

The Blanket Exercise

Two stories about a way to help understand indigenous and non-indigenous relationships.

Page **2**



Putting a human face on the issue of assisted dying

Keith Nethery recounts his personal experience.

Page **6**



Community meals

We called for reports of parish community meals—and you responded!

Page **11**



A section of the Anglican Journal

NIAGARA ANGLICAN

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

FEBRUARY 2017



Cows and goats – dreams do come true

Elbert Doornekamp (second from right) felt great when 22 people responded to his challenge to buy cows and goats through Gifts for Mission. Beth Collard, Paul Collard and Interim Priest Kevin Block visited him at his farm in Stevensville.

Photo: Laurie McDowell

He thought, "our church could do something; we should sponsor a cow."

The following Sunday at his parish church, St. John's Ridgemount, he stood to make an announcement. "I have a dream; I think we should adopt a cow to help people in a third world country." Then he described what he had read in Gifts for Mission.

People reacted differently. "Some thought I was crazy," mentioned Elbert.

But Elbert remembered his earlier life in Holland. Born during WWII, he knew what tough times were like. As a boy during the war, he and his friends would encounter German troops in the fields near his home. The soldiers gave them food. "You have no idea how many sandwiches we ate with just sugar and nothing else."

Later when St. John's and St. Paul's Fort Erie held a joint worship service, Elbert once again made his dream pitch. "Here in Canada," he challenged worshippers, "we have a good life; let's try for one, maybe two cows; let's not be greedy."

The challenge was accepted.

As the cut-off date—the first Sunday in November—approached, Elbert waited with great expectation.

"I feel great about it—best thing I have done," was his reaction when he learned 22 people had contributed \$720—enough for four cows and two goats.

But the miracle continues.

Cheryl L. Denomy, Donor Relations and Fundraising Coordinator for the Primate's World Relief and Development Fund, through which cows and goats are sponsored, informed us, "I did a little digging and yes, money for the purchase of goats and cows is eligible for the Global Affairs Canada matching dollars, so the donation from St. John's will be matched at a 6:1 ratio."

Elbert's action means that 24 cows and 12 goats will be provided to help people living in Africa.

The Gifts for Mission brochure suggested that the goats "can breed and provide offspring, a source of protein and income to a family living with AIDS." Similarly the cows will "provide nutritious milk for families, income from selling excess milk and fertilizer for crops. In many parts of the world, a cow is wealth."

Gifts for Mission is a joint venture between General Synod of the Anglican Church of Canada and the Primate's World Relief and Development Fund, with every dollar being matched by three, four or six dollars from Global Affairs Canada.



HOLLIS HISCOCK

A young lad has five barley loaves and two small fish, but what are they among so many? This was the reaction from the disciples when Jesus asked how they could feed 5,000 people who had gathered to hear him speak.

It shows how an idea emerges from one person, gets picked up by others and becomes part of a wonder.

This happened to Elbert Doornekamp who lives in Stevensville.

Sitting outside his house in late September reading the current *Niagara Anglican* and *Anglican Journal*, cows caught his eye. They were featured in the colourful four page insert, Gifts for Mission, opportunities for sponsors to support people around the world.

Bikes for farm workers – an update

MIKE HAHN

The front page of the *Niagara Anglican* (June 2015) showed a picture of a rainbow surrounding bike mechanic Dave Coles with a bicycle. The caption read, "Providing Farm Workers With Wheels," and the article was about St. Alban's Beamsville

launching its Bikes for Farmworkers program.

Here is an update.

People at St. Alban's learned there were about 4,000 farmworkers throughout Niagara. Most were isolated, living on rural farms and working 10-12 hour days. They needed bicycles for transportation. Of those who

had bikes, many had no brakes and were unsafe.

Volunteers set up a bike shop in the church basement, put up 70 or 80 posters in area businesses, collected donated bicycles, refurbished them and provided them to farmworkers.

—See *BIKES* on Page 10



Happy owners show off their new bikes, refurbished by volunteers at St. Alban's Beamsville and delivered to the Niagara farm where they work.

Photo: Submitted

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The Blanket Exercise

HOLLIS HISCOCK

The KAIROS Blanket Exercise was developed, according to their website (kairoscanada.org), as “a teaching tool to share the historic and contemporary relationship between Indigenous and non-Indigenous peoples in Canada.”

It stemmed from the 1996 Report of the Royal Commission on Aboriginal Peoples, which recommended “education on Canadian-Indigenous history as one of the key steps to reconciliation.” During a 90 minute workshop participants cover 500 years of history.

KAIROS explains the process this way: “Blanket Exercise participants take on the roles of Indigenous peoples in Canada. Standing on blankets that represent the land, they walk through pre-contact, treaty-making, colonization and resistance. They are directed by facilitators representing a narrator (or narrators) and the European colonizers. Participants are drawn into the experience by reading scrolls and carrying cards which ultimately determine their

outcomes. By engaging on an emotional and intellectual level, the Blanket Exercise effectively educates and increases empathy. Ideally, the exercise is followed by a debriefing session in which participants have the opportunity to discuss the experience as a group. This often takes the form of a talking circle.”

