

OCTOBER
is the month of
Harvest & Thanksgiving

GIVE thanks to the LORD, for God is good; God's love endures forever. *1 Chronicles 16:34.*



Each day in October, thank God for one blessing (a little harvest in your life).

Photo: Hollis Hiscock



NIAGARA ANGLICAN



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

A section of the Anglican Journal

OCTOBER 2017

Bishop stepping down



Bishop Michael Bird at his consecration as Coadjutor Bishop of Niagara Diocese on September 30, 2007.

Photo: Niagara Anglican files

The Right Reverend Michael Bird announced his intention to conclude his ministry as Bishop of Niagara Diocese, effective June 1, 2018.

He informed the Synod Council at their regular meeting on September 12, 2017. You can read his message to the people in Niagara in the accompanying letter.

Ordained in Central Newfoundland in 1984 where he ministered in the parish of Burin, he returned to his native Ontario to serve at St. George's St. Catharines, St. Paul's Dunnville and the Dunn Parish, St. Cuthbert's Oakville and St. Luke's Burlington.

He was ordained Coadjutor Bishop on September 30, 2007 and installed as the eleventh Bishop of Niagara on March 2, 2008.

Bearing witness to God's transformational and inclusive love, Bishop Michael led the diocese to create a new vision for its ministry. This included a focus

on prophetic social justice-making, life-changing worship and leadership development.

He is a strong and progressive voice within the Anglican Church of Canada on issues related to the inclusion of members of the LGBTQ2 community, the alleviation and eradication of poverty, the truth and reconciliation process with Indigenous peoples and the global refugee crisis.

The bishop plans to take up a new, yet-to-be-announced ministry position with Ottawa Diocese.

At its October meeting, Synod Council - the governing body of the diocese - will begin the electoral planning process by selecting a seven-person oversight committee, known as the Electoral Synod Nominations and Planning Committee.

It is expected that an electoral synod



OFFICE OF THE BISHOP OF NIAGARA
ANGLICAN CHURCH OF CANADA

A MESSAGE TO THE CLERGY AND PEOPLE OF THE DIOCESE OF NIAGARA

Dear friends in Christ:

This evening I have informed the members of Synod Council that, after many months of prayerful discernment, I will step down from my work as the Bishop of Niagara on June 1, 2018. At that time, I will take up a new ministry in the Diocese of Ottawa. Archbishop Colin Johnson, metropolitan of the ecclesiastical province of Ontario, is now in receipt of my letter of resignation.

The decision to end my episcopal ministry here in Niagara was a very difficult one and serving as your bishop has been one of the greatest privileges of my life. Together, we have embraced so many exciting opportunities, we have faced and met a number of daunting challenges, and above all we have remained steadfast in our calling as God's people. This time has been marked by a decade full of faith and vision, courage and hope, change and innovation. We have never shied away from allowing our prophetic voice to be heard both within the Church and beyond, and we have passionately advocated for those who are marginalized and with those whose voices have gone unheard.

There is so much more to say and I have so many people to thank for the love and support that I have received during these past ten years. There are, however, many months ahead to celebrate and give thanks to God for all that has transpired. For now, let me simply and sincerely ask for your prayers for our diocese, and for Susan and me personally, as we all prepare for this time of transition that will unfold in the days and months ahead.

With profound gratitude, I remain yours faithfully in Christ,

+ Michael Bird

Bishop of Niagara

The Right Reverend Michael A. Bird
Cathedral Place, 252 James St. N., Hamilton, Ontario L8R 2L3 Tel: 905-527-1316 • Fax: 905-527-1281
Email: bishop@niagaraanglican.ca Twitter: @NiagaraBishop

will happen in the first quarter of 2018.

The mission of Niagara Diocese is to follow Christ passionately while ensuring the growth of healthy, spiritually vibrant, justice-seeking faith communities.

Its ninety parishes serve people in Hamilton and Guelph, the regions of Niagara and Halton, as well as Wellington, Haldimand and Dufferin counties.

Harvesting diversity from different cultures and faiths

HOLLIS HISCOCK

Dancers, singers and musicians performed on the band shell stage, attendees sampled ethnic food, children played games and had their faces painted, community partners demonstrated their services and hundreds came together to celebrate diversity in Burlington in a spirit of openness and unity.

The goal of the first One Burlington Festival was to bring together Burlington and area residents from many different cultures and faith groups. The goal was achieved.

Calling the festival a "breaking-the-ice celebration," Rector of St. Luke's Burlington Stuart Pike summed up the day saying, "everything exceeded expectations. What a wonderful show of respect and celebration of diversity. Diversity is our strength."

Writing on the Festival's Facebook page, lead organizer Rory Nisan called the event a huge success. "The weather held, the food was fantastic and so were the performances, the kids had fun and we all learned a bit from one another."

Abdullah Hatia, Imam for the Halton Mosque, said the festival was an occasion to extend to the wider community the discussions and dialogues in which faith leaders had already been engaged.

Organizers hope the Festival will become an annual affair.

One Burlington Festival – a personal story



STUART PIKE

The idea for One Burlington Festival started shortly after the horrendous shooting at the Quebec City Mosque on January 29, 2017.

The day after, Rory Nisan organized a vigil in memory of those who died. The only

Stuart and Katherine Pike were honorary Muslims for half an hour, serving up falafels at the Halton Islamic Association tent, while the Muslims were at midday prayers.

Photo: Hollis Hiscock

speaker was the Imam of the Halton Islamic Association mosque, Abdulla Hatia. He said we have got to get to know each other "beyond the beard, beyond the hijab."

Weeks later the Imam called

and asked if I wanted to join with him, Rory and Orville James (Minister of Wellington Square United Church) to organize an event at which we could the hijab."

—See ONE BURLINGTON Page 8

Review

The People's Pope

Chiamatemi Francesco: Il Papa della Gente (Call me Francis: The People's Pope) directed by Daniele Luchetti, 2015

ELEANOR JOHNSTON AND WAYNE FRASER

We happened on an intriguing and ultimately challenging

film, available through Netflix as a four-part mini-series. The 2015 Italian film, *Chiamatemi Francesco*, is about the life of Jorge Mario Bergoglio, an Argentine youth who liked playing soccer, reading and scholarship, who became a priest, a Bishop, a Cardinal and ultimately Pope Francis.

The musical score will make you want to tango. Change the audio setting for an English version. *Call me Francis* focuses on the years of Argentina's "Dirty War" when the ruling military junta dealt with opposition through arrest, torture and murder. Thousands of people "disappeared" under this oppression.

