

60th Anniversary Edition
1955-2015

Bible Verse of the Month

The land has produced its harvest; God, our God, has blessed us.
Psalm 67:6

Bishop's Thanksgiving Letter

The importance of our dependence on our Creator God
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Relationships ...

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A celebration of our diocesan newspaper
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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

OCTOBER 2015



60 YEARS



THEN AND NOW

The Niagara Anglican's first issue in 1955—and 60 years later in 2015

THANK YOU one and all

- To inform and inspire (1955)
- News, perspective, reflection for a growing church (2005)
- A gathering place and a sounding board (2015)

These similar yet generationally distinct mission statements have guided the *Niagara Anglican* during the past 60 years.

Since 1955 the paper has been at the forefront of our communication media. In it we have shared each other's stories, reflected on differing ideas, attitudes or issues and through it all celebrated and remained committed to the Gospel of our Lord Jesus Christ.

This important milestone has been reached through the dedication and commitment of many faithful individuals

who have applied their Christian stewardship—time, talent, treasure—to ensure the continuous publication of our diocesan paper.

To everyone—editors, designers, advertising agents, committee members, writers, proofreaders, advertisers, financial donors and others we have missed—who contributed in any manner to the *Niagara Anglican* during the past six decades, we thank you personally, as well as on behalf of all those readers whose lives have been enhanced by reading the *Niagara Anglican*.

We also extend our congratulations to the *Anglican Journal*, our national paper, on their 140th anniversary—our cherished partnership ensures our readers are informed about local, national and international church news.

As the church launches into the new coming years—sailing through storms, calms and other times—we pray the *Niagara Anglican* and *Anglican Journal* will be there to report, share, reflect and guide.

Michael Bird

The Right Reverend Michael Bird
Bishop of Niagara Diocese

Hollis Hiscock

The Reverend Hollis Hiscock
Editor

See also the special anniversary section starting on Page 5

Bishop Michael's Thanksgiving letter

The importance of our dependence upon our Creator God

As I write this letter I have just returned from the eighth "Sacred Circle" that was held in Port Elgin, Ontario. Sacred Circles are national gatherings of Indigenous Anglicans for prayer, worship, discernment and decision-making. Hundreds of participants gather for these special meetings every two to three years, and I was given the privilege of attending the event as an observer along with a few other non-indigenous bishops. Niagara was also represented there by Canon Val Kerr and Donna Bomberry.

Over the course of this week I learned a great deal about the life and faith of our First Nations people, and I know that many of these insights will find their way into my own preaching and work in the coming year. Many of those insights and words of wisdom were breathtakingly beautiful and so very profound, while a number of their accounts of their experiences of the recent



▲ Sister Heather, Val Kerr, Bishop Michael and Bishop Lydia Mamakwa at the Sacred Circle.

Photo: Submitted

past and their present way of life are so deeply painful and disturbing.

In this Thanksgiving letter I want to say a word about the inspiring way the gathering renewed in me a sense of the importance of our dependence upon our Creator God who offers us so many rich blessings: the gifts of love and life, and how these gifts are revealed to us in the life, the death and the resurrection of Jesus Christ. On a daily basis, at the Sacred

Circle, we spent many hours in prayer and thanksgiving for the Creator's offerings of the earth, this "Turtle Island" (North America), the world of nature, the animals and the birds with whom we share this world, our own precious life, and the people, "our relatives" who walk the earth with us.

In many of these moments of thanksgiving, we acknowledged our inter-dependence upon and our relationship with the whole of creation. In one of

the keynote addresses, Bishop Mark MacDonald, our national Anglican Indigenous bishop, spoke about how the problem of "climate injustice" (a more accurate phrase in his judgement than mere "climate change") not only impacts our physical lives, but also undermines our spiritual life as the children of the Creator.

You can find the video of this wonderful presentation along with other highlights of the gathering on our National Church website. Please skip over the account of all the bishops on stage singing their rendition of "This little light of mine." Believe me, it was one of the less inspiring moments of the Circle!

As a symbol of all of these insights, a small evergreen tree was planted as part of a tradition at the end of the gathering. As people stood around this tree, Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh offered

these words: "Planting a tree is an occasion for us to learn from. This kind of tree, it never loses its branches. It's always green. Our God wants us to be like this tree." She added, "He wants us to always be growing ... may this be an illustration for our lives that we may be like this tree in our spiritual lives—that the life may never leave us, the life that our Creator who died on the Cross for us gives us."

In this season, I give thanks to God for the wonderful experience I had at the Sacred Circle. I give thanks for this fragile earth, our island home, and all the efforts to save and preserve this gift of life, given to us by our Creator God for future generations.

I also give thanks for the love, the relationship and the ministry I share with each of you "my relatives," the people of the Diocese of Niagara.

+Michael Bird

Operation Backpack huge success this year

United Steelworker local unions, ArcelorMittal Hamilton East and other sponsors raised \$23,000 this summer to stuff 700 backpacks for inner-city kids in Hamilton.

ArcelorMittal employees, other sponsors and friends stuffed the backpacks on Thursday, August 27 in time for the start of the new school year. The bags were packed with everything a student would need to succeed in the classroom including pencils, sharpeners, paper, erasers, rulers, crayons and more.

St. Matthew's House distributed the bags on August 28, handing out 500 bags to families on Friday and distributed the remaining 200 to other community partners and local schools

in need.

"Operation Backpack has been an outstanding success this year. All of the 700 backpacks stuffed by local steelworkers and staff at ArcelorMittal Hamilton East have been distributed to children in downtown Hamilton so that they have an opportunity to start the school year on a positive note," said Steve Leighfield, Executive Director of St. Matthew's House.

► USW Local 5328 President Darren Green and ArcelorMittal Hamilton Director Sandra Marie Cabral giving St. Matthew's House day care student Chloe one of the backpacks stuffed with school supplies.



▲ Stuffed backpacks ready to be handed out by St. Matthew's House to inner-city kids.

