

“Alleluia! Christ is Risen!! The Lord is risen indeed! Alleluia!”



NIAGARA ANGLICAN

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A section of the Anglican Journal



APRIL 2019

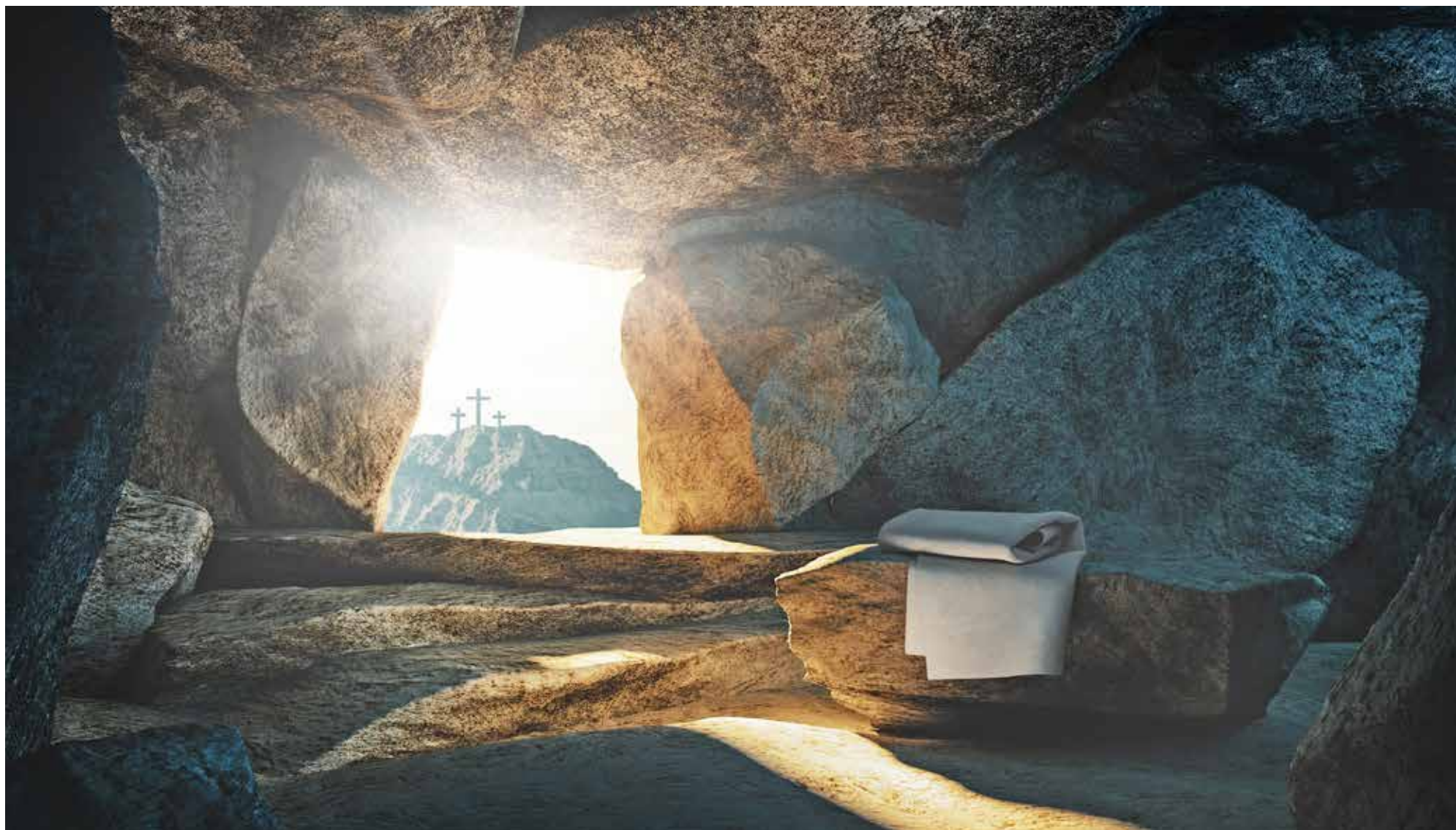


Image: ALDECAstock/Shutterstock

“Easter is the creative springtime of God’s Spirit at work,” writes Bishop Susan in her Easter letter.

DEAR FRIENDS,

**“Alleluia! Christ is Risen!!
The Lord is risen indeed!
Alleluia!”**

In these early spring days, we are witnessing a yearly miracle as the dead winter earth transforms once more to the new life of spring. As we see throughout Lent and Holy Week, both death and life have profound meaning. In fact, they are dependent upon one another for their meaning.

This is a fact that the early Church understood well—that we must carefully dwell in the

events of the crucifixion and death of Jesus before we arrive at the glory of the Resurrection. Dwelling in these events helps us understand how these two things are really two halves of a single event.

This journey of faith also helps us to understand both the purpose of the cross, and the gift of the Resurrection. These are our ways of connecting experientially to our own stories and making meaning of them. We are invited to climb into them and let them climb into us, as the abiding hope embedded within these events settles deep into our being.

We know how the Gospel story ends: with death first—and then with life! With separation from God and then with profound forgiveness! With an end and then a new beginning!

This story is our story.

The Resurrection in every way symbolizes hope; hope of new life—abundant life—in Christ. Hope is what gets us up in the morning, what propels us through our lives, and what makes them worth living.

As we gaze into the empty tomb, we are invited to be a people of hope, a people that sees life where others see death, a people that shares the story



Photo: Michael Hudson/Diocese of Niagara

of Jesus’ life and death and Resurrection with the whole world.

Easter is the creative springtime of God’s Spirit at work.

“Lord, we give you thanks because in his victory over the grave, a new age has dawned, the long reign of sin is ended, a broken world is being renewed and humanity is once again made whole.”

Thanks be to God!

Every blessing to you and to yours for a very joyous and hope-filled Easter.

Susan Niagara

Bishop Susan

Celebrate Earth Sunday – choice of two dates

SUE CARSON

As spring is with us, Creation Matters Working Group, a National Church group, encourages your parish to prepare to celebrate Earth Sunday, either on Easter Day—April 21—or the following Sunday, April 28.

As part of the service plan to sing All Things Bright and Beautiful, one of the most famous children's hymns written.

Cecil Frances Alexander was inspired by the countryside, but now the areas that were bright and beautiful are shrinking because of resource extraction, uncaring multinational companies and an apathy for preservation.

Creatures both great and small are disappearing—in the sea and on land due to over-fishing, pollution and destruction of habitats. The world was captivated by the plight of the orca whale who held her dead calf out of the water for 17 days last summer. Shipping and lack of salmon have made her orca pod vulnerable.

And for a small creature—the plight of the monarch butterfly seems to have motivated so many people to plant milkweeds.

One hopes it is not too late to save these and other creatures, both great and small, that are finding it hard to survive.

Others verses in All Things Bright and Beautiful mention radiant flowers—but increasingly non-native species are crowding out indigenous plants.

Vibrant birds are still singing, and most of us have heard the loon's wild haunting call, but increasingly their numbers are decreasing.

We still have cold winds in the winter, but in the Canadian Arctic warmer winds have been blowing. In her book *The Right to be Cold*, Sheila Watt-Cloutier, the Inuit activist, documents the dangers a warming Arctic is having on Inuit peoples.

Sea ice is disappearing, and it is harder and more dangerous to hunt; polar bears can't find enough food; and melting permafrost is causing homes to sink.

That pleasant summer sun didn't seem quite so wonderful in the summer of 2018 with people dying from the heat in Ontario and Quebec.

The hymn mentions the rocky mountain splendour—who could destroy our iconic Rockies? But in the Appalachian Mountains in the US, coal mining companies are using explosives to blow off the tops of mountains to expose the coal.

