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NIAGARA ANGLICAN



A Gathering Place and a Sounding Board for the People of the Diocese of Niagara – Since 1955

A section of the Anglican Journal

APRIL 2017

Bishops united:

A LIVING WAGE

enhances human dignity and produces healthier communities



Bishop Douglas Crosby is Bishop of the Roman Catholic Diocese of Hamilton.

Photo: Bishop Crosby's office



Bishop Michael Bird is Bishop of the Anglican Diocese of Niagara.

Photo: File photo

Editor's note:

Although the article (published as an op-ed in the *Hamilton Spectator*) by Bishops Douglas Crosby and Michael Bird was addressed to the city of Hamilton, their central message of a living wage for everyone is applicable throughout the Province of Ontario and elsewhere.

According to the Ontario Living Wage Network, "Living wage is different than the provincially mandated minimum wage. Instead, it is based on a calculation that draws on community-specific data to determine actual expenses that a family of two working parents raising two children face. Living wage employers voluntarily decide that it's the right thing to do."

In addition, upholds the Network, "The living wage is the hourly pay required to cover basic expenses such as food, clothing, shelter and transportation. It's a wage that allows employees not just to subsist but, also, to have access to the type of things that make for a decent quality of life: the ability for a family to participate in the community, to be healthy and active social citizens."

Calculations are done municipality by municipality to reflect real local living costs and the hourly wage required to meet those basic costs.

Niagara Diocese is striving to ensure living wages are paid to all employed in their various ministries.

For listings by regions, living wage employers and more information visit www.ontariolivingwage.ca



"Money isn't the bottom line for everything; people are the bottom line for everything," said a participant at the recent Social Audit conducted in Hamilton.

We couldn't agree more. As a society we are called to care for the dignity and wellbeing of all our citizens. Yet more than 29,000 Hamiltonians go to work, but do not earn enough at their jobs to move out of poverty.

This reality must spur us to action. At a time when many seek to sow division and discord, paying living wages is an act of justice and inclusion.

As bishops we have had the privilege of hearing many stories from Hamiltonians and it's abundantly clear that no one chooses to live in poverty.

Five years ago, a coalition of community partners, including the Hamilton Roundtable for Poverty Reduction and the Social Planning and Research Council of Hamilton, launched the Living Wage Hamilton initiative to encourage local employers—including the municipal government—to end working poverty in the city. Our diocesan offices are rooted in Hamilton and since that time we have sought to meet or exceed the current living wage rate of \$15.85/hr for all our staff. We believe that providing employees with living wages is impor-

tant, for it speaks to our belief that God has provided enough for all if we truly embrace the call to equitably share these resources.

Establishing living wages holds the promise to transform the lives of so many in our province, providing a decent quality of life with opportunities to fully participate in our society through recreation, culture and entertainment. If we implement a fair minimum wage in Ontario the very fabric of our society would be transformed for the better.

Of course many will argue their budgets simply won't allow for this practice to be implemented. We understand the challenges to make ends meet. But such challenges do not absolve us of our responsibility and we must be steadfast in moving towards the vision of a society where all have enough.

We, along with over 30 organizations in this city, have recognized that we have a moral responsibility to guarantee that all of our employees receive a wage that lifts them above the poverty line.

Paid employment, after all, should be a pathway out of poverty.

Drawing on a deep commitment to the people of this community, our encouragement

is two-fold:

- first, we echo the call of the recent Social Audit report and urge the City of Hamilton to pay all of its employees a living wage as part of the 2017 city budget. Paying a living wage would enhance the City's noble aspiration to be the best place to raise a child and age successfully;
- and second, that local business leaders embrace their moral responsibility to the 29,000 people in Hamilton who work but don't earn enough to be freed from a life of poverty.

Together we can unbind those held captive by poverty, bringing release to those who are marginalized by low wages. All Hamiltonians, and indeed all people, should have an adequate standard of living, with proper housing, food security and good jobs.

We firmly believe that when living wages are paid, human dignity is enhanced, communities are healthier and everybody can better share in the abundance of this incredible city.

Bishop Douglas Crosby is Bishop of the Roman Catholic Diocese of Hamilton.

Bishop Michael Bird is Bishop of the Anglican Diocese of Niagara.

Trauma informed lens

interesting part of pastoral care training

ALICIA ARMSTRONG

Recently I was blessed with the opportunity to attend a seminar on pastoral care training.

This training was made possible through the continued generosity and support of St. Cuthbert's Oakville and Niagara Diocese.

During the session we covered a wide variety of topics.

We highlighted examples of pastoral care in the Bible and discussed what these examples could teach us.

We had various speakers over the course of the week-end, including members of the Diocesan staff and a social worker in private practice. Each speaker provided an engaging and informative session on ways to best support the youth with whom we work. We looked at prayers and scriptures to use in troubling situations and how to support the cultivation and growth of a caring community.

One of the most informative and interesting parts of the training was a discussion on looking at our interactions through a "trauma informed lens." This was an interesting concept that calls on the giver of pastoral care to be informed by a compassionate understanding of the effects a trauma might have had on an individual.

It called for the acknowledgment of harm, the creation of



Photo: Submitted

a safe space, establishment of trust and support grounded in compassion and collaboration.

The weekend provided a wealth of information, as well as an opportunity to meet and discuss with other youth workers from the Niagara area.

I am excited to begin using the skills and strategies I learned in my work at both St. Cuthbert's and St. Mildred's.

Alicia Armstrong is the Youth Minister at St. Cuthbert's and a teacher at St. Mildred's-Lightbourn School in Oakville. arms8540@mylaurier.ca

Parish Internship

preparation for ministry

FRAN WALLACE

Divinity students of ministry, in preparation for ordained or other ministry vocations, engage in internships in a supervised setting.

For the second year placement, divinity students choose to do their internship in a parish, hospital or other setting. The parish internship normally begins in January and goes until the end of term in April.

Under the supervision of the parish priest, the opportunities for the intern's learning include liturgical duties, preaching, pastoral visiting, outreach and mission, as well as going to parish, diocesan and perhaps ecumenical meetings.

Before an internship begins, recommendations are given to guide the intern in articulating their individual learning goals.

In addition to the work detailed in the learning goals, certain requirements are also included in an internship. These include the design and leading of a parish project, followed with a major paper. The project is to incorporate theories and practical practices of faith formation. Another requirement is to write a brief history of the parish.

The intern and supervisor meet weekly to participate in reflection on ministry. This is a unique opportunity for learning, as experiences are looked at by the intern and supervisor, and reflective dialogue is engaged in with the use of models of ministry.

I'm currently in an internship at St. Aidan's in Oakville. The Rector is Canon Barry Randle, and I am grateful to be an intern benefitting from his supervision.

St. Aidan's offers an 8:30 a.m. Celtic service, and a 10:00 a.m. Family Eucharist with children's ministry, on Sunday.

