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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

MAY 2017

## Protecting women globally – more work to be done



### ALICIA ARMSTRONG

In honour of International Women's Day, I did a slam poem workshop with my grade eight students. I told them the only restriction for the poem was they had to write about being a female. The resulting presentations were a revelation for me. Their poems, beautifully and honestly expressed, made me realize how few opportunities women, particularly young ones, have to voice their thoughts in a safe and inclusive environment.

This was a thought I carried with me as I left to attend the United Nations Commission on

the Status of Women (UNCSW) in New York.

The UNCWSW is the intergovernmental body devoted to protecting and advancing the rights of women worldwide. The commission brought together world leaders, as well as non-governmental organizations (NGO) from across the globe, each working for female empowerment in different ways.

Over the course of the week I had the opportunity to attend a variety of parallel events, panel discussions and workshops run by the NGOs working for women's rights.

The week started with the

▲ Anglican youth delegates from across Canada who attended the United Nations Commission on the Status of Women conference in New York. (Left to right), Jessi Taylor from New Brunswick, Alicia Armstrong, Sierra Roberts (kneeling) and Ceiliidh Gibson from Niagara Diocese with Williw Martin Seedhouse from New Westminster.

NGO consultation which focused on the priority theme of Economic Empowerment for Women.

During the event, I was able to listen to a discussion

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▲ At a non-governmental organizations session focusing on the theme of Economic Empowerment, panelists recommended bringing allies together so they can "sing from the same hymn sheet."



▲ During a reception with representatives from the Canadian Mission to the United Nations, Alicia held a sign promoting equal pay for equal work for students.

Photos: submitted by Alicia Armstrong



# The Wow (!) in WOW Grants

## TERRY GILLIN

Since its 2014 inception, Walking on Water (WOW) grants have provided just over \$260,000 to launch new ministries or take an existing ministry to a new level. Applications come from all regions of Niagara Diocese, and since its inception just over 70% have been successful. Some applications were not successful; others were directed to different grant programs. The average grant is \$7,250.

These transformative and innovative ministries are centered on our diocesan vision. The WOW grant applications demonstrate the range of ministries taking place in the diocese, characterized by passionate engagement and creative determination to find God in our local communities. They inspire us to respond, "Wow!"

The 2017 WOW Grants applications offer a glimpse into the

inspiring ministries across the diocese. Here are the 2017 successful grant applications.

At St. James and St. Brendan Port Colborne, in conjunction with Ozzy's Garage, a transformed ex-biker has a passion for supporting youth at risk. The program of mentoring and redemption connects with at-risk young adults over restoring motorbikes and hotrods.

In Guelph, the Ecumenical Campus Ministry is developing an ecumenical style of worship in order to create a vibrant Christian community, distinct from what is currently available on campus and in their local community.

The Bridge: From Prison to Community in Hamilton is adding to its existing programs. Its new initiative will offer the opportunity for the men in transition to connect more deeply with creation and its numerous physical, psychological and

spiritual benefits.

The Church of the Incarnation Oakville, in conjunction with Resiliency 4 Recovery, is expanding a youth-directed support group for youth and young adults who face mental health and addiction challenges. The parish partnership is supported by a network of community allies which include professionals, parents and friends. This work saves lives, raises awareness and extends the love of God.

In 2016, the Church of the Resurrection Hamilton organized an event that brought together 250 people to celebrate Black History Month. Now, as a commitment to building a just and inclusive community, the parish is expanding to a year-round ministry. The aim is to provide programs and resources to educate people about Black history while celebrating the gifts, achievements and contri-

butions of diverse communities, with an eye toward challenging attitudes that foster racism.

Holy Trinity (Chippawa) Niagara Falls is developing an integrated ministry involving three generations. Children under the age of four and their parents are being engaged in activities which promote Christian education and community. This ministry builds intergenerational relationships through a weekly visit by parents and toddlers to local nursing homes.

In Stoney Creek, The Church of Our Savior the Redeemer will bring its kitchen to code. This will permit another parish to provide enriched outreach programs supporting the lives of seniors, youth and single parents in the community.

At St. George's Lowville, new Celtic liturgy will help a parish reach out to unchurched people who have a spiritual yearning

and who are not sustained by conventional Christian worship.

The range of involvement in the community illustrates how God is made incarnate in everyday life through innovative ministries.

Each parish discerns what ministry is needed, where God is calling them and what the available opportunities are. Parishioners and clergy embrace the risks of action with enthusiasm and commitment.

These programs engage the wider community, and some develop ecumenical connections.

Through this diversity we find the grace to take action, and the diocesan vision comes alive.

*Terry Gillin, a member of St. Cuthbert's Oakville, is a current member of the WOW Committee. [tgillin@arts.ryerson.ca](mailto:tgillin@arts.ryerson.ca)*



A St. Patrick's Day Pub Night with Irish stew and homegrown entertainers continued the 140th Anniversary Celebration at The Church of Our Saviour The Redeemer Stoney Creek. "We had a packed house and a wonderful time was had by all who attended," reported Churchwarden Bev Groombridge. Photo: Submitted

# Women on the global stage at UN event

## CONTINUED FROM PAGE 1

between the Executive Director for UN women, Phumzile Mlambo-Ngcuka and the Chair for UNCSW, His Excellency Ambassador Antonio de Aguiar Patriota. They spoke about the need for allies from all different areas and concerns to come together and "sing from the same hymn sheet." The day finished with a breathtaking performance by Canadian poet Rupi Kaur.

For me, one of the most enlightening parts of the week was being able to attend discussions centred around Missing and Murdered Indigenous Women. I had the opportunity to hear from organizations and representatives from Canada, the United States and South America. Hearing about the physical and sexual violence these women and their communities experience was a wake up call—a reminder to do more to support those communities in need.

When asked what people outside the communities could do to help, the answer was to listen and to respond to the needs that are clearly expressed.