The burning of coal causes some of the worst emissions. The destruction of the mountains leads to soil erosion, causing mudflows so the rivers

below are polluted.

In Canada those forests in the fall have become paper or they are destroyed for bitumen extraction. Insects are killing many varieties of trees, making them more susceptible to forest fires.

In other parts of the world rain forests are disappearing at an alarming rate to provide land for farmers or to grow palm oil trees.

The final verse of the hymn says, He gave us eyes to see them ... And lips that we might tell ...

So, what do we need to do about these climate change disasters?

As Anglicans and stewards of creation, we must acknowledge these losses. We must use our eyes to see and our lips to tell, our fingers to write to all levels of Government, our hands to plant trees, our feet and bodies to walk and march and our hearts and minds to pray.

Our Creator is great, and he has made all things well—it is up to us to ensure they stay well.

Please celebrate Earth Sunday—not just one day but for 365 days a year.

*Sue Carson is a member of St. James Dundas and Chair of Greening Niagara.
d.carson@sympatico.ca*



When you see that small creature and wonder at the DNA it holds to ensure the butterfly it changes into makes it to Mexico, and later its grandparent makes it back to my backyard the next year one has to remember Einstein who said 'either you think nothing is a miracle or you think everything is.'

Photos: Sue Carson



Priest launches first book



Martha Tatarnic invites everyone to attend the official launching of her book, *The Living Diet: A Christian approach to food and diet*, on Friday, April 26, 2019 at St. George's Church, 83 Church Street, St. Catharines.

On their website the publishers—Church Publishing Incorporated, New York (churchpublishing.org)—

describes Martha's book:

It "combines personal, communal, and theological perspectives on eating and body image.

Food: can't live with it or without it. We are bombarded with messages that the secret to health and weight loss can be unlocked with the right product or magic discipline, but we are getting neither thinner nor happier.

Reports suggest that we are losing our battle with obesity, while the anxiety people experience in relationship with food increases.

We are taught that bodies are fundamentally a problem to be solved, or worse, a war to be won, while a misguided worldview suggests that our food choices are of concern to



of personal and collected stories grounded in the teachings of Jesus, *The Living Diet* offers a joyful alternative to the desperation and dissatisfaction that have become cultural norms for both eating and body image, inviting us to consider our choices in the context of community."

The target audiences, according to the publishers, are Christians seeking new perspectives on health and diet, as well as pastors and counselors who address wellness.

us alone; an individual act of pleasure or consequences.

Few resources speak to our food problem from a distinctly Christian perspective.

Drawing on a rich assemblage

*The Reverend Canon Martha Tatarnic is Rector of St. George's St. Catharines.
marthatatarnic.ca*

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HOLLISStorial

YOU and Easter assurances

HOLLIS HISCOCK

The blazing dawn sunlight shrouded your eyesight as you stepped inside the dark tomb.

YOU are familiar with this tomb. Earlier, Joseph of Arimathea invited friends to view this, his final resting place carved into Jerusalem's rocky hillside.

Today, YOU visited for a different reason.

Three days ago, YOU followed Jesus to Golgotha and watched the long-expected Messiah slowly die the death of a common criminal.

Having overheard Joseph and his friend Nicodemus (both Jesus' followers) make plans to obtain formal permission to remove Jesus' body and place it in Joseph's tomb, YOU decided to stay and watch.

Later YOU witnessed their return, lovingly placing Jesus' body in Joseph's tomb and sealing the opening with a mammoth round stone.

Then soldiers were stationed near the tomb for three days to prevent Jesus' followers from stealing his body and claiming he had risen from the dead.

YOU decided to be there early on the third day.

Arriving before daybreak, YOU crouched in the shadows to avoid detection and to observe.

Following an earthquake like noise, the soldiers ran nosily towards Jerusalem. Shortly afterwards several women arrived at the tomb. One screamed, "The tomb is empty!" They too hastily returned to the city.

YOU decided to take a closer look.

Inside the tomb, as your eyes became accustomed to the dark, YOU noticed the neatly folded clothes and the empty rock slab where his body had been laid.

Voices from outside interrupted your concentration. YOU



This tomb, like Joseph's, is carved into a rocky hillside and has a huge round stone used to seal the entrance. Notice the portico where friends and family could visit their deceased loved one. Hollis took this picture underneath the city of Jerusalem.

heard a male telling a female that Jesus is back from the dead and she must tell his followers the good news. YOU peeked around the corner, watched the woman rushing away, but YOU saw nobody else.

Later that evening, YOU stood in the same room where Jesus had gathered with his disciples the night before he was crucified.

Suddenly, great excitement filled the room. People were shouting that Jesus was there, he appeared even though the doors were solidly locked. "Peace be with you," he greeted each person.

After Jesus left, conversations erupted as the followers tried to understand what was happening.

As YOU prepared to leave, two overly excited disciples burst in, claiming, "Jesus is alive, we saw him as we travelled home to Emmaus". Asked how they recognized him, they replied, "At supper in our house, when he took the bread, blessed it, broke it and gave it to us".

The tête-à-têtes continued into the wee morning hours.

YOU eventually left the upper room, wandered aimlessly and ended up at Jesus' tomb. The external winds chilled your body and the internal breezes gripped your soul.

YOU entered the tomb and sat on the rocky bench. YOU pondered on what had transpired, probing for reassurances.

YOU began recalling what Jesus said and did.

YOU remembered Jesus' promise to go and prepare a



place with God for you, and his vow to come at the appropriate moment to take YOU with him. "Where I am, you may be also."

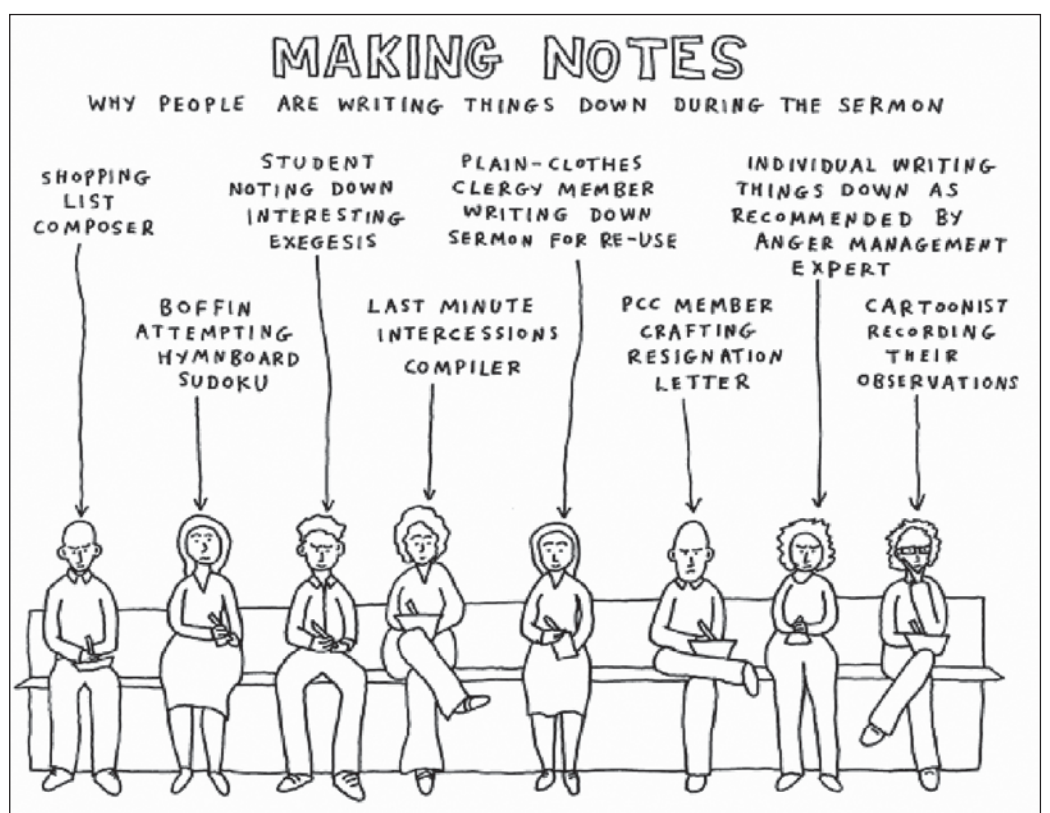
YOU believed the reassuring witness of the women that Jesus was once again alive - risen as he said he would. A fait accompli!

