

**BIBLE VERSE OF THE MONTH**

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

John 3:16



**Shining light into the darkness of our world**

The Bishop's Easter Letter

Page 7

**Task Force on Physician Assisted Suicide**

Group seeks input from Canadian Anglicans

Page 8

**A Souper Bowl of Caring**

St. Simon's Oakville puts a new twist on Super Bowl Page 10

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A section of the Anglican Journal

# NIAGARA ANGLICAN

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

APRIL 2015

## Walkers heat up Coldest Night of the Year

**GEOFFREY PURDELL-LEWIS AND HOLLIS HISCOCK**

It had been snowing all day in southern Ontario—one of those cold damp days with no wind when the snow falls steadily and blankets everything. Main streets, sidewalks, cars and side streets all got their share.

However, neither freezing temperatures nor snow could discourage enthusiastic walkers from at least eight parishes in Niagara Diocese from participating in the Canada-wide Coldest Night of the Year.

According to their website (coldestnightoftheyear.org), nearly 14,000 walkers formed 2,100 teams in 80 locations to walk some 73,000 km on behalf of more than 56,200 donors. The financial goal was to raise three million dollars for hungry, homeless and hurting people. As of this writing, they had reached 97% of their goal.

The participants covered two, five or 10 km routes.

In Hamilton, following a blessing by Dean Peter Wall, approximately 126 walkers left Cathedral High School on Wentworth Street for their fund raising walk to support the work of St. Matthew's House (stmatthewshouse.ca). The 448 donors who supported the 11 teams raised over \$20,000.



“The Rez” team from the Church of the Resurrection pose in front of St. Stephen on the Mount, the host of Hamilton Mountain Coldest Night walk.

Photo: Submitted by Steve Snowden

Walkers leaving St. Christopher's Burlington on their 2 or 5 km jaunt, a first for the parish.

Photo: Hollis Hiscock

“When we returned, a welcoming hot supper was ready to be served. It was a reminder of what it is like to be cold, inadequately dressed and hungry with nowhere to call home, especially in a Hamilton winter,” commented Geoffrey Purdell-Lewis.

School Principal John Bradley,

organizer at Christ's Church Cathedral said, “We have seen firsthand the amazing support St. Matthew's House provides to our community's most vulnerable families. While we support them financially every month, the Coldest Night of the Year walk allows us to raise aware-

ness and funds from a much wider community. Over half the support raised has been from supporters who would not normally support a charity such as St. Matthew's House.”

For the second consecutive

See COLDEST NIGHT Page 2



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The Right Reverend Michael A. Bird  
Bishop of Niagara

The Very Reverend Peter A. Wall  
Rector of the Cathedral and Dean of Niagara

**APRIL 2 MAUNDY THURSDAY** 7:30 pm Meditations and Choral Eucharist commemorating the Institution of the Eucharist. Foot washing. Procession and stripping of the altar. All night Vigil

**APRIL 3 GOOD FRIDAY** 11 am The Celebration of the Lord's Passion Choral Meditation and Eucharist

**APRIL 4 THE EVE OF EASTER** 9 pm The Vigil of Easter The Primal Fire, readings and First Eucharist of Easter with Renewal of Baptismal Promises

**SUNDAY, APRIL 5 EASTER DAY** 10:30 am The Sunday of the Resurrection Procession and Choral Eucharist with Organ, Choir, Brass and Tympani

**SUNDAY, APRIL 12 EASTER 2** 8:30 am Holy Eucharist Choral Eucharist

**SUNDAY, APRIL 19 EASTER 3** 8:30 am Holy Eucharist Choral Eucharist

**SUNDAY, APRIL 26 EASTER 4** 8:30 am Holy Eucharist Choral Eucharist

**WEEKDAY EUCHARIST** 12:15 pm Mondays, Wednesdays, Thursdays 7:30 am Tuesdays

# Coldest Night walk engages several Niagara parishes

CONTINUED FROM PAGE 1

winter, St. John the Evangelist Hamilton walked to support the mission of St. Matthew's House. The 16 walkers raised at least \$1,100, and participant Leigh Macklin commented how the parish feels very much part of the community and the walk was "another way to visibly show support for St. Matthew's House."

In Burlington, 25 walkers registered at the door, joining the 125 who had signed up online for St. Christopher's first Coldest Night walk. The money raised—expected to be close to \$30,000—will be used to purchase a warming stand for their community food programs and to go towards operations of Open Doors at St. Christopher's, said Co-ordinator Sara Collyer.

"People walked for many reasons, but it was a way to get the word out about the different faces of homelessness in Burlington. We all have the picture of a person sleeping on the sidewalk as being homeless. In reality, the faces of homelessness are that of us all—ourselves, our children, sisters, brothers and parents."

From St. Catharines, Rector Pamela Guyatt of St. James' parish reported the group Anglicans in Action was started last year for this event, and included walkers from Grace Church as well as St. James'. Start Me Up Niagara ([startmeupniagara.ca](http://startmeupniagara.ca)) has been the local charity for this event for the past three years. Its mission is to work with individuals on the Niagara Peninsula facing significant life challenges such as addiction, mental illness, poverty, homelessness and unemploy-



▶ Lyndzee Freeman, Christine DiGiantomasso and Sandra Troulinos take a selfie in their new toques before the start of the annual Coldest Night of the Year walk.

Photo: John Rensison, courtesy of The Hamilton Spectator

◀◀ Rockers on the Locke from St. John the Evangelist before the start of their Hamilton walk.

Photo: Dave Parkinson

◀◀ Walkers from Grace Church and St. James' St. Catharines joined others to support local charity, Start Me Up Niagara.

Photo: Pamela Guyatt

ment, by providing opportunities to improve health, increase community integration and support employment. On Facebook Guyatt noted, "It was a snowy wintery walk ... filled with gratitude that I have a warm place to live and food on my table."

"The Rez" (Church of the Resurrection Hamilton Mountain) walkers raised over \$2,900 in support of "Neighbour to Neighbour" ([n2ncentre.com](http://n2ncentre.com)) food bank. Organizer Steve Snowden noted the 13 walkers covered the 5 km distance in just over one hour. He continued, "The congregation has over 30 members supporting the Neighbour to Neighbour food bank. We are not the largest congregation in Hamilton but what we lack in numbers we more than make up in enthusiasm and commitment to helping those in our community who need a helping hand."