The character of Bergoglio faces a crisis of conscience during these violent years, as he is called to protect people and priests under his care while staying alive himself.

To help two priests who have disappeared risked the ire of the junta, as well as his religious superiors. Not to help, to remain silent, risked the guilt of



complicity.

This central conflict in the film's portrayal of Bergoglio echoes that of Jesus against the religious and political oppressors of his time. Jesus knew that his words and actions would lead to arrest, torture and crucifixion, but the call of God's kingdom led him to Jerusalem and confrontation with the authorities.

Actor Rodrigo de la Serna conveys the spiritual agony of this future Pope as he is forced to navigate between his calling as a priest and the realpolitik of Argentine society. At one moment, he celebrates Mass for the ruling general and dares to ask for the restoration of the disappeared, and, again by celebrating Mass, he helps the

poor rescue their humble homes from destruction by developers and police.

The challenge for us, from the film as well as our Lord, is to follow the way of justice in our time. We are free in Canada to speak against injustice without fear of death squads. But are we too often silent, thereby complicit with the status quo that keeps so many oppressed and impoverished?

By taking the name Francis, the Pope aligns himself with the mystic of Assisi who lived for God's Kingdom among the marginalized. *Call me Francis* dramatizes Jorge Bergoglio's call to follow this same path.

We hope the People's Pope continues to develop his commitment to the wellbeing of all nature, as well as all humanity.

Eleanor Johnston can be reached at eleanorjohnston@gmail.com and the Reverend Wayne Fraser at fraserwayne@gmail.com

Advertise WHERE YOUR READERS ARE

Advertise in the Niagara Anglican
Contact Angela @ 905-630-0390
or niagara.anglican.ads@gmail.com

Affordable

Thinking Condo?

Buying or selling? I focus on condos. I can help.



Direct: 905-334-6062
Office: 905-842-7000
don@donbassindale.com
www.condodon.com

SRES RE/MAX
Senior Real Estate Specialist
RE/MAX Aboutown Realty

"CONDO DON"

Donald R. Bassindale, Broker

HOLLISTORIAL

Who is Jesus to me?

It all started innocently enough.

I was preparing a sermon/homily on the Gospel (Matthew 16:13-20) where Jesus probes his disciples, "Who do people say that I am?" Then shocking them by asking, "But who do YOU say I am?"

The unpredictable Peter broke the longish silence by blaring, "You are the Messiah/Saviour. The Son of the living God."

I posed Jesus' question to my Facebook friends; over 20 responded.

One emailed me directly. With her permission I share her thoughts.

Who is Jesus to me?

I don't know anymore.

I used to go to church and hear people talk of Jesus in their daily lives as if they actually talk to Jesus and had a personal relationship with Jesus.

I don't hear that anymore (from ministers ... yes).

I don't do it anymore either, so now I wonder if Jesus isn't just the good part of your conscience. The part of you who is empa-

thetic, caring, loving, forgiving, etc., and when you talk to Jesus you're talking to the better part of yourself.

I don't think I have had a conversation with anyone in the last year who has said that they felt Jesus had led them to do this or that.

I see many people doing good things and acting in good ways but no one says it's because of Jesus leading them to do that.

Many of our friends and family never speak of God or Jesus or go to church, yet they're very good people.

So I don't know who Jesus is to me anymore.

I want to believe in Jesus.

I want to believe in the Trinity.

I just don't know what I believe anymore, sadly.

I really wish you hadn't asked this question because now it's got me stumped as I don't know what I believe and I guess I need to figure that out somehow.



Window detail, Gloucester Cathedral. Source: ingimage.com

Her words challenged me, and hopefully you too, to explore the deepest tenets of my faith and life practices.

Sitting here, my mind, emotions and spirit drift and meander somewhat aimlessly through a myriad of possibilities.

Could I, like Peter, respond to Jesus, "You are the Messiah/Saviour. The Son of the living God" or would I feel like a lost

vessel drifting in a sea of unbelief?

While performing acts of charity—supporting refugees, helping individuals ravaged by natural disasters or doing random acts of kindness—is my attitude or motivation different from somebody who does not believe in God's existence?

What happens when the structures we build, the traditions we enshrine or the spiritual walls we construct separate people from God rather than reaching out,

welcoming and integrating them into a meaningful God filled, human directed life?

Are we wavering between God as the "old man in the sky," lording over us from an external otherworldly location, and ET (the Extra-Terrestrial), who contends God resides within each person and only the individual can resurrect or resuscitate a lost or non-existent relationship?



I realize a 140 character tweet or a 10 second media message cannot adequately address the height, depth, width, character and scope of human faith and practice issues posed by my Facebook friend.

Yet, we need to try.

We can write a letter to or articles for this or similar publications.

We can organize church or community forums to wrestle with faith issues.

We can dialogue personally with one or more.

Maybe by examining questions and seeking new truths we can clarify our relationship with and understanding of God, which should never be stagnant but constantly growing and evolving in light of new experiences.

Hollis Hiscock welcomes your feedback. Contact information is elsewhere on this page.

Jesus is ...

Hollis asked his Facebook friends to complete the sentence, "Jesus is ...", and received the following replies.

- Lord of my life. Lord of all.
- The son of God and redeemer of all mankind.
- Jesus is my honest, forthright, spunky companion on life's journey.
- Jesus is my friend, guiding me through life with love and companionship.
- My guiding light, my friend, my comforter, my strength.
- Jesus is Love.
- Jesus is my brother!
- Rebirth.
- Outspoken and outrageous!
- How about how Jesus came to change things. Love thy neighbour as thyself rather than an eye for an eye. Turn the other cheek. All that seems to be forgotten these days.
- He was a radical who challenged the status quo ... we still need that boldness in the church.
- My soft place to land.
- My strength and shield. Redeemer and rock.
- Challenging and comforting. (Jesus the historical and incarnational).
- Love incarnate and subversively challenging.
- Wish I could.
- My rock, foundation, source of strength and peace, my guide.

Now you complete the sentence: JESUS is ...

Send your response to the Editor, contact information below.

