



"Learning, fasting, forgiving, praying and helping each other"

A section of the Anglican Journal



NIAGARA ANGLICAN



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

FEBRUARY 2018



Here are your candidates



Niagara Diocese to elect Coadjutor Bishop

Saturday March 3, 2018

Electoral Synod Prayer

(From Niagara Diocese—to be prayed often)

ALMIGHTY AND GRACIOUS GOD, IN YOUR GOODNESS YOU CALL US TOGETHER TO BE YOUR CHURCH IN THIS DIOCESE. BE WITH US IN THE DAYS TO COME AS WE DISCERN YOUR SPIRIT'S LEADING IN OUR FUTURE. GIVE YOUR ABUNDANT GRACE, WE PRAY, TO ALL THOSE NOMINATED FOR THE OFFICE OF BISHOP; ENDOW MEMBERS OF SYNOD GRACE AND WISDOM AS WE MEET TO ELECT, IN YOUR NAME, A NEW SHEPHERD FOR YOUR FLOCK. HOLD US ALL IN YOUR CONTINUING LOVE AND BE WITH US ALL AS YOUR MISSION OF JUSTICE AND PEACE REIGNS IN OUR HEARTS, IN YOUR CHURCH, AND IN YOUR WORLD. Amen.

Meet the candidates inside this special edition.



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Letters

Vestments: to wear or not to wear

I would like to respond to the article "Anglicans or Aliens" by John Longhurst in the January 2018 *Anglican Journal*.

I'll start by asking, "Would you attend a sporting event if the players were not in uniform?"

I think not, as you would have no idea which side/person you would cheer along.

Why then do we need to change the clergy wearing vestments while conducting services—regular services, celebrations, weddings, funerals, etc.—or tending the spiritual needs of the sick in hospital?

Vestments, full or partial, allow the person/persons to be recognised for the role they are performing.

Jesus wore vestments, a long robe, so when a sick lady touched the hem she was healed (Luke 8:43-48). Moses wore vestments, as did Abraham and other leading Biblical figures: all representing God to the lay person and recognisable by their clothing.

I was sorry to see robes removed from Eucharistic helpers, like chalice bearers. They also represented Christ while serving in the service, and

showed the receivers they were trained and had a special blessing in order to serve.

The clergy wearing vestments with special colours denoting the different periods in the Church calendar year have great meaning in our spiritual life. They are recognised as leaders and representatives of God, delivering the Word of God.

Young people are often quoted in the negative, but it is never stated where they live or how they were raised with regard to their religious life. Perhaps a survey of young Christian folk who have been brought up in the Anglican faith would give a different picture. Bucking tradition is not the way ahead, but should be retained and added to.

As a parent, christened and brought up in the Anglican faith and now over 80 years of age, I have seen and endured many changes in my Church, and not all for the better. Like many others, I am unable to brag about my religion to my children and grandchildren, thus leaving out a large number of young people who might otherwise be part of the congregation.

We need to hold onto our church leaders who are recognisable both in the church wearing their vestments and in

the community wearing their white collars.

Wearing vestments makes you special and symbolises a spiritual and godly person.

Patricia Ing
 Guelph

Stained glass windows

On behalf of the Fundraising Team and members of the Ascension family I wish to offer my thanks to you for publishing the series of articles about our special windows in our Chapel of the Holy Spirit.

This project in conjunction with Canada's 150th birthday was begun to celebrate those who had a vital part in sharing our faith with the whole of Canada.

We were delighted with the results of your presentation of "Through a Canadian Stained Glass Window" and hope that many members of our diocesan family were enriched by learning more about how the Holy Spirit worked through the Canadian Church to develop a vibrant presence in our country.

Ruth Roberts
 Church of the Ascension
 Hamilton

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On the way to a new bishop



On Saturday, March 3, 2018, over 200 youth, men and women will gather in Christ's Church Cathedral Hamilton to elect Niagara's Coadjutor Bishop.

This will be another step in the historic journey of selecting religious leaders, reaching back to Jesus' days and earlier.

After deciding what talents his disciples should have, Jesus chose those individuals best suited to tackle the mission and challenges facing the fledgling Christian Church. He then approached them individually to follow him.

Throughout history, bishops have been selected by political appointments, power squabbling or democratic elections.

I recall the many episcopal elections in which I have voted—some lasting mere minutes, others going late into the evening after a long exhausting day.

At one election the priest, delivering the homily while ballots were being counted, suggested we put aside our differences and support a particular candidate. He then prayed and the individual was elected bishop on the next ballot. "More

things are wrought by prayer ..."

During another episcopal election the Diocesan Chancellor, a high-ranking influential politician, entered the room where refreshments were being served, and declared, "This election is so civilized, not like our political party leadership conventions where anything goes ... maybe we politicians can learn something from the church after all." We laughed boisterously at the spoken truth.

At our November Synod, delegates were asked, "What are two characteristics or qualities the next Bishop should have to lead Niagara Diocese in its mission for the next decade?"

Delegates attending our upcoming Electoral Synod need to ponder the same question. For guidance they can search the writings of the early church.

As the diocesan web page (niagaraanglican.ca/election) rightly points out, "From its earliest days, the Church has been called by God to select an overseer and pastor to both lead and protect the Body of Christ."

It recommends three New Testament writings (1 Timothy 3:1-7, Titus 1:5-9, Acts 20:28) deal-

ing with characteristics or qualities required by church leaders. Interestingly, the King James Bible uses the term bishops, whereas contemporary translations call them leaders, elders or shepherds.

After we have stripped aside gender, cultural and geographical predispositions shrouding these passages, we can focus more clearly on the essence of church leadership, ordained or lay. These qualities include: holding firmly to the gospel message, having a mature faith, performing excellent work, welcoming strangers, encouraging, respecting and watching over all people, as well as living loving peaceful lives.

So far seven individuals have responded to the call to place their names as candidates.

Each must be at least 30 years old, ordained for seven years and a priest in good standing regarding the doctrine and discipline of the Anglican Church of Canada.

In addition to biographical information, the Electoral Synod Nominations and Planning Committee (Committee) posed four questions to each

candidate. "We really sought to highlight their leadership style and experience while also inviting our candidates to reflect about future directions and priorities for our diocese given our current reality," explained Committee Chair the Reverend Ann Turner.

In this *Niagara Anglican*, we present a short introduction based on information each candidate supplied the Committee. The candidates' responses to the Committee's questions are reproduced verbatim.

These candidate introductions begin on page 5.

What can you do?

1. You can read and think about the candidates and talk with others;
2. You can discuss or suggest your choice with your parish Synod delegates—in this way everyone becomes involved in the process, and;
3. You can pray, using the prayer on page one or your own words.

Let us wrap our candidates for Coadjutor Bishop in the warm comfort and security of our prayers and support.



Out where I live

REBECCA CLIFFORD, CALEDONIA

Out where I live the fields are grey and greyer still when the rains come. Planting is months away but we're all preparing in dark drive sheds and barns. On the rutted tar and chip I slow the truck to thirty where a few houses cluster. The ditches are full of winter detritus and canted mailboxes. In the next field fringed by remnant corn and thistles someone has planted a cross.

It tops twelve feet, wooden, weatherworn, and solitary. It stands in silence and trumpets some farmer's faith. Faith that the rains will stop in time. Faith that beans or corn or barley will flourish under the summer sun. Faith that he'll be here, be well enough, be fit enough to manage the harvest. Out here the fields are grey but the grey will go and the sun will come.



Photo: ingimage.com



NIAGARA ANGLICAN

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

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

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Geoffrey Purdell-Lewis
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Printed and mailed by:
Webnews Printing Inc., North York, ON

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

Subscriptions: \$15/year.

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

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Cathedral Place
252 James Street North
Hamilton Ontario L8R 2L3

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In Conversation with... the Venerable Valerie (Val) Kerr

Archdeacon for Truth, Reconciliation and Indigenous Ministry

Introduction: Val was appointed to her new ministry in April of 2016. As she approaches her second anniversary, the *Niagara Anglican* engaged her in a conversation to introduce you to the person and her important ministry.

Niagara Anglican (NA): Tell us about your life and ministry.

Val Kerr (VK): I am a Mohawk woman of the Wolf Clan. I am a widow, a mother, mother-in-law, grandmother and great grandmother. I am part of the Iroquois Confederacy Mohawk Nation, Wolf Clan originally from Tyendinaga, which is east of Belleville and I now live in St. David's.

I was ordained in 2004, served at St. George's St. Catharines for ten years before being appointed to St. John the Evangelist Niagara Falls.

NA: What is included in your new role as Archdeacon?

VK: This ministry includes teaching, building relationships and fostering healing and reconciliation between Indigenous and non-Indigenous peoples. Part of the role will be education and sensitivity training for Niagara Diocese and beyond.

There are a lot of misconceptions out there about how we function, why we function the way we do — being First Nations people — and what's happened in our history.

One of my goals is to lay the groundwork so people know about the history of my people and what we call Turtle Island, or North America.

NA: What are some things you hope to accomplish or see happen?

VK: I hope to be part of building relationships between Indigenous and non-Indigenous people as I believe the more we learn about each other the more the barriers are broken

down. There needs to be some elimination of misconceptions and stereotypes for real healing to take place.

NA: Can you give us some examples of what is happening?

VK: There is a real hunger out there from people who want to learn the real history of this country where it concerns Indigenous people. People are asking more and more questions and wondering why it has taken this long for anyone to be even trying to answer their questions. The one statement I hear the most is "why have we not learned this before?"

NA: What can parishes and people do?

VK: There are many things parishes can undertake. Start by acknowledging what traditional territory they meet on ... introduce themselves to local band councils, do some book studies,

attend educational events, and go to a Pow Wow or Friendship Centre. Learn the history of the area they live in.

NA: What else would you like to say about your new ministry?

VK: The requests for education at times are overwhelming. However, I love teaching our history and way of life, and feel privileged to have the opportunity to encourage others to learn and share in the journey.

NA: Anything else you wish to add?

