

In conversation with...

The Reverend Richard Beaudoin,
Vocational Deacon

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Whirlwind tour of Niagara
for bishop

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NIAGARA ANGLICAN

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

SUMMER 2012

Fire guts project, but not dreams

New St. Matthew's House facility destroyed during construction

In the early evening of April 19, 2012, Canon Susan Wells watched a major fire gut "The Engine House", a former hotel on Barton Street in Hamilton. It was being converted into a community centre by St. Matthew's House. "The fire raged through the newly insulated building, burning so hot that it melted the roof of the porta potty!" commented the Director of Operations.

Board Chair Doug Smith said one day earlier the project was looking pretty good and "renovations for our new community centre were progressing well." The next day, he said, "it was all gone... The fire destroyed our project but not our dream," he concluded and vowed, "at worst, our grand opening will be delayed from summer to year's end."

Both the Director and Chair were thankful that no one was injured in the blaze, and expressed their gratitude for the work of the Hamilton Fire Department. "While the fire gutted the interior, it appears that the building was saved," said a press release shortly after the fire.

St. Matthew's House is a registered charity with its roots in the Anglican Diocese of Niagara, and serves those most in need,



Susan Wells stands in what would have been a kitchen in the new facility.

regardless of religious affiliation. The demand for St. Matthew's House services, to support those most in need in the community, exceeds the organization's ability to supply them. To improve the situation, last year it purchased the vacant hotel in order to expand several of its programs.

Upon completion, the following will be operated from the new location:

The Food Bank provided assistance to 2,655 people, including 1,188 children, in March 2012. Unfortunately, individuals are limited to accessing the food bank once a month, lamented

Wells.

A Seniors Program operates from Monday to Friday, where people can have breakfast and lunch and a place to gather. It served 946 breakfasts and 2,221 lunches in March of this year.

A Friday Lunch Program currently limited to serving 30 people, will be able to serve 60 people in the new facility.

In addition, "St. Matthew's House is working with its community partners to determine what other programs could be run out of this centre to support

—See FIRE page 3

Caring for seafarers: It's a justice issue

DAVID ANDERSON

The Mission to Seafarers, which celebrates its fiftieth anniversary this year in Hamilton, cares for forgotten workers who endure great hardships to support our lifestyle.

We all realise these days that we live in a global economy. But we don't often stop to think how much of our food, our fuel and many of the everyday items we use have been transported thousands of miles across the seas to reach us.

We tend to think even less about the seafarers who bring these goods to us. They often live hard and lonely lives to ensure that we receive not only

what we need, but what our lifestyles demand. Seafarers are the invisible workforce whose hard work enables all of us to enjoy the comforts of our standard of living, but often without affording the seafarers themselves the basics we take for granted.

Seafarers receive wages that most of us would consider meager, they experience long periods away from home separated from their loved ones and they suffer from isolation with only a small crew of shipmates. It is not an easy life.

In addition to the difficult working conditions seafarers face, many seafarers also

—See CARING page 3



Chaplain Bob Hudson and Chair David Anderson demonstrate one recreational activity seafarers can enjoy at the Mission Centre.

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Cuba's Bishop enjoyed busy and varied visit

STUART PIKE

The Diocese of Niagara was honored to welcome Bishop Griselda Delgado Del Carpio of Cuba and her husband, Gerardo to our Diocese from Friday, April 20 to Tuesday, April 24, 2012. She attended the House of Bishops Conference in Niagara Falls immediately preceding her visit with us. This was a very good opportunity for us to begin to strengthen our ongoing Companion Diocese relationship with the Diocese of Cuba.

Bishop Griselda's itinerary in our diocese was intense, and her husband Gerardo accompanied her through it all. I was privileged to act as their driver and interpreter during part of her itinerary, and Archdeacon Michael Thompson, General Secretary of the Anglican Church of Canada, carried out the same function for the rest of their visit.

Highlights of their visit with us include ...

On Saturday, Morning Prayer was followed by a luncheon feast at St. George's in Guelph. St. George's has raised a small fortune to help rebuild a Church in Bermeja, Cuba. There must have been 150 people at the luncheon. Afterwards, Rector Ralph Blackman showed Bishop Griselda some robes and Altar frontals which they will be shipping to Cuba. Bishop Griselda was almost overwhelmed by St. George's generosity.

On Saturday afternoon we visited the Church of San Gabriel and St. Luke's in Hamilton, attending a welcoming Fiesta and a Spanish Eucharist. Bishop

Griselda and Gerardo were so happy to meet and speak with some of the Spanish speaking congregation there. Immediately following the Eucharist we zipped to St. Luke's, Burlington for an evening of Flamenco music and Spanish food.

Sunday morning the Bishop and her husband attended a bilingual Eucharist at St. Luke's Church, Burlington, and then drove north to the Parish of St. Alban the Martyr in Glen Williams. There they attended another luncheon and then Bishop Griselda blessed some land and seeds for an agricultural project being developed by the parish. The Reverend Aaron Orear was inspired to do this after experiencing a visit with a team of youth from St. Jude's, Oakville to the village of Itabo in Cuba, where they had developed an agricultural project under the leadership of Griselda; she was the priest there before becoming bishop. Her husband, Gerardo is still engaged in lay ministry there. On Sunday afternoon they attended an Earth Day celebration at St. James Church in Dundas.

On Monday, Bishop Griselda and Gerardo met with St. Jude's Mission, a group who is looking to do another mission trip in the future. Following lunch with them, they came to meet with our Diocesan Partners in Mission Committee to discuss how we can strengthen our relationship in the future. Monday evening Bishop Michael and Susan Bird hosted Bishop Griselda and Gerardo and many other guests at a wonderful reception at their



A reception hosted by Bishop Michael and Susan Bird

home.

Bishop Griselda and Gerardo returned to Cuba on Tuesday evening after a free day with Archdeacon Michael Thompson.

They both expressed their appreciation for the visit and the many connections that they made with the people of Niagara.

The Partners in Mission Committee will be working with a similar committee being formed in the Diocese of Cuba. Our goal is to help form strong bonds of fellowship and to find different ways that we in Niagara and Cuba can share a journey together in supporting each other's mission to serve God's Kingdom.

The Gospel reading for the Sunday of the Bishop's visit was the continuation of the story of the two disciples who had discovered Jesus' presence as they shared a journey to Emmaus. This is such an image of what companionship means to me. It is when we share our journey together, when we share our burdens, our hopes, our disappointments and our dreams together, like the Emmaus



Blessing seeds for garden in Glen Williams



The bishop receives a chalice for a Cuban parish from St. George's Guelph

disciples did, then we too can discover that Jesus is with us in our journey. I pray that people in Niagara and Cuba can be like those two disciples, and in our relationship, may we experience the risen Jesus among us.

Canon Stuart Pike is Chair of the Partners in Mission Committee. Pikes123@sympatico.ca

More pictures page 12

Looking for an Anglican Church in Cuba?

For vacationers heading to Cuba, the Canadian Anglican General Synod has recently added an updated list of Anglican parishes in Cuba at www.anglican.ca/relationships/programs/global-relations/cuba/people-and-parishes



Churches explore poverty through film and discussion

To heighten awareness of conditions relating to poverty, and in particular those of the working poor, as well as to inspire and motivate people to actions that can make Canada a more equitable and just society, was the goal of a forum sponsored by the Association of Dundas Churches, according to Coordinator Anne Washington.

Over 230 people began the afternoon by viewing the documentary film, *Poor No More*. Director Bert Deveaux said he produced the

film because of his great concern about the powerful influence that the Council of Chief Executives, representing large Canadian corporations, has over policy decisions of the federal government.

One example in his film shows how the North American Free Trade Agreement resulted in major corporate benefits, but few tangible benefits for middle and low income Canadians, reported Washington.

The film is available from the Diocesan Resource Centre.

During small group discussions, participants learned about the problems and prospects of the working poor, including the causes of poverty, hardships resulting from free trade agreements, inequalities in the tax system and what needs to be done by individuals, businesses and governments to address the injustices of our systems, and to improve the lives of those who are already experiencing them.

A panel of five specialists working in poverty and

labour related fields dealt with questions raised in the discussion groups, including common concerns about the inadequacy of social assistance rates and a minimum wage that still leaves people living in poverty. The panelists suggested the need for cooperation among all parties in the workplace to achieve fairness, and establish a "living wage."