YOU were reassured by what happened at Emmaus. YOU remembered the evening before he died when he called the bread his body and wine his blood, suggesting, "Do this in remembrance of me". YOU vowed now to keep that promise.

Mostly YOU are assured by Jesus' promise, "I am with you always."

The sun peered over the Holy City, as YOU began walking towards the light of a new day and into the new birth season of a world transformed by the loving God of Easter.

Feedback always appreciated. Send your comments to the Editor - contact information at the bottom of this page.



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cartoonchurch.com

NIAGARA ANGLICAN

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Photo: Submitted

Program Consultant hired

Deirdre Pike becomes the Program, Social Justice and Outreach Consultant (half-time position) for Niagara Diocese.

Her role is to equip and animate individuals and parishes of Niagara to engage in God's mission of justice and compassion, supporting ministries and diocesan priorities in solidarity with those who are marginalized and oppressed, and in collaboration with community leaders and partners.

A person of deep faith, Deirdre Pike bears witness to the gospel through her steadfast, persistent and passionate commitment to God's justice.

She is a leading voice in Ontario when it comes to income disparity, rural poverty, social assistance reform, living wage, basic income and precarious employment.

Deirdre is also a respected and popular educator in 2SLGBTQ+ inclusion.

Deirdre has been a Senior Social Planner for over a decade

with the Social Planning and Research Council of Hamilton (SPRC). There she facilitated community responses, both charitable and policy-driven, to the social trends and issues of the day, particularly related to poverty elimination, affordable housing and homelessness, healthy development of children and youth, and equity and inclusion.

A past speaker at Niagara's annual clergy and licensed lay workers' conference, Deirdre was also a facilitator at the diocesan Community Justice Camp, as well as a regular animator of faith-based organizations in Hamilton and beyond.

Deirdre is a well-known advocate to many in our social justice network.

Taken from JUST NEWS. Sign up at eepurl.com/n5RzL

Primate Fred Hiltz is guest speaker for Bishop's Company dinner

From his birthplace in Dartmouth Nova Scotia, to being a priest and bishop in the Diocese of Nova Scotia and Prince Edward Island, then becoming the 13th Primate of the Anglican Church of Canada, the Most Reverend Fred Hiltz will bring his message to Niagara Diocese at the 2019 Bishop's Company dinner.

The Bishop's Company dinner will be held on Monday, May 27 at 6:30 p.m. at Michelangelo's Event and Conference Centre, 1555 Upper Ottawa Street, Hamilton.

Since becoming Primate in 2007, Archbishop Fred has travelled extensively world wide and is recognized throughout Canada by "our beloved Church" for his work in reconciliation and self-determination by our Indigenous Communities.

Archbishop Fred was the first Primate elected President of the Board of Directors of the Primate's World Relief and Development Fund (PWRDF), serves as liaison bishop to the Mission to Seafarers Canada and chairs the Board of Directors of the Anglican Foundation of Canada.

You can learn more about the ministry and leadership

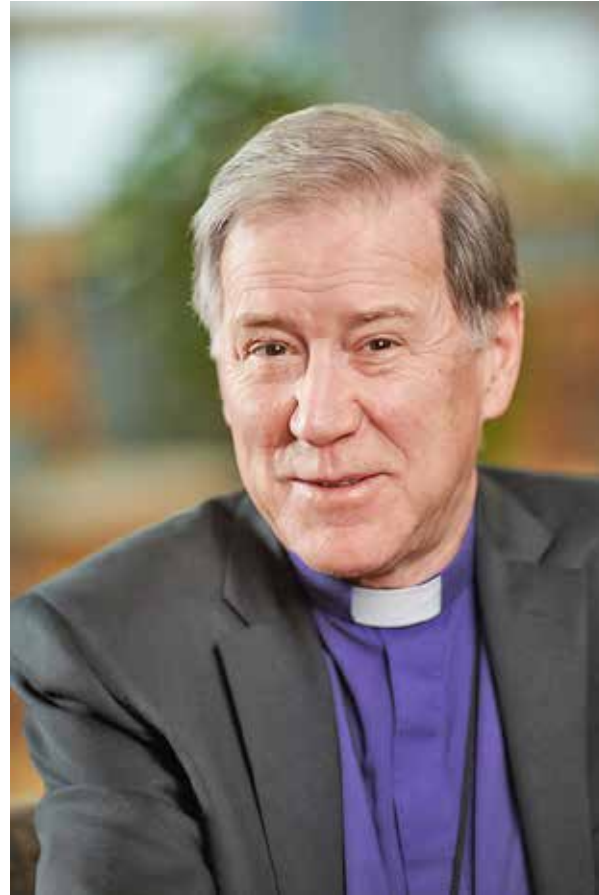


Photo: Brian Pieters Corporate Visuals

cretionary fund that allows the bishop to compassionately and strategically respond to the emergency needs of our diocesan leaders—lay and ordained.

The fund was established by Bishop Walter Bagnall over 60 years ago.

One of the benefits of membership is an invitation to our annual dinner, a fundraising event with an engaging keynote speaker and an opportunity to renew connections with one another.

Support of the Bishop's Company enables Bishop Susan to respond to the

of Archbishop Fred at www.anglican.ca/primate.

Calling the Primate "a friend of many in our diocese," Bishop Susan wrote, "his gentle and faithful witness, both within and beyond our beloved Church, reflects servant leadership at its best".

We in Niagara Diocese, she continued, are "so fortunate to have this opportunity to hear Archbishop Fred and to share an evening of fellowship and celebration with him as he prepares to retire this summer".

The Bishop's Company is a dis-

needs of our clergy and lay leaders. This includes emergency crisis support, relief in the face of financial hardship, funds for vocational transitions, as well as bursaries and scholarships to help the leadership of the church retool for missional and entrepreneurial ministry.

For further information or to register your membership and attendance at the dinner, visit our website at niagaraanglican.ca/bishops-company/ or contact Registrar Mary Anne Grant at maryanne.grant@niagaraanglican.ca or 905-527-1316, ext. 380.

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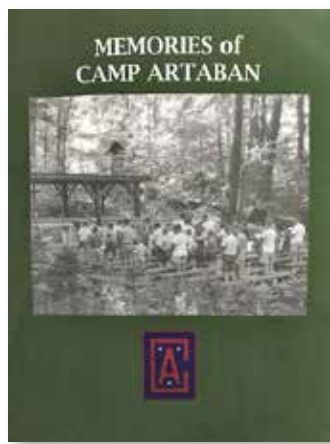
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Book and reunion to remember Camp Artaban

Even though Camp Artaban's final reunion occurs in May 2019, the camp's story can be relived in the recently published book—*Memories of Camp Artaban*.