THE CHURCH ADMINISTRATOR

THEIR DUTIES



STAFF THE CONTROL ROOM IN THE TOWER



PUT THE RESERVATION TICKETS ON THE PEWS



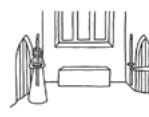
KNOW WHERE THE CLERGY ARE AT ALL TIMES



MAKE SURE THE SERVICE SHEETS ARE DISTRIBUTED



ARRANGE FOR BROKEN THINGS TO BE FIXED



STAND IN FOR LAST-MINUTE ROTA ABSENTEES

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



NIAGARA ANGLICAN

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

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

Publisher: Bishop Michael A. Bird
905-527-1316
bishop@niagaraanglican.ca
Editor: The Reverend Hollis Hiscock
905-635-9463
editor@niagaraanglican.ca
Advertising: Angela Rush
905-630-0390
niagara.anglican.ads@gmail.com

Art Director: Craig Fairley
Imagine Creative Communications
Proofreader: Helen Hiscock
Niagara Anglican Publication Board:
In addition to the above ...
Richard Bradley
Paul Clifford
Dennis Hurst
The Reverend Bill Mous (Bishop's Designate)
The Reverend Canon Rob Park
Geoffrey Purdell-Lewis
Carol Summers (Chair)

Printed and mailed by:
Webnews Printing Inc., North York, ON

Available online at:
niagaraanglican.news (blog)
niagaraanglican.ca/newspaper (PDF)

Subscriptions: \$15/year.

Submissions:
Submission information and deadlines are printed elsewhere in the paper.

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

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



Who are the Mary Magdalenes in your parish?

SUE CRAWFORD

Mary Magdalene was there.

Ever since I wrote an article for the Niagara Anglican's Lenten studies on Women of the Bible, I have felt much more needed to be written about the woman I chose—Mary Magdalene.

Space was limited then, but as that article pointed out, she was one of Jesus' followers. It is not clear where she first met Jesus, but it is thought that he may have cast out the demons she had in her. (Luke 8:2)

In the gospels, she is always referred to as Mary Magdalene.

There is no known date of her birth or death, only where she was from – Magdala, Judea on the western shore of Galilee Sea. Several places are listed where she may have died – Saint Maximin-la-Sainte Baume, Provence-Alpes-Côte d'Azur, France, Ephesus, Asia Minor.

She is venerated in the Eastern Orthodox Church, Catholic Church, Anglican Communion, Lutheranism,

Bahá'í faith and other Protestant churches. Her feast day is July 22. Some Protestant churches honour her as a heroine of faith. The Eastern Orthodox churches commemorate her on the Sunday of Myrrh Bearers.

The gospels have her with Jesus on many occasions. She witnesses the crucifixion (Matthew 27:56, Mark 15:40, John 19:25). She brings spices to the tomb after his death, alone or with other women (Matthew 28:1, Mark 16:1, Luke 24:1, John 20:1). She was the first to affirm Jesus' resurrection (John 20:1). She, alone or with other women, tells the apostles the tomb is empty (Matthew 28:8, Mark 16:8, Luke 24:10, John 20:2). She is reported to have been the first to see Jesus after his resurrection (Matthew 28:9, Mark 16:9, John 20:14).

Such dedication by an apostle is only equalled by perhaps Peter (despite his denials). She is mentioned at least 12 times in the gospels, which is more than most apostles. Whether or not



Mary Magdalene, detail from Braque Family Triptych, by Rogier van der Weyden, circa 1452.

Source: Wikimedia Commons
(Public Domain)

she was a repentant prostitute as some musical productions and movie versions of Jesus' life have characterized her, there is nothing written in the gospels proving this. Since she is neither referred to as the mother of or wife of someone, it is believed or presumed she was not married or had children. She was in charge of her own resources, a prominent woman in her community and very visible. Not once in any biblical passage have I read that Mary Magdalene

looked for praise, fame or remuneration for what she did.

Mary Magdalene was there.

I feel Mary Magdalene is still among us. She may be in the form of a man, woman or child.

She is the person who brings refreshments when needed in the parish or makes cookies for the shut-ins. She is the person who comforts the sick, visiting or sitting by them during chemo infusions. She is the person who arranges funeral receptions and helps clean up after events.

She is the person always with a kind word, who takes time to stop and chat. She is the person who ensures our young people have a safe place to come after school. She is the person who comes forward when carpentry, plumbing or electrical work is needed. She is the ever-present volunteer in the nursing homes, Food Banks and other needy places. She is the person who steps forward when events need to be arranged and convened. She is always visible in the community, always there when there is a need and never asks for anything in return.

Who are the Mary Magdalenes in your parish?

Take a moment to thank them next time you see them.

Sue Crawford is a member of St. Michael's Hamilton. scrawford6@cogeco.ca



Moments That Matter

CHARTWELL ORCHARDS

3421 Frederick Avenue
Vineland • 289-438-2543
CHARTWELL.COM



CHARTwell
retirement residences

Working for the Diocese – from a summer student

RILEY BOYD

In April, I was freshly out of my first year at Wilfrid Laurier University and in desperate need of a full-time summer job.

After some weeks of searching, I came across a posting for the position of Junior Financial Analyst for Niagara Diocese at Christ's Church Cathedral Hamilton. Fortunately, I was selected for an interview and eventually hired for the position.

Initially I was ecstatic at the thought of simply having a steady income for the summer and lowering my student loans a little, but I did not know what to expect from the job itself.

On my first day I was introduced to my tasks for the summer and eased into them very nicely. I was mainly responsible for reviewing financial reports from each parish in the Diocese, among other smaller tasks.

This summer provided me with extensive experience I can use in the future. I got a taste of what a career in



Photo: Submitted

accounting would be like. I also accomplished what I thought to be an impossible goal just a few months ago and mastered Microsoft Excel.

It did not take long at all to settle into my spot at the office. Each and every person was very welcoming and it felt more like I had joined a small community than a work environment.

During the summer, the staff had socials and services on alternating Wednesdays. The socials were a great opportunity to get to know my new coworkers. We would gather in a community room to socialize and take a break from the day's work over a variety of snacks

and drinks, ranging from fruit trays to root beer floats and everything in-between.

The staff services were very inclusive. I am Roman Catholic, but I was given every opportunity to follow along and participate.

Overall, the most enriching, as well as my favourite part of the summer job, was volunteering in the weekly Cathedral Meal Ticket program, where meal tickets, a light breakfast and hot beverages are served to the less fortunate.

The kindness the other volunteers showed me was much appreciated, but I was overwhelmed by the kindness of those using the program. Some people who come in have nothing and they are so gracious for what we do for them that it makes the experience extremely worthwhile.

The sense of community is surreal, volunteers and participants sit and converse over coffee and tea, and at times you cannot tell who is volunteering and who is participating.

The way everyone interacts at the program is what differentiates it from other similar programs. We do not just serve them food and drinks and send them on their way, but we sit with them, we have our own morning coffee and breakfast with them, and everyone is treated as an equal.

I am confident that my feelings are common. One of the other summer students, who had a shorter work term and no longer works for the Diocese, continues to volunteer every week.

