

Where might God be in it all?

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Medically assisted dying
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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

SEPTEMBER 2017

150 celebration looks to 150 PLUS



Top: Katie Allahmoradi, Georgia Speer-Remes, Matea Klassen, Lexie Cranfield, Megan Cooke, Brianna Fijal and Lily Karlsson shared information and discussion at their festival tent.

Above: The Halton Hills Inuit Outreach Project had a booth at the festival held in Willow Park.

Photos: Submitted

GEORGIA SPEER-REMES

To celebrate Canada 150, the Norval Community Association (NCA) hosted Canada 150 – Norval on the Credit Festival (NOTCF) on June 3 to create various learning opportunities about a variety of cultures.

Halton Hills is on the traditional territory of the Mississaugas of the New Credit First Nations.

The Halton Hills Inuit Outreach Project (IOP), a non-profit organization helping offset the high cost of living in the North, had a booth at the festival in Willow Park.

My friends and I provided information about IOP. The NOTCF is so important to educate the ones who are not as far along on their learning journeys. I have taken two Indigenous courses at Georgetown District High School, so this day was not to learn about Indigenous people as a whole, but to listen to everyone's individual stories.

At an event like this, where everyone has a chance to listen

and tell their stories, I believe there are more learning opportunities which the average textbook and classroom curriculum does not offer.

Lexie, a friend and volunteer said, "My job was to provide information about IOP. So many people came to our tent and genuinely engaged in conversation, which was very inspiring. It made me realize many people want to be educated about these important issues."

Another friend, Matea, added, "As a volunteer involved specifically in aid of IOP, it provided an opportunity for the growth of my own personal knowledge, for other volunteers and the general public, as well as expanding the project's influence through new supporters."

"One thing really touching," stated Lexie, "was our discussion of past and current issues, and what we can do to make changes."

"Involvement in the festival allowed the greater community to recognize IOP and to become part of their work in helping the Inuit communities of Canada," said Matea.

The most significant activity to me was the Indigenous Blanket Exercise. It is an interactive learning experience that teaches Indigenous rights and history we were rarely taught in school. The two hour workshop covers over 500 years of Canadian-Indigenous history as one of the key steps to reconciliation.

Standing on blankets representing the Indigenous peoples on their land, we watched as some were pushed off or "died"

from disease from non-Indigenous peoples. It was a really eye opening experience. After it was all done, we sat in the circle. I could no longer hear chatter around the room as we all sat there in silence.

"The blanket exercise," explained Lexie, "was the most engaging activity at the festival. It quite literally puts everyone who participates in the places of indigenous peoples throughout the history of injustice. Folding the blankets and creating smaller spaces for participants to stand on figuratively represented the rights, freedoms and lands of the indigenous people."

During the activity, we read with so much emotion ... shedding tears and becoming angered. Afterwards, sitting in a circle of reflection anyone could share how the exercise affected us and changed our views.

"I added to the sharing circle that I could see a future where there is more history to add to the exercise—where there are scrolls to be read that work towards unfolding the blankets and creating justice and reconciliation," concluded Lexie.

What Lexie said was the key to this whole day—looking forward and putting in place what needs to happen.

Canada's 150th birthday just passed and for the Indigenous peoples, is it a time to celebrate? Maybe not, but let's look to the future—to 150 plus.

Georgia Speer-Remes is a high school student in Georgetown, the student representative on the IOP board and IOP's summer student. inuitoutreach.georgia@gmail.com

A day trip to raise awareness

LYNNE THACKWRAY

One Thursday morning our bus of 31 people left Orangeville to head to Brantford in our quest to learn more about our Indigenous brothers and sisters.

It was a beautiful day; at 10:30 we arrived at Kanata Village, full of enthusiasm.

We were greeted by Dallas, a charming and knowledgeable story teller and guide, who identified himself as Mohawk belonging to the Turtle Clan. We learned the history of lacrosse, how lacrosse sticks are made and about the competitions with the teams from Orangeville.

We learned about the Six Nations flag, its history and the tribes who are part of it. The original five tribes—Mohawk, Oneida, Onondaga, Cayuga and Seneca—were later joined by the Tuscaroras.

We visited a 17th century replica Mohawk longhouse and learned about family and social structure, as well as some traditional teachings and stories. The longhouse was the centre of life for Six Nations people. (Some longhouses have been unearthed that extended more than the length of a football field.) Each longhouse was home to many members of a Six Nations family.

Women held a special role in this society, probably because of their ability to create life. Women were responsible for selecting the sachems (chiefs) for the Confederacy. Dallas informed us that the pioneering suffragists were inspired by the role of women in Iroquoian society.

After a leisurely walk through surrounding nature areas and more stories, we retired to the main lodge for lunch. Our chef

Josie spoke about the food and its background. We enjoyed three sisters soup, a berry salad, fried bread and wraps.

We left feeling full of good food and interesting new knowledge.

Next stop was Her Majesty's Royal Chapel of the Mohawks, the first Protestant church in Upper Canada and now the oldest surviving church in Ontario. It is one of two Royal Chapels in North America, but the only one located on a First Nations territory. Built by the Crown in 1785, it was given to the loyalist First Nations, who had supported the British during the American Revolution.

Although the Chapel has undergone many alterations, it stands as a reminder of the important role played by the Loyalist First Nations in the early settlement of Ontario.