Photos: Ashley Lewis

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Deadlines:
December – October 25
January – November 25
February – December 30

Submissions:
News – 500 words or less
Articles – 600 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

HOLLISTorial

Many sentences later, the words continue

As 1954 was coming to an end, Editor John Arnott and Associate Editor Craig Swayze were probably frantically gearing up to ensure the first *Niagara Anglican* would be published on January 1, 1955.

Being the official publication of the Brotherhood of Anglican Churchmen (BAC) in Niagara Diocese, they contacted the various chapters to get BAC and other parish news.

In his first monthly column, His Lordship Bishop Walter Bagnall hoped the *Niagara Anglican* would “inform and inspire the men of the diocese” as well as “unite and cement their faith in our Lord Jesus.”

Commenting on their first edition, the editors lamented the “publication is not all that it should or could be.”

As editors, they could “only launch and guide this ship on its course. It will sail as far as you, the members of the Brotherhood, wish it to. Without the fuel in the form of chapter and church news from every corner of the Diocese, we can only hope to drift into oblivion as the end of a great experiment.”

They promised a “definite pattern of news and editorials”, but warned “without each of us contributing our chapter items of note, the whole project is without foundation.”

That foundation depended on



▲ Present editor of the *Niagara Anglican* Hollis Hiscock (right) standing next to Larry Perks, former editor of the *Niagara Anglican*, during an editors conference in Toronto in the late 1980s. At the time Hollis was editor of the *Newfoundland Churchman* (now *Anglican Life*) which served the three dioceses in the Province of Newfoundland and Labrador. Editor Bill Portman (left) from Saskatchewan and Journal Board Chair Allan Read shared the moment when awards for excellence were presented to the various diocesan papers.

“wire services, correspondents and reporters to sustain it with the daily lifeblood of news,” posing the crucial question, “How long do you think it could continue printing with only the editors and deskmen on the job?”

For the fledgling paper to truly soar to new heights, the editors maintained, “We must rely on you, the readers, to supply us with the majority of news.”

If everyone responded to that challenge, the editors predicted, “this publication is bound to be a success.”

They did ... it was ... it is ... it will continue to be so.

Here we are, celebrating the 60 year anniversary of the *Niagara Anglican*.

From miniature seeds planted by a specific church group in 1955, which then expanded to include other parish and diocesan stakeholders, the *Niagara Anglican* gradually became a regular guest welcomed in the homes of Anglican subscribers throughout southwestern Ontario.

The *Niagara Anglican* partnered with the national paper—

Anglican Journal (*Canadian Churchman*)—and joined the network of over 20 Anglican diocesan papers across Canada.

Recently print and digital combined enabling the ship launched in 1955 to become airborne, bringing its news and opinions to the global village.

In 2015 the *Niagara Anglican* launches into a new era, and even though the world, especially technology and communications, have drastically changed, its purpose and mission remain the same.



It continues to be the gathering place where people share news about what is happening throughout the church, and it provides a sounding board where varying viewpoints can be expressed within an atmosphere of Christian respect and sensitivity.

In 1955 the editors projected what people had to do to make the *Niagara Anglican* a success. Sixty years later the same challenge faces us as we continue and expand what they started.

So, here is what YOU can do for the *Niagara Anglican*:

- MOST IMPORTANTLY—value the paper as your own.
- Appoint a parish reporter or contact person for the *Niagara Anglican*.
- Write or suggest writers and ideas.
- Advertise or recommend potential advertisers from your area.
- Keep parish circulation list updated.
- Notify the editor of parish/diocesan special anniversaries, events or happenings.
- Profile your parish in “Spotlight on ...”.
- Offer other suggestions to enhance the *Niagara Anglican*.
- Contact the editor for advice or help.



A special invitation for you

You are invited to a special anniversary celebration on Saturday, October 31 at LIUNA Station, Hamilton!

We are more together!

That is the conviction underlying our celebrations of the Diocese of Niagara's 140th anniversary.

Our Synod will mark this milestone throughout its two day gathering on October 30 and 31, but it will be particularly in focus on the Saturday of Synod.

People from across our diocese are invited to join in the celebration with our Primate Archbishop Fred Hiltz and Synod delegates at a special festive luncheon. Significant moments throughout those 140 years (and earlier) will be recalled and displayed. Music, art, story, food

and fellowship will abound.

You are encouraged to be a part of Celebrating Lives Transformed/Transforming Lives Together because we are more together!

Details will be available through the diocesan website www.niagaraanglican.ca

(Submitted by Canon Terry DeForest, Vision Advocate and Director of Human Resources for Niagara Diocese)

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*.

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www.niagaraanglican.ca



Relationships here, relationships there

CONNIE KARLSSON

On June 3, 2015 Centre Wellington District High School (CWDHS) Aboriginal Club dropped off hundreds of pounds of donations they had collected for the Inuit Outreach Project, run by the Halton Hills Anglican Cluster Ministry (HHACM).

Two years ago Jack Frimeth, leader of the Aboriginal Club, saw a fit with what our outreach was doing, in fact we share a similar mission: "to bring awareness of aboriginal issues and culture to our communities."

In addition to the Aboriginal Club contribution, a final tally of 2.2 tons of urgently needed clothes, bedding, diapers, toiletries, etc. were donated from the Halton Hills community and beyond.

Hundreds of volunteer hours were dedicated to get 2.2 tons of donations from "here (Halton, in the south) to there (communities in the north)."

Many volunteers were our high school youth who were earning their required Community Hours. Sebastian H. of Erin Secondary School



led the youth core, attending every weekly drop off over three months, sorting donations to ensure only the highest quality items were selected; and then packing and weighing parcels for each of the five communities we currently support—Inukjuak, Umiuaq, Tasiuaq, Sanikiluaq and Kujurapiik!

One hundred and ninety-two boxes in all were loaded onto a transport truck and driven to Montreal on June 6, and then flown via Air Inuit to the

Inuit and Cree communities, where the local radio stations announced incoming donations.

Our contacts picked up the boxes at the airport and distributed the items to those families in most urgent need. Whether on the bank of a river or in a community centre, the items were distributed to eagerly waiting recipients.

