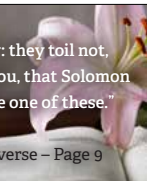


Bible Verse of the Month

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

Matthew 6:28 (KJV)

Why Alfreda Jeffries selected this verse – Page 9



Remembering the fallen of World War I

Rob Fead reflects on memorial services as part of his visit to France and Belgium with the Argyll and Sutherland Highlanders.

Page 6

Top of mind

Recently, the plight of refugees worldwide, most notably from Syria, has been in the news. Learn more about the Diocese's Refugee initiative and how you can respond at niagaraanglican.ca/140refugee

www.niagaraanglican.ca



A section of the Anglican Journal

NIAGARA ANGLICAN

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

NOVEMBER 2015

The ANGLICAN NUN story

In conversation with ...

The Community of the Sisters of the Church (CSC)

"Celebrating the past and praying for the future" has been the watchword of The Community of the Sisters of the Church throughout its 145 year history. 2015 marks the 125th anniversary of the community's presence in the life and work of the Canadian Anglican Church and the wider society.

The Niagara Anglican interviewed Sister Margaret, recently re-elected as the Provincial of the Canadian Province of CSC, about the past, the present and the future of the religious order.

Niagara Anglican (NA): Who are the Sisters of the Church (CSC)?

Sister Margaret (SM): The Community of the Sisters of the Church is an international body of women within the Anglican Communion, living under the gospel values of Poverty, Chastity and Obedience, desiring to be faithful to the traditions of the Religious Life while exploring new ways of expressing them, and of living community life and ministry today.

Founded in 1870 in the UK, the Community pioneered work in Christian education, child care, social welfare and mission work.

Eventually four Provinces were established with work beginning in Canada in 1890, Australia in 1892 and the Solomon Islands in 1970. By 1989 all institutional work, schools and children's homes world-wide had been given up or handed over to others and new ways of service and ministry continue to be explored.

Today the life of prayer and worship continues to be our foundation, and from that evolves ministries of hospitality, spiritual accompaniment, retreat work, preaching and so on.

Other ministries are undertaken according to the needs around us and our varying gifts.

NA: You have been in Canada 125 years; why did the order come here?

SM: I think this is best said in the words of *Our Work*, the Community magazine, of September 1890:

"The Sisters of the Church have for years past been almost overwhelmed with entreaties to undertake work abroad. It is only recently that the possibility of at least making a beginning of foreign work has dawned upon us distinctly.

"Where do we go first? and how to begin? Those were the questions, but here again God has seemed to point out the way in an unmistakable manner.

"We have felt that Canada, with its vast multitude of emigrants, claims imperatively such help as we may be able to give.

"The very word 'emigrant' seems to open out before us a wide field of usefulness. How often when the starving, despair-

See IN CONVERSATION Page 2



▲ Sisters Marguerite Mae, Heather, Michael and Margaret are all smiles as they welcome people to the 125th anniversary celebrations of the Community of the Sisters of the Church. Photo: Hollis Hiscock



▲ The Sisters worshipping in the chapel of their original Toronto home.

Photo: Community of the Sisters of the Church

Bishop Spence gives homily at the anniversary celebration

See page 2

In conversation with ...

Sister Margaret CSC

CONTINUED FROM PAGE 1

ing unemployed in our refuges and soup kitchens, spoke of emigration as the one hope left, we have grieved to think that even in another land they might find themselves sad and friendless. And now, who knows but that some of the Sisters may be at hand to cheer and help them on the other side of the water.

Also some of our orphan girls brought up in the Kilburn Home are now in Canada, earning their own living. How good it will be for our Canadian girls to have some of their old friends within reach, and the Sisters' house near enough to go to in time of trouble. For their sakes we feel more particularly drawn to go to Canada in the first instance. The start will (DV) take place in October. Three Sisters and twelve orphan girls will go out together, and when they are installed in their Mission House they will look around, and see where help is most needed, and begin work in right good earnest, in whatever way seems best, trusting that their presence will make it easier for other ladies living on the spot to join the work ..."

NA: What has been the main focus of your work and ministry in Canada and the Niagara Diocese?

SM: The Sisters have had many ministries in Canada: hospitality, clothing depots and food programs, schools and spiritual direction.

The Sisters have tried to identify and fulfill needs wherever they are to be found.

In 1891 the Sisters founded St. Mildred's College in Toronto, and later amalgamated St. Mildred's with the Miss Lightbourn School in Oakville, forming St. Mildred's-Lightbourn School, which



▲ Sister Anitra (left) from the Sisterhood of St. John the Divine, another Anglican order which began in Canada in 1884, shares a moment with CSC's Sister Michael before the 125th anniversary worship service began on September 26, 2015.

Photo: Maria Nightingale



▲ Helping the unemployed was, historically, part of the ministry of CSC. In 1963, unemployed men lined up for breakfast in Toronto

► St. Mildred's College, CSC's girls school in Toronto.

Photos: Community of the Sisters of the Church



celebrates its 125th anniversary this coming year.

Sr. Benedetta was ordained as a priest and served in parish ministry in Niagara. Sisters have worked in various parishes and served on Diocesan Synod.

NA: What is your present focus or ministry?

SM: There are presently five

Sisters in the Canadian Province, and our ministries are as varied as we are.

Sister Rita, who is also a deacon, is in a nursing home in Buffalo, and has a ministry of presence and prayer there.

Sister Heather is very involved at Christ's Church Cathedral.

Sister Marguerite Mae is the Community Archivist and spends some time in the UK each

year in that capacity.

Sister Michael has a ministry of listening and assisting friends and associates as the need arises.

Sister Margaret works part time at the National Church in Toronto, in the General Secretary's Office. Her work there is with Residential School survivor claims.

NA: What does the future hold for the Sisters of the Church here in Canada and elsewhere?

SM: CSC is aging and diminish-

ing in three of our Provinces.

The exception is the Solomon Islands-Pacific Province which is the largest Province and is growing.

Numbers world-wide are fairly constant and tend to shift geographically.

We began in the UK with greater numbers and now the Solomon Islands is where the majority of the Community is located.

As long as there is a need, I pray there will be Sisters of the Church to answer the need.