Down the road we stopped at

the Goodminds Bookstore—a goldmine of Indigenous books. It was either "too bad" or "a good thing" that our stop had to be so short. Nevertheless our bus was full of bags of books treasured by those who found what they wanted.

Finally, we arrived at the Woodland Cultural Centre, the focus of our trip. A group of young school students was ahead of us on a tour. It is nice to see that they are being educated on Indigenous affairs.

A young lady came to talk about her experiences around residential schools, in particular the Mohawk Institute Residential School next door. Closed for renovations, we were unable to walk through it but we toured it by video. Lots of questions followed.

Our day concluded with a quick guided tour of the Woodland Cultural Centre,

which gave us a history of the Six Nations from about 600 years ago to the present. There were many artifacts to view, stories to hear and discussions along the way.

Many of us now sport T-shirts and have an assortment of books to read and learn more.

We did learn a lot on this trip, but I think our appetites have just been whetted for more information about how the Indigenous peoples lived on this land and ultimately helped us to settle here as well.

Lynne Thackwray is part of the Headwaters Indigenous Awareness Group of Orangeville, whose mandate it is to raise awareness of Indigenous issues and circumstances in and around Orangeville and in general. mthackwray@gmail.com



▲ Our guide, Dallas, explaining the meaning of the Six Nations flag.

▶ A long house that housed up to 10 families.

Photos: Des Townshend



▲ Residential school being refurbished for a future museum. It is called the Mohawk Institute, Indian Residential School 1831-1970 and is beside the Woodland's Museum.



◀ St. Paul's Church, known as Her Majesty's Chapel of the Mohawks, was built in 1785 and is the oldest Protestant church in Canada.

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HOLLISTorial

2 Js and 1 U

Let me illuminate the headline.

2 Js are Jesus and Jonah.

1 U means you ... or me or us or everybody.

I wandered into this territorial domain by following my own proposal.

In the last *Niagara Anglican* I suggested several Bible books for summer reading.

I took my own advice. I began with Jonah and was gripped with the comparisons between Jonah and Jesus. Quickly, my imagination soared as I endeavoured to garner their messages for us as individuals, church members and community citizens.

Although approximately 800 years separated them chronologically, Jesus would have heard Jonah's story, either read publicly in the synagogue or around his family table.

When several Pharisees and teachers of the Law requested a miracle from Jesus, he replied that the only miracle they would get was the miracle of the prophet Jonah (Matthew

12: 38-40). As Jonah spent three days and nights in the belly of a big fish, so would the son of Man/God/Jesus spend a similar amount of time in the depths of the earth (Good Friday to Easter Day for us).

Jesus spent 40 days and nights (Lent) in the desert being tempted, while deciding the form and shape of his teachings and ministry.

When Jonah delivered God's message to the people of Nineveh, he gave them 40 days to change their behaviour and clean up their act. Even the King responded, requiring every creature, including animals, to fast and wear sackcloth. Fasting

yes, but visualizing sheep or pigs dressed in sackcloth boggles my imagination.

Both Jesus and Jonah, in all their life situations, conversed with and prayed to God.

From the belly of the big fish, Jonah, realizing his predicament while hearing the mighty ocean swirling dangerously outside, sought a second chance, promising faithfully to deliver God's message to the people of Nineveh. God ordered the fish to spew Jonah onto the beach.

Perhaps Jesus' most poignant prayer revealed his inner struggle while agonizing about his death on the cross. Alone at night in the Garden

of Gethsemane, Jesus pleaded (Mark 14:32-42) with God to take away this "cup and suffering." So fervent was his anguish, his sweat fell to the ground like gigantic drops of blood (Luke 22:44). Finally, like Jonah, Jesus decided to do what God was asking him to do: "Not what I want, but what you want."

In the beginning, Jonah, not wanting to deliver God's message, ran in the opposite direction. He knew if the people of Nineveh repented, God would not destroy them.

Jesus wanted to run away, but accepted his destiny knowing God was loving and forgiving. On the cross he would reiterate this, saying, "Father, forgive them for they know not what they do" and, "Into your hands I commend my spirit."

Both Jonah and Jesus knew God would accompany them as they tackled the situations and consequences of where God was sending them.

Jonah delivered God's message to the people of ONE city ...

Jesus delivered God's good news to ALL people.

Jonah was called by God to deliver a message ... Jesus was called by God to deliver humanity.

So, what does 1U (that is, you) learn from 2Js (that is, Jonah and Jesus)?

1. God calls us to deliver messages we would rather not deliver—calling out behaviours of injustices, inequalities or mistreatments.
2. God requests us to do things we would rather not do, like accepting differences or changing attitudes.
3. Our caring, loving, merciful, forgiving God is always with us, no matter where we go or what we do.
4. We can utilize God's 24/7 conversation-prayer line—always a local call.

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



Letters

Can we make the needs known?

Thank you for continuing to highlight the efforts being made across the diocese to reach out to neighbours who could use a hand right now.

As a parishioner of Christ's Church Cathedral, I'm privileged to take our community's donations to the food bank at St. Matthew's House each week.

On one of these little excursions, I asked if there were any particular items in low supply.

"Larger size diapers, canned fruit and canned meat," was the reply.

By the next visit, all those supplies were in the weekly delivery!

Since then it's a pattern to ask monthly about what's needed, and in a most miraculous and generous way, the goods appear!

Our Christian communities are full of generous people who look for ways to help effectively.