Their website—kairosblanketexercise.org—is filled with “resources, support and tools to bring this workshop to your school, place of worship, community organization, local event or anywhere that people gather.” You can also “watch training videos, access Blanket Exercise scripts, download supplementary materials, and connect with others!”

KAIROS, a faith-based social justice organization of 10 Canadian churches and religious organizations, focuses on Indigenous rights, international human rights, gender justice and ecological justice. It deliberates on issues of common concern, advocates for social change and joins with people of faith and goodwill in action for social transformation.

▶ As history unfolds, participants walk through experiences such as pre-contact, treaty-making, colonization and resistance.



▲ Thirty people participated in a Blanket Exercise in Niagara Falls. The workshop begins with people standing on the blankets which represent the land.

Photos: Bill Mous



The Blanket Exercise — Called to Action

SUSAN WILSON

All Saints Erin has taken seriously the Truth and Reconciliation Commission’s 94 Calls to Action.

With support from the Parish Council, we embarked on a year long journey of reading through all 94 Calls to action, about three a week, at our regular Sunday worship.

The Spirit’s gentle breeze has moved through our small congregation, stirring hearts

and opening minds. We have had more conversations about actions that lead to justice, and we have heard the call to action from our aboriginal brothers and sisters.

Last November, All Saints hosted the Kairos Blanket Exercise.

We were blessed by the presence and ministry of Cathy Elliott, a Mi’kmaq woman from the Indian Brook, Shubenacadie Band.

The exercise was preceded by

a soup luncheon prepared and served by parishioners.

Over 50 people from across the community of Erin took part in the experience of re-hearing the settlement and residential school legacy in Canada.

In the sharing circle, individuals did their best to put into words what they heard, saw and felt.

For many, the words transforming, eye-opening and heart-rending were followed by words of gratitude, hope and commit-

ment towards the ongoing work of reconciliation.

The Reverend Canon Susan D. Wilson is Rector of All Saints Erin. rector@allsaintserin.ca



▲ Susan Wilson removes blankets as part of the history telling.

Photo: Submitted by Susan Wilson

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HOLLIStorial

God's world needs a heavy dose of stirring up



Stir Up Sunday was looked forward to with appealing delight by our Sunday School class.

Mostly because the collect was short and easy to remember; in the "good old days" we had to recite the weekly collect individually in front of our peers.

The words were often forgotten as the sun waned, yet we were expected to live out its message in our everyday encounters.

We followed the 1938 Canadian Anglican Book of Common Prayer (BCP). "If it was good enough for the first disciples it is good enough for me," a staunch parishioner once reminded me.

I recognized we were blessed to have the collect compatible with the church language of the mid-20th century.

Otherwise, the collect, as it appeared in the 1549 first English prayer book of Edward VI, would be almost impossible for preteens to master, namely: "Stiere up we beseech thee, O

Worldwide, people experience stir up moments leading to good works, some hoping to be "richly rewarded" by God and others for philanthropic reasons.

Lord, the wylles of thy faythfull people, that they, plenteously bringing furth the fruite of good works; may of thee, be plenteously rewarded; through Jesus Christ our Lorde."

It did not include AMEN. Surprisingly, the essence of the Stir Up collect has not changed or been weakened over its 468 year history, even though the original spelling and wording have not survived the test of the ages or tinkering by theologians and scholars. Interestingly, 17 extra words were added in the *Book of Alternatives Services* (BAS).

In the prayer, we worshippers beg God to STIR us up or SHAKE our foundations (Paul

Tillich's words) or WAKE us from the doldrums, so we can do good works in serving others.

In 2017 our motivation is to be "richly rewarded" by God, compared with the 1549 and 1962 expectation of being "plenteously rewarded." Different?

"Location, location, location" was another adaptation. Since 1549 worshippers prayed the Stir Up collect on the last Sunday of the Church's year (November or December). The next week, Advent Sunday, signalled a rallying appeal for Christians to pull up their socks and recommit themselves to worshipping God and helping people.

In our new BAS prayer book, now 32 years young, this collect

landed in a new location. Now we request to be stirred up in early September, coinciding with young people returning to school and the rest of us, being shaken from our summer melancholies, to become engaged in a myriad of physical, mental and spiritual pursuits.

In the midst of endless start-ups, our faith psyche needs a mammoth flashing neon sign to attract our attention.

Stir up reminders work! Worldwide, people experience stir up moments leading to good works, some hoping to be "richly rewarded" by God and others for philanthropic reasons.

In every issue, the *Niagara Anglican* features their stories. February is no exception.

This month, you will meet ...

- Elbert, challenging fellow parishioners to help the less fortunate;
- Keith, pastoring to a family living through assisted dying;
- Susan, learning about blanket exercises ;
- Eleanor and Wayne, express-

- ing their beliefs in words;
- Aurora, wanting her photo with baby Jesus;
- Dean, entering a new ministry;
- Michael, engaging in a day to be remembered;
- Gwen, portraying a Bible character during her parish's 200th anniversary;
- Sue, celebrating the 60th anniversary of the parish with a new name and location;
- Michael, updating us about the importance of bikes to farm workers;
- Nancy and Pam, welcoming people to their community meal;
- And more stir up stories.