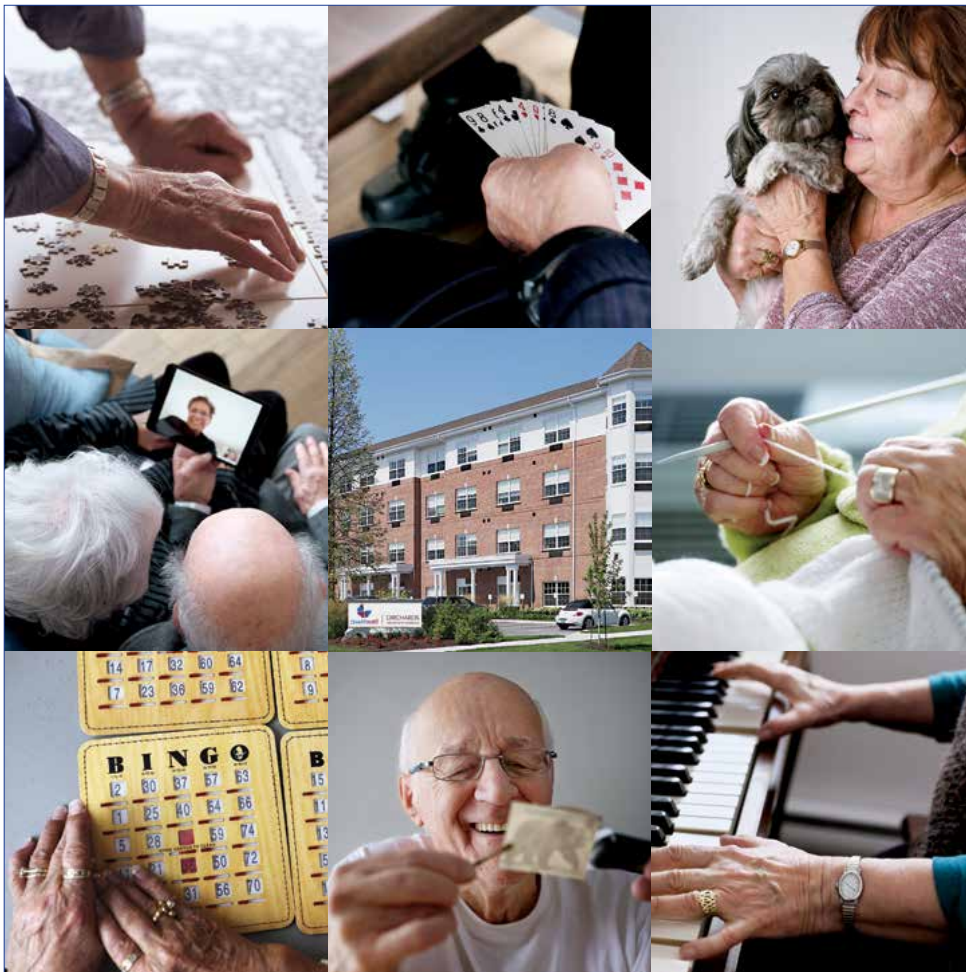
VK: We learn from everyone we meet and I have been fortunate to learn from

some of the most caring, knowledgeable people of integrity on this journey. We are all connected in this web of life and truly are sisters and brothers on the journey.

NA: May God continue to bless all of us on this journey.

The Venerable Valerie Kerr can be contacted at vkerr@cogeco.ca

Photo: Hollis Hiscock



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HERE ARE YOUR CANDIDATES | Electoral Synod 2018

The Venerable Doctor David John Anderson



Introduction: David, a graduate of Wycliffe College, was ordained a priest in 2001 and recently completed his Doctor of Ministry from Luther Seminary, St. Paul, Minnesota. Presently Rector of St. John the Evangelist Hamilton, he also served as Rector of All Saints Ridgeway and St. John Ridgemount Fort Erie.

His other areas of interest include working on a book, being a member of the Academy of Religious Leadership, a friend of St. Gregory's Abbey in Three Rivers Michigan and an early endorser and continuing participant in Ekklesia Project.

He enjoys spending time with his family, motorcycling, sports-fishing and travelling.

Read David's full biography at niagaraanglican.ca/election.

Committee: What core principles (max. 3) guide your ministry and leadership style?

David: The starting place guiding ministry and leadership is for me the fundamental understanding that the mission we share is first of all God's. The *missio Dei* (the mission of God) orients us in the right direction. Wholeness, justice, peace, human and creational flourishing

are some of the hallmarks of God's future, or what Jesus calls the reign, or kingdom of God. The *missio Dei* not only points us in the right direction, it informs our actions. In other words, the end shapes the means. The ways in which we participate in mission, do our ministry, and live our life as the church, will be shaped by a biblical vision that informs our imagination for God's future.

A second important principle is that ministry belongs to the whole church. While leaders will have special charisms and roles, the work of ministry belongs to all.

This leads directly to the third principle specific to leadership. Leadership consists in calling forth and equipping the whole people of God in their vocation. Christian leaders have a role in inspiring an imagination for God's preferred future and encouraging the practices that form people for participation in the same.

Committee: What do you think are the three most significant challenges facing the Diocese of Niagara over the next five years, and what is your vision for how we might respond?

David: The Diocese of Niagara is blessed with some of the most creative, imaginative and inspiring leaders in our church. One of the significant challenges we face involves rising to the opportunity this provides. Our life together as a diocese and in each of our parishes is enhanced when leaders are given opportunities and are equipped to lead and serve, multiplying our ministry.

One of the significant challenges we face involves concerns and challenges regarding sufficient resources. Fewer numbers in worship and less dollars available to do ministry have us concerned about our ability to carry on ministry in some places. The opportunity in some of

these situations involves new partnerships and forms of ministry. We will need to remain flexible in order to adapt to the new ministry challenges and opportunities of our day, equipping parishes to work from their strengths.

A third significant challenge involves continuing to engage our neighbourhoods and communities in relevant ways. Many parishes have become adept at this. We need to learn from each other. Our engagement with God in mission begins with deep listening to our context, knowing the needs of neighbours and responding in God's name.

Committee: Identify two significant leadership roles you have played in your diocese. In each case, what was your role, what did you learn, and what was the outcome?

David: As Archdeacon of Undermount, and now as the Archdeacon of Hamilton-Haldimand, I have had a tremendous learning opportunity. My participation in Synod Council, the Bishop's Advisory Group and working with parishes in various ways, has given me the opportunity to learn a great deal about our parishes and the issues they face, and has provided me with insight into how the episcopal office can be helpful. In the realignment bringing most of the parishes of Hamilton and Haldimand together in one region, we learned a great deal about the missional aspirations of the parishes in these regions and we are working together to address these.

As the bishop's appointee to the Board of Directors of the Mission to Seafarers, Port of Hamilton, it became obvious to me, early on, that this important work was not financially sustainable for the future. Volunteers had been the backbone of the Mission for decades, but due to age their numbers were declining. Donations

to the Mission had also declined and the work of the Mission fell heavily on underpaid and overworked staff. Things had to change. As the Chairperson of the Board, I spearheaded the discussions that led eventually to the amalgamation with the Mission in Toronto, creating The Mission to Seafarers—Southern Ontario. The learning was all about the power of collaboration, partnerships, and perseverance in the face of obstacles. While the new Mission continues to face challenges, its ministry is stronger and more vibrant than in many years.

Committee: Identify a role you have played or a significant way you have been involved in the national Church and/or the worldwide Anglican Communion. What did you learn from this experience?

David: While I have not had the opportunity to be directly involved in the councils of our national Church or the worldwide Anglican Communion, I have, as archdeacon, had the opportunity to advise our bishop on matters relating to the same. On the matter of equal marriage for example, I suggested to Bishop Michael that there was little in the existing marriage canon to prohibit the marriage of persons of the same gender. My advice to Bishop Michael, based on my reading of the canon, was that we could proceed with equal marriage, notwithstanding any changes, with the concurrence of our chancellor. This opinion was later shared by others, including the Chancellor of General Synod. This interpretation is now fundamental to our diocesan position at this time. I learned again that we all have a role to play in the councils of the church, even when we may not actually attend ourselves.

Local bake sale helps global village

HEATHER DI MARCO

For the past 15 or more years St. Cuthbert's Oakville has had an annual tradition. Early every December, we host our Annual Outreach Bake Sale.

Parishioners are invited to dust off their cookbooks and bake their favourite recipes to contribute to our sale. It is a very popular event; everyone is pleased to contribute their personal favourites. We have loads of goodies both sweet and

savoury donated; enough to fill four or five tables.

The sale is advertised to the wider community. It is a fun day as friends, neighbours and parishioners come in to buy our wares and share our Christmas cheer.

All funds from the bake sale are donated to various outreach projects. For the past several years we have split the funds between two groups. Fifty percent of the funds raised help support the work of The

Kerr Street Missions. One of the many good works of the Kerr Street Missions is to offer weekly hot meals to those in need in Oakville. St. Cuthbert's outreach groups host four suppers per year serving 50 to 100 or more guests at each meal. The meals are delicious, nutritious, lovingly prepared and served by our diligent volunteers.

The other 50% of the funds go to the Primate's World Relief and Development Fund (PWRDF).

As important as our local

outreach commitments are, the Outreach Committee feels it equally important to help out, in our small way, beyond our own local borders. PWRDF seems a natural fit. It is an Anglican organization with a global mandate.

Our annual bake sale is a great vehicle to do both good works: help others within our town and help globally through PWRDF as the global citizens that we are.

Heather Di Marco has organized the annual bake sale at St. Cuthbert's Oakville for the past 12 years.

To read more about the Primate's World Relief and Development Fund (PWRDF) and its work around the world, check out the PWRDF insert inside this month's Anglican Journal.

HERE ARE YOUR CANDIDATES | Electoral Synod 2018

The Reverend Canon Susan Jennifer Anne Bell



Introduction: Susan, a graduate of Wycliffe College and Ph.D. candidate at St. Michael's College, Toronto School of Theology, was ordained priest in 1999 in Toronto Diocese. Presently she serves as Canon Missioner for Toronto Diocese and Associate Priest at St. Martin in the Fields Toronto, where she ministers as Assistant Curate. She worked as Chaplain at Havergal College in Toronto.

Her other areas of interest include academic work, vocal performance (a professional member of the parish choir at St. John's Elora), a retreat leader (St. John's Convent) and conference speaker (Poetry and Faith, St. Martin in the Fields).

Read Susan's full biography at niagaraanglican.ca/election.

Committee: What core principles (max. 3) guide your ministry and leadership style?

Susan: I have one strong core principle of leadership: to listen and watch for where God is at work in the church and the world and to join in. All other elements of my leadership style flow from this core principle. As a spiritual discipline, I try to constantly listen—in prayer, through scripture, in the church and through culture—to discern God's will in order to

formulate direction and delineate a compelling vision. I enjoy casting that vision with imagination and energy.

But leadership is more than vision, it's working a plan with a critical path and achievable deliverables, so I'm also a strategic leader. I really enjoy bringing people and resources together to work toward a common goal. I have a genuine investment in all people as bearing the image of Christ and my relational and bridge-building skills are a keynote of my style. I am a natural team builder; I work with the people God has given me to use their skillsets in order to align vision and action.