In addition to the Church of the Resurrection, two other Anglican Churches on Hamilton Mountain—St. Stephen's and St. Michael's—also participated in the Coldest Night. Director of Development for Neighbour to Neighbour Centre Doug Farway commented, "These events do not run themselves ... it takes a lot of dedication from volunteers who care and want to help their neighbours ... our business and church communities rallied to make the Hamilton Mountain walk a success."

Plans are already underway for the next Coldest Night of the Year to be held on Saturday, February 20, 2016.

## Canada Briefs From Anglican newspapers across Canada



### New Brunswick Anglicans to serve in Honduras

A team of 14 people from several Anglican churches in New Brunswick plan to spend a week in March working to run a vacation Bible school and to finish building the walls of a church in Roatan, Honduras.

Holy Trinity in New Maryland, which also sent parishioners to Honduras in 2009, began planning a mission in 2013. St. Mary's in Miramichi offered financial support. Then a couple

of people from St. Margaret's in Fredericton joined, along with two more from Hanwell Community Church.

Then Canon Bruce McKenna of Holy Trinity heard that St. John the Evangelist was also planning a mission trip to Roatan. "We decided it would be better to have one large group [rather] than two small ones," he said.

The church that the team will be working on will be hurricane-resistant and will act as a com-

munity shelter for people all over the island.

*The New Brunswick Anglican*

### A welcoming space

People in Schumacher, Ont. told the leaders in Moosonee Diocese they lacked a safe place to gather. The Anglican church there closed years ago, so Threshold Ministries has opened The Living Room—a space in an office complex downtown—as a sanctuary for all ages. Evangelist Catherine Murkin

writes that it will be a place to "find a listening ear, a cup of something warm ... If there are concerns and cares you would like to pray about or discuss, we are here." The hope is that it will also provide a comfortable place for people to connect and enjoy companionship. "The younger crowd will find a great place to 'hang,' and we will have a play area for young children," said Murkin. *Northland (Moosonee)*

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HOLLISitorial

# The Easter bunny comes and goes... Jesus Christ comes and stays

Comparing Jesus Christ with the Easter bunny may be like comparing apples to oranges.

When asked to speak on the topic "From Priest to Editor in One Easy Step", I compared editorials I had written in the Newfoundland-Labrador tri-diocesan newspaper (1979-1990) with the HOLLISitorials of today's *Niagara Anglican*.

In 1979, I titled one "The EASTER BUNNY comes and goes ... JESUS CHRIST comes and stays." In the editorial I wrote very little about the Easter bunny and more about Jesus. Maybe that's how it should be.

- About Jesus and Easter I wrote:
- Easter is the foundation of all Christian experiences, which resonate daily;
  - At Easter, we are assured that Jesus entered human life so people could once again find God;
  - Easter invites people to start or restart their relationship with God and other humans;
  - Easter begins with God and continues with people.

Fast forward to today. Recently I attended a fantastic illustrated presentation about space exploration, its new frontiers and its impact on human life throughout the whole universe.

The speaker's comments triggered my memory of the astronaut who, upon returning from space, was asked what he had seen. He replied he had looked for God, but could not find him, so "God does not exist."

Wondering if our speaker had comparable perceptions, I queried, "After all you've learned and experienced working with space and space personnel, have your faith concepts changed since you attended Sunday school?"

Later I realized I should be posing a similar question to myself—maybe to you as well. Since my "graduation" from Sunday school over three score years ago, my life, like yours, has been impacted and shaped by internal and external factors. These are embodied in terms like war, violence, inclusivity, climate change, poverty, social media and equality.

With these as catalysts affecting our global and personal lives, here are two questions for private reflection or group discussions.

Have your beliefs changed or remained the same since first learning the faith as a child?

Can your faith dance with, make sense of or cope with today's world?

I believe my basic faith in

Jesus Christ has remained constant, and is based on and grounded in Jesus' Two Great Commandments: to love God with my total being and to love other people as I love myself.

The struggle arises when I attempt to apply these principles to the various rooms of human life, like business, politics, teaching, working, modelling, pleasure and other facets.

I may expect everyone to follow the Two Great Commandments by always telling the truth, being transparent, treating all individuals with dignity, accepting people of diversity and patterning their behaviour appropriately. But in reality, I have little or no control over the thoughts and actions of those who journey with me on the road of life.

Maybe American theologian Reinhold Niebuhr (1892-1971) had arrived at the same conclusion when he penned his serenity prayer:

**GOD GRANT ME THE SERENITY  
TO ACCEPT THE THINGS I  
CANNOT CHANGE;  
COURAGE TO CHANGE THE  
THINGS I CAN;  
AND WISDOM TO KNOW THE  
DIFFERENCE.**

The focus here is on the



"O you ice and snow,  
praise you the Lord."  
Editor experiences the ice and  
snow first hand at Niagara Falls.

Photo: Helen Hiscock

individual and one's personal response or reaction to external circumstances.

Does it mean my faith is so personal it gets expressed only when I allow other people to interact and affect my beliefs and actions?

If this is true, where is Easter in all of this?

Supposedly Easter collects together all fibers of life, rolls them into a finely woven mosaic and presents the total package to God as a thanksgiving, and as a means to restore humans to their rightful place as being made in the image of God.

Accordingly, whatever we experience in life's journey, Easter calls us to respond with seconds of joy, moments of triumph and hours of celebration.

Niebuhr may have also grasped

the insight that the Easter bunny comes and goes but Jesus Christ comes and stays, and so he added the following to his serenity prayer (my inclusive language):

**LIVING ONE DAY AT A TIME;  
ENJOYING ONE MOMENT AT A  
TIME;  
ACCEPTING HARDSHIPS AS THE  
PATHWAY TO PEACE;  
TAKING, AS GOD DID, THIS SIN-  
FUL WORLD AS IT IS, NOT AS I  
WOULD HAVE IT;  
TRUSTING THAT GOD WILL MAKE  
ALL THINGS RIGHT IF I SURREN-  
DER TO GOD'S WILL;  
THAT I MAY BE REASONABLY  
HAPPY IN THIS LIFE AND  
SUPREMELY HAPPY WITH GOD  
FOREVER IN THE NEXT. AMEN.**

Feedback and suggestions always welcomed by the Editor. Contact information on page three.