While sending clothes to our Inuit neighbours is not a complete solution to the conditions of the North, it is appreciated

and helps to offset some of the high cost of living. Our Inuit contacts thanked us and asked us to please continue this work.

After travelling to Inukjuak in September 2014, on a WOW Grant, I saw first-hand the high cost of food and other essential items like clothes.

Not only have relationships been fostered with northern communities, but relationships are being built here in the south as well. Through word of mouth, phone calls, emails and even

Aboriginal Club high school students Avery, Shaun, Adam and Kyle delivered the donations they collected to St. Paul's Parish Hall.

Distribution in Inukjuak.

Photos: Connie Karlsson



Facebook, strangers are connecting to ask questions about the Inuit, to donate or to volunteer. On drop-off days at St. Paul's parish hall, people are often staying to volunteer their time.

Connie Karlsson heads up the Inuit Outreach Project and can be contacted at conniekarlsson@gmail.com or 905-877-2436. More information at facebook.com/InuitOutreachProject

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A summer update

Connie Karlsson writes ...

Dagny Langer and I spent almost two weeks in August visiting Iqaluit, Nunavut.

On behalf of the Halton Hills Anglican Cluster Ministry Inuit Outreach Project, we delivered an industrial size emulsifier to Wade Thorhaug, President of the Qayquqtuvik Society Soup Kitchen. The Soup Kitchen runs seven days a week—lunch and supper—serving an average of 60 people a day. Through generous donations from our Cluster churches and communities, we were able to purchase the \$1200 emulsifier.

We met with many local social service agencies, building relationships wherever we went—whether at the Seniors Residence or the Hospital Rooming House that houses over 9,000 Inuit a year from the 13 Baffin Island communities—all waiting for surgery or to bear their children in the local hospital.

During the visit we attended Morning Prayer and Communion in the newly built St. Jude's Cathedral where we met Suffragan Bishop Darren McCartney.



▲ Connie Karlsson and Dagny Langer delivered an industrial size emulsifier to Wade Thorhaug, President of the Qayquqtuvik Society Soup Kitchen, which runs seven days a week—lunch and supper—serving an average of 60 people a day. Photo: submitted

The Niagara Anglican

Published Monthly by the Brotherhood of Anglican Churchmen in the Diocese of Niagara

NIAGARA ANGLICAN

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

A section of the Anglican Journal

60 YEARS — A SPECIAL SECTION

Former editor Christopher Grabiec remembers ...

During the ministry of Bishop Ralph Spence, I had the privilege of serving the Diocese of Niagara as Editor of the *Niagara Anglican* (September 2005 – September 2011).

I was also a member of the editorial board which included Charles Stirling (RIP), Geoffrey Purdell Lewis and Carol Summers—an incredible group of people.

My background was a (resigned) Roman Catholic priest coming from a parish of some 10,000 members. There was little that I agreed with in the RC church anymore, so it was truly an honour to serve the Anglican community which was in my mind a far more hospitable community.

Those were years when there were many struggles in the Anglican Church—the biggest of which was the “same-sex marriage” debate. As we reported in the *Niagara Anglican* both sides represented in this debate were passionate and for the most part charitable. The process and the people actually made it quite possible to see that the Spirit of God was alive in the Church.

The most memorable event in the life of the paper at the time (at least in my mind) was the



Photo: Niagara Anglican Files

time we reprinted in our paper an article about the humanity of Jesus. It was written by a priest in Montreal. The paper no sooner hit the streets and the phones started to ring off the hook in the Bishop's office. The line between the bishop's office and my office was pretty hot! We (the editorial board) thought the article was both funny and insightful, but that was not the view of many of our brothers and sisters in the diocese. As we often say: “Win a few, lose a few!”

Working with the writers was undoubtedly the greatest privilege. These people were insightful and generous. My memories of the *Niagara Anglican* at that time were nothing but positive.

Designs for the times

The look of the *Niagara Anglican* has changed, sometimes dramatically, over the years. At the top of this page are the nameplates from the first and the current issues. Below is the design from the time of Diana Hutton, editor from 2002 to 2005. Beneath that is the nameplate used by editor Christopher Grabiec, editor from 2005 to 2011.



Niagara Anglican
NEWS • PERSPECTIVE • REFLECTION • FOR A GROWING CHURCH

A section of the Anglican Journal

Bishop Walter Asbil reminisces ...

When we moved from Montreal to St. Catharines in 1970 we soon became acquainted with the *Niagara Anglican*. It introduced us to a new diocese—its traditions, its parishes and most importantly it provided us with the names of diocesan clergy and lay leaders. Today, 45 years later and in my retirement, this diocesan paper continues to hold an important place, keeping me aware of all that is happening in our diocese now.

But it was during my years as bishop in Niagara, 1990-1997, that I anticipated every issue with the keenest interest. It was then a critically important resource giving me vital feedback about all that was going on in the parishes, the diocese and the church across Canada.

Larry Perks was the editor in the 1990s and there were many occasions when we met informally, not for me to influence the shape or content of the paper, but to understand all that was involved in producing 10 issues every year. At times its budget



Photo: Niagara Anglican Files

was under discussion, especially when diocesan finances needed paring. I saw my role then as protector of its independence and integrity and worked for the paper's financial support.

My goal as bishop was not to get as many photographs of myself into every issue, but to promote the whole landscape of the diocese with all its variety and richness. I did enjoy, however, the coverage of my service of consecration as a bishop in 1990 and I treasured the publishing of my annual charges to

Synod every fall. For a number of months I had a column in the paper, responding to questions asked of me by people around the diocese.

One issue which took prominence in 1994-1996 was the sale of the diocesan office building on Victoria Avenue and the moving of our offices to the Cathedral.

This took many meetings to finalize, especially in adapting the parish hall facilities at the Cathedral to this new joint use. It was my clear hope to see this happen and the newly designed Parish Hall and new offices were opened and dedicated on January 7, 1996 by Archbishop Michael Peers, then our Primate. The *Niagara Anglican* was incredibly helpful through this long process in keeping the diocese informed and up to date as decisions were made.

