

The dawning of a new season— Easter

“At Easter we celebrate the power of God’s love for all humanity that rolls back the stone from the tomb of death and from the death dealing forces of this world.”
—Bishop Michael Bird

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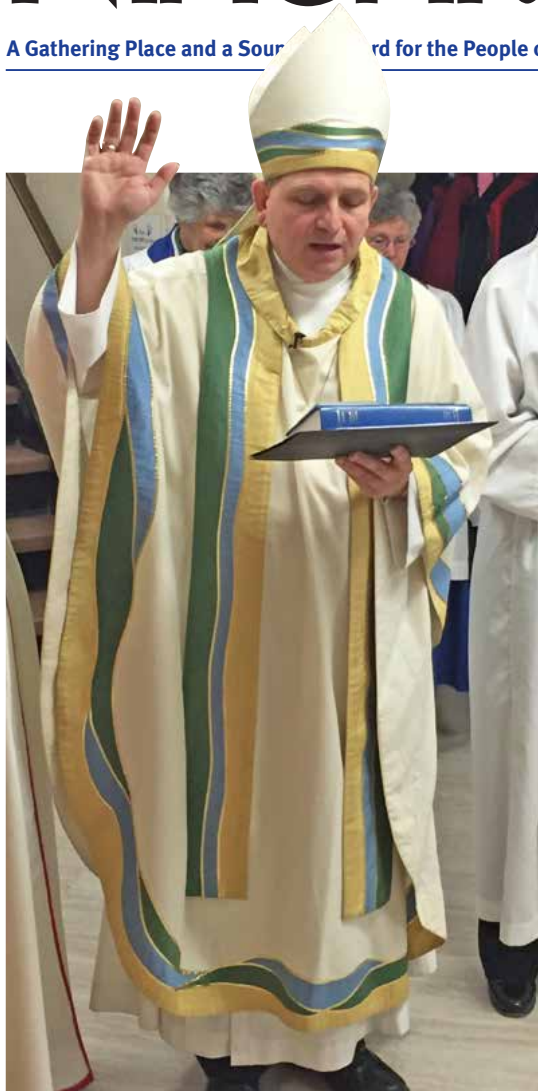


A section of the Anglican Journal

NIAGARA ANGLICAN

A Gathering Place and a Source of Inspiration for the People of the Diocese of Niagara — Since 1955

MARCH 2016



Bishop Michael writes ...

Matthew's gospel account of the Easter story has always been particularly meaningful for me because of the Resurrection stained glass window above the altar at St. Paul's Dunnville, where I once served as Rector. You can tell that it has been inspired by Matthew's gospel because of the presence of the guard of soldiers that Pilate, the chief priests and the Pharisees arranged to have posted at Jesus' sealed tomb. This was done so that they could secure the site and to make sure that as the stone was rolled into place this would be the end of the story!

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone. (Matt. 27:62-66)

Matthew's account of the resurrection of Jesus is the most dramatic of the Gospel accounts with earthquakes, flashes of light and an angel rolling the stone back to reveal an empty tomb. My favourite part, however, is what happened to the guards, who shook with such fear that they "became like

dead men."

At Easter we celebrate the power of God's love for all humanity that rolls back the stone from the tomb of death and from the death dealing forces of this world. We rejoice in the knowledge that there is nothing in this world that can hold back the glory of Christ's risen presence breaking through into our lives and into the lives of others.

Many times in the course of my work as Bishop, I have to remind myself of that fact. Sometimes in my work I get frustrated or despondent about a particular situation in the diocese and many times as I look at the state of the world I question whether the forces of hope and love and peace can prevail. I must also admit that many times I am guilty of underestimating the Easter gifts of resurrection, restoration, reconciliation and renewal in my own life and in the work that God calls us to engage in together.

In Lent many of us have been reading Desmond Tutu's book, *In God's Hands*. In the book the Archbishop talks about Easter: "God refuses to give up, and we who are enlisted to be fellow-workers with God know that the only reason we continue is that Death did not have the last word; that Good Friday was not the end of the story. The story culminates on Easter Day, so for ever we know that good WILL prevail."

I give thanks for all the many ways that God has manifested this truth in our churches and ministries across the Diocese of Niagara!

Susan and I wish you every blessing in this Easter season.

+Michael Bird

Photo: Rick Craven

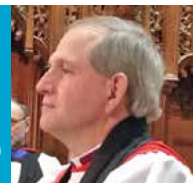
The making of a priest
A photo essay of Holly Klemmensen's ordination.

Page **2**



Bishop's response
Bishop Michael responds to the Primates meeting Communiqué.

Page **5**



Spending Lent with John

Part 2 of our daily Lenten devotion intended for individuals, couples and groups.

Starting Page **6**



The making of a priest

"I am full on Tigger mode – jumpy and bouncy! This is gonna be awesome!" Deacon Holly Klemmensen wrote on her Facebook page early Sunday morning, January 24, 2016.

She probably felt the same way nine hours later in Christ's Church Cathedral Hamilton, when Bishop Michael praised her for her gifts of leadership and servanthood as he welcomed people to the service ordaining

Holly as a priest.

Preacher Susan Wilson interacted with the congregation about the outward visible sign and the inward spiritual grace of each church sacrament. She told Holly her anointing with oil would be for healing, wearing red signified the presence of God's spirit and being given a bible and chalice indicating her ministry to preach the Word and administer the sacraments.

The laying on of hands by the bishop and priests was the outward sign of receiving God's grace. Susan said, as she emphasized Holly's response to God's call to serve God's people.

At the end of the service, the Bishop announced that Holly will continue to serve God at St. Luke's Burlington and Holy Trinity Hamilton.



1 Holly wears her stole across her shoulder signifying her ordination as a deacon.



2 The clergy and congregation pray for their candidate.



3 Receiving oil as a symbol of healing.



7 Holly the priest—An awesome day!

4 The Bible and Chalice symbolize her mission to preach the Word and administer the Sacraments.



5 The Bishop and clergy lay hands on the candidate to set her aside for priestly ministry.



6 The Bishop presents the newly ordained priest to the congregation who respond with joyful applause.



Photos: Bill Mous and Hollis Hiscock

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HOLLIStorial

Having a little talk with gospel writer John—in my dreams



Hollis: What was your association with Jesus?

John: I felt privileged when Jesus chose me as a disciple and thrilled when he selected my brother James. He nicknamed us “sons of thunder”.

Being part of Jesus’ inner circle, I accompanied him everywhere. Peter, James and I were at the Transfiguration when Moses and Elijah appeared and anointed Jesus the new law giver and prophet.

I helped prepare the last supper which Jesus shared with us the night before dying. His words, “do this in remembrance of me” still give me goosebumps, and I am happy you continue to use his words in your worship.

Hollis: What can you tell us about his last days on earth?

John: I watched him in the Garden of Gethsemane when he struggled with the decision to die or not to die. Tears flooded my eyes while I knelt at the foot of the cross and grief overcame me as they removed his body and placed it in a tomb.