This was the second poverty related event sponsored by the Association of Dundas Churches. In 2010, the outcomes

of its first community forum, *Poverty in the Valley*, included the establishment of a fresh food box program, cooking classes, additional free dinners and a community garden.

The full article is available on the Diocesan web site www.niagara.anglican.ca or from Anne Washington at annewashington27@yahoo.com or from the Editor of the *Niagara Anglican*, editor@niagara.anglican.ca.

Caring for seafarers: It's about social justice

Continued from page 1

encounter the threat of piracy.

In some of the world's major shipping lanes, gangs run by organised crime syndicates and armed with machine guns, machetes and even rocket-propelled grenades, are holding the shipping industry to ransom.

Many ships and cargoes have been stolen, but it is increasingly the case that seafarers themselves are the intended prey of pirates. Powerless to protect themselves, the crews are vulnerable, presenting easy pickings. They are held at gunpoint, mugged, robbed of personal possessions and wages - and then tortured, terrorised and held to ransom for enormous sums of money. For the seafarers who fall victim to such cruelty, the results are devastating. For their families, it's terrifying.

At this moment more than 450 seafarers are being held for ransom by pirates. However, we don't hear about this because, sadly, seafarers are too often considered expendable.

At the Mission Centre in Hamilton we sometimes hear harrowing stories of seafarers being terrorised by these merciless criminals. Chaplains from the Mission to Seafarers are being trained to assist seafarers with post-traumatic stress.

Some quick facts about



Volunteers Julie Hudson and Ethel Straw sort books and display some homemade handicrafts available for sale to seafarers from around the world.

seafarers:

- 90% of world trade is carried by sea, providing work for about 1.2 million seafarers who work in this industry;
- the rate of suicide for international seafarers is triple that of shore workers, and seafarers are 26 times more likely to be killed at work;
- seafarers are among the most exploited and abused group of workers in the world, yet their plight is barely recognised by the mainstream media and public opinion.

Wherever we live we are part of the complex web of relationships in the global economy. The Mission to Seafarers in the Port of Hamilton

serves all ports within the geographic region of the Diocese of Niagara, but whether we live near a port or further away we are part of the web relationships that bring seafarers to our shores.

Perhaps the very least we can do for these forgotten workers when they arrive in our ports, bringing the goods that we require, is to offer them some basic hospitality.

At our Mission Centre in Hamilton we welcome seafarers every day and offer them friendship and support. Sometimes it is just a chance to get off the ship. Often it is the opportunity to use our computers to speak with their families over the Internet by

means of Skype or e-mail, or to use the phone. Sometimes they are sick and in need of medical care and need someone to visit them in the hospital. Sometimes they have not been paid or are facing some other difficulty onboard, and they need someone to advocate on their behalf. The staff and volunteers of the Mission to Seafarers are there for them.

There are a few ways that we can all participate in this important work of hospitality and justice:

- learn more about this work at www.MissionToSeafarersHamilton.org;
- pray for our local Mission to Seafarers, its chaplain, the Rev. Bob Hudson and its volunteers;
- consider volunteering a few hours at our Mission Centre in Hamilton to help us welcome the stranger;
- check your closets for warm shirts, sweaters and fleece tops

(men's sizes needed) and pass along something for seafarers who find our climate cold;

- give a financial contribution to help sustain this important work among these forgotten people who work for all of us.

The Mission Centre is located at 651 Burlington Street, Hamilton. The mailing address is Mission to Seafarers, Port of Hamilton, Group Box 12, 600 Ferguson Avenue North, Hamilton, ON L8L 4Z9

The Reverend David Anderson is Chair of the Mission to Seafarers Board and Rector of St. John the Evangelist, Hamilton. anderson@rocknlocke.ca



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Fire only slows down expansion plans

Continued from page 1

the growth of the Barton Street Area in Hamilton," said Wells.

Adopting a positive approach in light of the setback, Wells said, "St. Matthew's House and the residents of the area feel the loss and the pain which comes from watching something with so much promise burn. Yet we know our faith tells us that out of the ashes will come new life. We will begin with a new roof and then rebuild what we lost. We have faith, we have hope and we know from death comes resurrection. I am anxiously waiting to see what God has in store."

The project was budgeted to cost \$600,000 and approximately \$350,000 had already been spent.

For up to date information or to donate, contact St. Matthew's house at 905-523-5546, or visit

them at 414 Barton St E. or go online at stmatthewshouse.ca.



Betty Baynham has volunteered at St. Matthew's House for 20 years. Here she sorts items for the food bank.

Child & Youth Christian Program Co-ordinator

St. John's Anglican Church in Port Dalhousie seeks a dynamic Christian program co-ordinator to lead a child and youth ministry program. Responsibilities include developing a program of spiritual formation and parish community building related to pre-school to 14 year olds. Experience and training in teaching and mentoring of children and teens is essential.

Approximately 15 hours per week including Sundays.

Position available August 2012. Application deadline June 22.

Please send resumes to:
 St. John's Anglican Church,
 80 Main St. Port Dalhousie,
 St. Catharines, Ont. L2N 4V2
www.stjohnschurch.ca
 Email: stjohnschurch@cogeco.net



Refugees – Who Are They?

ROD MCDOWELL

Once again our federal parliament, at the request of the present government, is taking up the issue of reforming our refugee system.

In February, the Minister of Citizenship and Immigration placed before parliament Bill C-31, Protecting Canada's Immigration Act. This Act would replace the Balanced Refugee Reform Act, which was passed by a minority parliament and due to come into force on June 29, 2012. It also adopts the provisions of an earlier act, Bill C-4, Preventing Human Smugglers from Abusing Canada's Immigration System Act. Minister Jason Kenney wants Bill C-31 passed before the end of June.

You might ask, why should I care? Aren't many of these refugees bogus, and just trying to get into Canada the easy way?

Well, we should care.

In his booklet, "The Bible and the Outsider", the late Dr. Charles Hay, an Old Testament scholar and former principal of Knox College, Toronto, wrote about our approach to the stranger in our midst. He said, "But for the Church there are no options. When the church demonstrates discrimination, creates barriers, practises exclusion, it quite simply ceases to be the church." He ended by quoting another Old Testament

scholar, Walter Brueggemann, "It is the church that raises the human question."

You might respond, "doesn't Canada have a valid interest in making sure that only people who are qualified to enter Canada do so?" However, refugees are people who must flee and immigrants are people who want to resettle. Let me use two biblical examples.

In Chapter 12 of the book of Genesis, we read that God told Abram (later Abraham) to leave the city of Ur, in present day Iraq, and take all he had

"Jesus, Mary and Joseph would qualify today as convention refugees."

to a promised land we now call Israel. Abraham and his family did not have to leave, but Abraham wanted to obey the call of God. Therefore, in modern terms, Abraham emigrated to a new land. He and his family were immigrants.

Let me now contrast this with the passage in Matthew's gospel (2:13-19). We learn that Joseph was warned by an angel in a dream to flee with Jesus and Mary. Verse 13 says they fled by night; the implication is clear that they went quickly. In verses 16-18 we find out that they fled because King Herod sent soldiers

to kill all the male children, two years and under, in Bethlehem. The Holy Family were refugees. They fled because they had to, not because they wanted to leave.

At the end of World War II, as a result of the tragedies of that conflict, the United Nations adopted a convention relating to refugees. This designation, along with one later adopted relating to torture and persons in need of protection, has been adopted into our own law. The definitions are part of our Immigration and Refugee Protection Act, which

are not being changed by Bill C-31.

Our law defines a refugee as a person outside their country of citizenship by reason of a fear of persecution. The persecution must be based on one or more of the following grounds: race, religion, nationality, political opinion or membership in a particular social group. The person must be afraid to return to his or her country for that reason. Our law then also offers safety to those persons who have been victims of torture at the hands of their government and face a probability of future

torture. Finally, a person is in need of protection if they face a serious risk of harm or death. This last category does not apply when there is a failure of a person's country to deliver health care or it is a result of criminal penalties that meet international standards.

Jesus, Mary and Joseph would qualify today as convention refugees or persons in need of protection. Herod wanted Jesus dead because he saw the child as a political threat. Mary and Joseph would be at risk because of their relationship to Jesus, that is, members of a particular social group: his family. All would be at risk of a particular harm.

