

Bishop's Company Returns In Person



Page **6**

Planting a Mini Forest to Combat Climate Change

A unique project that is intended to help our planet



Page **8**

Long Days, Short Summer

A jam-packed season at Canterbury Hills Camp



Page **9**

A section of the Anglican Journal



NIAGARA ANGLICAN



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

NOVEMBER 2023

A Dream Come True

The Story of All Saints Dain City Community Garden

PHYLLIS JACKSON

Almost everyone dreams of something. We all have ambitions when we are little, which change as we grow up. Ambitions differ from one person to another but together we can make dreams come true.

All Saints Church's ambition and dream was to give back to the community. We wanted to reach out and help our neighbors. What better way to help and bring our community together than building a community garden.

In the summer of 2022, we were approached by a resident of Dain City, Jennifer Thompson. Jennifer was searching for a property to start a community

garden. Jennifer contacted Wendy Scott, the rector's warden and presented her plan to assist us in building the garden. Wendy was very excited and wanted to share her excitement with the congregation. A meeting was scheduled to discuss and present the plans. Many attended this meeting including members of the church and many other interested members of the community.

Jennifer is a member of Niagara Community Garden Network and Niagara Peninsula Conservation Authority. Jennifer has many years of experience and has been involved in several community gardens. She along with the garden members have the knowledge, resources,

and contacts to make our dream come true.

Wendy and Kim Eros (Treasurer) applied for a WOW (Walking on Water) grant, through the Diocese of Niagara. We were granted just over \$4,000 for the first phase of the garden plan of our proposal. In 2023 our garden team attended two workshops with Emily Hill, diocesan parish development missionary, to help us "connect with our community and how God is connected to the earth." The workshops were helpful, insightful, and interesting. Once the workshops were completed the grant funds for the other phase would follow. Jennifer

See DAIN CITY Page 2



The community garden's vegetable stand offers fruits and vegetables to the community. All photos: Contributed by All Saints, Dain City

Input Needed for Diocesan Campaign Planning Study

Surveys can be completed online through early December

Work is well underway to gather as much feedback as possible as part of a feasibility and planning study for a potential parish-focused capital campaign.

"The best decision on our path forward will be made once we've heard from every corner of the diocese," said The Reverend Canon Dr. Drew MacDonald, diocesan stewardship and campaign adviser, who strongly encourages all Anglicans in the diocese to participate and let their voice be heard.

"We've been conducting personal interviews and town hall meetings, we've mailed a survey to many families, and our online survey is available for everyone."

The online survey can be accessed at

niagaraanglican.ca/survey.

"It takes only a few minutes to complete but offers us a wealth of helpful information, all confidential, about how people feel about the diocese's vision for the future," MacDonald said. The survey can be accessed and completed through December 6.

The Steier Group, a church development and fundraising firm, is conducting the study of the proposed \$20 million campaign, which is centered on building up and resourcing the parishes and missions of the diocese.

The firm's report will be presented to Bishop Susan Bell and diocesan leadership in mid-December.



Dain City Community Garden

CONTINUED FROM PAGE 1

also applied for the TD Friends of the Environment Grant of \$2,500. We purchased the fruit trees and soil with the funds.

The garden team led the design of the garden. The area at the church entrance was designed for wheelchair accessibility. We reached out to the community for garden tools, donations for soil, and mulch.

Along with the first eight raised beds of phase one, advertising on social media was suggested. Cost of plots were discussed to help keep the gardens self-sustained and guidelines to respect the gardens. A bulletin board was installed to keep the community informed, rain barrels installed to collect water, along with benches and

picnic tables built for community members to enjoy the gardens. A place where people can sit, relax, share garden tips or ideas and fellowship.

We held several workdays, and many members of our community joined our team to help with the work needed for phase one. The first eight garden beds were built, filled with soil and plants. We were fortunate to receive donations from sponsors for several plots. The harvest from the donated plots was to benefit the community to pick at will and enjoy the vegetables. Our plots flourished.

A vegetable stand was placed in front of the church with all the vegetables, herbs, and flowers to enjoy. The community

has welcomed the offer of fresh food. Our shelves are always empty. The need is there, and All Saints is pleased to know that we can be a part of giving to those who are in need.

In August, we had a youth build day and BBQ welcoming children from the community to help build two children's picnic tables. Next year we will be offering garden space to a youth group to cultivate and harvest on their own..

The adults built their picnic table and sitting bench and erected the frame for the community board. The gardens were cleaned up and vegetables picked again for the sharing shelves.

We named the garden "Dain



Canned tomatoes from the garden's harvest.

City Community Garden" sponsored by All Saints Church.

The community garden is being visited daily by our neighbors. All Saints is beginning to be a hub for people to walk through the garden and as mentioned enjoy fellowship.

Our rector met two individuals in the garden and found out that they had lived in Sri Lanka, his homeland. The following Sunday they attended Sunday worship.

We have met many of our community members whom if

it had not been for the garden we may never have met. People are responding and showing interest.

From this garden not only have we reached out to the community, but we are filling a void of needed food. As the costs of food continue to rise so will the need.

We held two tomato canning classes. Next year we hope to do more canning of our harvested vegetables. The possibilities are endless.



Above: The community garden. One of the raised beds can be seen in the background.

Below: Canning class had fun canning the tomato harvest.