Now, it is your turn. Tell us your stir up story. Send it to Editor Hollis Hiscock at either address on this page (below).

Hints for writers

When writing or reporting for the *Niagara Anglican*, follow the five Ws and one H guidelines.

Make sure your story answers the five W questions—who, when, what, where, why.

Then complete your article by answering the query—how.

Submission information is on page 11.

You always have a bonus to help you—the Editor. He is ready to give assistance.

Contact information for Hollis Hiscock can be found below.

We look forward to hearing from you.

Special series starts next month



Lent begins on Ash Wednesday, March 1, 2017.

"Women of the Bible" is the *Niagara Anglican's* planned daily meditation series.

Women across Niagara Diocese have selected a woman from the Bible and will tell her life and faith story.

Individuals or groups, men or women can learn about and be inspired by reading, reflecting and discussing women of the Bible.

Watch for the Lenten series and plan to participate.



Copyright © 2015 Dave Walker. This cartoon originally appeared in the Church Times.

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ORDAINED

Two languages, one Church

HOLLIS HISCOCK

Spanish and English words dancing together resounded throughout Christ's Church Cathedral Hamilton, fashioning a unique worship service.

Bishop Griselda Delgado de Carpio of Cuba and Bishop Michael Bird of Niagara Diocese ordained Dean Cormack a priest in the Church of God.

Dean spent a portion of his preparation for ordination as a student in Cuba.

Bringing the two dioceses together in the ordination service could be viewed as a sign of the universality of the church community.

The questions posed to Dean, the gospel, the Holy Communion and other parts of the worship were spoken in both languages.

In his sermon on Wednesday, November 30, 2016, Dean Peter Wall remembered "a night many years ago, on another St. Andrew's Day, when I stood where you now stand, a respected elder reminded me, in my doubts and fears, that I would be blessed by my priest-



▲ The bishops and priests prepare for the historic succession of laying on of hands to make Dean Cormack a priest in God's church.

Photos: Hollis Hiscock

hood beyond my imagining. While I would not have thought it so then, I can say now that that prophecy was true. Because you have heard a call and are prepared to follow, I know—we know—that it will be true for you as well."

Peter compared a calling to ordination with the call to Andrew by Jesus to be his disciple. "To follow Jesus and to be swallowed up in his life is the simplicity of ministry," the Dean

reminded Dean and those in attendance at the Cathedral.

Priests are called to follow and model Jesus, Peter concluded, as well as to show faithfulness and leadership in all circumstances.

Dean is Priest-in-Charge of St. John the Evangelist Winona.

The parish mission is to "share the joy of Christ's love with all we meet."



▲ Bishops Michael of Niagara and Griselda of Cuba presided at the ordination service which was conducted in Spanish and English.

▼ Newly ordained priest Dean Cormack (left) celebrating the Holy Communion with Bishop Michael, Bishop Griselda and Dean Peter Wall.



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A year in pictures: St. John's Ancaster bicentennial

St. John's Ancaster launched their parish's 200th anniversary celebrations on Advent Sunday 2015 (*Niagara Anglican*, November 2015).

Over the ensuing months, many activities enabled people to express their gratitude for people's faith and action of the past, and to renew their mission and commitment for the future.

The 200th anniversary culminated with a gala dinner at the Hamilton Golf and Country Club on November 5, 2016.

Mary Mellish shares some pictorial highlights from the past year.



◀ St. John's Ancaster was honoured to be the "pin-up" for May 2016 in the Canadian Church Calendar.

▶ Edith Austin and Christine Bernal-Twist toured the Fair Linen display. Both are long-time members of the Cathedral Needlework Guild and have created many altar linens for churches throughout the Diocese. Edith passed away in November—our condolences to her family.



◀ November 9, 2015 – The Bicentennial Banner was unveiled to the admiration of the Thursday morning congregation.

▶ May 11, 2016 – The "Joy of St. John's" lily, specially created by The Potting Shed in Dunnville, arrived for distribution. Bill Van Dyk, Wanda Perdue, Joyce Radford and Carol Giggey participated.



◀ June 1, 2016 – "Bevy of Beauties", a tongue in cheek fashion show celebrated women of the Bible, including Delilah (Gwen Marsh) prepared to give Samson a haircut. The money raised from ticket sales was donated to the Native Women's Centre of Hamilton.



◀ June 12, 2016 – in conjunction with Ancaster Heritage Days, St. John's was opened for a church and churchyard tour, Fair Linens display and English-style tea. Walking through the churchyard enabled people to learn more about Ancaster's history.



▲ May 15, 2015 – St. John's celebrated Pentecost with Rector David Pickett, Bishop Michael Bird, Primate Fred Hiltz and the Reverend Renée Desjardins. The flowers for this special service were provided by the Garden Club of Hamilton.



▲ September 18, 2016 – past parishioners were invited back for a special Homecoming service and reception. It was also the last Sunday at St. John's for Rector David Pickett, before he left for his new parish in Calgary. Greetings were brought from all three levels of government. Virginia Raymond and Pauline Maue enjoyed the Homecoming reception.

St. John's Ancaster Parish Prayer

This prayer is said at every liturgy we celebrate. Wherever you are, your prayers for the ministry of the people of St. John's would be appreciated.