"If you have a story of Camp Artaban, write it down and I will put them together for our final event," one of the reunion organizer Dave McKay threw out the challenge at the last reunion in November 2017. At lunch an original camper told a series of hilarious stories about the early days of Camp. A wave of stories followed.

Dave then organized a small group to solicit and edit contri-



butions. They recorded stories from campers who did not feel capable of recording their memories.

Once they had a good number of contributions, a new question

arose: could they include the significant texts from the Camp Artaban archives? Other than displaying the memorabilia at a day's event, it seemed a waste to relegate all those treasured documents to permanent storage in the diocesan archives.

The group examined the memorabilia and decided to feature photocopies of significant documents. These included Camp brochures from 1950 and 1960, daily schedule in 1950, "The Helm" July 1941 and a list of Directresses of Girls' Camp. The songs, yells and mottos of the Artaban huts had to be included, as well.

Should *Memories of Camp*

Artaban be printed in black and white or in colour? The answer came when a significant contribution of photos, reminiscences and documents in colour arrived from the family of Camp Artaban's founder, Padre Holmes.

Dave contacted several publishers, received an incredible price for 100 copies, and with 48 contributors the group felt confident they could order the minimum number.

Within two weeks over 40 were sold and by January 2019, another 50 had to be ordered, mainly for those attending the final reunion.

Camp Artaban's Final Reunion is planned for Saturday, May 25, 2019, at St. John the Evangelist Hamilton. Contact Dori (Shrubsall) Chapman at 905-577-3393 or sashay1918@gmail.com for more details.

To obtain a copy of *Memories of Camp Artaban* (\$15) contact Dave McKay at 905-522-6218 or dmckay2@cogeco.ca

Submitted by Susan (Angi) Little, long time member of St. John the Evangelist, an Artaban camper, a leader and a member of Camp Artaban's Board of Directors. Contact Susan at 905-912-4686 or salittle208@gmail.com

"Blasts from the past" identified

In the March *Niagara Anglican*, we published photographs from our archives, and asked readers to help identify the places or people. Here are the results.

Alexander (Sandy) L. Darling, Hamilton, emailed, "The Reverend David Blackwell was the long-time priest of St. Luke's Hamilton. He and his wife were beloved by campers at Canterbury Hills because of their long ministry at the camp. The Christmas family was from Hamilton, so it is safe to say that St. Luke's was the Hamilton parish."



The Reverend David Blackwell and the Christmas sisters in 1965.

In a telephone conversation, Beryl Martin identified the adults at St. David's sod turning ceremony as (left) Churchwarden John Turnbull, Rector Jo Fricker, Churchwarden Bill Mason and parishioner Jim Venables. Billy Mason, the churchwarden's son, turned the sod to begin construction. Beryl, a long-time member of the parish, witnessed the special event. She also noted St. David's Welland celebrates its 70th anniversary during 2019.



St. David's sod turning in 1964. ▶



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In a recent survey of a large number of subscribers, 10 per cent of the surveys mailed were returned as "unknown at this address."

That is, at least 10 per cent of newspapers (*Anglican Journal* and diocesan papers) are being mailed to people who don't live at that address.

This means a waste of thousands of dollars each month. So we are verifying the subscription list to avoid this waste.

If you wish to continue to receive the *Anglican Journal* (and any diocesan paper mailed with it), please complete the confirmation and return it. If we do not hear from you, your subscription will come to an end with the June 2019 issue.

With every blessing,

Michael Thompson
General Secretary,
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Easter as I see it

— Three people reflect —



My Easter Evolution

WAYNE FRASER

When I was a child, Easter was a happy occasion —chocolate bunnies Easter morning, new clothes for Easter Sunday, and smiles and excitement in a church filled to capacity. 'Happy Easter!' and 'Christ is Risen!' greeted people upon arrival.

Everyone accepted that Jesus did indeed walk out of his grave. No questions. A new teacher for the Senior Sunday School class stated that all the miracles in the Bible did not happen. "Except for the Resurrection," I insisted. Unsure of himself on this point, he demurred and agreed. Without the Resurrection, the class argued, the edifice of Christianity would crumble.

So, it seemed to go for years. No one ever considered Resurrection very deeply, no one questioned it, but the greetings Easter mornings in a less crowded church became uncertain. 'Happy Easter!' abounded. 'Christ is Risen!' was mumbled.

When I became an adult, I realized the Sunday School teacher had been right. A physical resuscitation of a human body is impossible. The heart will not accept what the brain rejects.

What do we celebrate on Easter morning? Without insistence on physical resuscitation, our eyes are opened to see so much more. Understanding the political and religious contexts of the execution of Jesus by Rome, we see the injustice of the state and the courage of the Anointed One to speak Truth to Power. "What is Truth?" Pilate asked, unable or unwilling to see it plainly standing before him.

Freed from a literal reading of the gospel accounts of a physical Resurrection, we see the growing enlightenment of the disciples and experience the deep symbolism of the Easter story. We become Resurrection people, enabled to confront injustice where we find it, to love our neighbours as ourselves, to clothe the naked, feed the hungry and befriend the stranger.

No longer having to believe the Crucifixion as a propitiation for the sins of the whole world, we can rejoice in the Original Blessings of this life and the At-one-ment of the Indwelling Spirit. Love over and around us lies and we can tap into that source of strength as Jesus did to forgive seventy times seven, to begin anew when we err and to nourish abundant life for all creation.

On Easter we can sing together, "Praise with elation, praise every morning, God's recreation of the new day."

And we can greet one another, "Alleluia! Christ is Risen."

The Reverend Wayne Fraser can be reached at fraserwayne@gmail.com



Easter according to me

CLAIRE CHRISTOFF

When the word Easter is spoken, it has common associations, such as being dark, solemn, even brooding. A time where we worship through the death of Christ, and the heartache that was brought to his followers and family.

But to me, Easter is much more than that.

When I think about Easter, the words "light", "rejoice" and "new life" come to mind. My experiences with Easter have been enlightening and beautiful, filled with meaningful interaction and heartfelt worship. It is on Easter Sunday where my family partakes in sweet traditions, a delicious meal is shared together and the church community is lively and bright.

At St. Christopher's Burlington, Easter is an important time for the arts to express our connection with the community and with God.

As a liturgical dancer, we spend months learning our routines, hours on our feet and wait in anticipation backstage, filled with excitement. After all, we have been waiting since January for the time we get to spend expressing ourselves through such a unique and beautiful form of worship.

Being able to connect with an audience - our congregation - and knowing that our art touches the hearts of so many people is one of the most important parts of Easter for me.

So, if people only focus on the part of Easter that is a glum holiday, or it is a dark time in the church, I have to remind them that Easter is a time of powerful worship, families and communities cherishing time together and rejoicing in the rebirth of Christ.

Claire Christoff, a young person, is very active at the parish, diocesan and national church levels.
cchristoff6@gmail.com



Fire prevention at Easter

SUSAN LITTLE

On Easter Eve, the first fire of Easter plays a prominent role on Saturday night.

At the side of the church itself, in the space between the east and the west entrances to the church, there is a protected space where we light the fire in a portable hibachi.

Our practice is for people to gather outside for the lighting of the taper from the "first fire" that will light the Paschal Candle to lead us into the First Eucharist of Easter. It has always been a source of pride for our lighting to coincide with the exact moment of sunset.

On this particular Easter Eve, our priest lit the charcoal in the hibachi and waited for hot coals to form. Shortly after, he added some larger twigs to become the base of the fire. With a fire bucket nearby, a group of early arrivals were asked to keep it company and to hand out tapers and service outlines.

It was rather windy and cold, and the wood easily caught fire. In fact, it didn't take long to see sparks tickling the space directly above.