## To the Editor

### Anglican Traditions vs. Anglican Church

In response to Patricia Ing's article in the March *Niagara Anglican*, I too grew up during WW2 in rural Somerset. We lived on the edge of Exmore, attending medieval churches in villages with beautiful sounding names, such as Cutcombe,

Timberscombe, Carhampton and for special occasions, such as Christmas midnight mass, we went to St. Andrew's Minehead. This was a Victorian church downtown, but the medieval church—St. Michael's on the hill overlooking the town—was my all time favourite. It still is, not just because of the name.

I too love the Anglican traditions. But I've grown to love the Anglican Church more than its

traditions—there were several in the churches we went to, from very low (our rector in Cutcombe fed left over host to his chickens) to very high, with bells and smells. Later, in the Canadian Arctic I encountered yet lower still, rock bottom, and attending university in Halifax, N.S., an evangelical Anglican church where there were altar calls. In Canterbury Cathedral I once heard a retiring priest say there

were many cathedral traditions. They had a new one every year.

What I appreciate most about the Anglican Church is that there's room for everybody—those who have deep faith based upon a literal interpretation of scripture, but also based upon a metaphorical interpretation and, dare I say it, those with no faith at all. We're a community, in spite of our many differences, of people following Jesus. We're

a community, not so much of believers, but of lovers of God and of Jesus Christ, whoever we think he be. We also love his people, who don't love God as we do. Being reconciled to God and to one another, we become reconcilers to the world, which needs God, though it doesn't know it—yet.

Michael Burslem  
Guelph

## NIAGARA ANGLICAN

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[www.niagaraanglican.ca](http://www.niagaraanglican.ca)



# Tales from Canterbury Hills Camp

**LANA LOWE**

It's hard to pick which season is most beautiful at Canterbury Hills Camp, surrounded by acres of unique Carolinian Forest.

The autumn colours are stunning with different hues of yellow, orange and crimson. During winter, the brilliant whiteness of snow gives a peaceful and ethereal quality to the land. In springtime, there is newness as grass begins to turn green, leaves start to grow and woodland animals such as chipmunks, raccoons and deer begin to amble out of the woods in anticipation.

They come in anticipation of spring and much more I like to believe, because we at Canterbury Hills Camp know that with the arrival of spring, SUMMER with hot, sunny breezy days is just a few short months away!

And with the arrival of summer comes the staff who start to bond as a team while training for their duties/responsibilities and then finally, finally after a year of absence, Canterbury welcomes the campers with eagerness.

Summer days at Canterbury are for those looking to create forever memories—memories where the summer seems endless because while at camp you leave behind technology—TV, electronic games, smart phones, the internet and social media. The days at Canterbury are full of activities and experiences that go beyond just being outside.

In one short day-camp, week or an overnight session which



⤴ Campers experiencing the “whale watch”, a challenge initiative element. The idea is to balance in a horizontal line so ends won't touch the ground.

Photo: Canterbury Hills

lasts from 5-8 nights, campers and staff take part in outdoor activities, such as archery, campfires, campouts, crafts, chapel, wall climbing, creative games and programs, creek walks, games, high ropes, hikes, picnics, sports, swimming, water games and anything else you can think of!

The experiences create life-long impressions. More importantly, there is the opportunity to create friendship and bonds that may last years and years.

Some of my closest friends are the ones I met at Canterbury Camp over 30 years ago. I am

truly blessed to have met these wonderful people. I am also thankful for the lessons I learned as a camper, Leader-in-Training (LIT) and cabin leader: lessons like advocacy, conflict resolution, decision making and nature conservation. Other hard skills like making a one-match fire and map-reading skills while orienteering have been useful over the years.

Participating as campers, parents, staff, volunteers or alumni gives an incredible occasion to embrace and celebrate all that Canterbury has to offer.

This summer is our 55th anni-

versary and there are many ways that you can make this the best camping season ever. You can donate to our camper bursary which assists families, support the Leader-in-Training programs, volunteer as alumni by helping with staff training or BBQs on intake nights of overnight camp.

When doing spring cleaning look for items that we can use at camp, such as craft supplies, frisbees, balls, tenting equipment and more.

Most of all, register a child for camp! Visit [www.canterburyhills-camp.ca](http://www.canterburyhills-camp.ca) to register online for the

camping season which begins July 4 and ends August 21.

Email [camp@canterburyhills-camp.ca](mailto:camp@canterburyhills-camp.ca) or [canterburyhillscampalumni@gmail.com](mailto:canterburyhillscampalumni@gmail.com) for more information on how you can support the camping programs.

We look forward to seeing you at the Camp Open House on Saturday, May 9 from 1:30 p.m. - 4:00 p.m.

We also hope to see you during the SUMMER, one of the beautiful seasons at Canterbury Hills.

Lana Lowe is the Camp Director at Canterbury Hills.

»» “Dusty Dean” Dunbar, who helped dramatize Bible stories, poses with “Weird Animals” Vacation Bible School organizers Ingrid Kibble-Beer, Helen Henderson and Heidi May.

Photo: Submitted



## A summer idea – Vacation Bible School

Last summer St. James' and Faith Lutheran churches in Fergus sponsored a week long “Weird Animals” Vacation Bible school, attended by 33 children.

“If you feel alone, feel different, don't understand, do wrong or are afraid, you may feel like a weird animal ... but remember ... Jesus loves you!” wrote St. James' Helen Henderson.

The children learned and danced new songs, dramatized Bible stories, played games outdoors, made discoveries and enjoyed homemade snacks. Marty the Magician and Joan the Sheltie Lady provided added

entertainment.

They rounded out the week by visiting a nearby nursing home to entertain the residents and present them with handmade crafts.

The organizers were thrilled with the good response to the Vacation Bible School but were exhausted from the busy week. “If only I could bottle the kids' energy and enthusiasm,” wished Faith Lutheran's Ingrid Kibble-Beer.

For more information contact Helen Henderson at St. James' Fergus at 519-843-2141.

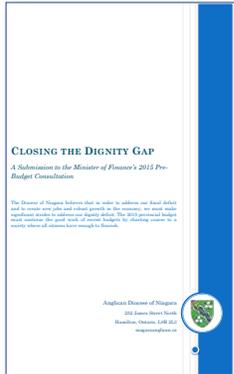
From the website and JUSTnews ...

# Diocese to Province: Address dignity deficit

In a submission to the Minister of Finance's 2015 Pre-Budget Consultation, Niagara Diocese articulated its conviction that a socially just society is one in which all citizens have enough to flourish. While Ontario's fiscal deficit is a pressing issue, so is its dignity deficit according to the Reverend Bill Mous, Director of Justice, Community and Global Ministries.