Gracious God, in Jesus you call humanity to reconciliation and wholeness.

You call us to love you, to love one another and to walk humbly with you.

May our ministries at St. John's reflect your compassion and mercy, your wisdom and justice, your generosity and welcome to all. May all we say and do reflect your abundance and your grace. Amen.

Putting a human face on the issue of assisted dying

KEITH NETHERY

Much discussion has taken place since the Supreme Court of Canada struck down legislation that prevented medical assistance in dying.

The Court gave the government a year to put new legislation in place, which occurred in 2016. Various levels of government are still working on their rules around this touchy subject.

The Anglican Church of Canada has declined to take a position either for or against, but rather our Primate, Fred Hiltz, suggested that Anglicans were not of one mind on this subject. Study materials have been produced and reproduced with a request that we become better informed.

In the interest of fostering such discussion, I have permission to share with you the story of Carolyn and Dave. I was involved in pastoral care for much of this journey.

On May 10, 2013 Carolyn received a diagnosis no one wants to hear. She had ALS. It was just nine days before the birth of her first grandchild, a bond that would keep some of

the darkness of ALS at bay over the next three years. Carolyn fought hard and continued to do much, including a family cruise, as the disease began to take its toll.

Grandson Parker was truly a gift from God and was the light that kept life in Carolyn's heart through the most difficult days of her illness. Facebook was home to literally dozens, if not hundreds, of photos of Carolyn and Parker hanging out and sharing life.

Over time Dave and Carolyn talked openly with each other about what was ahead and at times that conversation touched on the subject of assisted dying. Daughter Sarah joined the conversation and as court decisions and government debate became more prominent, so too did the idea that assisted dying might be part of Carolyn's future.

On June 7th, Carolyn and Dave were at a doctor's appointment, when the subject was raised and the process was set in motion. On the evening of July 4th, Dave and Sarah took Carolyn to hospital and spent the night telling stories and saying goodbye. In the morning, extended family on both sides

arrived at the hospital.

I was honoured to have been asked by the family to journey with them through this difficult time, and July 5th would be no different. I prayed for Carolyn and stood with family as doctors, nurses and hospital staff went over and over and then double and triple checked the process and procedures. They again confirmed with Carolyn this was indeed her choice. I gave Carolyn, Dave, Sarah and members of their family Communion and shared the Prayers of Ministry at the Time of Death from the BAS.

Shortly after, two doctors entered the room and once again the process and procedure was explained. When the moment came, doctors, nurses, family and friends had tears in their eyes as in a peaceful moment Carolyn left this life and was returned to the God who created her and has loved and will love her forever.

There was one word that was repeated over and over by all who had witnessed Carolyn's medically assisted death and that word was "peace."

As this was among the first assisted deaths in Ontario,

Dave was required to have an extended conversation with the Chief Coroner of Ontario. All was documented and reviewed with precision.

A few days later, we gathered to celebrate Carolyn's life in a moving service with equal parts spirituality, family, tears, laughter and an interesting conversation about Mustang convertibles!

When we met a while later I asked both Dave and Sarah if there were ever second thoughts or doubts. They said clearly it was the right thing for Carolyn and they are comfortable with the decisions that were made. Dave shared that through the entire process, no one on either side of their family expressed anything but unconditional support for the process that was selected.

Early on I told you of the miracle of Parker who arrived to give Carolyn's life so much more meaning and peace. The story ends with the arrival on November 22nd of Madyson, a second grandchild for Dave and Carolyn. One expects she will follow her big brother in bringing joy and peace to Carolyn's family as they treasure forever



her life and legacy.

I pray that by putting a human face on this discussion, we might all find ways to deepen our conversations. I am in awe of the love, strength and courage of Carolyn, Dave and their entire family.

The Reverend Canon Keith Nethery is Rector at Holy Trinity St. Stephen's Memorial London, Ontario. His article which first appeared in the January 2017 Huron Church News, the diocesan newspaper of Huron Diocese, is reprinted here with permission and gratitude. The Niagara Anglican has featured several articles about assisted dying in Canada. Keith's story illustrates the pastoral care and support ministers can provide to people in this and other life situations.

Change or atrophy: today's choice

ELEANOR JOHNSTON AND WAYNE FRASER

Having questioned the Creeds in the October issue of *Niagara Anglican*, we thought we would follow up with what we believe.

We worship God who created all things, follow Jesus who is our teacher, healer and friend, and hear the Holy Spirit who communicates all we need to know and do.

There are many ways of understanding, worshipping and serving. Wherever we are on the theological spectrum, we all need the courage, theological understanding and common sense necessary to tackle the great and inevitable changes and challenges facing our religious institutions today.

The concept of Original Sin is the key to obsolete beliefs including propitiatory sacrifice and substitutionary atonement.

Likewise, to blame afflicted people for their personal torments is presumptuous in the

"A new era of Christianity is here and now but many are afraid to acknowledge it"

extreme. God did not create us evil and prone to diseases as punishment for our fallen state. Humanity is not fallen.

Original Sin is not a concept even mentioned in the Bible. Original Blessing, its opposite, is, yet we allow ourselves to be "guilted" about Jesus dying for our sins. Instead, we see the Bible's claim that God created the human race, all other species, our habitats and "saw that they were very good."