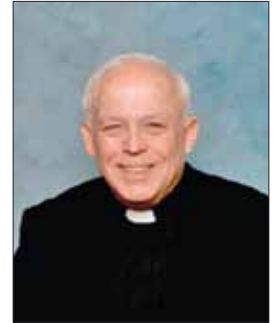
The question is not academic.

In the period since 1985, thousands of refugees have entered the Diocese of Niagara at Fort Erie. From January 1, 2011 to March 31, 2012 some 2,637 refugees entered our diocese through Fort Erie.

Is not our duty, as the church and as those to whom Christ has entrusted the Church, to see that all of those who enter receive a fair and impartial hearing about their claim?

Bill C-31 will speed up the refugee process, restrict any right of appeal of a decision in refugee cases and make it more difficult for some refugees, even those who are accepted, to settle in Canada.

You need to judge for yourself and then make your opinion



Rod McDowell

known to your member of parliament. However, time is short as Minister Kenney is pressing for speedy passage of this new law.

To learn more about it, there are two principal web sites I would recommend. The first is the website of Citizenship and Immigration Canada. To see an alternate viewpoint, expressing many concerns about the changes, I would suggest the website of the Canadian Council for Refugees, an established nongovernmental organization of which the Primate's World Relief and Development Fund and the Diocese of Niagara are members.

Deacon Roderick McDowell, St Paul's Church Fort Erie, is a retired lawyer, a specialist in Immigration and Refugee Law as well as a member of the Diocesan Social Justice Committee. rmcdowell2@cogeco.ca

Voices for Change Halton Celebrates First Year

EMILY MURPHY AND CATHY STOKES

Approximately 100 people attended the first anniversary celebrations for Voices for Change, a grassroots anti-poverty advocacy group.

At the event, held at the Burlington Library in late April, members Emily Murphy and Cathy Stokes spoke about the past and their future plans.

THE PAST

Co-Chair Emily Murphy described Voices For Change, and their one year accomplishments.

"We are all people who have lived with poverty, whether on social assistance or while

working for low wages. We do not accept that poverty is an inevitable and unalterable feature of our society. We work to improve the standard of living and decrease poverty rates by building real bridges out of poverty.

"I joined Voices in mid-June 2011. I was 'recruited' from a Poverty Free Halton workshop. 'Voices' was the brain child of Collen Sym from the legal clinic, who secured the funding to develop an anti-poverty advocacy group for people with lived experience. Our first few months were spent organizing ourselves with the help of community organizer Mike Balkwill. We explored poverty in our region and our lives, and moved to what



Mothers' Union Annette Graydon and Voices for Change co chairs Emily Murphy and Barb Sheehan cut the anniversary cake.

we could do about it.

"Our primary focus was the provincial election in October. Our first big outing was attending the Social Assistance

Review consultation in Hamilton (July 6, 2011). We were hopeful due to the large and passionate turnout at the event. As the election grew closer, we

endeavored to meet with as many local candidates as we could. We were concerned that poverty was not even addressed in most political platforms, Halton being a region with a reputation of wealth. During this period we also hosted our first event, a game called Starpower (September 14, 2011).

"After the election we were left without a clear direction. Poverty is such an overwhelming and multifaceted issue; it's hard to know where to start. We spent time planning our road forward and networking with other groups, such as the Halton Poverty Roundtable, 25 in 5 and the Mothers' Union. We spoke

—See VOICES page 11

Return remains a far off dream ...

but hope remains – for refugees

CAROLYN VANDERLIP

“Life is not better here, but we cannot go back to Sri Lanka.” This sentiment, expressed to us by one of the refugees living in Valavanthan Kottai Refugee Camp in southern India and echoed by many others, sums up the dilemma faced by Sri Lankan Tamil refugees, now that the war in their country has ended.

Our nine member delegation from The Primate’s World Relief and Development Fund (PWRDF) travelled to India and Sri Lanka in March, hoping to accompany the return process of some of the Tamil refugees who have been living in camps in southern India, some for almost 30 years. Supported by PWRDF’s longtime partner The Organization for Eelam Refugee Rehabilitation (OfERR), they have worked tirelessly to prepare themselves to go back to their homeland when the time is right, equipped with education and skills obtained in India to rebuild their communities and their lives.

When I visited the refugees in India nine years ago, I was deeply moved by their determination and sense of hope. It seemed that almost everything they did was in preparation for their return to “the island” - learning to farm organically on small amounts of land; creating women’s self-help groups; ensuring that all refugee children received an education, including university degrees for some; as well as learning and teaching income generation skills.

We were saddened that shortly after our delegation returned to Canada in April 2003, the fragile peace talks between the Sri Lankan government and the Liberation Tigers of Tamil Eelam (LTTE) came to an end, and a few years later the country descended back into war. It was therefore an exciting prospect to visit again following the end of the war and see if the long planned return was finally closer to becoming a reality.

What we learned is that for many of the refugees in India, return remains a far off dream. When we asked some of the groups we met with if they planned to return to Sri Lanka, we heard about concerns for personal safety, property disputes,



A refugee camp in Tamil Nadu, India



Refugee women talk about activities to generate income for their families, and share their hopes and fears about returning to Sri Lanka

lack of employment opportunities and education for children, lack of support for returnees, continued militarization and the lack of a political settlement in Sri Lanka. And once in Sri Lanka, we saw firsthand that the living conditions for many of those who had been internally displaced or had returned from India are indeed very difficult and challenging.

But hope remains. In a small rural community near Vavuniya we met a group of women including both internally displaced and refugee returnees from India. They were led by a positive and dynamic woman who had been part of one of OfERR’s self help groups in one of the camps in India. In just three months they had organized their own self-help group, established a space for activities and income generation. They were also making plans for a community centre. It was encouraging to see skills learned in India being used in Sri Lanka to improve both individual lives and the community.

PWRDF’s ongoing accompaniment of OfERR will help them to continue supporting the approximately 100,000 refugees still in camps in India, and to prepare for and

facilitate the return process for those who decide to go back. OfERR is working to ensure that the 17,000 children born in India obtain birth certificates (a prerequisite for return) and that 4,000 marriage certificates are issued. They are working to deal with disputes over land and property titles for those whose land has been taken over while they have been in India. Income generation projects, education and training, nutritional support and self-help groups continue to sustain those in the camps and prepare them for the future. Mr. Chandrahasan, founder of OfERR and a refugee himself, said: “We want to send a message to Anglicans in Canada that their financial support has been well utilized to build, train and develop leadership so that it can blossom when they go back.”

During our two week visit our delegation heard stories sharing aspirations, plans, obstacles, injustices, dreams, despair, endings and new beginnings. But above all, we heard stories of hope.

Carolyn Vanderlip is the Refugee Sponsorship Coordinator for Niagara Diocese. cvanderlip@gmail.com

Events in the Diocese of Niagara

Across the diocese people are gathering, praying and celebrating life. We extend an open invitation and encourage you to attend any of these events.

Contact the parishes directly for more information and visit niagara.anglican.ca for a list of other happenings.

Summer Music with Angus Sinclair

August 19 • 3:00 p.m.

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

A café-style afternoon with the musical stylings of the accompanist for the Three Cantors, served up with some delicious refreshments.

Information and ticket prices, call 905-648-2353 or e-mail Brenda at admin@ancasteranglican.org

Tea Room

Saturdays, May to October 8:00 a.m. to noon (Market Square Entrance)

Holy Trinity, Welland

Enjoy the market, then meet friends and neighbours and relax at Holy Trinity’s new Tea Room. Serving hot apple dumplings with sauce like you have never tasted before! Traditional English Scones, plain or raisin, with jam and clotted cream, served with unlimited tea or coffee and warm hospitality for \$4.00. Takeout available at \$3.00 or by the dozen.

For a full listing of summer events, visit www.niagara.anglican.ca/events

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Meet by telephone or in person.

In Conversation with ...

Vocational Deacon, the Reverend Richard Beaudoin

NA: Let's begin by getting to know Richard Beaudoin.

RB: My wife Kathy and I have lived in Orangeville for 31 years, and have two adult children and a beautiful two and half year old granddaughter. For the past 34 years I have worked supporting children and adults with developmental disabilities.