We thought it was over.

Then early on the third morning, the women reported Jesus’ tomb was empty. We rushed there to see for ourselves.

We were very perplexed so we called everyone together. While



St. John the Apostle, by el Greco Source: Wikimedia Commons

we were talking Jesus appeared and reassured us he had indeed come back to life and would be with us forever.

We could not stop telling everybody about Jesus. Later somebody suggested I should document Jesus’ teachings and deeds.

Hollis: Your gospel is so different from the other three. Why?

John: Mark, Matthew and Luke

wrote from their perspective and targeted certain people. I decided to focus on those people they missed.

Hollis: Who were they?

John: Christianity was spreading to the Gentile world. I wanted to find images to describe Jesus which the Greeks would understand.

I latched onto two concepts. The first, called dualism by

the Greek philosophers, claimed there were two worlds—real and invisible. They supposed the ORDER behind events of the world was the LOGOS or WORD. So I commenced my Gospel, “In the beginning was the WORD/ LOGOS, and the WORD/LOGOS was with God ... and was God.” The Greeks knew what I meant.

Hollis: The second?

John: Light. The Greeks believed divine figures came from the realm of light to save people from the dark world. Seizing that opening, I explained, “The LIGHT/GOD shone in darkness, and darkness could not overcome GOD/LIGHT.”

Hollis: Is your gospel relevant in 2016?

John: I wrote for a multi-faith, multi-cultural society. The first century was a melting pot as the Romans endeavoured to bring all countries into one empire for peace and easy communication. What the Romans tried to create, you call the “global village”, coined by your own Marshall McLuhan.

Your world today is very similar to the target audience for whom I wrote.

Hollis: What should people look for in your gospel?

John: Wow! There are so many things ...

... Jesus’ unique relationship—he pre-existed with God, was born a human and then returned to God;

... You will meet the human Jesus—being thirsty at the well and weeping at a friend’s grave; and

... I included details because I was there when events happened, like SIX water pots at the wedding in Cana and FIVE barley loaves when Jesus fed 5,000 people.

Hollis: Any other insights?

John: My gospel has myriad levels of meanings.

For instance, water can quench human thirst, but only Jesus can give the “water” to quench eternal thirst.

Bread satisfies human hunger, but whenever we eat bread we are reminded of God’s love for all people. I wanted to show that every common thing of life has an earthly and heavenly meaning.

Hollis: Any other suggestion?

John: As you read my gospel get to know Jesus better, look for the hidden meanings and this should improve your relationship with God.

“Say your grace before you eat”

Gary Pollard, Churchwarden at All Saints-Ridgeway Fort Erie, responded to our request for your favourite grace by answering the questions we posed.

Niagara Anglican (NA): Did your parents teach you?

Gary Pollard (GP): My recol-

lection is that as a young child till this present day my parents insisted that we say grace before our Sunday family meals.

NA: Does your family have a favorite one?

GP: My parents always used, “**For what we are about**

receive, may the Lord make us truly thankful. Amen.”

The grace used in our family varies with season and life events. We will either freelance a grace or use something like the following: “**Heavenly Father, make us thankful to You and**



mindful of others, as we receive these blessings. In Jesus name, we pray. Amen.”

NA: Where do you say grace?
GP: At our home grace is said before all evening meals. We

will hold hands and then say our grace to God for all gifts and blessings received.

Send your favourite grace with your story to the Niagara Anglican Editor.

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Book Review — Bishop Michael's Lenten Book

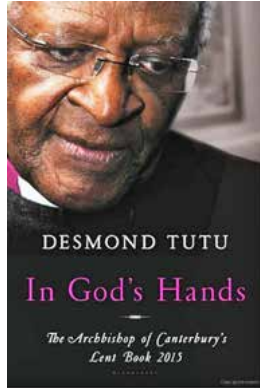
Desmond Tutu: Subversive

In God's Hands
by Desmond Tutu
Bloomsbury 2014

ELEANOR JOHNSTON

Archbishop Desmond Tutu's *In God's Hands* focuses on Christianity's subversive language. He repeats the familiar parable: "Long ago, when the missionaries first came to Africa, we had the land and they had the Bible, and they said, 'Let us pray.' We dutifully closed our eyes, and at the end they said, 'Amen,' and when we opened our eyes — Why! The Whites had the land and we had the Bible!"

Not for long! The Blacks used their knowledge of the Bible and their conviction in the justice of



their demands for the return of their country.

They learned from the long-incarcerated Nelson Mandela and India's Mahatma Gandhi that successful anti-colonial

movements were non-violent. Tutu learned a sophisticated theology that provided arguments against every white politician, judge and policeman.

The chapter "The Subversiveness of the Bible" illustrates how the overthrow of apartheid was inspired by Old Testament stories and the teachings of Jesus. Tutu argues a post-theistic understanding of God: "When we speak about God, we use human language only in a very figurative, extended sense. We know that it does not describe this divine reality either fully or accurately, but it is the only language we have." This experience of God undercuts the exclusive language of oppression.

South African Blacks func-

tioned like the uppity women in the Bible who insisted on recognition and justice. When Black Africans preached the Bible's call for social justice, they were arguing for democracy, land ownership and education, not just for themselves but also for Black women and minorities, even Whites.

Tutu takes the rights argument forward by insisting that ... nature is God's beloved creation: "God was God long before there was a world with human beings, and animals and fish. All of this magnificent and teeming creation has come about through the outpouring love of the triune God ... as an act of sheer grace."

The rights of planet earth are today's non-violent battles. Tutu

concludes with a call to "care for the environment ... [and] ... not spend such obscene amounts of money on instruments of death and destruction. We would evolve into a world where we care for ... God's good creation."

This book can inspire us to live in "hope that out of crucifixion can come the victory of the resurrection." Whose side will we take?

Spoiler alert—reading it daily through Lent can make us subversive disciples of God.

Eleanor Johnston is the author of Churchland and a frequent contributor to the Niagara Anglican.

End of Lent ... musings

LAURA MARIE PIOTROWICZ

One of the ways I exercise my ministry is by writing a blog on the national website, The Community (thecommunity.anglican.ca).

Seeking glimpses of God's Kingdom in everyday life, I invite folks to ponder with me ways Christianity extends beyond the four walls of a church building. "The very way we live our lives is worship," part of the introduction reads, then asks, "How does that inform the choices we make? How do we respond to God's grace in our daily lives?"

This framework seems especially poignant as we continue through Lent, preparing to journey through Holy Week; from the jubilation of Palm Sunday through the Triduum to the joyful Resurrection of our Lord on Easter Sunday. It's an emotional week, a busy week, a prayerful week.

It's a week that should, if we take it seriously, change our lives. It does this because it defines who we are, at our core, when we call ourselves Christians.