Is there a way for the *Niagara Anglican* to publish the information on specific needs each month, or is there some other vehicle which all our parishes receive that could keep us up to date and focused on potential gaps in giving?

*Jennifer Street
Hamilton.*

Editor's reply: Since the needs are immediate and the paper requires a long lead time before it is printed, the *Niagara Anglican* would not be a good choice. Asking locally sounds like a good solution in making the needs known to parishes and other local groups.



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A vulnerable God and empowerment of listening prayer

HEATHER-JOY BRINKMAN

What do you mean your understanding of God is changing?

Do you mean "God" is for you no longer an omnipotent God?

Well, most of us will agree.

Our God is still infinite, imminent, intimate and loving, as Jesus taught.

Franciscan Father Richard Rohr describes God as vulnerable, the creator God within all of creation and God of unconditional love.

In his emailed Daily Meditations, Rohr explains our concept of God is evolving, and is better understood more as a verb describing action than as a noun describing being.

The purposeful creative force that post-modern science has discovered operating in the universe has always been understood by Christian mystics, and mystics from other religious traditions, as the creator God of spiraling relationship and mutuality—the creative force of unconditional love within all creation and in us.

"Progressive Christianity ... is all so exciting, so liberating—like a breath of fresh air"

The problem is the majority of us are not in an active relationship with the divine love within us, that is, with our true self.

The human species has been endowed with free will—the power to be good/wise stewards of the planet earth—so fundamental in the cultures of Indigenous peoples. We, the powerful, have chosen to continue to destroy life on this planet and wipe out even our own species, the most destructive species on earth.

Why does mankind choose to destroy God's creation?

According to Rohr and the wisdom tradition, we are greedy and are good at depriving and exploiting others when we are misguided by our false concept of self.

The false self triggers a fear of "the other" and a national or in-group needs to survive at all

costs maintaining power over "the other" through violent action that in turn incites more violence that will ultimately destroy us.

As Christians we are offered another way. Instead of becoming fearful and arming ourselves against the imagined threat of "the outsider", we can choose to follow the non-violent way of Jesus.

We can do this when we are empowered by the divine within us, our true self, through the practice of listening/centering/contemplative prayer.

We have a clear movement in progressive Christianity towards a return to the radical teaching of Jesus and the authentic Paul. It is all so exciting, so liberating, like a breath of fresh air.

According to John Dominic Crossan, our foremost modern New Testament scholar, the



Photo: Frans Brinkman

Household of God as a present reality through a non-violent collaborative effort, between a loving God and people, to counter the extreme violence and oppression of the empire.

Jesus' teaching of the need for a collaborative participation in establishing God's Kingdom in their midst, in the now here on earth, empowered his followers, including some who were more well to do, to alleviate the oppression of other men, women and children in any way they could in non-violent resistance to the systemic injustices of the Roman Empire.

Does this understanding of the passion and God of Jesus change what we do and say, and how we pray as Christians living in the empire of the 21st century?

More to come later.

Heather-Joy Brinkman can be contacted at heatherjoynowe@yahoo.ca

prayer of Jesus was listening or centering prayer.

Despite Jesus being under threat of arrest and charged with treason against the Roman Empire, listening prayer empowered him to overflow in non-violent compassionate action for the many poor, dispossessed and sick in Roman occupied Judea.

His disciples wanted to pray as Jesus did so they could be so empowered, and asked him to teach them.

John Dominic calls the Jewish Jesus' radical understanding of God's Kingdom or the



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Another story must begin: A *Les Misérables*

MICHAEL BURSLEM

I attended a retreat at the Ignatius Centre in Guelph by Brother Dan Leckman, S.J.

Another Story Must Begin: A *Les Misérables* was advertised as, "This guided weekend retreat will use the movie/musical *Les Misérables* to help us explore the grace of God alongside our fallen state or brokenness and the opportunities we have for redemption."

When I first saw the musical years ago, I had little grasp of the story and remembered little afterwards but the blood surging song, *Let the People Sing*. During the Arab Spring, which we witnessed on TV in Cairo in 2011, I read the novel at the urging of our pastor, Paul-Gordon Chandler. With 18 days of curfew I read the whole book.

When completed I could only cry through my tears, WOW! It is the most profound book I have ever read, even more than the Bible. I put it on my tablet and reread portions many times. We saw the film many times. Each time I had a good cry. When I

"I read the whole book. When completed I could only cry through my tears, WOW!"

saw the ad, I signed up immediately for the retreat.

Friday night we saw the film. I shed more tears. I went home, almost borne on angels' wings. Saturday Dan gave talks on the bishop, Jean Valjean and Fantine/Cosette, and Sunday on Javert and finally on sin and redemption. These were based on the songs, duplicated for us. The whole Gospel is in these. Their authors, like Victor Hugo, were divinely inspired. There was ample time for journaling, prayer on biblical passages and questions, but no imperatives. I was surprised how fast the time went. The questions encouraged us to look inward according to Ignatian spirituality, something I find difficult.

To the question, who am I? I went to our catechism, "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." My

thoughts wandered to consider who were *Les Misérables*? Were they the *abaisés*? (First reading I totally missed the pun of the ABC Club, ABC pronounced in French.) These were the abased, impoverished, living in the gutters, uncared for by the callous government of the restored monarchy. After Dan's talks, I thought they were rather those with such stone hearts, that they either couldn't (Javert) or wouldn't (the *Thenardiers*) receive God's grace when offered. At the film's epilogue, when everybody is resurrected to the tune of *Let the People Sing*, these two are notably absent.

