

St. George's Guelph partners with Habitat for Humanity

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Archbishop Colin Johnson, Metropolitan of the Ecclesiastical Province of Ontario.

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NIAGARA ANGLICAN

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

SUMMER 2014

Synod approves sale of land

HOLLIS HISCOCK

In a Synod which lasted a mere 130 minutes, the 151 (73%) lay and 74 (72%) clergy delegates attending part one of the 140th synod held in Niagara Diocese approved the sale of a portion of Canterbury Hills land, formally finalized the transfer of a parish to another diocese, replaced a canon, accepted terms of reference for a study, worshipped and installed the first diocesan servers.

Following Synod the diocese issued a press release about the sale of land. Here is an excerpt:

A portion of the Canterbury Hills property, some 25 hectares of environmentally sensitive land in Ancaster, will now become an important piece of the Dundas Valley Conservation Area.

A motion was passed with strong support by the Synod of the Diocese of Niagara on April 5 to allow the Hamilton Conservation Authority (HCA) to purchase the land. "This mutually beneficial arrangement

ensures our ongoing connection to this land and that its uniqueness will continue to be protected and enjoyed by many," said Bishop Michael Bird.

The Diocese will retain two smaller parcels of land: one includes the summer camp and educational facilities, and the other contains the conference centre (see accompanying map).

"We are extremely happy to have acquired such an important and beautiful natural area. HCA has had interest in the property for two decades and it's exciting to be able to add that area to the Dundas Valley. The Diocese has been a very good steward of the land and we will continue their work and protect it for the public for generations to come," said HCA CAO Chris Firth-Eagland.

The Diocese's summer camp and outdoor education programs will continue to run on the property with the Diocese and HCA working together as joint stewards of this natural area.

The Canterbury Hills property

—See SYNOD page 4

The land deal

HOLLIS HISCOCK

The map below illustrates how Canterbury Hills land will be severed into three parcels.

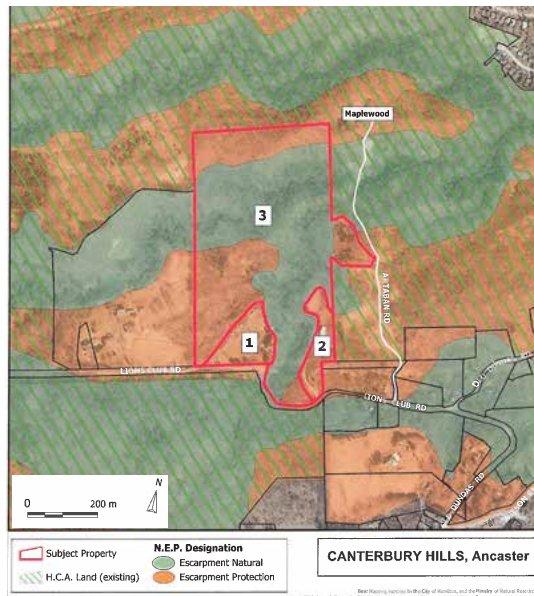
Parcel one—approximately six acres—is the camp; the flat area containing Lions Hall, six of the cabins, a number of other buildings, the pool and the path down to the chapel along with the promontory on which the chapel is located.

Parcel two—approximately six acres—consists of the Bagnall Lodge property, including the land on which the building sits, the flat piece beyond it containing the septic tank and a small meadow area beyond that.

Parcels one and two will continue as

Canterbury Hills.

Parcel three—approximately 60 acres—will be sold to the Hamilton Conservation Authority (HCA) for \$200,000. HCA is also paying all costs of survey, easement for the water line, legal fees and approvals required under the Conservation Act and the Planning Act required to complete the transaction; a value of almost \$100,000. Some have asked why other property on Lions Club Road is selling for more money per acre. Property that is already developed—that is, it contains roadways, services and buildings—can be sold for building or continued residential use and thus is financially more valuable to the buying public. Parcel three has no road access,



no development and is comprised almost entirely of steep ravines, streams and forest. As such, it cannot be developed by anyone, which makes it of no value to developers or those seeking residential property. These very qualities, however, make it of value to HCA whose mandate is to preserve natural lands with particular emphasis on water courses and steep hillsides.

HCA assumes responsibility for hazardous tree removal, erosion management and watercourse management.

Canterbury Hills would continue to use parcel three as they do now.

Source: Canon Christyn Perkon's presentation to Synod.

During synod while delegates discussed selling land at Canterbury Hills, word came that St. Elias Ukrainian Church Brampton was being engulfed in flames. Bishop Michael suspended proceedings and led the more than 225 Synod delegates in prayer: praying for the people of St. Elias – their loss, their safety and their future hope.



Christ's Church Cathedral

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The Rt Rev'd Michael A. Bird, Bishop of Niagara
The Very Reverend Peter A. Wall,
Rector of the Cathedral and Dean of Niagara

Sunday, June 1 8:30 am Holy Eucharist
The Sunday 10:30 am Procession and Choral Eucharist
after the Ascension Preacher: The Rev. Canon Bill Thomas
Music by Leighton, Mendelssohn and Messiaen

Sunday, June 8 8:30 am Holy Eucharist
The Day of Pentecost 10:30 am Procession and Choral Eucharist
Preacher: The Dean
Music by deGrigny, Söhner, Rachmaninoff and Bach
8:00 pm DAS BACH VII - The concluding recital in the series featuring the organ music of Johann Sebastian Bach
Michael Bloss, organ
9:00 pm A Service of Compline

Sunday, June 15 8:30 am Holy Eucharist
Trinity Sunday 10:30 am Procession and Choral Eucharist
President: The Rev. Canon Bill Thomas
Preacher: The Rev. Canon Dr. Sharyn Hall
Music by Fauré, Friedell and Howells
4:00 pm Regional Confirmation

Sunday, June 22 8:30 am Holy Eucharist
Pentecost 2 10:30 am Procession and Choral Eucharist
President and Preacher: The Dean

Sunday, June 29 8:30 am Holy Eucharist
SS Peter and Paul 10:30 am Eucharist Outdoors in Bishopsgate followed by BBQ

Sunday, July 6 10:00 am Special Latvian Song Festival Ecumenical Service

SUMMER SUNDAYS AT THE CATHEDRAL

♦
ONE SERVICE at 9:30 am

Finding God in a world explained by SCIENTIFIC LAW

COLIN C M CAMPBELL

Christianity still lives in the shadow of the Enlightenment.

The metaphysics of Christianity is that the world is ruled by a God, who is love. The metaphysics of the Enlightenment is that the universe consists of a swarm of particles moving in empty space. When Napoleon chided Laplace for omitting any reference to God in his book on mechanics, Laplace replied, "I have no need of that hypothesis." The benefits of Enlightenment science made it seem that its metaphysics must be true but it raised the question: How can God's Providence act in a world governed by scientific law? Recent scientific findings show that the mechanistic metaphysics of the Enlightenment is completely wrong. There are no particles; nor is there an empty space in which they move!