As Christians, we are an Easter people. This means we are the people who live in hope, in faith, in ultimate trust of the promise of the resurrection of Jesus Christ from the dead and his ascension into heaven. It means that the resurrection is a present-day reality for us.

Which leads me to ponder, how is that reality making a difference in our everyday life? How might we be inspired to continually celebrate that great gift, that miracle, that joy that surpasses all expectation?

It's not always easy, as we have bad days, we are faced with difficult challenges and we face opposition. Yet we are called to be Easter people, to bring that joy to the world, to live every moment in the profound bliss. We are called to delight in the proclamation "He is risen indeed! Alleluia!" long after the chocolate is eaten and the lilies have moved to



ingimage.com

the compost bin.

I propose that the way in which we might do this is through prayer.

I invite us to intentionally keep Easter in our hearts and minds by giving thanks to God for all the blessings of this life - those things that bring us joy, and those things which inspire us to grow.

May we recognize every day as a new day, full of new possibilities to see and share God's love, full of new inspirations waiting to be realized, and full of new prayers to be raised.

May we feel in our hearts the truth of the Resurrection, sustaining us and uplifting us to greater joys than we have ever known.

May we truly celebrate being the Easter people we are, and let the celebration inform all we say and do.

The Reverend Laura Marie Piotrowicz is Rector of St. John's Port Dalhousie. Impiotrowicz@gmail.com

Ministry scholar named

The Reverend Laura Marie Piotrowicz, Rector of St. John's St. Catharines (Port Dalhousie), is the Bishop's Ministry Scholar for 2016.

"I'm excited to have the opportunity to continue my formal education in the Doctor of Ministry program at Trinity College; I hope my studies will be of benefit to the broader church," said Laura. "This program is indicative of the nature of the diocese as a whole and of Bishop Michael personally: to faithfully support and encourage one another in our many acts of ministry."

Laura Marie will study the correlation between personal prayer practices and emotional exhaustion, with an eye towards prayer as a necessity in the daily life of clergy.

A Bishop's Ministry Scholar is a licensed cleric or lay worker serving in Niagara Diocese who

is pursuing excellence in ministry by undertaking studies in the Doctor of Ministry program at Trinity College, Toronto School of Theology, University of Toronto.

The scholarship supports students with up to four years of fully-funded tuition, through a 15% diocesan tuition subsidy and the remainder from College bursaries.

As many as four clergy or licensed lay workers can take part at any given time.

Laura Marie Piotrowicz is the Diocese's second Ministry Scholar, joining Canon Susan Wilson who was appointed in 2014.

Information about this program can be found on the diocesan website or by contacting Canon Terry DeForest, Vision Advocate and Director of Human Resources at Cathedral Place.

Applications are due each year by October 15.

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Hands Across Niagara fosters gospel justice

DEREK ANDERSON

What does gospel justice look like in the context where your home church carries out its mission?

Who is out there on the front lines?

If that's you, have you found a way to share your story within your church community?

Do others in your congregation have a story to tell about the work they do addressing the root causes of injustice?

I can answer some of these questions for some congregations in our diocesan family. I get to hear the stories that grow out of partnerships with community organizations and shared projects funded through Hands Across Niagara (HAN). Here are a couple of those stories:

One form of gospel justice which took place in Dundas last year was a partnership between St. James' Church and the Salvation Army. Together they worked with women, living at the Ellen Osler Home, who are re-integrating into society after a conviction. Women were empowered to tell their stories at a series of small gatherings intended to raise awareness of social breakdowns and stigmas. Sessions included a symbolic action: members of the public were asked to contribute to the cost of replacing windows in the Ellen



▲ Windows in the Ellen Osler Home, replaced by funds contributed by the public, became symbols of integrating women into a more just and hopeful society.

Photo: Submitted

► New relationships grew among several neighbourhood organizations, high rise towers and co-op residents and parishioners at the Church of the Incarnation Oakville as they shared in the planning and planting of their community garden.

Photo: Nadine Asmis

Osler Home. The "windows on injustice" portion of the project invited members of the community to make a commitment to integrate these women into a more just and hopeful society.

This past summer at the Church of the Incarnation Oakville, gospel justice looked like relationships formed

around a community garden. Incarnation people worked with residents from nearby high rise towers and co-ops to plan and plant shared gardens. The project also sparked a new set of relationships among seven or eight neighbourhood organizations, and led to donations of fresh produce to local feeding



programs.

These projects were made possible through Hands Across Niagara grants awarded in 2015. The effects of these projects go beyond the women living at Ellen Osler Home and the economically vulnerable people who gathered around the community garden. Projects targeting the root causes of injustice in our communities have a way of infecting the broader congregation. For example, the Church of the Incarnation reports that they gathered 30 core volunteers, who were each changed and enriched by the relationships they formed through their work in the garden.

This year, our campaign Sunday for Hands Across Niagara will be March 13, the fifth Sunday of Lent. You should watch for a brochure to arrive at your door just ahead of this date.

I hope that you will be part of a conversation at your church about what is possible in your neighbourhood with your generous support for Hands Across Niagara. I look forward to being able to share stories of what gospel justice looks like for you.

Canon Derek Anderson is Chair of Hands Across Niagara. derek.anderson@stmatthewburlington.ca

From Niagara's web site ...

Bishop responds to Primates Meeting Communiqué

Bishop Michael Bird has expressed his "profound disappointment" with news arising from the recent Primates Meeting that The Episcopal Church will be suspended for a period of three years from formal leadership roles within the Anglican Communion. "We stand together with our sister and brother Anglicans in The Episcopal Church," said the Bishop, and "give thanks for their faithful witness to the loving purposes of God."

The Bishop is holding in his prayers all those whose dignity is impacted by the Communiqué from the Primates, especially those who identify as LGBTQ2. While we recognize the pain experienced by many as a result of the decisions taken at



Niagara Anglican file photo

the Primates Meeting, Bishop Michael echoes Archbishop Curry's words that our vocation may be to help the Communion

"grow in a direction where we can realize and live the love that God has for us all."

Bishop Michael also deeply appreciates our own Primate's gracious leadership and his invitation to continue to pray for the primates as well as for ourselves that we might be faithful to our calling to "be the face of Jesus in this world."

As part of his own ongoing commitment to the Anglican Communion, Bishop Michael participates in an annual Consultation of Anglican Bishops in Dialogue. Given the developments at the Primates Meeting, Bishop Michael feels that this gathering continues to be "so important in the life of the Anglican Communion." Since 2010, the rotating group

of African and North American bishops have met annually at locales around the world. Their gatherings facilitate learning about each other's contexts and finding pathways for healing and reconciliation. The next consultation is scheduled for May 2016 in Ghana.

Bishop Michael also reiterates his hope and expectation that all Anglicans in Niagara will prayerfully engage with the recent report of the Commission on the Marriage Canon entitled "This Holy Estate" in the lead-up to our General Synod this July.