Sin is the heart of the story, but also redemption and hope for those who would receive them. A cross/crucifix is seen often throughout the movie. But the story could never have begun without the bishop's

generosity and the subsequent change in Jean Valjean's heart; from one of hatred towards the world to love. Dan pointed out from the novel that Bishop Myriel had had a change of heart, after visiting the member of the revolutionary convention (an atheist and outcast of respectable society) who had killed the royal family. The home call ended with the man's dying, before which the bishop begged of him a blessing. He had learned not to prejudge. After confronting the disreputable ex-convict Valjean, he welcomed him into his home.

I can't relate all my impressions of the weekend, still less the whole story. It's far too emotional. For me the icing on the cake was Dan ending the weekend with two songs: *Bring Him Home*, my late wife Ellen's favourite. I felt close to her through it. The second was the epilogue, in French the final words of which were *Qui aime sa femme ... aime Dieu*.

WOW!!! The weekend was better than the story.



Michael Burslem is a member of St. George's Guelph. m.burslem@sympatico.ca



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A snapshot of happenings



◀ “Wear red to mark the holiday weekend on Sunday, July 2,” was the suggestion made to the congregation of The Church of the Nativity Hamilton. People responded to celebrate Canada’s 150th anniversary.

Photo: William Pleydon



Illustration: ingimage.com



▲ Infinitely More led the congregation of St. John’s Jordan in song at their outdoor service on the patio in June, with the Reverend Cathie Crawford Browning. The parish picnic followed the worship.

Photo: Brenda Lane



▲ Bishop Michael Bird attended the Consultation of Anglican Bishops in Dialogue, held in Kenya. The annual gathering brings together bishops from Canada, the U.S. and various African countries to build common understanding and respect among parts of the Communion that have been in conflict.

Photo: Submitted



▲ The Reverend Ann Turner was ordained priest on June 25 in Christ’s Church Cathedral Hamilton. She serves as Priest-in-Charge of St. James Fergus

Photo: Bill Mous



▲ Members of the Church of Our Saviour The Redeemer Stoney Creek enjoyed a traditional hayride at their annual picnic. The day began with an open air church service followed by a BBQ, fishing contest and games. “There was a bit of rain off and on but it certainly didn’t dampen our spirits,” said Churchwarden Bev Groombridge.

Photo: Bev Groombridge



◀ Eleven ACW members of St. Elizabeth’s Burlington wanted to celebrate Canada’s 150th and decided to create a special banner. They chose the Parliament Buildings, a Mountie, along with the provinces and used rich burgundy colours to accent the design of the banner. It was completed and hung in the foyer for July 1, 2017, wrote Communications Coordinator Valerie Tweney.

Photo: Debi Clarke

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Where might God be in it all?

JANET GADESKI

Not long ago, I had emergency surgery, a terrifying experience for both my husband and me.

For over a month afterwards, friends looked after us, providing our meals, filling our home with flowers and cards and walking me back to reasonable fitness. Friends with their own troubles and challenges still take the time to pray for me and encourage me as I walk my cancer trail.

Someone asked me recently where I found meaning in that experience, where I thought God might be in it all. I answered that the greatest lesson for me is simply learning to be still and receive—from my friends, to be sure, but also from the divine Friend whose grace and generosity flow through the acts of my

friends.

I was raised in the Church of Perpetual Responsibility. Allowing others to take continual care of me, therefore, is a challenge. During my convalescence, I am learning to say “no” more often—and the world hasn’t ended. I’m learning to ask for help and even give tasks away completely—and the people who step up in my stead are still talking to me.

Most of all, I’ve experienced divine love in the actions of my friends. I’m learning to look behind the loving act and see the Source of all love, pouring grace into my days.

The paralyzed man whose friends brought him to Jesus was to be healed had a group of supportive, godly friends too. On that day four of them did the heavy work, carrying him on an

improvised stretcher through the streets of Capernaum. Others accompanied, watching for hazards, perhaps taking turns as stretcher bearers.

But the house where Jesus was teaching was full of bursting, surrounded by a crowd who had gathered in the street to listen. They could not penetrate the mass of people and enter the building. Instead, somehow, they hauled their friend up to the rooftop.

Then they broke through the roof.

Did you get that? Driven by love and hope for their friend, they partially destroyed the roof of the house where Jesus was a guest! They would do anything for their friend’s well-being.

Finally, they lowered the stretcher down through the break they had made, so that



He could do nothing for himself, let alone for them. He couldn’t carry water from the village well, couldn’t glean the last pickings in the fields of others. In a poor community where survival depended on everyone’s hard work, he not only couldn’t contribute, but had to depend on his friends labouring for his benefit as well as their own.

Yet he wasn’t a burden. His friends loved him so much that they could not imagine Jesus refusing the chance to heal him, just as they themselves would not turn their backs on his daily needs. For them, he was worthy, someone who did not have to earn love, but could certainly count on it.

So am I. So are we all, by the grace of our Divine Friend.

Janet Gadeski is a member of St. Christopher’s Burlington. jgadeski2@gmail.com

their friend lay right in front of Jesus. And when Jesus saw their faith, he was moved to heal the man.

