



Scan to access the latest diocesan news

www.niagaraanglican.ca



A section of the Anglican Journal

NIAGARA ANGLICAN

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

MARCH 2014

John Charles Bothwell 1926–2014

Archbishop, risk-taker, pun-master, dancer extraordinaire

HOLLIS HISCOCK

On November 30, 1976, in four different dioceses across Canada six women were ordained the first female priests in the Anglican Church of Canada. Two were ordained by Niagara Bishop John Bothwell in Grace Church St. Catharines, Ontario. He told the congregation, according to Hamilton Spectator staff writer Marjorie Wild, “While some were joyful, others would be sad because of the occasion. He asked for understanding.”

In many ways this action and his comments captured the essence of his ministry and life.

Calling him one of the great leaders of our time, present Niagara Bishop Michael Bird, addressing the people gathered for the celebration of Archbishop Bothwell’s life in Christ’s Church Cathedral Hamilton, emphasized the Archbishop’s courageous leadership, strong prophetic voice and intense passion for justice and God’s reconciling love in the world. “When our diocese has been and continues to be at its very best, it is in those moments

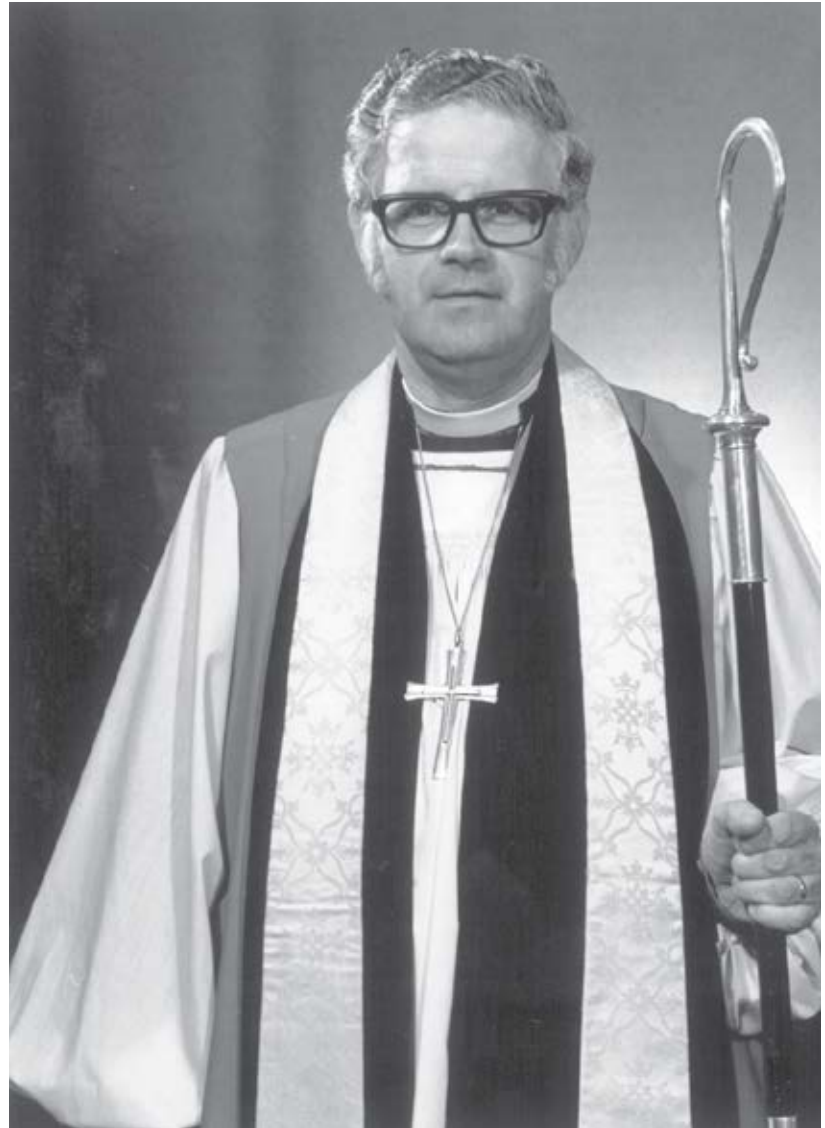
when we have exhibited the very characteristics that Bishop John’s ministry has inspired in us all,” he stressed.

Bishop John’s children and grandchildren elicited laughter and applause as they recalled their life and relationships with him. They gave examples of his zest for life, fun loving ways, humour, compassion and caring. He was a dancer extraordinaire, beachcomber, risk-taker, pun-master and “happy hour devotee.”

The grandchildren recalled how he bought their favourite flavours of Life Savers, and his children remembered whenever he was confronted by someone who wanted to tell him everything that was wrong with the church, his stock answer always was, “I’m in sales, not management.”


Homilist Paddy Doran reminded those attending that they were there “to pay our respects to a remarkable man whose life energy was spent building up the Body of Christ within and beyond the structures of the Church.”

—See ARCHBISHOP Page 2



The Right Reverend John Charles Bothwell

Photo: Niagara archives

 <p>Christ's Church Cathedral DIOCESE OF NIAGARA</p> <p>252 James Street North Hamilton L8R 2L3 • (905) 527-1316</p> <p>cathedral@niagara.anglican.ca www.cathedralhamilton.ca</p> <p>The Rt Rev'd Michael A. Bird, Bishop of Niagara The Very Reverend Peter A. Wall, Rector of the Cathedral and Dean of Niagara</p>	<p>SUNDAYS AT THE CATHEDRAL</p> <p>8:30 am Said Eucharist</p> <p>9:45 am <i>Lectio Divina</i> <i>an ancient practice of sacred reading</i></p> <p>10:30 am <i>Choral Eucharist</i> <i>sung by the Cathedral Choir</i></p>	<p>ASH WEDNESDAY, MARCH 5, 2014 EUCARIST WITH IMPOSITION OF ASHES</p> <p>7:30 am Eucharist with Hymns</p> <p>12:15 pm <i>Sung Eucharist</i> <i>Patrick Wall, cantor and soloist</i></p> <p>7:30 pm <i>Choral Eucharist</i> <i>sung by the Cathedral Choir</i></p>	<p>SUNDAY, MARCH 9, 2014 LENT I</p> <p>8:30 am Holy Eucharist</p> <p>10:30 am <i>Litany in Procession with Eucharist</i> <i>sung by the Cathedral Choir</i></p>	<p>SUNDAY, MARCH 30, 2014 LENT IV</p> <p>8:30 am Holy Eucharist</p> <p>10:30 am <i>Litany in Procession with Eucharist</i> <i>Installation of Canons</i></p>
	<p>SUNDAY, MARCH 2, 2014 LAST SUNDAY AFTER EPIPHANY THE FEAST OF THE TRANSFIGURATION</p> <p>8:30 am Said Eucharist</p> <p>10:30 am <i>Choral Eucharist</i> <i>sung by the Cathedral Choir</i></p>	<p>LENTEN TWILIGHT RECITAL SERIES SATURDAYS 4:30-5:30 pm • Admission by donation</p> <p>March 15 Andrew Ager, piano; Michael Bloss, organ</p> <p>March 22 Matthew Larkin, organ</p> <p>March 29 The Cathedral Choristers</p> <p>April 5 Michael Bloss, organ</p> <p>April 12 The Toronto Mendelssohn Choir • Noel Edison, conductor Michael Bloss, organist</p>	<p>WEDNESDAYS IN LENT ANGLICAN PRAYER AND SONG THROUGH THE CENTURIES</p> <p>with Peter Wall and Michael Bloss March 12, 19, 26 & April 2, 9 in Myler Hall</p> <p>6:00 pm Light supper 6:30 pm Presentation 7:45 pm A service of Compline</p>	

Archbishop a gifted man

CONTINUED FROM PAGE 1

Turning towards John's wife, Joan, he thanked her on behalf of people everywhere for "your steadfastness and your good sense and your hard work raising your lovely family in the midst of this phenomenon."

Canon Doran called "Father John", whom he met nearly 56 years ago, "a man of bigness." Physically, intellectually and spiritually, "a visionary for the church and as a mover and shaker in all he undertook."

Referring to John's sense of humour, he remembered him one day helping the men of a parish haul a piano upstairs and quipping, "I never could carry a tune!"

He said John's gifts were big enough for him to become Niagara Diocese Program Director, Executive Director of Program for the National Anglican Church and Bishop of Niagara – "all in about seven years." Then he became Archbishop of the Province of Ontario.

His bigness, said Doran, "got him into big waters, big suffering. The pain of being a Bishop is not easy to bear. And to be a controversial one guarantees a heavy load: big heart, big burden."

John, the eighth Bishop of Niagara Diocese, played a significant role in the life of the present Bishop Michael. Doran noted that John baptized him at St. Aidan's Oakville, ordained him to the priesthood and later helped consecrate him a Bishop.

Canon Doran addressed his closing words to Bishop John

directly, "your bigness now leaves a big hole in our hearts with your passing. For those close in the last years, we saw the partial losses you bore – and to the Glory of God, bore for the most part with humour, equanimity and calm."