Enlightenment science was the outcome of the conflict between

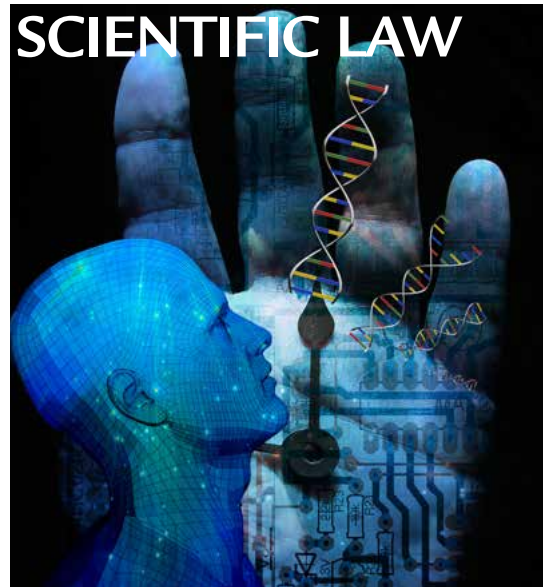
Aristotelianism and the new idea of mechanism. According to Aristotle, the world was populated by various substances, each with the purpose of fulfilling the goal of its fixed nature. Newton's first law demolished his idea. All known objects from the largest (the red giant stars) to the smallest (quarks) are composed of particles. Change is the result of their collision and has no purpose whatsoever. In particular, spirit, soul and even self-consciousness are seen as artefacts of this mechanistic materialism.

It is no longer remembered that Aristotle considered the idea of particles moving in empty space and rejected it. He reasoned that if a pebble struck a boulder and both were in empty space, the boulder would move off with the same speed as the pebble, there being nothing to stop it if space were empty. Descartes was well aware of Aristotle's argument, but was so

wedded to the metaphysics of mechanism that he invented a new concept, inertia, to account for the facts. The bigger the mass of an object, the more it resisted being moved due to a property of mass called inertia. We now know that inertia is no more a property of mass than the concept that the ether is a property of electromagnetic fields. Both were invented to plug holes in inadequate theories.

With the confirmation of the Higgs field last year, we know that its interaction with particles leads the particles to have mass and that space is not empty; it is filled by the Higgs field. Some particles acquire mass more easily than others, accounting for the phenomenon that Descartes called inertia.

The Higgs field is only the latest field to be confirmed. All "particles" are now known to be fields, a discovery which removes the gap between New Testament and Enlightenment metaphysics.



For, if the universe really were to consist of particles moving in empty space and God is providential, then it is reasonable to look for evidence of God's action on the particles. No such evidence exists. However, if the universe consists of matter and force waves, as it certainly does,

then it is possible to borrow from Aristotle and ascribe their form to God, the Universal Form; that is, Providence. Aristotle's ideas merit further attention!

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

A new house for a deserving family

JOHN DENNIS

The Manyoro family is spending their first summer in their new house, thanks to church volunteers and Habitat for Humanity.

Several months ago, parishioners of St. George's Guelph gathered to bless a house they helped build. After blessing the house Rector Ralph Blackman said, "The Habitat build allowed us to make community connections, to raise awareness of adequate housing issues and to do something about it in a way that allowed many to participate on some level."

Each year, nearly 1,000 applicants apply for one or two houses built by the Wellington Guelph Dufferin chapter of Habitat for Humanity. Each successful candidate is required to put 500 hours of "sweat equity" into the build or volunteer with the chapter.

The Manyoro family immigrated to Canada from South Sudan in 2007 and worked tirelessly on their new house. Samuel Manyoro worked almost every day while it was under construction. The family will pay a mortgage backed by Habitat for



Humanity. This model has been successfully adopted throughout the world and has allowed many, who would not have the means, to move into a clean, affordable home.

Franki Robinson from St. George's organized volunteers for four days of work on the house in October and November 2013. They helped frame rooms and install insulation, vapour barrier and drywall. Everyone pitched in, many partnering with more experienced builders or simply providing snacks

and meals for the work crew. "We had four great days of building," said Franki, and "there was a mixture of talent, but everyone worked very well together and the Habitat supervisor was thrilled at what we accomplished."

St. George's even had a chance to get other churches involved, and invited St. James the Apostle Guelph to help out for the two days of building in November. St. James parishioner Paul Grise said, "It was a great opportunity to do community building and

work with our fellow Anglicans on this fun project."

The goal for St. George's was to raise \$5,000 to support the project, but through donations and fundraising the church raised nearly \$7,500.

"The parishioners definitely bought into the project and supported it deeply", concluded Blackman, "this is attested to by our overachieving our fundraising goals and we had more volunteers than we could use for all aspects of our participation."

◀ Samuel and Laila Manyoro and their children (front) pose with house warming gifts presented by people who attended their house blessing evening. Also present were Executive Director of Habitat for Humanity Wellington Dufferin Guelph Steve Howard, Rector Ralph Blackman, St. George's parishioner John Fordham and Habitat for Humanity Wellington Dufferin Guelph Board Chair Dale Schenk.

Photo: John Dennis

OOPS ... we erred

In the May paper Aidan Maloney wrote an article asking, "What are your theological rocks?" In describing the author we said "He hopes to go into youth ministry" ... it should have read "SHE hopes to go into youth ministry."

Sorry for the error.

HOLLIStorial

Heavy thoughts on a light summer day

HOLLIS HISCOCK

Loose stones cause me to stumble momentarily as I drag myself from the cottage to the boathouse.

Once there, I flip my sandals aside and plop myself down heavily at the end of the dock, dangling my feet over the edge.

Looking westward the setting sun embraces the lake, the sky, even the vegetation and buildings with a deep golden hue—it overwhelms and saturates my body, mind and spirit.

Here I encounter God in an intimate way: the dock becomes my pew, the outdoors my cathedral.

This evening stillness coats the water, unlike ten days ago when winds whipped the docile waves into mountainous furies, threatening to rip the dock from its decade tested moorings and fling it nonchalantly into a cavernous abyss.

Often the water reflects the experiences of life and life is as unpredictable as water.

I close my eyes, tilt my head towards the sun's rays and wait for God and nature to fill and awaken my total person.

The smell of barbecues wafts downwind. I envisage

families and friends gathered for an evening of good food and carefree fun, secure in peace and companionship. Instantaneously yesterday's television news replays in my mind. Children are scrounging for food scraps in a garbage dump, and others in another corner of God's wonderful world crouch in the corner of an abandoned bombed out building, paralysed by fear.

I endeavour to impede the images from flooding my mind. I want God to provide an answer to my soul wrenching, frustrating question—why?

Sometimes responses are as fleeting as the queries we pose!

The lake plays a cold kiss on the soles of my feet, awakening me from my stupor.

Water plays a major role in my life's pilgrimage. Probably draws me back to our creation, expressed eloquently in narrative imagery in Genesis. Out of the formless, desolate raging ocean, God's spirit brought light, order, creation and life—born in and baptized with water.

The sacramental spirit of water flows through my physical birth and baptism, described lovingly by my parents, as well as during

other milestones like marriage, educational achievements and family junctures.