It sounds like the healing took place in a moment. But healing is seldom like that. As I recall how every kind word or act from my friends erased a memory of fear or pain, I believe that man’s healing began with the daily actions of his friends.

Though we meet these characters at the climax of their story, it’s pretty clear that the friends have willingly looked after him for years, without expectation of return.

Book Review

A week filled with laughter and punctuated with tears

The Book of Joy

His Holiness the Dalai Lama and Archbishop Desmond Tutu, with Douglas Abram (Viking 2016)

REVIEWED BY ROB ROI

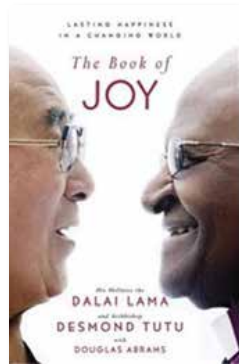
Nobel Peace Prize Laureates His Holiness the Dalai Lama and Archbishop Desmond Tutu have survived more than 50 years of exile with violence and oppression. Despite their past, they claim to be two of the most joyful people on the planet.

This three-part documentation of a week-long meeting between two of the world’s most renowned spiritual leaders is crafted by author and activist Douglas Abrams.

Douglas divides the book into three sections; the first is dedicated to the nature of joy, where the men create a vague definition of joy as a lasting state, not just a fleeting emotion.

The second section addresses the most pressing obstacles to joy that humans face.

The third and final section of



80th birthday.

They traded intimate stories, teased each other continually and shared their spiritual practices.

By the end of a week filled with laughter and punctuated with tears, these two spiritual giants had looked into the world conditions of our time and revealed, “We are most joyful when we focus on others, not ourselves. In short, bringing joy to others is the fastest way to experience joy oneself.”

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

upon throughout the weeks discussion.

The mission of the visit was not only to discuss joy, but also to celebrate the Dalai Lama’s



First marine career awareness day set sail

JANN MALONEY-BROOKS

“I am glad I came—it is just as I wished for. Exactly what I hoped it was going to be—a marine industry based job fair”, stated job seeker Amanda Stafford.

The Marine Career Awareness Day, held June 27th at the Hamilton Convention Centre, was jointly sponsored by the Mission to Seafarers Southern Ontario (MTSSO), The Hamilton Port Authority and the Marine Club.

port, including such areas as transportation (intermodal rail and truck), communications, insurance, security and manufacturing.

This information surprised Kim Cruz, mother of a construction worker looking to “jump ship” to the marine industry. “There is a highly technical industry going on here; now I understand!” she remarked, referring to her support of her son’s wish to apply for training at Georgian College.



The Reverends Jann Maloney-Brooks and Ronda Ploughman welcome people to the first career awareness day.

Photos: Submitted

Hamilton, frequently known as Steel City, is actually the fourth largest port (forty-seventh

The successful event involved 25 exhibitors with many interviewing for jobs on the spot.

In conversation ...

Fun-filled, faith-filled gathering of women

HOLLIS HISCOCK

Catherine Henry and Anne Williams, along with 78 other women from across Canada, spent four days in June attending a National Gathering open to all Anglican women.

Marion Saunders, Convenor of the Gathering, observed, "No such gathering has taken place for several decades; in fact, there was only one in attendance who could remember such an event for all Anglican women ever happening."

"The Love of Jesus Calls Us to Worship, Learning and Service", which reflects the mission and prayer of the Anglican Church Women (ACW), was the conference theme.

The *Niagara Anglican* interviewed Catherine (ACW's past president of Huron Diocese) and Anne (president of Nova Scotia's ACW) to glean their impressions.

Niagara Anglican: Why did you attend and what were your expectations?

Catherine Henry: I chose to attend this National Gathering primarily to see the wonderful women I had met previously at the Presidents' Conferences in Saskatoon and St. John's, and to discuss issues facing all Anglican Church Women across Canada.

Anne Williams: My expectations ... there would be many women from across Canada with similar interests in women's ministry.

Niagara Anglican: What were your overall impressions?

Anne: Altogether, it was an enjoyable and learning experience, which I hope will be repeated.

Catherine: Though our situations differ greatly depending on our geographical location, we face similar problems with respect to perception of ACW, from recruiting younger women, getting our information dispersed within our churches and the closing of churches due to demographics and financial difficulties.

Niagara Anglican: What were some of the highlights for you?

Catherine: The highlight for me was meeting and exchanging ideas with women from across Canada and attending the workshops. Ann Veyvara-Divinski described 50 Years (and more) of Women's Ministry and Deborah Loneragan-Freake gave an update from the Council of the North.

Judy Rois filled us in on the work of the Anglican Foundation and the graceful and spiritual Liturgical Dancers inspired everyone.

Anne: The Primate's session on human trafficking was one highlight, together with the UN Youth Delegates' report on the Status of Women from Sierra Robinson-Roper.

Niagara Anglican: What will you take back to your ACW and how can it be used?

Anne: The session about approaching the younger generation and getting them involved in church activities was a learning experience, which I will try to share and carry out both with my local church and the Nova Scotian Board.

Catherine: I will encourage our ACW to keep connected to the Anglican women's organizations across Canada, so we can maintain a feeling of support and aware-



ACW Presidents, Past Present and Future (left to right): Rosemarie Kingston (new Vice President), Margaret Warwick (President 2017-), Susan Kinney (past President), Terri Parrill (past past President), Marion Saunders (Convenor of National Gathering and President prior to Terri).
Photos: Submitted

The graceful and spiritual liturgical dancers at the National Gathering of Anglican Women were inspiring.



ness that we are all working towards the same goal.