The submission outlines some of the many ways that our churches witness firsthand how society debits the dignity of its citizens:

- 374,698 of our neighbours continue to rely on food banks



like St. Matthew's House in Hamilton and the compassionate but inadequate charity they provide

- our minimum wage level still means that people working full time in Burlington remain in poverty
- families are waiting for affordable housing in communities like Orangeville, Acton and St. Catharines as long as five years
- access to health and dental care in Welland and many other communities is out of reach for hard working, full-time but low-income citizens.

Guided by this experience, the voice of marginalized people within our communities, as well as the work of our partners and other community organizations,

the Diocese made the following recommendations to the Minister, the Honourable Charles Sousa:

- increase the minimum wage rate to a living wage
- ensure fair, adequate and indexed social assistance rates
- expedite health and dental benefits for all low-income adults
- create a monthly housing supplement for low-income tenants
- enhance the fairness of our tax system.

Through the 2015 budget, the Government of Ontario can

make investments that will narrow the province's dignity deficit while also addressing its fiscal deficit, continuing the good work of recent budgets by charting course to a society where all citizens have enough to flourish.

The submission ends with the words of former Commissioners Munir Sheikh and Frances Lankin: "the costs of inaction are simply too high."

To subscribe to JUSTnews, click the JUSTnews icon in the upper right corner on the Niagara Diocese website, [www.niagaraanglican.ca](http://www.niagaraanglican.ca)

## Choral Evensong and Recital

**Choir Director and Recitalist:**  
*Ian Sadler*

**Sunday, April 26 - 4:00 p.m.**

**Music for Evensong**  
Prelude: Psalm Prelude, Set 2, No. 1—Herbert Howells  
Responses: William Smith of Durham  
Psalm: 23—Charles Hylton Stewart  
Canticles: Thomas Walmsley in D minor  
Anthem: Rise up, my love—Healey Willan

**Organ Recital following the service**  
Imperial March, Op. 32—Sir Edward Elgar  
Andante Sostenuto (from "Symphonie Gothique, Op. 70")—C.M. Widor  
Allegro Risoluto (from "Symphony No. 2 in E minor, Op. 20")—Louis Vierne  
Rhapsody in Db, Op. 17, No. 1—Herbert Howells  
Elegaic Prelude—Gerald Bales  
Passacaglia On A Theme of Dunstable—John Weaver

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## A Celebration and Farewell Tea



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**We invite one and all to attend our**  
**Communion Service and Farewell Celebration Tea**

**Sunday, April 26th @ 2 p.m.**  
**Christ's Church Cathedral**  
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Summer 2015 – April 25  
September 2015 – July 25  
October – August 25

**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.

**Submissions:**  
**News** – 500 words or less  
**Articles** – 750 words or less

**Questions or information:**  
contact the Editor at [editor@niagaraanglican.ca](mailto:editor@niagaraanglican.ca) or 905-635-9463

## Installation of Canons and collation of Archdeacons

## Colours explained ... challenges offered

Preacher David Anderson, Rector of St. John the Evangelist Hamilton, explained the significance of the colours worn by six canons and two archdeacons whose installation and collation took place in Christ's Church Cathedral Hamilton during choral evensong. Then he defined the church's mission as having "no boundaries."

To the canons he said, "The red piping comes with the very light and happy responsibility to share an interest in this cathedral church, in its special place at the heart of the life of our diocese and of this great city of Hamilton. You will find your new responsibility a light burden to bear. Be grateful that the new colour of your piping is red, and not purple."

Turning to the archdeacons he added, "Purple is the colour of authority and with authority also comes responsibility ... Your ministry and leadership have been recognized by the bishop in such a way that you have been invited to share with him in special responsibilities in the administration of this diocese, and in particular ways within your own regions and archdeaconries ... There may be days when you wish the honour bestowed on you had been red instead of purple. But the fact is, we the church need those who wear the purple among us, who accept the burden and responsibility of authority and exercise that authority in a way that is shaped by God's reign of love."

Addressing the whole congregation, Anderson reiterated Jesus' teaching that old wineskins will burst when filled with new wine; similarly "old boundaries cannot contain the new reality of God's reign coming near in Jesus." This means God's invasion in Jesus is welcomed as a mission of liberation, healing, and life," he said.

Jesus' resurrection broke all boundaries, including life and death, and we are invited to join God, "at work in our neighbourhoods and out on the margins, across the old boundaries, embracing the other so that strangers become friends," he noted.

"The old wineskins are bursting, and that is a good thing. Let the new wine spill forth," he challenged, for the "Holy Spirit invites us out to where God is at work in our world."



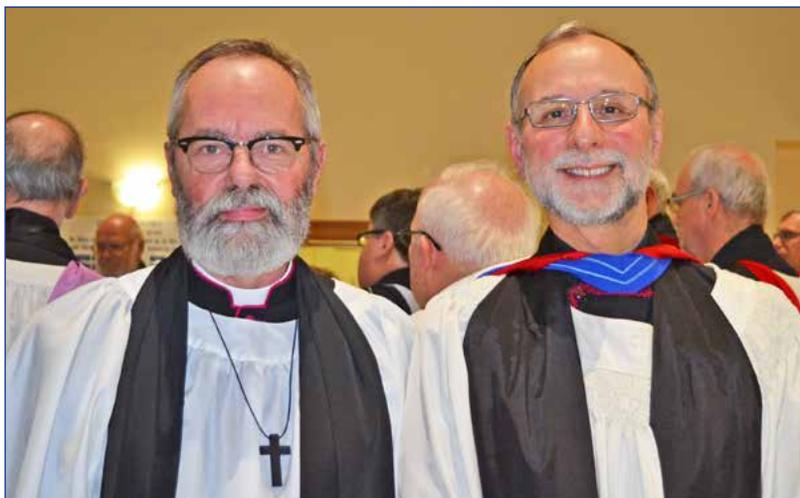
« The Reverends Derek Anderson, Susan Wilson, Michael Mondloch and Ralph Blackman enjoy a light moment before their installation as Canons.

Photo: Jane Wyse



« Alison D'Atri and the Reverend Elizabeth Huether waiting to be installed as Canons in Christ's Church Cathedral.

Photo: Pierre Dalairé



« The Venerables Max Woolaver and John Course were collated as Archdeacons of Lincoln and Brock.