Something that will stay with me was getting to listen to a

▶ Economic empowerment in the face of climate change, especially for women, was the focus of a panel discussion at the weeklong conference.



woman who had protested at Standing Rock. She challenged us to "find out who was on the land you now occupy, if they are not there, where are they?" I saw this as a reminder to be respectful and cognizant of the space we occupy.

On the last day, the Canadian Anglican Delegation had the opportunity to meet with a representative of the Permanent Canadian Mission to the United Nations.

During this meeting we were able to share with the representative what lessons learnt we considered the most important. We were also able to share what we felt the priorities should be for the Canadian Mission moving forward in negotiating the outcomes of the event.

Among other priorities, we were able to highlight the need for Canada to ratify the United Nations Declaration of the

Rights of Indigenous as a step towards protecting Indigenous women and children. We also shared the need to listen to the voices in the Indigenous community and to incorporate them into the research and actions that are done around Missing and Murdered Indigenous Women.

The week provided some honest reflection on the work that still needs to be done to protect women globally. However, the organizations and government allies working towards achieving this equality, as well as the passion of the women I met, provide hope that it is an achievable goal.

*Alicia Armstrong is the Youth Minister at St. Cuthbert's Oakville and a teacher at St. Mildred's-Lightbourn School in Oakville. [arms854@mylaurier.ca](mailto:arms854@mylaurier.ca)*

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**HOLLIS**torial

# Forgiveness

**HOLLIS HISCOCK**

Forgiveness is a journey, rarely a destination.

This realization brought me a new perspective regarding the encounter between Peter and Jesus when Peter asked, "How many times should I forgive my friend?" Jesus responded, "70 times 7."

I used to think it meant forgiving an individual for hurting me 490 times. Now I see it differently, it may take me 490 times to truly forgive that person and be restored fully.

Neither is easy to accomplish, yet forgiveness can provide certain benefits.

The call to forgive others and be forgiven yourself is peppered throughout the Bible. Most notably, Jesus included the petition—forgive us our debts as we forgive our debtors—in his model prayer for his disciples to emulate.

Episcopal priest William Countryman maintains forgiveness requires a change of mind and is for the strong, not the

weak of heart.

The staff at the Mayo Clinic ([mayoclinic.org](http://mayoclinic.org)) determined, "letting go of grudges and bitterness can make way for happiness, health and peace." They cite possible benefits, like healthier relationships, greater spiritual and psychological well-being, lower blood pressure and fewer symptoms of depression.

Forgiveness counselor Ana Holub ([anolub.com](http://anolub.com)), writing on [wisdomtimes.com](http://wisdomtimes.com) claims, "Evidence is mounting that holding onto painful memories and bitterness results

well-being.

Amanda Chan on Huffington Post ([huffingtonpost.com](http://huffingtonpost.com)) began her "8 Ways forgiveness is good for your health" with, "In an era of lawsuits, it can sometimes seem like forgiveness is a concept from biblical times. But a wealth of research suggests we should apply the act to our daily lives because it may hold a myriad of health benefits."

She described how forgiving unconditionally could mean a longer life, making amends helps you forgive and could benefit your immune system.

*"Forgiveness requires a change of mind and is for the strong, not the weak of heart"*

in long-term health problems. Forgiveness, on the other hand, offers numerous benefits."

Ana names 13, including stress reduction, better anger management skills, more friendships and improved psychological

However, Wilma Derksen's ([wilmaderksen.com](http://wilmaderksen.com)) "one woman's walk towards forgiveness" documents the power and challenges of forgiveness.

In her book, *The Way of Letting Go*, she tells about her

13 year old daughter Candace being kidnapped while walking home from school in Winnipeg on Friday, November 30, 1984. Seven weeks later, her body was found in a nearby shed. Twenty-three years later an arrest was made, then a trial and now maybe another. Wilma writes, "It's now thirty-two years since Candace disappeared, and in a way it is starting all over."

When a reporter asked, "What about the person who murdered your daughter?" Candace's father Cliff replied, "We forgive." Wilma names fear, narrow faith, the old me, self-pity, guilt, blame and rage among the 15 things she had to let go.

She relates each letting go to Jesus' Sermon on the Mount (Matthew 5-7).

In the chapter "Letting go of my Guilt and Blame," she describes what happened while wiping away Candace's fingerprints. "With each stroke of washing the walls, I was washing away some of my guilt and blame." Then she transports us to the mountain where Jesus



reminded his listeners, "in the same way you judge others you will be judged, and with what measure you use, it will be measured to you."

Space prevents me from including all of Wilma's insights, but here are my favourites:

- It takes a village to help us forgive.
- Forgiveness is not a quick fix.
- We have to learn to forgive, time and again.
- The cross is the tree of forgiveness to help us deal with the tree of good and evil.

In our quest for forgiveness we may never reach our destination, but we may benefit from the journey.

**P.S. I mentioned on Facebook that my HOLLIStorial would be about forgiveness. Three friends share their experiences on page 5.**

*Hollis Hiscock welcomes your thoughts and insights. Contact information below.*

**Letters**

**New logo**

I must admit that Hollis Hiscock has a vivid imagination as he describes what he sees, or wishes to see, in your new logo. Unfortunately, I think he is only trying to justify the publication board's choice.

To me it looks like it should be on a jam jar label.

I hope you didn't pay a graphic design company thousands of dollars for that ordinary looking typeface in a green circle. That concept is a graphic that is currently in vogue, and will probably be replaced with some new "in vogue" design in a year



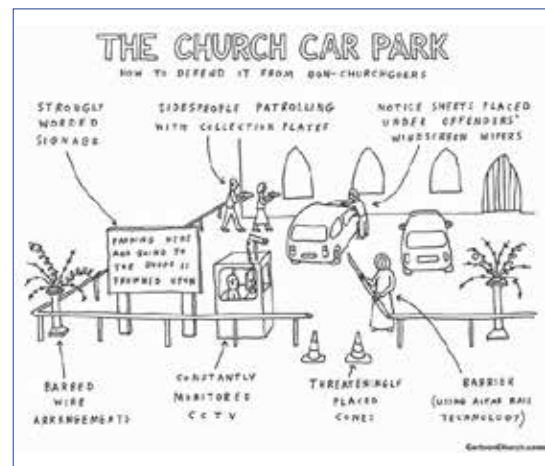
or two; at that point your "new" logo will be out-of-date.