Other highlights

During the gathering held at Redeemer University College in Ancaster, Ontario, attendees celebrated the conclusion of the ACW's 50th year, recognizing the many foundational years prior to 1966. They learned how to pray out loud and storytelling the Bible, as well as hearing how the Mohawks came to Christianity.

The Anglican position on assisted dying was also explored in a workshop.

Primate Fred Hiltz praised the ACW for their global, national and local under-

standing and work as he reviewed the priorities of the Church National as well as its role at the international level.

On the first day, the group made a human map of Canada with each person standing at the place from which she came.

Summarizing the four days, Marion concluded, it "was more than the program: the fellowship, time for sharing and discussion, excellent meals and comfortable accommodation all combined to create a fun-filled, faith-filled and meaningful Gathering for those attending."

Seafarers ministry present at career day

CONTINUED FROM PAGE 7

One lucky job seeker arrived clutching his resume and left waving his signed job contract!

"No one has done a job fair specifically for the marine industry before. It was a very big risk but with our co-sponsors we felt it was a risk worth taking," said the Reverend Judith Alltree, Executive Director of the Mission to Seafarers Southern Ontario. "It's always hard to be the first to do something, this was a very successful 'first' for all of us and it is something we

will do again."

Planning has already begun for the second annual Marine Career Awareness Day.

The gala celebration dinner, including a silent auction and music by Jim Sandilands Quartet, was attended by 125 people from the marine industry and local church supporters. A trip for two on a new Canada Steamship Lines bulk carrier traveling from Welland to Montreal was the grand prize for a live auction. Certificates of recognition, signed by HRH The Princess Royal who is President

of the Mission to Seafarers International, were given to Sharon Elliot-Galvin, The Hamilton Port Authority and the Marine Club in recognition of their many decades of service and support of the Mission to Seafarers.

The Mission to Seafarers Southern Ontario serves the ports of Hamilton, Toronto and Oshawa in the areas of port welfare and advocacy for seafarers' rights.

For more information or to volunteer, contact Volunteer Coordinator the Reverend



Deacon Jann Maloney-Brooks at 905-510-2710 or jann.brooks@hotmail.com

▲ The Reverend Sue Nicolls, Jane Wyse, Volunteer Coordinator the Reverend Deacon Jann Maloney-Brooks and Sue Hawthorne-Bate are volunteers with the Mission to Seafarers in Hamilton.



Medically assisted dying

Pastoral guidance from Bishop Michael

At a recent Clergy and Licensed Lay Workers' Day the topic of medically assisted dying was considered and discussed.

As a result, the Bishop issued revised guidelines to ensure pastoral care is available to those who inquire about or qualify for and claim the legal right to medical assistance in dying, to their family and loved ones as well as to those who provide them with care.

As people of faith who live and serve in the context of an ever-changing Canadian society, we often face new challenges being the church in the world. In light of decisions of the Supreme Court and Parliament of Canada, many Canadians are exercising their right to access medical assistance in dying.

During the past year, the *Niagara Anglican* published several articles about medically assisted dying from the legal, personal and pastoral

perspectives.

In addition, the Anglican Church of Canada resource *In Sure and Certain Hope* provides a helpful overview of some of the related theological considerations.

Bishop Michael, as chief pastor of Niagara Diocese, expects that we, as the church in this diocese, will together support all those in pastoral need. In fulfillment of that duty to care, we shall ensure that accompaniment and pastoral presence will be available to all.

It is also expected that, when we venture onto the holy ground of matters of life and death, the consciences of all will be respected. This includes our own. We will, therefore, need to know the outcome of our own discernment and interpretation of scripture, tradition, reason and experience as they bear on this question. We will also need to know in what circumstances

we would find it necessary to refer such persons to a ministry colleague who can accompany and be present with those claiming this right. We should proactively prepare for such referrals by making pre-arrangements with another colleague.

As an expression of role clarity and avoidance of potential conflicts of interest, we ought not to serve as witnesses to the signing of consent for the protocol of medical assistance in dying.

We are urged to tend also to our own self-care.

The Bishop welcomes requests for his pastoral support and guidance, and invites us to seek assistance, as needed, from mentors, spiritual directors, regional or diocesan ministry partners and Employee and Family Assistance Plan counselors, as we exercise pastoral care around these and any other pastoral matters.

Poet reflecting ...

I see Him in the blossom,
In the way spring meadows show new green.
I feel His touch in an evening breeze;
His voice, in the haunting calls of birds.

The harshest seas and bitterest cold,
The darkest smoke of stormy skies,
The loudest claps of thunder cry out
The power of His Name.

His smile is upon my face
With the lightest rain, the brightest sun.
His crickets sing me to sleep on a bed of roses.
I am His, dawn to dusk, night and day, every season
Every moment I am His.

Rebecca Clifford
Hamilton
Copyright June 1, 2011

Editor's note: Rebecca wrote, "I See Him in the Blossom" came to mind when I read Angela Rush's article 'A flower growing in the freezing cold answered my questions.' (April 2017 *Niagara Anglican*)

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Keep the conversation going

For decades, the *Niagara Anglican* and the *Anglican Journal* have been a vital communications link between parishes, dioceses and the national Church.

Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action.

Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, the *Niagara Anglican* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world.

Please give generously to the Anglican Journal Appeal this year. With your help we can keep the conversation going!

Please fill out and return the enclosed postage-paid donor reply card or call **416-924-9199, ext 259**. Alternatively, you can email **mross@national.anglican.ca** or go to **www.canadahelps.org** to make your gift today.



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Children's prayer book, an anthem and resource pool highlight anniversary

MICHELLE HAUSER

It has been a year to rejoice in "wonderful deeds."

These are words embedded in I Will Give Thanks To The Lord, the choral anthem composed in honour of the Anglican Foundation of Canada's 60th anniversary.

The anthem is one of many commemorative projects developed in honour of this milestone in the Foundation's history.

Established in 1957 to ensure a generous flow of funding for infrastructure and ministry projects, the Foundation's legacy of grants and bursaries has proved transformational in the lives of thousands of individuals, parishes, and faith communities.

Some of these stories have been brought together in a book: *Imagine That: Dreams, Hopes, and Realities—Celebrating 60 Years of the Anglican Foundation of Canada*. "This book is filled with true stories of hope, imagination and innovation," says Canon Judy Rois, Executive Director of the Foundation since 2011.

Indeed, innovation was the

driving force behind (in)finite: Spiritual Conversations in Cloth, the free exhibition at Christ Church Cathedral in Vancouver, featuring a number of Indigenous and other textile artists, which coincided with the Foundation's official 60th anniversary launch on May 25. It drew more than 3,000 visitors.

Also part of this 60th anniversary year has been the publication of *Children's Prayers with Hope Bear*, an illustrated book featuring prayers for seminal moments in a child's life.

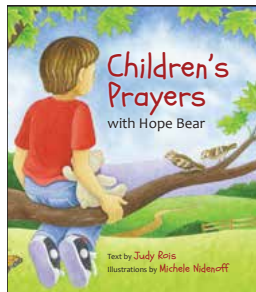
Never at a loss to imagine more on behalf of the Foundation, Judy has envisioned a future where more parishes want to invest in

ministry innovation through the Foundation because it can be a "powerful resource pool" that grows and deepens alongside a sense of collective responsibility for ministry.

What's next for the Foundation?

It is to continue inspiring generosity and creativity within healthy, vibrant faith communities from coast to coast to coast—generation after generation with the active engagement of all Canadian Anglicans.

For more information or to order the Foundation's 60th anniversary resources visit anglicanfoundation.org/60th or call 416-924-9199 ext. 244.



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60 years

Children's Prayers with Hope Bear

Prayers for liturgical seasons, holidays, and special moments in a child's life. \$15 each.

www.anglicanfoundation.org

Anglican Foundation support in Niagara Diocese

Over the last 10 years, Niagara Diocese has received approximately \$120,000 in grants and \$25,000 in loans from the Anglican Foundation. Recent projects include:

- **St. Michael's Hamilton:** accessibility renovations to exterior walkways and parish hall entrance;
- **St. Jude's Oakville:** restoration of Method of Care Program in Halton Region;
- **Synod of the Diocese of Niagara:** International Justice Camp Cuba;
- **St. Alban's Beamsville:** Migrant Workers' Outreach Ministry;
- **St. Luke's Palermo Oakville:** St. Luke's Community Centre sign, furnishings and equipment;
- **St. George's Guelph:** new heating distribution system; and
- **Christ's Church Cathedral Hamilton:** downstairs kitchen to support interfaith community outreach.

Most of these projects have been reported in the *Niagara Anglican*.

Source: Dr. Scott Brubacher, Executive Administrator, Anglican Foundation. foundation@anglicanfoundation.org

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All creatures have dignity and worth

Celebrating St. Francis Day

SUE CARSON

Along with many other parishes around the diocese, St. James Dundas celebrates St. Francis Day with a Blessing of the Animals service. This has become so popular over the years and everyone looks forward to seeing our four-legged pets (and occasionally others) attending church.

St. Francis Day is the last day of the emerging Season of Creation, which runs from the beginning of September through October 4. The Greening Niagara committee encourages all parishes to celebrate in one way or another, and this year many parishes will do so on the nearest Sunday, October 1. For information about the Season of Creation check the diocesan Greening Niagara

web page, or search the web for "season of creation."

St. James parishioner Carleon Hardie and her family have been bringing their dog for seven years and love meeting all the pets that people have. "I feel that the pet blessing day helps build community. Pets are a part of our families and it's nice to see the creatures people choose as companions in their lives."

A few pet rats have even been blessed at St. James! She adds, "praying for them is something we all have done if they are hurting, lost, or going through stress in their lives, so taking the time to regularly bless them is important to me. We love pet blessing Sunday!"

The congregations of St. Michael's and St. Gabriel's Hamilton also celebrate each year with a pet blessing. They

created a special St. Francis Day service they are willing to share—you can contact me or the parish for a copy. There are also resources available for loan from the Congregational Support and Development library at Synod Office.

If you are working on becoming a Green Accredited parish, St. Francis Day—with its environmental theme—would count towards achieving the worship requirement at the silver level.

With climate change comes an acceleration of habitat loss, and this is having a devastating impact upon many creatures of God's creation.

St. Francis Day is a wonderful way to focus our environmental concerns, live into our baptismal promise to care for creation and teach our children that all creatures have dignity and worth.