M.A. Clark & Sons Funeral Home Ltd.
Burial & Cremation Centre

Leslie Clark Dan Hierlihy Brad Mellor
John Martin Renee Mastromatteo

Ph: 905-383-3323 567 Upper Wellington Street,
Fax: 905-383-2168 Hamilton, ON L9A 3P8

Email: clarkandsonsfuneralhome@outlook.com

Song of the Grand
musical

*A love story set on the banks of the Grand River and the
Battlefields of Europe during WWII*

We would like to help you raise funds for your charity.
Please contact: songofthegrnd@gmail.com to discuss
putting on a free performance

Song of the Grand is a moving experience, wonderful story, beautiful music & singing. It is a great new way to raise funds for your church. - Gillian Wood, St. Andrew's Grimsby.

ReformedBookServices 

PROMOTING GODLINESS, REVIVAL & REFORMATION

Store Hours: Mon.-Wed. 10-5 • Thurs. 10-9 • Fri. 10-5 • Sat. 10-3

16 Roy Blvd. Brantford ON N3R 7K2
T: 519.304.4709 • E: sales@reformedbookservices.ca

a great selection of christian books at low prices

Niagara Depot
195 Victoria Ave., Fenwick, ON L0S 1C0 • T: 905.714.6257

Count the Troops Before Going to Battle

When Training Falls Short



THE REVEREND CANON MARTHA TATARNIC

I'm a runner and a priest. This means that my congregation is regularly subjected to running metaphors in my preaching. Sometimes the metaphors work the other way though. Sometimes it's the stories of my faith that help me to understand my running. It was a parable of Jesus that became the defining image for this year's marathon race, offering me notes of both caution and grace.

The parable is short and its message one of the more direct of Jesus' teaching. "What king," he asks, "would go to war against another king without first sitting down with his counselors to discuss whether his army of 10,000 could defeat the 20,000 soldiers marching against him?" The parable concludes that a leader would be foolish to do anything other than surrender unless their accounting assures them they have the resources to fight.

I crossed the finish line of my 42.2km distance in the Niagara Ultra this past spring. My time was not what I wanted. The run was excruciatingly painful through all of the third quarter. I had struggled with knee pain through the second half of my training, eventually seeking out a physiotherapist and pulling

back on mileage exactly when I should have been ramping it up. "Better to save your knee and run the race more slowly than get benched," was the physio's advice. Because I didn't know how serious the knee problems potentially were, I pulled back to a walking pace often on race day. I didn't have the mental or physical confidence that I needed to push myself.

This wasn't my first marathon. As the race approached, I tried to assess what had gone wrong, why my carefully prepared plan has gone awry. I used the same training schedule as before. I didn't deviate from my assigned mileage; my health had been good. And yet, too late I realized that I was the king in the parable who didn't count my troops before waging my offensive.

Yes, I put in place a plan to run. I followed that plan. What I didn't do was plan all of the things that are needed to support my running: I didn't plan for recovery. I let nutrition slide. I completely forgot to stretch. I compromised on sleep. Not once did I manage to squeeze in a massage appointment to work out the knots in my protesting muscles. I have never incorporated strength training into my weekly schedule, and as I get older, this oversight has bigger consequences.

I didn't lapse on these things intentionally. I had failed to account for the different circumstances of this year's training. I started running marathons in COVID when my schedule was more streamlined, online and from home. Kids' activities were limited or non-existent, and travel wasn't happening. I signed up for a marathon without counting the cost of a full church-working-parenting-traveling schedule on my training. I didn't notice

until it was too late that I hadn't rallied enough troops.

While out on the course, I considered the possibility that this might be my last marathon. The agony of so many of the kilometers felt like a call to surrender. I love training, but I also have many competing demands on my time, and it's unclear how I would be able to prioritize better the needs of marathon prep.

But then, "never again," is a common message our brain and body sends us when we're pushing our limits. I crossed that finish line, and I learned some things as I did. Three days out from race day, my knee felt normal again. I felt grateful for that, while also wondering if perhaps I should have pushed myself harder.

I didn't quite admit defeat, but I also recognize the folly of getting myself into a situation for which I wasn't adequately prepared. Our bodies aren't limitlessly renewable resources, and I am lucky that mine favoured me with some unearned resilience this time around.

Jesus offers this parable in the context of the costliness of discipleship. Would-be followers, he tells them, need to be prepared to lay down their possessions and perhaps their very lives. Relationships can become strained and even broken because of choosing to follow Jesus. His words are startling and serious, asking the crowds to consider seriously what the way of the cross actually asks of us.

I hear a note of humour in this parable too though, because we all know that far too many battles get waged on bluster and big talk and little else. Interestingly, Jesus follows up these words with the parables of the lost sheep and the prodigal son. We are asked to invest our

whole selves into the life of Jesus. And also, God is God of mercy and grace, who seeks us out personally and with love when we don't pass muster, when our strength and sense of direction fails, when we don't have the resources or the courage to use those resources in the way God asks.

As a runner, I hear this wisdom as the need to be more responsible with my legs and

body, not to take for granted the work and planning I need to put in to being able to run. I hear grace, too—at the end of the day, each step is a gift, and I have received so much more than I ever deserve. That seems like a lesson for life too.



Become a member today!



Anglicanfoundation.org/
membership

ANGLICAN
FOUNDATION OF CANADA

NIAGARA ANGLICAN

The official publication of the Diocese of Niagara, published 10 times a year from September to June as a supplement to the *Anglican Journal*.

The Diocese of Niagara lies at the western end of Lake Ontario, encompassing the Niagara Peninsula, Hamilton, Halton Region, Guelph and portions of Wellington and Dufferin Counties.