John Bothwell was born in West Toronto (1926), graduated from Trinity College and Toronto Universities, was ordained a deacon (1951) and a priest (1952) at St. James' Cathedral Toronto.

He served at St. James' Cathedral Toronto, Christ Church Cathedral Vancouver, St. Aidan's Oakville and St. James' Dundas before being elected co-adjutor Bishop of Niagara (1971). He was installed as the Diocesan Bishop of Niagara on September 30, 1973, and in 1985 was elected Metropolitan of the Ecclesiastical Province of Ontario. He retired in 1991.

The author of several books, he was also a champion supporter of local community charities, including the Hamilton United Way, St. Matthew's House and the YWCA. He served as Chancellor of the University of Trinity College Toronto and was one of the first inductees (1993) into the Hamilton Gallery of Distinction.

The family recounted his favourite conversation ...

Person: "How are you doing today?"

Jack: "All the better for seeing you".

Jack we return the compliment ... we are better for seeing you.



▲ Singing and dancing to the music of the band at the 2006 Niagara Youth Conference

Photo: Niagara Archives

(John Bothwell died on Tuesday, January 28, 2014 and the service celebrating his life and ministry took place on Monday, February 3 at Christ's Church Cathedral Hamilton. A full copy of Canon Doran's homily is available from the Editor of the Niagara Anglican. Contact information on page three.)

► **The Reverend Sue Nicholls examines the Hamilton Spectator article and picture about the first women ordained by Bishop John Bothwell. Sue was ordained 25 years after the historic first ordination of women in the Anglican Church of Canada.**

Photo: Hollis Hiscock



Movie Review

Philomena

GORD JACKSON

Like such classics as *The Wizard of Oz* and *Easy Rider*, *Philomena* is what we call "a road picture." Often centered on "road trips," the focus on the character's travels can also be seen as a metaphor for our own faith journeys. That *Philomena* incorporates spiritual/religious themes also makes it an ideal candidate for more serious consideration by faith communities, especially around programs

for Lenten study, retreats and weekend conferences.

Inspired by true events, *Philomena* revolves around the title character's search for her long lost son Anthony who was insensitively placed into adoption by the nuns of Sacred Heart Abbey. Racked with guilt and fear that he would have grown up resentful about being "abandoned", Philomena (Dame Judi Dench) enlists the assistance of Martin Sixsmith (Steve Coogan), an embittered journalist/lapsed



Suggested biblical reference: 1 Corinthians 13:13 - these three remain: faith, hope, and love ... the greatest of these is love.

Catholic hired to detail the story of her search for her son. The result of a teenage indiscretion, Anthony is the pregnancy that motivated Philomena's ashamed father to exile her to Sacred Heart. "He said I was dead," she tells Martin.

Still, in spite of mistreatment by the nuns (Anthony was a "breached birth" with no pain killers offered during the birthing process) and the severe limitations placed upon time with her son, Philomena grows up to

be a kind, naïve, unsophisticated person who lives by the "golden rule." Her faith severely tested at times, she nevertheless holds to it, even when she discovers that Anthony is dead. A heart-wrenching moment, its reality firms up her resolve to find out more about him, ultimately gifting Philomena with the insight to see the riches of life that Anthony experienced.

"I could never have given him

—See *Philomena* Page 3

HOLLISStorial

Interviewing Matthew ... whoever he was

HOLLIS HISCOCK

During Lent we will focus on the life and teachings of Jesus Christ according to Matthew.

To help us, 26 individuals from Niagara diocese, co-ordinated by the Reverend Cathie Crawford Browning, prepared 40 meditations on Matthew's gospel — one for each Lenten day. And since Sundays are not part of Lent, meditations on other gospels are included. Thank you to each commentator for sharing your insights so we can enhance our understanding and application of Jesus' good news.

I thought it would be fun to interview Matthew about his writing experience. Since scholars admit they have no idea who Matthew was, my quandary is: how can one interview someone who probably never existed? Simple answer ... you pretend. Here is my interview with the imaginary author.

THE INTERVIEW ...

NA: This is your golden opportunity to reveal your true identity.

Matthew: No can do. For 20 centuries I've stumped them all ... why spoil the fun for future speculators (laughing loudly)?

NA: OK, we will call you Matthew; why did you choose that name?

Matthew: I thought it would be unique to have a tax collector's name associated with good news.

NA: Why write this particular gospel?

Matthew: Earlier, Mark had recorded the barebones basic facts about Jesus. I wanted to show that Jesus was the embodiment of the saviour or messiah foretold by ancient prophets in the scriptures you call "Old Testament." My audience was very specific. Other gospel writers followed my lead. Luke wrote for the Gentiles and John presented a more symbolic gospel interpretation.

NA: How did you accomplish your goals?

Matthew: In several ways. Somebody called me a "literary

architect", saying I carefully crafted my gospel to parallel the first five books of the Old Testament - the Pentateuch or Torah. That's correct. I divided my gospel into five sections to show that Jesus was the new Torah or law giver. Pretty neat I thought.

NA: Give us an example.

Matthew: In the Pentateuch, Moses goes up the mountain to receive the Ten Commandments from God and brings it to the people; in my gospel the people go up the mountain and receive the Two Great Commandments or new law directly from God/Jesus. No need for the middle guy.

NA: Anything else?

Matthew: Yes, I tried to make the connection between Jesus and the Old Testament. For example, I referenced that Isaiah had predicted the birth of Jesus 800 years before it happened. In writing about the new law, I began, "you have heard it was said, 'an eye for an eye' ... but now I tell you – if someone slaps you on the right cheek, let

them slap your left cheek too." I wanted to emphasize Jesus as the new law giver.

NA: You wrote from a deliberate viewpoint then?

Matthew: Certainly. I wanted to show the whole world that Jesus was not a Johnny-come-lately, but was the real saviour foretold by ancient prophets, sent to lead people back to God. I wanted people to become excited about Jesus, to accept his good news and model his teachings in their lives. Looking back, it worked.

NA: Any reaction to what our writers have said about your gospel?

Matthew: They seem to have captured the essence of what I tried to communicate. Lent should be a meaningful time for your readers. In my day we had no such seasons. I wonder if those who created the Church year modelled it after my idea about dividing my gospel into sections.

NA: Any advice for people spreading the gospel today?



Matthew: Five suggestions would be fitting ...

1. Use every means to spread the gospel. You have so much more than we did, like Facebook, twitter, blogs, internet, mass media, newspapers, etc. and more innovative ways coming.
2. Use language, symbols and jargon people understand. That is what I did and it worked.
3. Model your lives after God's Two Great Commandments—to love God and to love other people as you love yourself. I think most people greatly love themselves, and as a wise person suggested, "you catch more flies with honey than with vinegar".
4. Respect all people, we are all gifts from God.
5. Have fun in the church. Jesus would love it.

NA: Thanks for this interview. Any last words?

Matthew: Let me end with the last words from my gospel ... Jesus said, "I am with you always, to the end of time."

Philomena

Movie Review

CONTINUED FROM PAGE 2

a life like this," she says when marveling over his opportunities and accomplishments.

Told in a very simple, direct manner, *Philomena* explores questions of guilt, trust, cost, reconciliation, redemption, faith, forgiveness and sin.

"What I had done was sin so I kept it hidden away. Then I thought that keeping it hidden was sin."

A feast for the eyes, heart and mind, the film symbolically

juxtaposes exquisite, picture postcard cinematography with plain, unadorned costuming that speaks volumes about its chief character. It also tellingly contrasts the two weather conditions that mark the first and final abbey appearances of Martin and Philomena.

Gord Jackson, a retired motion picture theatre manager and a film buff, is an active member of All Saints Hamilton. He writes, "I have

a great interest in film not just from a personal pleasure standpoint, but also from its value as an audio-visual tool that I believe we could more fully incorporate into various parish programs of study and reflection ... while in Winnipeg and attending St. Matthew's Church there, we ran such a program every Wednesday evening during Lent 2008."

EMAIL: gsjclub55@yahoo.ca

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 Michael A. Bird
905-527-1316
bishop@niagaraanglican.ca
Editor: The Reverend Hollis Hiscock
905-635-9463
editor@niagaraanglican.ca
Advertising: Angela Rush
905-319-2521
niagara.anglican.ads@gmail.com

Art Director: Craig Fairley
Imagine Creative Communications
Proofreader: Bryan Stopps
Niagara Anglican Publication Board:
In addition to the above...
Pam Claridge
Paul Clifford
Dennis Hurst
Christyn Perkons (Bishop's Designate)
Geoffrey Purdell-Lewis
Carol Summers
Printed and mailed by:
Webnews Printing Inc., North York, ON

Subscriptions:
\$15/year. For new subscriptions or changes, please contact your parish or visit www.anglicanjournal.com.
Submissions:
We welcome letters, news and articles. Each must include writer's full name and contact information. We reserve the right to edit or refuse submissions. Contact the Editor or a Board member if you have any questions, feedback or ideas. Submission 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 our web site
www.niagaraanglican.ca



God moments at a diocesan youth event

ALICIA ARCHBELL



All diocesan youth events are created to allow opportunities to reconnect with God alongside others, and explore what spiritual growth might mean in this particular time in one's life.