If that logo were standing by itself, and not printed on the Niagara Anglican newspaper, I would never associate it with anything Christian or the Anglican Community of

Niagara. You should send it back to the drawing board for a total rethink.

*Bob Sagness  
Thorold*

[Editor's note: The Niagara Anglican Publication Board wants our readers to know we "didn't pay a graphic design company thousands of dollars." The new logo was designed in-house.]



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# Hear me Rohr

## ELEANOR JOHNSTON AND WAYNE FRASER

Many in Niagara Diocese may know Richard Rohr from his book *Falling Upward*, Bishop Michael's 2014 selection as his Lenten book.

However, you may not be aware that you can receive daily meditations in your email inbox from Rohr. We find these daily readings uplifting and inspiring.

Rohr is a Franciscan monk, founder of the Center for Action and Contemplation in Albuquerque, New Mexico. As our Diocesan website explains, "Drawing from his own Franciscan heritage and other wisdom traditions, Richard Rohr reframes neglected or misunderstood teachings to reveal the foundations of contemplative Christianity and the universe itself: God as loving relationship."

Rohr advocates the meditation tradition of Christianity, what he names the Perennial Tradition, for it is found across all religions.

Through contemplative silence, one enters the presence of Presence; one is able to hear the still small voice of God. Rohr explains, "In a silent posture of self-emptying, we let

go of habitual thoughts and sensations and connect with an Inner Witness—God's presence within—that gazes back at ourselves and out at reality with an Abiding Love."

Without contemplative practice, Rohr asserts, religion becomes the "repetition of rote, wordy prayers and attendance at social prayer." Through regular periods of contemplation, one enjoys an experiential relationship with Divine Presence. True transformation—what John the Baptist called baptism "with fire and the spirit" and Jesus termed rebirth "from above"—becomes a reality in each human heart



Richard Rohr

Photo: Wikimedia Commons

and soul.

Without such personal transformation, we are left with defensive barriers against others unlike our own kind, and we focus on "externals and non-essentials."

Rohr tells the story of Trappist monk Thomas Merton, one of the first in the 1950s and '60s to teach the contemplative practice lost over the centuries by the church. "Merton was not very popular with many of the older monks and was considered a rebel because 'he told [them] that [they] were not contemplatives. [They] were just introverts saying prayers all day' . . . You

can imagine how well that was received."

Rohr is "convinced that many, many young seekers left seminaries, ministries, religious orders and convents basically because no one taught them how to pray! Without a contemplative life, poverty, chastity, obedience and community itself do not work or even make sense. And ministry becomes another way of running away or trying to find yourself instead of real service for others."

The Christian contemplative tradition stretches back to the earliest church Fathers and Mothers who in the 4th century fled to the desert "so they could practice what they felt was authentic Christianity, unhindered by the priorities of the new imperial religion that was based largely on externals."

Your public and your church library will have books on mysticism. Mystics teach us that prayer is not about what we say to God but what we receive from God, Love that enables us to move beyond judging and



labeling, Love that enables us to love God, the human race and all of nature.

A reporter once asked Mother Teresa, "When you pray, what do you say?"

She replied, "Nothing; I listen." "What do you hear?" asked the reporter.

"Nothing. God listens," she answered.

The daily meditations Rohr sends out through email seek to teach the contemplative tradition and offer thoughtful analysis of Biblical and Church teachings. It is not a new way of looking at Christianity, but a very old way of experiencing Christ. Jesus taught his disciples to pray. We highly recommend this daily food for thought, action and prayer. Sign up for free at <https://cac.org/sign-up/>

Eleanor Johnston can be reached at [eleanorjohnston@gmail.com](mailto:eleanorjohnston@gmail.com) and the Reverend Wayne Fraser at [fraserwayne@gmail.com](mailto:fraserwayne@gmail.com)



# Moments That Matter

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# Faithful to Jesus: The Cuban Church



## BILL MOUS

In his sermon, Archbishop Fred Hiltz, President of the Metropolitan Council of Cuba, which provides oversight for the island church, remarked how lovely it was that the annual synod of the Diocese of Cuba was meeting at a Matanzas church named Fieles a Jesús or Faithful to Jesus. With roots in the city going back over 100 years, the name of the oldest Anglican congregation in Cuba provided a natural theme for the presentations and reports over the three day gathering.

Such faithfulness was abundantly evident throughout Bishop Griselda Delgado del Carpio's expansive period. Over the course of nearly two hours, the Bishop touched on all aspects of the diocese's ministry, including its youth, women and family initiatives. Visiting delegates were warmly welcomed and greetings shared on behalf of Bishop Michael Bird and Niagara diocese.

A significant part of the synod involved reporting on the impacts of the diocese's last three year strategic plan.

Formation for ministry was a significant goal for this period and the results of this initiative were impressive: seven people were ordained, 26 completed lay training at the local seminary and 223 people were equipped for community development work. In addition, several churches were renovated or built to enhance the Cuban church's footprint in the country.

The diocesan development program, partially funded by the Primate's World Relief and Development Fund, boasted about being able to support even more local initiatives than anticipated, including a program

▲ Diocesan and visiting clergy following the opening worship of the Cuban synod.

► Niagara's delegation to the synod were the Reverend Bill Mous and Canon Christyn Perkons, here with Bishop Griselda Delgado del Carpio of Cuba.

Photos: From Christyn Perkons and Bill Mous



that helped 31 mothers return to work and improved their families' standard of living.