Courage, welcoming and inclusiveness – CSC hallmarks for more than a century

Notes on Bishop Spence's homily

HOLLIS HISCOCK

"Start working now" was the directive given by Sister Emily, founder of the Community of the Sisters of the Church (CSC), to Sister May and Sister Frederica when the two Anglican nuns first arrived in Canada.

Bishop Ralph Spence read an excerpt from the 1890 letter, written by Mother Emily, to a near capacity congregation who had gathered in St. Cuthbert's Oakville to celebrate the 125th anniversary of CSC in Niagara Diocese.

"In the beginning, people were not always happy to see the sisters," said Bishop Spence. "In fact some thought we were being infiltrated by the Roman Catholic Church." But they began to work selling used clothing and books, founding schools, making vestments and running a conference centre.

When change came—as it always does—the sisters had the

courage to accept it and respond, he said in his homily. "They took responsibility and adapted, keeping in focus their real ministry of spreading the gospel and serving God's people."

In opening their dwelling place to people who were different, the former Bishop of Niagara suggested the sisters "taught us something about inclusiveness and being a welcoming community; something we constantly need to be reminded of."

In expressing the impact of CSC in Niagara Diocese and the wider church, he concluded, "you brought much to us and the world around you."

Niagara's Bishop Michael Bird and Primate Fred Hiltz also recalled their memories of and association with CSC, especially as the Sisters influenced their individual spiritual journeys and their contribution both within and outside the Anglican Church of Canada.

St. Luke's Christmas Market
 Saturday **November 21, 2015**
 9 am–2 pm
 1382 Ontario Street
 Burlington *Everyone welcome!*

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 Floral Arrangements
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Deadlines:
 January – November 25
 February – December 30
 March – January 25

Submissions:
 News – 500 words or less
 Articles – 600 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

HOLLISitorial

Yogi and Jesus

Lawrence Peter Berra died in September.

Better known as Yogi, he excelled as a professional baseball catcher, hitter, coach and manager for nearly two decades.

He also expounded "Yogi-isms" —pithy philosophical observations about human behavior.

This is where Yogi and Jesus overlap. Jesus also employed words to describe God and how humans could improve their relationship with the Divine.

Yogi put his "Yogi-isms" into perspective: "I really didn't say everything I said."

Maybe Jesus would agree with Yogi, since Jesus' gospel was not recorded in print until decades after his resurrection.

I thought it would be edifying to compare Jesus and Yogi, noting the similarities or differences of their sayings.

YOGI: "When you come to a fork in the road, take it."

JESUS: "I am the way."

Yogi recommended taking both roads simultaneously; the American poet Robert Frost suggested taking the less travelled road; but Jesus advocated following him, as his way/road provides guideposts for daily living and leads to eternity. For further encouragement Jesus/God offered the reassurance that, at the appropriate second, he would bring the believer to a special room especially prepared for the individual by God (John 14: 1-6a).

YOGI: "You can observe a lot by watching."

JESUS: "I say to everyone —watch."

While watching his mother bake bread Jesus observed the importance of yeast. Later he would apply this lesson as he prepared his followers for

their ministry in society. In response to a question about God's kingdom or community Jesus answered, "It is like when a woman mixes yeast into a batch of flour – the dough rises" (Luke 13:20-21). Today, the dough represents the "global village" and we are the yeast enabling people to rise towards God.

One afternoon, while relaxing in the city square Jesus observed children playing. Some wanted a certain game, others a different one; they could not agree on what to play. While preaching later he compared the children's behaviour to people's lack of response to John the Baptist. John, Jesus' cousin, challenged his listeners to turn from their sins and receive forgiveness. He said, "You people are like children sitting in the market and shouting to each other, 'we played the flute but you would not dance! We sang a funeral song, but you would not mourn!'"

YOGI: "You are what you think; maybe that's why some people need attitude adjustments."

JESUS: "People honour me with their lips, but their hearts are far from me."

Sometimes people need an attitudinal adjustment to foster better relationships with other humans and with God.

The parable of the two men who went to the temple to pray illustrates this dramatically (Luke 18:9-14).

The first, a Pharisee, boasted he was not like others – greedy, dishonest or unfaithful. Pointing across the aisle, he crowed, "I am really glad I am not like that tax collector ... I fast twice a week and give God 10% of all I earn."

Meanwhile, the tax collector remained silent, bowed his head, felt sorry for what he had done to others and whispered, "God, have pity on me, a sinner."



The hated tax collector was deemed more pleasing to God than the high-powered religious leader, for as Jesus taught, "If you put yourself above others, you will be put down. But if you humble yourself, you will be honoured."

Now it is your turn. Read these two Yogi-isms, then search the gospels to see whether Jesus would agree or disagree ...

"It's tough to make predictions, especially about the future."

"If you do not know where you are going, you won't know when you get there."

Enjoy.

Editor Hollis Hiscock welcomes your comments. For contact information see below.

People

Condolences

Chuck Harrison, O.N., longtime and faithful member of Christ's Church Cathedral Hamilton, passed away on September 18.

Canon **Audrey Conard**, who served as Honorary Assistant at St. Cuthbert's Oakville, Rector of the Church of our Saviour Stoney Creek, Assistant Curate at St. Simon's Oakville and Spiritual Director to many, died peacefully in September surrounded by love and prayer. The funeral liturgy celebrating her life was held on Saturday September 19 at St. Cuthbert's Oakville.

A celebration of the life of **Anne Smith**, wife of Canon **Peter Smith** for over 73 years, was held

October 3 at All Saint's Erin. Anne passed away on September 9, at the age of 93. Peter served in Niagara Diocese, but currently resides in Orton, Ontario.

Please pray for all those who are grieving the passing of a loved one.

Congratulations

Best wishes to the Reverend **Deanne Patchett**, Priest Associate at St. Jude's Oakville, and the Reverend **Marty Keatings**, canonically resident in the Diocese of Toronto, on their marriage on October 10, 2015.

Bishop's appointments

Canon **Jean Archbell** becomes Niagara's representative in LARC

(Lutheran, Anglican and Roman Catholic) group. She replaces Dr. **Sharyn Hall** who served in the same capacity for many years.

The Reverend **Aaron Orear** has been appointed Chaplain to the Mothers' Union in Niagara. Dr. Sharyn Hall was the former Chaplain.

Dr. **Leonel Abaroa-Bolona** accepted a one year appointment (part-time) as Lay Assistant Pastor, under the direction of the Reverend Javier Arias, for the congregation of San Gabriel that worships at St. Michael's Hamilton.