Water spurs me to contemplate life and death—is it the beginning and the end or the end and the beginning; or the beginning and the beginning, or perhaps, the end and the end?

Throughout the ages societies have also struggled about the right to be born and the right to die.

Today we are asking it once again—does an individual have the right to choose the time and circumstances to exit physically from this earth?

Recently, a politician introduced a bill in parliament, a dying doctor recorded his wishes on video, a Canadian province seeks input from its citizens and, religious and secular minded individuals deliberate and discuss the question from many aspects and multifaceted viewpoints.

Maybe such matters should be dealt with in other venues, but today basking in the sun's warm radiance and relaxing in my dock/pew surrounded by nature's sights, sounds and messages, I am considering my own

reaction and response.

Being entrusted with free will, God has given us humans the power to make choices. Therein maybe lies the answer... *that* option becomes the option.

Being healthy and relaxing in my favourite spot on earth makes the decision somewhat easy, but if I was confronting the reverse—no hope for recovery, facing devastating pain—maybe my choice would be different.

I realize I cannot make a decision today, so I start to leave.

My hand touches the splintery wood as I help myself up from the dock.

Stopping, I focus on the wood and my hand. Suddenly I am transported to another time and place, where another hand and rough wood are nailed together. Jesus, confronting people's weightier issues about pain and suffering, sin and temptation, gathered up the totality of humanity and transformed it by an act of everlasting love.

A thief, hanging on a nearby cross, seized the opportunity, exercised his right to choose and asked Jesus, "Remember me when you come into your kingdom." Jesus, assuring him



he had made the correct choice, said "today you will be with me in Paradise."

Walking from my empty dock/pew towards the cottage, my sandals once again slither on the loose stones.

I turn around.

Darkness shrouds God's outdoor cathedral, but the light still burns.

Hollis Hiscock suggests you sit on your imaginary dock this summer to ponder and decide about the questions and situations facing you and yours this summer. He welcomes and appreciates your feedback and reactions.

Niagara Anglican proof reader dies

From June, 2006 until his death on April 11, 2014, Bryan Stopps proofread approximately 1,000 pages of the *Niagara Anglican*.

Bryan was a teacher and librarian in the Hamilton school district and an active member of Christ's Church Cathedral, where he was a pillar of the weekday Eucharists and served as a volunteer for many diocesan ministries and services.

Colleagues on the Niagara Anglican Publication Board expressed shock at hearing of

Bryan's death. They agree that he had become an important member since joining the Board three years ago, praising especially his "good faith-based common sense" and his "eminently practical" advice, as well as his proofreading skills.

Bryan's friends from many walks of life gathered for a memorial service at Christ's Church Cathedral Hamilton on April 16, when preacher Dean Peter Wall told the worshippers that "sudden death leads to shock in all of us." He gave

thanks for Bryan's ministry as Sacristan at the Cathedral, calling him "special friend, mentor, teacher, and brother... a member of the Altar Guild... a one-man army who would take care of things Monday to Friday... a man of faith."

Bryan proofread the 2014 May issue of the *Niagara Anglican* just seven days before his death.

Our prayers and condolences are extended to his sister Brenda Jackson, family and friends.



Bryan Stopps (third on left) at the Niagara Anglican Publication Board meeting in June 2011. It was the inaugural planning meeting for recently appointed Editor Hollis Hiscock, with members of the diocesan communications committee in attendance.

Photo: from Niagara Anglican files

NIAGARA ANGLICAN

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

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.

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Geoffrey Purdell-Lewis
Carol Summers
Printed and mailed by:
Webnews Printing Inc., North York, ON

Subscriptions:
\$15/year. For new subscriptions or changes, please contact your parish or visit www.anglicanjournal.com.
Submissions:
We welcome letters, news and articles. Each must include writer's full name and contact information. We reserve the right to edit or refuse submissions. Contact the Editor or a Board member if you have any questions, feedback or ideas. Submission deadlines are printed elsewhere in the paper.

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Synod approves land deal

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is part of the Dundas Valley Environmentally Sensitive Area, and the Provincially Significant Sulphur Creek Valley area. It's home to a wide variety of plants and animals, many of which are provincially and nationally rare. As part of the Dundas Valley Conservation Area, it will also be part of the Niagara Escarpment Parks and Open Space System," concluded the release.

In her presentation to Synod, Canon Christyn Perkons provided a brief overview of the history of Canterbury Hills since it was acquired by the diocese in 1960. She explained the process leading up to the present proposal and touched on the benefits to the Diocese, including the most obvious—the \$200,000 immediate income and the costs of caretaking the 60 acres being borne entirely by HCA, except for the diocese's own buildings. She explained, "because HCA

wants a wildlife corridor and because a significant stream runs between parcels 1 and 2, HCA is able to utilize its provincial right to sever the land into three pieces, leaving us with two pieces of property should we want to sell one or the other in the future. The financial benefit to this severance is potentially high and the options it allows the Diocese are valuable."

Concluding her remarks Perkons assured the Synod that "HCA has already received a statement from the Niagara Escarpment Commission that they will not oppose the severance, including the creation of two remaining lots with pre-existing developments which frees them for sale. That report can be found on the NEC website.

A motion to appoint a task force to explore all ministry and other options for parcel two of the property was referred to the Synod Council.

▼ Mike Lickers from All Saints Hagersville speaks about Canterbury Hills during land sale debate.

Photo: Hollis Hiscock



More details, including other information on Synod proceedings, are on the diocesan website at niagaraanglican.ca.

Other Synod decisions

Parish returning home

The Synod approved the transfer of Christ Church Whitfield parish to its original home diocese. In 1951 the parish began its life with Toronto Diocese. Then it was transferred to the Diocese of Huron. Eventually it became part of Niagara Diocese in 1976.

Before Christ Church can be resettled in Toronto Diocese, both Niagara and Toronto Synods must pass formal motions of transfer, then in October 2015 the Provincial Synod must enact a similar motion. Final approval falls to General Synod in 2016.

Niagara Synod started the ball rolling in April 2014.

Canon replaced

Canon 1.9, which deals with the composition and decision making structure of Synod Council, was updated to reflect the present realities of its work in Niagara Diocese.

The replacement canon

(church's laws and rules) mirrors changes made in staff positions and recent legislation, offers greater flexibility, protects regional diversity, ensures quorums at meetings and better reflects current practices of Synod Council, the Reverend Bill Mous informed delegates in moving the changes.

The motion passed.

Terms of reference approved

In order to forward its mission, the terms of reference for the Cathedral Place Property Redevelopment Task Force were formerly approved.

In his charge to the 2013 Diocesan Synod, Bishop Michael Bird introduced the Cathedral Place Development Project as a means to live out the vision of Niagara and finding a way to make Christ Church Cathedral sustainable.

In passing the motion the Synod delegates enabled the task force to continue its work towards its goal.

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Delegates waiting their turn to speak at Synod.

Photo: Hollis Hiscock

First diocesan servers installed

Eighteen Servers from 10 parishes were installed into the Diocese of Niagara's Servers Guild (DNSG) during the opening worship of the April 2014 Synod.

