

Remembrance Day – 11.11.11

On the 11th day... of the 11th month... at the 11th hour

Stop for a moment of silence and remember those who died, those who served and those who are serving today.

Let us remember them.



NIAGARA ANGLICAN



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

A section of the Anglican Journal

NOVEMBER 2018

University chaplaincies supported by Niagara

Three ecumenical university chaplaincies—Brock University St. Catharines, McMaster University Hamilton and the University of Guelph in Guelph—have received funding from Niagara Diocese to support their unique ministries at their local campuses.

University chaplaincies are an excellent example of ecumenical co-operation among Anglican, United and Presbyterian churches. It allows chaplains to undertake ministry in a way that none of the denominations could offer alone.

Each chaplaincy—rooted in the context of its campus

community—provides personal support, a variety of programs ranging from social justice to faith formation and opportunities for theological reflection or worship.

“There is great need for a tenable, intellectually responsible, expression of Christianity not only at Brock but in society as a whole,” said Brock’s Ecumenical Chaplain David Galston.

He added, “Without the support of the Anglican Church, many key services provided to students, especially related to counselling and mentorship, simply would not exist.”

Chaplaincy grants are awarded for a two-year period to a maximum of \$8,500 per year. Since its creation in 2014, a total of \$30,000 has been disbursed to support the core work of these chaplaincy ministries, including program expenses, salary and ministry-related capital costs.

Funding is made possible through Niagara’s Survive and Thrive Outreach Endowment Fund.

“The Chaplaincy depends on the generosity of supporting denominations,” stated David.

University of Guelph



A big initiative of Guelph’s Ecumenical Campus Ministry is Campus Church which meets for worship on Sunday afternoons and is open to people from the campus and wider community.

CHAPLAIN ANDREW HYDE WRITES ...

Our big initiative these days is Campus Church, which is our weekly worship service that happens Sundays at 4:00 p.m. in the University Centre.

See Chaplaincies: Guelph Page 11



Students and staff at University of Guelph walking the Labyrinth, a new initiative for the Ecumenical Campus Ministry.

Brock University



Brock University’s Big Questions Club, started with an Anglican WOW grant, enables students to discuss faith and other issues of today in an open and honest way.

CHAPLAIN DAVID GALSTON WRITES ...

The Ecumenical Chaplaincy is a university chaplaincy. This means that it is part of Brock Student Life and Community Experience.

See Chaplaincies: Brock Page 11

The Student Christian Movement (SCM) was started at Brock with a WOW grant from Niagara Diocese and continues with a United Church Potentials Fund grant.



McMaster University



Administrative Assistant Kristine Sabido of the Chaplaincy Centre (second from left) with students Kaitlyn Lammers and Chris Schankula promote the services available at McMaster University.

CHAPLAIN ANDY CROWELL WRITES ...

Ecumenical ministry is multi-faceted, recognizing that many students today don’t self-identify as we once did. It is challenging and deeply meaningful.

See Chaplaincies: McMaster Page 11



“Soup and Selah” brings McMaster students together weekly for a brief reflection followed by a healthy bowl of veggie soup and bread.

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 Letters

There is another way

I was surprised and disappointed to read the headline of the Reverend Robert Hurkmans' article stating that "Spong's advice is dangerously misleading" (*Niagara Anglican*, September 2018, page 9).

I decided to discover what Robert's concerns are about *Unbelievable*. Having read the book, do I agree with everything in it? No. Nonetheless, it does provide opportunities to consider, explore and even deepen one's faith. It also provides a valuable resource in exploring and discussing how the church should respond to its situation in the 21st century and beyond.

He seems to believe the way forward is for Niagara Diocese to adopt a conservative or evangelical literalist approach to scripture, as being the correct way to proceed for the church to survive—and thrive.

I would like to remind him that there are conservative and evangelical parishes in Niagara, as well as throughout the Anglican Church of Canada. Yet, none of these parishes would be considered as thriving.

He only has to do some basic research to quickly realize that numerous parishes in this Diocese and across the country that follow the prescription he suggests are not growing and healthy. The churches that he is referring to are those churches that believe the Bible literally (Pentecostal, Baptist, Non-Denominational, etc.). He erroneously believes that these churches are very spiritually healthy and also appear to be growing.

It is more than a little disconcerting that he easily dismisses a non-literal view of Jesus and is quick to discount Bishop Spong.

As far as spiritualizing the resurrection, one needs to look no further than scripture. It is patently obvious the authors/editors were unclear whether Jesus' resurrection was spiritual or bodily or both.

Robert concludes there is but one way for the church to survive and grow as a faithful community. There is another way. That way is to do the work that Jesus came to show humanity.

It isn't through a retrenchment into pietism that will cause the church to survive and grow. Rather, it is only through the care for the poor, the homeless, the disabled, those struggling with mental health issues and many others who are marginalized and discounted by society.

It is only through doing this that the Church will be vital and will truly survive—and grow.

