



NIAGARA ANGLICAN

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

JANUARY 2017



OUR HOPE FOR 2017

May the **RAINBOW of PEOPLE**
around the globe be guided
and strengthened by the

DOVE of PEACE



Bishop's Lenten book

Bishop Michael recommends reading
the poignant story of reconciliation in
Wab Kinew's new book.

Page **2**



Synod report

Read about what your church
has done, is doing and will do.

Starting Page **5**



Community centre opens

St. Luke's Palermo transforms into
a community hub for Oakville.

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Bishop's Lenten book

Hope, healing and forgiveness

"This book captures some disturbing stories but I think you will find Wab's journey both powerful and life changing," noted Bishop Michael in describing the book he recommends for Lent 2017.

The *Reason You Walk* by Wab Kinew is a poignant story of a towering but damaged father and his son as they embark on a journey to repair their family bond.

Lighthearted and solemn, Wab gives us an inspiring vision for family and cross-cultural reconciliation, and a wider conversation about the future of aboriginal peoples.

The author combines his

disarming personality and willingness to share highly personal material—the life and death of his father Tobasonakwut—to demonstrate the immense power of family and forgiveness as tools of reconciliation.

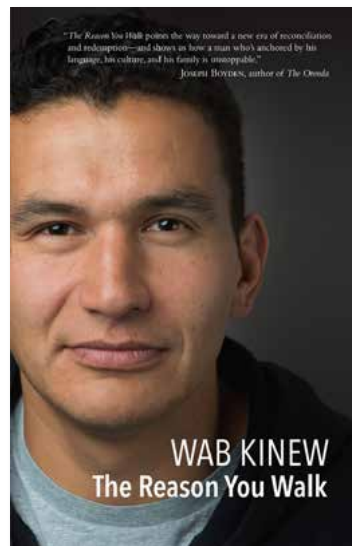
The book was chosen as part of Niagara's commitment to the Truth and Reconciliation Commission's Calls to Action and indigenous ministry.

The Bishop invites us to become immersed in these stories of pain and brokenness, of forgiveness and grace so we too we can walk compassionately with our sisters and brothers.

A study resource is being developed.

Pre-order books (\$20) from Jane Wyse at 905-527-1316 (ext 420) or jane.wyse@niagaraanglican.ca.

Deadline: January 20, 2017



The Bishop's Lenten book selection for 2017.

People moved by shows

"No one in the audience leaves the production unmoved!" wrote Gail Money, a parishioner of Holy Trinity Fonthill, after attending several performances by *Song of the Grand*.

With honesty and tenderness, she continued, this troupe has created *Song of the Grand*, a story woven in narrative and original songs of two young couples and their lives during WWII.

The more comedic *Trumpet in my Ear* concerns separated retired couples living in a home, whose married "history" comes back to haunt them while others show them how to correct their conflicts in a humorous manner.

"Many churches have been blessed by these performances," continued Gail, especially since "they donate their time and grand efforts to provide income for the parish in which they perform."



"The group" from *Song of the Grand* poses in front of the mural at Christ Church Flamborough (left to right): pianist and vocals Brahm Goldhamer, soprano Elizabeth Niec, narrator Canon Robert Brownlie, co-ordinator Susan Hall with writer, composer and vocalist George Hall.

Photo: Submitted

Song of the Grand

A Musical

Written & performed by George Hall & Company

'A story set on the banks of the Grand River and the battlefields of Europe during World War II'

Need entertainment for your Fundraising event?

We would like to help you raise funds for your worthy charity. Please contact us to discuss putting on a free performance of *Song of the Grand*.

E-mail George at songofthegrand@gmail.com to discuss further



Music helps to forget pain and fears



Editor's note: The Reverend Christopher (Father Chris) Snow, Rector of Grace Church in Milton, who came from a long line of musicians, played the saxophone in the full Milton Concert Band and the MCB Show Band. Both bands performed at a Jazz and Swing memorial concert for him at Knox Presbyterian Church in Milton on November 6.

At the concert, his wife Bryn related his and their musical journey and then spoke of how God's creative spirit connects with life in all its forms.

Here is a portion of her remarks ...

When I was thinking of what I would share with you today, the words of Genesis 1:2 came to my mind as it talks about Creation and the beginning of life. "Now the earth was formless and empty, darkness was on the surface of the deep and the Spirit of God was moving over the water."

Interesting how the Spirit is so connected with life.

Now the word Spirit is related to the words inspire and respiration; these words are all about breathing. And it's breathing that is the most important thing that musicians—particularly brass and woodwind players—do, as they literally breathe life into what would just be lots of black notes on a page.

The Milton Concert Band and

the other bands Chris played in inspired him. His musical friends inspired him and gave him life—or a quality of life that he wouldn't have had as his medical conditions worsened and slowly took over his body.

I was amazed, in fact, last winter, as he happily went off to play with his bands. Despite his illness, he seemed to have the lung power, and the breath, to play for hours in those evenings.

For a few blessed hours, he could forget his pain and his fears and lose himself in music.

That, of course, came to an end on July 23, 2016.

Chris was present when our children took their first breaths, and on July 23rd they were there when he breathed his last.

It's as if God, who breathes

▲ Chris Snow (far right) played saxophone in the full Milton Concert Band and the MCB Show Band.

Photo: Joy Castello



Photo: Kelly Kilbridge

out and gives us life, then breathes back in, takes our breath, and brings us back to himself.

Bryn Snow is studying theology at Trinity College in Toronto.

HOLLIStorial

Rainbow dove – messenger for the New Year

Instantly gripped my attention—nearly knocked my eyes from their sockets.

Craig and I were searching for graphics to illustrate a poem for the December *Niagara Anglican*.