We attend St. Mark's Church, where I have served in several positions, including warden, parish council member and envelope secretary. In 2004, I received the Order of Niagara. In 2006, I was one of seven candidates ordained to the office of deacon. Bishop Michael Bird appointed me Director of Deacons in April 2008. I am on the Board of Directors for the Association of Anglican Deacons in Canada.

NA: What is a Vocational Deacon?

RB: First we need to look at the distinction between vocational and transitional deacons. The transitional deacon has a divinity

in the United States Episcopal Church. Thousands more live their lives in ministry in countries as diverse as Brazil, Cameroon, Egypt, Australia and most of Europe, to name a few.

NA: Tell us about the historical development of deacons.

RB: In the Acts of the Apostles, we hear of the first group - seven men receiving the "laying on of hands". From the beginning, the Christian community found it necessary to appoint those who could assist in looking after the poor. The seven chosen to take food to neglected widows are seen as the model for the diaconate. Since then, the Holy Spirit has called and continues to call individuals to this church leadership.

The re-emergence of the ancient order of deacons in our diocese was launched in 2003 by Bishop Ralph Spence.

The ordination is not a reward for long service of lay ministry. It is a distinct and separate ministry; a full and equal order within the church.

particularly the poor, weak, sick and lonely. We are to study Holy Scriptures and model our lives after them. We are to make Christ's redemptive love known to all. We are to interpret to the church the needs, concerns and hopes of the world. We are to assist priests in public worship. Our lives and teachings are to show Christ's people that by serving the helpless, we are serving Christ.

We read in the Book of Alternative Services that it is the function of a deacon to read the Gospel and make ready the table for the celebration of the Eucharist. We are also responsible for the ablutions, or tidying up, if you will. The deacon may also lead the prayers of the people and announce the dismissal. In performing these duties, they are recovering their ancient role, rather than taking authority away from the priest. The distinct deacon's ministry can be summed up in the ABCs of what they are called to do - an ambassador and bridge builder to the wider community and a compassionate witness to those most in need.

NA: How many Deacons are in Niagara Diocese; what do they do and where?

RB: Presently 15 deacons serve in our diocese. Our ministry varies according to the interests and gifts of the deacon.

Our ministries include ...

- visiting and assisting in services in a long term care facility;
- Community Living Associations—both local and provincial;
- working with refugees;
- visiting

- the sick in hospitals;
- working with individuals facing life threatening illness in a hospice environment;
- post-secondary student liaison;
- curator for a church's art gallery;
- organizing Taizé-style worship;
- visiting shut-ins who have no affiliation with a church;
- providing Holy Communion when requested;
- Grimsby Affordable Housing;
- a resource centre for teens;
- support group for widows, and,
- Food for Life program.

NA: What is the College of Deacons?

RB: The leadership consists of the Director and Deputy Director. As Director (senior deacon), I oversee the diaconate and act as liaison between the deacons and the Bishop. I also support the deacons as necessary.

The College meets four times a year. We have an annual dinner meeting with Bishop Michael, an educational day, a tri-diocesan annual retreat with Toronto and Huron Dioceses and a business meeting. As a community, we offer input to the Bishop as issues arise. I am very proud to be part of such a dedicated and committed community.

NA: How can people contact you?

RB: I am happy to meet with anyone who would like more information about the diaconate, and I am available to speak to groups or preach during a Sunday service. You can contact me at deaconrichardbeaudoin@sympatico.ca or 519-941-5066.

NA: Every blessing in your ministry.



Vocational Deacon Sheila Plant (r) and volunteers from St. Luke's Burlington work with Food for Life helping to feed the disadvantaged.

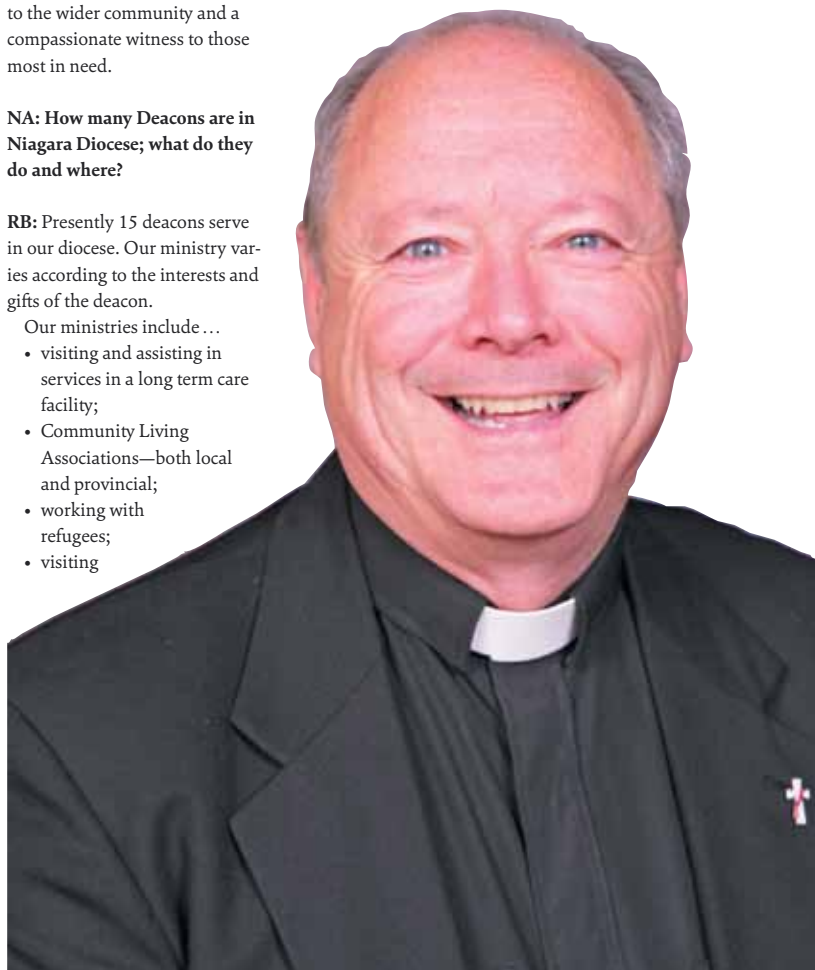
degree and is ordained, in an apprentice position, awaiting priesthood. The vocational deacon (deacon) is ordained to a distinct ministry of servanthood under the authority of the bishop. A deacon ministers to the church scattered, whereas a priest ministers to the church gathered.

Deacons of Niagara are part of 300 deacons in the Anglican Church of Canada, and 3,000

A vocational deacon is not a cost saving measure, even though their ministry is non stipendiary. Nor are they substitutes for vacationing priests. Their role is to serve the wider community, rather than administer to the gathered one.

NA: What roles do Deacons perform?

RB: Deacons serve all people,



The Status Quo is Not an Option: Youth Synod

CHRISTYN PERKONS

They came—some of them looking like deer caught in the headlights, new to youth ministry events and wondering what was happening and how they would fit in.

They came—many of them bounding in with the confidence that comes with returning to an event and knowing that you will be surrounded by love and support.

They came—74 delegates to Youth Synod from parishes across the Diocese of Niagara – they came from far and wide.

To support them, came 26 adult volunteers and Young Adult Mentors (fondly known as YAMs).

To feed, house and care for that cast, came the wonderful volunteers from the host parish of St. Luke's, with support from St. Matthew's and St. Christopher's in Burlington... what a production! But oh, what a smooth-running and rewarding production it was, thanks to so many.

On Friday evening May 4, the Youth Synod experience began with a palpable sense of God's presence. Delegates and family remembered Curtis Josling at a memorial dedication of a projector and screen donated to St. Luke's by his grandparents,



Youth Synod delegates getting in the rhythm with Foulé Badoe from AfroCulture

Reg and Carol Pollard. May 4 would have been Curtis' 18th birthday and Youth Synod 2012 was honoured to be the inaugural users of this gift.

After viewing the documentary *Poor No More*, delegates moved to small group spaces for the remainder of the evening, where they debriefed the movie and talked about the motions coming before them the next day.

The first evening closed with the calm worship of *Compline*,

during which God's story—The Call of Samuel—was shared through *Godly Play*, a medium which invited delegates to respond to "wondering" questions following the storytelling by Elliott Siteman.

Then, tired delegates spread across the second and third floors of St. Luke's Parish Hall for a brief night's sleep under the watchful eyes of students from Niagara College.