Photo: Jane Wyse

The Bishop's Easter Letter

# SHINING LIGHT into the darkness of our world

**Bishop Michael writes, "Sponsoring a refugee family doesn't just change their life; it changes everyone's life!"**



On Easter Sunday morning the Collect for the day in our *Book of Alternative Services* offers the following prayer:

**Lord of life and power, through the mighty resurrection of your Son, you have overcome the old order of sin and death and have made all things new in him. May we, being dead to sin and alive to you in Jesus Christ, reign with him in glory, who with you and the Holy Spirit is alive, one God, now and for ever.**

Throughout the season of Easter we will hear the themes of passing from death to life, darkness to light, raising up that which has been cast down, overcoming old orders and in Christ's resurrection from the dead all things are being made new. These are powerful images and they come to us in the context of a world and a society that cries out for this kind of transformation and renewal, not just in the Easter promise of eternal life but also in the ushering in of God's Kingdom here and now.

I believe the power of this good news and this proclamation was guiding us as we planned our 140th Anniversary celebrations. Passionately following Christ has looked different from generation to generation, but our response to God's mission has been steadfast: shining light into the darkness of our world, time and again. With this in mind, our anniversary year includes a means of honouring our rich history of ministry in a way that will transform lives together through an initiative to sponsor refugees.

Against a backdrop of despair faced by refugees who have fled for their lives, we have a unique opportunity to live into the Easter story and to compassionately respond to one of the most pressing human needs of our time. The hope and renewal, the transformation and light found within refugee sponsorship will give us yet another incredible chance to witness to the Easter



« Bishop Michael led the worship when Canons were installed and Archdeacons collated in Christ's Church Cathedral Hamilton.

Photo: Hollis Hiscock

miracle. Sponsoring a refugee family doesn't just change their life; it changes everyone's life!

Mary Jo Leddy put it so eloquently when she spoke to our diocese a few years ago: "Strangers and foreigners, who are also called refugees, they have given me the blessing of newness, a new way of seeing the culture I live in and a new way of being in the church where my faith has been planted. They have shown me the other face of God."

We have met some of these faces through our past sponsorships: Marwan, Chance, Ahmad and Rima to name but a few. I know that our hearts will be transformed again as we see the face of God through the eyes of our brothers and sisters. Sponsoring 50 refugees to start a new life in Canada is bolder than we have ever dreamed before but as we witnessed through the cross, all things are possible with

God.

In thanksgiving for all the many ways God has transformed lives through our ministry in Niagara, I invite you to give generously in your support of our 140th Anniversary Refugee Sponsorship Initiative and encourage you to reach out to your neighbours and local businesses to make a contribution too.

May the Spirit continue to transform us as we bear witness to the overcoming of old orders and the raising up of those who have been cast down.

May God bless all our ministries as we celebrate the triumph of our Lord Jesus this Easter.

Susan and I wish you the blessings of this Easter season.

+ Michael Bond

# Task Force on Physician Assisted Suicide seeks input from Anglicans

**MATT GARDNER**

In the wake of a historic ruling by the Supreme Court of Canada on doctor-assisted suicide, an Anglican task force is looking to hear the views of interested church members on this controversial issue.

Formed last year by the Co-ordinating Committee for Faith, Worship and Ministry, the Task Force on Physician Assisted Suicide is calling on individuals and groups within the Anglican Church of Canada to let the task force know their thoughts and concerns regarding doctor-assisted suicide, following a February 6, 2015 ruling by the Supreme Court that struck down the previous ban on the practice.

Canon Eric Beresford, who recently retired as president of the Atlantic School of Theology and now serves as chair of the

task force, said the group hopes to hear from across the wide spectrum of opinion held by Anglicans.

Referencing the recent statement by Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, Beresford noted, "There'll be some Anglicans who—as the Primate said—strongly welcome this, and there'll be others who think this is terrible, and others who are more ambivalent."

He invited church members to articulate their concerns, potentially with reference to their own experiences, in order to help the task force determine its actions going forward.

Submissions to the task force should be sent to the Reverend Eileen Scully, director of Faith, Worship and Ministry at [escully@national.anglican.ca](mailto:escully@national.anglican.ca).

For the moment, the main

resource for Anglicans on the debate remains *Care in Dying: A Consideration of the Practices of Euthanasia and Physician Assisted Suicide*, as commended by the General Synod for study in the Anglican Church of Canada. General Synod commended the document in 1998 and it was published the following year.

Beresford, who served as editor of *Care in Dying*, said the document addressed what he called "the fundamental issue for the church in addressing this issue"—the question of what constitutes care, which according to its authors encompasses both care for the suffering individual and care for the wider community.

"It neither fell into a simple communitarian model, but neither did it go for pure individualism," Beresford said of *Care in Dying*. "It's not just my relation-

ship with the patient here; it's bigger than that, and both of these [considerations] need to be taken into account."

The Task Force on Physician Assisted Suicide is currently reviewing *Care in Dying* in light of the recent Supreme Court decision, though the next step for the church remains an open question.

"There may be [a new or revised text], or there may be a decision instead to take the principles that were set out in *Care in Dying* and talk about them in the new context," Beresford said.

"Remember, one of the other things about *Care in Dying* that's important is it sought to not just legislate what we as the church should do about something. Instead, it sought to provide a pastoral response, and that's important to be clear about."

View or download the *Care in*

*Dying* report and its accompanying study guide at

[www.anglican.ca/faith/focus/ethics/care-in-dying/](http://www.anglican.ca/faith/focus/ethics/care-in-dying/) or search Google for "Care in Dying" and follow the link.

For excerpts of interviews conducted by the Anglican Journal about the Supreme Court ruling legalizing doctor-assisted suicide google Anglicans weigh in on assisted-suicide ruling.

*Matt Gardner is Corporate Communicator for the Anglican Church of Canada.*

**EDITOR'S NOTE: The Niagara Anglican invites readers to share their view through letters to the Editor (contact information on page three).**

## A journey into STORYTELLING – part one

**SUSAN WILSON**

Until three years ago, I was one of many who "couldn't memorize anything".

I shied away from theatre in high school and university in favour of improvisation because I did not have to learn any lines.

I was relieved after reading Dennis Dewey's article, "Off the Page, Into the Heart, and Out of the Mouth: Tools for Telling the Stories of Scripture by Heart." It gave voice to a more organic and life giving process to learning and telling Biblical stories. This short piece also prepared me for Tom Boomershine's "Story Journey: An Invitation to the Gospel as Storytelling".