We scrolled back and found the rainbow dove.

"A wonderful image for the coming year," I thought. "Fantastic for our January paper."

Since then I reflected upon, made notes about and formulated thoughts describing the rainbow dove as a worthy symbol for today's world.

Its visible multi-coloured exterior exemplifies our multi-cultural, multi-valued and intermingling global community as shaped by instantaneous social and technological communications.

Today's state of affairs flowed unsurprisingly from the first Old Testament book (Genesis 11)—the Babel tower story. It recounts how, in the beginning, people were the same colour and spoke only one language. But after seeing the city people built and fearful of what humans would do next, God mixed up their colours and languages, and scattered them



around the globe.

The rainbow signifies God's presence (Ezekiel 1:28) and God's signature sealing the covenant between God and humans (Genesis 9:16).

The dove is depicted as a symbol of peace (Matthew 10:16)—Jesus tells his followers to be as gentle as doves) and a sign of God's spirit (Luke 3:22—at Jesus' baptism God's spirit descended upon him in the bodily form of a dove).

By wedding rainbow colours with dove symbolism, I concluded that externally people and nations may look and speak

differently, but underneath—minds, hearts, souls and actions—we are very similar.

Occasionally we need to reaffirm our core goals and commitments, especially during times of transition, tensions and uncertainties. Currently we need a double dose!

The Most Reverend Michael Curry, Primate of the Episcopal Church in the United States, realized this after recent events in his country, by reiterating "it is important to affirm our core identity and values as followers of Jesus in the Episcopal Anglican way."

In his post-election message (episcopalchurch.org/blog/PublicAffairs), he confirmed that welcoming ALL people is not a slogan but a reflection of what Jesus taught—the core of the movement he began. "As Christians we believe that all humans are created in God's image and equal before God—those who may be rejoicing as well as those who may be in sorrow."

Anchoring on Jesus' foundation to love our neighbours as ourselves (Matthew 22:39) and to treat others as you want to be treated (Matthew 7:12), Archbishop Curry reiterated the church's mandate:

"We maintain our longstanding commitment to support and welcome refugees and immigrants, and to stand with those who live in our midst without documentation.

We reaffirm that like all people LGBT persons are entitled to full civil rights and protection under the law.

We reaffirm and renew the principles of inclusion and the protection of the civil rights of all persons with disabilities.

We commit to the honour and



dignity of women and speak out against sexual or gender-based violence.

We express solidarity with and honor the Indigenous Peoples of the world.

We affirm the right to freedom of religious expression and vibrant presence of different religious communities, especially our Muslim sisters and brothers.

We acknowledge our responsibility in stewardship of creation and all that God has given into our hands.

We do so because God is the Creator.

We are all God's children, created equally in God's image.

And if we are God's children we are all brothers and sisters."

This mandate applies equally anywhere in God's universe, especially on earth.

You may want to share it with others and place it prominently so you can recall it frequently during 2017.

Feedback is always appreciated.

Women of the Bible

Lent 2017 devotions – Call for contributors

"Women of the Bible" is the *Niagara Anglican's* planned daily meditation series for Lent, beginning on Ash Wednesday, March 1, 2017.

We are seeking 40 female volunteers to each select a woman from the Bible and write a short meditation (175 words or less) about her. Your meditation should include Bible references, the woman's life/faith story and why you have chosen her.

If you need assistance in making a selection, Google "women of the Bible" or check out the entry "List of Women In The Bible" in Wikipedia, the free online encyclopedia.

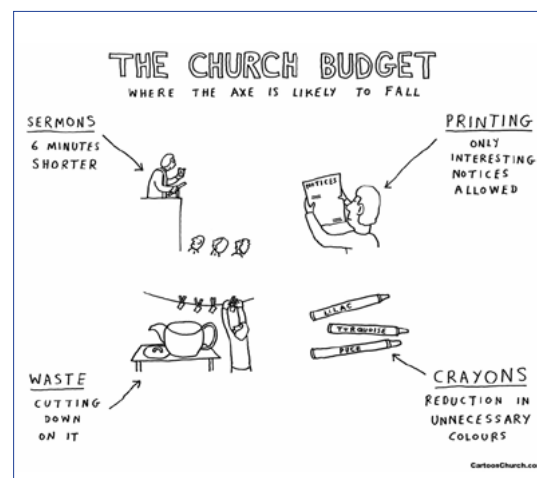
To volunteer or receive answers to your questions, contact co-ordinator Mary Anne Grant at

maryanne.grant@niagaraanglican.ca or 905-527-1316, ext. 380.

Volunteer immediately to reserve your favourite person and help the *Niagara Anglican* get a head start on Lent. Now is a marvellous time to sit in your comfortable venue, to read, reflect and then write your meditation.

This will be the fifth year the *Niagara Anglican* has featured Lenten meditations for the season preceding the great celebration of Easter. Every year, three or four other diocesan papers have reprinted all or some of the daily reflections.

Submissions are due January 25.



Copyright © 2015 Dave Walker. This cartoon originally appeared in the Church Times.

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Mentioning unmentionables

JENNIFER STEVENS

The Church of the Epiphany Oakville boldly went where others may be shy to go with their "Time to Mention the Unmentionables" special outreach drive this fall.

Linda Shakespeare, Epiphany's Outreach coordinator, came up with the idea after discussions with various aid agencies that Epiphany supports.

She heard that feminine

hygiene products and adult incontinence products were rarely donated but were in high demand.

Epiphany has been running special outreach drives for the past three years – in 2014 collecting socks, in 2015 underwear.

2016 became the year of unmentionables.

Parishioners were asked to bring in either type of product or make a monetary donation to the project to purchase those items.