Publisher: Bishop Susan Bell
905-527-1316
bishop@niagaraanglican.ca
Editor: Connor Jay
editor@niagaraanglican.ca
Advertising: Angela Rush
905-630-0390
niagara.anglican.ads@gmail.com
Art Director: Craig Fairley
Imagine Creative Communications

Printed and mailed by:
Webnews Printing Inc., North York, ON
Available online at:
niagaraanglican.news (blog)
niagaraanglican.ca/newspaper (PDF)
Subscriptions: \$15/year.
Submissions:
Submission information and deadlines are printed elsewhere in the paper.

Mailing address:
Cathedral Place
252 James Street North
Hamilton Ontario L8R 2L3

For a complete staff directory and more information, visit the diocesan website: niagaraanglican.ca



ANGLICAN
DIOCESE OF
NIAGARA

CALLED TO LIFE
COMPELLED TO LOVE

The Lord Is Coming!

THE REVEREND CANON DR. SHARYN HALL

A few years ago I saw a man on Bloor Street in Toronto who caught my attention. He was not young, but a hard life made it difficult to tell his age. His hair was long and dishevelled under a woolen hat. He had an old, rusty bicycle which was laden with plastic bags filled with all his possessions and also on his bicycle were handwritten signs. One sign was boldly printed with the message: THE LORD IS COMING!

Perhaps here was the twenty-first century John the Baptist, not dressed in camel skins and living in the wilderness, but just as much an outcast of society. Unlike John, the man was being ignored. He was rejected and shunned by the people passing by. His sign—The Lord is coming!—was a cry in a different kind of wilderness, not a wilderness of desert, but a wilderness of hectic, urban, secular life. Perhaps this wandering man also had rejected the world around him. He lived a different set of values and his presence on the street caused others to question the values in their lives. Looking at this homeless man, I wondered if his sign was a message of hope, for the poor, for the outcasts, even for the people hurrying by him.

Homelessness is a huge

problem in our neighbourhoods, our cities, our country, and the world. It is a problem for all levels of government in nearly every country, large or small, rich or poor. People are searching for shelter from poverty, oppression, civil unrest, or war. In recent years, migration has become a global phenomenon. Sometimes it seems that the population of the planet is on the move from south to north or east to west or the opposite. All of this movement is made much more difficult and dangerous by the disasters of climate change.

Peoples' lives seem unstable and uprooted. The COVID-19 pandemic also has made people feel vulnerable to new and uncontrollable dangers to their loved ones, their neighbours and themselves. Being homeless is much more than not having a roof over your head. Being homeless can foster despair and hopelessness. We see all of that anguish in the news media—the desperation of men, women and children risking their lives to find safety and a home.

This phenomenon of migration is reminiscent of the search for a safe home in the Hebrew scriptures. The prophet Isaiah was writing at a time when the Hebrew people were in exile. Isaiah prophesies a new kingdom for God's people and for all God's creation and yet Jesus was born in an imperfect world of

poverty, treachery, and cruelty. Jesus was born in the wilderness of brutal oppression and violent uprisings.

As winter approaches in our northern hemisphere, the reality of homelessness becomes more urgent. As governments struggle to find means to help and to save lives in our harsh climate, people of faith can help in small but meaningful ways. In parishes around our diocese, people are collecting warm clothing to distribute to people who are homeless or lack the means to survive the cold of our Canadian winter. Some parishes open their doors for an hour or two, one or two days a week to offer rest, a warm drink and a warm welcome. These gestures of compassion do not solve the problem of homelessness but they do offer the hope of survival for another day.

That homeless man on Bloor Street had faith that the Lord was coming to comfort him and he had his greeting card already made. Despite his wretched circumstances, he had hope for another day in which kindness would overcome despair and compassion would overcome intolerance. His faith and hope can be an inspiration to us all as we look toward the coming of the Lord and as we strive to "do justice, and to love kindness, and to walk humbly with God." (Micah 6:8).



Photo: Unsplash/Reid Naaykens

EMPOWERED SENIORS **FREE** SPEAKER SERIES

Plan to attend one of our educational and empowering sessions for seniors (and their families). The FREE monthly seminars, featuring local experts, are designed to help seniors navigate retirement living and later-in-life concerns. All the sessions will offer timely, honest and objective answers to questions older adults are asking.

Register in advance to ensure adequate seating.

REGISTER HERE: www.EmpoweredSeniors.ca or call 905-330-5201

Burlington Central Library (Centennial Hall)
2331 New St., Burlington ON
Doors open at 1:00pm



OCTOBER 18
1:30-3:00PM

The top 10 topics to discuss with your family

NOVEMBER 8
1:30-3:00PM

Unlocking the door to benefits you didn't know about

& MORE TO COME!

EDUCATIONAL PARTNERS:



MARION GOARD
Broker

LIFESTYLE 55+ MASTER
SENIOR REAL ESTATE SPECIALIST®



KWEDGE
KELLERWILLIAMS, EDGE REALTY

905-330-5201
mariongoard@kw.com
www.mariongoard.ca



Make a Smart Investment, choose Pollard

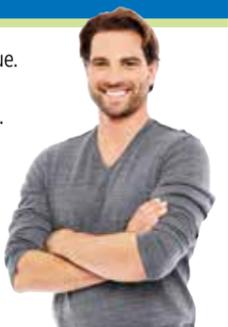
Pollard offers great windows and doors of exceptional value. With over 70 years of Canadian manufacturing, you can trust Pollard for expert advice and professional installation.



Call **1.800.585.5561**
POLLARDWINDOWS.COM

I'm known for making smart investments which is why I chose Pollard for my home.