Wilson Hodges
St. Catharines

Centering Prayer

A journey of time and faith



COLLEEN O'NEILL

About a year ago, St. Columba St. Catharines, with the encouragement and relentless support of our Rector William Alakas, created time in our church for silence and holy connection through Centering Prayer (contemplativeoutreach.org). This has become a weekly service, Fridays at 11:00 a.m. without fail. The service is 30 minutes - short, sweet, elegant.

For this, we give thanks and praise to Christ, who is at the centre of all things holy.

Our Centering Prayer service was and is a much-needed addition to our Christian life.

I am sure you have no doubt that a great deal is asked of the devout Christian in 2018. Church life - demanding and complicated. Home life - demanding and complicated. Often, we just plain run out of time and focus for the important pursuit of having a necessary and vital spiritual life ... and yet, God keeps calling, patiently waiting to enrich us "beyond anything

we could ask or imagine".

Although each generation from the time of Christ has had unique challenges to understanding and following Christ, taking time to truly abide (and knowing how!) has always been a challenge. We have always been stumped by spiritual practices that don't have steps or activities attached. We are much better at doing than being, for sure!

Christ gave us a simple solution right from the start, if recognized as such. Take time to turn it all off and simply sit, as best as one can, in the presence of God. Make your outer life the intrusion that is gently and compassionately asked to wait by the side. Create space in the myriad of activities that take up each day to sit in stillness without any agenda.

This is the essence of Centering Prayer. It is a simple method. It is an effective method ... and it has been used as a path for creating wholeness in heart and spirit for centuries.

In silence, the Holy Trinity is welcomed into our hearts to heal our lives. The sense of holiness itself in our beautiful sanctuary grows and supports our practice. This is a very powerful few minutes indeed, in which we learn to be gentle and loving with our own selves as we work with a method that creates space for God to enter and live within us.

The singing bowl is used as a call for prayer and signals the end of the Centering Prayer session.

Photo: Colleen O'Neill

Here are some comments from long-time congregants:

"Centering Prayer has been a very personal faith-filled time to help recharge my spiritual journey."

"Centering Prayer for me is calming, mind-clearing and fulfilling. I make 100% effort to be there for each service."

"I need God everyday. I stumble so along the way and by attending Centering Prayer it gives me a special time with God which helps me to face things that sometimes become overwhelming ..."

"Centering Prayer helps me to restore my equilibrium in these difficult times and reminds me that God is real and approachable in the face of doubt and confusion."

Joining us is your right and our privilege. We have a faithful group that has anchored this service into our weekly schedule with profound steadiness. Come a few minutes early so we can be settled and ready to start.

Colleen O'Neill is a member of St. Columba St. Catharines.
hearttouch.welland@outlook.com



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"Take time to turn it all off and simply sit, as best as one can, in the presence of God"

HOLLIStorial

These three remain – Faith

She was giving out sauce samples at Ribfest.

Earlier, a stranger in the crowded park shouted, "Go to (ribber's name), they have the best ribs!"

I noticed two tattoos on her right forearm – a cross and the word "Faith".

I asked her why the tattoos. "The cross," she explained, "is in memory of my father who died recently, and the word reminds me I need faith to live life."

That encounter was the beginning of this HOLLIS

These three remain: faith, hope and love. Paul wrote this in his famous letter to Christians living in Corinth.

In coming months, I will explore hope and love, but faith gets November.

We explore faith from Jesus' perspective, other people's perceptions and how faith and history merge together.

Jesus on faith

Faith in God was the ultimate foundation upon which Jesus built his life and ministry.

Even though he upbraided his disciples for their lack of faith, he still expected them and us to imitate him.

In fact, he told his listeners, probably with an outward smile and inner chuckle, that if their faith was the size of a mustard seed (the smallest of all seeds) they could command a moun-



At a conference, Hollis selected a leaf with the word faith on it, as an indication of what people need to copy with today's world. After taking the photo, he realized that his wedding ring was also included in the picture. Faith is essential in all relationships.

Photo: Hollis Hiscock

tain to pick itself up and move elsewhere. Luke reduced the mountain to a mulberry bush, but with similar consequences ... if you get my drift.

Because of their faith, Jesus healed a woman who had been ill for 12 years, a beggar who was blind and a boy who was possessed by a demon — three of many healing miracles.

Early church on faith

Paul, writing to the Christian communities springing up around the Mediterranean Sea, called faith "a gift from God", secured perpetually by the very fact of Jesus' resurrection.

This same message delivered by Paul and others as they visited many cities, towns and

increase membership.

In the letter to the Hebrews (chapter 11), the unknown author, recognizing that the early Christians were facing violent opposition causing some to drift away, gave a long list of Old Testament personalities who used faith to overcome challenging situations.

He concluded that faith in God made Noah build his life-saving ark, caused Abraham to leave his comfortable home to seek an unknown land "without knowing where he was going" and enabled Moses to lead God's people out of slavery in Egypt through many dangers and obstacles to freedom.

After documenting numerous examples of people who overcame a myriad of life shattering circumstances by faith, the Hebrews author concluded, "To have faith is to be sure of the things we hope for, to be certain of the things we cannot see."