Lisa Di Veto takes on the contract position as Niagara's diocesan Stewardship, Legacy

Giving and Fund Development Consultant. In this role, Lisa will work to develop, resource and support programs, educational events, volunteers and materials that enhance the stewardship opportunities and responsibilities of parishes, individual donors and the diocese.

Retirements

Dr. **Cathie Crawford Browning** retired as Rector of St. John's Thorold, effective November 1, 2015.

Canon **Robert Wright** retired as Rector of St. Mark's Niagara-on-the-Lake on October 18, 2015.

For more news go to niagaraanglican.ca/news/people-in-the-news

Watch for it

Coming in future issues of the *Niagara Anglican*:

The luxury tith

by Stephanie Pellow
A new way of thinking about giving and spending

Niagara Diocese statistics

by Hollis Hiscock
Numbers paint a changing landscape for our church

Jesus and the tabernacle

by Bahman Kalantari
Linking Eucharistic symbols of today with the Old Testament tabernacle

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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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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The Niagara Anglican: *Bishop Clarence Mitchell reflects on recent issues*

Editor's note: Bishop Clarence Mitchell spent 10 years as Assistant Bishop of Niagara Diocese when John Bothwell was the Diocesan Bishop. Clarence wrote of John, "For me he was always a friend. I will always remember that friendship."

The Niagara Anglican asked Bishop Mitchell to comment on his relationship with the paper. Here are some of his observations ...

Reverend Hollis asked me to reflect on the years I spent working in Niagara. To help me in this task I have taken the May and Summer 2015 issues of the *Niagara Anglican* and made comments on various issues and actions of pieces and persons. I am not being critical in any way by what I say—rather the opposite!

An article by Margaret Murray (May 2015) took my interest very quickly. I guess because gender issues still draw my attention. It was all very good, but I was taken by the statement, "visible inclusion is not enough. It is still commonplace for a woman to

voice an idea that is only heard after it has been restated by a man." Good for you, Margaret. Thanks for all your ministry in Niagara.

Next I became interested with the work of a very young Anglican (Summer 2015)—why young people are leaving the church and how to get them back. This writer calls herself a "17 year-old proud Anglican"—Sierra Robertson-Roper is her name.

She, in my opinion, is able to talk a lot of good sense without talking a lot of hopelessness. For a person of her age she makes a lot of good talk. Good for you, Sierra.

Jan Savory is trying to rekindle the contemplative fire (May 2015). Jan is a lay reader at St. George's Lowville. There may be more ideas; who knows?

Canon Sharyn Hall, Niagara's Ecumenical Officer, gave a most important report (Summer 2015). In Vatican City, religious leaders from the Catholic, Muslim, Anglican, Hindu, Buddhist, Jewish and Orthodox religions



▲ Retired Bishop Clarence Mitchell

Photo: Hollis Hiscock

all signed the joint declaration against modern slavery.

In the eyes of God each human being is a free person, and yet over 35 million persons are slaves!! This is extremely serious business!! There is a great deal of information in her very important report.

Gender equality and women's rights around the world (Summer 2015) is another must for my sake because it is something else that a person in my place should know about even if

retired.

At the 59th session of the United Nation's Council on the Status of women, speakers dealt with topics like human trafficking, slavery, child labour, sexual exploitation of children as well as advocating for law reform and enforcement.

This quote stood out for me, "make noise that no one can ignore. Create an echo for justice. An echo is not quickly forgotten." I found this to be an incredible meeting. God's blessing to them.

Rabbi Stephen Wise from Shaarei-Beth El Congregation and Rector Darcey Lazerte of St. Simon's Oakville (Summer 2015) got together at St. Simon's to celebrate the Passover. No need for further comment, but it was a good meeting and celebration—and a fine photo was taken.

Good luck and God bless to the youth who became leaders and to Sue McLeod for her consultant work. Keep those thoughts outlined in blue coming (May 2015).

Regarding the photograph of the large gathering (Summer 2015). Yes, there were over 5,000 present. Yes, it was known as the Anglican pilgrimage. Yes, it was a diocesan project and yes, I was there. The pilgrimage was in early June. I'm in the photograph. I was only a deacon, wearing a white surplice as part of the clergy. Canon Harold Thomasson was our musician and a very good musician indeed.

You can read the articles referred to by Bishop Clarence at niagaraanglican.ca/newspaper

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9am-2pm
Featuring: Bake Table, Tombola,
Attic Treasures, Knitting & Handicrafts,
Le Bistro and Gift Gallery

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Haiti for the first time

ROBIN EHLERT

Not knowing really what to expect on my first trip to Haiti, some of my pre-trip thoughts tended to centre around safety - political, physical and emotional.

I had the benefit of hearing many coming home stories from others who had been there, but it was clear to me I needed to experience Haiti for myself. I knew I would see how very poor, poor was. It seemed to calm me to envision my future experience as being very open to what I saw and heard, in fact like a large open bowl of all things, a bowl that would house my newly found knowledge, thoughts, images and blessings.

With this approach, I was astounded to see my bowl had begun to fill before the first leg of our plane ride from Toronto to JFK airport had ended.

In a spare moment, an airline stewardess asked about my HAS t-shirt (Hopital Albert Schweitzer). Before I finished explaining our medical mission, she said she had a donation for us. Having packed two large beyond full suitcases, I thought the "donation" part of our trip was over. Our stewardess explained she volunteered at Mercy Hospital in New York, and wanted to give me five brand new medical shirts to take to Haiti. I was astounded, and thought



▲ The Haitian craft held by Robin Ehlert symbolizes her proverbial bowl which was completely filled during her eight day stay.

Photo: Submitted

how wonderful to receive such an unplanned, unsolicited gift to take from one hospital for another. I could see that my bowl had just begun to fill.

The next unplanned event turned out to be the highlight of my trip.

Our communal eating space at Alumni House allowed us to meet and mingle with others from around the world who each played a part in advancing HAS's vision. Dr. Alexi Matousek, on a two week stay from Boston, explained his passion in provid-

ing medical access to people living in the mountains. My interest was piqued with hopes of joining him on one of his trips to a mountain dispensary. Having heard how exceedingly long and rough the roads were enroute, my hopes were dashed. After all, my neck was not fully back to normal from just getting to HAS from the airport two days previously. The following morning, I got word that I could join the next mountain trip which was just a short distance away in Tienne. I thought that would be workable; I was packed and ready to go in less than 15 minutes.