After a few weeks Linda was

able to fill her car trunk with donated products and drop them off to grateful agencies.

"Sometimes all you have to do is make people aware of a need and they make it happen," she commented.

Jennifer Stevens is Administrator at the Church of the Epiphany Oakville.

epiphanyoffice@cogeco.net

▼ When people heard unmentionables mentioned, they responded resoundingly and filled a car trunk with feminine hygiene and adult incontinence products.

Photo: Linda Shakespeare



Our Jesus is Come

REBECCA CLIFFORD

Who were the magi? What gifts do they bring,
Priceless and rare, befitting a king?
Why did they journey ever so far?
Why did they choose to follow a star?

What made them determine that He was the Prince?
What made them so sure? What would convince?
When were they certain that He was the One?
When did they know that He was God's Son?

Who made them kneel? A babe in the straw?!

Who made them worship with reverence and awe?
Isaiah foretold the birth of this King!
Child of Man, Son of God, of whom we do sing!

The kings read and learned, and watched for a sign
That marked His arrival - to save yours and mine,
To save all our children, forgive all wrongs done,
To save earth and heaven, our Jesus has come!

(Epiphany—January 6—commemorates the visit of the magi or kings or astronomers to the stable in Bethlehem, where the star had led them to bring gifts to newly born Jesus.)

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SYNOD 2016 — A Special Supplement

Bishop Michael departs from traditional Bishop's charge

Asks Synod delegates to create OUR charge for 2017

DEAR FRIENDS IN CHRIST,

I welcome you to this 142nd Synod of the Diocese of Niagara and I thank you for the gift of Christian leadership and discipleship that you, as Synod delegates, are offering your parish and all of us in the diocese as we gather in our Cathedral today.

Last year, as we concluded our 140th anniversary as a diocese, I indicated in my charge that it was my desire that we would create an opportunity to come together and to take a compass reading. It was my hope that we could review and critique the ways in which our Diocesan Vision continues to be an effective template and guide on this journey we have embarked upon together as we proclaim the kingdom of God.

When it came time to gather people together, however, the response was not overwhelming and we can interpret what that means in a number of ways. It may be that the emergence of so many regional conversations and partnerships that we are witnessing in every part of the diocese means that the forum for that kind of discernment for mission and ministry is shifting to a more local engagement. I give thanks to God and am greatly encouraged and inspired by the many relationships that are being developed!

It may also be that people are feeling supported and empowered, for the most part, to move beyond the talking and meeting that we have been doing for what sometimes feels like an eternity and instead, the passion and energy that now exist in the diocese is directed at just getting on with what we believe we are being called to do. I wholeheartedly share in that kind of assessment.

Today, however, I have you all as a captive audience and I too am feeling the need to be guided by our Diocesan Vision's admonishment to be creative and innovative. I would, therefore, like to depart from a traditional bishop's charge to Synod and instead say something about the gospel we have just heard read in our midst, to also take a few minutes to highlight some of the many ways I believe our proclamation of the gospel is bearing fruit, and then I want to put you to work at your tables so that together this Synod can create OUR charge to the Diocese of Niagara as we look to our work together in 2017.

The Gospel reading for this service comes to us from the ninth chapter of Luke's Gospel and the whole focus of this chapter is about mission. At the beginning of the chapter Jesus enlists the twelve disciples to share in his work



▲ Secretary of Synod Marni Nancekivell, Bishop Michael and Chancellor Rob Welch.

Photo: Hollis Hiscock

"The miracle of God's transforming love, poured out in ministry and mission to turn hunger into fulfillment, doubt into faith and scarcity into abundance for all ..."

and ministry: "Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases and he sent them out to proclaim the kingdom and to heal." How did the disciples know what to do when he charged them to "proclaim the kingdom?" They knew what he meant because in their time together Jesus continued to paint pictures for them about what the kingdom of God looks like:

1. First and foremost, the nearness or coming of the Kingdom of God is the "good news" which we are called to proclaim. It is full of hope and healing and restoration. (4:43)
2. It is not for the faint of heart ... when we put our hands to the plough there is no turning back. (9:62)
3. No matter who else this good news applies to, the kingdom of God is for the poor. (6:20)
4. It can be witnessed to in something as small as a mustard seed that grows and flourishes like a mighty tree. (13:19)
5. The kingdom of God is inclusive. It is a reality for all people everywhere who strive to make it part of the very fiber of their lives. (13:29)
6. It takes our understandings and our world-views of the measures of prosperity and success and turns

them upside down. "Some are last who will be first and some are first who will be last." (13:30)

7. The proclamation of this kingdom is costly. It demands and transforms our whole selves, requiring us to make sacrifices and moves us out of our comfort zones. (14:33)

Upon their return, the disciples began to share with Jesus all the things that they had done, but before long the crowds caught up with them once again, and the scriptures tell us that he spoke to them about this kingdom of God. Later that day Jesus did much more than just talk about the kingdom of God, he gave them a dramatic demonstration of the fact that our proclamation of this kingdom is not just some far off, distant hope and dream. It is a reality that can be witnessed to and experienced, right here and right now.

Luke's account of the feeding of the five thousand is a story of the encounter of overwhelming human need and the temptation to abdicate responsibility and to throw up our hands in despair. It is also the story of overcoming those temptations and the gathering up and sharing of the resources that are at hand, and above all it is a story of the miracle of God's transforming love, poured out in ministry and mission to turn hunger into fulfillment, doubt into faith and scarcity

into abundance for all. At the end of the day, after all had been fed, their baskets were overflowing.

As your Bishop, I have the unique opportunity of witnessing the breadth of our work and ministry across our diocese, and from my vantage point I can see overflowing baskets and a rich harvest from many of the seeds that we have planted and the soil we have tilled as we have journeyed together with our Diocesan Vision as our guide.