For one of my opinion polls on Facebook I asked about whether volunteers and delegates have ever had a "God moment" at an event. These were their responses:

- Yes when I was at aWay doing the night prayer walk was one of the best moments ever.
- When I heard Jamie Barnes' song "Shine On" for the first time (see lyrics in box, right).
- Walking the labyrinth in Year 2 of YLTP (Youth Leadership Training Program) it was an incredibly profound awakening for me. I also fell in love with Labyrinths.
- Walking the labyrinth we built at NYC (Niagara Youth

- Conference); so powerful.
- I've had many; they happened in my heart and in my soul and in my mind.
- Standing outside of the white room while a delegate made their peace with God.
- During the song "Fix you".

The next Youth Event is the Gathering which is at St. Paul's Westdale from 6:30-9 p.m. on March 29th. All are welcome

Alicia Archbell is a volunteer to market Diocesan Youth Events to the young people of the Diocese. EMAIL: Aliciatowncrier@gmail.com

Shine On

JAMIE BARNES

A soul has fallen, on the ground
It stumbled and tumbled
When no one was around

Injuries were sustained
Though words seem to fall short
The scar tissue remains

Betrayed in the shade of this tree's tallest limbs
Cause knowledge ain't everything that feeling it is
My head's turned east, and I'm asking you please
Let this experience return me to peace

Shine on, shine on, tomorrow
Shine on, shine on, tomorrow

A soul has fallen, on the ground
And fear can keep it there
Unless we break it down

Betrayed in the shade of this tree's tallest limbs
Cause knowledge ain't everything that feeling it is
My head's turned east, and I'm asking you please
Let this experience return me to peace

Shine on, shine on, tomorrow
Shine on, shine on, tomorrow

So what does it mean to be broken
When a new day holds promise
Even when we can't see it

Betrayed in the shade of this tree's tallest limbs
Cause knowledge ain't everything that feeling it is
My head's turned east, and I'm asking you please
Let this experience return me to peace

Shine on, shine on, tomorrow
Shine on, shine on, tomorrow
Cause the promise of light, can save me tonight
Shine on, shine on, shine on
Shine on, shine on, tomorrow

Jamie Barnes, a musician from the diocese of Niagara, is an avid youth ministry volunteer, the co-ordinator of the NYC Band and a recipient of the Order of Niagara. His debut release, "Wilderness" won the 2011 Hamilton Music Award for Religious Recording of the Year. Jamie's music, including his most recent release, "Coming Home", is available at www.jamiebarnesmusic.com or on iTunes. Lyrics reprinted with permission.



LENT WITH MATTHEW and Friends

A DAILY DEVOTION FOR INDIVIDUALS, COUPLES OR GROUPS.

PART 1: ASH WEDNESDAY (MARCH 5) TO MARCH 31, 2014

WHAT TO DO ...

1. Read the daily passage from your own bible, download a bible app or view free bibles on www.biblegateway.com.
2. Read the commentary on the gospel reading.
3. Answer or discuss any questions.
4. Ask how it applies to your life.

FEEDBACK ...

We appreciate your comments, suggestions or questions. Contact Hollis Hiscock at editor@niagaraanglican.ca or 905-635-9463 or 710 Ashley Ave, Burlington, ON, L7R2Z3.

This special feature is also available for download from www.niagaraanglican.ca/newspaper

Ash Wednesday, March 5 Matthew 1: 1-17

My wife Susan recently took out a subscription to "ancestry.com" and has begun the process of putting together her family tree. We have seen a growing interest in genealogy in recent years. In a day and age when people are more and more isolated and cut off from their extended families, this kind of exploration helps us recapture a sense of who we are and from where we have come.

The genealogy of Jesus in the opening chapter of Matthew's gospel is quite different from the ones that are compiled on an ancestry website, and yet it too is fundamental to our understanding of Jesus' identity and mission. Matthew links our Lord to the promises God has made to the two great central figures of the Hebrew Scriptures, Abraham and David, and their descendants. The birth of Jesus brings to fulfillment those promises and points to the realization of God's plan for the whole created order.

In this opening chapter, the Son of God is inserted into the history of God's people and the stage is set for us to explore in the passages that follow, the great mystery of Jesus' life, both human and divine. How do you understand Jesus' human and divine nature? How would you articulate your identity as a follower in the way of Jesus?
Michael Bird, Bishop of Niagara

Thursday, March 6 Matthew 1:18-2:12

Our story today includes all the elements of a bestselling novel. A young woman is pregnant without a socially acceptable explanation. The man to whom she is betrothed is thinking about giving up on the relationship, but does not want to make a public scene. On the public stage, an infamous king enters the story, as do learned travelers from the east. Into this mix, Matthew adds ancient prophecy, which has ominous echoes for the events to come.

For most of us, this story comes into our Bible reading at a busy time of year and it may not get much attention as we all try to keep up with busy schedules. In Lent this story takes on a different feel. These were real people. This story is told for a reason. It is sacred story. Mary and Joseph are beginning their lives together. A paranoid king is worried about who might be plotting against him. In the midst of their quest, the learned travelers walk into a politically charged situation. Mary, Joseph, Herod, the Angel and the Magi all have a story to tell. Their story is also our story, because it is the story of God working in the midst of situations we might least expect.

Take some time to ponder the feelings and thoughts of each of the characters in this Gospel story. Do you see echoes of their hopes and fears in your life? I always do and it gives me hope in the difficult moments to know that God is working through all these things as salvation unfolds.

Kevin Bothwell, Rector, St. Thomas' St. Catharines

Friday, March 7 Matthew 2: 13-23

Passages like this always make me jealous. I want an angel to show up (if only in a dream!) and tell me exactly what God wants me to do! That's because I convince myself that faithful following of Jesus would be so much easier if God communicated more clearly and specifically: go here, do this, give up that, etc. But that's just not true.

When I'm honest, I have to acknowledge that I have all the information and support I need to do what God asks of me: Jesus' example, the writings of Scripture, an able mind, a discerning spirit, a community of Christian support. The challenge for me isn't that I don't know how God would have me set priorities and make decisions, but rather a heart that is more responsive to my own will than to God's.

The Lenten disciplines of self-examination, penitence, prayer, almsgiving, Scripture and Bible study provide an opportunity to "turn around" anew - to open our hearts to the guidance of the Holy Spirit that we might listen faithfully and obediently.

Cathie Crawford Browning, Rector, St. John's Thorold

Saturday, March 8 Matthew 3: 1-17

There was a time when our mothers had exclusive control over our eating. For several years, they trained our palates, taught us the difference between good and bad foods, and how to behave properly at the table. Sometimes, food was even withheld. Mother Kirk (old Scottish way of writing church), in her wisdom, operates in a similar way during Lent. She encourages us to train and subdue our palates, and invites us to refrain from food for a time. What is the point?

There are many reasons, but the most germane to Matthew 3 is that of resurrection and new life. One cannot be raised to new life unless one dies, and Lenten fasting creates mini-deaths and mini-resurrections.

The symbolism in this chapter is rich: Jesus enters the waters of baptism and emerges under the care of the Holy Spirit in the form of a dove, reminding us immediately of the dove hovering over the dark creation waters and of the dove hovering over the re-creation waters in the days of Noah. Matthew is communicating that Jesus is inaugurating a new creation.

In order to fully participate in the resurrection of the new creation, it is necessary that we, through the season of Lent, share more fully in the baptism and death of Jesus - in order to share more fully in His resurrection.

Chris Horton, Member, Holy Trinity Fontbill

Lent 1-Sunday, March 9 Luke 4:1-13

How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself fail to see the plank in your own eye?' (Luke 6:42). Often taken as a condemnation of judgmental behavior, I invite you to see this passage as an invitation to do a U turn.

Jesus did this U turn when he went out into the desert to examine himself. Luke makes it clear that it is not the devil that leads Jesus into the desert to be tempted, but the Holy Spirit. For Jesus, his temptation was to address his divine power in an effort to conquer evil. Jesus had to miss this plank in his own eye before he could carry out his mission.

Once we have done our U turn in the desert, we will recognize what we have to overcome before we can be of any use to God or others. During Lent, we intentionally give ourselves the space to go into the desert to do this U turn.

Be willing to go out into the desert during this Lenten period of reflection. Be willing to take the U turn and see what blinds you. Be led by the Holy Spirit as Jesus was led. Then, be willing to come back out of the desert with renewed and deep-seated love and hope for the kingdom of God and your work in it.

Ellie Clitheroe, St Luke's Smithville

Monday, March 10 Matthew 4: 1-25

A Spirit-driven wilderness sojourn; 40 days fasting; three tempting encounters; the arrest of a colleague; contemporary echoes of ancient holy writings; the beginning of a proclamation of good news; the call of two sets of disciples; a teaching, preaching and healing ministry begun; and the wondrous responses of those living with great need and of crowds from all over. We would need 40 days and nights, or years, to plumb the depths of these 25 verses. So we may need to survey them today from a great height.

In his hunger, Jesus finds clarity about who he is by professing a singular trust in God. Declining powers that would insulate him from directly knowing intense need, he opts for vulnerable love. With that choice made, he declares himself and his ministry as being with and for those "who sat in darkness." Wasting no time, he calls others to receive and shine the "great light" of God's in-breaking reign in every shadowed region of life.