Thank you, Hollis, for asking me to remember years past and to think again about the continuing value of the *Niagara Anglican* in the life of our diocese and beyond.

Bishop Ralph Spence recalls ...

During my Episcopacy (1997-2008) I appreciated the *Niagara Anglican* as a chance to get a message out to people in the diocese in a positive way and on a regular basis. I found it very helpful.

It seems that we were at the beginning of troubling times. We knew they were bubbling just under the surface but they had not yet happened.

Yet in the midst of all the troubling times, we had grand moments and happy times which we all cherished.

But times were changing for us.

We faced major financial crises and launched a ten million dollar “Survive and Thrive Campaign”.

We were at a crossroads with parishes having to be closed, honouring our financial share for residential schools (even though



Photo: Niagara Anglican Files

none existed in Niagara) and the whole question surrounding the issue of same sex relationships and rights.

The formation of the Bishop's Company was one way of looking after clergy, especially helping those who were ministering under challenging conditions.

Introducing the Order of Niagara enabled us to thank the laity for their faith and support, as well as instilling a sense of pride in their ministry.

I always had a good relationship with the editor and found the paper a valuable resource to share the positive things we were doing and to help us navigate through difficult times, especially when we were able to convey truthful, trusted information to counteract rampant, untrue rumours.

Finally, I appreciated the opportunity to share my itinerary in the paper. People would often mention this when I visited a parish, saying things like “I see you were in my old parish last month” or “My sister said you visited her congregation recently.”

Niagara Anglican gets around ...



▲ On June 2 Adrienne Devins showed off a recent Niagara Anglican in front of St. George's Petty Harbour, Newfoundland and the next day, Hal Devins visited the old St. Philip's in Portugal Cove, both worthy backdrops to pose with the Niagara Anglican. "We enjoyed this fun assignment," they reported.

Photos: Submitted



▲ The music duo Infinitely More—Allison Lynn and Gerald Flemming—took the Niagara Anglican along on their nine week, five province east coast tour, and decided the famous lighthouse in Peggy's Cove, Nova Scotia would be a symbolic backdrop for the paper's 60th anniversary. They sang at over 30 worship services and concerts, as well as leading workshops and a youth conference.

Photo: Submitted



◀ The Niagara Anglican partners with more than 20 diocesan papers across Canada and the National Journal. Participants at the Editors Conference, held in Regina this year, took advantage of the opportunity to illustrate the communication network of the Anglican Church of Canada.

Photo: Simon Chambers



▲ Geoffrey Purdell-Lewis from Hamilton reading the Niagara Anglican in Milngavie, just outside Glasgow, Scotland. It is the start of the West Highland Way which runs from Milngavie (Glasgow) to Fort William (96 miles of rugged hiking). The photograph was taken from the obelisk at the starting point. Geoffrey said, "We did the first five of the 96 miles and went back to Milngavie by bus."

Photo: Submitted



▲ Sharon Stubley at home in Oxfordshire, UK, reads the Niagara Anglican online. She has lived in England for 40 years, but still likes to keep in touch with her Canadian roots. She wrote, "The Niagara Anglican is geared for the local area, but its Christian message is universal."

Photo: Submitted



▲ Five members of Niagara Huron Cursillo—Kathy Beattie, Carol Summers, Richard Summers, Marion Bailey, Susan Little—plus the Niagara Anglican attended a Canadian Anglican Triennial Conference in Lewisporte, Newfoundland. Carol Summers reported, "Having a great time on the Rock with wonderful people."

Photo: Submitted

A SPECIAL SECTION

The life of our diocese recorded in the Niagara Anglican From the Front Page ...

September 1955

Changing the name of the Church of England in Canada to the Anglican Church of Canada and the establishment of a fixed Primatial See in the vicinity of Ottawa were two of the most important decisions coming out of General Synod.

September 1959

Building is under way throughout the Diocese.

Holy Trinity Welland—articles inserted into the cornerstone of the new Christian Education Building included a Bible, Book of Common Prayer, parish and church school lists, copies of the Evening Tribune, Niagara Anglican, Canadian Churchman, Whitsunday Church bulletin and a 1959 coin.

Construction is well advanced for St. Hilda's Oakville—the congregation of 150 is growing rapidly. They have been worshipping in the chapel at Appleby College. The parish hall is nearly completed.

May 1964

Synod Offices will be moving to Christ's Church Cathedral maybe next year—if all goes according to plan and estimates. Synod Council approved the move at last month's meeting but will continue to closely follow the financial aspects of the relocation.

February 1966

Fire destroys St. Matthew's—One of the oldest Anglican churches in Hamilton was destroyed by fire on a January evening. Rector David Walsh and Lay Reader Frank Covey, helped by firemen and oxygen masks, entered the building to recover the church records. Walsh was thankful the fire did not take place on a Sunday when there would have been 150 to 175 people in the building.

June 1968

Women at Synod given welcome—40 women were elected for the first time as members of Niagara Synod and were welcomed by Bishop Walter Bagnall—"the ladies have shown great resourcefulness, executive

and administrative ability and, of course, their devotion to the church and all its programs frequently puts the men to shame."

February 1969

Bishops allow women to distribute the elements at Holy Communion—responses were mixed to the Bishops agreeing to allow women to distribute the elements, from "no objection", to "do not agree except in very special circumstances" and the following "big deal! We have proved ourselves capable

stewardship in its broadest sense extends well beyond day-to-day operations so as to preserve the Cathedral for future generations. The roof and the organ need immediate attention; other areas of concern need further discussion.

November 1976

The minimum stipend for diocesan clergy will be increased by \$625 to the level of \$7,500 annually. This increase is to cover the higher cost of living.



▲ 1966—The Niagara Anglican reported on what was likely a revolutionary folk mass at Christ's Church Cathedral featuring a banjo—but the women still wore hats.

Photo: Diocese of Niagara Archives

of baking bread and crushing the grapes and now we are being given the opportunity to serve the meal. Of course, it has always been accepted that we will wash the dishes and iron the linen."