Overall, working for the Diocese has been a great experience and I would

encourage any student to apply for a summer position at the Diocese or at their local parish. It is a far superior option to the typical routes many students take in the summer—working for their city, landscaping and so on.

I am very happy with every aspect of my job and I am confident that having worked here will benefit me in the future.

Riley Boyd, from Hamilton, is in his second year of Business and Financial Math Double Degree at Wilfrid Laurier University. boyd1160@mylaurier.ca

Niagara Anglican: Special delivery

Go to niagaraanglican.news to have *Niagara Anglican* articles delivered directly to your email inbox! Click on "Follow ~" in the bottom right of the website's window to enter your email.



What makes churches grow?
Beyond gimmicks ... looking to the future

reChurch 2017

St. Thomas Church, St. Catharines — Saturday November 4, 9:30–3:00

The reChurch conference is one time in the year when we can Refocus, Rediscover and Reconnect. Participants always talk about how they have been encouraged and uplifted by the event.



Our speaker this year is the **Rt. Rev. Jenny Anderson**. Since January 2017, Bishop Jenny has been Bishop Suffragan in the Diocese of Toronto and Area Bishop of the York-Credit Valley. She was previously Rector of St. Clement's (Eglinton), and the Archbishop's Officer for Mission in the Diocese of Toronto. Her theme for the conference is: **What makes churches grow? Beyond gimmicks ... looking to the future.**

Come with folks from your parish and learn together! There is a discount for groups or four or more.

Register online at rechurnow.com.

Talk to Ruth Hurtado at 905 865-9629 today to get these **BONUS OFFERS** with your next vehicle!

FREE \$400 Gas Card

with Purchase of a car from **Leggat KIA**

\$100 to your parish church
with Purchase of a car from **Leggat KIA**

Extensive inventory of new and used vehicles.

0% financing*

*Details in store



LEGGAT KIA

814 Guelph Line at Fairview, Burlington, ON L7R 3N6
Tel: 905 632.6444 | Cell: 905 865-9629 | rhurtado@leggatkia.ca

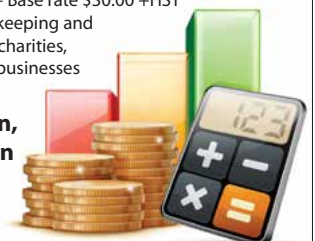
Making the Connection

TRNIncome Tax & Bookkeeping Services

Pick up and/or Home services available by appointment.

- Individuals – Base rate \$38.00 +HST
- Pensioners and Students – Base rate \$30.00 +HST
- Remote and mobile bookkeeping and accounting services for charities, small and medium size businesses

Don't TAX your brain, let TRN ease the pain



2201 Brant St. Suite 109
Burlington, ON L7P 3N8
905-335-8286

Home office: 85 Starview Crescent
Guelph, ON N1E 7A1
519-265-2464

E-mail: trnconsultingservices@outlook.com

TrueCity — Developing supporting ligaments

DAVE WITT

Last March, over 350 people from more than 40 churches came together for the TrueCity Festival to celebrate what God is doing in Hamilton, Ontario.

TrueCity (www.truecity.ca) is a network of churches that for more than 12 years has explored how to be churches together for the good of our city.

Twenty-five churches, from a variety of denominational backgrounds, have committed to live out a set of core values, including being congregationally-based, neighbourhood-focused, actively cooperating, humbly orthodox and to have those on the margins at the centre of our concern. We call each other to these values and are committed to both recognizing how God is at work among us and where we need to grow.

This network grew out of a shared conviction and dream—a conviction that churches have something unique to offer to their communities and city, and a dream of churches connecting in ways that allow them to learn from each other and collaborate—so they each grow stronger as

local congregations as they bless their neighbourhoods and city.

Our churches are committed to finding ways for congregations to join God in his mission in tangible ways. Working from the assumption that everyone has a role to play and the Kingdom comes most clearly into focus when we work together, these churches have had the privilege of joining God in a number of city shaping initiatives.

Over the past 12 years churches have come together ...

- to collaboratively pack thousands of Christmas hampers and backpacks for local schools;
- for the annual CrossCulture event where our youth groups spend the day integrating practices of worship and service;
- to learn from each other as we have helped hundreds of refugees settle in our city;

- to practical experiences and reflections around congregational activities from neighbourhood involvement to discipleship to responding to mental health realities;

few years ago to see bike lanes added to Cannon Street—a major city thoroughfare.

More often than not, the changes are more incremental and not easily recognized. TrueCity has resulted in a

challenging for Anglican churches to get good initial traction, though that is now changing as churches like St. John the Evangelist explore deeper involvement.

TrueCity has been inspired by and drawn strength from scriptures such as Ephesians 4:16: "From him the whole body, joined together by every supporting ligament, grows and builds itself up in love, as each part does its work."

Leaders involved have come to understand TrueCity as a web of deep relational trust connecting one part of the body to another, so that the body "builds itself up in love, as each part does its work." By practicing good "supporting ligament" disciplines with each other we live out God's desire for his Church and, by extension, this city.

Dave Witt works for International Teams as a Missional Network Developer specifically tasked with facilitating the TrueCity network in Hamilton.
hamilton@truecity.ca

"A network of churches that for more than 12 years have explored how to be churches together for the good of our city"

- and
- to integrate a diversity of prayer practices with a commitment to seek justice with the support and example of GOHOP.

Occasionally something bigger and more dramatic happens, like the current partnership between Hughson Street Baptist and Indwell to build 43 units of affordable housing; or the initiative that Eucharist Church pioneered a

deepened relational trust among leaders of churches which created good conditions for both formal and informal collaboration. One leader described this as "the thickening of the spiritual-social fabric in Hamilton."

TrueCity is unapologetically a "bottom-up" network. It flows from the grassroots experience of local congregations in Hamilton in search of practical input. Integration is crucial. One result is that congregations that are part of looser ecclesial structures have found it easier to connect and participate in the network.

This has made it more



Anglican participants in the TrueCity movement

DAVID J. ANDERSON

A number of people from the Church of St. John the Evangelist Hamilton have participated in the TrueCity movement, almost from the beginning. Members of the parish have attended the annual conference and found common cause as we work together for the good of the city.

Perhaps the most significant contribution the TrueCity movement makes is the mutual encouragement and learning it fosters. It has encouraged friendships and partnerships across old barriers and ancient animosities.

One example of how such friendships can bless this city involved some advocacy that was done around the casino proposed for Hamilton's downtown a few years ago. Because of the friendships we had built through TrueCity, our diocesan family and other places, we were able to draw a group together to send a delegation to Hamilton City Council, representing more than 40 congregations and more than a dozen denominational backgrounds.