Who are we? In whom do we trust? With whom and for whom are we? Jesus grappled, both in times of deep reflection and active ministry, with questions at the core of faithful living for us all. These questions are key to following Jesus' pioneering example and making a godly difference in the world. When we ask those questions of ourselves, where does the Spirit lead us in thought and action?
Terry DeForest, Vision Advocate and Coordinator for Excellence in Ministry, Niagara Diocese

Palermo Village

RETIREMENT RESIDENCE



Retirement Living offering Independent & Full Service Lifestyles

- Beautiful Private Accommodations
- Dining Room featuring meals prepared by our chef
- Social and Recreational activities daily
- Fitness and Wellness Centre
- Care Services available
- Located by St. Luke Anglican Church at Dundas and Bronte Rd, Oakville



REGISTER NOW FOR YOUR PREFERRED SUITE! 1-866-821-1181

Stewardship for today

... a workshop for all stewards

ELLA TURNBULL

On March 22, 2014, St. George's Guelph will host a Stewardship workshop on "Stewardship Strategies for The Church Today".

All church communities and denominations are invited to participate in this look into future stewardship within the Christian community.

The workshop will be led by the Reverend Gary Nicolosi, previously Congregational Development Officer of the Diocese of British Columbia and presently Rector of St. James Westminster London, Ontario.

Dr. Nicolosi plans to emphasize how money follows mission, focusing on the elements for effective mission and then connecting that with how to teach stewardship and raise funds.

The Generous Culture of Stewardship, Diocese of Niagara is sponsoring the Stewardship workshop which begins with registration at 9:30 a.m. and runs through till 3:00 p.m. The cost is \$15.00 including lunch and coffee breaks.

You can register or receive more information by phone at 1-519-822-1366, email - office@saintgeorge.ca or online - www.saintgeorge.ca.

St. George's Stewardship team looks forward to seeing lots of stewards from around the Diocese and beyond on March 22, 2014.

Ella Turnbull is a member of St. George's Guelph.

How DO you live your faith? What is the Grace of God? What difference can I make in the world?

If you are asking questions like these then we have a weekend designed just for you.

CURSILLO NIAGARA

is holding the 49th Diocesan Cursillo
April 24 - 27, 2014
Mount Mary Christian Retreat Centre, Ancaster

Call for information 905 772-5641
or niagaracursillo@gmail.com

Thank you to the Reverend Cathie Crawford Browning and her team of commentators.

LENT WITH MATTHEW

and Friends

A DAILY DEVOTION FOR
INDIVIDUALS, COUPLES OR GROUPS.

PART I: ASH WEDNESDAY (MARCH 5) TO MARCH 31, 2014

Tuesday, March 11 Matthew 5: 1–20

The beatitudes are some of the most beautiful verses in the New Testament. Jesus knew how thirsty the crowd was to hear him speak, and they were not to be disappointed. He blessed the masses by giving name to many: from the poor, the mourners, the meek, the hungry, the merciful, the pure in heart, the peacemakers, the persecuted and the reviled. He left out no one. In other words, he wants us to know that we are all worthy of his love and his blessings, no matter who we are.

He goes on to tell people to be an example to others, and he uses the example of how important salt is in our diets, in our lives. If it loses its power, it becomes worthless, just as we can become unhappy and worthless if we stop being and acting like Christian people.

He wants us to become like a bright light, a light that is always set high up to shed its beacon to the entire room. How wonderful we would feel if we knew we could be a beacon to others, setting a wonderful example of our Christian love and actions to our friends and family. This is how Jesus wants us to live our lives.

Sharron Hildebrandt, Member, St. John's Thorold

Wednesday, March 12 Matthew 5: 21–48

Jesus said "Love your enemies and pray for those who persecute you." For many years I found this one of the hardest things to comprehend, let alone put into practice. But after complaining once again about a sibling "who just didn't get it," my priest at the time offered a suggestion. When confronted with a situation that causes you such frustration, instead of venting in anger, why not say a prayer for that person instead. I had tried everything else, so decided to give it a try. The next time we gathered as a family, I noticed a change, not in her, but in me ... that which I had always found irritating no longer had the power to create anger or frustration.

So maybe the way to approach Jesus' teaching in this instance is this: "love your enemies and those who persecute you by praying for them, and let the wisdom of God become part of the relationship."

Question to ponder: Are some people easier to pray for than others? Why is that?

Pamela Guyatt, Rector, St. James St. Catharines

Thursday, March 13 Matthew 6: 1–18

How can we avoid religious hypocrisy during Lent and the rest of the year? God wants to hear us pray privately with sincere words from our hearts. When we pray in public, may we resist trying to impress others and avoid praying "at" others. God knows each of us intimately and knows what we need. After Psalm 19 by Kathy Galloway expresses it this way:

The sky does it simply, naturally
Day by day by day
The sun does it joyfully
Like someone in love
Like a runner on the starting-line
The sky, the sun,
They just can't help themselves
No loud voices, no grand speeches
But everyone sees, and is happy with them.

Make us like that, Lord
So that our faith is not in our words but in our lives
Not in what we say, but in who we are
Passing on your love like an infectious laugh:
Not worried, not threatening, just shining

Like the sun, like a starry night,
Like a lamp on a stand,
Light for life –
Your light for our lives.

From *50 Great Prayers From The Iona Community*, selected by Neil Paynter, 2009. www.ionabooks.com. Reprinted with permission Dorothy Hewlett, Rector, St. George's Homer and Christ Church McNab

Friday, March 14 Matthew 6: 19–34

Lent encourages us to turn to Jesus for life as it can be. Toward that end, we have Lent's Gospel readings to nurture and guide us. For example, this week's reading focuses on Jesus' values for daily work and living.

Jesus' values apply everywhere. But, one area which we usually overlook is the workplace, where we spend most of our time and energies. Everyone has a workplace e.g., the classroom, the home, a hospital, a factory, etc. ... whether we are volunteers or paid for what we do, Jesus' values apply to us as who we are.

At the centre of Jesus' values is the difference between being and doing. Society and economies value us for what we do: our titles, achievements and material possessions. As a bumper sticker I saw on a very expensive sports car exclaimed, "Whoever dies with the most toys, wins!"

Jesus' values apply in every part of our lives – including our work – and help us live life as it can be with God. As verse 33 sums up: ...strive first for the Kingdom of God and his righteousness, and all these things will be given to you as well. Let us turn to Jesus for life as it can be with him!

David Browning, Rector, Holy Trinity Fonthill

Saturday, March 15 Matthew 7: 1–29

Jesus taught "these things" with "authority, to crowds." His compact lessons combine the obvious with the obscure in order to teach audiences containing a range of social rank, age and understanding.

Jesus used humorous exaggeration, as in the image of taking a speck from another person's eye while suffering a log in one's own. His proverbs, for example the warning against throwing pearls before swine, are scenes both his and our contemporary audiences can imagine. Matthew even has Jesus repeat the Golden Rule of the Greek philosophers: "Do unto others as you would have them do unto you."

In the opening verses, Jesus assures us that the kingdom of heaven is just waiting for us: "for everyone who knocks, the door will be opened." The passage ends with fearful threats: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven." As we are led like happy children into the easy passage (segment of writing and pathway), so we are pulled along it into the possibility of loss, into very difficult sayings that challenge us still today.

For today, we can choose one passage and wonder how Jesus uses it to teach us to enter his kingdom.

Eleanor Johnston, St. John's Niagara Falls

Lent 2—Sunday, March 16 John 3:1–17

I have a background in experimental psychology as well as in theology. The brief encounter between Nicodemus and Jesus illustrates a tension I know well and I suspect you do too.

Nicodemus is trying to understand who Jesus is. Jesus' teachings and signs don't readily fit into Nicodemus' world view, which is largely shaped by being a first century Pharisee. Jesus uses familiar images and metaphors such as being born, the wind and Moses' lifting up of the serpent to help Nicodemus. Nonetheless Nicodemus doesn't understand. Jesus challenges Nicodemus to expand his world view to allow for the mysterious workings of the Spirit.

We all have a world view, a cognitive orientation, by which we see and interpret the world. As we engage in these Lenten reflections, do we get bogged down in trying to understand Jesus in terms of our world view, or do we make room for the mysterious workings of the Spirit? Are we willing to follow Jesus, the one who embodies the mysterious workings of the Spirit even when it involves expanding or radically changing our world view?

Michael Mondloch, Rector, Grace Church St. Catharines

Monday, March 17 Matthew 8:1–34

Here we encounter people's reactions to Jesus' teachings and healings. What is striking is the continual movement of Jesus and his disciples, making their way among crowds, from one side of the Sea of Galilee to the other, barely stopping for rest. It's a hidden illustration to Jesus' would-be followers, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head."

As they travelled we sense a movement of powerful healing and rescue among the people - physically, spiritually and in the natural elements as well. Jesus is fulfilling the prophet Isaiah, "he took our infirmities and bore our diseases."