March 1975

The House of Bishops decided the proposed Plan of Union between the Anglican Church, the United Church and the Disciples of Christ is not acceptable in its present form. Bishop John Bothwell expressed personal regret at this statement, but concurred with it in view of "... the indifference and apathy toward it ..." that he perceived.

March 1976

Restoration work at Christ's Church Cathedral is expected to cost at least \$250,000. The wardens took the view that

January 1977

History was made on November 30, 1976 in Grace Church St. Catharines. The Reverend Beverley Shanley and the Reverend Mary Lucas were the first women to be ordained in Niagara Diocese. Four other women were ordained the same day elsewhere in Canada. Several women clergy from other denominations in Canada and the USA as well as nuns from Anglican and Roman Catholic communities attended this ordination during the Synod days.

February 1977

Niagara Diocese made church history in January when it hosted General Synod. Part of the proceedings took the form of joint sessions with the United Church General Council to discuss possible union. During the

Synod the Right Reverend Ted Scott was installed as Primate of the Anglican Church of Canada in St. Thomas' St. Catharines.

March 1978

Tragedy and triumph—Fire destroyed the building of St. James' Dundas overnight on January 18. The place was gutted—woodwork and organ destroyed. But a banner by Dorothy Gregson was soon placed on the bare walls reading: "St. James is alive and celebrating". A parishioner put matters

May 1989

St. Paul's Dunnville purchased a tape recorder to tape their morning worship. Later in the day volunteers delivered the tapes to homes, the hospital and senior citizens homes so shut-ins could hear the service and feel part of the worshipping family.

February 1981

Youth from 21 parishes participated in a 15 mile (24 km) walk-a-thon and raised over \$4,500, which was donated to the Primate's World Relief and Development Fund.

December 1992

Child Abuse: Diocese adopts firm guidelines—The Diocese of Niagara adopted a set of guidelines dealing with child abuse that calls people to listen, believe and act. The guidelines were endorsed through numerous supportive comments and suggestions. Bishop Walter Asbil said the guidelines would be effective from that day forward and the policy of the diocese will continue to evolve.

January 1993

Major changes as diocese steps into the future—Major changes have taken place in the diocese since Synod was held at the end of October. All standing committees have disbanded, regional councils formed and representatives to Synod Council chosen. The first meeting of Synod Council will be held this month at Canterbury Hills.

January 2004

On December 3, 2003, in an historic event, Jane Rokeby, Ann Turner and Ronald Pincove were among the first in Niagara Diocese to be ordained as vocational or life-long deacons.

And after that date?

June/July 2004 to the current issue of the Niagara Anglican can be read on the Diocesan website: niagaraanglican.ca/newspaper

in perspective. Pearl Moore had often said, "The church is only a building, but now I know it is also the love and care of all the people who worship there."

April 1986

A chapter of Students Against Drunk Driving was formed in St. Thomas' Hamilton, attracting nearly 20 students from the area. Although the boards of education were reluctant to introduce the program in their high schools, organizer Kelly Landry found some support with individual principals.

February 1987

WALK THE LINE, PLEASE—Many people in the diocese are calling the Niagara Anglican after deadline in an effort to get material published. And they are being disappointed.

60 YEARS — A SPECIAL SECTION

Why we publish diocesan papers

For over 60 years the *Niagara Anglican* has been a vital, effective communication vehicle in this diocese.

Today some 26 papers representing the nearly 30 Anglican dioceses across Canada combine with the *Anglican Journal*, our national paper, which has a circulation of over 135,000.

Several dioceses join resources and publish one paper, notably the *Anglican Life* for the three Newfoundland-Labrador Dioceses and the *Saskatchewan Anglican* for the three dioceses in that province.

The editors have perhaps the best insights into the value of the diocesan papers and why they should continue to be printed in the digital age.

So we posed the question: "Why should we publish diocesan papers?" Here is what some current and former diocesan editors wrote ...

The diocesan papers are a presence in the lives of those who are no longer able to attend church regularly. The papers are a guide for those seeking a new church home when they move. Our stories reveal what is important to the members of the diocese or a particular parish and they spread the Good News.

Tim Christison, Sower, Calgary Diocese



We publish so we can see and hear ourselves and thereby understand and hopefully communicate effectively with one another.

Jason Haggstrom, Caledonia Times, Caledonia Diocese



A former primate once referred to the three instruments of unity in the Anglican Church of Canada—the primacy, the *Anglican Journal*, PWRDF. I believe the same principle can

be applied to diocesan newspapers. They connect all parishes (and individuals) within a diocese—regardless of status or circumstance. Diocesan newspapers are the glue that binds us together, sharing our news and transitions and engaging us all to look around us and see God at work (and where perhaps we are being called to respond).

Rob Towler, Huron Church News, Huron Diocese



Communicating in the modern age means the Church must continuously examine the effectiveness of our instruments of communication. Diversity in how we communicate with the tools available to us allows us to reach people where they are. In this age of electronic media, some would say that print is a thing of the past. The truth is our newspaper still remains our dioceses' primary method of communica-



◀ Diocesan editors gathered in Regina this summer for their annual conference to learn and share common concerns.

Photo: Simon Chambers

tion. It is still the main way we tell our stories, inspire each other with our ministries and evoke our call to action as Christians.

Mark Hauser, Dialogue, Ontario Diocese



Our newspapers provide a linking element to our parishes and parishioners. The Diocese of Moosonee is physically larger than France—we can't meet face to face very often so the newspaper carries ideas across the vast space. Stories about how parishes and parishioners are handling their challenges not only please those who are involved with the actual article, but also can help others who are struggling with similar dilemmas within their church community. Our stories reinforce the good work being performed in parishes large and small by giving those hard working souls recognition and congratulations.

They are also meant to stimulate others to emulate that success.

George Cribbs, Northland, Moosonee Diocese



To be sure, diocesan newspapers need to spread the good news of what the church and its members are doing and to foster discussion of what they could be doing better. However, something else should not be forgotten. It is sometimes said of both churches and newspapers that they should see it as their mission to afflict the comfortable and comfort the afflicted.