The Saturday's Synod proper sessions saw vigorous debate around issues such as the Alberta tar sands, living wages, media literacy, stolen sisters (safety of aboriginal women), internet censorship, and slut shaming.

Under the able leadership of Youth Synod Chair Carrie Charters and Chancellor Steve Hopkins, delegates managed the intricacies of making amendments, referring motions and calling the question. Encouragement from experienced delegates, YAMs and small group leaders got new delegates speaking at the microphone with increasing regularity. Observers and volunteers closed the final Synod proper session with accolades about the delegates' passion, articulateness and commitment.

The Saturday morning story was "The Good Samaritan", with the *Godly Play* trilogy being wrapped up with "The Parable of the Mustard Seed" at the Saturday night Eucharist. By then the listeners were getting more comfortable sharing their wonderings about each story.

St. Luke's historic sanctuary rocked with joyful singing led by the NYC Band. Afterwards the parish hall thundered with African drumming and dancing led by AfroCulture's Foulé and Adwoa Badoe.

On Sunday morning, the delegates, seated on the hall floor, worked through their final tasks as a myriad of volunteers buzzed around them setting up for a parish lunch for delegates and their parents following the 10:00 a.m. service. As you might imagine, adding 100 people to St. Luke's Sunday worship made for a cozy experience, but parishioners graciously welcomed the youth and volunteers into their midst and many of them were swaying and clapping alongside delegates to the sweet sounds of the NYC Band. In thanks for their warm welcome, the parish was presented with a barberry bush, as well as a plaque that lists all the Youth Synod host parishes.

With delegates and their families well fed and on their way home, youth ministry and parish volunteers cleaned, tidied, packed and congratulated one another on a fabulous event. St. Luke's extravagant and gracious hospitality made the Youth Synod experience nurturing for all.

The youth delegates' faith and dedication to justice inspired not only each other but also the support team, some of whom commented, "I feel good about the state of the church having witnessed what our youth are

Seasons of the Church Year: Pentecost

Pentecost runs for approximately six months of the calendar year. In 2012 the season is Sunday, May 27 to December 1 – the Saturday before Advent Sunday, the start of the new church year.

During this season we are to read, mark, learn and inwardly digest the teachings of Jesus Christ, and integrate the principles of God's gospel into our everyday lives.

If we do, then the world could be a better place because of us.



Thank you

to our writers, photographers, advertisers, parish correspondents and others who have contributed to the past nine issues of the **NIAGARA ANGLICAN**.

We look forward to your future submissions and support.

Send your news items, articles, photos and ideas directly to the Editor.

August 1 is the deadline for our next paper, September 2012.

saying and doing".

Want to hear more? Ask your parish's Youth Synod delegate or check out Youth Synod 2012 at www.zipsqueal.com, where you can find minutes from the sessions (including names of delegates, observers and staff), pictures of the worship, the *Godly Play* storytelling, the drumming and much more.

Christyn Perkons is Diocesan Director of Congregational Support and Development. christyn.perkons@niagara.anglican.ca

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In Essentials, Unity; In Non-Essentials, Liberty; In All Things, Charity

EVERYONE WELCOME

The ground of my believing

MICHAEL BURSLEM

My Dearest Aunt Marjorie,

Word has come to me, via God's Holy Spirit, that you were sadly shocked by my written comments in the online *Anglican Journal* article about the archaeological discovery of possibly the bones of Jesus. I wrote that it wouldn't destroy my faith, neither in the Bible, nor in Jesus. You considered it a denial of all that you had taught me; the faith once delivered to the saints.

In response, may I say that I'm a Christian solely because of you.

When we landed on your doorstep after a hair-raising journey from Iran through France in May 1940, you were horrified that we didn't know our Our Fathers, Hail Marys and Glory Bes. You soon made up for that by taking us to church every Sunday, and by teaching us at the piano the church's great hymns with prayer on Sunday afternoons. You encouraged us to read our Bibles every day. You heard our childish prayers each night and taught us others, like the *Anima Christi* and the prayer of St. Richard of Chichester. At my confirmation you gave me Thomas a Kempis' *Imitation of Christ*, a book I've yet to fully read. I quickly learned that to be a Christian meant to imitate, not only Jesus, but also you.

I learned so much from you, even when you were angry, as when Father Stothert told you that you were a most opinionated woman, and he wished for the war to end so that women would no longer be on the

Parochial Church Council. The next day we took a peace offering to see us. Going through his garden gate you said that in any quarrel one should be the first to make amends and never be too proud to admit one's fault. Funny, I've remembered that.

You often prayed for a house with elastic walls, so that you could take in everybody who needed a home, but never to

"You often prayed for a house with elastic walls, so that you could take in everybody who needed a home."

expect recompense from them. You said God would reward you in ways you'd never expect. Your 'guests,' besides so many others, included Dieter, the young Luftwaffe pilot sent to bomb us, but downed and captured; he was awaiting repatriation. You taught us how to love our enemies. He became a third son to you, and you his English Mama. Later you taught us to treat Jews as Christ's brothers and sisters, as when Uncle Quin brought home the two Russian sisters, Natalie and Helen, refugees from both Bolshevism and Fascism, well educated and sophisticated, but homeless. You cheerfully nursed Helen through her final illness before Natalie emigrated to America.

Your greatest success came after Uncle Quin suddenly died.

The Bishop of Newcastle asked you to take on Elswick Lodge, the diocesan home for unwed mums. You did so; you painted all the doors with bright cheerful colours, named the rooms after saints and placed bouquets of garden flowers everywhere - as in your own home. The girls loved the place, and you - one came back three times. You said to her that you must speak to the young man who sent her to you. He was a Norwegian sailor. Whatever you said to him, you

turned his life around. He gave up the sea, settled in Newcastle, became a loving husband, a responsible father and, what's more, another of your adoring fans.

Unlike Father Stothert, most appreciated your opinions; sometimes loud, forceful or barbed, but always apt and necessary. They became the firm foundation on which our own have evolved.

Now to the charge of heresy. Things have changed since you left us. Father Stothert would be flabbergasted today. Women never did go back peaceably into the pews, to be seen and not heard. They're not only on church councils, but in the pulpit, and even in the House of Bishops.

Words no longer mean the



same as they did in your time.

When we say that Jesus rose from the dead, we use the language of faith, not everyday language. From our experience dead people don't rise up again, but through the eyes of faith, they do.

I've been back to the Middle East and learned that when they tell a story they embroider it. The Gospels are Middle Eastern, embroidered stories of Jesus. If someone were to find the bones of Jesus, it wouldn't mean he didn't rise from the dead. He did, by faith, to inaugurate a new life for us all. You in the church triumphant know all about that. It's reality for you. We, still in the church militant, know it only by faith, as the true reality is still veiled from us.

Today there are still people whom Jesus loves as much as He does us, who don't understand this. I don't wish to offend them, for to do so would not be to imitate Christ. Till we're all one in Christ we must somehow love one another. For this reason I'm writing to you to pray for us here, that we understand one another better, so that our church may be more like your earthly home. By imitating Christ, you always made your world the nicest place to live.

Still your loving nephew and looking forward to seeing you again,

Michael

Michael Burslem is a member of St. George's Parish, Guelph.
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NIAGARA ANGLICAN

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Submission Deadlines:
Submissions are due the first of the month prior to the publication date. For example, the deadline for the September issue would be August 1. *The paper is distributed by the first of the month.*

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www.niagara.anglican.ca

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 to include Shelburne and Mount Forest in the north and west.



Three Cantors and Three Churches

Approximately 45 Cuban families will receive training, tools and seeds to become self-sufficient farmers because 320 people attended a Three Cantors concert in St. George's Church, Guelph, Ontario. The farmers hope to supply healthy affordable vegetables and animal produce to local markets through the JUSTfood initiative of the PWRDF and Niagara Diocese.

The "glorious and enthralling evening" of eclectic music and singing, according to

Planning Committee member Dr. Barbara Clunes, was a joint effort of three Anglican churches - St. James Fergus, St. John's Elora and St. George's Guelph - to support the work of the Primates World Relief and Development Fund (PWRDF).

The audience almost "raised the roof" as everyone joined in singing "Amazing Grace", then prayerfully sang the refrain of "We are called", remarked Clunes.