The DNSG was formed last year so servers from various parishes across the diocese could serve at ordinations, confirmations and other important diocesan events.

At the time, Dean Peter Wall hoped DNSG would provide a sense of belonging and fellowship for those sharing the ministry in their various parishes, as well as encourage and promote life-changing worship.

Head Server Sean Tiernay invites any server in the Diocese to contact him at serversguild@niagaraanglican.ca



Waiting



Installation



Celebration

Photos: Hollis Hiscock

Fair vote issues tackled at forum

JOHN DENNIS

On Sunday April 6, St. James the Apostle Guelph opened its doors for a political forum on important electoral reforms and the future design of democracy in Canada.

The meeting, hosted by Fair Vote Guelph, brought Wellington-Halton Hills MP Michael Chong to the church to discuss his Reform Act, and Professor Brian Tanguay from Wilfrid Laurier University to discuss proportional representation.

Rector Owen Ash said this was a "wonderful opportunity to welcome visitors to the church and for St. James to be a place for the community to come together."

Chong discussed his proposed Reform Act, a private members' bill that seeks to strengthen grassroots democracy. It seeks to lessen the power concentrated in the offices of party leaders. This would be done by removing the veto power party leaders have in the candidate selection

process. His bill would also have party leaders selected by party caucuses and not party members. As a result of the current system, leaders have little accountability to the party caucus who represent the local constituents. Chong said "many voters feel disconnected from the party leader and these reforms will address this issue by giving more decision making powers to local MPs."

Tanguay spoke about Proportional Representation and how it would work in Canada. It is an electoral system whereby most votes count towards electing a representative, and the percentage of seats a party receives in the legislature roughly matches its popular support. This system is used in the majority of democracies around the world. Only Canada, United Kingdom and United States still use the first-past-the-post system which Tanguay stated "leaves a democratic deficit in the system." During the open discussion

many questions were directed at Chong about the proposed Fair Elections Act. This bill introduced by the Conservative Party is meant to reform Elections Canada and provide it with greater resources for investigating election fraud. This is a particularly hot button topic for Guelph citizens as they were the centre for the "Robo-Call" scandal that marred the last election. Many questioners pointed out that the bill does the opposite, and as stated by Tanguay "represents a step backward for democracy." Chong was asked to forward a petition to parliament, which many audience members signed, asking for changes to the Fair Elections Act and an opportunity for public discussions on the bill across Canada.

Organizer Ken MacKay of Fair Vote Guelph said he was delighted with the turnout of over 100 people. He noted "this event shows there is a desire for electoral reform in Canada" and that "groups such as Fair Vote



Michael Chong speaking about his Reform Act. Moderator Susan Watson and Presenter Brian Tanguay are seated at far left.

Photo: Submitted by John Dennis

Guelph need to continue to advocate on this issue for change to occur."

He expressed his thanks for the support of the Council of Canadians and the Environment

and Social Justice Committee at St. James.

John Dennis attends St. James the Apostle. EMAIL: office@sjapostle.ca

In Conversation with ...

Archbishop Colin R. Johnson, Metropolitan of the Ecclesiastical Province of Ontario

Niagara Anglican (NA): People may be familiar with what an Anglican parish, diocese or national church is, but not know about a Church Province. Can you enlighten our readers?

Colin Johnson (CJ): The Anglican Church of Canada is a federation of the then two Provinces and a number of Dioceses which came together to delegate some of their authority to a national body called General Synod in 1893 to provide for a common standard across the country for church discipline and teaching, missionary work, clergy education and pensions and ecumenical engagement.

The provinces – there are now four provinces with 30 dioceses – retained their jurisdiction over the election, consecration and resignation of bishops, the licensing of clergy, relations with civil authorities within their boundaries and especially public education, revision of diocesan boundaries and anything that promotes the welfare of the church in the province. The Province provides for ecclesiastical discipline of bishops, and has a process to adjudicate appeals from diocesan decisions in some instances.

NA: What is the name of our Province and what dioceses and geographical area are included?

CJ: The Ecclesiastical Province of Ontario, founded in 1912 out of the much older Province of Canada (1861), has seven dioceses: Huron (London) 1857, Niagara (Hamilton) 1875, Toronto 1839, Ontario (Kingston) 1862, Ottawa 1896, Algoma (Sault Ste. Marie) 1873, all originally part of the Diocese of Toronto and later added, Moosonee (Timmins) 1872 which was transferred to Ontario from the Province of Rupert's Land in 1935.

It covers all of Ontario except the District of Keewatin in the northwest and also includes part of Quebec around James Bay and along the Ottawa River. Some 75% of Anglicans in Canada live in this ecclesiastical province.

NA: Describe the Provincial Synod structure. (How members are elected, how often you meet, financing, etc.)

CJ: Synod meets every three years for 2 ½ days. It consists of a House of Bishops and House of Delegates (clerical and lay members of Synod) which normally meet in joint session.

Each diocese is represented by four clergy and four laity plus one youth delegate (age 16-26) elected by their synod along with the bishop, all suffragan bishops and the diocesan chancellor. In addition, the provincial Executive Officer, provincial Chancellor and provincial Treasurer are members.

Synod elects one of the diocesan bishops to serve as the Metropolitan for a six year term, eligible for re-election.

The Metropolitan is the presiding bishop of the Province, presides over Provincial Synod, the House of Bishops and the Executive Council, as well as at the election and consecration of all bishops of the Province.

The Provincial Synod also elects a Prolocutor from the House of Delegates, who becomes the Vice Chair of Synod and Executive Council.

Between Synods, the Provincial Executive Council carries on the non-legislative work of the Province, in the same way as a diocesan Executive Council does between Diocesan Synods. The Executive Council consists of the Metropolitan, Prolocutor, Provincial Chancellor, Executive Officer, Clerical and Lay Secretaries of Synod, Treasurer, a bishop, cleric and lay person from each diocese. It meets twice a year.



NA: Tell us about the responsibilities of Provincial Synod and its role in the life of the church.