As we met over 140 patients in less than five hours, my role was, in our terms, a medical receptionist, although in Haitian terms, I was a gate keeper, gesturing encourager, crowd controller, empathizer and the most fun of all, a brief baby sitter. As a new Mom was being examined by Dr. Rani Tolton, I was asked to hold her two month old baby girl. She looked at me with wonder and fear, and surely had the potential to break out screaming any second. Likely, I was the first white person to hold her, so I knew I had to make a good impression. I felt as well, I had to make a good impression with numerous waiting patients just outside the door all intently watching, and seemingly evaluating my maternal skills. Gladly, after a

short while, the baby's expression changed into a smile, and then to a dreamy sleepy look as I handed her back to her mother. My bowl was richly laden with the memory of the people I met that day in the mountains.

What a great gift it was for me to partake in the whole cycle of giving that CFHAS (Canadian Friends of Hopital Albert Schweitzer) has established over the years. I found it a somewhat cathartic feeling to pack bags more than full with donations and purging them in all different ways to the people who needed them. Then having empty bags once again, filling them with Haitian art, products and artifacts. As a buyer, it was rewarding to make the bridge between art lovers in Haiti and art lovers in Canada. The cycle of giving returns, once again to Haiti.

As my proverbial bowl filled completely over my eight day stay, I am glad to pour out some of these experiences to you.

Robin Ehlert is a member of the choir at St. Christopher's Burlington and was a member of a group from Hamilton to visit and work in Haiti. Her article first appeared in Wings (spring 2015), the official publication of St. John the Evangelist Hamilton.

You are invited to visit the Home of Love and Hope

RICK AND ROSALIND REYCRRAFT

Have you ever thought about taking a work team trip to a third world country?

St. Luke's Burlington has organized one week work team trips for a number of years to an Anglican school in Honduras for the very poor. The poor in Honduras live a life that is hard for us to imagine here in Canada.

This year we are opening the work team trip up to others in the diocese who may be interested. Is this something you should consider?

Many people find these trips an inspiring experience that changes their view of the world. They return with a greater understanding of what is important in life and with new appreciation for what we take for



▲ The children having fun during the week long visit by the Canadians.

Photo: Janice Skafel

granted here Canada.

Certainly this applies to young people and often results in a clearer sense of what they want to do in the future. Our experience is that it can also have a profound impact on people of every age.

All this sounds great but there has to be more in it than

personal learning and satisfaction. How do these trips help the people in the country we visit? What do we do with whatever we learn that can make us better Christians beyond the short trip we take? These are questions we need to consider in thinking about these kinds of trips.

The Anglican Church project

to which St. Luke's team goes has been hosting teams for over 20 years, manages 20 to 30 teams a year and carefully plans the week to give you a chance to spend time with the children and parents, and learn about the way they equip the children to lift themselves out of poverty.

The name of the project is "The Home of Love and Hope" (El Hogar de Amor y Esperanza). The staff there do an amazing job of giving these abandoned and desperately poor children hope for a better future through love, education and moral values. You can see about this amazing place at elhogar.org

For the work teams El Hogar provides accommodation on site, meals and transportation. Of course the team also does meaningful work to help the school and its teachers, but this

cannot be the only or even the prime focus. If it was, we could likely accomplish much more by donating the cost of our air fare and letting them hire the work locally. Such trips need to provide both a learning experience to the visitor plus inspire the visitor to develop a partnership with this or other organizations to improve the circumstances of those less fortunate.

Teams have included seniors, parents with their older teens and young adults.

Are you interested in learning more?

Contact Rick or Rosalind Reyrcraft at rickreyrcraft@hotmail.com or through St. Luke's Burlington office. This will be Rick and Rosalind's 15th service team trip to El Hogar in Honduras.

Remembering the fallen of World War I



Photo: iStockphoto.com



▲ Chaplain Rob Fead and members of the Argyll and Sutherland Highlanders of Canada leading a memorial service at Fresnoy just outside Vimy Ridge.

▼ At Vimy Ridge remembering those who sacrificed their lives for our freedom.

Photos: Veronica Fead



ROB FEAD

ONE HUNDRED YEARS AGO from 28 July 1914 to 11 November 1918 much of the world was engaged in what became known as the “Great War”.

In reality there was nothing “Great” about it. The war was basically a tactical stalemate resulting in the deaths of over nine million combatants and seven million civilians. Most sacrificed their lives in battles that saw the front line move only 100 yards here and there.

Over the next few years Canadians will have many opportunities to commemorate this tragic event and to remember the millions of men and women who lost their lives as a result.

Last May I travelled to France and Belgium with members of the Argyll and Sutherland Highlanders of Canada, our families and members of Corporal Nathan Cirillo’s family to commemorate the soldiers of our unit who made the ultimate sacrifice during WWI.

The Argyll’s 19th Battalion fought in some of the war’s fiercest battles at Ypres, Vimy Ridge and the Somme. Visiting



Photo: iStockphoto.com

these places and remembering the young men who fought, were wounded and died was very emotional for all of us. Visiting today only allows one to imagine a fraction of what their reality must have been like 100 years ago. Even today at places like Vimy Ridge and Beaumont-Hamel the fields are scarred with shell holes, mine craters and trench lines. Parts of these fields remain restricted areas due to the danger of unexploded munitions.

One impressive aspect of the trip was witnessing how important it is for the French and Belgian people to remember those who helped liberate their countries.

We participated in a memorial service at the Menin Gate in Ypres one evening. Roads are closed, the town comes to a standstill and hundreds line the

streets as soldiers from various countries pause to honour their war dead. It is an impressive sight to see, made more so by the fact that this same event has occurred every single evening, almost uninterrupted, since 1928. Remembering for them is not a once a year occasion but something they do daily; a way of life.

Among the most sobering occasions was visiting various memorials commemorating those who are still missing and have no known graves. I thought, “How horrible that must have been for their families back home.”

One Canadian memorial is at Beaumont-Hamel (Battle of the Somme) where on 1 July 1916 almost the entire Newfoundland Regiment was wiped out in 30 minutes. Many of us were moved to tears when our guide informed us the youngest soldier on that memorial was only 14 years old. It is a reminder of how many young boys falsified their ages hoping the war would be a great adventure, and perhaps an escape from poverty at home. Little could they have known the horrors awaiting them in the trenches on the western front!