SCOTT MCGILLIVRAY
HGTV HOST & REAL ESTATE EXPERT



Where Do You Belong?



Photo: Unsplash/Tim Mossholder

**THE REVEREND DEACON
SANDRA THOMSON**

What does it mean to belong? Where is it that you belong?

Most of us have a sense of what it feels like to belong and actually belong in many places or with many different people. Obvious places that come to mind could be with our families, groups of friends, maybe with our co-workers, and hopefully our churches. It certainly is comforting to know you belong.

What does it mean or how does it feel to NOT belong? Where do you feel like you don't belong?

Maybe you went to a new church and nobody introduced themselves. Or when you decided to go out of your comfort zone and tried out a new group. You arrive, people are chatting with each other and you just want to mold yourself into the wall.

Have you ever been asked to help out in an event or group and although you say yes, you know that there is no way you will 'belong' with those who are in attendance? My ministry is working at a Breakfast Program in my city. I am a host, I welcome people in and chat with our guests. I have been doing



this since early 2020. I really didn't expect to fit in with our guests. Not that I felt superior to any of them but how could I possibly relate to people who deal with things like drug addictions or major mental health issues; things that I have never had to deal with before. Like I have said more than once, God saw something in me that I never would have expected. It took some time, but I did fit in and felt a sense of belonging. Not just because I am needed to tend to the door, but because I truly am part of the group of people who come in every day, and I am not the only host who feels this way.

One guest tells me a joke, never a good one and he knows it, but we both laugh. Some of the guests ask me how I am doing, comment on what I might be wearing, and on occasion, I receive a flower. Other guests just want to chat. Sometimes I get yelled at or cursed at, but even close friends and family members can do that and you still belong.

Recently I have noticed that the guest emotions are more

extreme and the drug use more pronounced. The yelling and anger has increased. I had been on the schedule more than usual for that week and by mid-week I was not a happy camper and it began to show, so I no longer felt like I belonged and wondered if it was time to walk away. After a lot of thought I realized I had forgotten my 'rule'. My rule was to always remember that tomorrow is another day and we all can have a bad one. How can I arrive in the morning with thoughts from yesterday, having an attitude, no smile, and possibly a harsher tone and expect those around me to be friendly to me? I am certainly not being a good host if my mood interferes with our guests sense of belonging.

So my new rule and one I have to keep reminding myself when I am having a bad day is this:

"my smile and my good attitude can go a long way to make others feel like they belong", not just at the breakfast program but in all situations."

Easy enough to remember, sometimes hard to put into practice.



Syrian Family Reunification

***A family has been living apart as refugees for 10 years.
Help us bring them together in Canada!***

From a war-torn country → a refugee camp in Turkiye → to a safe home in Canada



***As a parish, as a business, or as an individual
Learn more at syrianfamily.ca***



PWRDF
World of Gifts

Every gift is matched!*



Thanks bee to God!

pwrdf.org/worldofgifts

Find your copy of PWRDF's annual gift guide in this issue!

***Up to \$110,000, thanks to an anonymous donor. Order your gift today before the match runs out!**

Bishop's Company Returns In Person

The Bishop's Company returned to in-person events with a fall brunch at the Liuna Station in downtown Hamilton. Bishop Susan Bell passionately spoke about the diocesan feasibility study and the potential for a capital campaign, and the possibilities that such a campaign would realize. The bishop focused on the resourcing of parishes and missions to support their Mission Action Plan initiatives. The potential capital campaign would also support other major projects and initiatives, such as the creation of an endowment fund to provide for lay and ordained missional leadership, fostering Indigenous healing and reconciliation initiatives, and major one-time gifts to St. Matthew's House, Canterbury Hills, and Christ's Church Cathedral.

The Bishop's Company is a group of members dedicated to providing resources to allow

the bishop, on behalf of the Bishop's Company membership and other donors, to respond compassionately and strategically to the emergent needs of our diocesan leaders. Also, it allows the bishop to respond to the needs of fellow siblings in Christ within our diocese and beyond.

Since the Bishop Company's inception, the many members have provided generously and compassionately through the Bishop's Company Endowment Fund. Each year, individuals or couples are invited to renew their membership. New memberships are also encouraged by registering online at niagaraanglican.ca/bishops-company/register. Donations towards the Bishop's Company Fund are also welcomed at any time and can be completed online at niagaraanglican.ca/donate?d=BishopsCompany.



Clockwise from above right: Bishop's Company members have contributed generously to the Bishop's Company Endowment Fund; Bishop Susan Bell spoke passionately about the feasibility study and the potential for a capital campaign, and how it has the potential to resource parishes in implementing their Mission Action Plan initiatives; The Reverend Canon Bahman Kalantar enjoys a laugh with a fellow attendee.

Photos: Contributed by Diocese of Niagara



Bishop's Company

Clockwise, starting at right: Derek Smith, O.N., and Bishop Terry Brown pose for the camera during their conversation; The Reverend Garfield Wu with guests; Bishop Michael Bird, former Bishop of Niagara, poses with Bishop Susan Bell.



New Priests Ordained



Every blessing to The Reverends Rob Miller and Nicola Zhang, who were ordained to the priesthood on Sunday, September 24 at Christ's Church Cathedral by Archbishop Colin Johnson, pictured here with Dean Tim Dobbins (left). If you are discerning a call to ministry, please speak with your parish priest.

Photo: Contributed by Diocese of Niagara



ADVERTISE in the Niagara Anglican!