CJ: As I noted earlier, the Synod enacts canons and regulations. We are particularly involved in discussions with the civil

province about Human Rights Tribunal definitions of religious rights, institutional chaplaincies, heritage and cemetery legislation, social justice initiatives, advocacy on behalf of the church with the three provincial political parties, ecumenical relationships particularly with the Ontario council of Roman Catholic Bishops, coordination of theo-

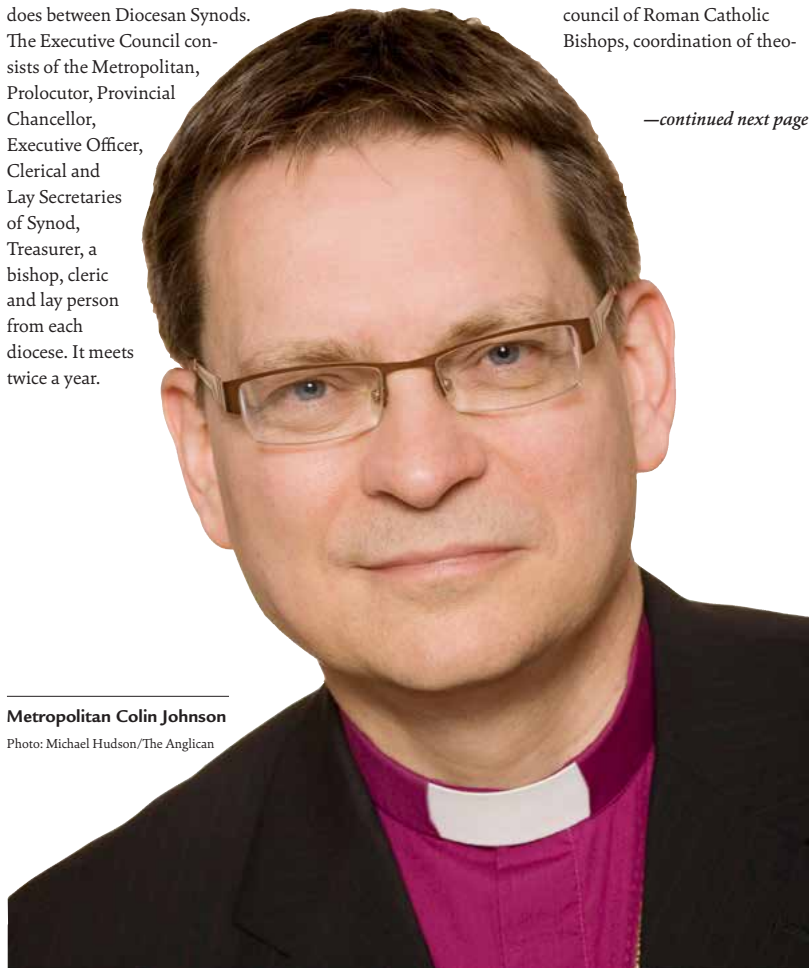
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Installed as Bishop

Surrounded by Moosonee parishioners Archbishop Johnson was "Seated" (installed in the official seat of a bishop) in the Cathedral - St. Matthew Timmins on April 3, 2014. The installation service was conducted two days earlier in Archbishop Anderson Memorial Church Cochrane, about 100 km away. The Diocesan Synod chose to follow their Transition Canon, giving them the option of asking the Metropolitan to be their Diocesan Bishop.

Photo: Ermel Charmaine



Metropolitan Colin Johnson

Photo: Michael Hudson/The Anglican

In Conversation with

Archbishop Colin R. Johnson

CONTINUED FROM PAGE 6

logical education in the province, inter-diocesan cooperation for HR, communications and legal advice, networking of chancellors, social justice workers and chaplains.

The provincial House of Bishops discusses theological and pastoral issues that are pertinent across diocesan borders, clergy placement and addresses the emerging mission opportunities.

Often the Ontario House of Bishops provides leadership within the national House of Bishops on these matters.

The budget is \$132,000, which includes reserves accrued for the triennial Synod, derived mostly from diocesan assessments with contributions ranging from \$45,400 from Toronto to \$2,000

Metropolitans meet occasionally and provide a sort of executive body for the national House of Bishops.

I meet with members of Cabinet and leaders of the political parties to speak on behalf of the church on legislative or policy matters or on social justice issues. For instance, I met late last year with two cabinet ministers with responsibility for housing and social welfare.

Also I participated in negotiations with the government and other religious leaders to establish a new government body that oversees funeral services in the province.

The Metropolitan must visit all the dioceses in the Province over the period of their tenure. That has included visiting parishes, diocesan offices, speaking at diocesan synods, conferences, clericus and special events, meeting with the bishop and staff for extended visits to learn what is happening in the diocese. I was asked to perform the annual review of one of the diocesan bishops and four suffragan bishops.

A new role for the Metropolitan is to be the Bishop of Moosonee in addition to being Bishop of his/her own diocese. Moosonee became a Provincial Mission Area in January 2014 under the jurisdiction of the Metropolitan who provides all the functions of a diocesan bishop, delegating most of the day-to-day roles to an administrator. I was installed as Bishop of Moosonee in Cochrane on April 1, 2014.

NA: What is future of the Church Province in a day of social media and various restraints of people's time and resources?

CJ: Technology has made a huge difference. Because of it, I can function as the Bishop of Moosonee at a distance of more than 1,000 km by being in email and voice contact with the administrator more than weekly. It does not replace face-to-face



RCMP officers carry the coffin of Canada's former Finance Minister Jim Flaherty into St. James Cathedral Toronto.

As Metropolitan, Archbishop Colin Johnson (left) presided at the State funeral. Flaherty also served four years as Churchwarden in his home parish, All Saints Whitby.

Photo: Michael Hudson/The Anglican



Provincial coat of arms

from Moosonee. (Niagara contributes \$20,800).

The dioceses also contribute about \$200,000 to the theological colleges in the Province which is distributed by OPCOTE (Ontario Provincial Commission on Theological Education, a commission of the Provincial Synod).

NA: As the Metropolitan, what are your roles and functions?

CJ: I act as the senior bishop of the Province and spokesperson for the church within the Province. I chair Provincial Synod, House of Bishops and Executive Council, provide advice and pastoral care to diocesan bishops, conduct Episcopal elections and preside at the consecration of bishops and their installation.

The Primate and the four

visits—I will be doing a spring and fall tour of parishes, attending council meetings in person and leading the annual clergy retreat. It takes less time to fly to Timmins than to travel to some of my parishes in Toronto.

The people responsible for HR in the dioceses are now meeting via conference call or emailing one another for advice about common issues. The same is happening with people working on diocesan communications. The Executive Officer and I connect primarily by email, supplemented by occasional in person meetings.

The House of Bishops is working with a facilitator to be proactive in the process of reimagining how we participate most effectively in God's mission in this age, which includes sharing resources in new ways.

NA: Thank you for giving us an insight into the ministry and mission of an Ecclesiastical Province. May God continue to bless you in this and your other ministries.

(In Conversation With ... was conducted by the Reverend Hollis Hiscock, Editor of the Niagara Anglican).

Women of the Bible

St. Jude's Oakville Women's Monday Morning Study Group is hosting a talk entitled "Women of the Bible—Old Testament and New Testament" by Doctor Marion Taylor from Wycliffe College Toronto.

Raised in Toronto, she returned in 1986 to teach Old Testament at Wycliffe College following graduate studies at Yale University. Her interests in the history of the interpretation of the Bible continue, centering more recently on women interpreters of the Bible. She has authored several publications about her chosen subject.

She will speak on Monday, June 2, from 10:00 a.m. to 1:00 p.m.

A light lunch will be served.

Email Wendy Hart at whart@stjudeschurch.net for more information and to be part of this exciting event.

Choral Evensong and Recital

Guest Choir: St. Ann's Roman Catholic Church, Ancaster

Sunday, June 1 - 4:00 p.m.