The British Empire chose to bury its battlefield dead near the sites where they had fallen. Journeying through northern France into Belgium we literally passed hundreds of perfectly landscaped cemeteries, with rows and rows of white gravestones. It is amazing how every cemetery, no matter how far off the beaten track, is lovingly cared for.

Most of the graves there commemorated young men who were only teenagers or in their early twenties. I stopped to say a special prayer at graves that simply said “A Canadian Soldier of the Great War—Known Unto God”. I felt compelled to let those who lay there know, that even though their identities are not known, they would never be forgotten.

The dead lie silent, row on row, where poppies still blow, but if you listen you will hear their voices admonishing all humanity to peace.

Canon Rob Fead is Rector of St. Jude’s Oakville and Chaplain to the Argyll and Sutherland Highlanders of Canada. EMAIL: rfead@stjudeschurch.net

Canterbury summer tales



LANA LOWE

With the leaves turning brilliant shades of reds and oranges we know summer is over and the autumn season is upon us. This brings us to the realization that the summer is indeed over. Where did it go? For many people it seems summer just flew by.

The months of July and August, when Canterbury Hills Camp is in session, seem to have variations of time.

There are leisurely days filled with nice long hikes and out-lunches in the woods where time

▲ The "slip-n-slide" is always a popular activity.

seems to stand still. There are also other days when the pace is very hectic and filled with many fast-paced activities like the always popular "slip-n-slide" and "ga-ga ball" (kind of like dodge ball played in Lions Dining Hall). A hybrid of the two are the days that seem to be a roller coaster of a ride, fluctuating with action and an unhurried speed as cabins go with their own flow of activities they plan themselves.



▲ Getting sprayed with water is a fun way to cool off on a hot summer day.

Photos: Submitted

For the many wildlife who take up residence at Canterbury time is spent in other ways. This past summer, a family of deer (who were never too far from the cabins) could be seen foraging for food or walking aimlessly around the main camp. Many ground-hogs frolicked around the wood pile or under wooden steps. For the animals each day must seem endless.

The staff that are away so

much in the summer from family and friends (apologies for the missed calls and unanswered emails) are fortunate to spend their time in such a beautiful and enriching environment. They give their gift of time to ensure that the campers entrusted to their care have a rewarding experience. They give of themselves to offer support to each other during challenging times, but also are there to celebrate the

gratifying moments.

Time spent in the kitchen, camp office or around the property doing maintenance are other examples of how we at Canterbury seem to exist in our own little time capsule. Even the many volunteers - board members, alumni and clergy - upon arriving at Canterbury recognize the spell of this place where time has no meaning.

The quote by Walt Whitman, "Happiness, not in another place but this place ... not for another hour, but this hour," accurately describes time spent at Canterbury.

I'm glad I am among the fortunate who get to spend summers at Canterbury Hills Camp, not only for months and days, but for the hours when there is a special happiness.

We look forward to another camping season in 2016 where time can be spent in activities growing and learning from each other endlessly!

Lana Lowe is Camp director at Canterbury Hills.
www.canterburyhillscamp.ca

Diocesan grant helped make a good thing better

ILONA BEVAN

Twenty years ago, Cathy Fairley founded a vacation bible school at St. Christopher's Burlington called Fun-in-the-Sun. Besides providing a religious camp for kids, her focus was to encourage teens to use and develop their natural gifts and abilities. Her vision for youth to engage in active ministry has continued ever since.

Presently we purchase a vacation bible school program and expand its typical five day plan to ten by picking five more bible stories to match the daily themes. In this way, families can attend one or both weeks without repeating any stories or activities.

The children are divided into five different age groups.

A week prior to camp, high school students train, design, practice and select activities for rotations in science, storytelling, crafts and games. Each leadership team has experienced and less experienced camp leaders who complement one another.



▲ Abby Jaycock, Katie Woloshin, Raquel Nettel and Thomas Walker-Edwards are waiting their turn to see one of the science experiments up close at Fun-in-the-Sun. Photo: Submitted by Iлона Bevan

Being ready to work at 8:00 a.m. each morning in the middle of your summer vacation can be daunting, but there are perks. Like a secret Santa, we draw names for a "Pup-up Pal" and leave notes of encouragement and little treats for our pals during camp.

At the end of the day, counselors debrief and share "Sunshine" moments, address issues, share tips and provide support. They get small honorariums based on

their years of experience, skill set, level of responsibility and commitment.

We received a Diocesan Leadership Program Grant which helped us break a record in camp attendance this year. Over the two weeks, 101 individual campers and 20 counsellors attended Fun-in-the-Sun.

The grant enabled us to expand our camp from its original four classes to five, with the fifth one being a new leadership

training program for campers in grades six to eight. Leadership Training Co-ordinator Trudy Johnson designed and supervised the program, and helped provide pre-camp training and support for experienced counsellors.

I feel blessed to witness the heart moving ministry of this camp. It reminds me how wonderful it can be to grow up in a church community, but the best testimony comes from the participants themselves, like ...

Leader Lauren Honan, "As a former camper and current leader at St. Christopher's Fun-in-the-Sun summer camp, I can say this program has meant so much to me throughout my life. It is both a fun and enriching program that allows campers (and even leaders) to be exposed to the Bible and its teachings in a unique and relatable way.

"As a leader, I am constantly making revelations about my own faith and the faith of others through interaction with people whom I might not communicate with if Fun-in-the-Sun didn't

exist. I look forward to these three weeks of my summer every year because when I'm a part of this program I feel happy, safe and excited to be there."

"It is not easy to bring young families into church," commented parent Carrie Ford-Jones, "hockey practice and cozy weekend mornings at home make a compelling argument for not dragging everybody out the door at 9:00 a.m. on a Sunday. But a safe, budget-friendly summer camp appeals to everyone. Our friends in the community have loved joining us at Fun-in-the-Sun and appreciate the lessons and values the kids are learning. As a mom of young kids, it's inspiring to see the fellowship between the older kids and teens who work together as leaders. I hope my kids will have that same experience as they get older."