The Celtic service is particularly peaceful, with liturgy drawn from the Iona Community. The music is provided by Richard Bradley who plays piano, and by Sue Carduelis who plays recorders and a classical-styled flute that is about 230 years old. The Reverend Karen Pitt is the Music Director for the 10:00 a.m. service. The third Friday of each month, St. Aidan's offers a Taizé service at 7:30 p.m.

The area surrounding St. Aidan's is growing in diversity and density. The parish is engaged in the community, with a parish identity of strong outreach.



Photo: Submitted

The church is a distribution location for the Halton Fresh Food Box program. In addition to the boxes ordered for the community, persons from the Society of St. Vincent de Paul come to St. Aidan's to pick up their orders for distribution in the area of St. Andrew's parish.

The people of St. Aidan's donate "Carepal" packages, containing personal care products and undergarments for men and women for the shelter, the Lighthouse. Donations are collected three times per year and packages are delivered. At Easter a treat is included, and at Christmas stockings are filled and delivered.

There is a palpable pastoral care presence among the people of St. Aidan's. The telephone link is a very active ministry, and one of the ways persons care for one another.

One of my ministries is being in prayer with others, for those for whom prayer has been requested. Visiting is always offered and provided.

This loving care is reflected in the grace-filled warmth that is very inviting.

The words carved upon the front of the altar - I was a stranger and you welcomed me (Matt. 25:35) - are genuinely lived out in this cordial, inclusive church.



St. Aidan's Churchwarden Tom Robus, who made the lectern, candle holders and other church furnishings, stands next to a table made by his brother, John. All of these were crafted from the pews that have been replaced with chairs. The words of Jesus, "I was a stranger and you welcomed me" are carved on the front of the altar.

Photo: Fran Wallace

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HOLLIStorial

My Easter includes every person



I mean EVERY PERSON—not just those who follow a particular lifestyle or worship, adhere to a particular ideology/philosophy/theology or practice any restrictive human limitation.

Now human beings possess free will, enabling them to make their own choices and decisions. Consequently, some exercise their prerogative and chose not to accept Easter. They have that right.

However, that does not prevent me from having the vision of inclusivity to embrace all, and leaving open the opportunity for individuals to change their minds.

Philosophers, including Aristotle, used terms like actuality and potentiality to describe the dichotomy within the human psyche. Potentiality, considering various options available, envisions what a person may become. Actuality is

when the decision is made and the person begins the process of working towards achieving the end results.

My Easter includes every person rests on the combination of two underpinning foundations:

1. God is love.
2. God is creator.

God, by entering into human nature as Jesus Christ, who conquered temptation, sin, suffering and death, could not restrict his love and action to certain creatures because of religious affiliation, status, sexuality or any other human label.

The gospels provide many illustrations where Jesus extends God's love and invites outsiders to become part of God's community.

For me, the most powerful example is the encounter between Jesus and the thief being crucified with him.

I cannot verify whether the thief knew to whom he was

speaking or recognized Jesus as God, but he changed his focus and attention.

We are given no hint as to his state of mind. Perhaps great trepidation, fear or nervous humour prompted the thief to say, "Remember me when you come into your kingdom."

Symbolically, Jesus/God wrapped the thief, his creation, in love and assured him, "Today you will be with me in Paradise."

Had the thief inadvertently attended a rally, and remembered Jesus saying, "Ask and you will receive, seek and you will find, knock and the door will be opened to you." (Matthew 7:7-12)

Our 2017 Lenten series—Women of the Bible—documents their stories. I have been deeply touched by the in-depth awakenings roused by insights enunciated by our female commentators.

Susan Bird, writing about the Samaritan woman who brushed

aside hatreds and traditions and offered water to the Jewish man Jesus, concluded, "This passage reminds me that humanity creates the barriers and Jesus casts them down."

Her insight reflected Paul's observation, who observed, "We know that the whole creation groaneth and travaileth in pain until now." Romans 8:22.

(I use the King James Version here because the language conveys extreme, spectacular conditions.)

Two thousand years later humans continue to create barriers and walls, while worldwide societies groan and travail.

While sitting in my parish church waiting to commence worship, I scribbled notes about current events for this HOLLIS

Then we begin singing our opening hymn and "My Easter includes every person" flashes like a neon sign across my inner screen.

The lyrics by American hymn writer Marty Haugen demonstrated how Easter can be renewed or come alive in every person, actuality or potentially.

"Bring forth the kingdom of mercy,

Bring forth the kingdom of peace,

Bring forth the kingdom of justice,

Bring forth the city of God".

I see people as the salt of the earth bringing flavour to a bland society; I see individuals as lights guiding others along life's highway; I see folks sowing seeds of mercy, peace and justice everywhere; and I am buoyed by my conviction "God's Easter includes every person."

Letters

Niagara Anglican – vibrant with good news

As I finished reading the February 2017 paper, I thought "Wow!" This is a wonderful example of what the *Niagara Anglican* should be!

I thought what a wonderful change from a few years ago, when it seemed the content consisted mainly of articles dealing with the contentious homosexual issue, and passionate letters both pro and con.

Thankfully, at some point, our readers and editorial staff agreed a different emphasis must be taken.

The February edition proves this has been accomplished as the content was interesting, informative and many were celebratory: above all it contained good news messages that were spiritually stimulating.

Celebratory articles included ... "Cows and goats, dreams do come true"; the ordination of Deacon Dean Cormack: "Two languages one church"; St. John's Ancaster's bicentennial celebration; St. Michael's 60th patronal festival and "It happened at Christmas, a roundup of celebrations around the Diocese".

Several were quite helpful, especially the update regarding bikes for farm workers. It reminded me I have three in our barn to donate.

The article, putting a human face on the issue of assisted

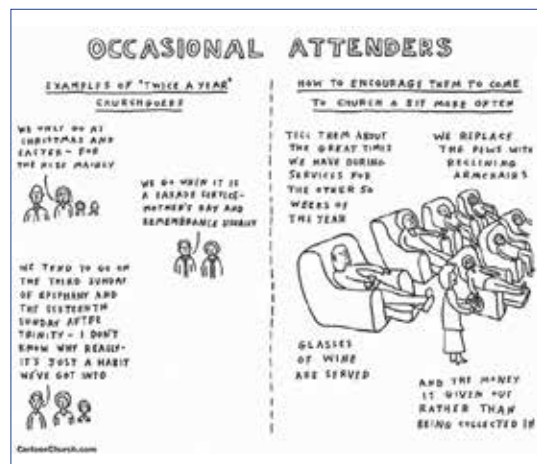
dying, was very helpful and timely as it represents a new challenge for us.

Similarly, "Change or atrophy: today's choice" challenged us to consider what a new era of Christianity might require of us Christians.

I wish to express my delight that the *Niagara Anglican* is once again vibrant and brings many messages of caring and good news.