The God we worship and serve is not an old man living above the clouds. We can call ourselves "a-theists," people who do not worship a human-like, a human-made God. Many who have left church have done so because of the traditional image of God. Non-theism for most of us still attending church is

uncharted territory, a new theological creation. Who or what do we worship?

We must start with a humble reading of the New Testament, with the brilliant hope, peace, joy and love put before us by Jesus. We experience God as an evolving Ground of Being, and the key word is evolution. Here's where the most radical concept comes in: God is Love, is giving and receiving. God plunges into the breakdown of humanity's connection to creation as Love in our loving.

We seek the wisdom and faith to explore our human understandings of God, for kindred spirits of other world religions and for this fragile earth, our island home. We see the destruction of the ecosystems and the mass extinctions of fellow

creatures as crimes against God and all creation. We believe in caring for all species of creatures and their habitats. We welcome interfaith peace and inclusive justice for all.

A new era of Christianity is here and now but many are afraid to acknowledge it. It is here in our ecumenical and interfaith worship. We must give up our fantasy that Christianity is superior to other religions. People of all faiths have in common an evolving experience of the Divine.

True worship does not care a whit for the forms of our rituals. God gives no one the right to be militant. Jesus commands us to love God, our neighbours and ourselves. Change is difficult, in anything we do. It seems especially challenging in matters of faith.

We must, however, change or atrophy. Instead of condoning all the fears, threats and guilt induced in the past, let us rejoice in the complexity, beauty



and mystery of all creation. All people come from God, we are imitators of Emmanuel and we are co-workers with the Holy Spirit.

For the beauty of the Earth, sing oh sing today.
Of the sky and of our birth, sing oh sing today.
Nature human and divine, all around us lies.
Lord of all, to thee we raise grateful hymns of praise.

—Paul Winter, *Missa Gaia*

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

New location, new name 60 years later parish still vibrant, welcoming and caring

SUE CRAWFORD

According to the grace of God given to me, like a skilled master builder I laid a foundation and someone else is building on it. (1 Corinthians 3:10a)

Until I read this verse, I had great difficulty forming an introduction to this article.

Every day I read the scripture and the comments given by the contributing authors. Their interpretations and commentaries are usually very good and often inspire me. This one was exceptional: I finally had the inspiration I needed.

On September 23, 2016, St. Michael's Hamilton celebrated its 60th patronal festival. An enjoyable dinner at Michelangelo's Banquet Centre followed that week. Parishioners and clergy, past and present, attended the well-organized evening. Photo albums were

displayed on tables to peruse and to help people reminisce. A delightful candy bar was set up, for all to fill the goodie bags placed at each table setting. The creator of the candy bar, Jan Charters and crew, said it was completely demolished! Children were given surprise bags to enjoy.

The highlight of the evening was meeting the Reverend Ralph McKim, the church's first rector, and his wife Jean. The Reverend Canon Paddy Doran, our interim priest preceding our present rector (the Reverend Sheila Van Zandwyk), and Ralph both spoke favourably of their time in the parish. Several parishioners shared their favourite memories from early and more recent times. For those who were microphone shy Sheila read their written memories.

The parish has come a long way since Bishop Walter Bagnall read

the proclamation establishing the parish on January 25, 1956.

Parishioners first began meeting in the gymnasium of Hampton Heights School. The first wardens were William E. May (Rector's) and H.R. Davis (People's).

Although many original parishioners have passed on or moved away, there are still several attending who remember with love those first days of the parish and the move to the present location at High Street and Fennell. Founding members who attended the dinner included Joan Horne, Gerry McMaster and Mary Hillier.

Our church continues to be vibrant, welcoming and caring as echoed by parishioners and clergy who spoke at the dinner.

Recently we became the parish of St. Michael and St. Gabriel, welcoming a Spanish speaking congregation to worship in and share our church.



▶ Deborah Doran, Interim Priest Paddy Doran, Randal Haigh, present Rector Sheila Van Zandwyk, first Rector Ralph McKim, Jean McKim (partially hidden) and former Rector Lynda Kealey attended the gala dinner.

We, those before us and those who come after us, are the "someone else" building on the foundation laid 60 years ago by the founding members.

With God's grace, the parish will celebrate its 75th anniversary with as much jubilation

and pride.

Sue Crawford is a member of St. Michael's and St. Gabriel's Hamilton.

Growing a green church

HOLLIS HISCOCK

Caring for creation is an important part of who we are as a faith community, wrote Sue Carson, Chair of Greening Niagara, in her annual report to Niagara Synod.

Last year was the third and final year for parishes to have applied for a Green Audit and follow up sustainable capital improvement grants. In 2016 four parishes completed a Green Audit and three parishes received sustainable capital improvement grants. Since 2013, eleven parishes completed green

audits with nine applying for sustainability grants.

Five parishes received Green Parish Awards in 2016, bringing the total to 46 bronze, 17 silver and 4 gold accreditations.

Over Greening Niagara's eight year history, nearly 60 parishes appointed Green Facilitator.s

The Niagara Home Challenge was slightly updated and is available on their web site.