Looking ahead, the synod turned its attention to a plan for 2017-2019. The diocesan vision of Cuba is to "seek to become a church that, united in diversity, celebrates, evangelizes, teaches, serves and shares God's love." Strategic objectives focus on enhancing pastoral care to families, promoting ministry education programs, as well as improving its stewardship and organizational capacity.

The synod also received a presentation about International Justice Camp, which brought together 25 Cubans and 25 Canadians for a week of experiential learning about fostering God's justice and the common good. A Spanish-language video which captured the essence of the justice camp was debuted as part of the presentation.

The synod also elected members to its diocesan council and standing committee, heard reports from its various programs and passed a budget for the coming year. Many of the parish delegations took the opportunity to share with the synod their pledge to raise more than proposed in the diocesan budget. Each public declaration of a higher offering to the diocese was met with delight by Bishop Griselda and applause from the delegates.

A much anticipated presentation was also given by

the commission charged with exploring the return of the Episcopal Church of Cuba to The Episcopal Church, now that relations between the United States of America and Cuba are thawing. Many details about this proposal still need to be worked out over the coming years. Nevertheless, many Cuban delegates to synod were adamant that the longstanding relationship with the Canadian church will remain steadfast.

The first Sunday of May is designated as a time when churches from both dioceses (Niagara and Cuba) intentionally highlight our companion diocese relationship. Some churches offer special prayers, some take up a special collection while others highlight the ministry of the Cuban church in homilies or announcements.

While our churches minister in very different contexts, it is clear that both the dioceses of Niagara and Cuba are striving to robustly live into Archbishop Hiltz's encouragement to seek, first and foremost, to be faithful to the life and witness of Jesus.

*The Reverend Bill Mous is Director of Justice, Community and Global Ministries and Communications Coordinator for Niagara Diocese.*  
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## HOLLISTorial comments from page 3

*I mentioned on Facebook that my HOLLISTorial would be about forgiveness. Three friends shared their experiences ...*

Forgiveness allows second chances.

I forgave my mother and after not speaking for many years we are able to have a lovely relationship.

Also, I am a seminarian because of second chances.

If only I was able to forgive sooner rather than waiting for so long.

Not forgiving means wallowing in the pain of the past.

*Caroline Sharp*

we already visited a situation, repented and asked for forgiveness. Sometimes we repeat ourselves and relive the transgression over and over. We need to learn to release it when it comes up over and over, until it doesn't.

Our spirit becomes lighter and our smile brighter when it is coming from within the open and free heart and soul.

*Windy Collins*

Forgiveness allows you to open up your heart and free your spirit.

Forgiveness does not mean you forget what the transgression was, but you can think about the thing that happened without feeling the hatred and bitterness that happens to yourself when you hold on to the hurt. This can be an unwillingness to forgive ourselves as well.

Self-talk is very revealing. What and how we talk to ourselves tells the story. For example, if you talk negatively to yourself about yourself. I have learned to use mirror work to help me forgive myself. Prayer, too, is very helpful; to release our transgressions to the Lord.

However, it is easy to forget

I've experienced these benefits from forgiveness: mental health (I've often thought atheists could take the New Testament as a guide to mental health even if they don't agree with the spiritual focus); letting go and freedom to move forward. And above all, freeing my recovery from being interlinked with the offender's repentance.

The person who wounded me may never recognize their wrongdoing, or apologize for it. They may even die before doing so.

But when I free my attitude from their repentance, I can take charge of my own spiritual growth, my own attitude about what has happened between us and let it go.

*Janet*

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## Spotlight on youth . . .

# Claire Christoff

YLTP (Youth Leadership Training Program) is a three year leadership training opportunity in Niagara Diocese to equip young people to take an active leadership role within their parishes and communities.

Claire is completing her final year, and shared her experiences and insights with the *Niagara Anglican*.

### **Niagara Anglican (NA): Who is Claire Christoff?**

**Claire Christoff (CC):** I'm a 15 year old girl, currently in grade nine at Robert Bateman High School Burlington in the pre-International Baccalaureate (IB) program.

I enjoy listening to and playing music, especially my ukulele and guitar, going online, researching, karate and working with kids.

### **NA: In what activities are you involved?**

**CC:** At school, I'm involved in the debate club, GSA (Gay Straight Alliance), student council, the 30 hour famine club and the

fashion show.

At St. Christopher's Church I work with Shine, a performing arts group, for kids and the girls' youth group, Faith and Fun. You'll see me serving on Sunday mornings and performing with the liturgical dancers. I am a team leader for the summer camp Fun in the Sun, am on the Youth Synod Council and attend the Niagara Youth Conference.

I have taught and practiced karate for almost eight years; I currently have my black belt.

### **NA: How and why did you get involved in YLTP?**

**CC:** After writing and directing a play, followed by a fundraiser that enabled PWRDF to send bicycle ambulances to Mozambique, our Youth Worker Ilona Bevan decided I would be a good person for the program. It didn't take much convincing to make me want to attend YLTP.

I've always enjoyed leadership and the program sounded intriguing. I thought YLTP would be challenging, enjoyable and would improve my leadership skills; I was right!

### **NA: What have you learned and experienced?**

**CC:** The constant exposure to the amazing people in YLTP truly was the highlight of my past three years involved in the program, but I also learned and was exposed to much more.

The most important things I learned at YLTP are the importance of communication, the value in flexibility and how to work with a plan to make success possible.

I've done many things with YLTP, most notably working with and experiencing different ways to make a difference. In 2017 we worked with a group sending wheelchairs to war stricken Iraq. In 2016 we went to a cafe whose monetary system allowed people to make donations so others, who couldn't afford it, could eat.

### **NA: You sponsored a fundraiser; what was it for?**

**CC:** Dollars for Dogs is my way of showcasing what I learned at YLTP. The "final project" is obligatory, but what we do is

completely up to us. I chose to do a fundraiser to help an animal shelter because it struck me a while back that animals have no voice, no way to seek the help they need. That's the reason why we need to help them.