Bruce Whitehouse
Niagara on the Lake

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In dark times, we celebrate Easter joy and hope

PETER DAVISON

There can be no doubt that we live in dark and uncertain times.

Many of our neighbours to the south of us are fearful for their most cherished democratic institutions. Brexit proceedings are under way in England and neo-fascism seems to be on the rise, not only in France but elsewhere. Some of the ripple effects have touched us—most notably in the tragic shooting at the Grand Mosque in Québec City, but also in the daubing of mosques and synagogues in other places, and in the virus of

fearmongering and xenophobia spread through various media.

Others laid the groundwork for this neo-fascism, using the more respectable term neoliberalism. But this term did not describe a more open, generous philosophy. It really disguised the removal of restraints from financial elites, who concentrated wealth and power in fewer and fewer hands, putting profit above all else, buying politicians and their votes and caring little for the economic and social consequences. Few were held accountable, and it was their victims (ordinary

citizens and taxpayers) who paid for the costs of restoring the economy.

Many of these same people, having won election by claiming to be saviours of the dispossessed, are now seeking to dismantle all forms of government “of the people, by the people, for the people.” Journalists, and even judges, are being threatened.

It appears that all of us—if we want any kind of future for our children and grandchildren—are being called to stand up and be counted, to be witnesses to a society where Franklin

D. Roosevelt’s famous “four freedoms” will flourish. They are freedom of speech, freedom of worship, freedom from want and freedom from fear.

During Lent, and especially during Holy Week, we remind ourselves how Jesus’ compassion for ordinary people led to clashes with authority, and eventually to his Passion on the cross.

At Easter, however, we celebrate the central truth of our faith, that not even death could defeat him.

And like his followers then, we who claim to be his followers now will proclaim that love

is stronger than death, faith is greater than fear and truth is victorious over those who lie their way into power.

May this most holy season give us joy, hope and courage!

Let us worship and act together.

Thanks be to God! Alleluia! Amen!

The Reverend Peter Davison is Editor of Happenings, the newsletter of St. James Dundas. peterdavison61@gmail.com

Labyrinth walk for peace

LAURIE KONDO

When we all heard of a shooting at the Quebec Islamic Cultural Centre in Quebec City during evening prayers in late January, faith communities across Canada were shocked.

At St. Simon’s Oakville, Rector Darcey Lazerte tried to comfort his parish community with a sermon focusing on understanding and taking action to support the Muslim congregations.

It only seemed fit to dedicate our monthly labyrinth walk to peace in support of the Muslim community.

An invitation to Al Falah Islamic Centre was quickly offered, and through Dr. Majid Kazi’s effort, eight members of the mosque joined our walk.

Together with five members of the parish, two people from Greening Sacred Spaces Halton and

several regular walkers, our February labyrinth walk became a spiritual support group.

As part of the meditations, we used a Muslim prayer for peace by Muhammad al-Jazri. It was completed during the siege of Damascus, December 1389. (See sidebar.)

The debriefing at the end of the walk was a testament to the strength of the Muslim brothers and sisters in their pursuit of peace and greater understanding of the foundation of their faith.

We are hopeful that this new fellowship will lead to other shared opportunities.

Laurie Kondo is labyrinth leader at St. Simon’s Oakville.

*O Allah, unite our hearts
and set aright our mutual affairs,
guide us in the path of peace.*

*Liberate us from darkness by Your light,
save us from enormities
whether open or hidden.*

*Bless us in our ears, eyes, hearts,
spouses, and children.*

*Turn to us; truly you are Oft-Returning,
Most Merciful.*

*Make us grateful for Your bounty
and full of praise for it,
so that we may continue to receive it
and complete Your blessings upon us.*



Coldest Night of the Year

St. Catharines – Mary-Jo Schmidt writes, “The Anglicans in Action team participated to raise money for Start Me Up Niagara. We were a small but mighty team, thanks to our generous sponsors. We look forward to expanding our team next year. This team was created several years ago to bring Anglicans from all over together to support our community.”

Pictured: Greg Maddison, Mary-Jo Schmidt, Sharon Cruttenden with dog Lucy.

Photo: Submitted



A stone's throw away

The annual Bishop's Company Funspiel hit double figures this year as the annual event reached its tenth anniversary.

Sixty-four curlers from across Niagara diocese gathered at the Hamilton Victoria Curling Club Hamilton for the sixth consecutive year.

The 16 teams included seasoned veterans, as well as those curling for the first time. The day long event included something for everyone—curling, food, draws and a little slipping around the ice.

It was all for a good cause, to support The Bishop's Company Endowment Fund.

The Fund assists clergy, licensed lay workers and their families who are facing extraordinary situations and for specific purposes. These may include extended counselling, unusual medical requirements and support in a situation of extreme stress or financial crisis. All matters are handled directly by the Bishop in a confidential manner.

Photos: Alison D'Attri, Mary Anne Grant, Henry Allie, Hollis Hiscock

A piper heralded the beginning time for the participants to throw their stones and sweep the ice.



Congratulations to the 2017 Champions: Blanche Robertson, Nativity Hamilton; Ann Hicks, Nativity Hamilton; Marg Hoffman, Our Saviour The Redeemer Stoney Creek; and Marlene Patterson, St. John's Ancaster.



Ben De Winter from Burlington showed great flair playing in his first game of curling.



The team from St. Stephen's Hornby dressed appropriately so everyone knew the parish was celebrating its 180th anniversary.



Choral Evensong and Organ Recital

Sunday, April 23 – 4:00 p.m.

The Anglican service of Choral Evensong will be sung by the Choir of St. John's under the direction of Dr. Christiaan Teeuwssen.

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Women of the Bible

A daily Lenten devotion intended for individuals, couples and groups.

Some have names, others remain nameless and some may be parables. Such is the plight and treatment of women by those who penned books contained in the Bible.

In Lent 2017 we are meditating on both. We will enter their eras, read about their situations, reflect on what our writers have observed, ask ourselves how their experiences resonate in our day and what needs to be done to make life better for ourselves and others who journey together on this planet.

- First, read the recommended Bible passage.
- Then, read the commentary from our writer.
- Thirdly, reflect on any questions posed or elicited.
- Fourthly, ask how the women's experiences apply to life today.
- Finally, decide what action you or others need to take.

We have included five devotions each week, leaving Saturday and Sunday for catch up on any meditations you missed during the week and to reflect how the Bible readings at Sunday worship fit into our theme—Women of the Bible. Feedback ... we appreciate your comments, suggestions or questions. Contact information is found on page 3.



Image: *The Annunciation*, by Hugo van der Goes. Source: Wikimedia Commons, Public domain.

something that feels urgent like getting dinner or doing laundry ... when most times I should be a "Mary" sitting at Jesus's feet, listening.