We have learned that we don't need to agree in every way in order to participate together in God's mission and for the common good in our city, and that we are always enriched when we make new friends.

The Venerable David J. Anderson is Rector of the Church of St. John the Evangelist and Archdeacon of Undermount.
anderson@rockonlocke.ca



◀ **TrueCity Conference** — Every year hundreds of TrueCity participants come together for a weekend of sharing stories of how God is working in their city!

▼ **Ride for Refuge** — Every year many TrueCity churches participate in the Ride for Refuge to raise funds for charities that provide refuge and hope for displaced, vulnerable and exploited people.

Photos: TrueCity



Plight of marginalized people and reconciliation are themes of deacons' conference

NINA PAGE

What do you call a group of deacons? A "disturbance" of deacons.

In July, seventy deacons from across Canada met for their triennial conference in Victoria, BC. Six delegates attended from Niagara Diocese.

Deacons brought photos illustrating their diaconal roles in the community. We placed them on a map of Canada hanging in Christ Church Cathedral Victoria.

Federal Green Party leader Elizabeth May began the conference Thursday evening. In her keynote address she set the tone with a reflection based upon Leonard Cohen's Anthem. She challenged the church to consider the tension between the cracks and brokenness of the human condition and God's perfect creation, and how we might reconcile the two.

Two themes dominated the conference. The first was the plight of marginalized peoples and their struggles with poverty, homelessness, addiction, mental health and food security. The second was reconciliation, including some overlap which brought the experience and concerns of First Nations people to the fore.

Friday morning featured panelists with first-hand knowledge of poverty and homelessness. It was dismaying to discover the Indian Act still requires a divorced woman to ask permission from our government to travel to her parents' home. Bill C-3 provides a process allowing such women to apply for reinstatement to their "lost" Indian status; however, it is complicated and expensive. Reinstatement, which opens the door to better health and education services for women and their children, is often out of reach for many who are already financially marginalized due to their lack of "status".

We heard about the roles of churches, especially deacons in the churches, in supporting "The Tent City" demonstrations (2015-2016). The panelists also described their experiences with residential schools, drug



▲ The deacons from Niagara Diocese attending their Tri-Annual conference included (Front) Richard Beaudoin (St. Mark's Orangeville), Director of Deacons Jean Ruttan-Yates (St. Andrew's Grimsby) and Nina Page (Grace Milton), (Back) Richard Middleton (St. David's Welland), Deputy Director Rod McDowell (St. Paul's Fort Erie) and Dianne Elliott (All Saints Dain City), a new addition to the College of Deacons from Minnesota.

session: How can we ask someone to prove they are hungry and still give them the dignity of being treated as a human being? We need to stop telling people to quit drugs or alcohol before we help them. Justice is not charity; there can be no justice if there is no peace. There is no homelessness, just "houselessness".

The *Iona Report on the Diaconate in the Anglican Church* was discussed in the afternoon. There is great diversity from diocese to diocese regarding deacons, including continuing education funding and honorariums to cover deacons' out-of-pocket expenses.

Later at the Songhees Wellness Centre, Nanwakolas Council's former president Dallas Smith said we need to accept each other; Indigenous and non-Indigenous people should move forward together. He encouraged us to find out whose land our church is built upon—is it former native land?—and our need to contact former owners to re-build trust and respect. Dallas urged us to stand against injustices and seek a repeal of the Indian Act.

On Saturday morning we listened to British Columbia's Bishop Logan McMenamie describe his 470-kilometre journey from Alert Bay to Victoria. At each stop, he asked

During the Saturday afternoon diaconal ministry market place, I was one of several people chosen to outline our ministries. I focused on my work with palliative and bereaved people in the community.

Four deacons on Sunday morning described their work and what it meant to them to be deacons in the world.

The closing worship highlighted the deacon's role in the Eucharistic service and included a hymn by Herbert O'Driscoll, written especially for deacons. I participated in the dramatic reading of the Gospel.

With one voice 70 deacons gave the dismissal—"To proclaim the power of Christ to unite and heal division. Alleluia!" For more information visit www.anglicandeacons.ca or the Association of Anglican Deacons in Canada Facebook page.

The Reverend Deacon Nina Page ministers at Grace Church Milton. ninapage3@gmail.com

At the conference, Nina re-connected with former Primate Andrew Hutchinson, who was "my first priest when our family arrived in Canada. I thanked him for placing my feet on this journey to where I am today, to encourage me to be involved in the community and to share"



▲ Deacons from across Canada brought photos illustrating their various ministries in the community. The pictures were placed on a map of Canada hanging in Christ Church Cathedral Victoria, site of this year's conference. Photos: John Page

Good-byes and hello

St. John's Ancaster celebrated the ministries of two clergy.

After four years, Associate priest Renée Desjardins moved to Edmonton to become Rector of St. David's parish. Archdeacon Jim Sutton, formerly from Huron Diocese, spent a year as Interim Rector.

The parish welcomes the Reverend Canon Joseph Asselin as their new Rector in October.



▲ Renée cutting the cake at a special luncheon recognizing her four year ministry.



◀ Maureen Robinson holding a quilt, showing some of St. John's window designs, which she created, made and presented to Renée as a thanksgiving.

One Burlington Festival is a story of unity



▲ Yusra Munuwar held the mirror as Aysha Rizwan (right) showed Joanne Vassell-Pittman (reflection in mirror) one way to tie a hijab. The Halton Islamic Association gave away 60 hijabs at the Festival. The women were asked to wear them for the rest of the day to show solidarity with Islamic women.

Photos: Hollis Hiscock



▲ This sign in front of the band stand in the city's Central Park demonstrated visually the hopes and goal of the first One Burlington Festival.



◀ Punjabi folk dancing was one of many multi-faith multi-cultural entertainment presentations enjoyed by hundreds attending the Festival.

CONTINUED FROM PAGE 2

celebrate the different faiths in Burlington and our desire to work together for peace.

Our small committee grew to over 15 people from many faiths, and One Burlington Festival was born. There was representation from many Christian denominations as well as Sikh, Hindu, Muslim, Bahá'í, Jewish, and community groups such as Halton Police, Halton Multicultural Council and others.

Festival day was perfect. Many Churches, faith and community groups had tables ringing the lawn in front of Burlington's Central Park band stand, while on stage various presentations including speeches, music and dance were made.

Food ranged from pakora and spicy chick peas from the Hindu and Sikhs, falafels from the Muslims and from the Anglicans: "Church lady sandwiches!"