As more people arrived, increasingly strong winds made people tighten their caps or adjust their scarves. Coats blew open and a few people started to go into the church itself, choosing to wait there for the lighting.

"I'm going inside," cried a loud voice, tired of gusting winds. "You can get your taper and service outline there."

With that signal, people started to move inside and gradually everyone abandoned the fire.

Just then, a parishioner rounded the corner. Seeing a line of people entering the west door of the church, she set off to join it, but hesitated when she noticed an unattended fire by itself. Seeing no one around, she spotted the fire bucket and doused the flames.

Suddenly, the east door of the church opened, and the crucifer, priest and acolytes processed to the exact spot of the smoking heap of charcoal and half burnt twigs.

With a loud gasp, the four of them froze.

A moment of silence followed and then soft chuckles.

A quick-thinking acolyte pulled out a lighter and passed it to the priest. The procession continued toward the west door of the church to join the rest of the congregation.

As predicted, at the exact moment of sunset, the priest lit the Paschal candle.

Easter had arrived, in spite of fastidious fire prevention practices!

Susan explained, "This is a true story based on a real event at the Rock on Locke (St. John the Evangelist Hamilton) a few years ago. It was our former leader of our Youth Group who took on the role of Smokey the Bear."
salittle208@gmail.com

Sacrifice

NIGEL J. BUNCE

The verb 'sacrifice' means 'to make holy'.

It derives from a Latin word *sacrificium* that combines the elements 'sacer' (holy) and the verb 'facere' (to make or do).

Sacrifice does not necessarily involve killing, although an animal or human being may indeed be made holy through its death. Thus, the animals killed in the ancient world's temples, both Jewish and pagan, were 'made holy' when priests said special prayers as the animals were killed. This made the meat sacrificed holy, and therefore acceptable for offering to the temple god.

Similarly, we sacrifice (make holy) ordinary bread and wine with special prayers at Communion.

Whatever our theology of the consecrated elements, in the spectrum from transubstantiation to memorial, we treat the consecrated bread and wine with respect.

For example, we do not throw leftovers in the garbage or down the drain. But notice that ordinary bread and wine, like the animals sacrificed in ancient temples, are not innately holy. We make them holy by our actions.

Christian theology concerning Christ's death on the Cross is both the sacrifice of the Lamb of God, parallel to the sacrifice of the lambs at the first Passover, and also a sacrifice in the greater cause of defeating human sin.

This is the theology of atonement, as elaborated in Paul's letter to the Romans [3: 24-25]. "All ... are now justified by [God's] grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood."

A secular idea of sacrifice for a greater good is seen in chess, when a player deliberately loses a piece in order to gain an advantage.

In modern warfare, the word sacrifice has become inextricably bound up with the deaths of soldiers killed in battle. Formerly, soldiers merely 'died' in wars. Most of them were conscripts or mercenaries, who were indentured to fight for their king or emperor. Beyond their loved ones, they went unremembered.

That changed in the 20th



century, perhaps to give meaning to the otherwise pointless deaths of soldiers in battles such as the Somme.

War memorials ennobled those who perished. They did not just die, but 'became holy' for a worthy cause such as the German Fatherland or the British Empire or La France. In WW II and later, they died in the causes of saving the world from Nazism or Communism.

Grace before meals is a sacrificial offering if it includes giving thanks for the animals and plants whose lives were terminated so that we can nourish our bodies. By blessing the food, we make it holy.

In some of our Eucharistic prayers we offer ourselves as "a sacrifice of praise and thanksgiving" [BCP, 1962, p. 83; BAS Eucharistic Prayer 3, p.199]. This has nothing to do with death. BAS Eucharistic Prayer 1 [p. 195] makes this abundantly clear: we "make ourselves holy" by offering praise and thanksgiving to God. Further, "Send your Holy Spirit upon us ... that all who eat and drink at this table may be ... a living sacrifice in Jesus Christ, our Lord."

Likewise, the words used at our baptism have the clear intent of making us holy. "Now sanctify (make holy) this water, that your servants who are washed in it may be made one with Christ ..." [BAS, p. 157; also p. 158].

In summary, many Christians have misconceptions about the word sacrifice. It does not have to be associated with death. It simply means "to make holy".

May we always see ourselves as living sacrifices, made holy through the waters of baptism.

*The Reverend Nigel J. Bunce is Priest-in-charge, St. George's Lowville.
nigelbunce@hotmail.com*

The Message of Easter

MARIE LEONE

Surprise, dismay, fear, consternation, joy
—all words to describe the thoughts and feelings of those who found the tomb of Jesus empty those many years ago.
*What folly—how could it be? Where had he gone?
Who is responsible? Will we ever see him again?*
Oh! the excitement and trepidation of that moment.

Now we know what truly happened and we celebrate His glorious resurrection dismayed at the thought that His ascension would forever be a symbol of the powerful message that is Easter. The blessings bestowed by Jesus during his lifetime continue today in the celebrations that are part of Easter services throughout communities of the world. It is the simplicity of this miracle that lifts our spirit upward in prayer.

Jesus wanted us to live a simple life, a good life, a life of giving, of thoughtfulness and caring for those less fortunate. How easy it is to forget these simple ways of living. Love, pure and simple, in all things – how can anyone doubt that this is the only way to live fully?
Thank you Jesus, for leaving that earthly tomb and showing us your light. He is indeed Risen. Hallelujah.

Marie Leone is Office Administrator at The Church of the Ascension Hamilton.



Happy Easter! from the Niagara Anglican

The strife is o'er, the battle done

ELEANOR JOHNSTON

On Easter Sunday the church will ring with joyful celebration.

We will, however, often worship side by side with friends and family members who disagree with us at a fundamental level. Determined to keep everyone happy, we will sing some old favourite hymns with gusto and expect to hear some modern ones sung with feeling.

Yet every Easter, I am astounded by the bizarre images in the hymns' words. "The Lamb upon his throne" and "Crown him with many crowns." Are we still at the polytheistic stage?

Even when we are trying to avoid arguments in the Easter morning service, we do argue. Our Anglican worldwide communion, like other faiths, is torn by deep divisions. Wherever we attend different churches, we realize that each church is convinced that its unique way is the only way. The great dangers of our time, on a level with nuclear war and pollution, are the religions that actually want to fight, to hate others.



Churches around the world have tried unsuccessfully to update their beliefs in relevant forms. Christ Triumphant wearing medieval battle garb and wielding a sword will not solve our problems.

We watch in horror as children snatched from immigrants in the USA have lost their families and the government doesn't know how to find them. The Roman Catholic Church is just now realizing the criminality of its priests' sexual abuse of women and children.

Our new model is the United Nations. Its insistence on respect for all peoples, all

religions, all races, all species, all ecosystems, is based on peace making and peace keeping. The tools of their missions are not weapons but democracy, education, co-operation, negotiation, inclusiveness and development.

Perhaps it is not too late to end strife and battles by rejecting violent images of God and worshipping a God of Peace. A non-violent God will hopefully produce a non-violent people.

So, we hope. The Easter message promises new life springing from the apparently dead earth, spring from winter. The world of nature has much to teach us.

"What language shall I borrow to thank you, dearest friend?" Our liturgical language and the hymns we choose shape our understanding and experience of the Divine. With words and acts of forgiveness, we can work for our Easter church and in our world.

Easter this year, where should we begin?

Eleanor Johnston can be reached at eleanorjohnston@gmail.com

Do at least "one thing" before November

HOLLIS HISCOCK

"Try out at least 'one thing' that will help you grow as a disciple of Christ between now and our synod in November," is the invitation sent to the people of Niagara Diocese from Bishop Susan.