Harvey Shepherd, Anglican Montreal, Montreal Diocese



It's important that the diocesan newspaper publish not only the news of the parish, but also publish refreshing stories about outreach efforts, community support, new and unorthodox ministries and other people,

events and ministries that ordinary parishioners might not know about.

It's great that the paper can make Anglicans feel good about being Anglicans by what is in their newspaper.

Gisele McKnight, New Brunswick Anglican, Fredericton Diocese



Ours is a small paper that has a quiet country feel. It helps us share the life of our parishes. To me it's like getting a catch up call from a friend. It shows growth, decline, happy occasions, as well as some sadness in our church community, and from time to time expands to the wider church. The church paper helps keep our churches in Anglican Link Central Interior feel connected.

Cathy Wozlowski, Anglican Link, Central Interior of British Columbia

Greetings from the Anglican Journal

MARITES N. SISON
Editor, *Anglican Journal*

When you read this month's *Niagara Anglican*, take a moment to examine all the articles.

You will find that the newspaper covers a breadth of issues and opinions.

After reading, you probably learned something new about Anglican and other events that took place in your diocese, across Canada and around the world. You also may have been inspired or challenged, even agitated. And what you've read likely moved you to do something, even if just to write a letter to the editor.



Photo: Anglican Church of Canada

Such is the power of a newspaper—in this case, your own newspaper.

For 60 years now, the *Niagara*

Anglican and its partner publication, the *Anglican Journal*, have been your place to turn to for reliable and accurate information about the church. Both publications have given you stories that are topical and thoughtful. They have helped strengthen and enrich discipleship in your community. They have helped you to connect with your fellow Anglicans.

With your ongoing support, the *Niagara Anglican* will continue its invaluable role of "building a strong, balanced tradition of news, perspective and reflection on issues around our diocese and the world."



▲ The 1950s and 1960s were a time of rapid church growth. In 1957, the *Niagara Anglican* witnessed the sod turning for St. John's Niagara Falls.

Photo: Diocese of Niagara Archives

Lychgate gets a make over

Ninety years to the day after the lychgate at St. John's Ancaster was first dedicated, it has been refurbished and was rededicated on August 2, 2015.

Erected in 1925, it consisted of a two-pillar base built of large mortared stones with two wooden posts holding up a pitched roof.

Recently the wooden posts and roof were starting to lean sideways, and much of the mortar between the stones had fallen away.

St. John's Churchyard Committee took on the responsibility of repairing the gate rather than just removing it. A completely new roof was built and covered with cedar shakes. The stones were numbered, disassembled and carefully rebuilt into two supporting pillars and the complete gate was reassembled in June.

The lychgate at St. John's was built at the southwest corner of the churchyard, where the park-

ing lot/rail trail exits onto Halson Street. It was the right-of-way for the Brantford and Hamilton radial electric railway. The land was expropriated for the railway early in the century but was restored when the railway was abandoned in the early 1930s. St. John's continues to exercise its right of ownership by closing the entrance to traffic for 24 hours once each year.

(Submitted by Mary Mellish)



What to wear to A Touch of Red

This the question people at St. Simon's Oakville ask themselves as they prepare for A Touch of Red, their annual dinner, dance and auction.

How much red qualifies as a "touch"? Is it a bowtie, necklace, scarf, tie pin or lipstick?

If the questions seem frivolous, the event itself is far from it.

Being their premier fund-raising event, it includes two auctions (live and silent) and a raffle that help raise funds to support their many youth and outreach ministries locally and globally. This year marks the 10th anniversary of A Touch of Red, with over \$170,000 being raised to date.

A Touch of Red will be held on November 14 beginning at 6:30 p.m. at Rattlesnake Point Golf Club on Bronte Road, Milton. According to parishioner Diana Coen, "The setting is spectacu-



▲ Always a festive spirit at A Touch of Red

Photo: Submitted

lar, the food is delectable and the atmosphere is festive and elegant." In addition, "it's an opportunity for our parishioners and their family and friends to gather for an evening of fun, entertainment and fellowship."

To celebrate the 10th anniversary, the organizing committee is planning some special live auction items, and is seeking individuals or groups to sponsor them. They hope to welcome

more people to enjoy the fun and fellowship at this year's A Touch of Red.

If you're interested in sponsoring and/or attending, call St. Simon's church office at 905-845-8351.

What to wear to A Touch of Red? Diana Coen suggests, "A mantle of enthusiasm, a cloak of festive cheer, a spirit of generosity and of course, a touch of red." She adds, "We hope to see you there."

Christmas memories and other gifts

Every year we enjoy reading about people's Christmas experiences.

So send us yours as your Christmas gift to our readers in 2015.

In 300 words or less ...

- ▶ Recall a special Christmas worship;
- ▶ Relate a humorous Christmas happening;
- ▶ Retell a Christmas experience in poem or story;
- ▶ Relive a Christmas tradition or memory, or
- ▶ Reflect on what Christmas means for you.

You can even draw a Christmas picture or cartoon.

Send us a high resolution head shot photo of yourself.

We need your submissions **by October 25** to include in our December paper.

Send your item to editor@niagaraanglican.ca or Editor, Niagara Anglican, 710 Ashley Ave, Burlington, ON, L7R 2Z3 or talk to the Editor at 905-635-9463.



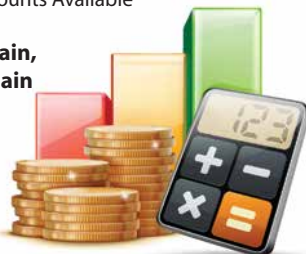
A prayer before, during and after an election

LORD, keep the communities, towns and cities of Canada, our home and native land, under your constant care; Bless us, that we may always be a people at peace among ourselves and with your whole creation. May we continue to be a blessing to Canada and other countries of the earth; Guide us to select trustworthy leaders during our upcoming federal election as we contribute to the wise decisions and actions benefiting the total welfare of all your creation; May we all serve you faithfully in our generation to the honour of your holy name; through Jesus Christ our Lord. Amen

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Speaking out

ELEANOR JOHNSTON

Thankfully, religious leaders are now speaking out.