A slide show, witnessing the different ways that Niagara's baskets are overflowing and where many of the seeds have been planted reflecting the Diocesan Vision, was shown here and can be viewed (with the Bishop's charge) at niagaraanglican.ca/synod/2016/

The bishop then posed the following questions for table discussion by Synod members:

1. Imagine you are one of the disciples that Jesus sent out and have now come back to share your stories of mission with him. We have just seen photos on the screen of specific ministry initiatives across our diocese. As a parish team, take the sticky notes provided and use as many notes as you need. On each note, write a word or words that identify each of the particular ministries or programs that are being offered in your parish and overflowing your baskets!
2. Where are we encountering challenges to not turn back, to let our world views be turned upside down, to give our whole selves open to God's transforming love? Please record your answers on the sheets provided.
3. Given your answers to the above questions, what should our new directions and our priorities be as a diocese for the year and years ahead? Please record your answers on the sheets provided.

Editor's note: the results of the table discussion were not available before the *Niagara Anglican's* deadline for the January paper, but will be reported on when tabulated.

Bishop Michael Bird gave this charge to the 142nd Synod of Niagara Diocese at Christ's Church Cathedral Hamilton on Saturday, November 5, 2016.

SYNOD 2016 — A Special Supplement

Cathedral Place revitalization

An update on the Cathedral Place Revitalization Project was presented by project manager, Terry Charters.

The presentation began with a review of the history of the project to date, and then described a lengthy due diligence period to confirm that the revitalization would be financially viable and would meet the goals of both development partners (the Diocese and Windmill Developments).

Concept drawings were shown for the proposed buildings, which presently include a midrise residential condo building and a new administration building that would also house the daycare.

The historically designated aspects of the cathedral building itself and the original school-

house portion of our current administration building will remain intact throughout the redevelopment.

Terry also provided a summary of the various consultant reports that have been commissioned to provide the needed information to advance the plan.

At present, a market study and a cost estimate are being finalized. When received, these two documents will complete the package of reports that will be used for the final evaluation with a triple bottom line approach, the requirements are consistent with our diocesan vision to ensure social, environmental and financial benefits.

They hope to be in a position by May 2017 to sign the agreements and formally commit to the revitalization plan.



Photo: Twitter.com @NiagaraAnglican

Terry Charters, appointed by Bishop Michael in December 2015 as volunteer Project Manager for the Cathedral Revitalization project, has an extensive background in project and construction management.

terrycharters@niagaraanglican.ca

Delegates were encouraged to bring non-perishable food items to Synod. The food was then returned to agencies in the areas from which the donors came.



Synod Photos: Hollis Hiscock, unless noted otherwise

▼ Deacons were present to represent their special ministries.



Surplus budget projected

A good news budget with a small surplus on a cash basis is how Andrew Clinkard, Chair of the Finance Budget Committee, described the 2017 budget proposed for Niagara Diocese.

His motion to accept the budget passed nearly unanimously, with at least one Synod delegate voting against.

The 90 parishes of Niagara Diocese were represented at Synod by 81 (80%) clergy and 131 (67%) lay people.

At the November 5th Synod the budget generated very little discussion or debate, probably because it had been thoroughly vetted at two pre-synod meetings held several weeks earlier. Also, it was presented at the end of a busy Saturday when delegates began to drift towards home to prepare for Sunday.

In addition to the small surplus, Andrew identified other budget highlights, such as investing more than \$3.4 million in the communities served by the diocese, maintaining the current parish assessment rate and enhancing "our ability to grow a culture of stewardship."

Describing the budget as pooling resources for the common good and fueling life changes, Andrew allocated the budget expenses into four categories – Core, Core Mission Support,



Andrew Clinkard presented his good news budget.

Direct Expenses shared by Programs and Program Specific.

Core expenses (24%) relate to General and Provincial Synods, Lambeth Conference, Diocesan Bishop and Ontario Provincial Commission on Theological Education.

Core Mission Support expenses (28%) centre upon staff support for the core mission, parish interest and interest recovered, restrictive funds and vacant property holdings.

Direct Expenses shared by Programs (20%) include property supervision, Cathedral Place, maintenance, utilities, insurance, Employee Assistance Program, telephones, mailing, IT, equipment, office supplies, audit and legal.

Program Specific expenses (28%) support archives, chil-

dren's ministry, program staff, NYC, AWAY, YLTP, Social Justice Co-ordinator and communications, congregational and parish support as well as the *Niagara Anglican*.

The bulk of the budget (\$3.0 million dollars) is financed through the DM&M received from the 90 parishes in Niagara Diocese. The remainder comes from Hands Across Niagara, interest on Trust Funds and investment gains, gifts and bequests, disestablished property funds, property sale gross proceeds and drawings on New Church Development funds.

What God wants and not what we can get is a guiding principle behind the Niagara diocesan budget, concluded Andrew.

No changes to assessment practice for now

More work needs to be done before a new DM&M formula becomes a reality in Niagara Diocese.

Through DM&M (Diocesan Mission and Ministry), parishes make a contribution to the work of the wider church at the diocesan, national and international levels.

The DM&M Committee, chaired by the Reverend Richard Moorse, decided not to proceed with a motion slated for presentation at the 2016 Synod.

Instead, an explanation of the history, rationale and recommended proposals were presented with detailed information for the Synod delegates.

During the past two years the Committee examined the present situation to establish a formula that would bring in the required amount of money needed to support the goals of the vision of Niagara Diocese.

The problems identified in the present method include calculation complications, difficulties for many parishes, not equitable to all parishes and 75% of the submissions from parishes had errors.