Posted January 15, 2016

(Editor's note: For more coverage of the Primates gathering and reaction, including responses from our Primate Archbishop Fred Hiltz, check out this month's *Anglican Journal* or visit anglicanjournal.com or can.ca or anglicanjournal.com

The full Communiqué from the Primates can be read at primates2016.org/articles/2016/01/15/communique-primates/

To learn more about the Consultation of Anglican Bishops in Dialogue visit <http://www.anglican.ca/gr/bishopsconsultation/>

The Commission on the Marriage Canon entitled *This Holy Estate* is available at anglican.ca/resources/this-holy-estate-the-report-of-the-commission-on-the-marriage-canon/ or anglican.ca and follow the link.)

Spending Lent with John

We again present a daily devotion for Lent, this year through the lens of John's Gospel.

1. Read the daily Bible passage.
2. Read the commentary about the gospel reading.
3. Reflect on any questions, and ask how the readings apply to your life.

You will notice that there are no readings for Sundays, which traditionally are not part of Lent. You can follow the Bible readings at Church or catch up on any meditations you missed during the week.

Your comments, suggestions or questions are always welcome.

Friday, March 4
John 10:22-42

*The Reverend Canon Susan Wilson,
Rector, All Saints' Erin*

Have you ever tried to persuade someone by citing facts and using reason? If they are open to the possibility of what you are suggesting, then they might be open to your argument. However, if they are determined to stick to their views, they may well be unable to accept your reasoned debate.

Jesus seems to run into this situation over and over again. The religious elite and temple authorities are unable to see who Jesus is. Jesus tries to explain himself using the Hebrew Scriptures. He has shown them signs. He has taught using parables. But this Jesus, who claims to be the Messiah, does not fit the image and view of the Anointed One that the religious authorities had in their minds. Despite what was right before their eyes, many could not see and many could not believe.

What images of Jesus challenge you the most? What images of Jesus are easiest to hold onto? Which are the most difficult? Are there any images of Jesus that you need to let go of?

Saturday, March 5
John 11:1-37

*Matt Koovisk,
Master of Theology Student*

The funeral rite includes a part of this passage: "I am the resurrection and the life, saith the Lord." In the midst of a funeral, we're in our own places of sorrow, of grief, of thinking about the loss that we have just suffered. All of that is "meet and right so to do."

As we see, even Jesus mourns the loss of his friend Lazarus.

Our belief as Christians that we have everlasting life through the death and resurrection of Jesus Christ does not mean we should keep that stiff upper lip and not grieve death when it touches our lives.

Grief is a normal part of the human experience, and should not be ignored.

When has death touched you? What was that like? What do you think when you hear "I am the resurrection and the life"? What do they say about the work of God in our lives?

Monday, March 7
John 11:38-57

*Matthew Kieswetter,
Master of Divinity Student*

“[T]he hour is coming when the dead will leave their graves at the sound of his voice.” (5:28)

These words from earlier on come true in this, the last of the seven "signs" in the Fourth Gospel. Indeed, the miracles in John act as signs, pointing to Jesus and his unique identity.

Look, though, at the manipulative yet unconsciously prophetic words of Caiaphas (11:49), or to the description of Jesus crying in a loud voice for Lazarus to come out of the tomb. The same Greek word for "cry out" will come up again and again in the Passion narrative, though at that point, as a description of the shouts of the frenzied crowd.

The raising of Lazarus is a turning point in John's Gospel, and stands as a sign itself, of how our faith can take us to that precarious borderline where we must choose between life and death.

Tuesday, March 8
John 12:1-19

*Matthew Bowman, Student Co-Head,
Faculty of Divinity*

You always have the poor with you, but you do not always have me."

In today's reading, Jesus' words are confusing. Mary has just taken a pound of nard worth a significant sum of money and used it to anoint Jesus' feet with her hair. Instead of scolding her for wasting money (as Judas wishes Jesus would do), Jesus instead accepted her act of adoration. The house was filled with the fragrance of the burial perfume—what I imagine to be a pleasant fragrance that enhanced their fellowship late into the evening.

We ought to be cautious in interpreting Jesus' words: His comments about the poor are more in reaction to Judas' scheming ways than commentary about the place of the poor in society.

Jesus readily accepts Mary's offering. He knows that it will infuse their fellowship with beauty, even if the money could have been "better" spent elsewhere. Where do you experience offerings of beauty in your life?

Wednesday, March 9
John 12:20-50

*Matt Koovisk,
Master of Theology Student*

Jesus is told that people want to see him. In his response to this, he starts talking about how "if anyone serves me, he/she must follow me..." It's easy to think that this doesn't make any sense—remember: Jesus isn't concerned with earthly things, but heavenly things. He points the way to God, and in his death reconciles us to Him. What IS he saying?

Jesus is saying that he wants more than empty words. He wants your heart. He wants to replace that heart of stone (that is so easy to have) with a heart of flesh—a heart that is open to the working of the Holy Spirit.

As you read this passage again, look at it through the eyes of Jesus wanting more of his disciples and those who want to follow him. How does this change your view of how you follow Jesus?

Thursday, March 10
John 13:1-17

Jody Baliot, Master of Divinity Student

In the story of Jesus washing the feet of his disciples, we learn what it means to be humble.

In the time of Jesus, the washing of a guest's feet was left to the lowest of servants. It was not a respected job or one that anyone asked to do.

Nevertheless, here was Christ finishing the Passover meal, preparing for his death, getting on his hands and knees to wash the feet of his disciples.

It is a demonstration of a person who is unpretentious, obedient and humble. Christ lets his apostles know that just because they are privy to the mysteries of his life, they are no better than anyone else. He wanted them and all of us to realize that a leader or messenger of God is someone who is humble and willing to get down on their knees and do the dirty work.

A messenger of God is someone who serves the people, not someone who is served by the people.

Friday, March 11
John 13:18-38

*Georgiana Stewart,
Master of Divinity Student*

Peter is one of my favourite characters in the entire Bible. Headstrong and impulsive, with a mouth that often gets ahead of his brain, he is almost excruciatingly human. Yet he is the rock upon which Christ will build the church.

Sometimes I find this comforting. It's good

to know that even with my myriad flaws, God is powerful enough to do good through me. In the context of this passage, however, I find it absolutely terrifying, because what I hear from God in the well-known new commandment is that my flaws do not let me off the hook.

There are certainly times when we Christians have been more easily identified by the ill will, or malice or even hatred that we bear towards each other than by anything resembling love.

Love is hard work! But love is also transformative, and if we allow ourselves to know the depth of God's love for us, warts and all, we stand a chance of bringing some of that love to each other.

Saturday, March 12
John 14:1-14

*Mary-Cate Garden,
Master of Divinity Student*

This reading finds the disciples in unsettling times. Jesus has not only told them he is going away, he has revealed that one of their own will betray him. It is little wonder that their hearts were troubled. (14:1)

Into this Jesus offers the disciples a promise that where he goes so will they. (14:3) And he promises them something more; Jesus offers them a place, a place to abide. He offers them a home in his Father's house. (14:7) This is a powerful promise. Home can be a refuge, a sanctuary and it can be respite. Yet despite this assurance, the disciples remain uncertain.