Iлона Bevan is Director of Children, Youth, Young Adult and Family Ministry at St. Christopher's Burlington.
ibevan@stchristophersburlington.com

New wineskins for new wine

MICHAEL BURSLEM

In Mark's gospel Jesus uses a metaphor to say the new is incompatible with the old.

No one pours new wine into old wineskins. The wine would swell and burst the old skins. Then the wine would be lost, and the skins would be ruined. New wine must be put into new wineskins (Mark 2:22).

And yet we dearly cling to the old, most especially old buildings; not so much in other places, other than Canada, I have been. In Egypt, as church buildings become too small for the growing congregation, they pull the old building down and build a larger one on the site. They use some of the materials, such as marble pillars, but the rest goes into the scrap heap.

In England, as here, we have the other problem. Congregations shrink. Many city churches, in England at least, have no congregation at all. Churches are deconsecrated and turned into warehouses

or nightclubs, or pulled down. Some ancient buildings are truly national treasures, but they need to be more user friendly, if used for worship. A building is not holy in itself, but holy people, using it, make it holy.

I can never remember a time when there were pews

A building is not holy in itself, but holy people, using it, make it holy.

in Canterbury Cathedral, only chairs. On two occasions I've entered the cathedral to find the nave void of chairs, but full of people: once at a youth festival at which there was a sacred dance, and the other time at the 700th anniversary of Saint Augustine's arrival in Canterbury, where there was barely standing room. A "jester", the curate of my mother's parish church, told of the arduous journey "Gus" had made from Rome. This was followed by a powerful sermon from the then Archbishop of Canterbury George Carey. If it had been held

in Canada there would have been a lot more pomp and ceremony, but instead it was a lot of fun.

Pews are anathema to me. They're hard and uncomfortable, and to see faces one needs to sit in the front and turn around. Otherwise one sees only the backs of heads, mostly grey.

My mother's church, St. Mary Bredin in Canterbury, removed all pews and choir stalls, and replaced them with comfortable chairs, that could be moved around or removed all together, when necessary to pack more people in. They also turned the axis of the church around, so that the altar and preacher's podium were to one side of the church, with the chairs in semi circles around them. Prayer and hymn books were dispensed with, freeing hands to be raised in praise, as the words were projected onto two large screens

and several smaller flat screens around the walls, including in the vestibule, added for the overflow congregation. Indeed, there was an overflow congregation, seldom seen here. The organ however was not removed and there was no band—another of my anathemas. The choir sat to one side around the organ console. Needless to say, neither the clergy nor the choir dressed up like harlequins or penguins to parade in and out.

In what had been the choir stalls, the chairs were arranged facing the old high altar, at which the 8:00 a.m. Communion was celebrated. There were fewer people there, mostly of my mother's generation, but it was quite cozy, sedate and quiet, not like the "happy-clappy" crowd, as my mother called them. Mostly university students, with a few grey heads, flocked to the later service. No matter what she called them, they were in church praising God. I wish more students from the University of Guelph would come to St. George's. They would shake us up a bit; perhaps more than a bit.



Students at St. Mary Bredin are truly excited about God's new wine, his kingdom being established among us here on earth, not just in heaven. This new wine is the Gospel, as I see it. We're to proclaim it, loudly and clearly to our needy, tired, old world. Should this begin to happen in Guelph, as in Canterbury, we would be unable to carry on as we have in the past, using the same old wine skins. There are no holy spaces, just holy people.

So we either get rid of our old buildings or convert them for more appropriate and efficient 21st century worship of God, by all God's people, not just by a few grey heads. Otherwise, we may as well close our doors. New wineskins for new wine.

Michael Burslem is a member of St. George's Guelph.

EMAIL: m.burslem@sympatico.ca

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Book Review

In the beginning ...

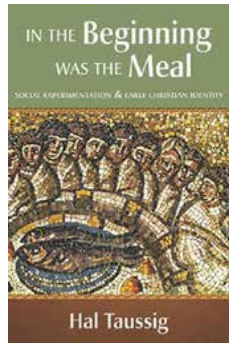
In the beginning was the meal

by Hal Taussig
(Fortress Press, 2009)

ROB ROI

In his book, Taussig makes it clear that the early Christian gatherings were not worship services, but rather meals shared together.

These meals began during the Hellenistic period where the wealthy, the poor, the elite, the merchants, the slaves and the women had occasion to recline together for festive meals. Not only was it a time for sharing food but a symposium—where after the meal there would be



singing and conversation.

While these meals mostly had an intense level of give-and-take, every meal also had its religious dimension—the author claims—the libation was always dedicated

to a god and served in a way of dedicating the whole evening.

The early Christian gatherings at this time evolved through a swirl of experimentation where “love feasts” and “supper of the Lord” were born. Christian literature became part of the symposium, the obvious being the letters of Paul.

Taussig writes that Paul, when in attendance, blessed the bread by calling it the body of Christ, whereas at other gatherings, where he was not present, the bread was blessed without evoking the body of Christ at all.

At the beginning there were problems to be solved, particularly about the food itself—the Jews not wanting to eat meat.

The author writes, “It is understandable that Paul would have wanted this ‘Christ’ community to overcome dietary disagreements. It is clear from some of his arguments that he valued the community more than any particular party’s dietary practices.”

In his epilogue Taussig writes, “Rather, the purpose here is to respond to this early Christian worship from within our own time and space.” He reminds us that Christian worship was originally conversational.

When we shifted from the meal to a religious service we miss the economic significance of sharing food together—with those of different races, ethnicities, economic classes, sexual

orientations, etc. And as we share together in conversation mixed with the elements of worship like teaching, singing and praying we would be formed more fully into the image of Jesus.

In his last statement the author says “Such a dynamic can still infuse worship today.”

In our religious services perhaps we spend too much time on the unidirectional—people speaking and singing at us and not with us—something to think about?

*The Reverend Rob Roi is a parish deacon at St. James’ Dundas.
EMAIL: margrob1@sympatico.ca*

November’s Bible verse of the month

*“Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.”
Matthew 6:28 (KJV)*

This majestic verse found in the New Testament is a translation by sages many years ago. They are profound words used by Jesus to advocate God’s care for all people.

He tells us to consider (meaning, reach a conclusion or believe). Then Jesus chose a universal and beautiful plant, the lily, to explain to his followers a miracle of life. We too can grow, relax, be at peace, if we seek his kingdom and love one another.