From their research and consultations with Canadian Anglican dioceses and private

sectors, the Committee proposed changes which would reap benefits for parishes and the diocese.

Simplified calculations, more transparency, reduced inequalities between large and small parishes, faster feedback from the diocese to parishes and the elimination of errors were put forward as solutions the existing problems.

Several weeks before the November Synod, at two pre-synod meetings attended by 145 Synod delegates and other parish representatives, concerns about possible negative effects on large parishes and planned merging of existing parishes were voiced.

In the light of these and other concerns, the DM&M committee decided more work and consultation were warranted before presenting a formal motion to revamp the present practice.



SYNOD 2016 — A Special Supplement

Gleanings from Synod reports

The work of Synod gets played out in many groups, committees and other components comprising the church in Niagara Diocese.

Annually each one reports to Synod. Although their stories often reflect this year's theme—Abundance: Baskets Overflowing—rarely do they get exposure beyond the pages of the convening circular.

The *Niagara Anglican* scoured the reports to give you a sample of what they are doing for the church and its mission.

What is Synod, anyway?

The Incorporated Synod of the Diocese of Niagara is the legal entity (established by a statute of the Legislature in the Province of Ontario) with responsibility for the dealings of the Anglican Church within its diocesan boundaries.

At Synod we seek God's intention for us as we pray, discern, talk, listen and work at being a Church as a diverse community under the leadership of our Bishop, the Right Reverend Michael A. Bird.

The Reverend Canon Marni Nancekivell, Secretary of Synod.

Church buildings—a concern

All church buildings and land are either the property of the diocese or are held in trust on behalf of the diocese.

The Bishop's Advisory Committee on Church Buildings (BACCB), among other responsibilities, provides experienced, informed and impartial advice to parishes that have concerns about the condition, maintenance or preservation of their buildings.

According to Canon 4.6, every project with a value of \$15,000 or more falls within its purview, but there have been examples of parishes either circumventing its requirements or of simply ignoring them.

The committee worries potential savings may have been missed and transparency may have been made opaque.

Nevertheless, the committee was consulted by many par-

ishes regarding major projects—including making facilities energy efficient or more accessible, developing safe churches and meeting fire safety needs—which all improve the social environment of our property and buildings.

Ian Chadwick is BACCB Chair.



The walls were covered in a rainbow of sticky notes after delegates recorded all the activities and ministries in which their parishes were engaged.

Photo: Hollis Hiscock

Inspections are ongoing

The Bishop's Decennial Inspection Committee (BDIC) is expected to have completed nine inspections by the end of 2016, with another eleven coming due in 2017.

BDIC encourages parishes to schedule their decennial inspections when they come due, and assists (when requested) in developing action plans for completion of critical items identified on the inspection reports.

They also conduct structural reviews of vacant diocesan buildings and provide advice on other unique building issues.

Terry Charters is BDIC Chair.

Safe church for everyone

The Diocesan Safe Church Team has provided education, consultation, support and, when necessary, an investigative team in a variety of settings.

In the past year, six "situational consultations" have demanded varying levels of involvement and response by the Team.

The Diocese is intentionally broadening our volunteer base

in this area, bringing together individuals of different ages, sexual orientations and backgrounds as we work together at discerning what it is to be a safer church.

Whether we are clergy or church school teachers, deacons or working with newcomers, may we practise being a safer

church, grounded in self-awareness, strong support systems and wise choices, for ourselves and for others.

The Reverend Canon Marni Nancekivell is Director of Safe Church, Volunteer Management and Screening.

Insurance and risk management

The Insurance / Risk Management Subcommittee continues its work to ensure coverage meets our Diocesan and parish needs and is cost effective.

Our insurance Broker is Jones Brown Inc. (formerly Pearson Dunn). The insurance carrier for the Diocese continues to be the ECCLESIASTICAL INSURANCE OFFICE PLC. The Subcommittee believes they both have a proven track record in insuring the needs of faith based communities.

The Diocese did not qualify for the Profit Sharing (return of premiums) for the year ending Jan 31, 2016. We are hoping losses will be less in the coming year allowing the Diocese to be eligible for this discount. This discount is passed on to parishes on a prorated basis if their insurance is paid in full in the year.

Premium rates per \$100 of insured values have remained the same in the new policy year. However, properties that have not been appraised in the past three years will have a 3% inflation factor added to their values for the 2017/2018 premium year.

Deductibles remain the same but coverage values for crime related claims have increased from \$25,000 to \$50,000.

Joanna (Jody) Beck is Treasurer and Director of Finance.

Investments for ministries

The Anglican Church Ministries Foundation (ACMF), an incorporated entity, receives and maintains funds, and then applies all or part of the principal and income for charitable purposes.

In particular ACMF assists the Niagara Diocese to preach, promote and advance the spiritual teaching of the Christian family, and to support and maintain churches and the mission of the Church in order to propagate and express the Christian faith.

The Foundation held investments of \$17,916,863 (December 31, 2015) of endowed, rectory and parish funds.

James Sweetlove is ACMF President.

Preserving the past

More and more people are doing family histories today and using church archives, so the Archivist is asking each parish to appoint their own Archivist.

Clergy should ensure every space is filled in and all documents properly signed. Names need to be printed first then signed, as it's almost impossible to decipher some signatures today. "It's very sad that penmanship is being dropped from the public school curriculum."

Records are taken to Mills Memorial Library at McMaster University to be digitized which is also sent to the parishes for their researching at no charge.

Archdeacon John Rathbone is Diocesan Archivist.

Online and print—a winning duo

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

The paper is strong because of the ownership felt by our contributors, who supply the paper with news and articles about their parishes, groups, diocese or special interests.