In those seeking healing, we see a picture of faith building among people who recognize Jesus as their saviour, even though they may be considered outsiders due to their physical conditions, status as non-Jews or being spiritually possessed. Jesus, confronted by faith that he does not see in Israel, is the unrecognized but expected Messiah.

In calming the storm, Jesus found little faith among his disciples. Can we find in our lives the kind of faith Jesus found in the leper and Roman centurion? What about those we meet and know outside our churches?

Jesus demands a change in priorities among would-be followers. What life priorities do you believe followers should set?

Jesus cast out spirits with a word - in Gadarene it was GO ... then demons left two demoniacs and entered a herd of swine, which rushed down a bank into the sea. The town did not react with joy despite the healing and restoration of two people whom they no longer needed to fear. Why?

Ruth Reid, Pastoral Assistant, St. John's Thorold

LENT WITH MATTHEW

and Friends

A DAILY DEVOTION FOR
INDIVIDUALS, COUPLES OR GROUPS.

PART I: ASH WEDNESDAY (MARCH 5) TO MARCH 31, 2014

Tuesday, March 18 Matthew 9: 1–17

Sometimes when I read scripture I think what Jesus really needed was a good press agent. He seems to get himself in trouble without really trying. Today's passage has him getting into trouble for things he has said or done. He healed the paralytic by saying, "Take heart my son, your sins are forgiven." He got in trouble for eating at the table with tax collectors. Finally he was challenged by the disciples of John—"Why do we and the Pharisees fast, but your disciples do not fast?" If he was a politician he would be in "damage control" trying to clarify who he was and what he was about. In the face of the questions and objections he was not deterred. He carried on, confident in his ministry and mission.

We know these three incidents are not isolated incidents in the unfolding Jesus story. In fact the crescendo of challenges builds the closer Jesus gets to that fateful day when he stands before Pilate. There he faces the challenge that seals his fate – "Are you the King of the Jews?" His answer is really a non answer. He speaks not in his defence, nor does he even clarify Pilate's misunderstanding. The integrity of his ministry in kept intact.

1. As life unfolds are you sometimes challenged by others for words or actions that you have taken that reflect your Christian faith?
2. How much of a challenge is it for you to "walk the talk" of the Christian ideal?

John Ripley, Interim Priest, St. Paul's Mount Hope

Wednesday, March 19 Matthew 9:18–38

This passage shows how to work for the kingdom of God. Jesus revives a dead girl, heals a hemorrhaging woman, returns sight to the blind and sanity to one possessed by a demon. He then uses these events to teach that faith enables the return to health.

Who is involved? Jesus, his disciples and the individuals needing immediate treatment. Swarming around, witnessing, are the crowds whose faith grows with each healing. The Pharisees, as yet, are only threats.

This could be a contemporary documentary. Starting with close-ups of the healings, the camera pans back as we hear the jealous Pharisees mock Jesus' genuine power. The scene becomes a panorama with Jesus teaching in the crowded synagogues and on the hillsides near the villages. It ends with another close-up, after an outdoor supper. Jesus talks to the disciples about the sufferings of the crowds and commands them to learn to teach and heal in his name.

Matthew demonstrates different spiritual and religious rulers. We have the girl's father, who is a leader in the synagogue and whose faith revives her. There are the Pharisees, powerless to do good. Jesus is the only leader who shows compassion for the harassed people. His disciples will take over his ministry.

Does the father, a leader in his synagogue, become an active disciple of Jesus or disappear back into the narrow world of the Pharisees? He might hold up a phone and make a video of civilians being shot by their country's army. Canadians like us might see this clip and be moved to help bring peace to the crowds seen suffering on the news.

If we don't hear from him again, what does his daughter do?
Eleanor Johnston, St. John's Niagara Falls

LENT IS A SEASON FOR SPIRITUAL GROWTH

Thursday, March 20 Matthew 10: 1–42

Just imagine that you were called into God's office today and offered the following plum assignment.

"I need 12 strong men to leave here tonight. Go as you are. Don't take any clothing, luggage or communication devices with you. Don't take your car – walk to wherever you want to go. Find shelter wherever you can – but watch your back – you will be a target out there for others who wish to destroy you. Your mission is to seek out the sinners in our world and heal them. You must speak out boldly in public. You will run the risk of being arrested and beaten. Run and hide if necessary. Move on to new locations. Your assignment may harm the families you leave behind. They may turn on each other and splinter apart because you are not there to guide them. If they cannot love me they will suffer the consequences."

Would you accept? Would you follow a set of instructions which will undoubtedly change the course of your life in ways you cannot imagine? Or would you respectfully decline the offer, putting your immediate concerns and worries ahead of God's, saying not now, maybe later, I just can't see my way clear at the present time?

In this passage where Jesus instructs his 12 disciples, we see them accepting the challenge, confident in God's love and certain that because they love Jesus, his Father will receive and protect them no matter what the future brings.

Trust in the Lord your God and He will see you through.

Pat Thorsteinson, Member, St. John's Thorold

Friday, March 21 Matthew 11: 1–30

Today's Lenten reading reminds me of the song: Have you seen Jesus my Lord?, the chorus of which is as follows: "Have you seen Jesus my Lord? He's here in plain view, take a look, open your eyes, he'll show it to you." Google the title and listen to the whole song on YouTube.

Even John the Baptist had to ask if Jesus was the One sent from God. He could not see it even with his own eyes. Jesus says: "Open your eyes; look - the blind receive their sight, the lame walk, the deaf hear." He is saying that surely the things that John saw - that you see with your own eyes - should be enough. Jesus' miracles, whether metaphor or factual stories, should point to the reality that Jesus is the one sent from God. There should be no need to ask. Open your eyes.

Jesus did more than perform miracles; he also went out of his way to include all he met, to recognize each person as a child of God and an inheritor of the Kingdom. You would think this would be an indication of who he was, yet that is not the way people saw him; rather they said he was a drunkard, a friend of tax-collectors and sinners.

Lent is an invitation to look at our lives, to look at Jesus. Our text calls us to look at how we see Jesus, where and how we see him - to look at the world around us and to see it through the eyes of Jesus, to learn to recognize the outcasts and sinners and invite them for dinner (Eucharist).

Have you seen Jesus today?

Susan Wells, Interim Priest, Niagara Diocese

Saturday, March 22 Matthew 12:1–32

Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or the age to come."

Jesus is mired in controversy. Accusations are flung at him: "It is only by Beelzebub, the ruler of demons, that this fellow casts out demons!" He responds furiously: "If I cast out demons by Beelzebub, by whom do your own exorcists cast them out? Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, then the Kingdom of God has come upon you!"

The Pharisees are attacking the core of Jesus' motivation. The attack transcends the personal and even the doctrinal: the accusation is meant to offend his soul.

I remember standing in Jerusalem with the Women in Black, an Israeli anti-war group. We were standing in the centre of a busy intersection holding placards calling for a halt to the occupation of Palestinian lands. In short order, this group of primarily elderly women became the object of derision and insult. They were spat upon and called all manner of foul names. The attack transcended the personal and even the political: the accusations were meant to offend the very soul.

Can our soul be forgiven if we attack the soul?

Max Woolaver, Rector, St. Andrew's Grimsby

Lent 3—Sunday, March 23 John 4:5–42

This story would have been troubling for the people first hearing it. The story takes place in Samaria. Samaritans and Jews were deeply divided on religious issues. Our Lord is talking to a woman alone. That was socially unacceptable for Jewish males of the time. We don't intuitively understand the boundaries which are transgressed in this story and so we do not feel the shock that those hearing this in the first century would have felt. In fact, for the present day reader there may be something fascinating about this conversation and the woman's eventual conversion.

Indeed, boundaries are broken and social norms are tossed aside as Jesus reaches out. However, today's reader will likely hear this as an account of primary evangelism rather than a shocking account of boundaries transgressed.

Without suggesting that we leave Biblical standards aside, I wonder about my own norms when I read this story. Even though the woman does not understand the metaphors Jesus uses, she does become an evangelist and does take the Good News back to her own people. Many who read this challenge will immediately think in the direction of the large debates of our time. Let's leave those aside for a moment and consider the intimate nature of this discussion. It is a one-on-one discussion. It could be any one of us sitting at the well.

If you encountered Jesus at the well, and since he would know your innermost thoughts, what part of your personal, cultural or preferential norms would he challenge in order that you too might be an evangelist?

Kevin Bothwell, Rector, St. Thomas St. Catharines

Monday, March 24 Matthew 12: 33–50

When I was growing up, one of the tidbits of wisdom given to kids was "sticks and stones may break my bones but words will never hurt me." Intended as a means for defending ourselves from the impact of verbal abuse, the idea was that we could shield ourselves from the power of painful words by denying it. It was, in fact, a lie. Ask any child who's been



LENT WITH MATTHEW *and Friends*

A DAILY DEVOTION FOR INDIVIDUALS, COUPLES OR GROUPS.

PART 1: ASH WEDNESDAY (MARCH 5) TO MARCH 31, 2014

bullied by being labeled *fat, stupid or lazy*. And in my experience, it doesn't get any less hurtful or harmful in adulthood. Terrible injury can be inflicted with words—character assassination, mental anguish, needless conflict, negativity, suspicion, falsehood or just plain agony. Once uttered, they cannot be taken back and their harm cannot be undone.