Games and face painting for the children with henna art for women and girls were also part of the festival.

The Halton Islamic Association gave away hijabs and showed several ways to tie them. They asked the women to keep them on for the rest of the

day in solidarity with Islamic women.

Months ago we didn't know how timely this event would be, given the ongoing acts of violence and terror in the preceding week from Charlottesville, Virginia to Barcelona. The Imam made a great point when he said, "When terrorists and haters are working hard, it means we have to work even harder to show our values of love and respect for each other and people of all faiths."

As groups from many faiths working together, we learned more about each other and to respect each other's commitment to their faith and to peace.

I learned the Imam rides a motorcycle like I do, so we made plans for our first multi-faith ride for peace.

Let there be peace on earth and let it begin in our own hearts and communities.

This was the first annual One Burlington Festival. We will have more time to plan for next year.

I hope you will be able to join us for the One Burlington Festival in 2018.

Canon Stuart Pike is Rector of St. Luke's Burlington.
stuartpike1@gmail.com



REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



05-31-2013

TEXTING WHILE DRIVING IS EXTREMELY DANGEROUS, SIR, AND IS AGAINST THE LAW

Camp Artaban—reunion and thanksgiving service planned

SUSAN LITTLE

No, this isn't a picture of Camp Artaban! These huts have doors and real windows—unlike the brown huts campers stayed in—but it does capture the peace of a summer camp like Artaban.

For over 50 years, the Board of Directors of Camp Artaban, Ancaster, has met annually to disperse the funds accumulating from the sale of the property in 1967 to the Hamilton Conservation Authority.

When camping was no longer feasible on this site, the interest from the sale of the property went to other Christian camps and Anglican parishes in Niagara Diocese to subsidize their campers. So for more than 50 years, the original sale price of \$25,000 has generated approximately \$180,000 to enable about 2,000 children to enjoy the experience of camping. Sadly, the time has come to close the bank account, following the 2019 camping season.

Although Camp has closed, its spirit has never left the lives

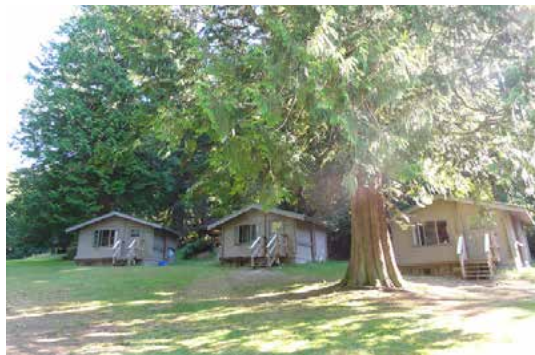


Photo: Submitted

of people affected by Artaban's values of self-sacrifice and the love of one's neighbour. Its emphasis on team work and the spirit of volunteerism live on in the lives of countless thousands of people. Through six decades, reunions have occurred regularly, formally and informally, honouring the precious part of what has shaped peoples' lives.

Two more formal reunions will be occurring.

Since the Board of Directors will no longer have a reason to exist after the fiscal year of 2019,

there are two events planned to gather those interested.

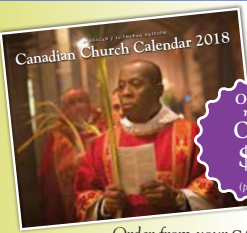
People are invited to attend the first of these, a service of Thanksgiving, on Sunday, November 5, 2017 at 11:00 a.m. at the Church of St. John the Evangelist, 320 Charlton Avenue West, Hamilton. This date coincides with the Feast of All Saints, so the focus will be one of thanksgiving for over 80 years of life inspired by Camp Artaban. After the service, there will be a lunch with soup and sandwiches. There is no cost to

attend but the planners want to know for how many to prepare. There will be an indoor campfire during the afternoon. The day will conclude at 4:00 p.m. If people still have Camp Artaban memorabilia (sweatshirts, photos, candlestick, badges, etc.), consider bringing it to engender conversation and make memories for others.

The second event to honour the camping spirit of Camp Artaban awaits its final campfire sometime in late 2019.

For Camp Artaban reunion and service of thanksgiving on November 5th, contact the following:

Register: Dave McKay
(dmcKay2@cogeco.ca) or
905-522-6218;
Campfire: Don Jarrett
(don.jarrett@bell.net) or
905-827-0450;
Other questions: Susan Little
(salittle208@gmail.com) or
905-528-3326.



2018 Canadian Church Calendar

On sale now!
Only \$5
(plus tax)

Order from your CALENDAR SECRETARY
Alison Meredith: (905) 527-1316 ext. 240



PLAN AHEAD

REMEMBER

YOU'RE NOT DOING

THIS FOR YOURSELF,

YOU'RE DOING THIS FOR

YOUR FAMILY



Call us today for a free, no obligation discussion, or visit us online and fill out our Online Preplanning form to get started.

485 Brant Street, Burlington (One block north of City Hall) • 1167 Guelph Line, Burlington (One stoplight north of QEW)

905-632-3333 • www.smithsfh.com

The way of Jesus with the empowerment of listening prayer

**HEATHER-JOY
BRINKMAN**

As revealed in Jesus' non-violent life and his teachings in spoken parables, our God of Love is not omnipotent but is dependent on us to establish on earth God's Kingdom of distributive justice and equality. As John Dominic Crossan believes, "enoughness" is for all; and this we do with a non-violent God in a non-violent collaborative effort.

As Christians today, how does this understanding impact what we do? How does it impact how we vote? How does it impact what we say? Where do we get the strength and the courage to do this? And critically, how does it impact how we pray?

As Pope Francis was recently reported by CBC Radio saying to fellow Christians, "It's not what we believe that matters; it's

what we do!"

It's the greed of the powerful and their exploitation of the powerless and the environment that have created the shocking and growing social and economic injustices that exist today in our very own communities and the world, and that have existed since the beginning of what we call "civilization or empire" in ancient times. (K. Armstrong, *Fields of Blood*; Crossan, *Eclipsing Empire*; Paul, *Rome and the Kingdom of God*)

In time, as Richard Rohr explains, the listening/centering prayer of Jesus and Paul was gradually lost to petitioning prayer to an omnipotent God by a Church recognized and empowered by the Roman Empire.

The lure of empire, of recognition and power instead of persecution, became too

strong for the Church and led church leaders away from the non-violent struggle for social and economic justice in the Kingdom / the Family of God here on earth.