Our advertising is stronger than ever, and the annual appeal which we partner with the national paper, *Anglican Journal*, continues to increase, thanks to the commitment and generosity of our dedicated readers.

Being online ensures the option for those who wish to read the paper digitally, while retaining our print presence for those who want the hard copy.

The future of all print media relies mainly on the quality of the products produced and the needs being fulfilled. It is a two way avenue. The *Niagara Anglican* and its "owners" have made it a busy thoroughfare, and hopefully this will continue in the years ahead.

Niagara Anglican Publication Board.

Show and tell day coming

Partners in Mission (PIM) Committee will be organizing a Celebrating Mission Day in early 2017 where parishes can "show and tell" about the ways they are involved in mission partnerships, so we can learn from and encourage each other.

The rebuilt Church in Bermejas Cuba was re-consecrated. PIM also produced videos about Cuba for the World Day of Prayer, as well as of the Justice Camp. Several visits from the Bishop of Cuba and others highlighted this past year.

The Reverend Canon Stuart Pike is PIM Chair.

SYNOD 2016 — A Special Supplement

Same gender marriages

Bishop shares his deciding journey

Editor's note: During the General Synod report at the 142nd Niagara Synod, Bishop Michael spoke about the process he followed in approving same gender marriages in Niagara Diocese (See *Niagara Anglican* September 2016). We publish his remarks here because it is important for us all to share.

Bishop Michael said ...

The three years leading up to this year's General Synod were a journey for many in the church and for me in particular as the Bishop of Niagara. It involved a great deal of work in terms of developing and building upon relationships:

- relationships with the members of the LGBTQ2 community ... many of them, our fellow parishioners, clergy and leaders, as well as friends, children and grandchildren;
- relationships with my colleagues in the House of Bishops and our Primate;
- relationships with our international partners;
- relationships with Ecumenical partners as well.

As the General Synod approached I was aware that there was a strong possibility that the required majority would not be achieved in all three Houses, and while I continued to work at building relationships I also knew that I would need to decide what, if any, action or statement I would make in the wake of a "no" vote.

After long hours of prayer, consultation and soul-searching, I came to the decision that I could not allow such a vote to be the final word on this matter for the next nine years. (It would be nine years before two more Synods could give the required assent.) I was also encouraged by the released opinion of the National Chancellor and supported by our own Chancellor that the present Marriage Canon, Canon 21, does not prevent a bishop from exercising his or her authority as chief liturgical officer and chief pastor to give permission for all persons who are duly qualified by civil law to enter into mar-

riage, and to have that marriage solemnized in the churches of his or her diocese.

I also came to the conclusion that in the event of a "no" vote I would no longer be able to stand before the members of the LGBTQ2 community as a senior leader in this church or to stand before the people of the Diocese of Niagara as your bishop without taking a stand.



Bishop Michael chose the recent Synod to share his path-ways leading to his decision about approving same gender marriages.

Bill Mous is our Communications Director, and as is the case with all our written and verbal communication at Synod office, we are very intentional about the ways in which we proclaim the gospel message to our members and the wider society. Bill and I, and others with whom we consulted, worked together to be prepared to speak decisively and quickly when the vote was taken. In the wake of the "no" vote, I therefore issued a statement that I would be giving my permission for the celebration of marriages for same gendered couples in the Diocese of Niagara on the pastoral grounds provided for in the Canon.

It is a decision that I believe is grounded in our proclamation of the gospel and our witness to the kingdom of God. It is a decision that comes with the integrity that has been won over decades of work undertaken by the Synod of the diocese and by our bishops, clergy and lay leaders.

Having said that, I also know that not everyone in the diocese agrees with the actions I have taken and I am more than willing to make time to speak to and listen to anyone who would like to talk to me further about this matter.

Observer

Impressions of my first Synod

SHIRLEY KITCHEN



I received my name tag labelled "Observer" at the registration table, paid \$5 for a bag of food for the food drive (bags made available for those like me who forgot to bring a food item) and with my synod delegates made my way into the Cathedral.

Tables were set in rows to accommodate everyone and the place was buzzing with conversations.

Meeting familiar faces is always enjoyable. A chance to meet new people is always a bit tough for an introvert like me, but I am always glad when I do.

I came because I had recently been elected the alternate for our parish and I thought it would be good to see what Synod is like.

We opened with a hymn, Bring Forth the City of God. It was inspirational.

There was much to be thankful for as we listened to reports. Lay ministry is flourishing, Canterbury Hills is revitalized, Justice Camp was a success, the 140th Refugee Sponsorship Initiative had an amazing response (16 cases and 78 people have come with more on the way) and WOW (Walking On Water) grants have been put to good use.

Check out blessthecity.ca and how the parish at St. J & B Port Colbourne is reaching out to its neighbourhood aided by recording equipment purchased through a WOW grant.

We shared community outreach projects from our own parishes on sticky notes posted on the glass windows at the back. Then we developed the Bishop's charge in table groups, "What hinders or challenges us, and how do we move ahead?" Hmmm. God, grant us grace to go in the right direction.

I listened to the report from General Synod—the most news-

worthy part being the proposed change to the marriage canon.

As one with orthodox views on marriage and a strong belief in the Word of God, I am grieved.

We all heard about the strange proceedings with the voting at General Synod. I ask, "God, what are you showing us?"

It is not over yet. A second reading is needed in 2019 and then if passed same-sex marriage will officially be accepted in the Anglican Church of Canada.

Bishop Michael informed us that one marriage has taken place in our diocese. This is apparently justified through a pastoral loophole.

He also invited those present that they could have an opportunity to speak with him.

Personally, I feel a call to prayer. I can love and respect my fellow man without agree-

ing with them, and for me and many others the phobia and hate labels put on us are not appreciated.