The Easter lily, so fragrant and lovely, has become a symbol of God’s love, a reminder of Christ’s resurrection. It is used in profusion at Eastertide.

Alfreda Jeffries is a member of St. Andrew’s Grimsby.

Send us your favourite or meaningful Bible verse and why you have selected that verse or the story behind your choice. Contact information is on page 3.

Serving at the car show helps support outreach

Ashley, Betty and Barb from St. John’s Cheapside served lunch to Adam Smuck shortly after he arrived at the Wilson McDonald Museum Car Show in his 1972 Nova.

The parish responded to the organizing committee’s invitation to provide food for over 80 classic car enthusiasts who attended the weekend event.

In thanking everybody for their involvement, Deputy Warden Joanne Bartlett said they enjoy working with and giving

back to the community.

She continued, “In giving back to our community we support the Selkirk Gas Fest, the Selkirk Light Up, Rainham Central School’s Thanksgiving dinner for students and staff, the Jarvis Caring Cupboard, the H-N Women’s shelter, CAS Christmas Families, fire victims and others in need in our community.”

“We look forward to serving you in the future,” she concluded. (Photo and article information submitted by Joanne Bartlett).



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Let's grow: Practical steps for your church – theme for conference

ROBERT HURKMANS

For the past few years the Innovation Team in Niagara Diocese has held an annual "ReChurch" conference to foster mission and innovation in local parishes.

This year our ReChurch conference is being held on November 14 at St. Thomas' St. Catharines, and is entitled Let's Grow: Practical Steps for Your Church.

Most Anglican Churches have fewer than 150 people present each Sunday; consequently churches are often caught in a survival mode.

Our speaker at this year's conference is the Very Reverend Kevin Martin, the retired Dean of St. Matthew's Cathedral in Dallas. Prior to being Dean, he worked for 10 years as the Congregational Development Officer for the Episcopal Diocese of Texas.

Kevin has worked with hundreds of smaller churches to move them from focusing on survival toward focusing on health and mission. He has led similar conferences and workshops in Canada and the US.

Drawing from his vast experience he will share insights on how smaller churches can overcome the obstacles they face and plan for a better future.

From his book *5 Keys for Church Leaders*, he will show how leaders of small congregations can put together a plan for the development of their congregations. Topics will include: building the mission team, healthy communities, how to focus on the next generation and tending the front and back doors of your church.

Participants will also learn from other church leaders about activities and events that have worked in strengthening small churches in this region.

Infinitely More—Allison Lynn and Gerald Flemming—will provide the music at the conference. They offer a fusion of folk, pop and jazz



Kevin Martin, retired Dean of St. Matthew's Cathedral in Dallas, will share insights on how smaller churches can overcome the obstacles they face and plan for a better future at the November ReChurch conference.

Photo: Submitted

that soothes the heart and ignites the soul. Their acclaimed original songs and fresh interpretations of the classics will encourage and inspire both the seeker and the lifelong Christian.

This conference is for clergy, lay leaders and church teams, and is co-sponsored by the Wycliffe College Institute of Evangelism.

To register visit www.rechurchnow.com or email rechurchnow@gmail.com

Canon Robert Hurkmans is Rector of St. James and St. Brendan's Port Colbourne. portanglican@email.com

A fund raising idea:

Free musical can raise money for parish

Song of the Grand, a musical set during the Second World War in Ontario and overseas, has been presented in churches from Niagara-on-the-Lake to Fergus and Guelph, and towns in between. It has earned thousands of dollars for outreach.

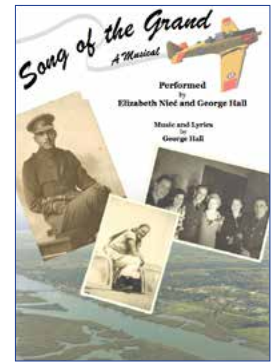
The performances are free and the church sets the ticket price, using all the proceeds for their projects.

The story is about two friends, Michael Bennett and David Johnson, who marry two sisters, Joan and Mary Phelps, in 1939. War clouds have been enveloping Europe, and Canadian troops are being sent to aid the allies in this terrible conflict. Both men enlist; Michael in the Air Force and David in the Navy.

Michael is accepted at Dunnville's #6 where from 1938-1943 over 2,400 pilots were trained, with more than 40 losing their lives in training. Little remains to testify of this time or the memories of those trained there.

This musical is a testament to the heroism and sacrifice of many young men and women who contributed to the defense of freedom. The characters are based on many real-life soldiers, although names have been changed.

Writer, composer and performer George Hall, who presents music for the Psalms on a weekly basis at St. Paul's Dunnville, brings all necessary



lighting and sound equipment. Guest soprano Elisabeth Niec is cantor and choir director at St. Michael's Catholic Church Dunnville.

Well in advance of the performance date, Hall provides tickets and posters. The parish is responsible for ticket sales, so the amount of funds generated depends on the number sold in the parish and wider community. Often the host church offers refreshments.

Parishes or church groups interested in sponsoring the musical Song of the Grand can contact George Hall at georgehall1@hotmail.com

(Do you have A Fund Raising Idea? Share it with others through the Niagara Anglican. Contact the Editor for details.)

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To the Root of Your Health Problem...

Holy Hot Dog Stand

PAMELA GUYATT

For the past 70 years there has been a parade in Merriton on Labour Day; from my research, it was started by the Merriton Lions Club. But, as parade chair Jeff White stated (in a 2013 article for *Niagara This Week*), the parade is “a great tradition but over the years it’s really become a community thing with the support of groups that include unions, the Lions Club, Merriton Athletic Association and Merriton Community Group.”

During the tenure of the Reverend David Hamilton, the people of St. James St. Catharines decided, since the

parade went by the church on the way to the Lions Park, why not have a fund raiser and sell hot dogs to the people watching the parade ... and the Holy Hot Dog Stand was born.

We have been fortunate to have all the items we sell—hot dogs, buns, condiments, pop, water or even hot chocolate—donated each year by past and present parishioners. The hot dogs, for the past few years, have been donated by Avondale Stores.

The parish decided to continue with the tradition about five years ago, and it is one of the highlights of the year.

This year one of the families

that joined the crowd watching the parade was here for the first time in 30 years. They were right beside a family with three generations present, who have been watching the parade from this location for the past 40 years. Others who are no longer members of St. James come back every year to this location because it is tradition and they know they will be welcomed.

