the amount of water that can be gathered.

The Gospel—feeding of the 5000—was presented in vignette form. The congregation represented the 5,000. Our youngest member, Charlotte, provided the basket of loaves and fishes. We were each given a package of bread and fishes from the children—melba toast and gummy fish!

Paul Clarke gave an interactive homily. Groups of children were given cups of Smarties representing the world's resources. Canada, United States and



▲ The children, led by Anne Young, sing at the special three ministries PWRDF worship.

▼ Gayle Southall, Barb Olsen and Dorothy McBride served strawberries as part of the "Voices of Hope" Sunday

Photos: Sue Crawford



Norway had 20 Smarties each. Three children representing Niger had three to share, while Burundi and Haiti had only one to share between them. Their role was to encourage the richer countries to share at least one more Smartie with the three poorer countries. It was interesting to watch the reaction of the children holding the fuller cups. One of them was a little reluctant to share!

During and after communion the children sang Jesus Loves Me, Our God is an Awesome God and I Have the Joy Down In My Heart, with Anne Young accompanying on the guitar. At

the end of our worship we sang We are Marching in the Light of God—in both English and Zulu as we marched right into the parish hall for our Strawberry Social.

Dorothy McBride and her Outreach crew served strawberries and whipped cream on homemade mini shortcakes. PWRDF envelopes and place-mats were placed on tables. For parishioners who attended the 8:00 a.m. service and who were not staying for the social, PWRDF envelopes were placed in the narthex.

At the early service, our Rector Sheila Van Zandwyk gave an

informative talk on PWRDF.

With the Rector's support and the tremendous presentation by the youth with Janine Charters' encouragement and leadership, along with the efforts of the Outreach Committee, more members of our congregation have a much wider knowledge of the PWRDF and its worldwide work. And I am confident our parishioners were even more generous this year in their donations.

Sue Crawford is a member of St. Michael's Church. EMAIL scrawford6@cogeco.ca

Songs of a poet priest

CONTINUED FROM PAGE 9

As the title suggests, Max draws on the mythology of other cultures, other times. The Nazca Hummingbird of Peru is a figure of rejuvenation, of love, of creation, of blessings of the natural world, of life itself. Explore the symbolism of the hummingbird and you will recognize themes and emotions evoked in the words and images of Max's poetry.

Max and his musicians play

with a variety of rhythms, all infectious and delightful. One of the most intriguing numbers is "Tango." The music has all the allure of that seductive genre, associated with South American countries such as Brazil. However, "underneath the beat" of the captivating music lies disturbing imagery of "police... hunting children down," creating "martyrs of the dispossessed." The powers that be clean up

the streets for tourists, but our hands and souls are dirtied by complicity.

Musically the album is exciting, Max's voice warm, authentic, human. He is well served by splendid backup instrumentation. The flute and violin solos in "Tango" and "Gospel" are soaring, haunting; the guitar riff in "The World" celebrates the climactic notes and lyrics: "Like the longing in your eye/The

moon holds the morning sky."

Nazca Hummingbird is available from mwoolaver@rogers.com

The Reverend Wayne Fraser is Interim Priest, St. Paul's Anglican Church Fort Erie and St. John's Anglican Church Stevensville. Email: fraserwayne@gmail.com

St. Columba St. Catharines

Celebrating six decades ... more to come

LINDA WATSON

Our parish of St. Columba St. Catharines has been celebrating its 60th year, in true 50's style.

Our anniversary has been marked with several successful events since its first celebration, the "Where Were You in '52" Sock Hop, to our most recent community Strawberry Social and Open House.

On November 3, 2012, over 100 parishioners and friends gathered to share a typical 50's diner-style meal of hamburgers or hotdogs and chips, served on a red-checked tray and accompanied by root beer and cherry colas. There was something to be said, all good, about home-made hamburgers cooked on a greasy grill. The evening continued with instructors from Bees Knees Dance helping us remember the days when we used to swing. And swing we did—to the lively 50's music provided by our band for the night, The Shotz.

St. Columba celebrated its Celtic roots with a Rant Maggie Rant (RMR) Christmas concert. This was our second RMR concert and both events were well attended.

To everyone's delight, there was a smattering of 50's questions at the February Trivia



▲ The Umbrella group (St. Columba Singers) performed at the annual spring show

Back: Barb Kulyk, Christine Honsinger, Ryan Galway, Barbara Wall, Peggy Allen (upper) Peggy Shaw (lower) Front: Deborah Chagnon, Linda Watson, Liz Hooker, Marion Richards

Photo: submitted by Liz Hooker

Night and "Adam and Eve" Rib Dinner.

At April's annual fund raising dinner, entertainment was provided by the St. Columba Singers and included such songs as Heart of My Heart, That's Amore and Singing in the Rain. The stage was set as a 1953 nightclub and the gals and guy were enjoying an evening out—a well-deserved treat from the rigours of day-to-day life in the 50's.