Today's reading challenges us to reflect on the way we speak. The transforming power of Jesus' love in our lives should be evident in our use of words: they should be kind, encouraging, reassuring, careful, honest and forthright. One day we will be held accountable for how we've used our tongues.

Cathie Crawford Browning, Rector, St. John's Thorold

Tuesday, March 25 **Matthew 13:1-23**

The parable of the sower is filled with wisdom because it forces us to reflect on our personal relationships with God, and it models Jesus' approach for building His personal ministry.

When reflecting on my spiritual journey, I can say with confidence that I have been the soil along the path, the rocks, the thorns, as well as the good soil. It's a testimony to God's love that he has transformed me from someone who once had a shallow fruitless faith, to someone who has experienced His grace and tries to live for Christ alone. Nevertheless, I fail at this calling every day and I need continual reminding of what type of soil I want to be. As we are filled with the Spirit, we should bear fruit and become more like Christ.

This parable also sheds light on Jesus' ministry. In it, Jesus is the sower; he preaches his message widely, knowing not everyone will hear. To those that do respond, he builds into them further and they multiply. Is this something I can model in my life? I can pray for my colleagues. I can sacrificially serve and love my classmates. I can have conversations with my friends about their hopes or struggles and be vulnerable. I can share the gospel. It's incredible how many people have come to me wanting to discuss questions of faith simply because they heard that I attend church.

God provides the seeds, prepares the soil and ultimately changes hearts—all we need to do is be obedient and follow Him. God can use one conversation or action to change someone's life.

Katie McCann, Member, Holy Trinity Fonthill

Wednesday March 26 **Matthew 13:24-53**

Jesus' parables illustrate the Kingdom of Heaven - like planting seeds, mixing flour and yeast, finding hidden treasures, selling everything to buy a valuable pearl and casting a net to catch all kinds of fish - things and situations common to people's experiences.

He described the kingdom's inception and growth, using decision-making processes all can understand. The discernment between wheat and weeds, good and bad fish are understood and undertaken on a daily or seasonal basis. The disciples wanted a deeper explanation, so they have ears and desire to listen.

Jesus was fulfilling Psalm 78 prophecy to proclaim what was hidden from the foundation of the world - how the kingdom found by people would be nurtured and grown in our imperfect world, and then be separated from the world at judgment time. He wanted his listeners to clearly understand.

He stated every scribe trained for the kingdom is like a master of a household who brings out of his treasure what is new and what is old. We learn that we in the priesthood of believers should share the knowledge of God's kingdom in the Old Testament, as well as the New. The key is recognizing the treasure we have, selling all ideas and earthly treasures, and totally buying Jesus with joy.

Who took the mustard seed and planted it? Do you view yourself

as one who plants?

The ideas of growing, creating and harvesting are in these parables. Like the woman mixing flour and yeast, do you work the yeast, helping others grow in their faith?

Have you found the hidden treasure prized above all things?
Ruth Reid, Pastoral Assistant, St. John's Thorold

Thursday, March 27 **Matthew 13:54-14:36**

I recall a particularly challenging canoe trip from my youth. The guide-book clearly assumed river conditions from a different season of the year. The gentle slope we expected was instead a swift, rock-strewn chute. Neither a fully loaded nor a lightened canoe made it down those rapids without swamping and capsizing, bruising and putting their occupants at risk. So the expedition's remaining canoes were emptied and portaged or guided along the shore with ropes.

In today's reading, Jesus navigates through many perils; some expected, others surprising. Distrust of the local and familiar obstruct the performance of deeds of God's power. The insecurity of those in power leads to honouring a horrific oath. Fears, that there won't be enough to feed everyone or that our faith won't be enough to risk taking a bold next step, capsize the disciples.

While presumably not un-bruised, Jesus adeptly traverses hazardous terrain. He respects others' choices; withdraws to a deserted place; prays; reassures; acts out of compassion and challenges, teaches and supports others to do likewise; shows vulnerable love; reaches out to those in fear and danger; and, at a key turning point in today's passage, he receives, blesses and breaks bread, and gives it for filling others.

The Eucharistic images and actions here are not accidental. Nor are they separated from the hazards and blessings of life's journeying. Instead they are grounded in both. Where do these scripture stories and our experiences of Eucharistic worship intersect with our life journeys?

Terry DeForest, Vision Advocate and Coordinator for Excellence in Ministry, Niagara Diocese

Friday, March 28 **Matthew 15: 1-20**

It appears that, on numerous occasions, Jesus must answer to the Pharisees and scribes for something they do not understand or with which they do not agree. This time they ask why the disciples do not wash their hands before eating, as was the Jewish custom.

Jesus called the people around him and told them what defiles a person is not what goes into the mouth but what comes out of the mouth. What goes into one's mouth goes on through the stomach and ends up in the sewer, but what comes from the mouth comes directly from the heart ... if it is kind and thoughtful talk then it is acceptable, but if it is bad and nasty talk this is what definitely defiles a person. So those who speak the latter do far worse damage than those who eat with unwashed hands.

Sharron Hildebrandt, Member, St. John's Thorold

Saturday, March 29 **Matthew 15: 21-39**

The Canaanite woman said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table."

When we read this passage through a twenty-first century lens, it appears to be harsh. I think the point of this parable is not to compare women and children to dogs, but to think about the amount of faith someone needs ... in this instance one single crumb of faith was enough faith to heal the woman's daughter. It's a story similar to "the mustard seed."

It's truly amazing what miracles God can perform when we

participate in the smallest way.

Question to ponder: How did the disciples react to "outsiders"? How did Jesus?

Pamela Guyatt, Rector, St. James St. Catharines

Lent 4—Sunday, March 30 **John 9: 1 - 41**

When Jesus healed the blind, some like this man blind from birth experienced awakened spiritual awareness such as they'd never before experienced. But even the testimony of this witness could not persuade these Pharisees of Jesus' true nature from God. Their "blindness" was far worse than what this man had experienced from birth. In their blindness, they continued to judge harshly and obsess over the sins of others.

How have you experienced spiritual blindness in your life? How have you been a victim of the spiritual blindness of others?

- With the whole church*
We affirm
That we are made in god's image,
Befriended by christ, empowered by the spirit.
- With people everywhere*
We affirm
God's goodness at the heart of humanity,
Planted more deeply than all that is wrong.
- With all creation*
We celebrate
The miracle and wonder of life;
The unfolding purposes of god,
Forever at work in ourselves and the world.

Written for the 2001 revision of the *Iona Abbey Worship Book* by Neil Paynter and Brian Woodcock, from *50 Great Prayers From The Iona Community*, Selected by Neil Paynter, www.ionabooks.com. Reprinted with permission.

Dorothy Hewlett, Rector, St. George's Homer and Christ Church McNab

Monday, March 31 **Matthew 16: 1-28**

Wouldn't it be great if discipleship were black and white, easy and simple, get-it-and-never-forget-it? There would be those who just don't understand (the Sadducees and Pharisees) and those who completely understand (us!?) But this passage demonstrates how easy it is for us to fall into both camps, depending on what's happening and whether we like it or not.

In this story, we see Peter who one minute, totally "gets it." As the other disciples are struggling with who Jesus is, it's Peter who blurts out, "you are the Messiah, the Son of the living God." Jesus is so impressed that he commends Peter with the promise that the church will be built on this strength of faith. And yet, the next minute, when Jesus explains that he will be a crucified Messiah, Peter thinks it's for him to correct him! He knows better than the Messiah!

How often do we find ourselves standing in Peter's shoes—sometimes so faithful, obedient, discerning; other times so confused, demanding, selfish?

Pray for the humility to consistently recognize and acknowledge Jesus and His authority.

Cathie Crawford Browning, St. John's Church Thorold

Part 2 - April 1 to Easter appears next issue

Easter tableau for the making

NIGEL BUNCE

Here's a wonderful idea for a Good Friday–Easter Sunday tableau, contributed by Susan Brethet of St George's Lowville. It is a model of the scene in John 19: 41, "Now there was a garden in the place where [Jesus] was crucified, and in the garden there was a new tomb in which no one had ever been laid."

- You will need:
- A clay or plastic shallow pot, approximately 10" (25 cm) in diameter, painted matt black
 - A small 4" (10 cm) clay or plastic flower pot, also painted matt black
 - Potting soil
 - Small stones to make a pathway
 - A flat stone large enough to cover the mouth of the small flower pot
 - If desired, white "linen wrappings"
 - Wooden twigs with which to prepare the three crosses
 - A packet of "cat grass"
- Assemble the tableau so that the potting soil forms a "hill" against which the stone can be rested.



The cat grass takes 7-14 days to germinate, so it will need to be planted about two weeks before Good Friday. You will need to "spritz" with water every day. If the grass grows too quickly, it can be trimmed with scissors.

After the service on Good Friday, the tableau can be presented with the stone in place; on Easter Sunday, the stone has been "rolled away".