Mary is central to two bible stories. I want to focus on Luke's gospel. We hear of Mary being, in her sister Martha's opinion, a bad sister. Jesus came to their home and, instead of helping Martha play the host, Mary sat at Jesus's feet. Jesus tells Martha "few things are needed—or indeed only one". Mary is right to sit and listen.

John 3:16 reminds us, "God so loved the world he gave his one and only son, that whoever believes in him will not perish but have eternal life." The busyness of our lives sometimes needs to be put into perspective, so we can sit at Jesus's feet listening.

Few things are NEEDED or indeed only one. *Monica Fisher, Dundas.*

Monday, April 3 Salome, the Daughter of Herodias Mark 6:17-28

Though she is unnamed in this passage from Mark, Salome, the daughter of Herodias and step-daughter of Herod Antipas, is among the most reviled women in the Bible.

She has been depicted in art, song and word as seductive and cruel.

Grotesque paintings depict her holding the severed head of John the Baptist on a platter.

Yet was she really the evil one in this story?

Salome was a young girl, likely in her early teens. Asked to dance for her step-father and his guests, she complies and likely is totally surprised when her step-father says: "Ask me for whatever you wish, and I will give it."

She has no idea what to request, so she turns to her mother for advice.

It is her mother who asks for the head of John the Baptist on the platter.

She relays her mother's request and it is granted. How horrified she must have been to receive the bleeding severed head.

A young girl, manipulated by her mother, now lives in infamy.

Perhaps she is more deserving of pity. *Betty Chandler, Hornby.*

Tuesday, April 4 Job's Wife Job 1:13-19; 2:9

At a time when women were considered property, their status was based on marriage and reproduction; Job's wife never lost sight of the importance of relationship. She raised to adulthood seven children who enjoyed being together (1:4).

When these seven were suddenly killed, Job is more concerned about his personal integrity and his understanding of God than he is with the impact of losing his children. When Job's wife calls him on his obsession with his personal integrity (2:9), his response is to call her foolish (which

denotes moral deficiency). He was as good as dead to her, relationally speaking.

Who is wise in this story?

Who demonstrates God's compassion?

Is it Job, with his model of faithfulness, or is it his nameless wife in her grief?

Brenda Morrison, Fergus.

Wednesday, April 5 Canaanite Woman Matthew 15:21-28

The "Prayer of Humble Access" (in our prayer book) is offered before we receive the Holy Communion. "Although I am not worthy so much as to gather up the crumbs from under thy table, thou art the same Lord, whose property is always to have mercy..."

Some people struggle because it speaks of "unworthiness", a difficult image. For me it doesn't fit my understanding of being "marvellously and wonderfully made." (Psalm 139)

Two things help me ...

- 1) Remembering the scripture story—a woman, not from the house of Israel, comes to Jesus seeking healing for her child. Despite being rebuffed, even by Jesus, the woman kneels before the Healer. She knows she does not "deserve" God's mercy and healing, but is utterly dependent on it.
- 2) Remembering the words of a long-time parishioner—she was grateful when this prayer was "restored to the people"—because it "should be said by everyone, not just the priest." It reminded her of both her smallness and greatness in God's eyes and heart.

Susan Wilson, Erin.

Thursday, April 6 Jezebel – the icon of evil 1 Kings 16-22 (read ch. 21)

Jezebel, daughter of Ethbaal of Tyre, was a Phoenician princess who married Ahab, King of Israel, to create a political alliance. Ahab became very evil, thanks partly to his willful, domineering, manipulative wife.

Jezebel, a Baal worshipper, was greedy and ruthless; she always got what she wanted, no matter who stood in her way. Jezebel and Ahab angered God when they refused to worship him, and murdered all his prophets, except Elijah.

Elijah demonstrated Israel's God was supreme.

After 22 years on the throne, Ahab was killed in battle. Jezebel died a horrible death as well, when servants threw her from a palace window. Elijah predicted both deaths.

Jezebel, definitely not a good role model, reminds us that the extremes of self-serving behavior are sins against God.

We know better.

God loves and always care for us.

We promise to love God and our neighbours.

Many evils exist in our broken world and God sustains us to overcome them.

By spreading the message of love, we are working with Jesus to promote peace and harmony.

Nancy McBride, Caledonia.

Friday, April 7 Pharaoh's Daughter Exodus 2:1-10

What is a mother?

In response to a baby's cry, Pharaoh's daughter takes in a beautiful baby boy and cares for him as her own.

She names him, gives him new life and provides him with the best of everything she is capable of giving him.

Is this not what a mother does?

She could have left him there in the reeds, crying and starving, this baby boy of Hebrew ancestry who, by the law, should have been extinguished. But, no, she defies the rules and helps to fulfill a prophecy. She chooses motherhood.

Today, people are no strangers to the variety of family types.

Whether a child is adopted or has step-parents, a special bond is created because this non-biological parent has made a conscious choice to care for that child as their own.

I am a mother, a step-mother and I was adopted.

Pharaoh's daughter played but a brief role in the Bible; however, she is one woman that we can identify with today.

Caroline Sharp, Dundas.

Monday, April 10 Leah Genesis 29

It must have been difficult enough for Leah to be overlooked as Jacob laboured seven years to earn Rachel's hand in marriage; more so, to be deceitfully and forcibly substituted into the marriage by her own father.

Even worse, her new husband deemed her insufficient, agreeing to an additional seven years' labour to win Rachel as his bride.

Despite knowing herself unloved, Leah does not lash out against her sister (and the handmaids), but channels her jealousy as a tool for her own spiritual growth.

Not living up to her name (meaning "weary"), she mothers seven of Jacob's children (six of the Tribes of Israel) and thus influences the course of our faith history.

Leah's story invites us to reflect on our understanding of God's love in action in areas of so-called biblical marriage, faithfulness to God, the role of women in biblical history, the importance of family, how we respond to our emotions and the way God's will permeates through all of us (even when we may not recognise it at the time).

Laura Marie Piotrowicz, Port Dalhousie.

Tuesday, April 11 Mary of Bethany, The sister of Martha and Lazarus Luke 10:38-42

Be still and know I am God. (Psalm 46:10)

I chose Mary because she is my model for this part of my personal faith journey. I am a "Martha", always busy, doing

something that feels urgent like getting dinner or doing laundry ... when most times I should be a "Mary" sitting at Jesus's feet, listening.

Mary is central to two bible stories. I want to focus on Luke's gospel. We hear of Mary being, in her sister Martha's opinion, a bad sister. Jesus came to their home and, instead of helping Martha play the host, Mary sat at Jesus's feet. Jesus tells Martha "few things are needed—or indeed only one". Mary is right to sit and listen.

John 3:16 reminds us, "God so loved the world he gave his one and only son, that whoever believes in him will not perish but have eternal life." The busyness of our lives sometimes needs to be put into perspective, so we can sit at Jesus's feet listening.