Over 1,000 brochures were

delivered door-to-door by volunteers and members of St. Columba's Scouting family, enlightening neighbouring families to "what's going on" at St. Columba and announcing our first ever Strawberry Social. Close to 200 parishioners and neighbours supported the June 8th event, enjoying local berries served on angel food cake or ice cream. Our Rector Bruce McPetrie welcomed guests and took them on a tour of the

church, explaining the history of our namesake, our unique reedos and banners that were on display. It was a pleasure to welcome our local community members and share with them a bit of our history and community outreach projects. The next morning, we commemorated our patron, St. Columba of Iona, Scotland.

More events are planned for this fall.

Another open house takes

place Wednesday, September 4, with all of the groups using our facilities coming together for a joint registration day. On Sunday September 15, we will again host our "Welcome Back" Barbecue, this time inviting the neighbourhood to attend.

On Saturday, November 2, we will celebrate our 60th Anniversary Dinner at Coppola's Ristorante in St. Catharines. The following day, our official anniversary date, Bishop Michael Bird will officiate at our Sunday morning service. We hope that former members and clergy will dine and worship with us on this celebratory weekend! A few tickets (\$30.00) for the dinner are available from the church office (905-935-4473).

A commemorative 60th Anniversary Memories Album is being compiled which will serve as a reminder of this fun-filled fellowship year.

We look back with fondness on our first 60 years at St. Columba and look forward with hope to the years ahead!

Linda Watson is Parish Administrator of St. Columba. EMAIL columba@bellnet.ca

Scattered seeds 2: Compassion

C.T. (TERRY) GILLIN

I am on a cancer journey and am sharing some of the spiritual markers along the pathway. Based on the parable of the sower (Mark 4:1-9), I think of these observations as some of the scattered seeds of my pilgrim experiences. Like the best kind of travel, I find my journey opens my heart and "shrinks" the world, helping me see others on more intimate terms.

Over the period of time I was being diagnosed, I was experiencing increasing and deepening pain. Of course the physicians were quick to prescribe pain killers, but there were difficulties in successfully managing the pain. Sitting in the fire of pain is a complex experience.

On the one hand, pain is the enemy of healing. It is demanding and self-absorbing.

It undermines the wholeness of body and soul. It sows depression and doubt. It is important to note that pain also has purpose. It is a warning sign: something is wrong, something needs attention. It was a specific ongoing pain that led me to my doctor's office in the first place.

Here I am reflecting on my experience of sustained unforgetting pain, and the surprising meaning that arose in this context. Understandably, disease, pain and death intimidate us. They are often experienced as alien, something which undermines our true selves. But in my mind I am not comfortable thinking of these aspects of life as an enemy against which I must battle, a common metaphor when people speak of cancer. Although there are valuable insights embedded in the metaphor, it fails to satisfy my

experience.

Pain is part of life—at times a very powerful part of experience. It seems inevitable. So, as the diagnosis process unfolded, I found myself sitting in the fire of pain. Because of its stinging and inescapability, I wondered how to understand it. As usual, my head was ahead of my heart in reflecting on this. But I also prayed, trying to open myself to the inner whispers which might give shape and meaning to my experience.

It was in prayer that I experienced a welling-up of compassion such as I have rarely felt. It was an unexpected grace, a scattered seed in fertile ground. I saw with unexpected clarity that my pain placed me in direct contact with countless others who are ill or oppressed or poor. A deep experience of my own vulnerability and mortality

helped me connect with others. We all share a common humanity and a similar frailty; so, as John Donne wrote, "... never send to know for whom the bell tolls; it tolls for thee." This bond of our shared humanity is also the bridge to develop a deeper understanding of the almost unfathomable mystery which is the Passion. We are not only united as sisters and brothers in a common humanity, we are also sisters and brothers in the crucified and risen Christ.

Sitting with my pain led to a broader prayer. While naturally I wanted comfort for myself, I found I was equally passionate about the wellness, care and relief from suffering of family and friends. I was moved to ask for blessings on the various individuals and communities who were praying for me. Most importantly, I prayed for justice



and mercy for all who suffer this day—the ill, the poor and hungry, the imprisoned, those burdened by suffering of any kind, inhabitants and combatants caught in war zones, all who are oppressed because of their beliefs and ideas, and perpetrators as well as victims of violence.

Through us, the risen Christ reaches out to love, bless and enrich the whole of humanity.

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

When the series continues, Terry writes about "Scattered Seeds 3: Gratitude."

Bishop Michael writes about the ...