The Church today, thanks to the on-going work of New Testament scholars in the Jesus Seminar, again realizes her prime call is to take up the passion of Jesus and Paul in a collaborative effort with our creator God to establish distributive justice in our communities through non-violent compassionate action, with advocacy to make structural change and to protect creation from on-going human exploitation.

As Crossan said, "Jesus and Paul realized that all this time we have been waiting for God to act, while God has been waiting for us."

When we know that God is not



Photo: Frans Brinkman

an all-powerful being, we can no longer ask God to do it for us. Yet without the empowerment of divine unconditional love within us, we cannot.

In the words of Rohr, without listening to the divine within us and leading with our heart instead of with our mind, we are unable to identify with our true self and be empowered to act with the compassion and courage we need.

"Without listening/ centering prayer, we cannot overflow with

the non-violent compassionate action for distributive justice that Jesus called for, and that he died for." Paul and other early Christians died for the same reason, as did more recent non-violent activists like Dr. Martin Luther King Jr. and others.

Let us hope that we will soon be given real time and guidance to the practice of listening prayer in our church services and gatherings, with the language spoken in our liturgies truly expressing the faith of Jesus and the authentic Paul in our efforts to establish the dream of a vulnerable God in our communities here on earth.

This concludes her two part series. Heather-Joy Brinkman can be reached at heather-joynowe@yahoo.ca

Sheila, Jackie and Sunday baseball

DOUGLAS CROSBIE

From the time she was just a little girl, Sheila FitzGerald, the much-loved and younger sister of my wife Nancy, was a huge baseball fan. She was also a compassionate champion of the underprivileged, especially racial minorities.

Growing up in Ottawa in the 40's and 50's, she idolized Jackie Robinson as a player and a person. She had heard and read stories about this remarkable ball player who had made history, first with the Montreal Royals, and then as the first African American to break the MLB colour barrier in 1947 when he was promoted to the Brooklyn Dodgers.

She desperately wanted to see him play in person and begged her father to take her to see Jackie play in Ebbets Field, Brooklyn, N.Y., the then home of the Dodgers. Her Dad finally caved in and, equipped with her Brownie camera, several rolls of film and autograph books, 12 year old Sheila captured not only many pictures of Jackie playing in that game, but also his autograph and that of many of his team-mates. She wrote him a fan letter at the beginning of spring training in 1955 and Jackie personally replied on

Dodger stationery, very courteously thanking her for her support.

Jackie's career in MLB was relatively short; he retired in 1956 at age 37 having played for just eight years in the "biggs." Not only did Jackie break the "colour barrier", but wearing #42 he was one of the greatest players of all time: 1947 MLB Rookie of the Year, National League MVP and batting champ in 1949, six consecutive years as an MLB all-star and he played in the World Series six times. He was voted into the Baseball Hall of Fame in his first year of eligibility. Such was his reputation that in 2004, Major League Baseball established Jackie Robinson Day, an event that is celebrated by all Major League team players on every April 15th. On that one day, all players, coaches and managers on both teams, and the umpires, wore #42 on their jerseys.

After Jackie retired, he became the first African-American to become a vice-president of an American corporation—Chock full o'Nuts, a major coffee supplier.

Around that time many Canadian cities were in a quandary as to how to respond to citizens' requests for professional sports on Sundays. Canada's

Lord's Day Act, established in 1906, was still in place, but our country's demographics, interests and values, particularly after World War II, had changed dramatically. Local, provincial and federal governments needed to respond to this.

Sheila, who attended Sunday School at Trinity Anglican Church in Ottawa, was asked by her Sunday school teacher to write a letter to her friend, Jackie Robinson, and ask his opinion about professional Sunday sports.

Dutifully, Sheila wrote the letter. Jackie replied to her question about Sunday sports almost immediately with a handwritten letter on Chock full o'Nuts stationery.

To Sheila, the most important paragraph in his letter was, "We must worship God the way we see fit and as long as we have Christian values and priorities then why be condemned for working or playing on any given day."

Sheila believed that what Jackie was really saying was, "even God would enjoy watching a ball game on a Sunday afternoon."

We're all pretty sure that Sheila's letter to Jackie and his subsequent response was not the reason Canada eventually



Baseball legend Jackie Robinson wrote to a young Ottawa fan, Sheila FitzGerald, about his views on playing pro sports on Sundays.

Photo: Submitted

legalized Sunday sports. But Sheila was always pleased that perhaps she had had a small hand in enabling God and many Canadians to enjoy a ball game on His day of rest.

Douglas Crosbie is a member of St. James Dundas. fitzus@cogeco.ca



A Senior's Advisor
Who Cares

Léony deGraaf Hastings, CFP, EPC
Certified Financial Planner
Retirement & Estate Specialist

THANKS FOR VOTING BURLINGTON - SINCE 2009!

New Estate Rules means it's time to Review your Estate Expectations
Call Today for Your Complimentary Review
905-632-9900 www.dgfs.ca

Book Review

God is to be found in the world, not outside the world.

Grounded: Finding God in the World

Diana Butler Bass (Harper One, 2015)

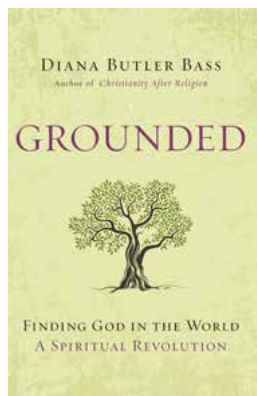
REVIEWED BY ROB ROI

In one sense this is a book of theology, one that explores the question of who God is and where God might be encountered.

It is a theological vision that is formed by a perspective called panentheism.

Panentheism assumes that while God and the world are not one and the same, God is to be found in the world and not outside the world.

Diana tells us how people are finding new spiritual ground through a God that resides in the world with us – in the soil, the water, the sky, in our homes



and neighbourhoods and in the global community. "God is not above or beyond, but integral to the whole of creation, entwined with the sacred ecology of the universe."

She goes on to say, "and this revolution rests upon the simple

insight: God is in the ground, the grounding, that which grounds us. We experience this when we understand that soil is holy, water gives life and the sky opens the imagination.

The author devotes chapters to soil, water and sky, examining how the various religions have connected God to these elements.

She claims people still believe, but they believe differently than they once did, and there is a widening gap between that revolution and the institutions of religious faith.

The Reverend Rob Roi is a parish deacon at St. James' Dundas. margrobi@sympatico.ca

Well-known Canadian musician to perform after evening worship

MARY MELLISH

Trumpeter Stuart Laughton will perform a recital with organist Dr. Chris Teeuwssen following Evensong on October 22 at 4:00 p.m. at St. John's Ancaster.