Few things are NEEDED or indeed only one. *Monica Fisher, Dundas.*

Wednesday, April 12 Judith (Apocrypha) Judith 8:9-27

What an introduction!

We wait seven chapters to meet our title character, but she certainly doesn't disappoint. From moment one, we know that Judith is someone special. Not only does she have the social standing and verbosity to speak with the town elders, but they actually listen to her! We should too.

How often do we act as these elders did? We put God to the test, on a deadline.

We try to barter—"Do X for me, and I'll do Y for you."

We convince ourselves that our plan is God's plan, and demand that God conform to our timeline.

Judith tells us how very wrong we are; "Who are you that have put God to the test ... and are setting yourselves up in the place of God ...?" She reminds us that God doesn't bend to our will. Expecting that is to break the first Commandment.

How do you place yourself above God?

Do you need to let go?

Have you gotten ahead of God?

In what way is God asking you to wait?

Karina Carr, St. Catharines.

Part 2: April 3 to Easter Day (April 16)



Ruth in the fields of Boaz, by Julius Schnorr von Carolsfeld. Source: Wikimedia Commons, Public domain.

Maunder Thursday, April 13
The midwives Shiphrah and Puah
Exodus 1:15-21

The midwives Shiphrah and Puah were ordered by Pharaoh to kill male babies when attending Hebrew births. Fearing God, the midwives spared them. Questioned by Pharaoh, they stated Hebrew women deliver quickly, before midwives arrive.

The quick thinking and action of these faithful, courageous women ensured the continuance of the Hebrew lineage and favour with their own families.

That these women are named in a book outlining Old Testament patriarchal lineage is significant.

What must it have been like for a young woman, friend or servant to have to kill little ones you were trying to bring into the world, because they were sons; to be asked to betray women you were there to support?

How did they find the resolve to do what they knew in their hearts to be right?

It was frightening to defy Pharaoh and then face him, all the while acting on their belief in God.

What are we called to do that challenges us, but we know we have to do it to live into God's vision for us?

Mary Anne Grant, Hamilton.

Good Friday, April 14
Women at the Cross
Matthew 27:55-56,
John 19:25-27

According to the synoptic gospels (Matthew, Mark, Luke), there were no women at the cross.

There were, however, several women in a group of disciples watching the crucifixion "from a distance."

The three gospels all name some of these women but give them different names.

These women who discover the empty tomb when they go to cleanse the body of Jesus play a larger role in the resurrection narrative than in the crucifixion.

John's gospel, quoted each year on Good Friday, pictures Mary the mother of Jesus with two other Marys at the foot of the cross, close enough that a dying Jesus can speak to her and commend her into the care of the beloved disciple.

Mary is likely a widow and her welfare

would typically fall to her eldest son.

Jesus passes that care, not to his biological kin, but to his spiritual brother. This moment in John's story enacts the central, radical, gospel message: "Whoever does the will of my Father in heaven is my brother and sister and mother."

Eleanor Johnston, Fenwick.

Holy Saturday, April 15
Women at the Tomb
Matthew 27:59-61,
Mark 15:47, Luke 23: 55-56

The women watched what was happening.

They noted the location of Jesus' tomb.

They made plans to return after the Sabbath to provide Jesus with a proper burial.

They returned home.

They rested on the Sabbath.

No doubt, they reflected on what had happened and what it meant.

Thank you to Mary Anne Grant and her team of commentators.

Easter Day, April 16
Women at the resurrection
John 20:1-18,
Luke 24: 1-12,
Mark 16: 1-11,
Matthew 28: 1-10

The sun had barely cracked the horizon.

Perhaps there was an early morning chill in the air.

The women—some identified, some nameless—approached the tomb apprehensively to anoint the body of their beloved Jesus.

His death had been so shocking and the crowds so violent. Who knew what might happen to them alone in the graveyard?

They spotted the open tomb and were terrified.

But then, these words broke through their fear, "Do not be afraid."

It was proclaimed by the angel, and then, by Jesus himself. Do not be afraid; Death has been conquered. Do not be

afraid; Life has won.

Each Gospel differs slightly in its account of what happened next, save for one thing.

It was the women, the named and the unnamed, who first shared the Gospel of the Risen Christ. Every word written in these chapters made it there because of the voices of these women.

Let's follow their example.

Be brave in sharing the Gospel. Tell it with joy and abandon. It's your story, too.

Allison Lynn Fleming, St. Catharines.

The *Niagara Anglican* is available for download at: niagaraanglican.ca/newspaper or at our new location: niagaraanglican.news, so you can have this Lenten devotion handy on your favourite device.

Bishop Michael writes ...

Easter turns us and our world upside-down

I have many pictures on the walls of my office and my home that highlight my work as your bishop. Many of them are the typical things you would expect: pictures from the Lambeth Conference, churches and group photos from some of the important events and meetings I have been privileged to attend. There is, however, one framed print that is very different in nature. It is a representation of the Copernicus model of the universe.

Copernicus was the 15th century astronomer who first formulated a comprehensive understanding of a heliocentric cosmology, or to put very simply, a theory that correctly placed the Sun, not the earth, at the centre of the solar system. It was a theory that Galileo, the father of modern science, championed less than a hundred years later—a theory that was outlawed by the church and one

that cost Galileo dearly.

I have that print on my wall as a reminder of my university background in Science. It is also there to remind me that often, when the church or when Christians believe they have cornered the market on the truth, that it is exactly at that moment when the truth becomes the most elusive.

It is exciting and inspiring for me to contemplate such a breakthrough, when Copernicus and Galileo, and others after them, came to the realization that the world was very different from the way they believed it to be. Think about that startling, earth-shaking moment, when not just their world, but their very universe was turned upside-down.

Over the centuries, many of the false certainties of the human race have come and gone; and sadly many more fallacies remain very much in

play. But for Christians, all of those moments of revealed truth pale in comparison to that earth-shaking moment in the lives of Jesus' followers that is at the centre of our celebrations on Easter Day.

In Matthew's gospel account, the two Marys come to the tomb and they come in desperate grief to what they believed was a death watch. Instead they find that the stone is rolled away, an angel of the Lord descends upon the scene, the military guards are struck dumb and they hear those beautiful words from the angel: "Do not be afraid." As they run to tell the disciples, Jesus is there in front of them! Their world and their universe are turned upside-down, and at Easter we celebrate the liberating reality of the resurrection that turns our lives and our world upside-down as well.

In the charge to Synod that has just been released I have

Bishop Michael looks over a favourite print, a representation of the Copernicus model of the universe.

Photo: Alison D'Atri



said that we are being called as a diocese to enter into a Year of Jubilee or Liberation in 2018. (See page 11.) This calling comes to us at a time when so many in our world are shackled by poverty and violence, when the truth seems so elusive and when we often feel so hopeless and helpless in the midst of it all.