Sharing his personal journey—from dwelling and praying with the Word, to telling Bible stories formally, to initiating the Network of Biblical Storytellers—Boomershine unfolds an organic pathway to develop this calling and skill. He reinforces a process of learning the story by heart that allows it to grow into and out of the teller. Reading, studying, praying and working with the text help transform the story from written

to spoken word.

I see a five step process: listen, learn, linger, practise and proclaim the story.

### LISTEN

Although we have sacred texts in written form, they first came in oral form. Bible stories were remembered from one generation to the next because they were retold in individual homes and within community.

It is good that scripture stories were preserved by writing them out and being available and accessible in so many languages and formats. However, as important as individual reading and praying the Bible is, these stories were initially spoken and heard in community, places to be shared with others. Unfortunately, aside from Sunday worship and Bible study groups, the opportunity to hear the scriptures in this way has been lost to a great degree.

The first step to learning a Biblical story is to read it aloud, slowly and hopefully in company with others. In seminary we were required to read Augustine's "Confessions" and write a paper about it. I read the



entire work out loud (to myself and in English). By doing so, the story entered my mind not just through my eyes but also my ears and it became more real. In the same way that poetry, scripts and song lyrics connect more deeply when spoken or sung, so too is the Word when given audible voice.

In listening to Biblical stories, the cadence, poetry and prose resonate with the meaning of the story itself - verbal threads running throughout and connecting various parts of the story. Paying attention to these cues moves the listener and storyteller forward through the

narrative. The words' tempo and rhythm provide further clues to the meaning and drama of what is being told. Boomershine notes that in Mark's Resurrection story, the pace is like a musical retard, to the climax of the movement. I had not noticed this and hearing these words in this way was profound.

When stories are told, different characters appear and interact. Listening for separate voices in the narrative is important to its telling. When is the writer speaking as narrator, or as Jesus, or as someone else? Whose perspective is being shared? These are key questions for listening and hearing the intent of the story. This was made clear in the discussion about the crucifixion story where both the storyteller and audience are Jewish.

### LEARN

Having read the story out loud, listening to its pace and poetry, and allowing it to enter through both our eyes and ears, we can still learn. As a preacher, this step equates with the study of the text in its context. Understanding the agricultural life of Jesus' time gives

deeper meaning to his parables. Understanding the cultural and political realities bring clarity to the importance of the story. I find breaking the story into "episodes" helps me study it more thoroughly while maintaining it within the greater story. This is especially true for learning long stories or longer sections of scripture.

Learning details—whether cross-referencing with parallel gospels or revisiting an echo of the story in another scripture - deepens one's engagement with the story. Knowing the writer's background and purpose in writing each story in a particular way also sheds light on its meaning. A good commentary is essential for this task.

Taking time and making space to exegete the text, to till the soil, will aid the growth of the story in the teller's heart, mind, soul and body.

*Canon Susan Wilson is Rector of All Saints Church Erin. EMAIL: [revsusan.wilson@gmail.ca](mailto:revsusan.wilson@gmail.ca) Next month, in part two of this series, she explores the final three steps in storytelling of Linger, Practise and Proclaim.*

# The Passing (away) of the Funeral

**ELEANOR JOHNSTON**

How do we react when we learn from a Facebook posting that a friend has died? "R.I.P. Mary Church. She passed yesterday."

We might have said she "passed away" but English is a living, evolving language and Facebook talk is breezy cool, spiked with sentimentality. Rarely is there rhetorical prose let alone spiritual language, even when someone dies. What about the sad but comforting spiritual words of the funeral service, the light of God in the darkness, and family, friends and neighbors paying their respects? Don't we need to grieve together? Doesn't a death deserve a funeral?

Apparently not. We observe that church funeral services, once humble and supportive, do well for both members and the larger secular world around us. We respect the profound human needs of the unchurched and forgive their rejection of us during ordinary times. Churches handle even massive public alarm and sorrow on very short notice.

Mary, now deceased, has only this self-concerned nephew, Nogo, as family. He has moved out to Winnipeg, but she had put his phone number on her file so the priest had contacted him immediately. Nogo, this unlikely family representative, was not embarrassed to explain that he feels no need to have anything to do with a funeral service.

Nogo finds out how much a cremation costs and the funeral director sees to the cremation. That's what he is paid to do.

It's not just the alienation and expense of the funeral. He is on a tight time line. He just can't come back to his hometown at

this point. Plus there's his awareness that the chemicals used to prepare the body for an open-casket visitation are toxic as well as costly.

Nogo announced Mary's death on Facebook rather than in the local newspaper's obituaries because an obituary costs money and requires research. Facebook is quick, easy and free.

What has Nogo got against the church? Perhaps it was the sermon threatening hell that he heard as a child. Perhaps it was the realization that the cost of the sandwiches, the funeral home's charges and the church's fees would come from "the

estate." It takes him less than an instant to figure this one out.

The nephew won't be able to get away from his job for a few months but as soon as possible he will come and see to the sale of her house and the dispersal of her worldly goods. His lawyer is advising him and he will do what is required.

The priest and congregation who had prayed with Mary during her final weeks and worshipped with her for years are cut out of the process altogether. What works on Facebook? Blunt, funny, positive words with a funny snapshot, preferably a selfie. No one had a picture of Mary. She must have always held the camera.

Most churches feel they do a good job with funerals. We do well for grieving parishioners, but when we have an interment, we see that our numbers at the graveside are shrinking. Singing our song, we mourn that the evolution of the funeral service is making us redundant. The funeral director is losing financial business, and we are losing spiritual business.

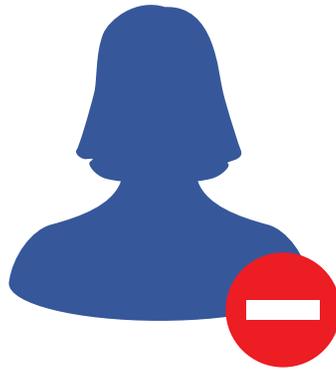
We can't contend with the

lure of novelty and convenience that runs roughshod over our complicated rituals. On Facebook friends respond immediately, some groping through clichés to depth of feeling. "You are in my thoughts and prayers," "My sincere condolences" and "Time heals all" are favorites. Others are more specific: "Mary was a friend indeed. I'll miss her."