An extensive display of the



work of PWRDF/Justfood was available during the intermission. It was a clear reminder, continued Clunes, that the work of the "PWRDF is not about handouts, it is about

partnership; it is not about charity, but about dignity; and it is not about them, but about us. It is our sacred calling from Jesus (Matt.25:40) who said, 'Just as you did it to one of the least of my brothers and sisters, you did it to me.'"

For the full article about "Three Cantors and Three Churches" go to the Diocesan web site - www.niagara.anglican.ca - or contact the editor at editor@niagara.anglican.ca to receive a copy.

Inspired to paint his parish church

Dentist Charles (Chuck) Steele, who attended Sunday School and sang in the Boys' Choir at St. Thomas' Church, St. Catharines as a youth, was looking for a project to help his church. Last year he became inspired and decided to use his talent and passion as an artist to produce a painting of the church building, which can be viewed in the Church library. Copies can be purchased to fund the mission of the parish. Here is Chuck's story...

"While attending service on Sunday, October 22, 2011, I noticed the bulletin logo was a painting of St. Thomas' Church created by one of Canada's famous artists, Tom Thomson, in 1905.

I had been looking for a project and this revelation inspired me. I was able to download Thomson's painting, and along with some November photos, was able to study the architectural details up close; this was the most valuable tool.

St. Thomas' Church (1879) was built in the Richardsonian Romanesque style, which is characteristic of Greek Orthodox churches. 1990 saw major renovations to the exterior, giving a new look with a broad



Rector Kevin Bothwell, artist Charles Steele and Shirley Steele view the painting in the Church library.

arched central portal fitted with glass doors. An attractive raised forecourt car ramp allows easy access to the nave.

From there I undertook my drawing that took about 12 hours, followed by painting for four hours per day, using Acrylic on a 24 x 30 inch canvas, in mid November. I completed the painting after roughly 200 hours on January 6, 2012. It was undoubtedly my most challenging creation.

I then arranged to show my

painting to the new Rector Kevin Bothwell and Deputy Church Warden Tom Richardson, and with their approval a Giclee (print on canvas - 24 x 30) in a nice Floater Frame was given to the church."

Various size copies of the painting and card packs of eight, including the history of the church, are available from the artist at www.charles.steele059@sympatico.ca as an ongoing project to help raise funds for St. Thomas' Church.

People

Bishop's Appointments

Canon **Frances Darlington** becomes an Honorary Assistant at St. Matthias Church, Guelph.

The Reverend **Jason van Veghel-Wood** is the Honorary Assistant at St. Thomas' Parish in St. Catharines.

Resignations

The Reverend **Diane Beaman** submitted her resignation from All Saints, (Dain City) Welland and Christ Church, Wainfleet. She has accepted a position in the Diocese of Calgary beginning July 1.

Canon **Barry Randle**, Rector of Christ Church, Flamborough, submitted his resignation from full time ministry, effective August 1.

The Reverend **Patricia Stansfield** resigns as Rector of Christ Church, Woodburn, and St. Paul's, Glanford, and becomes Rector of Church of the Transfiguration, St. Catharines, beginning July 1.

Canon **Ian Chadwick** submitted his resignation as Rector of St. Alban's, Beamsville, and retires from full time ministry effective September 1.

Special anniversaries

Archbishop **John Bothwell** celebrated his 60th Anniversary of Priest Ordination on May 4.

Canon **John Hesketh** celebrated his 60th Anniversary of Diaconate Ordination on May 4.

Bishop **Joachim Fricker** is celebrating his 60th Anniversary of Diaconate Ordination in June.

Condolences

Our deepest sympathies are extended to the following and their families:

The **Wigle family** on the death of **Noreen Wigle**, O.N., member of Christ's Church Cathedral, Hamilton.

The Reverend **Dianne Distler**, Rector of St. Alban the Martyr, Hamilton, and family on the death of her sister, **Gail Stevely**.

Sterling Tooke, O.N., and family on the death of his wife, **Clara**, O.N., member of St. John's, Niagara Falls.

The Reverend **Dorothy Hewlett** and family on the death of her father, **Bob Olson**, in Alberta.

Canon **Ruth Jefferson** and family on the death of her husband, Canon **Philip**.

Dennis Hurst, staff member at Cathedral Place, and family on the death of his mother, **Lillian**.

Please remember them and all grieving families in your thoughts and prayers

Lay Readers

The following have received their lay reader's license:

Hazel Jean Las at St. Luke's, Smithville;

John Day at St. Alban's, Glen Williams; and

Matthew Eugene Granville at St. John the Evangelist, Niagara Falls.

Order of Niagara

Clergy can nominate one person from the parish annually for consideration for the Order of Niagara.

Deadline is June 30, 2012.

The Order of Niagara services are scheduled for October 28 and November 4 in the Cathedral.

Canterbury Hills Camp

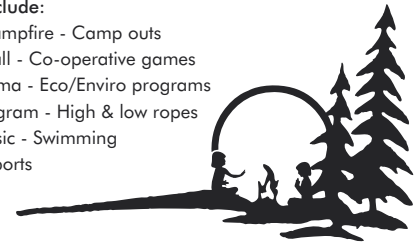
Residential Camping in the Dundas Valley

Canterbury Hills Camp provides opportunity for campers to experience a nurturing Christian community while exploring their relationship with God, creation and each other.



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Worship - Sports



Contact the camp for session dates and registration information.

905.648.2712 | ch@niagara.anglican.ca
canterburyhills.ca

CALL FOR NOMINATIONS

General Synod 2013 Volunteer Opportunity!

The Synod of the Diocese of Niagara is calling for nominations to the General Synod which will be held at the Ottawa Convention Centre in Joint Assembly with the Evangelical Church in Canada from July 3rd to 7th, 2013.

The Diocese of Niagara is entitled to elect five (5) lay delegates and five (5) clergy delegates. Those nominated that are not elected to General Synod as the delegates from Niagara will become the alternate delegates to General Synod 2013.

Individuals must be members of the 2012 Diocesan Synod in order to be eligible for nomination and members of Synod may self-nominate. The consent of a nominee must be given prior to his/her name being submitted. A 60-word biographical sketch will be requested of each nominee after the deadline, in point form. Only biographies received by **September 28th** will appear in the Convening Circular.

Deadline for nominations is **August 21st, 2012**, and nominations must include name, parish and location (city/town), gender, email address (if available), and phone number(s).

The ballot will be presented to the November 2012 Diocesan Synod.

This is a terrific volunteer opportunity for members of Niagara's Synod who wish to support the work and life of the Anglican Church of Canada. Further information about this volunteer opportunity is available upon request.

Please send nominations to:

Mrs. Karen Nowicki
Administrative Assistant to the Secretary of Synod
252 James Street North, Hamilton, ON L8R 2L3
karen.nowicki@niagara.anglican.ca
TEL: 905-527-1316 ext. 380
FAX: 905-527-1281

HOLLIStorial**What my TWO fathers taught me!**

Let me explain the “two fathers”.

We refer to Joseph as “the earthly father of Jesus”, and to God as His “heavenly father”. In light of Father’s Day or any other day, I wanted to reflect on what my “two fathers” modelled for me. Each taught me enough to fill every page of this paper and then more. However, I restrict my HOLLIS^{torial} to a few examples.

My earthly father taught me community service; my heavenly father taught me to forgive.

At a school graduation, my father the principal reminded students, parents and friends alike that whatever they did or wherever they found themselves in life, they should do service to the community to make the world a better place than when they found it. When he finished his quiet but passionate address, the guest speaker chided him for not mentioning the importance of faith in daily living. My father did not forget to include the importance of faith. For him it was a given; his faith and community service were so integrated that when he talked about one, he was speaking

about both. The only person who did not know or understand this was the guest speaker.

So I ask myself: what am I doing to integrate my faith in God and my service to the community? Here are several examples...

The Community Volunteer Income Tax Program (CVITP). My earthly father assisted people by completing their income tax returns. As I approached retirement, I decided I would follow his example. I applied, attended the training course, received my authorization and for the past two years have joined approximately 17,000 other volunteers across the country who have helped thousands of people file their taxes. This year, I assisted approximately 55 individuals efile their tax returns.

My appointment to the **Burlington Library Advocacy Committee** reflects another principle my father instilled in me. At an early age our teacher father modelled and encouraged us to spend hours reading, researching and exploring the fascinating world housed in libraries. I am happy that our

daughters are continuing our tradition. Once we went for the books; today we go for an endless array of services too numerous and varied to document. Libraries, adapting to the new age, have expanded into infinitely more areas than we could ever ask for or imagine. As an advocate, I urge you to join your local library and explore the exciting world a plastic library card will open up for you.