She suggested it could be to read a spiritually inspiring book, learn a new spiritual practice, attend a silent retreat or launch a parish-wide program. "Whatever you choose, I hope it will be a practice that is new

for you, and something that is spiritually invigorating."

Following the example of Jesus, she recommended dedicating some priority time to, "reconnect anew with God's love," away from the busy crowds of life.

Everyone who participates will be invited to complete an intention card so that we can gauge the ways in which the Spirit is renewing us in faith, continued Bishop Susan.

One Thing information about events, stories and videos should

be available on the web (niagaraanglican.ca/one thing) or with the One Thing Facebook group.



The Reverend Michael Deed is the Chairperson of the One Thing Invitation with the Reverend Canon Dawn Davis providing staff backup.

It takes a village ...

The body of Christ at work through refugee sponsorship

EMILY FITCH

Across Niagara Diocese, refugee sponsorship groups learned that effective sponsorship requires great teamwork and unification.

Two cases are St. Luke's Burlington and St. George's Guelph.

In 2016, each parish welcomed a Syrian family — St. Luke's sponsoring a family of six and St. George's a family of five, including two-year-old triplets.

St. Luke's sponsor Janice Skafel shared: "It takes more than one person to help a refugee get settled in Canada. It takes a group of people, and this group of people have been amazing". Sponsorship was a collective effort involving clergy, parishioners, community partners, city staff and ecumenical connections, including Knox Presbyterian Church.

Rector Stuart Pike said the partnership began in 2015. There was "a great desire among the community" to participate, which became evident at a jam-packed town hall meeting organized by Burlington's mayor.

Although St. Luke's had the resources and capacity to undertake a sponsorship on their own, the parish welcomed the interest of other churches and community members, forming Burlington Downtown Refugee Alliance (BDRA).

St. George's received a similar response when they started in 2014. Parishioner Linda Tripp describes people's eagerness: "At our initial meeting, I had people talking to me before I could even take my seat. It was wonderful to see, and our minister was



hugely supportive".

The parish hosted a concert of classical music with ticket sales revenue all going towards the refugee fund.

At St. Luke's, fundraising efforts were largely thanks to children and youth. Students from an Oakville school donated several thousand dollars raised through a bake sale. A teenage parishioner organized a Walk for Refugees, attended by the region's MP, MPP and mayor.

These events build bridges between the parish and community, making for a stronger, more diverse team of volunteers.

City staff and Burlington's Fire Department helped with housing, storing furniture and moving in the family.

Janice compared the incredible teamwork to parts of a body working together, referencing a common biblical metaphor used to describe the church. "Each one of us has a body with many parts, and these parts all have different uses. In the same way, we are many, but in Christ we are all one body ... We all have different gifts, each of which came because of the grace God gave us." (Romans 12:4, 6)

This passage was exemplified by St. Luke's parishioners and volunteers coming together to help the refugee family. A nurse

took care of health issues, a teacher registered the children in school and a bank employee helped with finances.

At St. George's, Linda found sponsorship had a similar effect: "What you see happening in the church is people capturing a vision".

She describes seeing the parish come alive with a new energy among people, young and old. "People really saw the potential to actually do something tangible. The number of people that came forward to volunteer and came out to all the meetings, I really felt that there was a movement of the Holy Spirit that it is possible — you might not change the world, but you can change the life of somebody in the world. For me as a Christian, there was such a profoundly spiritual element to it that we were being the hands and feet of Jesus, who himself had been a refugee."

When asked why others should get involved in sponsorship, Linda shared this quote: "When we have so much, we should make our table longer, and not our fences higher".

By sponsoring refugees, parishes share the abundance in their hearts and communities with those who are most in need, reaching out as the arms of Christ to welcome the stranger.

April 4th is Refugee Rights Day, an opportunity to learn about advances made in the protection of refugee rights in Canada and the threats to those rights. You can find more information at: ccrweb.ca/en/refugee-rights-day.

Two asks from the Primate

HOLLIS HISCOCK

The Primate, Archbishop Fred Hiltz, is asking Anglicans across Canada to do two things: to catch the heartbeat of the Anglican Church of Canada and to pray for the upcoming General Synod.

The Heartbeat of the Church anglican.ca/heartbeat/

During the 125th anniversary of the General Synod of the Anglican Church of Canada, Archbishop Fred is asking church people to come together, form conversation circles, and join in dialogue, prayer and reflection.



Here are some questions he suggested:

- What is the heartbeat of the church?
- Are we in sync with the gospel we are called to embody?
- In what do we rejoice?
- Over what must we repent?
- To what should we aspire?

Prayers for General Synod anglican.ca/g2019/

I HAVE CALLED *You* BY NAME

 GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA, JULY 10 TO 16, 2019, VANCOUVER, B.C.

The Primate is also asking for your prayers for the General Synod of the Anglican Church of Canada meeting July 10-16, 2019 in Vancouver, British Columbia.

You are asked to pray for the election and installation of the new Primate to succeed Archbishop Fred, as well as for many other issues to be decided by delegates from all dioceses across Canada.

The Very Reverend Peter Wall, Dean of Christ's Church Cathedral, is Chair of General Synod Planning Committee. Niagara Diocese will be represented by Bishop Susan and a team of clergy and lay people.

The Niagara Anglican would like to share your individual or group responses, both to the heartbeat of the church and General Synod. Send your letters and articles to the Editor (contact information on page three).

Letters

Love for all

Great article you wrote in the *Niagara Anglican*!

I love the message through sports about social justice, human dignity and compassion and finally, Christianity whose core message is love for all.

*Sandra Cross,
Oakville*

CANADA BRIEFS

A roundup of news from other diocesan papers in the Anglican Church of Canada Compiled by the Anglican Journal's Joelle Kidd

1 Newfoundland clergy sleep on the floor for furniture bank

Clergy in the diocese of eastern Newfoundland and Labrador are planning to spend a night sleeping on the floor of the cathedral of St. John the Baptist, in St. John's, for an organization that provides used furniture to those in need.

The event is part of a new campaign being launched by the archdeaconry of Avalon, "Clergy on the Floor." Participants seek donors to sponsor their night of sleep without a bed, to take place April 26.

They hope to raise awareness and funds, to the tune of \$10,000, for Home Again Furniture Bank, a non-profit group that collects and then redistributes second-hand furniture in the St. John's region for free.

"Their discomfort is a demonstration of their compassion for those in our region who live without basic furnishings each day and night," says Maureen Lymburner, director of development for Home Again.

The non-profit distributes the furniture to people referred to it by its partners, which include Anglican parishes in the region.

Home Again says it has provided used furniture to more than 870 households in less than three and a half years. As of press time, more than 200 households were on its growing waiting list.

—*Anglican Life*

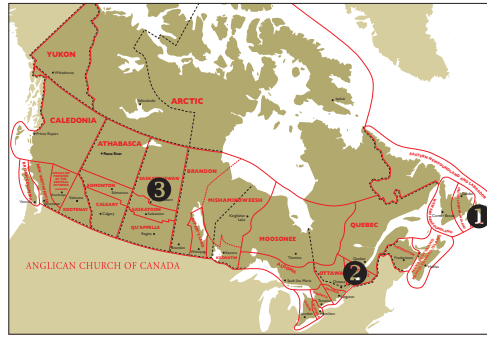
2 Montreal church offers performance space to local circus

St. Jax Anglican Church in Montreal is renting space to Le Monastère, a circus company that specializes in intimate, cabaret-style shows.

According to St. Jax incumbent the Reverend Graham Singh, Montreal is home to "some 10,000 workers in the circus industry," yet finding performance space is difficult, especially for smaller groups of circus artists.

Circuses require high ceilings. "Those we have, in abundance, in our churches!" Singh says.