Lent is a time when we come face to face with our faith, our own questions, perhaps our own faltering. It can be a time when, even in the face of a promise from Jesus himself, like Thomas we worry that we cannot see the way or like Philip we ask "show us." May God grant that we, like Jesus' first disciples, remember that we too share always in the promise of home.

Monday, March 14
John 14:15-31

*Christopher Samsom,
Master of Divinity Student*

Jesus is here preparing his disciples for the time after his ascension into heaven. How very convenient for us disciples who are here now while he is in heaven that these words have been handed down to us.

So what are the basic things we need to know for now?

We need to know that we are called to obedience to the commandments of Christ. We need to know that the Holy Spirit has been left with us that we may not be abandoned but helped.

We need to know that the "prince of this

world" is coming, but to have hope knowing that he has no hold on Jesus.

But the beginning and end of our obedience, of our life of the Spirit, of our joy in Jesus' departure from us and our hope in the presence of the princes of this world is our love of Jesus. We are called to love him.

Tuesday, March 15
John 15:1-27

*Georgiana Stewart,
Master of Divinity Student*

Chosen by God. Fruit of the vine. That must make me pretty special. I'm in no danger of being thrown onto the fire like those withered branches over there. And I get to ask the divine vending machine for whatever I want, and it'll be right there. Right?

Well, not quite. For starters, God the vine grower doesn't just get rid of barren branches. Branches that do bear fruit get pruned, so that they will bear more fruit and thereby glorify God. Sometimes being pruned means being cut right back to the roots. Then there's that annoying little conditional—we can only get whatever we wish, if we are abiding in God and have God's words abiding in us.

I'm thinking that if I ever get to that point, I probably won't be asking to win the lottery, or even for a sick friend's recovery. I hope that instead I will be able to ask for strength to bear pruning and courage to love, so that my joy may be truly complete.

Wednesday, March 16
John 16:1-33

*The Reverend Andrea Budgey,
Humphrys Chaplain*

A little while, and you will no longer see me, and again a little while, and you will see me"—so many difficult leave-takings include reassurances like this. And while the author of the Fourth Gospel is writing for a community living in the full light of Easter, he captures the numb confusion of the disciples and the profound empathy of Jesus very poignantly.

John shows Jesus confident in his identity and in his glorification by the Father, but the disciples are as anxious and uncertain as in any other gospel. It is into their incomprehension that Jesus speaks the promise of the Holy Spirit—Paraclete, Advocate, Comforter, Proclaimer—who will come from the Father and be the presence of the risen Jesus in the world, indwelling the hearts of his followers.

They have known Jesus as a human person bound by space and time, but now he bids them to trust in his transcendence, and to have faith that their own understanding will continue to deepen and grow.

A daily Lenten devotion intended for individuals, couples and groups. Part 2: March 4 to Holy Saturday (The day before Easter Sunday)

Thursday, March 17 John 17:1-26

Matthew Kieswetter,
Master of Divinity Student

This chapter was particularly significant for Bede Griffiths, a Benedictine monk and priest, who spent much of his life in India. Late in his life the message of this discourse seemed to penetrate deeper into Griffiths' very being. He felt and understood how the Holy Spirit brings us into the very life of the Trinity, into the love between the Father and the Son.

This epiphany was the culmination, for Griffiths, of his life characterized by loving openness to the spiritual traditions of India, especially the concept of *advaita*, the philosophy of non-duality found in the Upanishads.

The great truths found in these long and dense discourses in John will not become more real for us by trying to slug our way through them, forcing out meaning. Instead, like Griffiths, one day we might find ourselves graced with an experience that somehow hits home the reality of our fellowship with the Trinity, that communion of self-giving love.

Friday, March 18 John 18:1-27

Mary-Cate Garden,
Master of Divinity Student

"And at that moment the cock crowed." (18:27)

Today we hear about that evening in the garden where Jesus had gone with his disciples, where Judas betrays him and where, in the midst of confusion and fear, Jesus is taken away from his followers. The prophesy is being fulfilled.

On the one hand we see a Divine plan playing out: Jesus accepting, believing, following.

On the other, we see the very human story of Peter: Peter, who earlier has told Jesus that he "will lay down my life for you, Lord." (13:37); Peter, who so much wants to meet Jesus' expectations. Yet it is Peter who, in the moment, denies Christ. "And ... the cock crowed."

So much of this is echoed in our own lives. As we strive to follow, to believe and to accept, to present our best selves to God we sometimes find ourselves failing to live up to expectations. But who is it who is setting these expectations? God or us?

As we continue our Lenten journeys may we be granted the wisdom to know that it is enough to believe, to accept and to follow. And, in that, we present our best selves to God.

Saturday, March 19 John 18:28-40

The Reverend Andrea Budgey,
Humphrys Chaplain

"Do you ask this on your own, or did others tell you about me?"

Jesus' question to Pilate can be read with a condescending, almost sarcastic, tone, as though the perfectly controlled Jesus of John's passion drama were toyng intellectually with the man who had the earthly power to sentence him to death.

This dialogue of Jesus and Pilate raises an interesting question about their encounter—in what language would it have happened?

Pilate almost certainly spoke Greek (not Latin) as his primary language, and it's unlikely that he would have lowered himself to learn Aramaic, the everyday language of the Jews of Palestine.

Jesus, in all probability, spoke Aramaic, but did he also speak some Greek?

Was there, perhaps, an interpreter, not mentioned?

The question is impossible to answer, but what is certain is that while Pilate and Jesus might have been using the same words, the language of empire and the language of love are very far apart, and it's important to be aware of which we are speaking.

Monday in Holy Week, March 21 John 19:1-27

The Reverend Andrew Nussey, M.Div.
(Hons), Master of Theology Student

Love and hatred are not opposites, for in hatred we simply redirect our affections from one thing to another. The opposite of love is rooted in fear. Saint John the Evangelist says elsewhere: "There is no fear in love, but perfect love casts out fear." (1 John 4: 18) Rather than turn toward love, we often deal with fear by seeking to kill it. A "mob mentality" adds credibility to our hatred of "the other". We love the hatred of the mob because it gives us an illusion of security, of belonging. We who hate are united in a common cause—I am loved because the other is murdered.

Real love, however, is in our Lord's commendation of His mother and "the disciple whom he loved" to one another. There is no fear here, only acceptance—Jesus' acceptance of His situation, and the others' acceptance of one another.

In what areas of our lives have we succumbed to the devils of fear, hatred and death? Where does fear need to be cast out by love?

Tuesday in Holy Week, March 22 John 19:28-42

Billie Anne Robinson,
Doctor of Theology Candidate

The horror of the Crucifixion remains vivid two thousand years after the fact. The disciples thought this was the end of all that Jesus stood for and preached.