Now, I turn to my heavenly father/mother (God), who provides much more than any earthly parent is capable of delivering.

Of the numerous life asserting gifts we receive from God—love, joy, compassion, peace, life principles, etc.—in this article I want to focus on **FORGIVENESS**.

Forgiveness, a cornerstone of human interaction, can establish relationships and restore broken ones to new heights.

The absence of applying forgiveness in politics, business, religion and other human activities probably hampers the well being of human development. If we were courageous enough to apply it

to our human situations, maybe poverty, racism, violence, etc. would be eradicated or greatly reduced.

Rembrandt’s painting of Jesus’ story of the Prodigal Son or Forgiving Father (Luke 15:11-31) brings its message alive for the viewer. My copy sits before me as I am writing, but you can check wikipedia.org.

The parable tells the story of a son who takes his inheritance, squanders it, hits the bottom of the barrel, realizes his mistake and returns to his father seeking forgiveness, restitution and restoration. Even before words are uttered, the father, whom Rembrandt portrays as having both feminine and masculine characteristics, reaches out to him, forgives him, restores his dignity and holds a celebratory homecoming.

Helen and I were shocked and moved immensely recently when a person asked to speak to us following a service of worship. In the small chapel, he placed his hands on our shoulders, bowed his head, his body shaking with emotional energy and prayed. He gave thanks for us and our contribution to that church



community. Then he listed all the ways that he and others had mistreated us over the years.

He concluded with a petition asking God to forgive him and the others; then he asked for our forgiveness.

I assured him that years before that moment, I had forgiven him and the others. I told him that I could never have survived over 40 years as a parish priest if I did not forgive people for what they said and did; in the same manner I hope that people had also genuinely forgiven me. It was one of the most powerful moments of forgiveness I have ever experienced. Forgiveness is not a pie in the sky abstract theological concept, but a gift from God to sustain us as we journey through life with others.

Suggestion—someday soon, spend time in your favourite place and recall how you have modelled your two fathers and used the gifts they gave you for your life journey.

Contact Hollis Hiscock at editor@niagara.anglican.ca

Music that Makes Community

MARNI NANCEKIVELL

It was summer 2011. The setting was the University of St. Paul in Ottawa, Ontario. The gathering? Clergy, church musicians and people who like to sing. The staff consisted of a talented group of musicians, liturgists, artists, academics and clergy from All Saints Company, based in San Francisco.

In the early summer of last year, I found myself hungry for “something more”, outside of my usual forms of professional development. Browsing websites throughout Canada, I found this event, which springs from the same people who developed the unique worship community of St. Gregory of Nyssa in San Francisco, California.

Long fed by Christian spirituality within the Celtic tradition, the kind of music and worship developed by John Bell and the Iona community, I hoped

that the branding of All Saints Company, “drawing from fresh and ancient springs,” might feed my summer parched spirit. I was not disappointed.

We gathered in the spacious chapel area of St. Paul’s University, windows thrown open, and literally within moments of entering, a group of strangers was making beautiful music together. “Paperless music,” the kind taught at this conference, is the practice of singing without the use of books or screens. I have to confess to having been a little nervous venturing into this conference, as I have no outstanding gifts as a musician. All I brought to the table was a love of congregational singing. There was nothing to fear.

At that particular conference participants ranged from ordinary folk like me, to accomplished musicians. All of us quickly discovered a common

bond and within the first day, not only were we singing, dancing and making beautiful music together, we were even writing music!

The really exciting part of this experience is that this is not some pie-in-the-sky model for making music, but very practical in the sense that the most modest of resources are more than sufficient and simple things can be very powerful. Ultimately, all any of us needs is the voice we carry with us all of our lives.

With no books to hide in, we were forced to look up, listen, concentrate and participate in a way that reading out of a book or even from a projection screen simply does not allow. In the book, you look down; with the screen you look up; when you are singing “paperlessly” you look at a human being. Through that interaction comes community building that cannot easily be achieved in another manner.

There is literal dialogue between the leader and the congregation. Community happens because you are all in the action together.

So powerful is the act of worship using this model that many conference participants have described it as life-changing. That description certainly rings true for me and, after all, in the Diocese of Niagara, one of the things that our Diocesan Vision encourages us to pursue is “life changing worship”.

If you’re intrigued by this story, then Music that Makes Community is coming to a place near you. The Anglican Diocese of Niagara, along with our friends at St. Peter’s Lutheran Church in Kitchener, are sponsoring a Music that Makes Community event at St. Peter’s Lutheran Church this summer from August 20-22. The cost (registration and lunch each day, not accommodations) is \$275.00 for the “early bird rates” before

July 9, 2012. Accommodations are available nearby; contact Jane Wyse at the Synod Office (905-527-1316). Individuals are responsible for their own booking, however. Many people in Niagara might even choose to be day commuters for this event. All conference registration is through www.allsaintscompany.org. Registration will be reviewed by June 25, to ensure that this event is a “go”, so act soon. Check out “all saints company” on Facebook or YouTube to get more information – then act soon to put some spirit into your summer re-creation!

Peter Nikiforuk, the organist and Director of Music at St. Peter’s Lutheran Church in Kitchener, contributed to this article. Canon Marni Nancekivell is the Secretary of Synod and Coordinator of Safe Church & Volunteer Management. marni.nancekivell@niagara.anglican.ca

My personal journey with cancer — an update

NOREEN MCNAIRN

Editor's note: In the January 2012 edition of the Niagara Anglican, Noreen wrote about her journey with cancer and the importance of prayer. Here she describes another stage of her journey.

Almost the end of April and I have had a rather successful confrontation with cancer for eight months.

My life has changed, but not drastically, as my daily routines continue—swimming, exercising, playing bridge, attending and chairing meetings, multiple volunteer activities for church, the Royal Botanical Gardens and other places.

My journey was eventful, yet reassuring and positive. After almost four months of chemotherapy, my only side effect was exposing my extraordinarily well-shaped skull. (We never experience the glory of such attributes as hair until we become bald!) Positive side effects include—no leg or under-arm shaving, massive savings on shampoo, conditioner and haircuts. Also I can now draw eyebrows any shape and colour that I want.

I opted for hats, not wigs, and have seventeen. I enjoy the

style changes that they provide. Now after two weeks of preventive (to kill off any wandering migrating cells) radiation to the brain and three weeks to the lung, I am now in search of more suitable summer millinery as I have lost even the downy Sinead O'Connor look I had acquired! I am now soaring again with the eagles.

One day, while seated in the back seat of the car driven by a Cancer Society volunteer, a third passenger looked at the two of us and said, "Well, I guess all of us guys are headed for the same treatment." After a closer look, he apologized profusely to me! Actually, it turned out to be a rather amazing experience. He mentioned living on Toronto Island in the 40s and 50s, and I jumped on that. When he told me his name, Roy, I remembered him in his baseball shirt playing on the dirt diamond at Wards Island. He also had worked with my brother Peter in the Sea Scouts. A second passenger, a delightful lady, mentioned that she had been the lead singer for Juliette in the forties and fifties!

My regular oncologist, an excellent person, has given me great medical counselling and emotional caring. She hugged me when she shared the news



Noreen McNairn

that there was no trace of a growth in the lung, and only that peculiar little spot on the pancreas remains; no one is too sure what it is since it has been there for about five years! She discussed my case at Grand Rounds and three procedures were recommended. One was to have a second bronchoscopy

to have a closer look. This was completed by my respirologist in Burlington with a good report. The second was preventive radiation, now completed. The biopsy of the pancreas was cancelled much to my relief!

My radiation oncologist, the newest member of my doctor group, seemed rather dour and unresponsive when we first met – he was very business-like, dressed in a dark suit, white shirt and tie and spoke minimally. Halfway through the radiation, I saw him again and asked why I had not had the side-effects of extreme exhaustion that he had warned me about. Since I had no major symptoms from chemo either, I figured it was a constitutional thing. This time he was dressed in a sports jacket, no tie and a sports shirt! He endeared me totally with his response – I am the fittest 76 year old he has ever met, my body is about 20 years younger than the rest of me and I have a most amazing attitude!! I will go and see him anytime.