Committee: What do think are the three most significant challenges facing the Diocese of Niagara over the next five years, and what is your vision for how we might respond?

Susan: It's been said that the future belongs to those who can cope with complexity. We live in a culture of discontinuous change and its relationship with the church is also changing quickly. In this next season, we are called to be realistic about our challenges—but also about our opportunities—and that will call for strategic planning based on evidence and experience in ministry. I have been part of strategic planning processes both at Havergal College and at the Diocese of Toronto and have seen how effective their implementation can be for aligning purpose and resources with identified priorities in order to achieve the best outcomes. In his charge to Synod in 2015, Bishop Michael invited the church to "take a compass reading," and examine the priorities for the near future. I believe these include the following:

1. To intentionally invest in Christian Nurture and Catechesis for spiritual renewal, confidence and energy for mission and its outworking: social justice.

2. To form, based on evidence, a sustainable and strategic plan for resourcing growth in parishes.
3. To leverage the diocese's many property assets to position ourselves for future growth and when opportunities are identified, to plan for church plants and/or amalgamations.

Committee: Identify two significant leadership roles you have played in your diocese. In each case, what was your role, what did you learn, and what was the outcome?

Susan: Canon Missioner, Diocese of Toronto 2013–present:

In this role, I act as a catalyst and enabler of missional ministry in the Diocese of Toronto. I am a vision advocate, coach and mentor for existing church plants and pioneers and for short and medium term missions. I plan strategically for new churches and support extra-parochial ministries such as Chaplains. In addition, I fulfill a number of roles as Missioner throughout the Diocesan structure. These experiences have demonstrated to me the pressing need for Christians to understand, engage and respond to our secular culture from preparation for ministry to shaping ecclesial structures for mission, and in praxis through parish and extra-parochial ministries.

Senior Chaplain, Havergal College 2007–2017:

My role was to engage with students, staff, faculty and alumnae in the school community through prayer, pastoral care and sacrament; to provide contextual discipleship programming; to create and implement the vision of a Chaplaincy department; to oversee and encourage theological students and Assistant Curates ministering in the school context. My experiences over those ten years were very valuable. I learned how to minis-

ter within a culture that is inoculated against faith and yet which expresses a deep spiritual longing; I learned to listen deeply and to respond as the Holy Spirit prompted in ways that made sense in that community and this resulted in the growth of the Chaplaincy Department and budget; in the renewal of the Religious Education curriculum and in strengthening the practice of daily prayer throughout the school.

Committee: Identify a role you have played or a significant way you have been involved in the national Church and/or the worldwide Anglican Communion. What did you learn from this experience?

Susan: My national responsibilities include: acting as Anglican representative for the National Ecumenical Dialogue between the Anglican Church of Canada and the United Church of Canada. I co-lead the Inter-Diocesan Learning Community for Mission in the Diocese of Toronto which included 5 other Canadian Dioceses and I was a member of General Synod in 2016. I am a member of the Board of Threshold Ministries and the current National Team Leader for Fresh Expressions Canada.

Internationally, I represented the Diocese of Toronto throughout the Inter-Diocesan Learning community process in Liverpool, England from 2013–2016. This past September, for the second time, I was part of the International Fresh Expressions Learning Community in the UK.

I have learned that we share commonalities in the challenges of secularism and in the opportunities for reconnecting with our culture across Canada and with the international Body of Christ—and that national and international ministry partnerships are valuable learning tools for our future.

An idea to share

Song of the Grand

GILLIAN WOOD

Song of the Grand is an original musical presentation about two young couples in Dunnville on the Grand River in 1940.

Shortly after the couples marry the boys enlist in the Navy and Air Force and are sent overseas. The songs describe the love of the boys and their wives, their pain at their separation

and their longing to be reunited.

The production honours all the courageous men and women who, while risking their lives, secured our freedom. It is a memorable production any time of the year, but was especially poignant on November 11.

George Hall wrote the music, lyrics and narration, he and Iris Rodrigues are the vocalists while Brahm Goldhamer was



The Reverend John Ripley and Betty Meikle looking at the memorabilia of her husband George Meikle. Photo: Peter Bromley

the pianist and singer. Narrator Canon Robert Brownlie told the story.

The amazing thing is that all this is donated by the group, at no charge, to help a church raise funds. They bring all their equipment including the piano

and speaker system. At St. Andrew's Grimsby, we served a simple meal and had a wonderful display of WWII memorabilia brought in by our members. We had photos, uniforms, crutches, medals, flags, a hammock, sleeping bag, evacuee's blanket and so much more. It was so exciting to see the things people found and

the pleasure they had in going through their relatives' memorabilia which they hadn't looked at for years.

It was truly an evening to remember.

Gillian Wood attends St. Andrew's Grimsby. gillian.wood@sympatico.ca

HERE ARE YOUR CANDIDATES | Electoral Synod 2018

The Reverend Canon David John Burrows



Introduction: David, a graduate of Queen's Theological College, St. John's, NL, was ordained priest in 2001 in Niagara Diocese. Presently Rector of Ascension Parish Mount Pearl, Eastern Newfoundland Labrador Diocese, he served in several other Newfoundland parishes, as well as Associate Priest at St. Christopher's Burlington.

His other areas of interest include a passion to eliminate poverty, participating in Dancing with the Priests fund raiser, competing in Targa's International Motorsport Race to raise funds and awareness for the Autism Society.

He enjoys dancing, driving, walking, cycling, writing, hiking, kayaking, exploring beaches, as well as preparing and enjoying great food.

Read David's full biography at niagaraanglican.ca/election.

Committee: What core principles (max. 3) guide your ministry and leadership style?

David: Partnership with God:

In Rabbi Mark Gellman's book of short stories *Does God have a big toe?* God speaks with angels about the process of creation and describes partnership. "A partner is someone you work with on a big thing that neither of you can do alone. If you have a partner, it means you can never give up, because your partner is

depending on you." We are in partnership with God, to continue to finish the world as God intends.

Team with others:

Most of my growing up I spent in choirs, bands and on soccer teams. In this process, I was never the star. All of the roles I played were essential within the working of the larger group; they had their place and were essential at different times. I learned how to listen, predict, count and try to be in the right place at the right time. This I believe is essential for any leader, for we never lead alone.

Service for God's Realm:

After I cycled back from Ottawa in 1995 from General Synod, I felt I would either walk away from the church, or be a part of transforming the church to reflect the reality of what God intended for us. I didn't walk away and I haven't looked back yet. I believe we are called to serve, and so to bring about God's realm.

Committee: What do you think are the three most significant challenges facing the Diocese of Niagara over the next five years, and what is your vision for how we might respond?

David: The three most significant challenges facing the diocese over the next five years include our ability to:

- Integrate and expand our current ministries to include vulnerable communities within the diocese, including urban Indigenous people and other marginalized communities. Facilitate a process of listening and journeying with these communities, so that dignity and justice exist among all people of Niagara as the full expression of God's realm.
- Increase community partnerships with others beyond the diocese: municipalities, other faith groups, social agencies and businesses, as well as provincial and federal representatives, supporting parishes to live out their baptismal ministry in a way that the framework of diocesan and parish structures and

canons are flexible. This will enable the Spirit to infuse leaders with vision and courage to provide ministry projects that respond effectively and creatively to local need.

- Explore with openness the nature of how we can fully be the people of God, a community of faith, whose rich traditions and participation in today's society demand that we sustain a rule of life, modeled for service, praise and thanksgiving to God, while we interpret, share and reflect upon our spiritual life in the midst of an often chaotic and changing world.

These three core challenges have to be tempered with an understanding of how the diocese interacts on both local and international levels.

Committee: Identify two significant leadership roles you have played in your diocese. In each case, what was your role, what did you learn, and what was the outcome?

David: In 2010 I was appointed as a Director, (and then the Coordinator) of the Religious Social Action Coalition, NL. In this role, I represent Anglican interests in a multifaith dialogue (Christian, Jewish, Hindu, Muslim, Sikh) concerning the elimination of poverty, the establishment of a living wage, and advocacy with the provincial government to examine all provincial legislation with a lens to address the gap between the rich and the poor. Together with the members of RSACNL, we have challenged the provincial government to increase wages and applauded their increases of minimum wage by \$1.00 over the last three years.

In 2014 I was appointed to the role of Canon for Society and Justice. In particular I have learned much from my role with Home Again Furniture Bank, a non-profit ministry venture that began through my leadership with the Parish of the Ascension in 2015. Through this I have learned how to function as an Executive

Director of a non-profit, how to drive a cube van (and get a class five driver's license) and how to work effectively with various staff and volunteer teams, while completing my role and responsibilities as a parish priest. By the very nature of my background of entrepreneurial endeavors in the non-profit sector it has equipped me with a proven track record in sourcing and assessing a variety of funding streams. All of my roles have required me to learn the craft of building values with others for them to support projects and ministries.

Committee: Identify a role you have played or a significant way you have been involved in the national Church and/or the worldwide Anglican Communion. What did you learn from this experience?

David: Between 2012 and 2016 I served as the vice chair and chair of the Canadian Lutheran Anglican Youth Gathering (2014 Kamloops, 2016 Charlottetown). I worked effectively with youth leaders and volunteers to provide meaningful learning experiences for over a thousand youth and youth leaders. In this I was faced with challenge of managing conflict, resolving conflict, while at the same time enabling the leadership team to take their tasks and excel in their areas of expertise.

As a CoGS Member and Partner to the Episcopal Church, I am immersed in the work of the executive councils of the Anglican Church in Canada and the United States. I believe that there is much difference in the world, and as an Anglican I am called to hold the difference in dialogue with grace. The Anglican Church is a moderating, reasonable voice for those that may have lost hope in their own expressions of Christianity or Spirituality. In a world that is shaped by transnationalism, these values of the Anglican Church are well-placed amid unprecedented population movements.

Inspections every ten years

BDIC—The Bishop's Decennial Inspection Committee—schedules and monitors the inspection and reporting of the physical structure, fabric, systems, grounds and cemeteries of all Anglican Church properties within the Diocese on a rotating 10 year cycle, wrote Committee Chair Terry Charters.

Inspection documents are

reviewed by BDIC to ensure they meet the requirements of the terms of reference. When requested, the committee assists parishes in developing action plans for completion of critical items on the inspection report.

Likewise, the committee conducts structural reviews on vacant diocesan buildings and provides advice on any other

building related issues.

At the time of writing his Synod report, Terry confirmed two decennial inspections were completed and seven more due in 2017. In addition, three inspections are overdue from previous years, with five coming due in 2018.