When Jesus said "It is finished", they believed it was his ministry that ended. Thus Joseph of Arimathea's and Nicodemus' courage is exemplary. At that time, in that place, they took risks beyond any other disciple - they endangered their personal and financial security to give Jesus an appropriate burial.

They were not part of the "Jesus Crowd", not vocal or active in his ministry. In fact, they were hesitant and unsure believers, remaining in the shadows of his teaching, both literally and figuratively.

Nevertheless they braved the potential wrath of the overlord Roman government and dug deeply into their own pockets to complete the Jewish death rituals for Jesus, a man they respected. They had no expectations beyond their personal feelings of obligation.

From their uncertain faith came strength and resolve.

Wednesday in Holy Week, March 23 John 20:1-18

Matthew Bowman, Student Co-Head,
Faculty of Divinity

Imagine the surprise of the disciples arriving at the tomb to find its stone rolled away and the grave clothes lying there.

Immediately upon seeing this we're told Simon Peter and the disciple Jesus loved (perhaps his brother James) believed that Jesus had risen from the dead, just as he promised he would.

Yet, they react rather strangely to this most amazing news—they don't run into the streets proclaiming the resurrection, instead they return home—an odd place to go when one has just seen the tomb empty!

It is only after Mary Magdalene has seen the risen Christ that any sense of excitement appears in the narrative; when one of the group has experienced a tangible sign of Jesus' resurrection. Only then do they begin to grapple with the idea that Jesus might have actually done what he said he would do.

Are you more like Simon Peter, returning home, quietly pondering the implications of the empty grave; or like Mary Magdalene, filled with joy and dying to burst into the streets exclaiming, "I have seen the Lord! He is risen!"? How does this impact the ways in which you live out the resurrection gospel in your own life?

Maundy Thursday, March 24 John 20:19-31

The Reverend Canon Susan Wilson,
Rector, All Saints' Erin

Poor Thomas. He gets such a bad rap. We seem to be a bit hard on him for doubting what the other disciples had seen. He was not there the first time Jesus appeared to the disciples. Did the other disciples believe Mary when she told them that she had seen the Lord? It is an unbelievable story.

For Mary, Thomas and the other disciples seeing is believing. And yet, Jesus says that those who have not seen and who come to believe are blessed.

Seeing and believing are intimately connected. One leads to the other. Those things which we see with our own eyes, or hear with our own ears or touch with our own hands become real, tangible and true in a way that things we do not directly experience cannot become.

How does one come to believe in something without seeing, hearing or touching it directly?

This is the mystery of faith: "The assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1)

What do you hope for? In what do you believe? How is that conviction established in your heart? How does it play out in your life?

Good Friday, March 25 John 21:1-14

Mark Lack, Master of Theology Student

It was probably one glum bunch that picked up their fishing nets again and pushed that old boat back on to the lake and into the night. Their hopes were shattered. The Messiah was dead, and their dreams had died with him. So they headed back home to their ordinary workaday lives. This wasn't the plan.

Sometimes it feels like we are in the same boat as the disciples. Things haven't gone according to plan; dreams have long since died. Now it's just a run-of-the-mill routine, a meaningless grind, maybe even a miserable one.

But as the downcast disciples ponder their empty nets and empty stomachs, a figure appears, calling them: Friends. That's how Jesus dropped in on his friends. He showed up during a tiresome and fruitless workday. The sacred graced the secular.

And so he comes to us, in the midst of the mundane, during our drudgery and discouragement. By his Word and Spirit, the risen Christ meets us where we're at, calling us Friends, offering us his love and forgiveness, his nourishment and fellowship, his peace and hope.



St. John the Apostle, St. Martin's Church, Warmersdorf, Germany, designed by Anton Wendling.

Source: Wikimedia Commons

Holy Saturday, March 26 John 21:15-25

Patti Brace, Master of Divinity Student

In the closing passage of this Gospel, the resurrected Jesus meets Peter after breakfast.

Echoing Peter's denials in Gethsemane, Jesus asks Peter three times if he loves him. Each time Peter affirms that he does, Jesus offers Peter the chance to undo his betrayal by giving to him care for those the Good Shepherd values most: his lambs and his sheep. Jesus comes to Peter to bring their broken relationship back to life. However, to do so Peter will have to relinquish fear and control and go where he does not want to go in order to receive the gift.

This is our Lenten journey.

In medieval English, "lenten" means "spring," a time of both death and promise of new life as tender plants and young animals emerge on still-frozen land.

Our Lenten path of self-examination and abstinence has led us to the place we do not want to go—the scene of the cross and a broken Jesus—but it also takes us, again, to the promise of resurrection and renewed relationship in God-in-Christ.

The Editor, on behalf of all our readers, expressed gratitude to Coordinator Mattie Bowman, David Neelands (Dean of Divinity, Trinity College, University of Toronto) and the team of students and staff from Trinity College for their Lenten meditations on the Gospel of John.

In return Mattie wrote, "Thank you again for inviting us to participate in such a lovely, thought provoking exercise, which will hopefully bless and challenge many in their Lenten journeys."

New church finds home and a partner in an old city church

ROB O'FLANAGAN

St. James' Anglican Church is one of Guelph's oldest churches. Sugarbush Christian Church is one of the youngest.

Strikingly different in their approaches to worship, the two churches are now under the same roof and plan to work together to make life better for the people of Guelph.

"One of the phrases that seems to be floating around within our little communion is that we're happy little weirdos," said Sugarbush senior minister, the Reverend Jennifer Garbin, describing a growing congregation made up of about 60 people, most under the age of 30.

Sugarbush is a part of the Christian Church (Disciples of Christ), a Protestant reformation church, which has had a presence in Canada for about 200 years.

Garbin said her congregation outgrew the space it was using at ARC Industries on Royal Road. When it began looking for alternative space, St. James' Rector, the Reverend Owen Ash, opened the doors to the basement of the 125-year-old limestone church at the corner of Glasgow and



▲ Owen Ash (left) Rector of St. James, with Jennifer Garbin, Senior Minister of Sugarbush.

Photo: Submitted by Owen Ash

Paisley streets.

"We saw that as one of these little signs of the universe," Garbin said.

The two churches have radically different liturgical styles, but fundamentally they are engaging in the same thing — the process of fostering stronger faith and improving people's lives.

"There's more to it than just

worship," Garbin said. "Yes, our worship styles are radically different. And I think the other main difference is the age between the two congregations. This church has stood on this foundation for an awfully long time. We have only been in Guelph for four years."

While the median age of Sugarbush is under 30, St. James' is made up mostly of seniors, she said. The Anglican Church is steeped in tradition and ritual, while Sugarbush observes a more upbeat and flexible style, comfortable with the idea of services that don't always include a sermon, and that allow time for meditation and discussion.

But on the essentials they tend to be united.