I have had considerable heartburn, rather like when I was pregnant! As this is not my current condition, I decided it was related to the therapy. It turns out that the lung radiation results in some swelling

to the trachea and œsophagus—hence the heartburn. I lost eight pounds in two weeks from almost total lack of appetite. After discussions with the radiation oncologist, I am now on steroids and already I can feel an improvement! Although I will not pass a drug test for the Olympics, I am now comfortable eating and drinking. It is certainly a turnaround for me. I spent five years keeping off 65 pounds that I lost, and now I must hope that the scale will work its way up.

I praise highly the Juravinski Cancer Centre staff in Hamilton and the wonderful volunteer drivers who always picked me up and delivered me in a safe and timely fashion. All have been wonderfully caring, smiling, responsive and concerned. I will miss them but was told I could always become a volunteer in the Clinic!!

It has been a journey into the unknown but one that I have been able to traverse with the thoughts, prayers and hugs of so many and for this I am so very grateful for my faith, my friends and especially my dear family.

Noreen McNairn attends St. Christopher's Church in Burlington. njm@bserv.com

Voices for Change celebrates anniversary

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with local faith groups and the District School Board. We held our first election, electing co-chairs and a secretary. The Social Assistance Review, with the release of its *Options* paper (February 9, 2012) became the topic of discussion. We were very disappointed with *Discussion Paper #2* and the Drummond Report right on its heels. We began to suspect that the review would end up being another empty promise and that we could expect no aid or reform from our government."

Voices for Change member Cathy Stokes recounted her first year.

"In March 2011, I and nine others started a training workshop with Pat Capponi. She impressed upon us that our voices were important, that was how we were going to get

the message out, that there was poverty in Halton. She guided us to write speeches that told our personal stories of how poverty affected us and the struggles that we face on a daily basis. During the training she also suggested that our group needed a name and we decided on Voices For Change, which was appropriate as we were going to use our voices to effect change. Our first speaking engagement was at the Halton Round Table On Poverty; four of us spoke there. Five members traveled to Toronto to attend a conference on poverty. It was a strong learning experience.

"We had the opportunity to speak to Ontario Works case workers and let them know how it felt when applying for assistance: how we felt that some case workers really were not listening to our concerns, about our fears of how the system works and how it would affect



Cathy Stokes addresses the gathering

us. But we also expressed the fact that we understood that they had many clients to deal with and it is almost impossible to deal with each client on a one to one basis. They had a job to do. We said that most workers would go over and beyond, but some just dealt with you as quickly as possible. The experience was a huge success."

By June 2011, Voices for Change had grown to approximately 20 members.

THE FUTURE

Voices for Change has several strategies for the coming year, which Murphy described to the *Niagara Anglican*.

"We are planning the road ahead. The legal clinic has secured funding, and we have three large projects in the works.

"The first, a two year project with Legal Aid Ontario, sets up a peer support network for people dealing with poverty-related issues. Peer mentors,

those who have lived through similar things themselves, can help people currently struggling to access the community services and supports they need, before their situation becomes a crisis requiring the Legal Clinic's attention.

"The other two projects have to do with housing. We are waiting for approval on the funding for Tenant School, where we would set up workshops to teach people about their rights as tenants.

"Our third project, for which we already have the go-ahead, is to put together some kind of housing campaign. It remains somewhat nebulous until we finalize plans for the tenant school, but it may be about slum landlords and buildings or the lack of protection for people living in precarious housing."

Voices for Change can be reached at vfchilton@gmail.com

The First Grants Awarded: Hands Across Niagara

DEREK ANDERSON

A retired Director of Partnerships from Church House, a United-Way-turned-Habitat-for-Humanity staffer and an organic farmer “walk into a bar”. It sounds unlikely, but it could have happened in downtown Hamilton in early May.

These are just a few of the talented people who gathered at Cathedral Place, in a spirit of prayerfulness, to evaluate Hands Across Niagara (HAN) grant applications.

You can read full details about the granting committee and what ministries are receiving the first HAN grants at <http://www.niagara.anglican.ca/handsacross/>.

Here, I will tell you about three projects that are possible because of your generous gifts.

A new community garden will be the focus for community engagement around secure access to nourishing food and ecojustice in Acton. Expert gardeners will offer education and assistance to neighbours and guests of St. Alban’s food assistance program, who wish to grow their own organic food. Through an existing partnership with Food For Life, St. Alban’s will distribute some of the produce from their gardens to local food banks. Volunteers from the church, offering support through the growing season, will also provide instruction to gardeners wishing to learn skills for preserving and canning their harvest. This project combines hands-on education with direct action to equip participants

with skills, empowering them to make decisions about their own food supply and to engage in environmental advocacy. It is a hand-up, not a hand-out, with a communal focus on targeting the root causes of injustice in the

and programs for children and residents of The Abbeyview through the summer months. This hospitality will allow members of the Incarnation to build relationships with their neighbours, with the hope that

region. In terms of prophetic social justice making, this project gets it right. St. James is seeking strong partnerships in the community and together, they will listen to the stories of people living in poverty. When you

have the potential to change the lives of volunteers supporting the program and the lives of those in congregations they serve; (4) their plans include shrewd stewardship of financial resources; and, (5) they address at least one of the key ministry areas identified by Hands Across Niagara - supporting children and youth, redressing food insecurity, enabling safe and affordable housing, and sustaining and renewing creation.

“HAN is providing resources for congregations to engage their neighbours with ministry”

lives of our neighbours.

A series of community barbeques, to be offered by the Church of the Incarnation in Oakville, embodies the

the trust they share may lead to the opportunity for significant justice and advocacy initiatives in the future. Existing community meal programs hosted at other sites by North Oakville Outreach have resulted in major changes for neighbourhood residents, including a significant reduction in police calls. There is every reason to expect that the Abbeyview program will enjoy similar results, bringing transformation in the lives of guests and in the lives of Incarnation volunteers.



Members of St. James in Fergus have joined with congregations in their area to form the Center Wellington Justice Group to address the unique circumstances of those living in poverty in a rural area. Partnering with the Guelph-Wellington Poverty Elimination Task Force, members of St. James will consult with members of their community as the beginning stage of a process to form a plan to address the need for affordable housing in their

kind of partnership between an Anglican congregation and a community organization that HAN seeks to promote. Supported by the reputation and expertise of North Oakville Outreach, Incarnation volunteers will offer nourishing food

consider the alternative – gathering a panel of jet-setting experts to make pronouncements about affordable housing – you will see that the approach of St. James and their partners has the potential to engage those in need of affordable housing in their own justice-based advocacy. Building trusting relationships as a starting point means that advocacy can be shared, rather than imposed.

As exemplary recipients of the first HAN ministry grants, these three projects have several attributes in common: (1) they demonstrate vital partnerships with community organizations, enabling the applicants to connect in new and potentially life-changing ways with their neighbours; (2) they target the root causes of injustice in the lives of those with whom they will share ministry; (3) because they focus on prophetic social justice making, the projects also

I find these stories of justice-oriented partnerships to be inspiring. HAN is providing resources for congregations to engage their neighbours with ministry that seeks to address the root causes of injustice. Many are answering God’s call to mission. We are moving in the right direction.

Many readers of the Niagara Anglican will have received the new 2012 Hands Across Niagara brochure by mail. In their churches in early June, many will be hearing about the work of HAN. As we ask for your generous financial support, I encourage you to consider all that is possible when we each do our part to align our resources for ministry with God’s mission in our home church, our diocese and our country.

The Rev. Derek Anderson is Chair of Hands Across Niagara. derek.anderson@stmatthewburlington.ca

Bishop Griselda’s visit to Niagara — Story on Page 2



Viva España at St. Luke’s Burlington



Fiesta participants take a moment to pose for the camera at Parroquia San Gabriel in Hamilton

Keep the Faith

We need to keep the faith even when we are unable to see what the future holds, was the sermon message delivered by Diocesan Bishop Michael Bird to the worshippers at Holy Trinity Church in Welland.

Correspondent John Hine said it was an appropriate Easter message, and “following the service, Bishop Michael was able to chat and mingle with the congregation at an informal reception in the church hall.”



Order of Niagara members from Holy Trinity Welland Diane Katch, Isobel Mitchener, Betty Katch, and Irene Hine with Rector Will Alakas and Bishop Michael.