The funds I raised came from people I know, who made donations to me directly. I reached out to the girls' youth group I work with and we ran a candy and bake sale. The funds were split between the church and my fundraiser. In total, over \$800 was raised.

### **NA: How has YLTP helped you live out your faith?**

**CC:** I found a new appreciation for those who plan and carry out church services, as planning services myself was not easy. Now while attending services, I see the depth of the words spoken, and how all the readings and songs are carefully selected and pieced together.

I brought new light into the eyes of my friends when I explained YLTP and my fundraiser, and how religion has more applications than sitting

through services. In my case, it's connecting to others through the work I do.

### **NA: Any final suggestions?**

**CC:** I encourage all youth in the diocese to attend YLTP, or at least think about it. There's no "right type of person" for the program, and no way to not do well as long as you give it a go.

### **NA: Thanks and blessings for the future.**

To learn more about the Youth Leadership Training Program contact Su McLeod, Program Consultant for Children, Youth and Family Ministry. [su.mcleod@niagaraanglican.ca](mailto:su.mcleod@niagaraanglican.ca)

▼ Claire serves Susanne Suthers and Tom Loker at her candy and bake sale, which was part of her Youth Leadership Training Program.

Photo: Hollis Hiscock



# The four kinds of leader we need: part one

**JOHN BOWEN**

Leadership comes in many shapes and sizes. Different situations call for different styles of leadership. What types of leader does the church need right now?

Clichés become clichés for a reason—usually because they are true. I risk saying that because the church is in crisis, and we need a different kind of leader from those needed 50 years ago. It is a cliché—but it is true.

I thought about this when speaking at the induction of a friend, Ross Lockhart, as Director of Ministry Leadership and Education at St. Andrew's Hall, the Presbyterian College at the Vancouver School of Ministry. My brief was to "give the charge." Not a phrase I was familiar with, so I asked Ross whether it meant I had to tell everyone how wonderful he is, or whether it was a chance for me to tell him what to do. Modest man that he is, he said the latter. I was happy to oblige—though I would happily have done the first.

*"It is those who never had a church experience—the unchurched—that is the fastest-growing demographic, particularly among the young"*

Since seminaries like St. Andrew's are in the business of training leaders, and since Ross is teaching leadership, it seemed like a good opportunity to reflect on what kind of leaders the church needs today.

I suggested we need four kinds of leader:

## 1. The traditional pastor

Traditional healthy churches need leaders who can preach, teach, train, give pastoral care, lead inspiring worship and be competent administrators. It is a tall order, but over the centuries, many have done this wonderfully well. And seminaries continue to turn out good shepherds of this kind.

Frankly, there is a limited need for those with this skill-set. This

kind of pastoring assumes the congregations to which they go are in healthy midlife, and simply need building up and encouraging in the way they are already going. Sadly, there are not many of those around.

It is true a good traditional pastor may be able to win back the lapsed and get them energized. That is a much-needed contribution to the work of the Kingdom, since the "dechurched" are a significant portion of the Canadian population.

The dechurched is a limited market. It is those who never had a church experience—the unchurched—that is the fastest-growing demographic, particularly among the young. If traditional pastors are the only leaders we are producing, soon

there will be nobody left for them to pastor.

## 2. The palliative care leader

Many churches will not survive the next five or ten years, so what kind of leadership do they need?

In my Doctor of Ministry cohort years ago was a woman who, with her husband, was pastoring a small ethnic congregation, originally from central Europe, in a small town in the Niagara Peninsula. The young people were long gone, and the community who still spoke their mother tongue was shrinking. Humanly, there was no way that congregation would ever grow. The pastor said, "My husband and I feel called to minister to this congregation until the last person dies."

I have the utmost respect for that kind of calling—one I could never fulfil—and the need for "congregational palliative care" is both crucial and growing. Congregations die all the time—just as new churches are born all the time—but to help them



die with dignity and even joy is crucial. God loves these people. They have served God faithfully for long decades, through thick and thin. There are too many stories from across the country of how such churches have been "closed" with needless clumsiness and lasting hurt.

Where are the palliative care pastors such situations need? Who is training them?

(In part two next month, John focuses on the other kinds of leaders—turnaround and pioneer—and answers why kinds of leader matter.)

John Bowen is the retired Professor of Evangelism, Wycliffe College, University of Toronto. [john.bowen@wycliffe.utoronto.ca](mailto:john.bowen@wycliffe.utoronto.ca)

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## In conversation with ...

# Vice-Chancellor Greg Tweney

Greg, appointed by Bishop Michael at the November 2016 synod, was installed on March 19, 2017.

Since having a Vice-Chancellor is relatively new for Niagara Diocese and being Vice-Chancellor is certainly new for Greg, the *Niagara Anglican* decided to engage him in conversation.

### **Niagara Anglican (NA): Tell us about yourself.**

**Greg Tweney (GT):** I have a strong connection to Niagara Diocese, geographically. I was born in Hamilton, spent my childhood in Niagara Falls and grew up in Stevensville. My immediate family still lives in the St. Catharines/Thorold area. As for my own family, I am married, have two teenage daughters and live in Oakville.

### **NA: Briefly describe your education and work journey.**

**GT:** I attended Ridgeway Crystal Beach High School and studied Public Administration at Carleton University in Ottawa. I studied law at Osgoode Hall Law School Toronto, spent a summer working as a provincial prosecutor in St. Catharines and later articulated at the Crown Law Office

—Criminal in Toronto.

I was called to the bar in 1998 and joined the Crown Law Office as Crown Counsel. My primary responsibilities involve representing the Crown in criminal appeals before the Ontario Court of Appeal and Supreme Court of Canada.

Several years ago, I became a Deputy Director, so my role shifted to include more supervisory and managerial duties, although I go to court occasionally.

### **NA: What about your faith history?**

**GT:** Although not raised an Anglican, I was raised in the Christian faith. My father was a Baptist Minister before becoming a teacher, and both my parents were active in the church their entire lives.