In another release, Sue congratulated all parishes "for the work they are doing to ensure that our diocese is making a difference in lowering our environmental footprint."



◀ St. James Fergus has a community garden and a butterfly garden where worship services are held. Sue Carson presented silver accreditation to Green Team members Duane Pickle, Facilitator Dave Roberts, Jack Watson, Rod Irving and Earl Macdonald.

Photo: Caroline Macdonald

▶ St. Mark's Orangeville has a permanent table of gently used items which parishioners can add to for others to purchase. The parish received their bronze certificate for upgrades, including a steel roof and tank-less water heater.

Photo: Sue Carson



◀ Some green team members at St. James Dundas check over the requirements of what should be recycled in their blue bins.

Photo: submitted by Sue Carson



It happened at Christmas

A roundup of celebrations from across the diocese



Christmas pageant

▲ Mary heard a message from the angel, Mary and Joseph looked for a room at the inn and the shepherds listened to the choirs of angels. Christ Church Woodburn presented the story of the birth of Jesus Christ in their Christmas pageant.

Photos: Judy Gurman



▲ The model of St. Paul's, owned by Pat and Bruce May, was created by Brian Kirkpatrick of Georgetown.
 ▼ This display featured carved wooden nativity figurines from Tanzania, as well as the village santons (little saints) from France bringing their gifts.



▲ More nativity sets loaned to St. Paul's illustrate show a wide interpretation of Christmas.

Nativity—a worldwide perspective

SHIRL CHRISTIAN

On December 10th, St. Paul's Mount Forest invited the community to come and view a display of nativity scenes and other related items.

Light refreshments were offered, encouraging people to stay and enjoy some relaxing fellowship.

Scenes and figurines, on loan from members of St. Paul's, included many different interpretations of the nativity from Canada and around the world.

The display also featured a variety of angels and a detailed

model of St. Paul's Church. Rector Shirl Christian's collection of santons ("little saints") from the South of France represented that area's traditional depiction of the village folk bringing their own gifts to the Christ Child.

This is the second year of the nativity display, and St. Paul's members hope it will become an annual tradition.

The Reverend Shirl Christian is Rector of St. Paul's Mount Forest and Grace Church Arthur.

Photos: submitted by Shirl Christian

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It happened at Christmas A roundup of celebrations from across the diocese

A rocking chair and Santa—a Christmas fable

BRIAN GALLIGAN



▲ From his rocking chair Brian Galligan tells the story of Jesus' birth and its message for today's world.

Anyone who needed to coax reluctant children to attend the 5:00 p.m. Christmas Eve Family Service at Grace Church Milton and harbored concerns about their behaviour in a possibly austere environment, breathed a sigh of relief when they were met by a flock of friendly cuddly sheep.

This set the tone for the service in which I gathered the children around my rocking chair and used the story of the birth of Jesus Christ to teach them, and the rest of the congregation, about the rights of acceptance and inclusivity, over the wrongs of intolerance and discrimination in the world.

After each child received two silver bells to ring, everyone joined in to sing *Away in a Manger*, followed by an enthusiastic rendering of *Silver Bells*.

As the service continued and the consecrated gifts were elevated, the sound of distant sleigh bells was heard announcing the arrival of St. Nicholas (a.k.a. Santa).

The jolly fellow explained that just like everyone else, he had come to church to pray and give thanks to God for all his blessings.

Then, before leaving on his journey to deliver presents to children around the world, he said he needed Jesus in his life, so he was the first to kneel at the altar to receive Holy Communion.

Hopefully the children, parents, grandparents and others left that evening with a re-ignited interest in a church that had challenged their usual perspectives of Christmas and had also once again become relevant in their lives.



▲ Santa Claus receiving Holy Communion from Brian Galligan at Grace Church Milton. Photos: Submitted

The Reverend Brian Galligan is Interim Pastor at Grace Church Milton.



Jesus Child

▲ Cuthbert's K.I.D.S. (St. Cuthbert's Oakville Sunday School) sang "Jesus Child" by Mary Ellen Kerrick at St. Cuthbert's Oakville annual service of Christmas Lessons and Carols. Their director is Ann Grose who was accompanied by Jean Podolsky and Bruce DuPlessis.

Photo: Mary Ellen Fitzpatrick

St. Cuthbert's Choir

▼ The annual photo of St. Cuthbert's choir was especially poignant this year. It marked the last Christmas for Bruce DuPlessis serving as organist and music director of the Oakville parish. Bruce, pictured to the right of Rector Joe Asselin (back row) retired after 10 year and is returning to Calgary.

Photo: Lori Kennedy



Picture with Jesus

▲ Following the 7:00 p.m. Family Christmas Service at St. John's Jordan, five year old Aurora Ware, whose birthday is in December, wanted to have her picture taken with the Baby Jesus. Photo: Brenda Lane

A day to remember in another Hamilton

MICHAEL BURSLEM

It was my good fortune to be in another Hamilton for the centenary celebrations for the Waikato Cathedral Church of St. Peter.

Erected as the parish church in 1916, it became a cathedral in 1926 when the joint dioceses of Waikato and Taranaki were carved out of Auckland Diocese.