"It is the hope of the committee to become more of a

resource to the parishes in working through the inspection process and in dealing with identified repair items," concluded the Chair.

Terry Charters is Chair of The Bishop's Decennial Inspection Committee.

Spend Lent with *Jesus' Sermon on the Mount* Matthew 5-7

Part I: Ash Wednesday (February 14) to March 9



A daily Lenten devotion intended for individuals, couples and groups.

Reading and meditating on the word of God is part of the invitation issued to each follower of Jesus Christ in our Ash Wednesday liturgy. Our Lenten spiritual voyage takes us through a forty day journey docking amidst the resurrection and celebration of Easter.

Niagara's College of Deacons has chosen Jesus' Sermon on the Mount, as arranged by Matthew in his gospel, to be the focus of our learning and reflections this Lent.

We thank them for their contributions in enlightening and inspiring us, as well as calling us into a deeper relation with our Lord Jesus Christ.

Here is a pattern you may wish to follow:

1. First, read the recommended Bible passage;
2. Then, read the commentary prepared by our deacons;
3. Reflect on any questions triggered in your mind, and;
4. Ask how the readings apply to your life and what you need to do.

We have included five devotions each week, leaving Saturday and Sunday for any catch up and reflection on how the Bible readings at Sunday worship fit into our theme –Jesus' Sermon on the Mount.

You can have the meditations on your favourite device by downloading the newspaper from niagaraanglican.ca/newspaper.

In addition you can have the Deacons' meditations delivered directly to your email inbox by going to niagaraanglican.news and signing up.

Feedback ... we appreciate your comments, suggestions or questions. Contact information is found on page 3.

February 14 (Ash Wednesday)**Matthew 5: 1-2****Take time to pray**

After Jesus saw the crowds he went up the mountain and when he sat down His disciples came to Him and he taught them. Jesus stops to pray, and then he sits down to teach.

Jesus taught in synagogues, travelled the countryside and healed many. The crowds followed him, everywhere. When he saw the crowd Jesus needed to be alone to pray.

In *The Book of Joy* by the Dalai Lama and Desmond Tutu, I read that they each pray for several hours before they start their days. Both claim they would be unable to do the work they do without the benefit of prayer. Prayer quiets their minds and renews their souls.

We too need to separate ourselves from life's busyness, and take time to pray.

We need to be grounded in prayer to do what God is calling us to do. The busier we get the more we need our prayer time.

This Lent, can we commit to increasing our prayer time!

*The Reverend Deacon Jean Ruttan
St. Andrew's Grimsby.*

Thursday, February 15**Matthew 5:3****Blessed are the poor in spirit**

Psalms 144:15 says, "Happy are the people whose God is the Lord." And this should be the character of a believer: blessedness, happiness, joy. The Lord wants people in his kingdom to enjoy real happiness.

The Lord's Kingdom is not in the hereafter, but in the here and now!

Our attitudes become shaped by the world ... that is, the world's media: newspapers, books, magazines, television, radio, music and movies. All of these are relentlessly selling the world's perspective and in the process corrupting our thinking.

The first step to happiness is being poor in spirit and realizing your spiritual poverty. Blessings begin with this admission.

In this meditation, pray for the absence of pride, the absence of self-confidence, the absence of self-righteousness, the absence of self-assurance—the knowledge that we're nothing before God. Empty ourselves of self in preparation for the infilling of God through the Holy Spirit.

*The Reverend Deacon Nina Page
Grace Church Milton.*

Friday, February 16**Matthew 5:4****Blessed are those who mourn**

The loss of a loved one is a devastating event for any of us.

The grief we experience is overwhelming, we don't know which way to turn, we feel lost and we feel alone. Each of us who mourn are blessed to be comforted by God.

The pain of a loss will never go away completely, but in time it will fade to a tolerable level and peace will be restored to your soul. This journey we walk is one we never have to do alone. God is there to love us, to comfort us, to hold us and to bring us peace.

There is no right or wrong way to mourn. In Eastern cultures of Biblical times, mourning was emotional, external and not quiet. Many times mourners were hired to weep, wail and carry on.

We have all been to funerals where there are those who don't believe and therefore may not be comforted. There is comfort for some but not for others.

As we believe, we mourn and we are comforted.

*The Reverend Deacon Sheila Plant
St. Luke's Burlington.*

Monday, February 19**Matthew 5:5****Blessed are the meek**

As with the other verses of the Beatitudes, this begins with the words, "Blessed are" - a familiar opening found in the psalms and wisdom literature.

The word "meek" has been defined as "patient and mild, not inclined to anger or resentment." The verse is actually echoed in Psalm 37:11 and is part of Christ's use of the Hebrew Bible to describe the kind of fulfillment of God's law with His coming. It is a prescription for a new community where we are not inclined to "anger or resentment" and we exhibit "patience".

During this Lent, may we try and be meek. We should be patient. We should not snap to judgment and we should try, with the help of the Holy Spirit, to identify with this virtue that Jesus proclaimed.

*The Reverend Deacon Roderick
McDowell
St. Paul's Fort Erie.*

Tuesday, February 20**Matthew 5:6****Blessed are those seeking righteousness**

In this verse, Jesus proclaims that the blessed are those "who hunger and thirst for righteousness, for they will be filled."

One commentator has suggested that the use of the word righteous does not simply mean the oppressed or the down trodden. Rather the verse is consistent with the Beatitudes in painting a picture of what Jesus described as the Kingdom of God.

Jesus is referring to the vindication of the people of God as part of God's plan. In other words, God's plan is to save us and vindicate us. It is a real message of hope.

Lent occurs this year very much in what has been a very cold winter. While the days are getting longer, the periods of darkness are very long.

This verse is a real proclamation of God's faith in us and his wonderful plan for us as revealed in Jesus Christ. For this we should give thanks.

*The Reverend Deacon Roderick
McDowell
St. Paul's Fort Erie.*

Wednesday, February 21**Matthew 5:7****Blessed are the merciful**

This is a theme that Jesus will return to in the Sermon on the Mount in Matthew; see 6:14 and 7:1.

Again Jesus is reaffirming the law as laid down in the Hebrew bible and is, as one commentator suggested, a "principle of reciprocity". It is echoed so often in Jesus' teaching and is part of his promises of the very nature of the Kingdom of God.

In the Lord's Prayer we repeat reciprocity when we ask God to forgive our sins as we forgive those who sin against us. We are asking God for mercy if we in turn demonstrate mercy to those who hurt us. It is one of the hardest things we have to do.

This Lent try praying by repeating the word mercy and ask God to instill in our hearts that very spirit that will bring us closer to the Kingdom of Heaven.

*The Reverend Deacon Roderick
McDowell
St. Paul's Fort Erie.*

Thursday, February 22**Matthew 5:8****Blessed are the pure in heart**

When Jesus talks about being pure in heart, he is talking about integrity—doing things right. He doesn't necessarily mean living a dull or boring life, never straying from the path of what is right.

We all make mistakes, some more than others, but if we are able to learn the errors of our ways, and then learn from our mistakes, we can talk to God and ask for his forgiveness, his guidance and his love.

For many people, they do not have to be pure in heart in order to see God, because he is always there. We may need to look for him sometimes because we may feel that he has let us down. But he is teaching us a lesson. We know we have strayed and have asked for his help.

He may not give us the help in the way we think or hope he will. We have to work

for it. We need to open our hearts and then we will see God.

*The Reverend Deacon Sheila Plant
St. Luke's Burlington.*

Friday, February 23**Matthew 5:9****Blessed are the peacemakers**

What is a peacemaker?

A person can only work toward peace if they are at peace themselves. We have peace with God through Jesus. When Jesus called us we found our peace, for Jesus is our peace.

Being a peacemaker is part of being surrendered to God. God comes to us through Christ to make peace with us, and we in turn participate in God's grace as we go to into the world to make peace.

Living as a peacemaker means following Christ's example. He is called the "Prince of Peace". Isaiah 9:6 and Ephesians 2:14-16 reveal that Jesus is our peace in that he has reconciled Jew and Gentile, and reconciled both to God.

Jesus offers this same peace to his followers: "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27).

This Lent let us bring peace to a troubled world.

*The Reverend Deacon Nina Page
Grace Church Milton.*

Monday, February 26**Matthew 5:10****Blessed are those who are persecuted for righteousness' sake**

We have a covenant with God.

We know that we are loved beyond measure, but a covenant implies that we owe something in return. We will live our best lives as Jesus taught us and display good moral character. We will praise Him, and we will treat our neighbours as

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full partners in our covenant.

But saying so does not make it easy. We will face challenges, because other people do not always follow the good news of the gospel. They may insist on their own opinions and push us around. They may prevail for a time, but people who trust in God will be fortunate forever. When we stand up for what we believe in, we may be uncomfortable and maybe even need to take a risk.

Nothing that is good or honorable can be done without faith in God, and the strength and courage that our faith will give us. When we lead a righteous life, we can be confident that God will greet us in the Kingdom of Heaven.

*The Reverend Deacon Nancy McBride
St. Paul's Caledonia.*

Tuesday, February 27
Matthew 5:11-12

Blessed are those persecuted for following God

People who stand up for their beliefs are often mocked and ridiculed by people who don't live their lives according to God's will. When we live up to the code Jesus defined for us, we will be rewarded. First we must strive for inner peace by embracing the love of God and the spiritual calm that he gives us. Be honest and truthful at all times. Keep your cool when others lose theirs.

Next, we must strive for peace in all our dealings with every one we meet. We must behave with loyalty and integrity, exercising a consistency in our work, our intentions and our behavior.

We will not always agree with others but we must respect and tolerate the differences. What a person might do may not be worthy of respect, but the person always is. Find the power to forgive and forget.

Finally, we must strive to walk in the Peace of Christ, to give others a sense of our peace so that they too may begin to seek peace between others.

*The Reverend Deacon Nancy McBride
St. Paul's Caledonia.*

Wednesday, February 28
Matthew 5:13
Salt of the earth

Jesus used salt to describe how we are needed to bring balance and hope to an otherwise dark world.

Salt is invaluable to human life, and so as Christians we are to be an extension of Jesus Christ and offer the message of the

priceless gift of eternal life through Christ. In the same way that salt enhances the flavor of food, we as followers of Christ stand out as those who "enhance" the flavor of life in this world.

Christians, living under the guidance of the Holy Spirit and in obedience to Christ, will inevitably influence the world for good. I have learned I can't always control the trials I face but I am the keeper of my "salt." Will I be bitter or better? Will I be less seasoned or more flavorful? Because in the end, what good am I if I've lost my flavoring?