The Easter Tableau, for Good Friday (left) and Easter (above)
Photo: Submitted by Nigel Bunce

(Editor's note: Susan Brethet-Coulter wrote, "The design came from Pinterest—www.pinterest.com—which is an arts and craft website where people post things they have done and wish to share. There are thousands of crafty items on Pinterest everyday, free to anyone who wishes to make them.")

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

Simply Affordable...
Affordable Burial & Cremation
Eco-friendly Biodegradable Funeral Products
Available 24 Hours
"Helping you make final arrangements as simple as ABC"
With no funeral home required
Family owned & operated
Specializing in...
• Direct Burials & Cremations
• At need and pre-need arrangements
• Pre-paid options with
*Guaranteed Funeral Deposits of Canada
• Graveside or memorial services
1-205 Nebo Rd., Hamilton
905-389-2998
Toll Free: 1-888-389-2998
www.affordableburialandcremation.ca

Making the Connection...
TRNIncome Tax & Bookkeeping Services
Income Taxes Prepared • E-Filed
Stay in the Comfort of Your Home. We Come To You.
Prepared in your home or pick up and delivery
Individuals from \$35 | Pensioners and Students from \$23.00
Family & Group Discounts Available
Confidentiality Maintained
• Bookkeeping Services
• Mobile Accounting
• GST
• Prior Year Filing
• Objections & Appeals
• Support for Disability Tax Credit claim
Richard Turner | Telephone: 905-335-8286
E-mail: trnconsultingservices@yahoo.com
Unit 100 - 2301 Cavendish Drive, Burlington, Ont.

Deadlines and Submissions for Niagara Anglican
Deadlines ...
May 2014 - March 25
June 2014 - April 25
September 2014 - July 25
Submissions ...
Articles - 750 words or less
Letters to the Editor - 300 words or less
Reviews (books, films, music, theatre) - 400 words or less
Original cartoons or art - contact the Editor
Photos - very large, high resolution, action pictures (people doing something). Include name of photographer.
Questions or information: contact the Editor at editor@niagaraanglican.ca or 905-635-9463

D L Corry Coaching
www.corrycoach.com
linda@corrycoach.com
905-634-7858
1-877-778-3731
3017 St. Clair Ave, Suite 166
Burlington, ON L7N 3P5
Meet by telephone or in person.

SUNRISE
MEMORIAL WINDOWS
PROTECTIVE GLAZING
REPAIRS & MILLWORK
REGLAZING & RESTORATION
SINCE 1979
97 Wharncliffe Rd. S. London, Ont. N6J 2K2
Toll Free 877-575-2321
www.sunrisestainedglass.com

Anglican Communion Alliance
Meets 3rd Thursday of every month
King's Christian College
Burnhamthorpe and Neyagawa Road
Oakville, Ontario 7:30 pm
In Essentials, Unity; In Non-Essentials, Liberty;
In All Things, Charity
EVERYONE WELCOME

Come to the celebration of Earth Sunday

JOHN DENNIS

Churches throughout Niagara Diocese will be getting together to celebrate Earth Sunday with Bishop Michael at a daylong event taking place Saturday, April 26, 2014 at St. John's Church Ancaster.

The Greening Niagara Committee (GNC) is organizing the celebration of Earth Day in honour of the committee being in existence for five years.

The day will be split into a number of sessions with interactive classes, speakers and hands-on workshops. The committee is inviting participants from local and national organizations to help run the workshops. Groups such as Ten Thousand Villages, Greening Sacred Spaces and Faith in the Common Good plan to be in attendance.

The event is an opportunity for Green Facilitators and clergy from each parish to share ideas, learn about important environmental initiatives and celebrate

the successes of the Green Parish Accreditation Program. GNC Co-chair Sue Carson said, "Our hope is that clergy and Green Facilitators will have a chance to learn new ideas to take back to their parishes."

The Green Parish Accreditation Program is a self-audited program measuring each parish's green initiatives. The audit is broken into 15 separate categories and each category has three levels to be achieved: Bronze, Silver and Gold. To achieve a level of the accreditation, a parish needs to complete 10 of the 15 level categories. The program is designed to be cumulative; for higher levels, the other lesser levels are prerequisites for accreditation.

GNC member Michael Edwards said the event is "an opportunity to acknowledge the steps that 40 parishes have made in greening Niagara by gaining their bronze, silver or gold awards. We also want to thank the Green Facilitators who

have worked so hard within their parishes on their accreditation."

The committee is asking participants to bring their own lunch with an emphasis on local food. Guelph based organic farmer, Simon Jacques, will talk during a portion of the lunch period about the importance of local food. GNC sees the lunch break as an opportunity to swap green endeavors with other parishes, get to know committee members and listen to music performed by GNC's Max Woolaver.

The day ends with a service of praise for creation led by Bishop Michael. Weather permitting it will be an outside service in the beautiful grounds surrounding St. John's Church.

Bishop Michael fully supports this effort and stated, "Caring for creation is at the heart of who we are as people of faith, so much so that the General Synod has now enshrined this in our baptismal covenant. As such, we are called to safeguard the integrity of creation and sustain



and renew the life of the earth. With opportunities for reflection and learning, celebrating and sharing, this event will equip us for that ministry."

Invitations have been sent to all parishes in Niagara diocese. Questions about the celebration of Earth Day should be directed to GNC co-chair Sue Carson at d.carson@sympatico.ca.

John Dennis is a member of the Greening Niagara Committee. EMAIL: jkdennis@botmail.ca

Bishop calls Synod

At the February meeting of Synod Council Bishop Michael Bird announced that he will be convening Synod to deal with property and canonical matters.

This will be the first session of the 140th Synod and it will take place on the morning of Saturday April 5 at Christ's Church Cathedral in Hamilton.

Parishes are asked to complete their vestry reporting forms as soon as possible in order to facilitate the accreditation of delegates to Synod.

Lay representatives to Synod will be those elected at 2014 vestry meetings.



Book review

Spiritual Physics: Something's gotta die for new life to begin

Pastrix: The Cranky, Beautiful Faith of a Sinner and Saint, by Nadia Bolz-Weber
Jericho Books, NY ©2013

SUSAN WILSON

On Facebook, I stumbled across this captivating woman with her spiky hair, nose ring and multiple tattoos... not someone I would pick as an ordained Lutheran priest. (I'm sure that says more about me, than about her.)

I saw a picture of a strangely dressed Phyllis Tickle, a brilliant author, teacher and prophetic voice to the church, standing beside a very tall, slender woman—Nadia Bolz-Weber.

She wanted to "cross dress" with Tickle, to swap exterior



persona as a sign of their deep love and respect for each other's ministries, despite how different they may appear on the surface. This led me to a video interview with Bolz-Weber (<http://vimeo.com/73913123>).

In *Pastrix* the Reverend Bolz-

Weber shares her personal faith journey; from a cradle fundamentalist conservative Christian home to young adulthood through addiction and painful self-discovery to finding God's amazing grace in her very own life. In her words, "I experienced this Jesus thing to be true... the Christian faith is really about death and resurrection... how God continues to reach into the graves we dig for ourselves and pull us out giving us new life."

Her story is compelling and intimate, making herself completely vulnerable; but this is not the purpose of her book. She wants to proclaim the Good News of Jesus Christ in the most authentic and clear way possible, then the Gospel can be accessible to those who think God's grace is beyond them, if it exists at

all. Clearly she succeeds. As the founding pastor of a new church in Denver, Colorado called "House for All Sinners and Saints" (HFASS or Half-Ass for short), her deep love of liturgical worship, Sacrament and Word, connects with the most diverse and growing community in the city.

This book is not for everyone, which is precisely why everyone should read it. I struggled with the potty-mouth language that appears frequently. If I had not seen the interview I probably would not have picked up this book, but I am so grateful I downloaded it and read it. The story telling is superb. She expresses theological concepts with crisp clarity. While her faith journey may be vastly different from mine, the truth remains the

same: Jesus comes to save us and set us free regardless of individual context and circumstance.

For Bolz-Weber, faith is about the journey, not the destination. It is about the constant transformation of the heart, soul and mind. It is about trust, healing and forgiveness. The journey goes through the cycle of death and resurrection over and over again; every day we experience God's amazing grace in ways we would never ask for or could have possibly imagined.

Nadia Bolz-Weber is every bit as brilliant, articulate and prophetic as Phyllis Tickle. I look forward to reading more from her.

The Reverend Susan Wilson is Rector of All Saints Erin. EMAIL: rector@allsaintserin.ca

I will sing with the spirit, and I will sing with the understanding also.



THE CATHEDRAL CHOIR

- Thursday evening rehearsals
- Sunday morning choral Eucharist
- Special festival music for Christmas and Easter

THE CATHEDRAL CHORISTERS

- Wednesday evening rehearsals
- Sunday afternoon services and choral evensong
- Special concerts

FOR MORE INFORMATION

Contact Michael Bloss, Director of Music Ministries
905-527-1316 Ext. 220 michael.bloss@niagaraanglican.ca

Christ's Church Cathedral
DIOCESE OF NIAGARA
252 JAMES STREET NORTH, HAMILTON L8R 2L3
(905) 527-1316 • WWW.CATHEDRALHAMILTON.CA

Richard James Berryman 1932-2014

Archdeacon, communicator, writer, volunteer fire fighter

HOLLIS HISCOCK

For the 15 years Richard James Berryman wrote a weekly column in the Religious section of the Hamilton Spectator he was employing his communication gifts to make the world a better place.