Reach over 7,000 households in your area

- Your neighbours
- Your friends
- **Your customers**

Also available to online readers!

For information or to book contact Angela Rush: 905-630-0390 niagara.anglican.ads@gmail.com



Planting a Mini Forest to Combat Climate Change

St. George's Anglican Church in Georgetown, and Credit Valley Conservation teamed up to create a mini forest, the first of its kind for both St. George's and CVC. The 100-square metres

patch of 396 trees and shrubs that make up the mini forest, located on the church property of St. George's, will help combat climate change and nature loss mitigation. From reducing air

pollution to increasing biodiversity, providing habitats for wildlife, and providing green space and improving air quality, this mini forest will have a large impact on the Georgetown

community. The mini forest leverages dense plantings, diverse locally-native species, soil preparation, and multilayered design to mimic the complexity of a

native forest. The dense planting technique, known as the Miyawaki method, results in taller plants in a shorter time period.



Above and left: Volunteers planted nearly 400 trees and shrubs for the mini forest. Below: A variety of species were planted to promote biodiversity. Right: Blessing of the mini forest Bottom left: The project was realized in conjunction with Credit Valley Conservation.

Photos: Contributed by St. George's Georgetown.



10% tithes of my commission to the parish of your choice

REALTY NETWORK

REALTY NETWORK: 100 INC., BROKERAGE
INDEPENDENTLY OWNED AND OPERATED SINCE 1988

Craig Knapman
BROKER OF RECORD/OWNER, BA (ECS)
431 Concession Street
Hamilton, Ontario L9A 1C1
Fax: 905.574.0026
e-mail: craigknapman@realtynetwork.biz Direct: 905.541.8820
Office: 905.389.3737

www.realtynetwork.biz

Honor the LORD with your wealth and with the firstfruits of all your produce —Proverbs 3:9

Long Days, Short Summer

A Jam-Packed Summer at Canterbury Hills Camp

SHARON MILLAR

As a camp director there are a number of phrases that I repeat often throughout the summer: “remember to reapply sunscreen,” “please put the slip and slide away after using it,” “yes, of course, I have a pen that you can borrow” are mantras I know that staff and campers alike can attest to having heard from me. And the phrase that I use most often to capture the essence of what it feels like to spend a summer at camp: “long days, short summer”.

Every day at camp is jam packed with adventure, excitement, and activity. In 2023 we

had 120 campers on-site each week, an excellent group of leaders-in-training, and a fantastic staff team of 39. As you can imagine, a group of about 165 young people living in a community makes for a busy space. The raucous sounds of play, laughter, and conversation buzz as we bring meal times, campfires, “whole camp” games, and unit group schedules into harmony. In the moment, busy camp days feel vibrant and full—a week stretches forth full of possibility, and magical moments feel suspended in time.

Then, all too soon and in the blink of an eye, September comes and I sit reflecting on the

whirlwind of another transformative summer. There is so much to say about the summer of 2023 at Canterbury Hills and in many ways it is difficult to convey the enormity of the experience. I am someone who loves both numbers and stories and I will aim to use both as tools to offer a glance into our summer experience.

For the number-loving among us, summer 2023 included:

We offered eight weeks of day camp, seven weeks of overnight camp, six weeks of our Leader-in-Training (LIT) program, four weeks of bridge camp, and two weeks of adventure camp. This is the second summer that we have run five concurrent programs since the introduction of bridge camp in 2023. We increased our bridge camp offerings from two to four weeks this summer and more than doubled our available bridge camp spaces. Bridge camp spots still filled within 24 hours of registration opening and we hope to offer the program for the full summer in 2024. Day camp continued to be an incredibly popular offering. We introduced two new day camp gazebo group spaces this year to help increase the number of day camp groups and meet the demands of a long waiting list. Overnight camp filled to 102 percent capacity thanks to the help of some cleverly placed cots.

In total we welcomed 992 campers across eight weeks of camp programming. This was a tremendous success bringing us back to and beyond pre-

pandemic registration numbers. We are excited to continue to find ways to increase our capacity and open the doors to Canterbury Hills to even more campers next summer.

And for those who love a good story, I had trouble narrowing down my favourites, but I have settled upon one that I think captures the spirit of our mission beautifully.

Adventure camp is a program for 13- to 15-year-olds that includes a three-day paddling trip along the Grand River. For our July week of adventure camp we had eight boys and one girl registered. Her family debated sending her on the trip but the camper was determined to try. She specifically reflected that she had signed up adventure camp because it was something outside her comfort zone and being the only girl didn't change her goal of challenging herself. Adventure camp set off and her mom made it clear that she could be picked up any time if she changed her mind. Happily, a pick up was not necessary. In fact, this camper thrived throughout the week, beginning as a shy and quiet participant with very limited paddling experience and growing into a vocal leader among the group who led the canoe pack on numerous occasions. “Adventure camp was really hard work but a good kind [of work]. It was so much fun” she wrote after the trip finished. As she packed up to leave she mentioned that she was ready for “a shower and lots of sleep. Oh and also, is it too late to be

part of the LIT program?” She left on Friday night and was back on Monday morning to start the three week August LIT program.

That's the summer camp experience in a nutshell. Choosing to take on challenges, working hard, having fun, and coming out of it more confident and excited for what is next.

Moments such as these, of growth and transformation are abundant throughout our summer at Canterbury Hills.