My introduction to Anglicanism was through All Saints Ridgeway during my high school years. After completing my education and settling in Oakville, I joined St. Simon's parish.

For the past five years, we have been members of St. Elizabeth's Burlington, where I have been Churchwarden for the past three years.

### **NA: What do you do to relax?**

**GT:** I play hockey in a recreational men's league and play drums.

### **NA: Has being a Churchwarden prepared you for your new appointment?**

**GT:** It's been an interesting and challenging role since our parish is going through a period of transition and discernment. Our long-time rector moved and with an interim rector we are exploring options for sustainable ministry in south-east Burlington. My focus has been on the operational and development needs of a small parish.

### **NA: How do you perceive your role as Vice-Chancellor?**

**GT:** When the Bishop approached me, I saw the opportunity to broaden my experience with the work of the Diocese. I have already learned a great deal about the important work being done, and the common challenges being faced by parishes.

My role includes assisting the Bishop and Chancellor with the interpretation and application of the Canons. As a lawyer who spent nearly 20 years interpreting statutes and case law, I am excited by the opportunity to apply those skills to the laws of

the church.

### **NA: How do you approach your new ministry?**

**GT:** In both my professional and church life, my greatest joy comes from meeting and helping people. Being Vice-Chancellor gives me the chance to continue doing just that—in my own community and across the Diocese, including places I've called home at various points in my life.

### **NA: What talents and experiences do you bring?**

**GT:** It is difficult to answer this question without feeling like I am "tooting my own horn"! I meet the minimum requirement imposed by the Canons—being a member of the Ontario bar for over 10 years. My legal training and experience should be an asset. I am accustomed to working with people individually and in groups. I have also done a lot of teaching—judges, lawyers, law students and police—which builds one's communication skills. I like problem-solving and exploring creative solutions to help achieve common goals.

### **NA: How do your faith and profession intertwine?**

**GT:** I think my study of the law was informed by values instilled in me as a child growing up in the church: basic principles like morality, justice and fairness are rooted in Biblical teachings.

After practicing law for many years, especially as a criminal lawyer, I find many of those same values inform my approach to the law as an adult.

Simply put, my faith informs my vocation, but my professional life also informs how I live my faith.

As a prosecutor, my decisions are guided by the need to act in the public interest. This same broad perspective will hopefully be a useful guidepost in my role as Vice-Chancellor and steward of the laws of our church.

### **NA: Every blessing in your new ministry.**

*Greg Tweney can be reached at [greg.tweney@gmail.com](mailto:greg.tweney@gmail.com)*

Left to right: Chancellor Rob Welch, Valerie Tweney, Greg Tweney and Bishop Michael following Greg's installation as Vice-Chancellor of Niagara Diocese.

Photo: Alexander (Sandy) L. Darling





# Zipper merge — churches join together to do more

**MICHAEL MONDLOCH**

On February 26, 2017 something new began in St. Catharines.

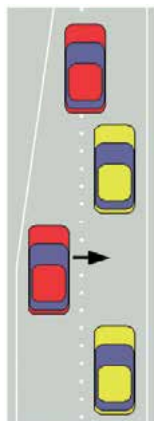
Grace and St. George's parishes worshipped together as a new "enhanced congregation" at 83 Church Street, St. George's home since 1840.

Members of Grace were warmly welcomed to their new spiritual home, as were three children through the Sacrament of Baptism. The service climaxed an extensive intentional exploration and intense preparation for joining two vibrant congregations.

Jesus often used images drawn from agricultural practices to help his ancient audience better understand God's mission in the world. Following Jesus' example, a contemporary image from driving can be used to illustrate how these churches have come together to participate in God's mission to St. Catharines.

Wikipedia defines the zipper merge as "a convention for

merging traffic into a reduced number of lanes. Drivers in merging lanes are expected to use both lanes to advance to the lane reduction point and merge at that location, alternating turns." The zipper merge looks like this:



In the fall of 2013 Grace Church acknowledged that the status quo was not working. While the congregation remained committed to ministry

together, they acknowledged the challenges of looking after a large church and two houses on a two-acre property were detracting from other ministries. Rather than seeing this as "the end of the road," the members of Grace sought an opportunity to remain together in ministry.

During a two-year conversation among the Anglican churches in the greater St. Catharines area churches, the rectors of Grace and St. George's sensed their congregations shared more than geographic proximity. With the support of their parish councils the parishes formed Dream Teams, composed of the rectors and four lay members of each congregation, to explore the possibility of partnering in ministry from one location.

They recognized a common direction and forward momentum in our congregations.

Both congregations have embraced the fact that our changing world offers new challenges and opportunities for

engaging in God's mission. Both congregations have retained Anglican traditions while incorporating helpful elements of modern technology and communication.

Sensing a "merge" was possible, the Dream Teams recommended that the parishes confirm their discernment through a vote at vestry. With unanimous support from both vestries the task remained to complete a zipper merge in a courteous and orderly fashion.

A Community Transition team strove to support a smooth and thorough integration of the Grace and St. George's communities. Still others are planning for incorporating physical features of Grace Church into the fabric of St. George's. Chalice, fair linens and a silver scallop shell for use at baptisms from Grace were used on February 26th. Members of Grace were thrilled to see the Grace tribute wall in a temporary home awaiting a suitable permanent location at St. George's. To ease the full integration of our faith communities,

the treasurers and corporations are looking after administrative details.

The congregations look forward to doing more together than was possible separately.

Unlike the impersonal nature of merging in traffic, the parishes have put in place opportunities to get to know each other and our various ministries. A soup lunch and ministry fair on March 5th provided one such opportunity.

The enhanced congregation hopes to provide a grand example of people coming together in a common purpose. Doing so will bring glory to God as Grace Church and St. George's take their part in realizing the Kingdom of God and enjoy the road together.