Built during WWI, when apparently there was a shortage of bricks in New Zealand, it was constructed of concrete. This has held it in good stead through subsequent earthquakes. Tremors were felt in Hamilton during the November 14th major earthquake in Kaikoura. There are frequent warnings about what to do in the event of one.

The church was built on top of a hill named Pukerangiora, overlooking the Waikato River, a sacred site used by Maoris for worship for centuries. One is aware that New Zealanders have inherited Maori land, by

the very fact that large parts of the service are in Maori. Only in the Arctic have I heard an indigenous language in our services, there Inuktitut. I think it in order, if only to remind us we've also inherited someone else's land and to do penance for the residential schools. It might induce indigenous peoples to join us in worship.

The church has a peal of eight bells, rung before the service as in any English parish church or cathedral. How come they're not so popular in Canada, where perhaps there are more immigrants from the old country? I've heard only two peals, at the cathedrals of Quebec City and Toronto. There's a knack to ringing them, as I learned as a teenager before emigrating to Canada 65 years ago. I never kept it up. My brother, who used to be a tower captain here, was ringing that morning.

A bevy of bishops and assorted clergy attended. Dean Peter Rickman introduced

everybody, Bishop Helen-Ann Hartley of Waikato conducted the service and New Zealand's Primate Archbishop Philip Richardson of Taranaki preached on the challenge to be a follower of Jesus Christ today.

The service, set to Gounod's *Missa Brève* in Latin—a magnificent work fitting for the occasion—was beautifully performed. Dame Malvina Major, New Zealand's prima donna, sang Mozart's *Laudate Dominum* during the communion. It was to God's praise indeed.

One strange thing occurred. A bishop's crozier, which nobody knew about, was recently found in a cupboard. It was filthy dirty. When cleaned, a Latin inscription dated 1922 stated it belonged to the bishop of Auckland. It was given back to Auckland's bishop, who was with us, and he re-presented it to Bishop Hartley. It was presumed to have been in the cupboard since 1922, before the



▲ The nativity scene welcomes people to Waikato Cathedral Church, Hamilton, New Zealand.

Photo: Michael Burslem

church was a cathedral.

Hanging across the aisle was a magnificent banner, a new work of the cathedral youth, that read, Unto us a child is born. A tapestry, made by LOFT (Ladies of the Order of Fine Things), with the word Welcome was also displayed. Both, blessed by Archbishop Richardson, showed their extraordinary skills in producing such beautiful works of art. Our churches are not devoid of "fine things," but how many are created within the parish?

It was a truly momentous service, with many children present. The Dean told them he read recently that the first generation who'll live to be 200 was alive today, so they could possibly be present for the 200th anniversary.

I know I won't be, but I'm more than grateful to God for attending the first centenary.

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

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Bikes for farmworkers

CONTINUED FROM PAGE 1

Since the start of the program, 341 bikes have been collected and fully refurbished. Almost all went to farmworkers. Each bike passes a 45 point inspection prior to release, has a bell and all the required reflectors. When the 2016 riding season wound down, only 11 bikes remained in the usual pool of 15–20 ready for distribution.

This past year, 1,500 LED bike lights were also imported from China and distributed free of charge. Only about 300 remain. Many farmworkers work all day and their only off time is at night. Some are dark skinned, have dark clothing and are riding on dark unlit roads. They need bike lights which they get

from St. Alban's.

The basement, once filled with donated bicycles, is now half empty, but bikes keep showing up at the front and back doors. Calls continue to come in from people offering to donate a bike or two and requesting pick up. Bike pickups can be arranged from Hamilton to Niagara Falls.

The repair work continues throughout the winter, albeit at a slower pace.

In 2015, St. Alban's distributed about 80 bikes, last year it was over 250—who knows what 2017 will bring.

To donate a bike and make room in your garage or shed, contact Mike Hahn at mhahn@cib.ca or 905-577-2756.

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COMMUNITY MEALS ACROSS THE DIOCESE

Niagara Anglican sent out the call for reports of parish community meals—and you responded!

All Saints Erin

CHUCK WILLIAMSON

No Sermon, no charge. All you need is an appetite!
Our community dinner is six years old. We'd like to say we started slowly but we didn't: at the first dinner we served over 70 people and it has been consistent since then!
Our signature entrée was spaghetti and meat balls, but we've expanded to include turkey, ham, pulled pork, homemade



baked beans, hamburgers and fresh corn, all lovingly prepared from scratch.
We have simple advertising: announcements in the local papers, flyers at the laundromat and food bank, and a sign in front of our church.



Many of our parishioners work diligently in the kitchen, and most of our guests are people in the community, not affiliated with our Church or any other—they join us to enjoy the fellowship of our simple monthly meal!

Leftovers even disappear, to be enjoyed the following day.
Embraced by the people of All Saints in the spirit of mission and outreach, all free will offerings in excess of our costs go back into the community to help local support programs.

Serving and enjoying the meal at All Saints Erin.

Photos: Submitted by Chuck Williamson

Great joy is experienced by the volunteers each month as we host our guests of such a wide variety of ages and backgrounds!