It is my hope and prayer that as we hear once again on Easter Sunday that a tomb is broken open, that military might is left powerless, that a death watch

has been turned into a life-giving miracle, we will be inspired and empowered to prepare ourselves for this Liberation Year.

As we celebrate the glory of Christ's resurrection may our lives be liberated for discipleship and leadership, may our voices be liberated to proclaim the truth, and may our parishes be liberated for renewed and energized ministry in the name of our risen Lord.

A flower growing in the freezing cold answered my questions

ANGELA RUSH

It was a cold December afternoon.

Some friends and I had gathered around a tiny greenhouse in the back yard of one of my dearest friends. The ground had a light dusting of snow on it; our breath could be seen as we spoke softly to each other. We were as frozen in our stance as the ground was frozen beneath our feet.

Why were the ten of us gathered around a greenhouse, you might ask?

Well, we were saying goodbye to my sweet friend. Her name is not important, but what I do want to share is how her passing came to be.

After having suffered for nearly four years, our friend decided to have a physician assisted passing.

None of us knew about this until after she had gone.

It was a strange feeling that her death didn't happen; it was chosen. She was able to choose when, with the aid of a physi-



Photo: ingimage.com/Studio Porto Sabbia

cian, to end her time.

I am grateful that she isn't suffering, but it stirred up some emotions. Should such an option exist for us?

Having lost my own daughter and having had to watch her suffer so much, I sometimes wonder, if the option had existed years ago, would my daughter have chosen this method also.

So there I stood, about to sprinkle the ashes of my sweet friend around the greenhouse; emotions flooded my being. I kept asking myself one question over and over. Was it the right thing to do?

I don't know.

This sweet friend of mine was more Christ-like than anyone I have ever met.

I felt the deep pain that her

husband was in as he handed me a ladle of her ashes. So as I sprinkled some of her ashes and planted a few angel trumpet seeds, I was struck by a simple vision that I knew came from both heaven itself and the spirit of my friend.

In the corner of the tiny greenhouse was a single pink snap dragon that had blossomed from the frozen ground. Jesus does do the impossible, and in that moment in the freezing cold a flower had grown. This wasn't a heated greenhouse, it was a tiny one of Plexiglas that was as cold inside it as we were outside. It sat on the ground, the same ground that we stood upon and it was on that ground that the tiny miracle answered my questions.

Her husband pointed out the flower and with tears he said "she is with us in spirit as she lives with the Lord."

God is in control; the physician assisting is merely a tool.

It was God who gave my friend the strength to journey home peacefully. He chose the

time and moment she was able to make this very difficult decision. She would have sought out God in every aspect through this journey, and likely turned to him more in making this decision than ever before.

Whether it is right or wrong is not for us to question. We are to be who we are no matter how any passing occurs.

A rigidity in me left that moment I saw the flower.

We are to continue to love and support each through the grieving and to treat this type of passing as we would any other.

Knowing the heart of my friend, I know how difficult it was for her to choose to leave her husband and family. Her passing was courageous. It was not wrong nor was it an escape.

I learned from the tiny flower that in all things, seek God.

Life does blossom again.

Angela Rush is the Advertising Representative for the Niagara Anglican. niagara.anglican.ads@gmail.com

Brock University Chaplain is new Consulting Executive Director of Westar Institute

DONALD BROWN

Brock University Ecumenical Chaplaincy (BUEC), St. Catharines, was founded in the 1980s by the Anglican, Presbyterian and United Churches of the Niagara area through their respective regional governing bodies.

Until 2013, the position of chaplain was full time, but due to limitations in institutional funding, it was reduced to part time in 2013.

Ever resourceful, BUEC's board secured special grants from Niagara Diocese and the Niagara Presbytery to support a part time Student Program Director for the past three years.

The current half-time Chaplain, the Reverend Doctor David Galston, also has done contract work as Academic Director with Westar Institute. Due to the retirement of the present Executive Director, the Board of Westar approached David about increasing his



David Galston Photo: Submitted

involvement with the Institute.

Westar, founded in 1986, is a prestigious international non-profit, public-benefit, research and educational organization that bridges the gap between scholarship about religion and the perception of religion in popular culture.

In pursuit of its mission Westar conducts collaborative, cumulative research in the academic study of religion, addressing issues, questions and controversies that are important both to the academic community and to the general public.

It also communicates the

results of its research in non-technical terms, equipping the general public with tools to critically evaluate competing claims in the public discussion of religion.

The Board of Directors of BUEC are pleased to announce that David has accepted a part time appointment as Consulting Executive Director of Westar. Although Westar is headquartered in Oregon, many of David's duties can be carried out electronically from his home office in Hamilton.

we are pleased that, when coupled with chaplaincy work at Brock, David has the equivalent of a full-time position with related benefits and wish him well in continuing his work at Brock University and Westar Institute.

Donald Brown is Treasurer of the Brock University Ecumenical Chaplaincy Committee. Dbrown65@cogeco.ca



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Visiting Churches: “He grows up, doesn’t he?”

ELEANOR JOHNSTON AND WAYNE FRASER

At the start of another church service where our role was to babysit while the parents were guest musicians, our four-year old granddaughter was somewhat distressed to be hearing, once again, “Once in Royal David’s City.” She rose from her seat at the “kids zone,” walked tentatively toward us and asked in a worried voice: “He grows up, doesn’t he?” We were amazed to be asked this by such a young child, but relieved that our one-word assurance was accepted so readily.

We all grow in wisdom and stature, don’t we? Asking questions is what we’re doing a lot of these days. Since last summer we have visited a number of churches from Niagara to Toronto, primarily Anglican, but also a couple of United Churches. We are not commissioned to be “the inspector,” as one person worriedly assumed. We are sincerely looking to see what’s out there and how others are

worshipping. We’ve looked at services from small, early morning ones to big churches, from urban to rural, from regular Sunday services to weekday Taizé. Here’s

to use green book, hymnal and bulletin. She remained by her side until she was settled at the coffee hour, coffee and cookie in hand, in conversation with

than that found on page 230, based as it is on the Book of Common Prayer (BCP). However, to be contemporary, of the 21st century, means to reflect that we

“Old words with new tunes and new words with old tunes take the place of familiar prayers and rituals. When it comes to changing ideas, expressing them in song seems the best vehicle.”

some of what we found.

First, every church welcomed us warmly as we arrived and included us in exchanging the Peace. The most effective greeting for Eleanor, a relatively shy person, occurred when we arrived at a church and the warden on duty whisked Wayne away to the priest’s office to prepare for the service. Eleanor was “adopted” by another warden who asked her whether she wanted to sit near the front, the middle or the back. The warden escorted her to that pew and explained who was who, when to stand/sit/kneel and when

others.

Most parishioners are truly proud of their church and its identity and areas of expertise, from liturgy to outreach. The priest is glad to welcome a fellow-priest. Worship in every church was done thoughtfully and prayerfully, effectively creating a spiritual atmosphere and experience.