That aside, our diocese and the committees involved need our prayers and support as they move ahead.

One committee is working to try and simplify the DM&M so that hours are not wasted correcting errors and each parish is fairly represented.

Another committee for Cathedral Place revitalization shared a new vision of what this project will look like and all the hurdles still need to be overcome.

God bless us with heavenly wisdom and help us to pray.

Shirley Kitchen actively participates in many ministries at her parish, Grace Church Milton.
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Tables were set in rows to accommodate everyone and the place was buzzing with conversations.

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SYNOD 2016 — A Special Supplement



- ▲ The Synod was wrapped in the Holy Communion.
- ▶ Young people, representing their parishes, brought their unique perspective.
- ▼ Matt Dalton and Katharine Kerley inspired delegates with their music and songs.



Synod Memories ...



Our historic creeds

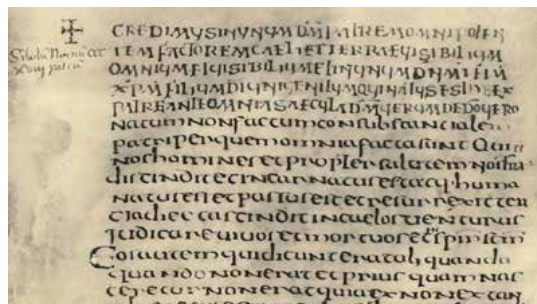
ALLAN SMITH

The October *Niagara Anglican* had an article on the Nicene Creed floundering in a sea of questions which discombobulates the reader.

In the earliest days of the Church, it is possible that the "creed" which the candidate for baptism was required to profess "in the sight of many witnesses" was a formula such as Jesus is Lord or Jesus Messiah is Son of God (See also Acts 16:31, Romans 10:9, 1 Corinthians 12:1-13, Hebrews 4:14).

With the expansion of Christian communities around the Mediterranean and a disconcerting multiplication of heretical teachers, a more elaborate baptismal creed came into being. Near the end of the second century, the Old Roman Creed was offered, a shorter and earlier version of the Apostles' Creed. It grew out of the confession of Peter (Matthew 16:16).

The duty of the apostles' successors in the oversight of the



Detail from a Nicene Creed early Latin manuscript.

Photo: Wikimedia Commons

Church was above all things to guard "the good deposit" in the power of the indwelling Holy Spirit (II Tim 1:14).

Early in the fourth century a Christian presbyter in Alexandria, Egypt, named Arius said that Jesus was a created being (not divine). The bishops around the Eastern Mediterranean met at Nicaea (Nicaea, now Iznik in Turkey) under the request of the Roman Emperor Constantine in the year 325, resulting in Arius being proclaimed a heretic. It is

there are a multitude of creedal statements. The Christian Reform Church of today has the Heidelberg Catechism along with three others. Anglicans use the Apostles', Nicene and Athanasian creeds named after the bishop Athanasius of Egypt in the reign of Constantine.

Creeds are based on historical events, citing Jesus' death and resurrection.

In the Nicene Creed we say Christ came down from heaven. We do not mean he descended from somewhere in the sky to earth, rather he who is altogether divine shared our human lot. Creedal language has this symbolic quality to it.

When we affirm the creeds, we commit, in trust and confidence, ourselves to the God who became human for us and for our salvation.

In one Spirit we were all baptized into one body — Jews or Greeks, slaves or free—and all were made to drink of the one Spirit.

Allan Smith is a retired history teacher and a member of St. Andrew's Grimsby.
allan0015@sympatico.ca

interesting that today Jehovah Witnesses believe in a form of Arianism. The Council of Nicaea inserted "homoousios to Patri" —one substance with the Father —in the Nicene Creed.

An outstanding effort was made to give formulated expression to the doctrines of the Christian faith during the Greek and Roman age through the creeds of the ancient Church.

A second burst of creedal formation occurred during the Reformation.

Across all denominations

From humble beginnings 140 years later

On Sunday January 15, 2017, the Church of Our Saviour The Redeemer, (formerly The Church of The Redeemer) Stoney Creek formally kicks off a yearlong celebration of their 140th anniversary.

On that day Bishop Michael will conduct a special worship of re-dedication and consecration of the laying of the cornerstone. The congregation is encouraged to attend the worship and luncheon in period dress of 1877.

"We began from humble beginnings on January 9, 1877 which is the date of the actual dedication and consecration of the cornerstone of the church," explained Churchwarden Bev Groombridge.

During the past year the Anniversary Committee, headed by Connie Hamilton, finalized planning for the upcoming events to mark the special milestone.

In response to many members

of the congregation trying to find something they could wear from the 1877 period, Janet Lampman and Connie Hamilton conducted a workshop to show women how to make fascinators which they can wear with their period dresses.

Special services and numerous events are planned each month. On February 12th —"Victorian Valentines and Chocolate" Sunday—women will bake chocolate cakes, brownies and all things chocolate for the men to bid on. During the service that day, people will be able to renew their vows. In holding with the Victorian theme, people are encouraged to come in period attire.

"If you have a connection with our parish, whether present or past, we invite you to come and celebrate with us," Bev continued, "we'd love to have you join us! We have much to celebrate of our life together as



The first church and today's building.

Photos: Submitted

Christ's church in Stoney Creek."

More information on the parish website or the church office at 905-664-6641.

(From material provided by Bev Groombridge, Churchwarden).