It takes a tremendous amount of commitment, passion, and certainly some sleep deprivation to pull off a summer program that serves the needs of so many. I want to thank in particular the 2023 summer camp staff who worked long days joyfully, the kitchen staff who kept our bodies nourished and energized, the senior Resource Team who acted as mentors, innovators, and role models, the board of directors who made sure we were supported in our mission, the many clergy members who offered their wisdoms during weekly Eucharist services, Bishop Susan Bell who made sure we had all we needed to succeed, and of course God our father without whom we would not have this beautiful place filled with miraculous people.

I am so honoured to get to serve in this role and I look forward to another fantastic summer to come in 2024.

Thanks be to God.

Sharon Millar is director of Canterbury Hills Camp.



St. Cuthbert's Annual
Christmas Tree & Wreath Sale

Starts Saturday
November 25th

Saturday 8am - 6pm
Sunday 12pm - 6pm
Monday to Friday
6pm - 9pm

Please contact us for information on our Christmas Services
905-844-6200



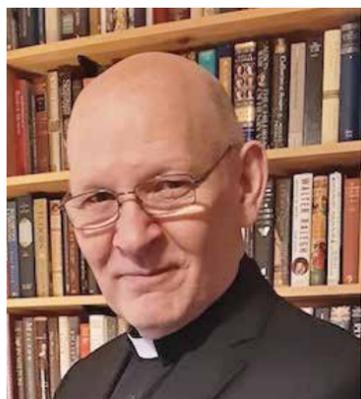
Bake Sale Nov. 25-26 and Dec. 2-3

Maple Grove and Oakhill - in SE Oakville
 1541 Oakhill Drive, Oakville
www.stcuthbertoakville.ca



Closing campfire at Canterbury Hills Camp after Week 1.

What is a Christian nation?



THE REVEREND MICHAEL COREN

A new and major British survey in which 1,200 priests were asked a set of questions about faith and the church has concluded that the country could no longer be described as Christian. This should come as no surprise to anybody and has surely been obvious for some time. It's also likely the case in Canada, with most explorations of religion in both countries revealing a striking similarity in terms of the decline of Christian belief and worship. As a priest, my response is that this is not necessarily a bad thing.

That may disappoint or even shock you, and I certainly don't intend shallow provocation, but the point is that people, and not countries, are Christian. In fact, it's extremely dangerous for a nation or state to be dominated by one single religion, as history has repeatedly and tragically demonstrated. Far better is a level playing field of belief and devotion, doubt and disbelief, where we can all have a respectful dialogue about what we hold to be sacred.

Nor is it any surprise that people have left the church, any church, in that organized religion has often let them

down terribly. If the various Christian denominations had remained true to the teachings of their founder, and genuinely preached and lived justice, love, peace, forgiveness, equality, and grace, I'm sure all of these surveys would reveal a dramatically different picture.

So, we clergy shouldn't blame others for our own failings. I see Christianity in action every day as people work with the poor, hungry, unhoused, and rejected, and preach orthodox but enlightened theology and biblical understanding. But I also see hideous distortion of the Gospels in Canada, as well as the USA, and Britain. There's a concerted campaign to hijack Christianity, just as there is to hijack the national flag. Yet to be fair, I also see forms of the faith so diluted, so apologetic and compromised by the culture, that I can hardly see Jesus as all.

What people often get so wrong, and what has caused so much damage, is the assumption that Christianity is a rule-based religion, with some sort of theological scoreboard or a set of ethical boxes that have to be ticked. In fact, the very opposite is the case, with the central teaching being shockingly brief but wonderfully sublime. Love God, and love others as yourself. I'd argue that the two are invincibly linked, and that every act of kindness and goodness towards others is also act of love for God.

But let's go a little further. Church attendance numbers may be down, and may reduce still further, but Canada is a far more accepting, community-minded, and empathetic country than it was. What is socialised

medicine, public welfare, state education, tax-based redistribution of wealth, and opposition to racism and discrimination if not a government manifestation of the biblical call?

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."

That's not some secular political manifesto but the words of Jesus. So perhaps the Christian message isn't doing so badly after all, even if we're not always aware of it.

Of course, I'd like to see the pews full but we all know that Sunday worship is hardly a satisfactory indicator of authentic Christian conviction. If Britain and Canada are no longer considered Christian countries, perhaps it allows those of us who are followers of Christ to present the case anew, to evangelize with sensitivity and humility, telling people about a relationship with God rather than an adherence to a particular church.

There was a time not so long ago when the respectable position was weekly church attendance, and those who didn't spend their Sunday mornings at a Christian ceremony were considered eccentric or worse. That is very much a creature of the past. I'd say that we're better off for it, and so is the Christian faith. The mission field is open wide, so let's journey into it with love, truth, courage, and conviction.

Photo: Unsplash/ Nina Strehl

Canon Donna Bomberry Awarded Anglican Award of Merit

Canon Donna Bomberry was presented with the Anglican Award of Merit by our primate, Archbishop Linda Nicholls at her home parish of St. Alban's, Beamsville.

The award, the Anglican Church of Canada's highest honour for lay people, celebrates exemplary service to the church at the national level.

Over the years, Donna has served the Church in a number of roles: as chair of the Council of Native Ministries, now known as the Anglican Council of Indigenous Peoples (ACIP), as a staff member with The Primate's World Relief and Development Fund, and as Indigenous Ministries coordinator. In retirement, she has helped to establish the self-determining Indigenous church. She has also served with the Anglican Indigenous Network, including a stint as secretary general

from 2009 to 2011, and with the International Anglican Women's Network.

Bomberry told the Anglican Journal that she was surprised to see the email from Perry informing her she had received the Anglican Award of Merit, wondering who put her name in, and shared the message first with her son and granddaughters who were with her.