*The Reverend Deacon Nina Page
Grace Church Milton.*

Thursday, March 1
Matthew 5:14-16
Light of the world

Jesus says to "let your light shine before others."

It is easy to let your light shine in the presence of fellow Christians, but does your light still shine as you go forth after Sunday service?

Much of the world today walks in darkness. We are called to bring light to the darkness of loneliness, fear, discord and despair. We are called to be the Christ-Light so that others may come to know the Lord Jesus. As you go forth today, remember that with your presence ... you may be the only scripture someone reads; you may be the only gospel someone hears; you may be the only Christ-Light someone encounters.

Even the smallest light can drive away the shadow of someone's dark night. Jesus bids us shine ... you in your small corner, and I in mine. ("Jesus Bids Us Shine" is a children's hymn. Words Susan Bogert Warner and music Edwin Othello Excell).

*The Reverend Deacon Sister Mary
Catharine Robertson
St. Paul's (Glanford) Mount Hope.*

Friday, March 2
Matthew 5:17-20
Teaching about the Law

When Jesus began to teach his disciples about living a new standard of behavior according to his message, it must have appeared to be very different from the Jewish culture at the time.

Jesus was quick to assure them that his new mission would not abolish what the disciples already knew about the law, but would enhance it.

He told the disciples—and tells us still—

how to answer God's call and live our best lives as his faithful followers, doing his will, not ours.

In our covenant with God, we must obey the words, but also follow them into action.

Our righteous behavior ensures that, when we keep our promises to God, we live in the sincere hope of the future coming of the kingdom.

By walking in the way of Jesus, we will show a good example for others to follow.

We need not compare ourselves to anyone but Jesus. He and he alone sets the standard to which we must strive.

*The Reverend Deacon Nancy McBride
St. Paul's Caledonia.*

Monday, March 5
Matthew 5: 21-26
Teaching about anger

My Mother was born in the East End of London, the daughter of an Irish father and a Cockney mother. A single mother, she took whatever work she could to make ends meet.

When war broke out and many men left for the front, she became one of the first female bus conductors in London. She had a big heart, and a sharp tongue on occasion. We argued a lot, but it always ended with a laugh.

When she died of an aneurism it was very quick. I flew home that night and spent time with her in the chapel. In the silence, I became aware that we had no unfinished business—just love.

Anger is easy. Reconciliation is more challenging—more so today than ever, it seems. To follow Jesus is to seek avoidance of anger, but when we are gripped by anger, we must seek genuine reconciliation as quickly as possible.

To reconcile is to allow the Holy Spirit to move between us.

*The Reverend Deacon Paul K. Bates
Grace Church Waterdown.*

Tuesday, March 6
Matthew 5:27-30
Teaching about adultery

Generally gloss over this teaching and chuckle when thinking of Origen who took it literally.

Yet when I go beyond the literal and consider what I covet, crave, desire, I need to check myself—asking if what I crave is in keeping with God's ways, I frequently come to a painful stop realizing it is not.

Still, I want that what I want, and the subsequent attempt to overcome that wanting can be a challenge.

Peterson in *The Message* captures the sentiment quite well: "Let's not pretend this is easier than it really is. If you want to live a morally pure life, here's what you have to do: You have to blind your right eye the moment you catch it in a lustful leer."

Think of those overcoming the craving for pornography, for substance addiction, for materialism and their pain.

Yes, blinding oneself to craving at the outset can be painful, but is it not better to live without and in God's grace, than with and deprived of his grace?

*The Reverend Deacon Heino Claessons
St. Albans Glen Williams.*

Wednesday, March 7
Matthew 5:31-32
Teaching about divorce

"I hate divorce, says the Lord" (Mal. 2:16) because it tears apart what should be a permanent union created in love.

Yet by most accounts divorce was just as high in Jesus' time as now, running at 40% with some Pharisaic rabbis such as Hillel allowing divorce on mundane grounds, including "she spoiled a dish for him".

We too give the weakest allowances for divorce. Marriage is a covenant between two people before God, and like all such covenants, requires work - a lot of work.

I continually work at putting the same amount and type of effort into the relationship with my wife as I do with my being a disciple of Christ - both at times being a real challenge.

As a disciple, I firmly believe Jesus desires us to take our marriage covenant so sacredly that it should never be broken, except when under the most extreme duress.

To remain committed in action, words, thoughts, emotions and priorities is for us to experience the fullness of relationship that God has designed for us to experience.

*The Reverend Deacon Heino Claessons
St. Albans Glen Williams.*

Thursday, March 8
Matthew 5:33-37
Teaching about gossip

Some weeks ago I rode the GO Train from Union Station to Aldershot. Seated ahead of me were three individuals—clearly workplace colleagues. Between Union and Clarkson, in fairly loud voices, they tore their boss to pieces. At Clarkson, one exited the train. Between Clarkson and Bronte, the remaining two tore to pieces the colleague who got off in Clarkson!

Barbara Blodgett (*Lives Entrusted: An*

Ethic of Trust for Ministry) defines gossip as informal, evaluative discourse about someone not present who is a member of the speakers' social group.

Sadly, I have witnessed the worst of pernicious gossip in the academy, where tenured faculty succumb to hubris, and in so doing viciously attack their colleagues, who are not present.

Blodgett introduces testimony—first-person, public revelation of oneself and one's faith—as an alternative to gossip.

Jesus admonishes us to stay away completely from swearing falsely.

By letting our words be complete—yes means yes and no means no—we stop pernicious and ultimately injurious behaviour, replacing it with love and a non-competitive forum for dialogue.

*The Reverend Deacon Paul K. Bates
Grace Church Waterdown.*

Friday, March 9
Matthew 5:38-42
Teaching about revenge

We live in a world where bullies have power to dominate and intimidate us.

People say "I don't get mad, I get even" and "I've got rights."

The Old Testament implies revenge is OK, if it delivers like action to like action. Retaliation hurts.

Jesus tells us to love without limits.

In his time, a slap on the face from a right handed person would sting the left cheek, and give offense. Rather than strike back, Jesus urges us to offer our right cheek too - the slap this time, delivered by the back of the hand, gives even more offensive.

He does not want us to give in to bullies, but to be the better person. Forget it and move on. Return evil with good, not revenge. Give more than expected. Love them as Christ loves us. Better yet, pray for them.

Can I really do that? Could I give up the emotional satisfaction of retaliation in favour of giving limitless love?

Jesus asks us to spread the seeds of love and hope in our encounters with each other.

*The Reverend Deacon Nancy McBride
St. Paul's Caledonia.*

Part II: March 12 to Easter will appear in the March Niagara Anglican.

The Reverend Canon Robert Fead



Introduction: Robert, a graduate of Western Ontario University, was ordained priest in 1994 (Roman Catholic Hamilton Diocese) and transferred Orders to Niagara Diocese in 2002. Presently Rector of St. Jude's Oakville (serving there previously as Curate), he also ministered as Rector at St. George's St. Catharines.

His other areas of interest include his ministry as Chaplain (Royal Canadian Chaplain Service Ottawa) to those serving in the Canadian Forces, travelling, skiing, camping and motorcycle trips.

He enjoys reading about spirituality, liturgy, ecumenism and church history, as well as Canadian military history and is a passionate sports fan.

Read Robert's full biography at niagaraanglican.ca/election.

Committee: What core principles (max. 3) guide your ministry and leadership style?

Robert: The most important leadership principle is "casting a vision". I believe that Jesus gave us a very clear vision to feed the hungry, clothe the naked, shelter the homeless, welcome the stranger and proclaim the Good News; in other words,

to help build up the Kingdom of God on earth. In our secular culture, where we see many of our churches in decline, it is easy to get distracted from the mission of the church and only focus on the maintenance and sustainability of the bricks and mortar. One of the great things we learned from the leadership of Jesus is that one can accomplish great things, even with a small group of faithful disciples who are focused and passionate.

Second is the principle of "subsidiarity". Once the vision is cast let the baptized fulfill the mission. No one likes to be micro-managed and all of us have already been given special gifts for ministry. We see this leadership principle in the ministry of Jesus when he sends out the seventy-two. Jesus gives them a mission and then sends them out to fulfill it. He doesn't micro manage them but rather trusts the Spirit that is working in them. They come back rejoicing at all that they accomplished.

Committee: What do you think are the three most significant challenges facing the Diocese of Niagara over the next five years, and what is your vision for how we might respond?

Robert: Parish Viability: There is no doubt that our culture continues to change and is less inclined towards organized religion. Many of our parishes struggle to make ends meet and sustain their properties and ministries. I believe that it is important to maintain an Anglican presence in communities where parishes are struggling and in some cases closing. We have already seen some creative ways that parishes have continued to be worshipping and mission centred communities without traditional church buildings. After all, Jesus said that whenever two or three are gathered in

his name he is in their midst. This is the church!

Fostering Anglican Confidence: I think we have a tendency to focus too much on challenges and not enough on opportunities. We in the diocese have something significant to offer the wider community. The Bishop can be our cheerleader and story teller. We have a lot of good news to share. Be not afraid!

Opening the Doors: We need to ensure that our doors are wide open to welcome all God's people regardless of race, sexual orientation or way of life. There are simply no exceptions. Also open doors remind us that the people of God have to go out into the world and do the work of the church. Focus on mission!

Committee: Identify two significant leadership roles you have played in your diocese. In each case, what was your role, what did you learn, and what was the outcome?

Robert: Since 2010 I have co-facilitated the Niagara Continuing Education Program in the Diocese. It is a two year program for newly ordained priests in the diocese to help them make the transition from theological school to parish ministry. Much of the role is mentoring and sharing with participants the practical aspects of parish leadership that may not have been covered sufficiently in their academic formation. I have learned that we are very blessed in the diocese to have clergy who are passionate, creative and enthusiastic about ministry. I believe it takes a great deal of courage to serve as a priest in the modern world. It is a great source of joy for me to witness these leaders grow and embrace their own unique and special ministries in the church. I have also been honoured to serve as a supervisor and mentor for a number

of curates, assistants and seminarian interns. All of them continue to do great things in the service of God's people.

I have had the privilege to serve in the diocese as a member of Synod Council, Regional Dean of Lincoln, member of the Diocesan Budget Committee, and I continue to serve as a member of the Diocesan Investment Committee. I have learned from these experiences that a priest must not only be a spiritual leader but also someone who helps to oversee the temporal affairs of the church. The outcome is that we work together to ensure that we practice good stewardship over the gifts that have been given.

Committee: Identify a role you have played or a significant way you have been involved in the national Church and/or the worldwide Anglican Communion. What did you learn from this experience?