Sue Carson is Chair of Greening Niagara and a member of St. James Dundas. Contact her about Greening Niagara or the Accreditation Program. d.carson@sympatico.ca

▲ Carleon Hardie and her daughter Maria brought their dog Bandit and pet rats Pippa and Clover to the Blessing of the Animals service at St. James Dundas.

Photo: Sue Carson

NOTE: Send photos and a brief description of your Blessing of the Animals service to Editor Hollis Hiscock by October 25. Contact info on page three.

Parishioners and Rector begin new ministry together

REBECCA UTZ

"We are called by God to be a Christian family in worship, joyous fellowship and commitment to our community".

New Rector the Reverend Tom Vaughan and parishioners of Holy Trinity Welland look forward together to fulfilling this mission statement with spiritual inspiration, integrity, teamwork and joyous camaraderie.

Holy Trinity understands the world has changed and the church is being called upon to find new and different ways to bring the Gospel alive where God's people dwell. There will be an emphasis upon the development of meaningful relationships as disciples of Jesus Christ are invited, nurtured and formed.

Starting this month a weekly



The Reverend Tom Vaughan

Photo: Submitted

study of the "Essential 100" Bible passages will illuminate the big picture of God's word. Educational and spiritual growth will continue with monthly movie and discussion evenings. Similarly, extended

or refined themes will be addressed or incorporated in homilies to further enrich and enhance experiences with Biblical referencing. Sermons are attempts to be engaging and informative with a conversational style. Children, included in the Sunday worship, will be treated to the appearance of Tom's puppet, Bishop Cuthbert. This special puppet (who looks a lot like Ernie from Sesame Street)—a big hit in previous parishes—has been known to appear when Bishop Michael Bird is visiting.

The new Rector can be found at the Church in happy fellowship with volunteers making meat pies for sale at the "Waffles 'n More Café" or enjoying a Saturday morning breakfast in

See *NEW MINISTRY* Page 12

Song of the Grand
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Deadlines and Submissions for Niagara Anglican

Deadlines:

- November – September 25
- December – October 25
- January – November 25

Submissions:

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

Original cartoons or art – Contact the Editor.

Photos – very large, high resolution, action pictures (people doing something).

Include name of photographer. Written permission of parent/guardian must be obtained if photo includes a child.

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

Questions or information:

Contact the Editor at editor@niagaraanglican.ca or 905-635-9463.

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Through a Canadian stained glass window

Robert John Renison

RUTH ROBERTS

The Most Reverend Robert J. Renison was born in Ireland in 1875 and came to northern Ontario with his missionary father in 1883.

Young Robert developed a liking for the Ojibway and resolved to do missionary work himself. He then pursued studies at Trinity and Wycliffe colleges.

Following his ordination in 1896, his first position was Curate at the Church of the Messiah Toronto. Later he worked among the native Cree, teaching them the Gospel of Christ in their own tongue.

He was made Archdeacon of Moosonee in 1906.

In 1912 he came to Hamilton as Rector of the Church of the Ascension and subsequently Archdeacon of Hamilton.

◀ The window's inscription reads: "The Most Rev. Robert John Renison, Archbishop of Moosonee, Metropolitan of Ontario, whose first contact with the Indians was in his father's mission on Nipigon Lake, was a leader in the Indian and Eskimo work of the Church in the North. From 1912 to 1927 he was Rector of this Parish."

During the war he revisited the north to recruit Indian trackers for a Forestry Unit. Some never returned to the Hudson Bay area and their names are written on the memorial tablet in the Church of the Ascension.

In 1927 Robert accepted the position of Rector of Christ Church Vancouver; he was made Dean of New Westminster in 1928 and Bishop of Athabasca two years later. The following year found him in Toronto as Rector of St. Paul's Bloor Street.

Moosonee finally claimed him as its own. Robert returned in 1943 to his beloved north as fifth bishop of that Diocese.

At age 76 he became Metropolitan of the Ecclesiastical Province of Ontario.

He authored the *Indian Cree Hymn Book*, the *Life of Bishop Sullivan and Canada and War*. He also published *Wednesday Morning* and *For as Such a Time As This*.

He died at the age of 82 in 1957. His funeral service was held at St. Paul's Toronto.

Renison University College in Waterloo, Ontario is named after him.

Ruth Roberts 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.

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.

New ministry in Welland

CONTINUED FROM PAGE 11

the Café, chatting with Church members and community customers. He greets the various groups that regularly use the Church facilities for instructional community programs, social activities or exercise fun. An every member/family visitation is a primary goal for Tom, commencing in the autumn.

Enthusiastic participation has already begun in his ministry with the existing congregational outreach programs. Tom is supportive and eager to participate in the new "Trinity Cares" outreach, which addresses the temporary needs of ill or elderly members with friendly visits while delivering hot bi-monthly meals. The "Hygiene and Food Cupboard" program supplies necessary items for members of the community on a monthly basis—this much appreciated initiative and ministry will continue.

Holy Trinity's 160th anniversary will be celebrated on October 28, 2017 in the knowledge it has maintained a legacy of faith and commitment to its



Photo: Facebook

congregation and to the Welland community. Tom and his family are excited to be part of this memorable moment in the history of the building, the people and their ongoing Christian mission.

The new saying is ... we are older than Canada but that does not prevent us from having new ideas to share!

Rebecca Utz is a member of Holy Trinity Welland.

utzbecky@gmail.com