Our primary observation is that, to many Anglican churches, “contemporary liturgy” means the Eucharistic service starting on page 185 in the Book of Alternative Services (BAS). Certainly it is more modern

live in a wholly different landscape with a different understanding of what’s happening in our world and in the universe than is reflected in either the BAS or the BCP.

Some churches we discovered, offer, with the Bishop’s permission, liturgy created in the here and now, written by clergy and a worship team. They pray for guidance as they incorporate new ideas and language from a variety of sources, including the internet, rituals of other faiths and other wisdoms, both ecumenical and interfaith. No BAS or BCP in sight; the service



is fully printed in a bulletin or flashed on a screen.

Nor is the pipe organ the dominant instrument. Churches use a variety of music—piano, keyboard, guitar, bands, hymns, gospel songs and pop songs. Old words with new tunes and new words with old tunes take the place of familiar prayers and rituals. When it comes to changing ideas, expressing them in song seems the best vehicle.

Yes, He grows up and so do we. “Life-changing worship” is happening in a few churches exploring a “culture of innovation” in liturgy. Maybe what scared our granddaughter were the words, “Christian children all should be kind, obedient, good as he.”

Eleanor Johnston can be reached at eleanorjohnston@gmail.com and the Reverend Wayne Fraser at fraserwayne@gmail.com

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Super Souper Sunday

HOLLIS HISCOCK

St. John's Ancaster kicked off their Souper Bowl Sunday on the same day citizens of the United States were celebrating Super Bowl Sunday.

The parish's Social Justice Action Group sponsored a campaign, called Souper Bowl Sunday, with a goal to collect 1,000 cans of soup by February 5.

Parishioners threw many touchdowns to exceed expectations.

At the end of the game, wrote Mary Mellish, "1,510 cans of soup were packed up and delivered to St. Matthew's House in Hamilton."



Bob Patterson and Interim Rector Jim Sutton posed with the 1,510 cans of soup collected on Souper Bowl Sunday at St. James Ancaster before they were delivered to St. Matthew's House Hamilton for distribution.

Photo: Mary Mellish

Marching as a form of prayer: the Women's March on Washington

SARAH WAYLAND

Why march?

My friend Mary Louise likens going on a march to the act of prayer.

It's just something visceral, she said, an act that just seems necessary. You don't know if it will affect the outcome of a situation or not, but you just want to be part of it, to stand as a witness, to say "This is important." Afterwards, you will never really know for sure what part your own actions had in the outcome.

Going to the Women's March on Washington (WMW) was like that.

It was an act of prayer, of solidarity with my American family and friends who were



Sarah (fourth from the left) with her travelling companions from Hamilton.

Photo: Submitted

devastated by Trump's election, a way to say that all the misogyny and hatred and bigotry and xenophobia were not OK. In the immediate aftermath of the election, when a friend offered her minivan and suggested that we attend the WMW, the decision was an easy one.

As our group of five headed south on Friday (the day of President Trump's inauguration), busy rest stops and clogged highways into the Washington DC area gave us a clue that this march would be bigger than anyone had anticipated.

The next morning, we entered

a crowded subway station and boarded a full train, only to experience more and more people crowding in at each stop. Exiting at Union Station, we moved along in a sea of people, making our way towards the designated starting point. We never got close enough to hear or see any of the speeches.

Literally hundreds of thousands of us were left to our own devices to experience the crowd, connect with each other and march on. As our group moved down the Mall, eventually reaching the White House, people milled around us, greeting one another, chanting and carrying their signs and banners.

The sheer number of signs, mostly homemade and many incredibly creative, was an assault on the senses. They ran the gamut from poignant (**Strong Women, May we KNOW them, May we BE them, May we RAISE them**) to witty (**Girls just want to have FUN-damental Rights**) to angry (**Not Ready to Make Nice and Not my President**).

Many focused on women's rights and responses to Trump's misogyny, but people expressed their concerns about many other causes. Of all the signs, **Make America KIND again** and **Make America THINK again** resonated most with me.

The presence of faith groups

was signaled by signs such as **Love your neighbour (no exceptions)!** and **Do Justice, Love Mercy, March Proudly.**

A highlight for me was encountering people from a DC based ecumenical organization that works with refugees. A young woman in that group had an impressively powerful voice and used it to lead the crowd in various chants. Other members of the group expressed their fears for the future of their refugee system. They gifted me with a sign reading **REFUGEES WELCOME because All Faiths Value Welcome** that I carried for the rest of the march.

Since returning home, I have identified a few intentions, including strengthening community inside my existing circles of family, friends and church community. I felt buoyed by the WMW, and affirmed in the conviction that one person working for the Kingdom can make a difference precisely because that one person is part of something much bigger.

As one of the signs read, **Each woman is a snowflake, but together we make a blizzard.**

Adapted from an article in Raise the Hammer (January 29, 2017), "Reflections on the Women's March in Washington." Sarah Wayland, a member of St. John the Evangelist Hamilton, svwayland@gmail.com

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Bishop Michael's Charge to Synod

Part Two: Liberating us for ministry

"What should our new directions and our priorities be as a diocese for the year and years ahead; what is the Charge we are creating together?"

That was the question I posed to the delegates present for our 142nd Synod in November as I invited them to create the second part of the charge with me. I was inspired to do so by the powerful scripture reading of the feeding of the five thousand. In it, Jesus enlists the 12 disciples to share in his work and ministry. He then gives the crowds a dramatic demonstration of the fact that our proclamation of this kingdom is not just some far off, distant hope and dream. It is a reality that can be witnessed to and experienced, right here and right now!

The response was incredible! Never in my 33 years of ordained ministry have I seen such an outpouring of passion and commitment to the proclamation of the Gospel. The sum of what we generated on that day at Synod was 10 pages of directions, encouragement and urgings to take our work together to the next level.

The message that God is sending us out to proclaim the kingdom has obviously been heard and received. It is abundantly clear that we share a strong desire to enhance our ministry in the areas of justice, outreach, inter-generational programs, leadership development, engagement and visibility in our communities, and as well, in the areas of discipleship, faith formation, education, liturgical renewal, resource management and parish support (particularly for those who are feeling the burden of limited financial capacity). There was also a strong appeal to reimagine our calling as a Church and a renewed desire to draw people and congregations together as we explore and utilize the gift of faith and the rich resources we have been blessed with by God. A summary highlighting the responses is available on our website with this charge, so that it may be of use as we discern our future directions.

As I prayerfully contemplated how these



responses would inform our priorities and directions in the coming months, I was reminded that on March 1st, 2018 we will mark the tenth anniversary of our shared ministry as diocesan bishop and people of the Diocese of Niagara. It occurred to me what we are being called to enter into is a time of preparation that will launch us in 2018 into a year of "Jubilee" or "Liberation." It is a beautiful and grace-filled challenge that we encounter in the Old Testament, particularly in the Book of Leviticus.