Robert: For the past 13 years I have served as a chaplain with the Anglican Military Ordinariate, a ministry of the National Church. I serve as the Canon Reservist on the Military Bishop's Council. In that capacity I represent all the Anglican Reserve Military Chaplains throughout Canada. I am the senior chaplain for 31 Canadian Brigade Group with the rank of Major. In this capacity I supervise and oversee an ecumenical/interfaith team of up to a dozen reserve chaplains throughout southern Ontario. In my military career I have participated in numerous next of kin notifications for our fallen soldiers, presided at their funerals, including a nationally televised funeral from our Cathedral after the shooting of one of our soldiers in Ottawa. It has been a great honour to minister and support the men and women of the Canadian Armed Forces and their families.

Skateboards, basketballs and prayer

JUDY ROIS

When the Anglican Foundation of Canada put out a call for innovative and creative ideas to transform parish ministry as its 60th anniversary Request for Proposals initiative, St. Christopher's parish in Burlington scored a basket, literally!

There was a case where need and opportunity met in a most interesting way.

In a city where there are limited resources for youth with only one YMCA drop-in, young

teens between the ages of 11 and 14 found the church parking lot to be an ideal place for skateboarding and shooting baskets. In order to create a more permanent space for these two activities, the parish agreed to install professionally-mounted basketball nets and a ramp for skateboarders.

It's a novel approach to make connections with the youth in their community, and to let them know the church is willing to meet them where they are in a hospitable and generous way.

In November, the Anglican Foundation's Board of Directors awarded a grant of \$15,000 to St. Christopher's for this ministry.

They were one of four \$15,000 60th anniversary grants given for innovation and creativity.

The parish of St. James and St. Brendan in Port Colborne was creative in a different sort of way, by transforming a vacant, derelict lot in the downtown core into a prayer garden. It's

—See *Skateboards Page 11*

ANGLICAN
FOUNDATION OF CANADA 
imagine more

part of their "bless the city" initiative.

This is another project in Niagara Diocese where Anglicans are taking the church into the community.

The parish project planners said, "We voted to purchase land located at 25 Charlotte Street in

Port Colborne with the intention to transform this ugly, vacant, chain-linked lot into a beautiful community green space."

The goal is to have a fenced garden space that will include trees, benches, bushes, a pavilion, artwork, edible gardens and a fountain.

HERE ARE YOUR CANDIDATES | Electoral Synod 2018

The Reverend Canon Robert Hurkmans



Introduction: Robert, a graduate of Wycliffe College and McMaster Divinity School, was ordained priest in 2004. Presently Rector of St. James & St. Brendan Port Colborne, he also served as Assistant Curate at St. Luke's Burlington.

His other areas of interest include "Jubilee Acres", a small farmstead where the family lives and raises pigs, cattle, sheep, goats, turkeys, chickens and honeybees. Feeding animals, planting gardens, collecting eggs, chopping wood, baling hay and shoveling manure keep them busy. The family enjoys watching movies, playing games and camping.

He enjoys basketball, multimedia communications, listening to music and playing the guitar.

Read Robert's full biography at niagaraanglican.ca/election.

Committee: What core principles (max. 3) guide your ministry and leadership style?

Robert: 1. Dream It, Then Do It: God is a BIG God, so why not dream BIG dreams? Small goals don't require God's help, BIG ones do. BIG dreams require us to radically depend on God because without God's intervention our plans are destined to fail. At St. J&B we keep dreaming and doing. These BIG dreams increase our reliance on God and keep us on our knees.

That way God gets the credit, not us.

2. Pray First, Then Proceed: The book of Nehemiah teaches us how prayer should permeate all leadership decisions. Before Nehemiah undertook his massive rebuilding project he prayed for several days. During the work, he prayed. When everything was completed, he led the people in prayer. Hudson Taylor said: "When we work, we work. When we pray, GOD works."

3. Remember Why, not What: Clergy burnout often happens when we focus on the "WHAT" and the "HOW" of ministry but forget the "WHY". In other words, we forget the gospel. We must never forget WHY we do what we do. The life, death and resurrection of Jesus is the gospel fuel that gets us out of bed every morning. The gospel doesn't demand us to serve, it compels us to serve!

Committee: What do you think are the three most significant challenges facing the Diocese of Niagara over the next five years, and what is your vision for how we might respond?

Robert: Three Challenges:

1. Decline: God is doing awesome things in Niagara, but we know that church decline is a reality. Where is the younger generation? How many more churches must close? How do we grow?
2. Leadership: The diocese of Niagara has great leadership. However, our changing culture requires a NEW generation of innovative pioneers. Where do we find tomorrow's leaders?
3. Cathedral: Redeveloping our Cathedral is an amazing opportunity. However, the financial benefits have overshadowed the mission possibilities. Can we make it more about mission than money?

Three Opportunities:

1. Church Planting: There's hope! The best (and most biblical) way to grow the church is to plant new churches! Let's create 100 (at least 100!) new Christian communities over the next 20 years.

2. Cultivating Pioneers: Future churches need future leaders. Niagara must begin aggressively recruiting, developing and deploying hundreds of church planting pioneers. Most will be lay leaders or part-time priests. Existing churches would be mission sending communities.
3. Cathedral Place: The Cathedral development must be adjusted to support the new Mission Action Plan. Cathedral Place would become the training centre and launching pad for Niagara's bright future.

Committee: Identify two significant leadership roles you have played in your diocese. In each case, what was your role, what did you learn, and what was the outcome?

Robert: 1. Continuous Culture of Innovation Team Leader (2010-present): The Innovation team exists to promote and inspire innovative ministry in our diocese. As chair I have assisted at various vision events, spoken at Synod and sat on Synod Council. The greatest outcome of this work has been the annual ReChurch Conference (2013-2017). The ReChurch planning team, along with our partners at Wycliffe College, offer this one-day conference to promote renewal and innovation throughout the diocese. The conference is meant for clergy and lay people. Past speakers have included Harold Percy, David Fitch, Kevin Martin & Jenny Andison. ReChurch continues to grow and has been a much-needed sparkplug for ministry throughout our diocese.

2. Chaplain to Bishop Bird (2007-present): I have had the privilege and honour to serve as chaplain for Bishop Michael for the entirety of his episcopacy. Standing beside the bishop at special services has given me a "front row seat"

to the impact that episcopal leadership can make in the lives of others. It has also impressed upon me the central, life-giving role our cathedral plays in the diocese. In this role I see first-hand how amazing Niagara is: at confirmations I've been heartened to see the faces of young people willing to profess their faith, at ordinations and installations I've been excited to celebrate the varied gifts of diocesan leadership, and at Order of Niagara services I have been humbled by many dedicated saints. This role has opened my eyes to breadth and beauty of our diocesan family.

Committee: Identify a role you have played or a significant way you have been involved in the national Church and/or the worldwide Anglican Communion. What did you learn from this experience?

Robert: Worldwide: At a pivotal moment in my priestly formation I had the opportunity to travel to Africa and be immersed in the Anglican Church of Kenya for a month. This life changing experience opened my eyes to the diversity of our Anglican Communion, to the joy and faith of Christians who have so little, and to the power of the gospel to change people's lives. That experience showed me how churches vary according to context, and how churches can grow, (even with minimal resources) as long as they have a deep belief in the gospel and a pioneering spirit.

Nationally: Within the ACC I had the opportunity to be a Delegate to the "Vital and Healthy Parishes" consultation held in Winnipeg in November 2015. Over 80 Anglican and Lutheran leaders from across the country shared best practices about healthy parishes, church growth, discipleship, evangelism, worship and more.

Skateboards, basketballs and prayer

CONTINUED FROM PAGE 10

In a neighbourhood where a high percentage of residents live in poverty and social isolation, the prayer garden will provide a beautiful place to spend quality time with nature and one another.

The Anglican Foundation awarded a grant of \$14,385 to

support this project.

Between skateboard ramps, basketball nets and prayer gardens, these parishes in Niagara Diocese took the Anglican Foundation's call for innovation seriously, and its Board of Directors were delighted to respond with generosity!



The Reverend Canon Judy Rois is Executive Director of the Anglican Foundation of Canada. jois@anglicanfoundation.org

The Reverend Canon H. Stuart Pike



Introduction: Stuart, a graduate of Huron University College, was ordained priest in 1989. Presently Rector of St. Luke's Burlington, he served as Rector of St. Andrew's Grimsby and Rector of Greater Parish of Gaspé in Quebec Diocese.

His other areas of interest include other cultures, travel, languages (fluent in English, French and Spanish) and contemplative prayer. He is interested in how art (visual, musical, narrative and poetic) seems to by-pass the cerebral cortex and makes direct connections to the soul.

He enjoys listening to and singing choral music, as well as camping and meeting people in beautiful natural settings.

Read Stuart's full biography at niagaraanglican.ca/election

Committee: What core principles (max. 3) guide your ministry and leadership style?

Stuart: We are all spiritual beings, created in love, and have a purpose in fulfilling God's will in this world. We find meaning in our lives through exploring our own spirituality, discerning God's will for us and then in carrying out God's purpose for us through action. We are each called to be agents of God's Kingdom in the here and now. I think the best way of exploring all of this is through

forming and following a Rule of Life, and I have been helped in this through my association with the Society of St. John the Evangelist (SSJE, Cambridge, Massachusetts.) Being a member of the Fellowship of St. John (FSJ), my rule of life includes daily prayer in the contemplative tradition, weekly Eucharist, keeping feasts and fasts, retreat times, including an annual retreat usually at SSJE, holistic health (body, mind and spirit) and being engaged in mission and service.

I also believe that we are called to live as a community of believers in Christ, drawing strength from each other and being able to discern God's will better as a community.

These principles are reflected in how I try to help others find their own spiritual depth and calling.

Committee: What do you think are the three most significant challenges facing the Diocese of Niagara over the next five years, and what is your vision for how we might respond?

Stuart: 1. Relevancy: Although I believe we as members of the Church have a strong faith and are able to show that faith among ourselves, we have had a harder time displaying that faith outside of our walls. We live in an increasingly secularized society that is sometimes hostile, but usually more simply indifferent toward faith.

2. The world's challenges are our challenges. The challenges the world is facing are related to our ecosystem, economic disparity, discrimination against people based on race, creed, gender, sexual orientation and a host of other reasons, and a growing social malaise due to many people's failure to find a deeper purpose in their lives, and a sense of disconnection that people have from other people or other groups or God.

3. Discouragement. Many of the people of our parishes feel discouraged because

of shrinking numbers of parishioners and the shrinking budgets that go along with this.