Chuck Williamson is Treasurer of All Saints Erin.
treasurer@allsaintserin.ca

Church of the Resurrection Hamilton

NANCY CLAUSE

Church of the Resurrection is located on Hamilton's West Mountain in the Rolston Neighbourhood.
We call our lunch program The Canterbury Connection after the Canterbury Room where the lunches have been served since October 2015.

An average of 35 people attends every Wednesday starting at 12:00 noon until 1:00 p.m.
Though the numbers have remained fairly consistent week by week, the actual guests change as new people are being attracted to our warm welcome and delicious, nutritious meals at no cost—though donations are very much appreciated.

The normal fare consists of homemade soup with a variety of sandwiches, as well as fruit, sweets and beverages. Sometimes our cook surprises us with pasta, chili, salads or our famous homemade meat pies!

Prior to starting our lunch program, we offered a social time for seniors.

City statistics have shown that many in our community



Nancy Clause and Pam Wood open the church doors to welcome guests to the weekly lunch.
Photo: Mike Deed

live in poverty and isolation. After receiving an initial grant from New Horizons for Seniors, we are now able to offer a lunch that includes the whole community.

One of our regular guests was riding the bus to our lunch when she noticed another woman ahead of her looking like she needed some cheering up. She spoke to her and asked if there was anything she could

do to help. The woman replied that she was just not feeling too happy about her life. This guest asked her to come with her to our community lunch, saying that the food was good and the people were friendly. It would take her mind off her problems for a while. The woman accepted her invitation and now they regularly attend together. It

gives both women something to look forward to each week.
Personal endorsement and personal invitation have been an ideal way for us to grow!
People return week after week, not only for the tasty lunch—they feel welcome, safe and have made new friendships.
It's our way to be neighbourly and to help lighten the weight

of poverty and loneliness that some may experience, plus we also get to meet so many wonderful people!

Nancy Clause is the Social Justice Co-Chair at the Church of the Resurrection Hamilton.
nancyclause48@rogers.com

St Cuthbert's Oakville

JOSEPH ASSELIN

In partnership with Kerr Street Mission (KSM) in Oakville, members of St. Cuthbert's, together with friends and supporters, cook and host Thursday night suppers for about 70–80 members of the wider community.

Some come since they are hungry for the food and struggling to make ends meet, while others come to be fed by a warm and welcoming community.

St. Cuthbert's partners with several other churches in Oakville, and through KSM, provides a wide range of needed services in a city that most people

assume is uniformly affluent.
While it's true that Oakville has one of the highest average household incomes in the country, there are many people who don't fit within those averages, and struggle.
What St. Cuthbert's members discovered by volunteering is the truth of the gospel, which teaches us that when we feed and reach out to others, we meet Christ himself.

The Reverend Canon Joseph Asselin is Rector of St. Cuthbert's Oakville.
stcuthbertoakville.ca



Cleaning up after everyone was served.

Photo: Marsha Armstrong

Deadlines and Submissions for Niagara Anglican

Deadlines:

- April – February 25
- May – March 25
- Summer – April 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

James Stewart, the missionary bishop who promoted education

MARY GOLDSBERRY

Charles James Stewart, born 1775 in London, a son of the 7th Earl of Galloway, was an unusual candidate for pioneer missionary work in Canada.

Ordained in 1799, he left a comfortable parish in England to come to Canada in 1807 as a missionary in the diocese of Quebec, which then included both Upper and Lower Canada.

Assigned initially to the mission of St. Armand near the Vermont border, he travelled constantly in the Eastern Townships, promoting the construction of churches and schools.

The field of his labours much expanded with his appointment as visiting missionary throughout the diocese in 1819, a time of increasing immigration to Upper Canada. In 1820 he began the first of three tours of Upper Canada. After Bishop Jacob Mountain's death in 1825, Stewart succeeded him and was consecrated the second Bishop of Quebec in 1826.

In 1825, the diocese included 50 parishes and missions, 50 clergy and 63 churches. Many of the churches were built with funds Stewart raised during previous visits to

England. When his episcopate ended in 1837, there were 85 clergy, 50 in Upper Canada and 35 in Lower Canada.

As bishop, he promoted education at all levels and encouraged missionary work among the Indians and destitute settlers.

The clergy reserves controversy, along with the British government's decision to reduce its support for missionary salaries, led him in 1834 to make the first appeal to Canadian Anglicans to support their clergy financially.

Amid the controversies of the times, Stewart tried to preserve good relations with other denominations and avoid undue contentiousness.

Generous also with his personal independent resources, he paid his own travel expenses and subsidized many other needs of the church.

After the breakdown of his health in 1835 and George Mountain's consecration as assistant bishop in 1836, Stewart returned to England, where he died in 1837.

Mary Goldsberry is a member of the Church of the Ascension Hamilton. Her source was Thomas R. Millman, "Stewart, Charles James," in Dictionary of Canadian Biography, vol. 7. University of Toronto/Université Laval, 2003-.

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 ascension.ca

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

◀ The window's inscription reads: After the influx of United Empire Loyalists, the Reverend Charles James Stewart, later Bishop of Quebec, was appointed Visiting Missionary for Upper and Lower Canada in 1820. By 1828 several churches had been established throughout Niagara, though there was still need for military protection at the border.

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