"We share a similar theology," she said, speaking of the similarity between her and the Reverend Owen Ash. "We really bonded over a mutual understanding that the church is more than what a lot of people see. It's not just about the buildings, the worship, God language and hymns and choirs. It's about bringing people together to work in the community."

The two church organizations are talking about collaboration

in a beneficial partnership, one in which Sugarbush's youthfulness can infuse St. James' organizational strength with energy, and where St. James' can help Sugarbush become a more effective force for social change.

"Our partnership with Sugarbush will allow both Churches to share this work of compassionate outreach and to provide new offerings to the Guelph community," said Ash, in an email response. "We will support each other and learn from each other while maintaining our distinctive traditions."

He added that St. James' partners with many organizations to support the lives of the people of Guelph. One of those partnerships has resulted in a breakfast program being offered at the church's parish hall, while 12-step programs and the Sparks group use the hall for weekly gatherings. St. James' also hosts Living on Less, an annual program that trains participants to reduce the cost of living.

"They are doing some really cool stuff that we don't have the leadership capacity to start ourselves," Garbin said. "Where we are lacking in the leadership capacity, they already have that

set up. On the flip side, they would love to be able to engage their youth more. That's what we have. There are some synergies between the two congregations.

"It's about bringing people together to work in the community, to intentionally find the commonality, and then go and make a difference in the world in whatever way we can, individually and communally," she added.

There are numerous Christian denominations in North American, Garbin added. But there is a movement now to see those various groups as sharing a common mission.

"At the heart of who we are we are the same," she said. "We are all human. We are made for compassion, and we are all in this together. It's not like any one of us has a monopoly on truth."

"Religion offers a grammar and a framework for seeking meaning and understanding in life," she added.

"At its core, church is the intentional coming together of people with a common cause," she said. "People need each other."

Rob O'Flanagan's article first appeared in the *Guelph Mercury*. Used with permission. Thanks.

Church of the Epiphany holds renovation celebration on Epiphany Sunday

Sunday, January 10 was a very special day on the calendar of the Church of the Epiphany Oakville. On that day, they celebrated the completion of their renovations project, which included significant accessibility improvements to the church building.

Fittingly, they celebrated the Feast of the Epiphany on that day, in the company of Bishop Michael Bird. He congratulated the parishioners on the successful completion of their renovations project and blessed the new facilities following the 10:30 a.m. service. Afterwards, 75 people gathered in the church hall and were treated to a tasty lunch of soup, sandwiches and a celebratory cake.

The renovations project began in the summer of 2013 and the work was completed by the end of October 2015. It included the installation of a lift, completely renovated washrooms (making them barrier-free), improvements



▲ Thumbs up approval for a job well done from the Bishop and members of the building committee.

Photo: Rick Craven

to the heating and air conditioning systems and significant upgrades to the church hall kitchen.

The work was overseen by members of the church's Corporation and building committee, which included repre-

sentatives from the Bishop's Advisory Committee on Church Buildings and the diocesan Financial Advisory Committee.

Funding for the project came from sources within and outside the church. Following a success-

ful application to the Ontario Trillium Foundation, the church received a capital grant of \$150,000 towards the cost of the renovations. The remainder of the funding came from church resources, including a very successful "Access Epiphany" fund-raising campaign, which made a substantial contribution to the total funds required for the project.

During the lunch reception, Mark Emmanuel, an Ontario Trillium Foundation volunteer, congratulated members of the church on their successful project and presented a plaque to Rector Suzanne Craven. This plaque is displayed in the church's Narthex, together with one dedicated to all those who contributed to the renovations.

Since the 1930s, the Church of the Epiphany has gradually established itself as a centre for

Steeple and bell call people to worship and service

MARTHA TATARNIC

Last December, Bishop Michael dedicated the newly refurbished steeple tower at St. George's St. Catharines, made possible by the generosity of Lieutenant-Colonel Jeffrey and his family.

The bell tower and steeple were erected in 1845 when the population of St. Catharines was 3,500. There were no electricity, cars, phones (smart or otherwise), pavement, big box stores, convenience food or take-out coffee, and yet with new industries coming in - the railway expanding to reach St. Catharines and the population booming - the people then shared something in common with us today - they knew what it is to live in a world that is changing at lightning pace.

"Every generation since has admired and appreciated this distinctive, beautiful feature ... with its stone façade, well-proportioned central tower and lofty spire," wrote Bishop Walter Asbil.

The steeple, a symbol designed

to engage our eyes and ears, was meant to soar high above the city skyline so that friend, stranger or traveller would be able to see and find the welcome and worship of a church community.

Also, it housed a 1,200 pound bell! When it rang, the faithful could hear that deep and resounding invitation to prayer.

Church bells have traditionally rung as a reminder of Mary's story. She, a humble peasant, not much more than a child, was asked to risk everything in becoming part of God's plan. She said "yes" and changed our world, allowing God to be born in a whole new way. The ringing bells call the faithful to open their hearts once again to God, to come outside the spheres of their own self-interest and to be gathered by God in the heart of the city for lives of joyful worship and generous service.

Times have changed. The church today faces very different challenges than in 1845, and yet that message is as powerful and

important as ever.

On December 13, 2015, we had the opportunity to re-commit ourselves, with God's grace and blessing, to being the community represented by that steeple tower - the oldest church with the youngest ideas.

This church still believes its spire can soar above the city skyline, inviting and welcoming.

This church still believes that God's invitation can break into the everyday of our lives and call us together to prayer and to serve.

By God's grace, we seek to continue in a path within a community of prayer, song and story that has been faithfully passed along to us.

And we ask that God continue to make us anew, to be that place of sanctuary, service and prayer with warm, welcoming, open doors inviting all people to come in.

By refurbishing and dedicating the steeple tower, we made a pledge and a promise for the generations to come.



The Reverend Martha Tatarnic is Rector of St. George's St. Catharines. marthatatarnic@hotmail.com

▲ The refurbished steeple tower at St. George's St. Catharines continues to soar high above the city skyline for all to see.

Photo: Martha Tatarnic

Epiphany celebration

CONTINUED FROM PAGE 8

community activities. In addition to existing church groups, it is currently a meeting place for a wide variety of community groups, as well as being a venue for bazaars, community dinners and entertainment events.

"Our main goal for the renovations was to improve access to the building for all who meet at the church, both now and in the future," said Keith Spicer, Co-chair of the church's building committee. "We want people to feel welcome and confident that they can move around our building and use the facilities as easily as possible."

One parishioner who has been anxiously awaiting the installation of the new lift is Andrew Ainsworth, who was the first person to use it following the Bishop's blessing. Andrew will now be able to attend events in the church hall located on the upper level of the church building.

For more pictures of the event visit Epiphany's Facebook link at www.epiphanyoakville.com



▲ Andrew Ainsworth looked forward to the day when the new lift would enable him to access and attend events in the church hall located on the upper level. He was the first person to ride the lift after Bishop Michael, accompanied by Rector Suzanne Craven, blessed the completed renovations at the Church of the Epiphany Oakville.