Music for Evensong

Prelude: Psalm Prelude, Set 1 No. 1 – Herbert Howells
Responses: Ferial Psalm: 150 (C.V. Stanford)
Canticles: Magnificat (C.V. Stanford)
Nunc Dimittis (Richard Ferrant)
Anthem: God Is Ascended – 16th C. German Carol

Organ Recital following the service

Ian Sadler, St. John's Anglican Church
Intermezzo from Symphonie No.6 G maj. – C.M. Widor
Fantasie in C, Op.101 – Camille Saint-Saëns
Marche Triomphale in A – Alex Guilmant
Nazard from 'Suite Française' – Jean Langlais
Allegro Maestoso from Symphonie No. 2 in E min, Op. 41 – Louis Vierne

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Enjoy a relaxing, refreshing and renewing summer

The anatomy of an award-winning seniors' lunch program

PAULENE JODRY

Three years ago, when our St. Matthew's Outreach Committee renewed its efforts to look for opportunities to serve our local community, we did extensive research to see what was being offered by others, and where we could fill a gap. Very soon we knew we couldn't do it alone. With that in mind, we contacted nearby churches and the Out-4-Lunch program was born.

It is a collaborative effort of the four churches on Plains Road Burlington—Holy Rosary Roman Catholic, East Plains United, West Plains United and St. Matthew-on-the-Plains Anglican.

We started with an invitation asking interested members from each church to attend an open discussion to share ideas and agree upon a shared direction. We invited members from each congregation to form a steering committee to detail a plan for our seniors' lunches. We agreed to test the waters with a three-

month pilot project during the summer of 2012.

Just prior to the start of the pilot, we invited Regional Public Health Services to conduct a full day "Safe Food Handling" course on site, so that a large number of our volunteers could become certified. Following an evening introductory overview and training program approximately 50 volunteers signed up, based on their availability and their desired roles. The roles were clearly defined and today they are designated by the colour of the aprons—both the guests and the volunteers enjoy and identify with this detail.

Based upon the success of our pilot and an extensive evaluation process, we decided to move forward offering a year-round weekly lunch. In addition to the luncheon, we provide a table with information for seniors, as well as the remaining food and additional snacks to take home. This has become a popular component of the program.

Today, we have approximately

70 volunteers representing the four churches and a few local friends joining in. Each Monday 15 volunteers are scheduled to help out. Our volunteers staff all aspects of the luncheon from sanitizing and setting the tables, preparing the food, welcoming our guests, hosting the tables, serving the meal as well as cleaning up.

On average 60 seniors gather each week to enjoy a simple lunch of soup, sandwiches and dessert served with tea or coffee. We have learned a lot from our senior guests; i.e. bread should not have grains or seeds, lettuce in sandwiches is a no-no, yogurt is not considered a dessert and egg salad sandwiches are a non-negotiable essential.

We foster dining with dignity and set the tables with flowers, placemats, etc. We take care to celebrate special occasions with fitting décor and menus and our guests tell us they appreciate our efforts.

Our guests look forward to a community guest speaker

each month, with a focus on entertaining or enlightening our seniors. From story tellers to community policing and chefs, we accommodate the interests of our guests.

On occasion we take the pulse of our volunteers and our guests with surveys. We listen, we

learn, we adjust and we evolve.

Earlier this year we celebrated our accomplishments with a cheese and wine reception to show our appreciation for our committed volunteers. Many came to share their experiences of helping and to mingle with new found friends.

The Out-4-Lunch program serves those in need of nourishment, companionship and community. In turn we have nourished ourselves with new friends, and shared camaraderie among members of the different churches involved.

We are pleased that the Out-4-Lunch program has been chosen by the four Burlington Rotary groups for their 2014 Corporate/Group Rotary Community Service Award! We are honoured to receive the award.



Connie Battaglia from Holy Rosary Roman Catholic Church and St. Matthew-on-the-Plains' Margaret Mills preparing for another award winning seniors luncheon.

Photo: Paulene Jodry

Paulene Jodry is the Out-4-Lunch Program Coordinator at St. Matthew-on-the Plains Burlington. EMAIL: outreach@stmatthewburlington.ca

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and I will sing with the understanding also.*



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Several firsts for Good Friday

MICHAEL WILLIAMS

April 18, 2014, witnessed the joining together of four Hamilton Mountain Ministries churches in a "first time" celebration of Good Friday.

The Church of the Resurrection, Holy Trinity, St. Michael's and St. Stephen on the Mount gathered for the first time at St. Michael's for a combined service, which included their choirs. Following the service, the congregations completed their Good Friday walk to three of the churches.

Another first, the four churches pooled

funds contributed during the walk and presented the total amount to one organization—the Mission to Seafarers Hamilton.

The Mission, founded in 1856, is a world-wide Anglican outreach ministry "promoting spiritual, moral and physical well-being for Seafarers and their families." In Hamilton the Mission services an average of 140 ocean vessels each season, as well as many Great Lakes freighters involved in the steel industry.

Michael Williams is an Education for Ministry program participant living in Dundas.



Led by three crosses, people from four Hamilton parishes participated in the Good Friday walk.

Photo: Michael Williams

Earth Day celebrations thrilled organizers

JOHN DENNIS

Green Facilitators, clergy and those with a passion for the environment gathered at St. John's Ancaster on Saturday April 26 for an Earth Day celebration.

The event, organized by the Greening Niagara Committee (GNC), was attended by nearly 100 people.

The celebration was in recognition of GNC being in existence for five years and its work around Green Parish Accreditation Process (GPAP), a self-audited program measuring each parish's green activities. Currently Niagara diocese has over 30 churches taking part, with each receiving a Bronze, Silver or Gold Certificate.

The day's activities included an address by Bishop Michael, who told attendees, "the church needs to be a leader in Climate Change action; fulfilling our Diocesan Vision and the Fifth Mark of Mission." He thanked GNC and parishes for helping to fulfill this vision. "In the five years that the Green Parish Accreditation Program has been in place, the diocese has seen changing behaviours and attitudes with the

raising of awareness of our need to care for creation," he stated.

The event also included seminars on various topics including supporting fair trade locally, developing community gardens, electronic recycling and the new diocesan sustainability grants. Presenter Lucy Cummings of Greening Sacred Spaces was "impressed by the scope and variety of work taking place in the parishes" and noted "Niagara Diocese is a role model for faith communities throughout Canada."

The lunch, a brown bag affair, focused on local food. Simon Jacque, a Guelph based organic farmer, talked about eating healthier for less by the food choices we make. This period also provided an opportunity for those attending to exchange ideas and best practices on green initiatives. Archdeacon David Pickett, Rector of St. John's, was "enormously pleased with the event and was happy to see so many people energized by the opportunity to talk about green activities."

The Reverend Nigel Bunce led two separate groups on prayer walks around the grounds of St.

John's and along the Hamilton-Brantford Rail Trail. This was an extension of his Escarpment Church which he hopes other parishes will adopt. "There is a unique opportunity to get out and explore the Niagara Escarpment as it runs through many of the backyards of the churches that make up the diocese," he reiterated. Jacqueline Johnson of St. James the Apostle Guelph was "struck by the beauty and tranquility of the walk and hopes to adopt the model for her church."