*Canon Michael Mondloch is Rector of Grace, rector @gracestcatharines.ca and Canon Martha Tatarnic is Rector of St. George's mtatarnic @stgorgesanglican.ca*



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# Lutherans, Anglicans and Roman Catholics celebrating 20 years together

**JEAN ARCHBELL**

Dorothy Hewitt and I are your representatives on the Lutheran-Anglican-Roman Catholic (LARC) Interchurch Committee.

In the spring of 1996 a request for an initial informal meeting was sent to Lutherans and Anglicans from the Roman Catholic Diocesan Jubilee 2000 Committee. Discussions focused on shared involvement in Jubilee 2000 preparations and celebrations, the existing Lutheran-Roman Catholic covenant community in Guelph, possible ecumenical celebrations and arranging a meeting of bishops.

Then, in August 1996 Bishops Huras of the Evangelical Lutheran Church in Canada (ELCIC), Asbil of the Anglican Diocese of Niagara, with Tonnos and Ustrzycki of the Roman Catholic Diocese of Hamilton met over lunch. They decided to establish an interchurch committee with representatives from each church.

In the fall of 1996 through the spring of 1997 the LARC



Interchurch Committee was established. It included the ELCIC Eastern Synod, the Roman Catholic Diocese of Hamilton and the Anglican Dioceses of Huron and Niagara. An initial LARC members retreat was held at St. Michael's House Convent in Oakville.

The purpose and aims of the committee were clarified and initial initiatives were determined. Plans were made to provide information to clergy groups about LARC and to invite feedback.

Twenty years later the committee continues to meet and plan events where all clergy of the dioceses and synod can meet, learn and get to know each other better.

The next event is on May 25, 2017 commemorating 500

years of the Reformation - Hopes and Visions for the Future of Christian Unity. Our distinguished facilitator is Dr. Catherine Clifford of St. Paul's University, Ottawa. All four bishops will take part.

I urge all clergy to attend this day of renewal from 9:30 a.m. to 4:00 p.m. Enjoy supper on your own at one of the downtown restaurants, and then join your lay people at 7:00 p.m. for prayer, with music from the Waterloo Lutheran Seminary Choir Inshallah. Catherine Clifford is our Homilist.

All of this takes place in Guelph at the Basilica of Our Lady of Immaculate, 28 Norfolk Street.

Cost of the events during the day, including lunch, is \$25.

The evening is free.

Email me to register at [jean.stjames@bellnet.ca](mailto:jean.stjames@bellnet.ca)

I look forward to a wonderful time of ecumenical sharing with our sisters and brothers in Christ.

*The Reverend Canon Jean Archbell is Rector of St. James Dundas.*

# Choir sings to help refugees

St. John's Refugee Sponsorship Committee in St. Catharines is staging a full concert performance by the Hamilton-based ArcelorMittal Dofasco Male Voice Choir.

It's the brainchild of committee chair Barb Butts. "I'm just thrilled to get this support. They rank with the leading male voice choirs in Canada and will have 50 voices on stage for two hours of top-class choral entertainment. This will be a great boost for our fundraising."

When St. John's began its refugee initiative in January 2016, it invited participation from the broader community. It's proven a positive move. While the initial goal of \$30,000 seemed astronomical, that amount has been reached.

"The heartbeat of this community is its generosity," shared Rector Laura Marie Piotrowicz. By extending the challenge, "We hope to help cover the travel costs, so that when our new friends arrive they will not be burdened with that debt. This concert will be a significant help."

The choir is renowned for its wide repertoire ranging from



The Arcelor Mittal Dofasco Male Choir  
Photo: [arcelormittal.com](http://arcelormittal.com)

sacred to folk music and on to classical and Broadway favorites.

Formed in 1946, it has presented concerts across Canada and the United States and lists dozens of television shows among its credits.

The Choir has a great reputation for community work through performances aiding not-for-profit groups.

Demonstrating community cooperation, the concert will take place on Monday, May 15 at 7:30 p.m. in Bethany Community Church, 1388 Third Street, St. Catharines. The facilities have a good sized hall with great acoustics and sight lines, comfortable seats and ample parking.

Tickets (\$12) are available from St. John's at 905-935-6021 or [stjohnschurch@cogeco.net](mailto:stjohnschurch@cogeco.net)

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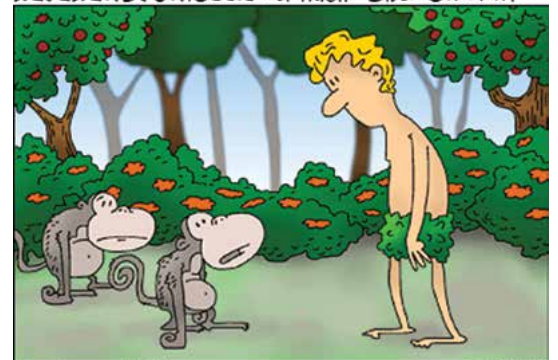


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# Our Syrian friends mark one year in Hamilton

**SARAH WAYLAND**

Just over a year ago, I wrote on these pages about the journey of our congregation at the Church of St. John the Evangelist Hamilton to sponsor a refugee family. We had made the decision to sponsor, raised funds and were waiting to be matched with a refugee family identified for resettlement to Canada.

We expected that process to take several months, but in fact it happened extremely quickly. The Diocese of Niagara had been given information about the Al Hariris, a family of four from Syria, and we were asked if we wanted to sponsor this family. Of course we did! Their processing was expected to take a month or two. However, we soon got a call letting us know that the family would arrive within the week!

Our team scrambled, and all the bits and pieces fell into place for their January 29 arrival. Despite their evident fatigue, the parents were full of questions about life in Canada,



including whether or not they would be able to practice their professions.

Since those first days, the parents, Emad and Kothar, have been enrolled in intensive English classes and are adjusting well. Their oldest son, age five, who spoke no English a year ago, now strings together full sentences with no trace of foreign accent.