"What an honour it is to be recognized in this way," Bomberry says. "I was just happy to be doing the work, meeting the people and for the travel, adventures and learning about myself in the process."

Meeting and learning from Indigenous Christians and the church community in Canada and the Anglican Communion have been enriching and life-building for me and have been reward enough."



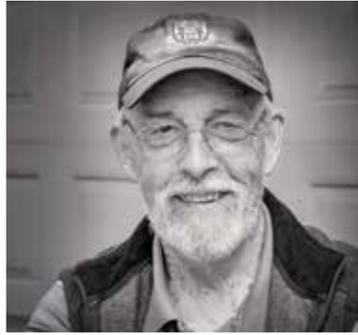
Canon Donna Bomberry, with her Anglican Award of Merit, poses with Archbishop Linda Nicholls.

Photo: Contributed by Diocese of Niagara



In other words

Being thankful: not a guilt trip but a gift



JOHN BOWEN

My birthday is just after Christmas. When I was a kid, that meant I resisted writing thank you letters for Christmas presents till after my birthday, just in case some people gave me presents for both occasions—which certain enlightened relations did—and writing one thank you letter was chore enough. Of course, once my birthday was over, there was no excuse, and within a couple of days my mother would be on my case. Reasonably enough, part of her case was that those who only gave me presents at Christmas would be wondering why they hadn't heard from me, ungrateful brat that I was. In other words, there was pressure to be thankful. Gratitude was a social duty. Thankfulness was a moral obligation. And, perhaps as a result, saying thank you was a real drag.

The readings for both American and Canadian Thanksgiving weekends have been very thoughtfully chosen by the compilers of the lectionary to remind you to be thankful and generous, just in case you'd forgotten. Perhaps your heart sinks at this thought—mine certainly does—so let me encourage you. There are two ways to read today's readings.

A "rules" reading

In the story of the ten lepers, Jesus heals them all. Nine forget to say thank you, but one turns back—and he happens to be a

Samaritan. Oh dear. Another good Samaritan, sent to make the rest of us feel bad. The moral of the story? The nine were ungrateful wretches. You almost wonder why Jesus didn't give them their leprosy back. That would have taught them a lesson. Moral #1: Don't be like them. Number ten, on the other hand, was brought up nicely and remembered to say thank you. Moral #2: God expects you to say thank you. It's the right thing to do.

Now, the Bible can be read that way—God is good, and so you'd better shape up—and shaping up includes being grateful. How common is that? Over the summer, I heard a young preacher preach—and he was really good in many ways—but it struck me what a lot of "shoulds" there were. He and I talked about this afterwards, and he said, "Well, my people already know God loves them, so let's not spend time on that. They need to be told what to do about it."

Maybe it's a function of my age, but I have less and less tolerance for that kind of approach. More and more I am reading the Bible in the light of the grace of God. Is that just personal preference? Well, it would be naïve to say it's not my

personal preference to see grace more than rules. But I hope I have the integrity to be on guard against that—what makes me comfortable is almost never the most important criterion in the Christian life.

Yet there are good reasons apart from my preference not to read the Bible "the rules way." For one thing, the church has always interpreted the Bible in light of Jesus—and the burden of Jesus's teaching and living is always Gospel—good news. A friend of mine recently led a series of Bible studies for non-churched folk on Mark's Gospel—and with every chapter, he only asked one question—"What is good news in this story?" He said it was revolutionary! And what is that good news? That God is love and wants to bless the human race. In spite of everything, God is at work, and God is at work for our good, to redeem all things.

So, what if we changed our perspective, and read stories like that of the ten lepers in the light of the Gospel? Rules-based sermons tend to have one reference to grace for every ten shoulds. I want to reverse that. There should be—we actually need—ten references to grace for every one "should." Speaking

for myself, that's about as much as I can manage!

Here's my idea. What if we read the Bible's commands to be thankful not so much as a moral obligation so much as a way that God wants to bless us. Maybe gratitude is itself a gift rather than a duty. Let's see what happens if we read the story through that lens.

A "grace" reading

What if we read the story of the ten lepers this way—saying thank you is a way of completing the loop of love. After all, why do we say thank you at all? Because when someone gives you a present, their gift is a way of saying, "I love you." And one thing we know about love is that it wants, it needs, to be reciprocated. So when we say Thank you, we are really saying, "I love you" back.

In Christian theology, of course, this is actually the heart of reality. The love of the Trinity is love eternally reciprocated. And reciprocal love is then built

into the fabric of the world by the Creator. Reciprocal love is the way the world is designed to function best. When it happens, it's a little taste of the kingdom, a little taste of heaven.

Of course Jesus didn't give the nine lepers their leprosy back. He was delighted that they were healed. God's love gives, whether or not it's returned. And in the case of the nine, the love was not reciprocated. The nine kept their backs to Jesus and walked away. Love went out, but love was not returned. The loop was incomplete.

Only in one case out of the ten was the love reciprocated—the Samaritan loved Jesus back. He turned back, came to Jesus, and looked him in the face and said, Thank you. And then they knew each other. And that's the most important thing—that's Gospel.