My vision for the Diocese for how we need to respond to these challenges has to do with engagement. We need, as people faithful to the message and example of Christ, to forge new connections with the communities in which we live and to serve the needs of those communities. We will find greater relevance and will grow if we roll up our sleeves and work shoulder to shoulder with others in our communities to face challenges together.

Committee: Identify two significant leadership roles you have played in your diocese. In each case, what was your role, what did you learn, and what was the outcome?

Stuart: As chair of the Diocesan Partners in Mission (PIM) Committee I joined a team of clergy and lay in Niagara to plan the 2017 visit of a delegation from CAPA (the Council of Anglican Provinces of Africa.) Bishop Michael has long been involved with meetings with CAPA at various places in Africa. This was a chance for a delegation to see us. We organized a tour and presentation of the outreach ministries of St. Luke's Burlington and the Cathedral, including worship and lunch and finally a tour of our Missions to Seafarers facility. I learned, as I have learned before that we have first class staff and volunteers in this Diocese; that we are making a difference through much outreach ministry that is carried on in this diocese, that our work is appreciated and recognized, and that it is worthwhile to showcase our work nationally and internationally.

Once again, as chair of our Diocesan PIM Committee I was called upon to act as translator for the bishop of our Companion Diocese of Cuba and her husband during her visit to Canada and her time at General Synod in 2016. It was also

the General Synod that finally passed first motion to change the marriage canon to allow equal marriage, a concept that isn't even voiced in Cuba. The experience was, for me, both exhausting and exhilarating. I was able to witness the growing understanding of Bishop Griselda, her husband and two others of her delegation as the debate and voting was happening. I learned that as a diocese, we have a role in the national and international scene as exemplars in social justice.

Committee: Identify a role you have played or a significant way you have been involved in the national Church and/or the worldwide Anglican Communion. What did you learn from this experience?

Stuart: I have served on two National Committees: Inter-Church Inter-Faith Relations Committee (ICIFRC) and Partners in Mission (serving for 6 years and chairing it for the last 3.) While on ICIFRC we were engaged in several partnerships with other Churches and Faiths, but it was the Anglican Lutheran Dialogue that had traction at the time and, along with ICIFRC, I was also attending that National Dialogue working toward full communion with the Lutherans. I was overjoyed to be a member of General Synod in 2001, meeting in Waterloo when both Lutherans and Anglicans voted to enter into full communion. I have learned through this experience the importance and value of working in partnership with people of other Churches and other faiths. We have gifts to share and wisdom to teach and to learn in these partnerships. Likewise, through my work facilitating partnerships around the world through PIM I know that we are so enriched through building international partnerships.

A safe place for all

The focus of the Bishop's Task Force for a Safe Church (BTFSC) is that the Church be a safe and holy place for all whom our ministry affects.

"As a faith community, the Anglican Diocese of Niagara is committed to fostering an atmosphere in which our members, volunteers, staff and those who use our buildings can work, worship and play together in an atmosphere that is free from all

forms of harassment, misconduct, interpersonal violence, exploitation or intimidation," said Chair Marni Nancekivell

BTFSC aims to share a body of knowledge that embodies best practice resources within Niagara Diocese.

A significant part of this work is educating and mentoring lay people and clergy through workshops, some mandatory (basic diocesan policy orientation) and

others tailored to regional or parish needs. It is designed for Church School and Youth workers and volunteers, those who work with fragile adults or those working to maintain healthy boundaries.

BTFSC also conducts inquiries in situations where some kind of misconduct is alleged to have taken place.

This past year, over 120 clergy and lay people have participated

in the task force's basic education programs as BTFSC continues to be proactive in creating a safe church environment. The basic program now includes bullying and social media.

The task force also consults with congregations about the planning and revitalization of physical plants, and works at creating a safe environment in which both individuals and the community can function.

In the coming year BTFSC will engage in Niagara's triennial reporting process for Volunteer Management and Screening. It is essential that every parish complete this report by May 1, 2018 to maintain diocesan and insurance standards.

The Reverend Canon Marni Nancekivell is Chair, Bishop's Task Force for a Safe Church (BTFSC).

HERE ARE YOUR CANDIDATES | Electoral Synod 2018

The Reverend Canon Martha Tatarnic



Introduction: Martha, a graduate of Trinity College Toronto, was ordained priest in 2005. Presently Rector of St. George's St. Catharines, she served as Rector of St. David's Anglican-Lutheran Church Orillia, Priest-in-Charge of St. Hilda's Oakville as well as Pastoral Care Coordinator and Assistant Curate, St. Jude's Oakville.

Her other areas of interest include music as a hobby, a form of prayer, a priority and joy. She plays the French horn and sings, but more than that she appreciates staying tuned in to the culture of music.

She enjoys running, cycling, reading, travelling, exploring new cities and sampling local cultures.

Read Martha's full biography at niagaraanglican.ca/election.

Committee: What core principles (max. 3) guide your ministry and leadership style?

Martha: 1. Pray in the Spirit on all occasions (Ephesian 6:18):

I emphasize prayer and Gospel-based discipleship in leading meetings. Taking time to listen for God's guidance helps to create space for opposing opinions to be respected and regularly leads to a greater sense of cooperation and consensus in making difficult and important decisions.

2. There are different gifts, but the same Spirit (I Corinthians 12:4):

My ministry has been fruitful and happy because, both in smaller and larger parishes, I have served with a team and in communities that nurture relationships and recognize gifts across a variety of ages and socio-economic circumstances. Jesus announces the "Kingdom of God has come near" and immediately begins to form a community. We need to see and support the diverse gifts in one another in order to know and serve God.

3. Whose power working in us can do more than we can imagine (Ephesians 3:20):

I am devoted to modelling and enabling our communication of the experience of God at work in our individual and communal lives. This communication happens both within worship—and the use of various styles of music and reanimating traditional forms of worship to help people encounter God in fresh ways—and out into the world through writing, social media and outreach ministries.

Committee: What do you think are the three most significant challenges facing the Diocese of Niagara over the next five years, and what is your vision for how we might respond?

Martha: Accounting for the faith that is in us:

Anglicans have traditionally found it hard to talk about how God is at work in our lives. A new study shows that when we don't give people an opportunity to express their spiritual experiences then spiritual growth stagnates. Numerical growth, as much as we might desire it, is irrelevant without spiritual growth. I see the church healthy and enlivened as we talk about our walk with God, discern God's will through prayer and share our faith with others.

Spiritual Hunger:
"What do people want? Everything! The hunger within us is so deep and powerful that only God is sufficient food" (John Welch). Our church must always be outward looking, ministering to the deep

spiritual need around us. We collectively enjoy unprecedented material wealth, yet depression and addiction levels keep rising, and many feel alone and disempowered. We must be confident that God is raising up gifts in us to respond to the world's need, and we must orient our structures and resources accordingly.

Storages and Mental Health:

I hear constant worry about burnout in church leadership. We treasure and equip our leaders by:

1. Fostering opportunities for them to grow in their spiritual lives and their ministry skills.
2. Restructuring our human resources into teams where we support and complement one another.

Committee: Identify two significant leadership roles you have played in your diocese. In each case, what was your role, what did you learn, and what was the outcome?

Martha: Futures Committee, St. Catharines:

From 2015 to the present, I have offered leadership in the restructuring of the Anglican Church in Greater St. Catharines. This conversation was initially prompted by decline across many of our churches, but the Futures Committee, and now the Animation Team, have sought to drive our discernment and decisions by hope. We understood that, if we were simply to downsize our Anglican presence, then church decline would continue to happen. One of the most significant outcomes of this work has been to create a position of Faith Formation Director for the Anglican Church in this city. Across the Communion, people are taking notice: in response to decline and the need for restructuring, the Niagara Diocese has taken the bold move of reorienting resources toward discipleship and spiritual growth in our communities!

Outreach Conference & Water Project (Diocese of Toronto):

During my time as a member of the

Social Justice Committee in the Diocese of Toronto, one of our annual projects was an Outreach Conference. In 2011, our Conference Speaker was our National Indigenous Bishop, Mark Macdonald. A group of us wanted to know if we could look at a water project in First Nations' communities as a way of forming partnership and putting reconciliation into action. That one conversation six years ago has led to a partnership with PWRDF, a national movement of Anglicans working with our Indigenous brothers and sisters for clean water, and has raised over \$600,000 toward this project, with even more promising numbers projected for this year.

Committee: Identify a role you have played or a significant way you have been involved in the national Church and/or the worldwide Anglican Communion. What did you learn from this experience?

Martha: The Community Blog:

I was invited to write for the Anglican Church of Canada's on-line forum, The Community, in 2014. The response that I get from non-Christians, or de-churched Christians, supports the challenge that I raised in Question #2: there is a profound spiritual hunger in our world, and one of the gifts of our faith can be in equipping people with stories, language and permission to talk. Through social media, I receive immediate feedback on how my writing is connecting, and with whom. This allows me to continually refine my communication skills to more effectively reach a variety of audiences. At the same time, living in our Facebook era reminds me that Jesus holds us to a different standard than merely what will get us "liked." We might be tempted to speak to be noticed and affirmed, and yet discipleship asks that our words and actions proclaim God's truth, not our own.

Till debt to us ...

"We hope that no parish will take on debt that will overwhelm their ability to continue to do ministry," is the hope of the Financial Advisory Committee (FAC), as an advisory committee to parishes, the Bishop and Synod Council.

FAC can provide parishes information on possible resources for getting grants to

cover all or a portion of their projects.

The committee helped prepare the Diocesan budget and worked on the new Diocesan Mission and Ministries (DM&M) formula that is fair and equitable to all parishes.

"The new formula, if approved, will lower the annual assessment to smaller less afflu-

ent parishes and increasing the assessment to the larger more affluent parishes and will be revenue neutral to the Diocese," predicted Chair George Henry.

A team of consultants began meeting with parish corporations who find it difficult to meet their financial obligations to the diocese. The goal is to find ways to reduce debt and provide

resources to develop ongoing funding.

"It will take time to assess the program's success but it is planned to expand the program as we watch those parishes that have already been invited to participate," George wrote.

(Editor's Note: The new formula for DM&M was approved at the November 2017 Synod.)

The Reverend Deacon George Henry is Chair of the Financial Advisory Committee.

No human being should be bought or sold

SHARYN HALL

Many people believe that slavery ended in the distant past, but the opposite reality is true. Over 35 million people in our world today are slaves. They have no passport, no protection by any country and no money to escape. They are shamed and humiliated into submission.

Men, women and children are trafficked into slave labour in factories, farms and the sex industry. Human trafficking is a prevalent practice globally, with instances of exploitation and human rights violations being reported in the majority of nations each year.