Richard died in his 82nd year surrounded by his wife Christine, "the love of his life for over 60 years", and his family on Monday, January 27, 2014.

His communication talents also enabled him to be a gifted speaker and writer of several books on theology and spirituality, including *Burning Bush* and *Broken Bread: Implications of a Communicating God* (1987). In addition, he worked as communications and media officer for the National Office of the Anglican Church of Canada in Toronto for several years.

Berryman, an Anglican priest for over 55 years, served several parishes throughout Ontario in the Dioceses of Niagara and Huron.

But his greatest gift, according to his family, was "the ability to find the love of God in every facet of life and to be able to communicate that message so profoundly."

Because of his passion and interest in the north woods and fire fighting he served as a



Photo: Anglican Journal

volunteer fire fighter in Stoney Creek in the fifties and later for 15 years in Burlington.

He loved football, playing quarterback in university, and was a devoted Hamilton Tiger Cats fan all his life.

At Christ's Church Cathedral Hamilton, he ministered for 40 years as an active priest and parishioner, and said the family "he will be sincerely missed by everyone in that glorious community... their support of him and the family has been infinite."

A service celebrating the life of the Venerable Richard James Berryman was conducted on Friday, January 31, 2014 at Christ's Church Cathedral Hamilton.

Justice Camp to focus on the land

BILL MOUS

Registration is now open for Justice Camp 2014 hosted by the Diocese of Edmonton. It takes place from August 15 to the 21st at the Kings University College in Edmonton, Alberta.

This is the seventh justice camp of the Anglican Church of Canada. The Diocese of Niagara hosted a Justice Camp - focused on community - in 2010.

The theme for this year is LAND. The grassroots camp will explore our scriptures and the connections between land, spirituality and the development of community. In the words of the organizers: "At Justice Camp 2014 - LAND, we will listen to these sacred teachings anew or again and reflect on what they have to say to us about how to live our lives together in balance with the land and with one another."

Justice Camps bring together people from across Canada, from various backgrounds and denominations to live and learn for six days. Those attending will uncover the injustices in society and learn how to better respond to these issues in their parishes when they return home. Past participants have described the camp as "eye opening, fun, inspiring, challenging, life-changing, empowering, thought-provoking and intense."

This camp aims to have 100 participants. They will be placed within small immersion groups, each focusing on a particular justice issue. They will also visit local groups and advocates striving for social justice. Some topics this year include aboriginal reconciliation, faith in the oils sands development and ecological conservation.

Justice Camp 2014—LAND is open to everyone over the age of 18. For more information visit the



Justice Camp website at www.justicecamp.ca
Financial assistance is available; for details contact Bill Mous at bill.mous@niagaraanglican.ca

The Reverend Bill Mous is Director of Justice, Community and Global Ministries for Niagara Diocese. 905-527-1316 (ext 330).

Choral Evensong and Recital

Combined choirs of St. John's and Christ's Church Cathedral, Hamilton
Sunday, March 23 - 4:00 p.m.

Music for Evensong

Prelude: Rhapsody in D - Herbert Howells
Responses: William Smith of Durham
Psalm 102: Chant by Herbert Howells
Canticles: Herbert Murrill in E
Anthem: Evening Hymn - Balfour Gardiner

Organ Recital following the service
Michael Bloss, Christ's Church Cathedral

Prelude & Fugue in E minor - J.S. Bach
Chorale No. 2 in B minor - César Franck
Prelude and Fugue in G minor - Marcel Dupré

St. John's Anglican Church,
272 Wilson St. E., Ancaster

admin@ancasteranglican.org
www.ancasteranglican.org
905-648-2353



The Rev. Dr. Gary Nicolosi
Born and raised in New York City, Dr. Nicolosi first trained and practiced as a lawyer. As a candidate from the Diocese of Niagara, he received a Master of Divinity Degree from Trinity College, University of Toronto, and was ordained in 1983. His first parish was Malbury, George County in the Diocese of Quebec. He subsequently served parishes in New York, Pennsylvania, California, New Jersey and most recently served as the Congregational Development Officer of the Diocese of British Columbia in 1997 at the Pittsburgh Theological Seminary. Dr. Nicolosi is married to Ontario-born Heather Brou and they have one daughter, Allison.

Stewardship Strategies for the Church today

Led by: The Rev. Dr. Gary Nicolosi
Saturday, March 22, 2014
10:00 am until 3:00 pm

St. George's Church, Guelph (99 Woolwich Street)
Cost: \$15.00 per person (includes light lunch and refreshments)
Sponsored by: St. George's Stewardship Committee & "Generous Culture of Stewardship," Diocese of Niagara

Register by phone, email or online by Monday, March 17!
519-822-1366 office@saintgeorge.ca www.saintgeorge.ca

Book Review

Bishop Michael's recommended book for Lent

"Clergy cannot talk about a further journey if they have not gone on it themselves."

Falling Upward: A Spirituality for the Two Halves of Life, by **Richard Rohr**
 Jossey Bass, San Francisco, California, 2011

CONNIE PHILLIPSON

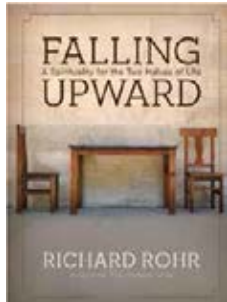
Falling Upward is an oxymoron. But it proves an apt title for a book by a Franciscan priest, who challenges our view of the second half of life as primarily about aging, failing health and letting go physically.

On the contrary, it's just the opposite!

When you fall upward in the second half of life, says Rohr, you experience "a broader and deeper world, where the soul has found its fullness and is finally connected to the whole." Chronology does not determine the time or quality of one's further spiritual journey. Some people will remain spiritually preoccupied with first half of life issues of identity, security, sexuality and gender. Others will change and grow spiritually, but only after discharging their loyal soldier, the inner voice of earlier authority figures that contribute to an "ego centric" rather than a "soul centric" worldview.

Change is necessary to spiritual growth and Rohr observes that religious leaders tend to be risk averse and "to love the past more than the future or the present." Even animals, he says, are smart enough to change and adapt to new circumstances or become extinct. Rohr notes the spiritual and pastoral work of many churches does not effect personal transformation. He wonders why people who are meant to thrive, not just survive, and are so engaged in a survival dance that they fail to participate in the sacred dance awaiting them.

The second journey in life is "yours to walk or to avoid." *Falling Upward* compels you to



reflect on your own spiritual journey and pause in introspection to consider such questions as ...

- Am I still wrestling with those first half of life issues or have I spiritually matured so I can see my failings, heartbreaks and disappointments as foundational to my ongoing spiritual growth?
- Amidst my falling, have I discovered "the ultimate I-Thou relationship," the "perfect receiving" of God which is what transforms me ... the divine unmerited grace which allows me to gaze acceptingly upon others who need it ... or do I still wonder if they deserve my forgiveness or acceptance?

At regional Clericus (clergy meeting), we formed a circle. Silence stilled our hearts and minds. We prayed for Christian Unity and mutual acceptance. Other readers of *Falling Upward* shared their insights and a few reflected on their experiences. Oh, to rest in Christ in community with others, what a gift! Our gathering over, we encountered our day's realities, but not before I experienced ever so briefly what it feels like to fall upward, a "secret" of the soul.

The Reverend Connie Phillipson is Assistant Curate at St. Mark's Orangeville. EMAIL: connie.phillipson@zing-net.ca



Affordable Burial & Cremation



Helping you make final arrangements as simple as ABC with no funeral home required
Funeral Director Available 24 Hours
Family Owned & Operated

Advertorial

When a death occurs, there is no reason to call a funeral home.

Licensed by the Ontario Board of Funeral Services as a Class 1 Transfer Service 2010733 Ontario Limited operating as Affordable Burial & Cremation. Our funeral directors are available 24 hours a day to help you with all of your cremation or burial needs, including bringing the deceased to a place of worship for your funeral service. We do not offer embalming or visitation, but can modify a traditional service to suit your needs and offer you thousands of dollars in savings.

home, we can save you money by purchasing caskets, urns and other sundries through our store to bring your local funeral home.

Come visit our store and see our wide selection of biodegradable caskets, wood and metal caskets, monuments, grave markers, register books and Hamilton's largest display of cremation urns.

Open Mon-Fri 10-4:30 and off hours by appointment.

905-389-2998

Even if you choose a traditional funeral

NOW OFFERING MODIFIED TRADITIONAL CHURCH SERVICES

ECO CONTAINER



We Specialize in ...

- Direct Burials and Cremations
- At-Need and Pre-Need Arrangements
- Prepaid options with "Guaranteed Funeral Deposits of Canada"
- Now offering to transport your loved one to and from a place of worship

Call today to discuss some of the options available for you or your loved ones
OVER 200 URNS ON DISPLAY

Call for your **FREE Information Pack and Funeral Will.**



905-389-2998

1-205 Nebo Road, Hamilton
 Toll Free: 1-888-389-2998
www.affordableburialandcremation.ca