The Pope wrote in his encyclical of the urgent need to reduce climate change gases. The Lambeth Declaration on Climate Change—signed by the Church of England, Muslims, Sikhs, the Catholic Church in England and Wales, the Methodist Conference and Jewish communities—spoke of the same urgent need for action. (*The Guardian*, June 21, 2015).

The Lambeth Declaration and other courageous acts of leadership demonstrate positive changes in response to current knowledge about what helps the environment. Where are we as Christians in terms of making the great changes necessary in our theology and spirituality?

We learn that we do not need to fear losing our theology to pantheism as we take up greening our places of worship along with people of all religions. All humans are grasping the essen-

tial understanding that climate change—caused by humanity—is responsible for increasingly violent weather patterns that will require even greater changes to our way of life. Since we all are in the same crisis, worshipping in ecumenical or interfaith services together is one step of many we can take.

Let's not blame God for destructive weather, as in "Acts of God." Let's not pretend that global warming may have its advantages, such as opening the Arctic to the traffic of goods across the top of the earth. The price will be much too high.

Surely our Creator wants us to realize, hopefully before it's too late, that for one people, one race, to survive, all of us must respect the rights of all humanity and all species to clean water, nutritious food and clean air.

This modern crisis is caused by us, not God, and we must fix it.

A very positive religious leader today is Pope Francis who takes the environmental crisis very

seriously. Like Christ, he is clear, inclusive and ethical as he calls the leaders of other world religions to pray together for justice and peace.

Americans are learning to respect a President with dark skin who works to provide justice for all. In his eulogy for an assassinated black Christian pastor, President Obama touched spiritual people around the world. Speaking in the voice of a black pastor, he surprised the religious leaders standing behind him by singing a verse of "Amazing Grace." He brought the grieving congregation and the shattered country together by this moving gift of humility.

If Obama is naming and helping Americans overcome racism, in recent months he is also focusing his presidency increasingly on climate change.

Both Pope (with his Climate Change Encyclical) and President (in his Climate Action Plan) are game changers, men whose lives show the teaching of Christ.

Their charisma is to reach beyond boundaries to inspire all spiritual people to work for God.

For us to survive, as individuals and groups, we need one God for all to worship. Are we ready to worship, not a new God, but a new interpretation for our limited eyes, souls and minds? This involves praying for understanding that we all came from God the Creator at the beginning of all that exists.

When we hurt another we hurt ourselves. We are articulated stardust, each individual pleasing God when we work to stop wars and profits from war; to end poverty, abuse and homelessness; to halt the extinction of species and to cease damaging the natural world God created for our home and our delight.

A generation from now, what will our world's churches, temples, mosques and synagogues look like? Our new vision of the earth as seen from space shows that we are one unit. We must worship inclusively a Creator



who sees everything in nature as "very good," whose Son's Great Commandment is love, whose Spirit works in us to open the doors of our churches to hope, joy, peace and love.

To update our understanding of what it means to be Christian is our most difficult step.

Learning to see enemies and all species of the air, water and our fragile earth as friends, we must change whatever excludes or hurts our fellow beings. Loving God, loving our neighbors, loving ourselves, we live the core message of Jesus the Christ.

Eleanor Johnston writes regularly for the *Niagara Anglican*. EMAIL: eleanorjohnston@gmail.com

Next Justice Camp to take place in Cuba

The first-ever international Justice Camp will bring together a diverse group of Anglicans in Cuba from May 1-6, 2016, to explore the concept of the common good with an eye towards furthering God's justice and loving purposes.

Through a week-long program of directed immersion experiences, biblical reflection, wor-

ship and relationship building, participants form friendships and develop skills to become effective social justice leaders within their own local communities. Issues related to food security, economic justice and civic engagement will be featured throughout the camp.

"The camps are a tangible expression of our baptismal promises, especially as they bet-

ter equip us to strive for justice and uphold the dignity of every human being," said the Reverend Bill Mous, one of the camp's organizers. "This camp will also foster Cuban-Canadian relationships and explore what it means to be the Body of Christ at an international level."

Twenty-five Canadians over the age of 18 will be chosen to

participate in the camp alongside 25 Cuban participants. In keeping with the justice camp ethos, efforts will be made to ensure participants reflect the Anglican Church of Canada's diversity.

Those interested in learning more about the camp or desiring to submit an online application can visit www.justicecamp.ca

There have been seven Justice

Camps since the first, hosted in Winnipeg in 2005.

The 2016 Justice Camp is an innovative joint initiative of the Dioceses of Niagara and Cuba, which are in a companion diocese relationship, The Primate's World Relief and Development Fund and the Anglican Church of Canada.

Choral Evensong and Recital

Music Director: Ian Sadler

Sunday, October 18 – 4:00 p.m.

Music for Evensong:

Prelude: Adagio in E—Frank Bridge
Responses: William Smith of Durham
Psalm 96: Chant by Herbert Howells
Canticles: Short Service—Thomas Weelkes
Anthem: Will Sing With the Spirit—John Rutter

Organ Recital:

Dr. Christiaan Teeuwse
Professor of Organ and Choral Music,
Redeemer University College
Director of Music
MacNab Street Presbyterian Church

St. John's Anglican Church,
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Jesus of Nazareth: Galilean Jewish sage or nonviolent Jewish subversive?

HEATHER BRINKMAN

From the first mention of the historical Jesus in the writings of the Jewish historian Josephus in the first century CE, and of the crucifixion of Christos for treason under Pontius Pilate by the Roman historian Tacitus in the second century, there has been no real agreement as to who the man Jesus of Nazareth was, what he actually taught or why he allowed himself to be executed by the state.

For the last 200 years, biblical scholars have known that we have no other written historical or factual accounts of the life and teachings of Jesus of Nazareth other than his words in his parables and aphorisms reported in the gospels.

We have the early letters of Paul of Tarsus to fellow Hellenized Jews and Gentiles proclaiming his conversion and his Christology of Jesus Christ to Greek speaking communities in the Diaspora. Paul however never met Jesus of Nazareth and does not write about the man Jesus.