GNC member the Reverend Max Woolaver led a singalong prayer service to end the day.

Spruce saplings and cards with a prayer for the earth were given to participants as they left the celebration.

Organizer and GNC co-chair Sue Carson said she was "thrilled by the turnout." "As individuals", she reflected, "we may not see a lot of activity coming from actions but in coming together as a group we can reflect on how much we are doing together."

John Dennis is a member of the Greening Niagara Committee.



▲ Benjamin, Simon and Nathan Steeves made sure every person at the celebration received a spruce sapling to plant at home.

Photo: Jane Wyse



▲ Participants at the Earth Day celebrations walked and prayed around the grounds of St. John's and along the Hamilton-Brantford Rail Trail.

Photo: Hollis Hiscock



Terri Holub, Tina Holub and Sharron Barbacki of Holy Trinity Chippawa, together with 103 people from 39 parishes, took their saplings home to plant.

Photo: Hollis Hiscock

Deadlines and Submissions for Niagara Anglican

Deadlines –
 September 2014 – July 25
 October 2014 – August 25
 November 2014 – September 25

Submissions –
News – 500 words or less
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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Youth

Niagara Youth Conference Staff: A Reflection

ALICIA ARCHBELL

The summer means one thing for the 16 of us on Niagara Youth Conference (NYC) staff, a rush to be ready for the last week in August.

We have our walk-through meeting at the beginning of June when we go through all activities. Then we are sent out for the remaining time to finalize our preparations.

I asked the staff why they volunteered and the answers I received were profound. Many cited the inspiration of the delegates, the ability to help teens explore their faith, where they are on their life

paths and the friendships they can see bloom.

One staff member shared the following story ...

"I was volunteering in my parish as the Sunday school coordinator where I had been writing the curriculum for all ages. I was running both the junior and senior youth groups. The diocesan staff person at the time, Joyce Wilton, approached me in the parking lot of our church and asked if I had heard of NYC.

"I had heard a few stories from a former staff member but not so much about the conference. Joyce was fairly insistent that I was a perfect fit for the NYC

conference. Trusting Joyce, who was a most spectacular mentor to me, I agreed to join the staff.

"I joined two months after the conference planning had already started. I spent that first conference following my base group partner, Jamie Barnes, around like a little puppy.

"I didn't have a clue where I was supposed to be or what I was supposed to be doing at any given point in time. Jamie spent the whole week encouraging me to learn. He gave me specific advice on what was done well or could be corrected, what was achieved and the benefits of various actions we took as base

group leaders.

"The day after my first NYC conference I spend the morning in a daze. I was trying to process what I can only explain to be a mountaintop experience where God had moved me in ways I could not have asked for nor imagined.

"I was bewildered and confused as to how I would re-enter 'real life' after such a profound transformational experience when the phone rang. It was Jamie and he was wondering how I was doing and if I was wrestling with re-entry and if I wanted to go for coffee.

"From that moment on I was

hooked. And I keep coming back at NYC because we make a difference!"

Personally (Alicia), I am a part of NYC staff because youth ministry had such a great influence on me that I want to make sure all teens have that same support in their lives as I did.

NYC registration is now open at niagaraanglican.ca/youth and runs from August 24–29 for 13–21-year-olds.

Alicia Archbell is a volunteer to market diocesan youth events to the young people of Niagara Diocese. EMAIL: aliciatowncrier@gmail.com

Youth Synod in Action

Youth living out our call to justice

BRIAN REUSCH

After years of crafting social justice motions, last year's Youth Synod became Youth Synod in Action (YSA).

YSA, a residential weekend event for delegates (ages 13–21), enables youth to take their passion for social justice into the community through direct engagement with advocates and people victimized by unjust social structures.

Approximately 55 delegates and 40 volunteers gathered at Christ's Church Cathedral Hamilton for this year's Youth Synod in Action from May 2–4, 2014. The weekend began with a humorous session by Carrie Charters demonstrating how motions work and the format of proper synod sessions.

Our community partnerships continued on Saturday as adult youth ministry volunteers and local experts spent the day with small groups of delegates exploring social justice issues.

One group, focusing on corporate social responsibility, visited the new The Mustard Seed to speak with Richard Adshead about the co-op business model, and how The Mustard Seed lives out its vision through its funding, store policies and commu-

nity education.

Later the same group met with Eileen Tallach at Ten Thousand Villages to learn about fair-trade artisans, and specifically fair-trade chocolate!

Beatrice Ekoko, Environment Hamilton/Greening Sacred Spaces, offered another group learning about environmental justice the chance to discuss climate change. They also toured Green Venture's Eco House with further conversation around solar energy, composting, energy conservation and roof-top gardening.

A third group met with Amelia Herman from SACHA (Sexual Assault Centre) regarding the prevention of domestic abuse and gender-based violence.

Our Indigenous Justice group accompanied the Reverend Val Kerr to the Mohawk Chapel, Woodland Centre (Six Nations Reserve) and the Pauline Johnson Homestead.

Alise deBie, McMaster's Mad Student society, facilitated a discussion on discrimination related to mental health and a campaign to increase awareness.

The Social Planning and Research Council's Deidre Pike led a conversation about the



▲ Youth attending the Youth Synod in front of Christ's Church Cathedral, the site of the 2014 weekend long event.

Photo: Christyn Perkons

▼ Preparing motions for presentation at the Synod Proper Session.

Photo: Bill Mous



Youth

Action is the key to Youth Synod in Action

CONTINUED FROM PAGE 10

complexities of local poverty.

Christian Peacemakers facilitated a session around power and responding peacefully to violence.

Finally, Beth Lorimer led an introduction to global poverty and food insecurity.

On Sunday our time together drew to a close with the "Synod Proper" session, where delegates debated motions based on their immersion experiences.

A focus on advocating awareness for local food while respecting cultural traditions was highlighted.

The delegates also carried a motion expressing a strong desire to learn more about First Nations cultures.

The youth also demonstrated good energy around using respectful language and preventing violence against women.

Bishop Michael Bird, in his address at the opening worship, said often people speak of youth as the future, but he told the youth delegates "You are the present!"

Youth Synod in Action was a rich, full weekend of youth from throughout the Diocese of Niagara being present with one another as they worked for a more just world.

Fueling this challenging weekend were incredible meals, and the entire weekend being sustained by fervent prayer and worship, including the NYC band.

Brian Reusch is Program Consultant Children, Youth and Family Ministry. EMAIL: brian.reusch@niagaraanglican.ca

Video highlights Easter story and student service work

MARIA NIGHTINGALE

Bishop Michael Bird visited St. Mildred's-Lightbourn School Oakville on Tuesday, April 22 to share in their celebration of the Easter Eucharist.

The lock on the chapel storage room broke an hour before the service, which meant we could not access our usual altar, linens, candles, chalice and paten. However, locked doors did not stop Jesus, and they did not stop our celebration of Easter either. We quickly improvised with a table and items from the staff room and carried on with our service as planned.