Younger people seem to fall back on "R.I.P." when grasping for profundity. The three letters tell the deceased to rest in peace and express the hope that he/she will rest in peace. Both meanings of R.I.P. suggest an overly-decorated front lawn at Halloween—since we're on the topic of a hallowed, spiritual event in danger of losing its spiritual identity! Maybe we'll go underground.

Mary's Nogo had read her will and, as executor, determined to forgo the funeral service the priest had recommended. Mary had lived to a ripe old age and had few friends and no family left of her generation, so what was the point?

Mary—who knew she would one day become a trend-setter?



## St. Alban the Martyr Hamilton celebrated ministry legacy



**O**n a cold Saturday evening in January, parishioners of St. Alban the Martyr came together with Bishop Michael Bird to honour the ministry the parish undertook in their east Hamilton neighbourhood. It was a gathering that offered opportunities to give thanks to God, to share stories and to grieve.

Since the fall of 2013, the parish has been engaged in a process of holy conversations on a monthly basis after Sunday worship. Their intention was to reconnect with their sense of mission in the neighbourhood and to that end they spent several months reconfirming their identity and their unique characteristics. In the words of Russ Kelk, Rector's

Warden, this naturally "led to a discussion on whether we had the energy collectively to continue with functions at the church itself."

With origins dating back to 1912, St. Alban's ministry grew to the point that in the summer of 1924 the parishioners transported their church by horse and cart northwest along the Pipeline to the corner of Cope and Britannia where it was attached to the beginning of a new brick church which was dedicated on January 25, 1961.

Ministry has flourished in the neighbourhood over the years, but it recently became apparent to the participants they no longer had the energy that had once driven their ministries. The capacity to continue those

many years of faithful, fruitful ministry was no longer present. Accordingly, the parishioners of St. Alban the Martyr voted to recommend to the Bishop that the parish be disestablished.

In speaking about the process, Canon Christyn Perkons, Director of Congregational Support and Development reflected about how God was at work at St. Alban's "in their deep, caring relationships with one another; in their affirmation of God at work in their daily lives; in their hospitality to those who enter their doors; in the ways in which they acknowledge how they have been changed by their faith community; and in the courage they have shown in this discernment work." She added, "to let go of a community that has nurtured them, some of them for generations, is challenging and painful but they carry with them a legacy of knowing that they are loved and they are loving."

A final service celebrating the ministry of St. Alban's took place

in February when the parish was formally disestablished. "There is great sadness among our parishioners but also excitement about the future," concluded Kelk.

For news and upcoming events go to [niagaraanglican.ca](http://niagaraanglican.ca)

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**St. Alban's Acton**

# Community kitchen dedication

**DAWN BROWN**

St. Alban's Acton celebrated the opening and dedication of their recently renovated community kitchen on Sunday, January 25. The Bishop of Niagara Michael Bird, who also had attended a special service of thanksgiving, was joined by MPP Ted Arnott, MP Michael Chong and Mayor Rick Bonette to mark the special event.

The Reverend Brian Galligan, Rector of St. Alban the Martyr, hopes the new kitchen will bring the community a sense of wellbeing, development of skills and an improved diet, as well as provide a place where people can gather and feel a sense of what it's like to be loved.

"We need to make sure people are fed. We need to make sure people are clothed properly," Galligan said. "It's hard to sense God's love in your life when you're starving and cold."

The new kitchen has already spurred interest with groups like the Canadian Diabetes Foundation, Summit Housing and Outreach Support and The Canadian Mental Health Association who hope to use the kitchen to help people develop



✦ Cutting the ribbon to officially open St. Alban's new kitchen were MP Michael Chong, Rector Brian Galligan, Bishop Michael Bird, Peter Robert-Morgan, Bill Alliston, MPP Ted Arnott and Halton Hills Mayor Rick Bonette.

Photo: Dawn Brown

life skills, enhance self-esteem and perhaps move into more independent living situations.

Galligan also hopes to encourage seniors' groups to utilize the kitchen by cooking meals and eating together, giving them the opportunity to socialize. There are plans to offer programs for cooking with a chronic illness, beginning with diabetes, and to establish a frozen food bank for

people who may have just come out of hospital or suffering from a sudden illness or facing bereavement and are not able to prepare a healthy meal. "Somebody can just come and pick up a couple of dinners from the frozen food bank from anywhere in the community," Galligan said. "It's not just St. Alban's."

St. Alban's will also be continuing The Active Chefs children's

cooking classes and the Acton Community Garden has plans to use the space for canning and preserving. The kitchen will also be used by parish members and for the church's community dinners. Because the space is an inspected commercial kitchen, it will be available for small food based community businesses to rent.

Renovations for the kitchen

began in early August last year and cost approximately \$285,000. St. Alban's received a grant from The Ontario Trillium Foundation of \$150,000 and a donation of \$100,000 from the Ken and Flo Fryer estate—to whom the kitchen was dedicated. The remaining balance was raised by parishioner donations.

The renovations for the space ran smoothly, which Galligan attributes to the help of the town council and contractor Robert Charette of Touch of Class Flooring Kitchen and Bath.

"There could have been challenges," Galligan explained. "The town and Jon Hurst and Mayor Rick helped us overcome some of those challenges."

The idea for a community kitchen was inspired by working with Food for Life and recognizing the need to use cooking and dining together as a means of building up a community.

When asked what he would like the people of Acton to know about the new kitchen, Galligan replied, "It's theirs. It's available."

*Dawn Brown writes for the New Tanner, a community newspaper for Acton and surrounding areas.*

# Souper Bowl of Caring

**TAMARA FERGUSON**

During January, St. Simon's Oakville launched their annual Souper Bowl of Caring (SBC) food drive to coincide with the NFL's XLIX Super Bowl on Sunday February 1, 2015.

Launched in 2013, SBC was suggested to the Outreach Committee by Parish

Administrator Dena LeCompte, who moved to Canada from New Jersey in 2012: "In our former church, we did this every year. I thought it was such a wonderful campaign that when we moved here I mentioned it to Bronwen [Bruch, Outreach Committee Chair]. She loved it so we went ahead and started promoting for the Super Bowl in 2013."

« Collecting food items for the Souper Bowl of Caring drive at St. Simon's Oakville.

Photo: Dena LeCompte

Dena and her family attended St. Paul's Episcopal Church in Westfield, New Jersey for eight years before moving to Oakville. While she is not clear when they started she says the church had been doing the Souper Bowl for the entire time they were parishioners there.