The parade, the hot dog stand, the people and the community are all celebrated in those moments in the sun or rain or wind.

The Reverend Pamela Guyatt is Rector of St. James St. Catharines. stjamesanglican@cogeco.net



▲ Doris Frasier kept things organized at the Holy Hot Dog Stand for the steady stream of hungry customers.

Photo: Pamela Guyatt

Parish is ready to celebrate its bicentennial

Advent Sunday, November 29, marks the first day of the church’s year, and at St. John’s Ancaster it heralds the beginning of celebrations for 200 years of ministry in Christ’s name in Niagara Diocese.

On that day during 10:00 a.m. worship Bishop Ralph Spence, on behalf of the Canadian Heraldic Authority, will present St. John’s with a coat of arms, badge and flag.

The second event is a special concert by The Three Cantors on Wednesday, December 9, 2015. Tickets are on sale through the church office.

In the Canadian Church

calendar for 2016, a photograph of St. John’s by noted Canadian photographer Onnig Cavoukian (Cavouk) is featured in May.

To mark people whose lives contributed to the ministry at St. John’s and the larger area, on the first Sunday of each month—beginning December 6—one of the 12 stained glass windows in the nave will be highlighted. The story of the people in whose memories the windows were given and the meaning of the symbols used are to be explained. For example, the person in whose memory the first window (St. John) was given, was a member of the Ontario Legislative

Assembly and a Sheriff of Wentworth County.

Celebrations continue through 2016 until the end of the season of Pentecost.

For more information, contact St. John’s Ancaster at pr@ancasteranglican.org or 905-648-2353

(Submitted by Mary Mellish, Deputy Churchwarden and Public Relations Co-ordinator for St. John’s Ancaster)



▲ Retirees get together

Bishop Michael Bird, on the day before celebrating the ninth year of his Consecration as Bishop, hosted a luncheon for over 100 retired clergy, spouses and clergy widows on September 29, 2015 at The Royal Botanical Gardens in Burlington. Bishop Michael thanked everyone for coming and for their contributions to the mission and ministry of the church. He also provided an update on current happenings in Niagara Diocese.

Photo: Hollis Hiscock

Jesus of Nazareth:

Galilean Jewish sage or nonviolent Jewish subversive?

HEATHER BRINKMAN

Jesus and his fellow Jews lived in the worst of times: extreme poverty, crushing oppression under Roman occupiers, economic exploitation through taxation by the Romans and the Jewish elite and marginalization through the inability of poor Jews to observe the Jewish Purity Laws.

Jesus, the Jewish sage, was well known for telling his mind through challenging parables, and for his love of eating food with others—rich and poor alike,

male and female—thereby breaking the Purity Laws. The rich invited him to their banquets wanting to hear more about his alternative vision of reality.

He created stories that were parables and spoke in one liners that turned their Jewish conventional wisdom upside down. He encouraged his listeners to question and debate the truths expressed in his shocking stories.

The poor and the outcast too gathered round him to hear his liberating challenges to the status quo. Jesus, the teacher in the Jewish wisdom tradi-

tion, encouraged them to think outside the box, to understand the real causes of their suffering as man-made political and economic exploitation by those who have the power. They were not being punished for their sins by God, as their religious authorities claimed.

Jesus gave the “captive”, i.e. the powerless, the hope that comes from understanding ... understanding the imperialism of their day, understanding how an imperial system works to subjugate and exploit the powerless.

Jesus of Nazareth proclaimed

the good news that, in God’s domain here on earth, they were loved and treasured by God despite their poverty and lack of equal opportunity. He said, “I have come to bring good news to the poor, to heal the sick and to liberate the captive. I have come that they may have life and have it more abundantly” (Matthew 11:5).

For a Galilean Jew like Jesus, life was here on earth.



Heather Joy Brinkman welcomes your response at heatherjoynowe@yahoo.ca (This is last of a series.)

Church and parish hall entrances are fully accessible

SUE CRAWFORD

Thanks to the generosity of the parishioners of St. Michael's and San Gabriel Hamilton and the \$10,000 grant from the Anglican Foundation of Canada, our parish hall and church entrances are now fully accessible.

This project has been a long time coming. When I first came to St. Michael's over 13 years ago, I noticed how inaccessible overall the church was to parishioners. It wasn't until our present Rector Sheila Van Zandwyk came that accessibility was taken seriously.

A committee was formed to undertake the task of committing time and energy to look at what could be done to address parish and visitors' needs, and of course impending Provincial legislation regarding accessibility.

Companies were called in to assess the placing of chair lifts and elevators to access the multiple levels inside, from the parish hall to the church. Major renovations would have to take place to install any of these devices.

The committee was more or less at a standstill when another parishioner, Terry Charters, introduced plans, drawings and costs to change the entrance way from the outside of the parish hall, and at the same

time remove barriers (the concrete steps) into the church proper. These were presented at vestry and a vote ensured that the project received support to commence.

Terry's plans would change the entrance way to the Parish Hall and eventually provide an accessible washroom in the original entrance way. This confirmed my feelings that the position of the entrance to the parish hall was the key.

Through our Hope Committee, CARE was conceived—Church Accessibility Renovations Enhancement. Pledge forms were generated and mailed out to the parish. The generosity has been overwhelming. Once we had the commitment from the parish it was full steam ahead. Grants for accessibility were investigated. While we were not awarded a Trillium grant, we did receive a grant from the Anglican Foundation of Canada. They awarded us \$20,000 total, with a \$10,000 grant for the first stage (walkways and entrances to be completed in 2015) and \$10,000 for the second stage (the accessible washroom for the parish hall to be completed in 2016).

Over the past few months we have seen a wonderful transformation from inaccessible to being fully accessible around the exterior of our church. The new walkways to the parish hall, office and church provide a smooth access and make



▲ The parish hall and church entrances of St. Michael's Hamilton are now fully accessible after many years of planning and finding funds to complete the job.

Photo: Sue Carson

life so much easier and safer, especially for seniors who worship with us and those in the community with mobility issues who use our Parish Hall. The landscaping also provides an aesthetic look to the property. The automated doors to the parish hall and office complete this year's work.

At St. Michael's we are truly blessed with talent, determination and most cer-

tainly generosity. Our CARE project took flight and has landed safely.

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

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