Bishop Bird remarked he was thrilled to be celebrating Easter with the students and staff, and to be there on Earth Day as well, since care for God's creation is so important to the people of the Diocese of Niagara.

The service included students leading the prayers of the people, students and staff reading the Easter gospel "reading theatre" style and a gospel reflection that was part sermon and part music video. The video, set to Katy Perry's song "Unconditional", used scenes from Jesus' life, death and resurrection as well as photographs of students engaged in service work to demonstrate the unconditional love God has for us, and how we are called

to show unconditional love for people in the world.

Bishop Michael celebrated the Eucharist and gave the final blessing.

St. Mildred's, founded by the Sisters of the Church, is an independent school for girls from pre-school to grade 12 in Oakville.

The Reverend Maria Nightingale is Chaplain at St. Mildred's-Lightbourn School Oakville.

Website: smls.on.ca



Students at St. Mildred's-Lightbourn School Oakville line up to receive an Easter blessing from Bishop Michael. Photo: Suzanne Lawson

Easter and more

Prayer shawls and palms

On Palm Sunday the Church of the Resurrection Hamilton held a procession with a difference, reported parishioner Clare Stewart.

In addition to the congregational procession with palms, members of their Prayer Shawl Ministry also carried shawls.

The shawls were distributed to those in need of prayer and reassurance.

Photo: Iain Sneyd



Colourful Easter greeting

For many years Blanche Robertson has created an Easter cross to greet people and visitors when they come to church to celebrate the resurrection of Jesus Christ.

Her "The Lord has Risen indeed. Alleluia!" cross, adorned with real yellow and white daisies, along with palms and other greenery, was placed near the entrance to the Church of the Nativity Hamilton.

Deputy Warden Linda Westfall noted that people driving and walking took snaps with their cameras or cell phones. She called it, "a wonderful Easter Sunday greeting."

Photo: Linda Westfall



Fredisms in Niagara

Many parishes in Niagara Diocese support the Primate's World Relief and Development Fund (PWRDF) through a variety of ways and activities. Here are three examples ...

— ♦ —

Joan Cochrane and Nancy Scott told us that, for four years, the women of **St. James Fergus** (ACW) and **St. John's Elora** have worked together to present an afternoon tea in the Butterfly Garden at St. James'. "It is a great time to spread the news of PWRDF, to raise money for it and to tell the amazing stories of those who have been helped."

Seniors homes in the area and farther afield bring many enthusiastic residents to enjoy the good food and company. Parishioners, neighbours and friends meet for a lovely visit.

Some girls from Portage, a local rehabilitation facility for teens, help with serving and making all the visitors feel welcome. It is a wonderful opportunity for community building in a beautiful garden.

"Come to our next tea experience on September 17 from 2:00 until 4:00 p.m. We look forward

to welcoming you," they said.

— ♦ —

Christ Church Flamborough held a Silent Auction in May to support the Primate's Fred Says campaign. According to PWRDF parish representative Bill Burnet the evening included live music, food and drinks. He said their Lenten boxes were also popular this year with the money going to PWRDF.

— ♦ —

Meanwhile, Joan Cochrane from **St. James the Apostle Fergus** wrote to say they held an event with PWRDF partner Canadian Foodgrains Bank (CFB). Representative David Mayberry delivered a sermon which included a video presentation describing CFB worldwide projects. A soup and salad luncheon was held in conjunction with this event. Also PWRDF Christmas cards were sold at the annual parish bazaar.

See "Under the Sun" in this month's *Anglican Journal* featuring more Fredisms, information about the Fred Says food security campaign, stories from parishes and how to get involved.

What was Jesus most passionate about?

HEATHER-JOY BRINKMAN

I finally got my copy of the *Anglican Journal* and *Niagara Anglican*, and eagerly curled up to absorb the thoughts.

These days, I'm trying to be less judgmental, more tolerant and respectful of diversity in doctrine and dogma, as Robin Myers in his book *The Underground Church* encourages us to do, so the church can move forward and be more united in our efforts to meet desperate needs in our communities.

However, I was upset to see on the front page of the *Anglican Journal* (March 2014) the young girl marked with the ashes, symbolizing the crucifixion as atonement for human sin, even original sin as in the quote re: dust / dirt. This emphasis on inherent personal unworthiness paves the way to faith as belief in a judgmental God who grants personal salvation to the penitent in an after-life. This heaven-hell distortion of Christianity has done more to stifle Jesus and his Good News than the Romans hoped to do when they crucified him.

Jesus taught that he had come so suffering people may have life on this earth and have it more abundantly! He taught that each person, no matter their circumstances, was loved unconditionally by the one God of all whom he called Abba, meaning "loving father", as in a family.

Jesus was so passionate about his message that the only true God was a God of distributive justice for all God's children that he was willing to be executed for treason against the state for constantly speaking up against the demeaning, cruel injustices of the Roman empire.

Jesus spoke up for the marginalized—the hungry, the sick, the deserted and forgotten men, women and children who lived in debilitating poverty. This is the Good News of Jesus and why he was Bad News for the state. Yes, Jesus was political. He was an utterly remarkable non-violent advocate for social and economic justice!

Jesus, the radical Jewish wisdom teacher, claimed those who were deprived and living in

misery were the beloved people of the one God of unconditional love! They were inherently good! He shared what he had with them, talked and ate with them, and empowered them with the realization that they were loved!

Jesus constantly spoke in parables about establishing the Kingdom or the Reign of God, or as Marcus Borg translates the Greek, "the household or family of God" as a present and near reality through love-in-action in the here and now.

His Jewish followers, inspired and transformed by their experience of their God as one of unconditional love as revealed in Jesus, also became fearless, non-violent subversives setting up caring and sharing underground communities for the poor, abandoned and persecuted during those brutal Roman times.

As Christians, we must ask ourselves what it was that Jesus was most passionate about? How else can we ever hope to follow him?

As our Franciscan Father Richard Rohr stated we can be sure the Jewish Jesus did not want us to worship him, He wanted us to follow him - with compassionate action.

After reading Robin Meyers' *The Underground Church—Reclaiming the Subversive Way of Jesus*, I realized how much Jesus was asking of his disciples and asking of us today when he says, "Follow me."

Despite having grown up as a committed Christian in a church-going family, I suddenly felt like a hypocrite. The comfortable pew, God's grace and forgiveness, and later an exciting venture into modern biblical scholarship is all I had really experienced. Now I was being beckoned.

Jesus is asking us to follow him out into the community to be part of a group of fellow enthusiasts to greet and serve men, women and children beloved by God but disadvantaged by institutionalized greed, and to advocate for social and economic justice on their behalf.

I found our Episcopalian scholar and renowned teacher Marcus Borg in his 2011 book *Speaking Christian*, a primer to restore the original meanings of

words used in Christianity that are so vital to the faith today, absolutely marvellous in bridging the gap before us! What an exciting and transformative read

for all of us in the Diocese.

Heather-Joy Brinkman, lives in Stoney Creek. EMAIL: heatherjoynowe@yahoo.ca



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