The first Souper Bowl of Caring was started in 1990 by a youth group at Spring Valley Presbyterian Church in Columbia, South Carolina and went on to branch out to businesses, schools and different faith communities. In essence, it was created to take advantage of Super Bowl weekend to encourage communities across America to help fight poverty and hunger.

While the Souper Bowl of Caring in the U.S. collects all types of food items as well as cash donations, St. Simon's asked the congregation to bring in cans

of soup, stew and chili, which was then given to the Fareshare Foodbank in Oakville. In total, 333 cans were donated by parishioners in 2015. According to Dena, "we took in 100 cans that first year. In 2014 we collected 190. This year we literally had people bringing soup in by the cases. That's encouraging in my opinion. I would love to see other parishes take on their own Souper Bowl challenge."

While the Outreach Committee also donates food from various food drives to places such as Kerr Street Ministries Oakville and St. Matthew's House Hamilton, Outreach Committee Chair Bronwen Bruch thought the Fareshare Foodbank would be a good recipient for the Souper Bowl campaign. "That's where we've been sending them since we started. I've delivered every time and they seem really appre-

ciative," says Dena.

Bronwen feels the added "plus to this campaign is that the Super Bowl is all over the radio, TV, newspapers and social media in the weeks approaching it. So it helps in the promotion because when parishioners hear or read Super Bowl, it reminds them about our Souper Bowl campaign at the church."

When Dena arrived at Fareshare to drop off the cans, they were very grateful for the donation and gave Dena a tour of their facilities. "All I can say is WOW! What a great facility, I'm so glad we donated there. What a great feeling! If they are not already doing this now, it would be nice to see other parishes take this on."

*Tamara Ferguson is a parishioner at St. Simon's Oakville. EMAIL: [t.ferguson@utoronto.ca](mailto:t.ferguson@utoronto.ca)*

# Seeking to live faithfully in a time of religious upheaval

**MICHAEL BURSLEM**

I've twice heard John Butters, a retired United Church minister in Guelph, speak on the above title. The notice grabbed my attention.

He centred the roughly two hour talk on the quotation of Martin Luther: "A theology of glory calls evil good and good evil. A theology of the cross calls the thing what it actually is."

Luther's theology of glory could be applied to what Butters termed the Victorian church, in which he, and I, grew up. It, like other organizations such as the Boy Scouts and the I.O.D.E., spoke with authority and dominated our lives. They were morally triumphalist and respectable. By the theology of the cross he meant humility, service, non-violence, forgiveness, self-emptying - everything which the Victorian church was not.

Just as Butters began his theological studies in the late 1960's the Victorian church died, and he felt the rug pulled from under his feet. It lost government support - no more Lord's Prayer in schools and no more protection of Sunday which became a regular shopping and sports day. Subsequent decades have

*The church of Jesus Christ ... will have nothing to do with glory ... (having) the best choir in town or the best minister or a great building or any other kind of patting ourselves on the back.*



seen the emergence of a much more dynamic multicultural or intercultural society in Canada, but also the rise of fundamentalisms all across the world. During the course of his ministry he wondered what does a United Church minister like him do when the inherited conventional way of speaking of God no longer has any life or vitality. God has three characteristics: A supernatural God, God "out there" and "up there", and God who intervenes in our lives. He gradually began to speak of God as "Holy Mystery, Wholly Love." (From the United Church Song of Faith.)

Also he earnestly wanted to know not just about Jesus, but to know him more intimately. Besides scripture, he read numerous contemporary authors and prayed almost daily, "Gracious God, grant me the grace or gift of a deepened intimacy with Jesus." But he received no response, he claims, other than a gradual

conviction from his reading of church history, that from its inception there was something within the Christian religion, something within the Christian soul that promoted hatred and violence, such that produced slavery, the Crusades, anti-Semitism and the Inquisition. These were not just aberrations, but totally explainable, because of the intrinsic nature of the religion.

Witnessing the decline of church membership and the closing of church doors, he wondered whether this was not in fact the Lord's doing. Was God dismantling the church himself? However, there wasn't all bad news to this reevaluation. Instead of wringing his hands about it, or spending time just on mission statements and vision statements, on strategic plans and five year goals, he was driven back to the significance of one of the basic works of being a Christian,

(rather than just being Christian) to the activities of listening non judgmentally, noticing, seeking to discern what God was doing. He asked of himself, What do I notice? What do I learn? Is there a next little step to take?

His next step was to pattern his life on "the human humble Jesus," after reading the Franciscan, Richard Rohr. That phrase, "the human humble Jesus" was a phrase that had weight, heft and substance for him. It took him a long time to recognize that it was a counter force to a stream running through his life, the stream of violence. Jesus had such "... direct and clear teachings on issues such as non-violence, a simple lifestyle, love of the poor; forgiveness, love of enemies, inclusivity, mercy, and not seeking status, power, perks and possessions ..."

Although he had few to no clues as to what his, or our, response could or would be

in these bewildering times, it seemed to him that the church of Jesus Christ - that God desires for both the present and the future - will have nothing to do with glory, triumphalism and conquest, such as "we have the best choir in town, or the best minister or a great building," or any other kind of patting ourselves on the back. Even to ask, "How is our church going to survive?" is to be on the side of a theology of glory. His personal discernment was that if the church is to have any future would mean we should live with the same transformative humility and self-emptying as the human humble Jesus.

It resonated with his every word, because I believe John to walk the walk, not just to talk the talk.

*Michael Burslem is a member of St. George's Guelph. EMAIL: mchlbrslm@gmail.com*

## Curlers sweep the day away

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handled directly by the Bishop in a confidential manner.

The 16 teams, representing most areas of the diocese, enjoyed the Funspiel held at the Hamilton Victoria Curling Club for the fourth consecutive year.



⤴ Curlers enjoying food, having fun and raising funds to help others.

⤵ The winning team: Colette Shand, James Shand, Susan Bird, Michael Bird.

Photos: Alison D'Atri

**Correction ...**

In our March 2015 Niagara Anglican (Ordained in Niagara ... serving as Chaplain in England, page 9) we identified the church in Hornby as St. Peter's, it should have read St. Stephen's Hornby.

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## From our history

Easter bonnets? Maybe, maybe not. But when the Women's Auxiliary attended their 75th annual meeting in 1961, they came dressed to serve.

If you recognize anyone in the photo or have a WA memory or can provide more information, contact Diocesan Archivist John Rathbone at 905-527-1316 ext. 450.

Photo: Diocesan Archives



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