Fourth Consultation in Cape Town, South Africa

I am pleased to share with you the statement from the fourth Consultation of Anglican Bishops (May 2-5) which I have just returned from that was held in Cape Town, South Africa. These meetings began with a strong desire on the part of the participants to restore, strengthen and build upon relationships across the Anglican Communion following the Indaba model of dialogue that was first experienced at the last Lambeth Conference in 2008. I have already begun to share my story of just how profound this gathering was for me personally as we explored together the various ways that our churches have engaged in truth telling and reconciliation. I was deeply moved by our tour of Robben Island Prison where Nelson Mandela was incarcerated for 18 of his 27 years in prison, along with other political prisoners.

As was the case in the other

gatherings we were also taken on a mission field trip and I was invited to celebrate and preach at the Church of the Holy Spirit Heideveld, and my visit there was one of the highlights of the trip! As you will see from the statement, we were honoured to have with us Canon David Porter, the Archbishop of Canterbury's Director of Reconciliation on his first assignment for the new Archbishop.

I was blessed that Susan was able to accompany me on this trip and bring greetings and gifts to members of the Mothers' Union in Cape Town from Niagara.

It was truly an honour to have the opportunity to share in a Eucharist that was presided over by Archbishop Desmond Tutu, and to have the opportunity to meet him after the service. I believe and pray that the witness of this dialogue and the statement that was produced will



Bishop Michael poses with parishioners of Church of the Holy Spirit Heideveld

Photo: submitted by the Bishop

be a blessing to the Anglican Communion and to us all.

Editor's note: To read the statement go to the Niagara

Diocese's website – www.niagara.anglican.ca and click on the item "Bishop returns after Fourth Consultation of Anglican Bishops" or type into

your search engine "A testimony of hope" and follow the link on the Anglican Church of Canada website.

A youth's journey in the Church

DANIELLE KELLY

When I was asked to speak about my faith journey, I couldn't imagine what to say. How can you put 13 years of commitment into a short speech?

I started at St. George's Guelph when I was five. I went to the Candlelight Service with my grandmother. I loved the music. I told Grandma I wanted to keep coming with her. I attended church school where I met Janet, Marina and Victoria Harris, who have become my extended family.

At 11 years of age, I was growing out of the child stage and becoming a teenager. I discovered I was really interested in the church servers and decided to become one.

I was 14 when Dan Bennett, a Youth Pastor started working at the church. I became instant friends with his children, Eric and Soibhan. Eric said they went to the week-long Niagara Youth Conference (NYC). They said it was indescribable and so much fun.

They also suggested that I attend "The Gathering" – a contemporary worship service. I went with them one Saturday night. The people were extremely

welcoming and inviting, and I felt involved and included. I continued to go. Then I was invited to NYC in August. I went, and the amount of fun I had was incredible. I felt welcomed in a safe place, and was able to make life-long friends. I continue to go every year.

About two years into my NYC experience, a leader suggested I attend the Youth Synod in April. It is a weekend retreat where youth debate issues chosen by and important to them. I decided to go. I made many new friends and reconnected with friends from NYC. Then I became very involved in the Diocesan Youth Ministry. I joined the Youth Leadership Training Program (YLTP) where I was able to develop my leadership skills, and became extremely close with 14 very talented people.

Over Christmas last year, I worked on a leadership project with a very wonderful partner. This project taught us to give back to the community and church, after all they had done for us. We opened our creative sides and produced a project everyone would love. We came up with the idea of making

chocolates and giving the profits to Sister Christine's Drop-in Centre in Guelph. This taught us that planning is not as easy as it seems, and sometimes things do not work out perfectly, but you have to work around them.

That year, I became a youth delegate at the Diocesan Synod – a general meeting of the clergy, lay members and youth to discuss the future and current vision of the diocese.

This past February, I attended "aWay" – a spiritual retreat that allowed me to connect with God through music and nature. I spent three days in the wilderness with 11 people learning how to connect with God in other ways.

In March, I finished my last year of YLTP. While it was sad to leave the friends I had made in that tightly knit group, I was taking away a lot of new things that I had learned. I had become a stronger person, and was able to take on the leadership role that I wouldn't have been able to take on in 2011, when I began that program.

I was fully immersed in St. George's, and able to join the choir. I have always loved the



Danielle Kelly delivering homily at St. George's Guelph

Photo: Carol Kelly

music played here ever since my first Candlelight Service.

While volunteering at a teen drop-in centre, the Pastor of the Sugar Bush Community Christian Church invited me to come to their services. Instantly I felt part of their family, and eventually was asked to join a very talented group of musicians in providing music for their worship. Even though I have only been there a year and a half, I find it is a warm community that I can also become involved in.

I don't know if I would be the same person today if I wasn't involved with the church. I think

a part of me would be missing if I didn't move on to getting involved within the entire diocese. Without the programs and the opportunities given to me by St. George's, I don't know if I would have grown and learned as much as I have in these past five years. My spiritual life is continuing to grow and the future looks bright and full of promise.

Danielle Kelly described her faith journey at Youth Sunday worship on June 2, 2013 in St. George's Guelph.