Some of the themes that might inspire and guide us into this Jubilee year are as follows:

- Liberating our lives to embrace Jesus' call to discipleship.
- Liberating our ministries to move beyond our church buildings and to become more visible in the public square of our communities.
- Liberating leaders in the diocese for innovative and faithful ministry.
- Liberating our imaginations and our understanding of our calling to be the Church; reimagining our structures to help empower us for this ministry in the 21st century.
- Liberating our parishes to live with greater vitality and sustainability.
- Liberating our voices to stand with and for those of God's people whose voices are silenced and who are bound by the forces of poverty, violence, prejudice and warfare.

Together, we have a wonderful opportunity to celebrate our diverse communities. And we will dream new dreams for a vibrant and sustainable future, free from all that binds us up and prevents us from fully living into God's mission of healing, compassion, hospitality and justice in the communities we serve. As a next step, I will be working collaboratively with Synod Council to put in place a plan to mark a Jubilee Year in 2018.

I would like to close with a profound word of thanks to the delegates of our 142nd Synod who have joined with me in offering the people of Niagara a powerful statement of hope and discernment for the work we will engage in together in the coming year and beyond. I look forward to experiencing the ways that this great mission and challenge will be lived out in our common life together in the days and years to come!

When Bishop Michael asked synod delegates to help map the future, they provided 10 pages of directions, encouragement and urgings as demonstrated by the few shown here.

Photo: Hollis Hiscock



Checking the compass. At the 2015 diocesan synod, Bishop Michael asked delegates to take a compass reading to identify priorities and directions. At the 2016 synod delegates provided their recommendations. Based on these findings, this year is a time of preparation to launch 2018, a year of Jubilee.

Photo: Su McLeod

Letters

CONTINUED FROM PAGE 3

Bookend Articles

I always have a good look at your *Niagara Anglican* when I receive my bundle of papers because I am very much in learning mode when it comes to newspapers, and yours is one of the very best.

I was particularly pleased to read an article on page 9 of your March issue, written by Sheila van Zandwyk, regarding a toy drive.

On page 7 of the March issue of the *Northland* is an article which compliments it. This was written by the Reverend Catherine Murkin—someone whom I regard as a friend.

My wife and I drop in on the

LivingRoom in Schumacher most Wednesdays on our way home to Porcupine.

I happened to be present just after the toys arrived.

Send my compliments on to Sheila van Zandwyk.

The March issue of the *Northland* should appear on the diocesan website of Moosonee (moosoneeanglican.ca) in the near future so she can see something relating to her efforts.

George Cribbs
Editor, *Northland*
Paper for Moosonee Diocese

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.



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Through a Canadian stained glass window

William Charles White, the bishop who loved China and her people

ABBY MULVIHILL

Bishop William Charles White was born in 1873 and died in 1960.

He was both an Anglican missionary to China and a scholar at the University of Toronto, where he was the Professor of Chinese Studies after his retirement from mission work.

The bishop, a sincere lover of China and the Chinese people, learned to speak Chinese while at his mission and even dressed according to the local fashions. But in his collecting of Chinese antiquities, which are now in the Royal Ontario Museum in Toronto, he may have gone beyond what would now be considered as appropriate take-aways from another culture.

He began his career of public service with the Y.M.C.A.

When he first became interested in missionary work, he favoured an African posting, but in the end the Missionary Society of Canada sent him to China in 1897. He soon adopted Chinese ways because he felt that this might make his church more attractive and welcoming to locals. (His clothing became Chinese but his height was always

resolutely western.)

Eventually he became the first Bishop of Honan, where he served for 25 years. As a result of his efforts, eleven churches were founded, all led by native Chinese pastors.

Unfortunately, by the 1930s civil war took over China, and the Bishop and his family felt that it was time to come back to Toronto.

From 1935 until he retired in 1948, he taught Chinese Studies at the University of Toronto.

Today his work is still acknowledged in the Royal Ontario Museum with his donations of Chinese pottery, art work, clothing and certain structures from China that were actually reconstructed in the museum. (Those were the glory days of specimen collecting, and early curators did not understand it as a colonial and Western imposition).

Abby Mulvihill, one of the newer members of the Church of the Ascension Hamilton, has been involved with the Fundraising Group and the Sunday School, as well as sharing the responsibility of being a projectionist at Sunday services.

As we celebrate Canada's 150th anniversary, we look back at the role of the church as told through stained glass windows.

The Church of the Ascension Hamilton has 10 stained glass windows in their Chapel of the Holy Spirit dedicated to Canadian Anglican pioneers. For more information about the windows go to www.ascensionchurch.ca.

Note cards featuring the historical windows can be purchased through the church.

The *Niagara Anglican* will feature others in the coming months.

◀ The window's inscription reads: Many generations after Addison brought the message of the Church of England to Niagara, Canadian missionaries would go out bearing the Christian message to other lands. No leader in this field is remembered with greater affection than Bishop White.

Greening celebration planned

Green Facilitators, who do important work in their parishes, are encouraged to attend, and clergy, churchwardens or members of church maintenance committees are also welcome to a Greening Celebration in April, sponsored by the Greening Niagara Committee (GNC).

Every parish should send one or two representatives, said GNC's Sue Carson.

Speaker Agnes Richard, who was certified by Al Gore as a Climate Reality Leader in the organization he started, will

address the topic: First Nations as Climate Leaders.

Any parish that undertook a Green Audit (2014-2016) is particularly encouraged to attend and give a short review of what the audit helped them achieve in their parish. Greening Sacred Spaces representatives will facilitate this part of the morning. "They were our partners for the Green Audit project and undertook all of the Green Audits," noted Sue.

It will be an opportunity to learn more about Green Audits and their sustainability benefits.

While audits are no longer subsidized by the diocese, parishes can still undertake one with Greening Sacred Spaces.

In addition to hearing presentations, the morning provides a chance to network and get to know GNC members and other attendees.

The Greening Celebration takes place at St. James, 137 Melville St., Dundas, on Saturday, April 29th from 9:30 a.m. to 12:30 p.m.

Contact Sue Carson for more details and to give names of those attending. d.carson@sympatico.ca



Logo: Laura Marie Piotrowicz

Photo: Sue Carson

Auction helps children sleep better

Sleeping Children Around The World received over five hundred dollars after 10 women from The Church of Our Saviour The Redeemer Stoney Creek created an equal number of chocolate masterpieces for a Victorian Chocolate Auction.

The event, part of their 140th anniversary celebrations, took place on the Sunday before St. Valentine's Day, reported Churchwarden Bev Groombridge.

During the worship that Sunday people were encouraged to dress in red and couples were given the opportunity to renew their marriage vows.



Karen Vescio looks over the chocolate treats available at the Valentine auction in support of Sleeping Children around the World.

Photo: Submitted