Photo: Rick Craven

(Article submitted by Keith Spicer)





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From avoiding bombs to a warm home

JEAN ARCHBELL

After a long wait the community of St. James' Dundas finally welcomed their new family. Their arduous journey began two and a half years ago, as bombs fell around them in Aleppo, Syria. The Al Rahmo family left the refugee camp in Lebanon on January 6, 2016 and arrived in Canada on January 8.

On Wednesday, January 13 they ate their first meal and slept in their new home in Hamilton. The father's brother arrived four days after the rest of the family, so our family of 14 is all now settling in.

They have many family members still in Syria, Lebanon, Jordan and Turkey. We are already working on bringing a daughter, age 20, and her husband to live with them.

They are a resilient group of people, always smiling and quick to laugh. The teens in the family seem to understand almost everything that is said to

them, but are timid to respond in English. Thank goodness for google translate.

There is a still lot of paper work to complete but soon all will be in school or in ESL classes.

In their first two weeks in Canada they have played football (soccer), watched a live hockey game, gone skating and are eager to familiarize themselves with life in Canada.

The weather they are used to, as it snowed often in the winter in Lebanon while they lived in tents in the camp, so here they say is great because they have a warm house to shelter them.

Canon Jean Archbell is Rector of St. James' Dundas.



▲ After a long and tiresome journey family members rest in the parlour at St. James' Dundas before heading to their new home.

Photos: submitted

Tips for contributors

Submitting photographs

- Is it in focus—not jittery or blurry?
- Is the subject properly lit?
- Is the lens clean?
- Is the subject of the picture close enough to be seen properly?

If you answered **yes** to all these questions, then your photo will work well in the paper.

One last thing: when you submit it, **please** send it original size—as big as possible. It should look too big on your computer.

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Don Smith
owner

Last year for Green Audits and sustainability grants

SUE CARSON

This is the final year for applying for a Green Audit (GA) at your church when the Diocese will contribute half the cost. The Greening Niagara Committee (GNC) is working with Greening Sacred Spaces/Faith and the Common Good to complete the audits.

At my church, St. James' Dundas we had six parishioners accompany the auditor for his six hour visit and found the whole experience extremely worthwhile, with time to chat over a lunch time break.

The 34 page report gives us plenty of ideas on how to go forward on upgrading our building in an environmentally sustainable way. We are now upgrading some of our toilets and lighting, and will be applying for a Sustainability Grant later this year; up to 25% of the cost of upgrades could be awarded through the grant.

Ten parishes completed a Green Audit and seven successfully applied for funds through the Sustainable Capital Improvement Grant Program (SCIGP).

One was St. John the Evangelist Winona. The Reverend Leslie Gerlofs was very

enthusiastic for what it meant to her parish. She said, "The audit was useful for St. John's, because it gave us a better sense of direction in prioritizing the needs of the parish from a 'green' perspective. From the auditor we also learned easy and affordable tips during our 'walk about'; items that had not been on our radar."

She recommends the Green Audit for two reasons, "One, it provides a roadmap for on-going and future maintenance decisions of the church, while keeping our carbon footprint in the forefront of those decisions. Two, it provides the parish with the ability to apply for a capital improvement grant for items addressed in the audit.

"At St. John's we are replacing two very old furnaces, thanks to the help of a grant. It is also because of this grant that we are able to add the replacement cost for new low-flow toilets." Leslie concluded.

St. Luke's Burlington also completed the Green Audit and applied for the grant. Michael Skafel, the Green Facilitator, said they had previously done a walk-through energy audit and were aware of some needed upgrades.

"What the GA did for us," he explained, "was really to help us focus on and prioritize better our

'to do' list. A simple example was to get LED bulbs in our exit signs ASAP."

Michael continued, "We knew we needed a new roof, but there was no clear consensus in the parish whether we should insulate. The GA gave us that confidence to examine all the options for our roof rather than just replacing the shingles, knowing that we would be able to receive some financial assistance if we were to insulate (and also meet the requirement of advancing to the next level of Green Parish Accreditation). In the end, we did choose a system that had significant insulation improvement along with shingle ventilation which should improve the life of the shingles."

St. Luke's has since achieved its Silver Accreditation.

There is still time to complete an application for a Green Audit and apply for the May 1 or October 1 deadline for a Sustainable Capital Improvement Grant.

The cost of the Green Audit depends on the size of the building but ranges from \$1,000 to \$1,500 before the Diocesan contribution.

The application forms are available on the Greening Niagara Committee web page under Sustainability Grants at niagaraanglican.ca/resources/grants.php

Sue Carson, Chair of the Greening Niagara Committee, can be reached at d.carson@sympatico.ca

◀ Emma Cubitt, Norman Newbery and Pat Troughton are members of the Green Team at St. John the Evangelist Hamilton, where they have achieved the Silver Level of accreditation in Niagara's Greening Program.

Photo: David Patterson



Deadlines and Submissions for Niagara Anglican

Deadlines:

- May – March 25
- Summer – April 25
- September – July 25

Submissions:

- News, Letters, Reviews** (books, films, music, theatre) – 400 words or less
- Articles** – 600 words or less

Original cartoons or art – contact the Editor

Photos – very large, high resolution, action pictures (people doing something).

Include name of photographer. Written permission of parent/guardian must be obtained if photo includes a child.

All submissions must include writer's full name and contact information. We reserve the right to edit or refuse submissions.

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

Choral Evensong and Recital

Sunday, April 3 – 4:00 p.m.

The Concert Choir of Redeemer University College will sing the Anglican service of Choral Evensong.

Following the service, the Redeemer choir will present a short concert.

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Symbols of Easter

Angela Rush, Burlington

An egg is symbolic of the stone rolled away,
Also of new life, soon to be on its way.

Bread is symbolic of the life that Christ gave,
With forgiveness of sins, humanity he did save.

The color purple, it is the symbol of hope.
The robe our King wore, tied loosely with rope.

Flowers are symbolic of what comes from one seed.
Planted deep in your heart, from love it will feed.

A butterfly does symbol the change that's inside.
When you embrace the Lord, and know why he died.

Red wine is the symbol of how his blood set us free.
As he hung high on the cross, for all mankind to see.

A cross that's now bare, a symbol of so many things.
Most significant is the love and peace that Christ brings.



Easter

Victoria Baldwin, Hamilton

When Jesus died upon the cross
The universe cried out in pain and loss
The world's pain and unbearable sorrow
Lasted through the night and into the morrow
With a sadness so heavy, beyond belief
Who could possibly hope to find relief
But come it did upon the third day
When Jesus returned from death and decay
Though the news and belief were somewhat slow to spread
(For it's not every day that someone rises from the dead)
The message was spread both far and wide
And those who loved Him both rejoiced and cried
"Thank the Lord for all he has given!
Alleluia! Christ is risen!"



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