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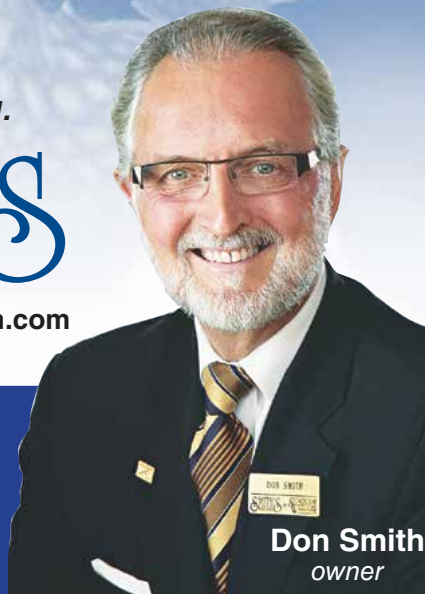
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Community centre opens in grand style

It started with a Development Task Force in 2001 and culminated with the grand opening of St. Luke's Community Centre (SLCC) Oakville on Saturday, November 12, 2016.

Hundreds attended the celebration, which included a ribbon ceremony, community breakfast, tours, children's activities, information sessions, musical performances and demonstrations.

Presenting St. Luke's with a plaque to acknowledge their investment in the development of the community hub, Halton MPP Indira Naidoo-Harris said,



◀ A ribbon holding ceremony replaced the traditional ribbon cutting ceremony – a sign of doing things in a new way.

Photos: Bill Mous and Hollis Hiscock

More information at www.stlukepalermo.ca



The transition: from this, shown above—see *Niagara Anglican*, January 2016—to the centre today, shown at right, a year later.



"This new centre at St. Luke's is a great addition to the Oakville community. It provides everyone in the area a place to call their own. A space that will be available for a wide variety of social events, local programs, cultural functions and more."

SLCC received a three-year, \$345,400 Grow grant from the Ontario Trillium Foundation.

"I am absolutely thrilled that the dream of a community centre for Palermo has finally been realized," said Bishop Michael Bird who took part in the ribbon

ceremony. "From generation to generation, St. Luke's has served its community faithfully and our investment in this ministry responds to important local needs."

With a mandate to transform lives and build community, SLCC will serve as a hub, in the heart of Halton, where people can meet to engage in social, rec-

reational, educational, artistic, cultural, spiritual and community building opportunities. It will also serve as a resource centre where people can access a variety of services.

People of all ages, ethnicities, faiths, sexual orientations and abilities will find that they belong at the Community Centre. St. Luke's is partnering with not-for-profits, community groups, government and businesses to provide programs, services and events that meet needs and interests identified by neighbourhood residents and other stakeholders.

Many non-profit organiza-

tions have already committed to offering new programs at the facility.

St. Luke's parishioners, Niagara Diocese and the wider community have worked collaboratively to renovate the historic church and build the new centre.

"We are grateful beyond words for everyone's commitment to bringing this important project to fruition," said St. Luke's Co-Rector Sue-Ann Ward. "Their vision, courage and determination have enabled us to create a beautiful and functional gathering place for the entire community."



◀ Student Phi Tran and Program Co-ordinator Jess Kiley welcome people to learn about Halton's LGBTQ+ youth drop-in held every Tuesday at the centre.

Deadlines and Submissions for Niagara Anglican

Deadlines:

March – January 25
April – February 25
May – March 25

Submissions:

News, Letters, Reviews
(books, films, music, theatre) – 400 words or less
Articles – 600 words or less

Original cartoons or art – contact the Editor

Photos – very large, high resolution, action pictures (people doing something). Include name of photographer. Written permission of parent/guardian must be obtained if photo includes a child.

All submissions must include writer's full name and contact information. We reserve the right to edit or refuse submissions.

Questions or information: contact the Editor at editor@niagaraanglican.ca or 905-635-9463.

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Through a Canadian stained glass window

our first bishop, Charles Inglis

MARY GOLDSBERRY

Charles Inglis became the first bishop of the first overseas diocese of the Church of England when he was consecrated in 1787 as bishop of Nova Scotia, a diocese that then included all British territory in North America.

A clergyman's son, born 1734 in County Donegal, Ireland, he emigrated to America in 1754 and taught school in Pennsylvania, before being ordained in England in 1758. In 1759 he returned to America as a missionary, and in 1765 became assistant rector at Trinity Church New York, one of the foremost Anglican parishes in North America.

In revolutionary America

he was a staunch and vocal Loyalist, publishing in 1776 a refutation of Thomas Paine's pro-revolutionary pamphlet entitled "Common Sense."

During the British occupation of New York from 1776 to 1783 he continued work at Trinity, becoming rector in 1777.

Following the British evacuation, Inglis had to return to England since the American authorities had confiscated his property and denied him amnesty.

After arriving in Halifax in October 1787, he began clergy visitations and tours, conducting confirmations and consecrating new churches. Much concerned with the need for well-educated native clergy, he founded King's Academy in Windsor, NS, in 1788, chartered in 1802 as the University of King's College.

By the end of his episcopate,

he had overseen the building of some 40 churches in the Maritimes, and had confirmed more than 4,300 individuals.

The appointment of a bishop of Quebec in 1793 had relieved him of responsibility for the western part of the original diocese.

Semi-retired from 1796, Inglis continued visitations until he suffered a stroke in 1812. With his son John assuming effective control of the diocese, he lived on until 1816.

He is remembered in the Canadian Church calendar on August 12, the date of his consecration in 1787.

Mary Goldsberry is a member of the Church of the Ascension Hamilton. Her source was *The First Bishop* by Brian Culbertson, (Halifax: Waegwoltic Press, 1987).

As we celebrate Canada's 150th anniversary, we look back at the role of the church as told through stained glass windows.

The Church of the Ascension Hamilton has 10 stained glass windows in their Chapel of the Holy Spirit dedicated to Canadian Anglican pioneers. For more information about the windows go to ascension.ca

The *Niagara Anglican* will feature others in the coming months.

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