The renowned classical trumpeter, with strong roots in blues and jazz, was an original member of Canadian Brass.

At 19, he left Canada to study with the Curtis Institute of Music in Philadelphia. While continuing his studies, he was appointed principal trumpet of the La Scala Opera by Claudio Abbado.

On his return to Canada,

he became the trumpet concerto soloist with the Toronto Symphony, the Winnipeg Symphony and Concertmaster of the Hannaford Street Silver Band.

In 1993, he founded Opening Day Recordings, promoting Canadian musicians such as Janina Fialkowski, Judy Loman, R. Murray Schaefer, Mary Lou Fallis and the Hannaford Street Silver Band. Of 20 discs released, six were nominated for Juno awards.

His lifelong interest in blues music led to founding Pork Belly Futures—a four-piece roots, rock and blues band. He

rejoined Canadian Brass in 2003 for two and a half years, and has been the founding Artistic Director of The Forest Festival in Haliburton Forest since 2007.

He often performs as RadioDial, under the concept that, as with spinning a radio dial, what you'll hear next is often a surprise.

Mary Mellish reports for St. John's Ancaster. pr@ancasteranglican.org



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

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



Direct: 905.541.8820
Office: 905.389.3737

ORGANIST POSITION
ST. MARK'S ANGLICAN CHURCH

St. Mark's Church in Niagara-on-the-Lake requires an organist and choir master to continue its high quality music program. Three organs and a grand piano allow a diverse repertoire. A choir of about 25 voices accompany services and provide a wide range of choral works.

Position Overview:
Reporting to the St. Mark's Corporation, the organist works collaboratively with the rector to plan music for regular and special services. The incumbent is responsible for providing music to support worship services, choir rehearsals, recruiting choristers and guest musicians, managing the tuning and care of all instruments, and maintaining the music library.

Requirements:

- Bachelor's Degree with ARCCO with FRCCO
- Professional Diploma in Choral Conducting
- In good standing with RCCO
- Appreciation and understanding of Anglican Liturgy
- Excellent interpersonal and communication skills

Salary:
As per RCCO salary grid based on qualifications and experience.

Apply by Oct. 31, 2017
To: allanmagnacca@me.com
subject line: organist
Or by mail to:
Mr. A. Magnacca
PO Box 1425
Niagara-on-the-Lake, ON, L0S 1J0


St. Mark's Church
Niagara-on-the-Lake

Only those to be interviewed will be contacted.





Choral Evensong and Recital

Sunday, October 22 – 4:00 p.m.

The Anglican service of Choral Evensong will be sung by the **Redeemer University College Concert Choir** under the direction of Dr. Chris Teeuwssen.

Trumpet and Organ recital by Stuart Laughton and Chris Teeuwssen

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

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

Deadlines and Submissions for Niagara Anglican

Deadlines:

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

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.



SUNRISE
• STAINED GLASS •
SINCE 1979



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

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



Through a Canadian stained glass window

George Jehoshaphat Mountain

CATHERINE BELL

In the Chapel of the Holy Spirit a stained glass window portrays Bishop George Mountain and his role in the history of the Anglican Church.

The Right Reverend George Jehoshaphat Mountain, son of the first Bishop of Quebec, served as private secretary to his father while he prepared for Holy Orders.

As Archdeacon of Lower Canada he travelled extensively in Quebec, and as far west as Toronto in Upper Canada, serving Bishop James Stewart after the death of his father.

As James aged and grew feeble a coadjutor was needed, so George was consecrated and became the Bishop of Montreal.

After James' death, George had to take on the duties of the whole Diocese.

In 1839, Upper Canada was taken over by the newly formed Diocese of Toronto. Afterwards, George devoted his time and energy to Lower Canada.

On his visit to York he urged the immediate adoption of some plan whereby the Church might be supported by voluntary contributions, rather than having to depend upon Government support.

Catherine Bell is a member of the Church of the Ascension Hamilton.

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 www.ascensionchurch.ca.

Note cards featuring the historic windows can be purchased through the church.

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

◀ The window's inscription reads: "George Mountain, 3rd Bishop of Quebec, about to get into his canoe for his journey to the Red River in 1844."

CHRISTMAS

STORIES AND IDEAS WANTED

The *Niagara Anglican* invites you to share Christmas with our readers.

In 300 words or less ...

- ❁ recall a special Christmas worship
- ❁ compose a Christmas song (with or without music)
- ❁ relate a humorous Christmas happening
- ❁ retell a Christmas experience in poem or prose
- ❁ relive a Christmas tradition or memory
- ❁ write a Christmas poem or prayer
- ❁ reflect on what Christmas means for you
- ❁ share your idea to make Christmas special.

You can also draw a Christmas picture or cartoon.

Get your children and youth to submit their items.

Send us a high resolution picture or your head shot photo.

We need your submissions by October 25 to be included 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.

Follow the example of Christ, letter urges

Dear Friends:

It is not very often that I post my personal opinions on our church website, however, given the events of the past few days as the spiritual leader of this Christian community I feel it would be inappropriate to remain silent.

In 1952 my parents arrived in Canada as newcomers to this country—a land of promise. Both were prisoners of war, both were taken forcibly from their homes by Nazis, and both suffered great physical and emotional hardships in work camps at the hands of others.

The events of the past few days have reminded me of the many stories that my parents shared with family and friends as they recounted the atrocities that they overcame. Violence, bigotry, racism and hatred can never be tolerated. It can never be justified, and should never be rationalized by anyone, particularly the leaders of any society.

To do so undervalues the dignity and sacredness of every human being.

As Christians we must always, without exception, uphold the rights of all people regardless of colour, religion or origin of birth, and their right to live peacefully, free of threats and danger. We must follow the example of Christ whose spirit of welcome and inclusion was so radical at the time that it eventually cost him his life.

We must always be on the side of love, always on the side of inclusion, always on the side of tolerance and welcome. We must strongly oppose those who advocate for violence, for bigotry and for racism. And if we don't make our voices heard our silence may be seen as complicit.

So I urge you strongly to challenge those who might promote bigotry and violence, call out intolerance and hatred because we as Christians have a moral obligation to do so.

The Gospel of Christ is



our road map; the repeated examples of Christ should inform us of the value and dignity of every human being and so let us go forward not proclaiming hatred but love, not proclaiming segregation but inclusion and most of all proclaiming the message and example of Christ for all to hear.

Father Terry.

The Reverend Terry Holub is Rector of Holy Trinity (Chippawa) Niagara Falls. He wrote this letter on the parish's website in response to what was happening in Charlottesville and other places around the globe. holubterry@gmail.com