The agreement with Le Monastère is part of a new venture, the Trinity Centres Foundation, of which Singh is executive



director. Its aim is to transform Canada's church buildings into community hubs.

Le Monastère was founded in 2016 by Rosalie Beauchamp and Guillaume Blais to promote both the circus arts and the city of Montreal internationally.

—*Montreal Anglican*

3 Anglican priest from Syria warmly welcomed in Prince Albert

The Reverend Eyad Ajji, a newcomer to Canada who grew up in Syria and lived in Jordan for 13 years, is the newest Anglican priest in Prince Albert, Sask.

Ajji and his family had previously been living in Calgary since they arrived in Canada just over two years ago.

While he is relatively new to Canada, Ajji didn't come as a refugee. "My family and I lived in Jordan for 13 years because I was ordained as a priest in the Anglican church there," he says.

"Because we were a Syrian family, living in Jordan, we were still foreigners there, even though we speak the same language," he says.

Ajji describes the situation in the Middle East as getting worse by the day. "Because of the Syrian crisis, the future wasn't obvious for us. If my children graduated from university, they wouldn't get any jobs because they were foreigners."

Ajji emphasizes that not all Syrians coming to Canada are refugees and doesn't agree with those who say that people who immigrate to Canada are trying to change the country's culture.

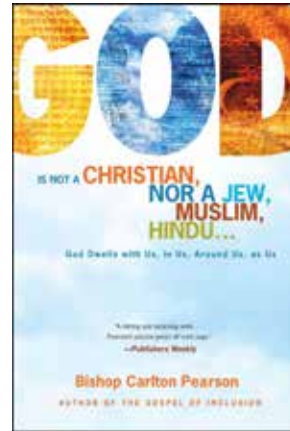
So far, the Anglican community in Prince Albert has been welcoming and helpful in helping the family settle in.

Ajji was installed as a priest February 3 at St. George's Anglican Church.

—*Saskatchewan Anglican*

Book Review

Who is the true God?



God Is Not a Christian, Nor a Jew, Muslim, Hindu ... God Dwells With Us, in Us, around Us, as Us by Carlton Pearson (Atria Paperback, 2010)

ROB ROI

In the preface the author writes, "Christian, Jewish, and Islamic theologies teach us that we are all created in the image and likeness of God. If this is even close to the truth, then to believe in God is to believe in yourself—in your own soul."

Bishop Carlton Pearson dares to ask questions we Christians don't ask, or even think about: What is God?

Where is God? Who is the true God? Questions about the divinity of Jesus, and the real political motives of the church. He claims that living in Christ consciously has nothing to do with rules, rites or rituals, and even less to do with what has become to be known as Christianity.

Bishop Pearson respects the bible, pointing out that it is a book of history and allegory—a book of myth, magic, and miracles that sheds light on our interpretations of God and the actual, unfiltered wisdom of Jesus.

The Bishop ends his book with, "No, God is not a Christian, nor a Jew, Muslim, or Hindu, but you can be one, or anything else you're inclined to be, as long as you don't let whatever that is obscure the magnificent, mystical, and transcendent spirit you are and will always be!"

The Reverend Rob Roi is a parish deacon at St. James' Dundas. margrob1@sympatico.ca

Create anew

CATHY JEANES



Create, oh Lord, create anew,
a loving heart to beat for You.

Create, oh Lord, create anew,
a loving mind to think of You.

Create, oh Lord, create anew,
a loving ear to listen for You.

Create, oh Lord, create anew,
A loving eye to look for You.

Create, oh Lord, create anew,
A loving mouth to speak to You.

Create, oh Lord, create anew,
A loving soul to be with You.

Cathy Jeanes is a member of St. Matthew on-the-Plains Burlington.

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Christian Unity Achieved!

DAVID W. T. BRATTSTON

There is no further need for efforts toward Christian unity. The major churches have already attained a sufficient degree of harmony and mutual acceptance to fulfil Jesus' call for unity among Christians in John 10:16 and in his oft-cited prayer in John 17.

We must now concentrate on more vital endeavours.

Look at the Anglican Church of Canada and other mainline denominations. Most of them have intercommunion agreements, fellowship and joint ventures with other church bodies, and cooperation in local, national and world council of churches. Any disunity is largely illusory, with the differences being only in nonessentials which other major church bodies are willing to tolerate.

What keeps denominational separation in place are the secular laws which confer corporate status and property-holding arrangements, which were laid down centuries ago, and can be overcome only by an Act of Parliament.

I looked for the meaning of Christian unity as contemplated in the Scriptures and in the



David W.T. Brattston

Photo: Submitted

writings of Christians so early they could recall what Jesus and his first disciples actually did. I aimed to ascertain the meaning of such unity in the practice of the apostles and their first successors, and how "unity" was understood in the next few overlapping generations.

Drawing on Christian sources to the middle of the third century AD, I discovered that "unity" means attitudes, qualities of character, or modes of relating to people with whom one is in personal contact.

In the Biblical sense, it is a pattern of conducting one-to-one interpersonal relations among Christians that fosters peace,

love and harmony at the neighbourhood level. The Scriptures and church fathers never mentioned merger of organizations or bureaucracies.

My research resulted in an article in the *Niagara Anglican*, which investigated and countered allegations that the Christian churches today are too fragmented to fulfil Christ's will. The article demonstrated that there already was—or could easily be at a moment's notice—Christian unity among mainline denominations, especially at the local and person-to-person level.

Even if we substitute the phrase "Christian unity" in its Biblical sense by the

"organizational unity" or "structural unity" that some church members mistake it for, believers of every denomination can practice John 17 now, in their daily lives.

Even when we narrow down the meaning of Christian unity to structural or bureaucratic arrangements, there is no longer any sense to regard disunity as a problem, for there exist far too many avenues for churches to share and cooperate with each other, such as intercommunion agreements, open Communion, unhindered mutual acceptance, joint ventures with other church bodies and cooperation in local, national and world councils of churches.

True, some church leaders allege that disunity remains, but this may be a mere public relations gesture by some of them. They usually mention it as if it were the only sin of which they are guilty and hasten to add

that they are working hard to overcome it.

In the last hundred years, the efforts of many leaders of major churches and the goodwill of local laity towards their counterparts in other communions have achieved a real, viable and practical unity through many branches of Christendom, which answers Christ's prayer.

Let us honour them or their memories and concentrate instead on redoubling Christian efforts more towards feeding the hungry masses of the Third World. Even here there is opportunity for interdenominational cooperation.

How about a "Week of Prayer for Starving Africans"?

Doctor David W. T. Brattston lives in Lunenburg, Nova Scotia. dwtbrattston@hotmail.com

"I discovered that 'unity' means attitudes, qualities of character or modes of relating to people with whom one is in personal contact."

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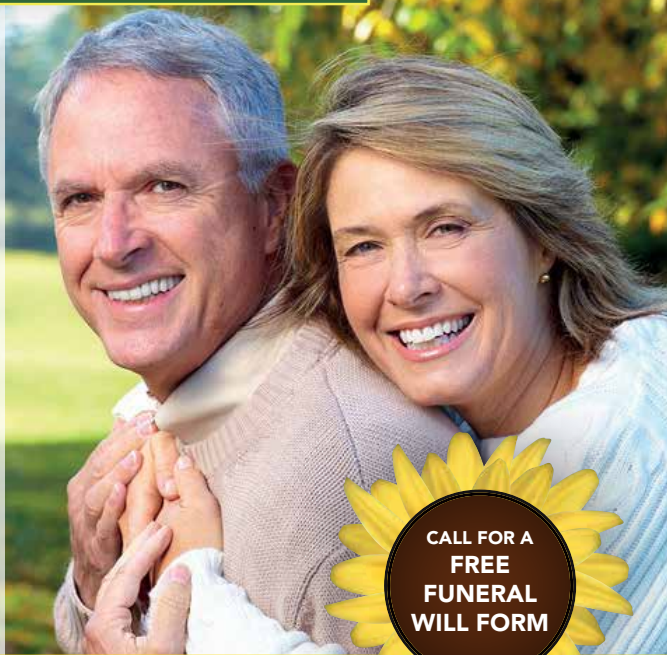
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Generous hearts warm up the coldest night

HOLLIS HISCOCK

For some walkers in Canada, Saturday, February 23, 2019 was a relatively warm night, for others the temperature dipped well below frost burn levels, yet everybody ran, walked or strolled on the Coldest Night of the Year (CNOY) to help other human beings travelling on their journey of life.