Jesus Heals the Ten Lepers, by James Tissot

Image: Wikimedia Commons

ST. JOHN'S *
CHRISTMAS MARKET
 November 18th- 9am - 2pm
 * *
 BISTRO * BAKING * CRAFTS
 * * * * *
 2 4 6 4 DUNDAS ST. BURLINGTON

Niagara Anglican Deadlines and Submission Guidelines

Upcoming Deadlines:
 January – November 24
 February – December 29

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 (300 ppi), 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

SUNRISE
 • STAINED GLASS •
 SINCE 1979

MEMORIAL WINDOWS	PROTECTIVE GLAZING	REPAIRS & MILLWORK	RELEADING & RESTORATION
---------------------	-----------------------	-----------------------	----------------------------

97 Wharncliffe Rd. S. London, Ont. N6J 2K2
 Toll Free 877-575-2321
www.sunrisestainedglass.com

Divesting From Fossil Fuels: An Urgent Priority

THE REVEREND DONALD C. BROWN

"UNTIL YOU START FOCUSING ON WHAT NEEDS TO BE DONE RATHER THAN WHAT'S POLITICALLY POSSIBLE, THERE IS NO HOPE".

—GRETA THUNBERG, ADDRESS TO THE UNITED NATIONS GENERAL ASSEMBLY

As I write this article, Canada is experiencing unprecedented heat and flooding. Forest fires are burning out of control in several provinces—the number beyond any that have previously happened. Homes and farms are being flooded. Peoples' lives and property are being disrupted, animals are suffering, and more and more species are becoming extinct. There can be little doubt that our changing climate has reached crisis proportions. At the present rate such occurrences are bound to get worse. The causes are well known.

For thousands of years and until the Industrial Revolution the concentration of carbon dioxide (CO₂) in the Earth's atmosphere has been on average 350 parts per million (ppm). Currently this concentration has risen to CO₂ 421 ppm, and is still rising. The Earth's temperature has risen by 1 degree celsius. The main cause is the extraction and burning of fossil fuels: coal, gas, and oil.

About 30 to 40 years ago Exxon Mobile's scientists told their executives that continued burning fossil fuels for energy and other products would be catastrophic for the Earth.



Photo: iStock/Givaga

Science examines evidence and offers results based on the evidence. There is always a margin of error. Exxon officials ignored the science and went full throttle ahead, spending billions of dollars to create doubt about climate change. How could their decision be possibly justified? Why didn't governments intervene while there was still time?

We really are in a bind: the companies whose products we use to support much of our daily life are the very ones that are causing the deterioration of the Earth's atmosphere and the

planet. How much more would we appreciate the political leadership of our own country if they would stop subsidizing these industries with tax payers' money and begin working with them to find solutions to this dilemma!

The burning of fossil fuels is killing us. Yet this multi-billion dollar industry continues to thrive assisted by government subsidies through tax breaks, loans, and investors like churches, universities and many community organizations—even the Canada Pension Plan. These are the targets of the divestment movement.

A report from a coalition of environmental groups shows that the Royal Bank of Canada was the biggest fossil fuel financier in the world last year (2022) after providing over \$42 billion US in funding. Three Canadian banks are among the Top 10 globally in terms of financing the oil sands gas sector since the Paris Agreement in 2016. According to the data, Scotiabank ranked ninth globally last year with \$29.5 billion US in funding and TD was just behind it at about \$29 billion US, while the Bank of Montreal ranked 15th and CIBC 16th at \$19.3 billion US and \$17.9 billion US respectively. Collectively, the big five Canadian banks doled out almost \$140 billion US to fossil fuel developments last year.

Climate Justice Niagara has initiated meetings with the treasurer and executive officer to address the diocese's divestment and reinvestment strategies.

The recent announcement by Archbishop of Canterbury Justin Welby offers us some encouragement when he said recently, "The climate crisis threatens the planet on which we live and people around the world whom Jesus Christ calls us to love as our neighbours." The Church of England is pulling its investment from fossil fuel companies because they are failing to align with the Paris Agreement".

For the past three years a small group of which I am member, naming itself Elders for Climate Sanity (E4CS), has been holding conversations with the managers and tellers at four bank locations in Hamilton and Dundas about their loans to the fossil fuel industries. To people on the street, we distribute leaflets informing them of these same facts and offering some ways in which they can act.

Here are some examples, adapted from a Elders for Climate Sanity, of what we say to people on the street:

1. You too, can make a difference! Switch your money to a Credit Union if one is convenient to you. Credit Unions invest locally. A Credit Union is a co-operative—you become

a member and have a say. Your money is just as safe as with a bank along with the same customer services. Let your bank know you are doing this. And let your relatives and neighbours know too.

2. If you are an investor, choose cleaner investments such as NEI Investments which is 100% Canadian owned. Invest in renewable energy projects. There is much technology and many people with the skills to build/develop alternative ways to provide energy.
3. Make your voice heard about how you feel about the Canada Pension Plan's investment in fossil fuel stock by writing to: President and CEO, Canada Pension Plan Investment Board, One Queen Street, East, Suite 2500, Toronto, ON M5C 2W5.

This subject reminds me of St. Paul's admonition writing to the people in Ephesus:

AWAKE, SLEEPER, RISE FROM THE DEAD, AND THE CHRIST WILL SHINE UPON YOU. BE MOST CAREFUL HOW YOU CONDUCT YOURSELVES: LIKE SENSIBLE PEOPLE, NOT LIKE SIMPLETONS. USE THE PRESENT OPPORTUNITY TO THE FULL, FOR THESE ARE EVIL DAYS. SO DO NOT BE FOOLS.



ANGLICAN
DIOCESE OF
NIAGARA

CONNECT

Stay connected with the Anglican Diocese of Niagara by reading the *Niagara Anglican* online. niagaraanglican.news



Follow us on social media
@niagaraanglican