To celebrate the family's one year anniversary in Canada, and to mark the end of our formal sponsorship period, we held a potluck banquet featuring various Syrian dishes. Bishop Michael said a few words, and we showed photos from the past year. But the most memorable part of the evening was when

Emad addressed us with great emotion, saying:

"One year of hope, one year of love, one year of brotherhood.

We abandoned our lives, our memories and our family because of the war in Syria.

Three years in a camp there was no hope—we worked like machines just to survive.

When I was 13 my father said to me try to build a house everywhere. I did not understand. He meant try to find family, friends and a community. Now I understand.

I have many houses here in Canada, many families and I love them."

There have been many ups and downs in the past year for us and for this family, includ-

ing losses in Syria. To say that our volunteer team has learned much is an understatement!

Eighteen months ago, we had felt called to love some neighbours on the other side of the world; today we are so happy to call them our immediate neighbours and our friends.

*Sarah Wayland is a member of Church of St. John the Evangelist Hamilton. [svwayland@gmail.com](mailto:svwayland@gmail.com)*

**The year in snapshots:**

1. The Al Hariri family arrives in Canada.
2. Cottage weekend in Haliburton.
3. Yousef in the garden.
4. Gardening at the Hill Street Garden.
5. Selecting a Christmas tree.

Photos: Sarah Wayland



## Installation of Canons



The Reverend Martha Tatarnic, the Reverend Katherine Morgan, Donna Bomberry, Fred Hall, Robert Morrow and the Reverend Richard Moore waiting to be installed as honorary canons of Christ's Church Cathedral on March 19, 2017. Photo: Bill Mous



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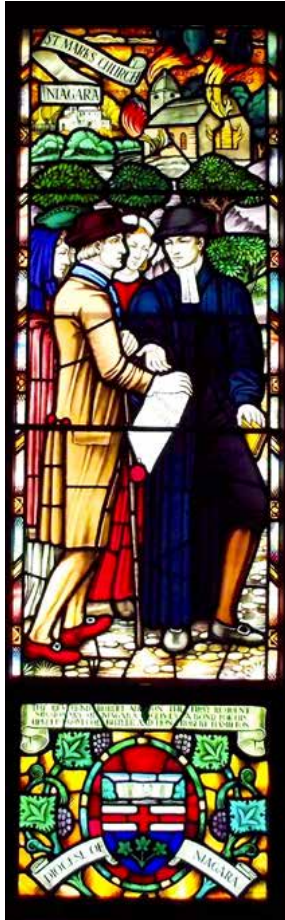
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## Through a Canadian stained glass window

### Robert Addison, the first Resident Missionary of Niagara

**ABBY MULVIHILL**

In this window the Reverend Robert Addison, the first Resident Missionary of Niagara, receives a bond for his upkeep from Colonel Butler and the Honourable Robert Hamilton. In the window's upper corner, his church is being burned in the war of 1812.

Robert Addison was born in 1754 in England and died in 1829 in Niagara-on-the-Lake, Upper Canada.

After receiving a Masters from Cambridge, he served as a curate while in England. But since his career went nowhere in England, he applied to be a missionary with the Society for the Propagation of the Gospel.

He started his work in Niagara-on-the-Lake in 1792 in a small village where most people were Presbyterian or Congregationalist.

In addition, Robert was responsible for the whole of the Niagara peninsula, as well as having a duty to the Six Nations settlement in what is now Brantford. In 1809 he finally had a church, St. Mark's, but this was burned in the War of 1812.

Although promised an income and rectory by his congregation, it did not materialize, but by 1796 he was receiving an allowance from the government. He also often served as a military chaplain.

Although he managed to meet his current bills, he was worried about destitution for his family after his death. So he mixed his clerical duties with land speculation, a common enough activity at the time. By 1830 he owned over 31,000 acres and was one of the largest landholders in Upper Canada.

By 1807 Lieutenant Governor Francis Gore had mistakenly linked him with critics of his administration; however, Robert's honourable conduct during the War of 1812 thoroughly demonstrated his courage and loyalty. His parish came under American attack, but he did not leave his parishioners. He officiated at the funeral of Sir Isaac Brock.

Robert and John Strachan started public education in Upper Canada.

He served as Grand Chaplain of the Masonic Lodge, as well as on Niagara's public library board. At least once he chaired the district's Court of Quarter Sessions.

By his efforts, churches were built in Grimsby, Chippawa, Queenston, Fort Erie and St. Catharines.

*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](http://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: The Reverend Robert Addison, the first Resident Missionary of Niagara, receives a bond for his upkeep from Col. Butler and Hon. Robert Hamilton.

## An idea worth sharing

### Lenten Tenebrae Liturgy

You may want to consider this liturgy as you plan Lent 2018.

Tenebrae, Latin for shadows, is a service where light fades into darkness.

Dating back to the eighth century, its diminishing light symbolizes the declining loyalty of Jesus' disciples and the waning of the light as Jesus departs from the world.

In one sense it is the reversal of the Advent wreath, when a candle is lit each week and the light grows in anticipation of the light, Jesus Christ, being born at Christmas.

Starting Lent with the brightness of six candles, the darkness grows as a candle is extinguished each week in anticipation of Jesus dying on the cross on Good Friday.

The Church of the Epiphany Oakville begins both worship services on Sundays during Lent with the Tenebrae liturgy.

Each week, two readers remind the congregation of why it is being done, including our relationship with God, creation, justice and joy. After the candle is extinguished, the congregation responds with confessions, renewals and transformations.

If you are interested in learning more about Tenebrae and using the liturgy in your parish, contact Epiphany at [epiphanyoffice@cogeco.net](mailto:epiphanyoffice@cogeco.net)

*(Do you have an idea to share, tell us about it (maximum 200 words). Send it to the Editor, contact information on page 3)*



Readers Warren Fisher and Nancy Storey, with server Wayne Chevalier, lead the Lenten Tenebrae Liturgy at the Church of the Epiphany Oakville during the 8:30 a.m. worship.

Photo: Hollis Hiscock