According to CNOY (cnoy.org) in early March, 21,512 people, comprising 3,364 teams, in 133 locations across Canada walked either 5 or 10 kms. Supported by 5,114 volunteers and 1,465 sponsors they surpassed this year's goal of five million dollars.

"Each step we take brings someone closer to safety, health and home, as together, we raise funds for organizations whose commitment and work transforms peoples' lives," CNOY states as their mission or cause.

St. Catharines

Downtown St. Catharines came alive as 350 people filled the streets to raise money for Start Me Up Niagara.

Start Me Up Niagara operates a vibrant Outreach Centre serving those in the Niagara Region who are experiencing significant life challenges



such as poverty, homelessness, unemployment, addictions and mental illness.

Anglicans In Action, with the help of the recently formed Greater St. Catharines Social Justice Network, greatly expanded its impact over previous years. The 18 members on the team came from five Anglican parishes in the Greater St. Catharines area and were sponsored by 130 individuals. They raised over \$6,500 of the local goal of \$120,000 (5%); the second most of the 56 local teams.

"The success of our efforts is an incredible witness to our faith, to our willingness to work together in a common cause and with local agencies, and to the fruit of the Greater St. Catharines Initiative," concluded organizer the Reverend Canon Michael Mondloch.

Burlington

The world-renowned Burlington Teen Tour Band led the 110 walkers from St. Christopher's Church through



The 110 walkers get ready to follow the Burlington Teen Tour Band to support the many programs of Open Doors at St. Christopher's Burlington.

Photo: Michelle Boomgaard

the streets of Burlington to raise money for the parish's Open Doors.

Open Doors operates a group of 12 community-based programs, supporting the church's neighbours with community food, families and parenting, and community resources.

As a community hub, the programs are scheduled so people can access many resources in the same visit.

At Open Doors everyone is welcome to share in a meal, connect with community and find a place to belong.

The goal for Open Doors 2019 walk was \$50,000, of which \$41,000 had been secured on the actual Coldest Night of the Year and March 31st set as the deadline to reach their target.

Programs Manager Christina Mulder explained, "the money raised will help support the homeless, hungry and hurting".



Anglicans In Action, comprised of 18 people from five Anglican parishes, raised over \$6,500 to support Start Me Up Niagara, which serves people in the Niagara region.

Photo: Michael Mondloch

Stewardship Director Appointed

Gillian Doucet Campbell accepted her appointment as Niagara's Director of Stewardship and Development, joining the diocesan management team.

She brings over 15 years of experience and has a proven track record with several non-profit and faith-based organizations, as well as parish stewardship involvement.

Gillian will be providing leadership, strategic direction and coordination of all diocesan stewardship initiatives and resources. Her main goal is fostering a culture of generous, intentional discipleship that contributes to the renewal and mission of Niagara's faith communities and affiliated ministries.



In addition to a stewardship focus, Gillian will also be exercising her considerable skills in fund development at the diocesan and parish levels.

Gillian and her family are members of St. John the Evangelist Hamilton.

Deadlines and Submissions for Niagara Anglican

Deadlines:

- Summer - April 25
- September - July 25
- October - August 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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In conversation with ... the Reverend Canon Marni Nancekivell

Priest ... administrator ... retiree

In conversation, the Niagara Anglican asked Marni to give our readers a glimpse into her life; she said ...

I was born and raised in Hamilton and underwent the usual time of moving to the Big City of Toronto in my early 20s.

In over 30 years of ordained ministry, half of it was spent as a parish priest, in the parishes of All Saints Dain City and St. Aidan's Oakville.

The more recent part of my work has been at the Synod Office, initially as Director of Transitional Ministries, and later as the Secretary of Synod, with responsibility for Church Buildings and Director of Safe Church, Volunteer Management and Screening.

Through the past 26 years I have also enjoyed being a mom to my daughter, Amanda.

Niagara Anglican (NA): What are some of the highlights of your ministry?

Marni Nancekivell (MN): Perhaps it is because of my formative years as a parish priest, but I have always sensed that I am a parish priest first and foremost, and that I have been called to work in that capacity as an officer of the Diocese of Niagara.

As I have been reviewing my

years of ordained ministry, the images that come to me are the images of walking with people through the challenges of life.

It has been an enormous privilege to be invited into the lives of people in those moments, and it has been humbling to dwell with them in those holy moments.

NA: What were some of the struggles or challenges you faced in ministry?

MN: Perhaps one of my greatest frustrations in the past 13 years has been the "us and them" approach that some folk have in the work between parishes and the Synod Office.

I hope that mindset is lessening now. My approach has always been collaborative, and so I was taken aback when I was occasionally confronted with the message from others that "we aren't in this together".

NA: What sustained you as you worked through the spectrum of ministry?

MN: My relationship with God (and those "God-instances" that seem to come from out of the blue) has been the source of Life for me.

My coworkers, lay and ordained, have been models of spirituality who have often

nudged me to keep me growing. And my husband, Ralph Malashevsky, a former Diocesan Treasurer in Niagara has been a constant source of wisdom and support.

NA: Viewing the future, what are some of the challenges and opportunities for the church in Niagara?

MN: I think there are some significant opportunities before our faith community.

We have at present an exciting opportunity to grow in terms of how we do missional ministry. Bishop Bell brings both her imagination and experience to help us deepen ministry in the places in which we are planted.

For me, part of that missional ministry is learning how to convey our faith story in ways that spark our imaginations and our hearts in the 21st century.

That means being aware of the theological discourse we bring. For example, what language do we use when we refer to God? Is heaven more than "pie in the sky?"

The other thing that we need to do is walk the talk. As the Director of Safe Church, who has heard individual stories of things going wrong; and as a priest who has listened to the opinions of others, I think that we of the faith community must



Marni at her ordination in September 1988.

Photo: Submitted

sharpen our moral credibility. It is no surprise for me that we live in a time of #MeToo.

In terms of opportunity, recently I read an article by Ismael Ruiz-Millan who talked about "Christian perfection as the journey towards loving God and neighbour intentionally and extravagantly, in the same way God loves us".

NA: What about your world after retirement?

MN: I am not sure about that yet. The first months will be devoted to strengthening my body, mind and spirit. I may be called to return to interim ministry, to which I would be open. But I have always said that I wanted to write.

So, I welcome the surprises that may be in store for me in this next chapter of life.

NA: Every blessing as you journey into and embrace your new days.



The Reverend Canon Marni Nancekivell began her ministry as Secretary of Synod on February 16, 2011. At the November 2018 Niagara Synod, her last one officially as Secretary of Synod, members from all across the diocese passed a motion acknowledging her as, "a gifted pastor to many, a trusted advisor to our bishops, a good steward of our property resources and a steadfast advocate for a safer and more inclusive church." Bishop Susan and Chancellor Greg led the applause for Marni and her ministry.

Photo: Bill Mous