The profits are enormous. Forced labour generates \$150 billion dollars per year in illegal profits! Two thirds of those profits are generated by commercial sexual exploitation. Men, women and children are victims of this crime, but women and girls represent the majority of victims in Canada.

Canada is a source country, a transit country and a destina-

“We may believe that the exploitation of young girls only happens in faraway countries, but it is happening in our country, our province and our neighbourhoods.”

tion country for human trafficking. The extent of human trafficking in Canada is difficult to assess due to the hidden nature of the crime and the reluctance of victims and witnesses to come forward to law enforcement. Human trafficking is an offence under the Criminal Code of Canada and the Immigration and Refugee Protection Act.

According to national statistics, almost half the victims of trafficking are between the ages of 18 and 24, and 25% of trafficked victims in Canada are under the age of 18. The common age of females forced into the sex trade is 12 or 13 years old. We may believe that the exploitation of young girls only happens in faraway countries, but it is happening in our

country, our province and our neighbourhoods.

Trafficked persons in Canada come from a wide variety of backgrounds. Some populations are particularly vulnerable, such as women and children in poverty, homeless youth and Indigenous women and girls. However, traffickers also cruise high-density areas, such as malls and sporting events for victims. In recent years, police have discovered victims trapped in hotels and motels along Hwy 401 from Windsor to Quebec.

Media stories have given the wider public only glimpses of the extent of the global problem. Canadians are becoming aware that human trafficking and slavery touch our daily lives: in merchandise we purchase, in our

economies and in the sex trade. Canadians in faith communities have the potential to make a difference through education and local organizations.

The Anglican Church of Canada is working with various partners to combat human trafficking. These organizations are faith-based groups or government-sponsored initiatives, both within Canada and with international bodies, such as the United Nations Commission on the Status of Women. Check the website of our national church (www.anglican.ca/issues/human-trafficking) for information and to watch a short video. Dr. Ryan Weston (rweston@national.anglican.ca) is building a network of people and parishes engaged with issues

related to human trafficking.

Become informed about this reality. If a person comes to your church door with a story of being trafficked into forced labour or the sex trade, listen.

Learn who to contact for help in your area. Your local police may have a unit working on trafficking and know of an organization in your area helping victims.

The great English anti-slavery campaigner of the late 18th century, William Wilberforce, stated, “You may choose to look the other way, but you can never say again you did not know.” His words ring true over 200 years later.

No human being should be bought or sold. That is a human right we all should protect!

The Reverend Canon Sharyn Hall is an Associate Priest at Christ’s Church Cathedral Hamilton and a member of Synod Council for social justice issues. halls@cogeco.ca



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📷 A snapshot of Christmas happenings



Ending →
The Church of Our Saviour The Redeemer Stoney Creek capped their 140th anniversary on December 31st. Most parishioners, including the anniversary committee (pictured here), marked the occasion by dressing in period attire.

Photo: Submitted



Trees ↑

Photo: Lydia Rice

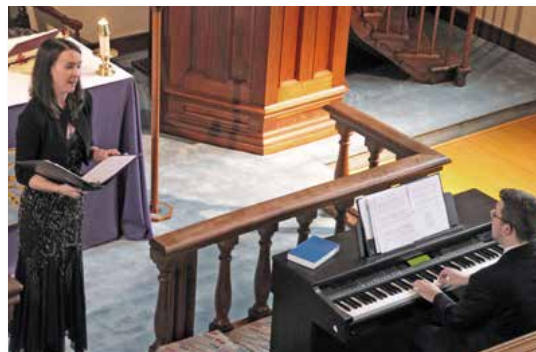
For the past 39 years, St. Cuthbert's Oakville has been selling Christmas trees to decorate the homes of many satisfied customers and as a fund raiser to support their parish ministries. What started as a small seed venture has blossomed into a major operation; this year the parish once again imported 600 trees from Nova Scotia.



Winners ↑

Janet Vachon and Owen Hamilton won the ugly Christmas sweater contest which was held as part of the Christmas Pageant at The Church of Our Saviour The Redeemer Stoney Creek.

Photo: Bev Groombridge



← Music

In preparation for Christmas, mezzo-soprano Meagan Zantingh and organist Mark McDonald performed an assortment of European carols and Christmas music during an afternoon concert at St. John's Jordan.

Photo: Brenda Lane

Waiting →

Three year old Paisley DeCock waited patiently for her communion wafer at the Christmas Pageant in Christ Church Woodburn.

Photo: Judy Gurman



BOOK REVIEW

Experiencing Jesus differently

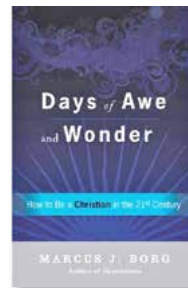
Days of awe and wonder: How to be a Christian in the 21st Century
Marcus Borg (Harper One, 2017)

Collected into one book is the essence of Marcus Borg, the world's leading spokesperson for

progressive Christianity until his death in 2015, and one of the most widely respected and influential theologians of our time. This excellent collection of sermons, talks and writings goes deep into analyzing the historical and metaphorical conceptions of Jesus.

Marcus argues many times throughout the book that the debate regarding if Jesus actually performed the miracles incorrectly overshadows the stories' symbolic importance of Jesus as a human.

He insisted that we need to experience Jesus differently to



as a spiritual person who invites all people into lives of awe and wonder for the sake of our world.

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

be faithful in this day and age. For him, Jesus comes through

Deadlines and Submissions for Niagara Anglican

Deadlines:

- April - February 25
- May - March 25
- Summer - April 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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Little library makes big contacts

ANN TURNER

The website littlefreelibrary.org defines the wee, local libraries popping up all over the place as “a ‘take a book, return a book’ free book exchange.”

They come in many shapes and sizes, and St. James Fergus thought a tiny chapel was the perfect design for our own Little Free Library. Fiction, non-fiction and children’s books are all part of the library stock, and it changes quite regularly!

St. James is committed to reaching into our local community and discovering ways to connect. The Little Library has been a successful means

of contact. Oftentimes, before our community meals (weekly lunches and monthly dinners), readers are “caught” exploring the library and finding a new read for the coming days.

Located kitty-corner to our local hospital, we also enjoy bookish encounters with hospital visitors and staff.

In the process of registering our library with the Little Free Library organization, we will soon receive our charter number and be registered on their world map!

A few fun facts we’ve collected from the Little Free Library community include:

- 74% of people report they’ve

read a book they normally would not have read because of a Little Free Library;

- 73% of people say they’ve met more neighbours because of a Little Free Library;
- 92% of people say their neighbourhood feels like a friendlier place because of a Little Free Library.

Our Little Free Library stands outside the parish office and is easily accessible to anyone looking for the next great read!

The Reverend Ann Turner is Priest-in-Charge of St. James Fergus. dogmai@me.com



Eric Henderson (right), who designed and made the parish’s Little Free Library, and Earl MacDonald stand next to the new library located outside the church office across the street from the hospital.

Photo: Ann Turner

Not a snazzy ministry but dignity kits meet a need



Over 300 dignity kits, a small parcel containing basic needs like shampoo, soap, deodorant, face cloth, razor and a clean pair of underwear, have been distributed to help people face the world with dignity.

Photo: Laura Marie Piotrowicz

LAURA MARIE PIOTROWICZ

In one of our baptismal vows, we covenant with God and community to “respect the dignity of every human being.”

God hears this vow.

God invites us to live this vow.

Sometimes, God makes very clear a manner in which this vow can become a reality.

Stemming from a number of conversations (What are the needs of our community? How can we better engage with existing agencies?), the St. Catharines parishes of St. John, St. Columba and St. Barnabas discerned a call to a specific justice ministry. Local social services agency Start Me Up Niagara shared experience and expertise to connect with the most vulnerable in

our community.

And Dignity Kits came into being.

A Dignity Kit is a small parcel of basic needs: shampoo, soap, deodorant, face cloth, razor and a clean pair of underwear. Depending on donations, we include lip balm, hand lotion and comb—the basics which help a person face the world with dignity.

Each parish collects the products, and every month a team of volunteers descends to St. Barnabas’ basement where a dedicated space is arranged for the sorting, assembling and storing of these kits. As they are needed, we hear from Start Me Up Niagara (or another agency), who collects the kits for distribution.

In mere months, more than

300 kits have been assembled and distributed.

This is not a snazzy ministry; it’s not the type of thing to land on the evening news. But it’s ministry that meets a need for the children of God in our communities.

While we recognise the need to work against the systems and structures that cause the vulnerable to be in such need, we also respond to that need as best we can—with kits of necessities and with dignity—as we promised.

The Reverend Laura Marie Piotrowicz is Rector of St. John’s Port Dalhousie St. Catharines. stjohnschurch@cogeco.net

Roofs, ramps, plumbing, heating, paving, painting

During the past year in over 20 locations throughout the diocese, the Bishop’s Advisory Committee on Church Buildings (BACCB) provided diocesan oversight to parishes undertaking new construction, as well as the varied projects listed above.

In recognizing lessons learned in one parish might be usefully shared in another, BACCB exists to support such continuity, offer technical advice to parishes which request it and protect the interests of the Diocese, reported Committee Chair Ian Chadwick.

The Bishop, or a parish through the Bishop’s office, can request the help of BACCB to review projects, suggest consultants or contractors and monitor their work. This ranges from reviewing and commenting on plans and drawings of proposed church buildings or major modification to existing ones. It also involves, from time to time, reviewing the progress of such construction.

The principles guiding BACCB have as much to do with cost-effective use of church resources as with environmental impera-

tives. These range from the efficiencies of heating and cooling systems, longevity of roofing materials and the safety of people who depend on church properties.

Among the committee’s intentions are reviewing guidelines for Canon 4.6, which explain the requirements for parish-diocesan co-operation in parish projects involving individual expenditures of more than \$15,000. BACCB hopes to clarify them and improve their usefulness.

BACCB also contemplates

drafting a diocesan fire safety protocol which would anticipate the expected encouragements from municipal fire services and insurance companies to upgrade church facilities.

Lastly, BACCB plans to draft an Anglican case for best practices in holding church properties and managing them—whether as centres for worship, community assets or heritage sites.

In his final reflection, Ian wrote, “The next year promises some new challenges in building maintenance and property man-

agement. Public expectations, financial pressures and limited choices may test the creative ability of our church to resolve the issues with positive outcomes. The need will be to seek spiritual guidance in developing new and alternative solutions which honour our Creator and serve his Son.”

Ian Chadwick is Chair of The Bishop’s Advisory Committee on Church Buildings.