We have the later narratives of the four canonical gospels, known as Mark, Matthew, Luke and John, whose authors wrote their proclamations of the Good News for specific Jewish and Gentile groups but never intending the narratives to be factual accounts of the life, death and resurrection of their Lord.

We also have the gospel of Thomas, the earliest record of the sayings of Jesus recently discovered at the Nag Hammadi library in Egypt. This gospel did not make it into the canon but is deemed highly reliable by modern biblical scholars.

The Apostles' Creed and the Nicene Creed written centuries later make no mention of the acts or teachings of the human Jesus.

The collaborative work of the eminent biblical scholars and Christian theologians of the Jesus Seminar through the Westar Institute have determined which of the words attributed to Jesus in parable and aphorism in the five gospels were actually spoken by him. Eighteen percent have been deemed authentic.

The remaining parables and words were composed by the early community of Christians or



by the gospel writers themselves for their specific purposes. See *The Five Gospels: The Search for the Authentic Words of Jesus*, published in 1993 with its colour coding showing authenticity.

The extensive glossary of terms used by Episcopal priest Robert Willis in his highly readable book *Taking Caesar Out of Jesus* 2013, provides us with clear explanations of the meaning of aphorism and of parable as used in the wisdom tradition in which Jesus taught.

Aphorism: A short provocative saying that challenges the accepted view of things. It stands in contrast to a proverb which is a common sense saying that supports conventional wisdom.

Parable: Short narrative fiction told about common things or events but pointing to something entirely different. In Jesus' hands, parables point to his version of the kingdom of God. Occasionally, they supported the dominant culture, but predominately they subverted the dominant culture.

The parables of Jesus tended to expose false myths and to bring attention to life's hard realities."

Through historical contextual analysis of the words of Jesus, scholars know that the man was a genius as a teacher in the wisdom tradition.

As John Dominic Crossan teaches, only after understanding the geographical, economic, political, cultural and religious life in Galilee and Judea at that time of Jesus, can we truly appreciate the depth of meaning his amazing parables and aphorisms held for his Jewish listeners living in the worst of times under Roman occupation.

Jesus' wisdom still speaks to us today.

Heather Brinkman welcomes your response at heather-joynowe@yahoo.ca (The second in this series will appear in an upcoming Niagara Anglican)

Preaching and listening from the mountain top

SUSAN WELLS

Each Sunday we follow the same worship pattern.

We gather, we read scripture and we hear preachers preach.

As a theological student I agreed to preach while our rector was away, on the condition we could form a group to give me feedback. I suggested we could ask what the sermon was about and how was the presentation. My wise mentor said I was asking the wrong questions. The important questions were, what did God say to you today? And what are you going to do about it? A group was formed and we gathered every Sunday.

The first time we met changed my way of looking at my role in preaching, the role of the hearer and the role the Holy Spirit. I listened as members shared what they heard and what they thought they might do about it. I went home very perplexed.

Two of the six recounted hearing things I did not say—so what happened? How could they hear words that were never spoken? The only explanation was the Holy Spirit and their openness to hear.

Years later a member told me the group changed the way he listened to sermons. It also changed how I prepared and preached a homily. My role was not to get so tied up in facts and theological jargon that I inhibit the interaction of the hearer and the Holy Spirit.

Now as an interim pastor, I have the privilege of walking with congregations during times of transition. My homilies often focus on change, and how we see ourselves and our church moving forward. Our bishop says, "The status quo is not acceptable," and the Gospel calls us to change our hearts and to see the world through the eyes of Jesus.

In May, I received an Individual Leadership Grant from the Diocese to attend the Festival of Homiletics in Denver, Colorado.

The title "Preaching from the mountain: heralds of good tidings" intrigued me.

The festival was an opportunity to experience how the gospel was being presented meaningfully in other areas and denominations within Canada and the United States.



Photo: Niagara Anglican files

I also listened to some renowned preachers like Nadia Bolz Weber, Michael Curry, Barbara Lundblad and Ben Romer. (Google them.)

The inspirational music led by lead guitarist for the Coral Reefer Band (the band of Jimmy Buffet), Peter Mayer illustrated the gospel comes in many forms and from unexpected places. You can listen to Holy Now, Awake and the Christmas song Sing Joy on YouTube.

I was surprised no one really mentioned "mountain top"—the place where Moses and others

went to be close to God—yet its meaning was evident in people's words. It is our closeness to God and our emotional connection to the Gospel that should be the starting point of every sermon.

The conference highlighted a shift from an intellectual exposition of the text to a more emotional connection to the words. It meant moving the preacher and hearer from the brain to the heart and soul at the centre of our being.

Jesus was a story teller, and in most sermons story was at its very heart. In five days I heard 10 sermons ... all contained a personal story about people and places where the preacher heard the gospel with mountaintop ears and experienced it from the centre of the burning bush.

This time away validated my thoughts about preaching, pushed me to reach deeper into my mountain top and stimulated me to preach out of that relationship with Jesus.

I recommend to hearers and preachers to listen from the mountain top—with your heart open ready to hear God speak and act on it.

Canon Susan Wells is the Interim Pastor at St. Elizabeth Burlington. swells10@bell.net

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- 1945 Boy Scout Troop started by the Reverend Tom Dustan
- 1947 Walter Wright took over and changed troop to Sea Scouts
- 1909 Rank of King's Scout approved by King Edward VII
- 1953 Queen Elizabeth renamed it "Queen's Scout" (discontinued 1968)
- 1954 Skipper Walter Wright started the annual King's and Queen's Scout communion and breakfast
- 1954 onward

Annually the group meets for the early Holy Communion at the Cathedral, followed by breakfast (over the years in various venues). On special occasions (25th, 50th, 60th anniversaries), wives and special guests are invited.

"We will keep on having our annual communion and breakfast, because we are not just King's and Queen's Scouts, we are also good friends," wrote Jack Dougherty.



◀ September 1954 – first annual communion and breakfast.



▶ May 2015 – The tradition continues.

Photos: Submitted by Jack Dougherty

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