Others on faith

Throughout history, many have written about the power of faith in getting things done, notably:

Martin Luther King Jr.: Faith is taking the first step when you don't see the whole staircase.

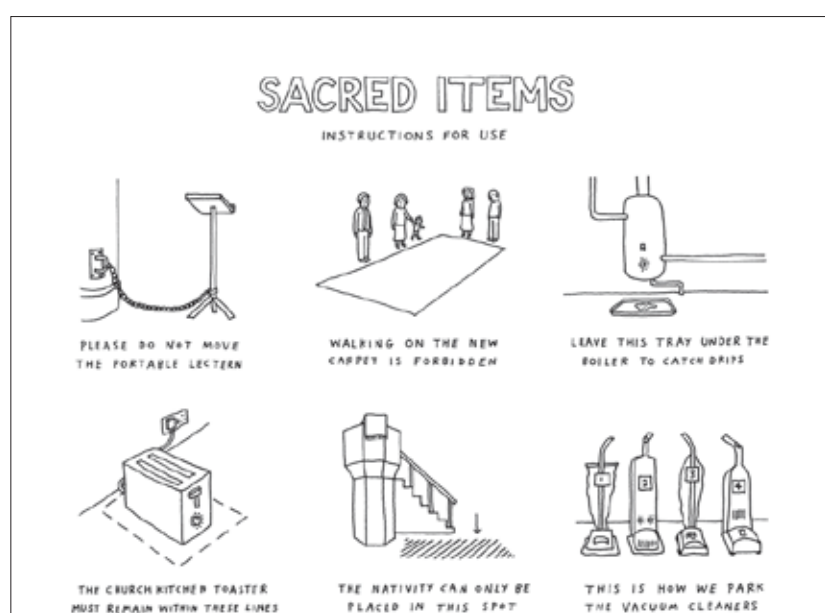
St. Augustine: Faith is to believe what you do not see; the reward of this faith is to see what you believe.

William Barclay: Faith in God is the instrument which enables men and women to remove the hills of difficulty which block their path.

William Peterson: Faith is not only daring to believe, it is also daring to do.

"Make our faith greater," the disciples asked Jesus. Years later Paul responded, "I pray that Christ will make his home in your hearts through faith."

The same prayer is equally relevant today.



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


cartoonchurch.com

A faith exercise

- A. Select at least three experiences in your life.
- B. Ask: how did my faith in God help or was visible during these times?

Then discuss it with your friend, relative or minister.

Share your story (400 words or less) with the Niagara Anglican (contact information listed below).



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Publisher: Bishop Susan Bell
905-527-1316
bishop@niagaraanglican.ca

Editor: The Reverend Hollis Hiscock
905-635-9463
editor@niagaraanglican.ca

Advertising: Angela Rush
905-630-0390
niagara.anglican.ads@gmail.com

Art Director: Craig Fairley
Imagine Creative Communications

Proofreader: Helen Hiscock

Niagara Anglican Publication Board:
In addition to the above:
Richard Bradley (Chair)
Paul Clifford
Janet Gadeski
The Reverend Canon Bill Mous (Bishop's Designate)
The Reverend Canon Rob Park
Geoffrey Purdell-Lewis
Sarah Whitaker

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

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



Evangelism – Part three

Some approaches going forward



DARCEY LAZERTE

So far, we have looked at how our colonial past as a church has not prepared us for the ministry of evangelism, how we have ceded the ministry of evangelism for the most part to the evangelical churches and that it is a ministry we must recapture if we are truly to be missional.

That said, there are some movements in the church today which are making some inroads in the ministry of evangelism.

The two primary movements are "The Church Growth Movement" and the "Missional Church Movement". Briefly, here are what these two movements are about.

The Church Growth Movement

It was begun by Donald McGavran, a third-generation missionary to India, who wrote the book *The Bridges of God* and began the School of World Missions at Fuller Theological Seminary in 1965. The school aimed to reach out to the United States as a mission field and has trained tens of thousands of pastors and missionaries.

Using research, sociology and other methods, this approach has been embraced primarily by the evangelical church. Within it there are four approaches.

The first is the "Attractive Church Model", which came out of Rick Warren's book *The Purpose-Driven Church*. Here people are attracted to the church through things like E.S.L. programs, daycares, sports, contemporary music and worship.

The second is "The Missional Church Model", pioneered by Michael Slaughter of Ginghamburg UMC (United Methodist Church). Here missional activities are developed to which people are drawn and they then get involved in the life of the church.

"We take part in the ministry of evangelism, not for our survival, but because we are called to do so as disciples of Jesus."

The third is the "Preach God to Friends and Neighbours Model", developed by Brian Boley.

The fourth is the "Soul Winning Model", practiced by what one might call "Bible Believing Christians".

The Church Growth Movement is heavily influenced by the megachurch movement (one in ten protestants in the US attends a megachurch) and if we look around our communities we can see its impact.

The Missional Church Movement

A 1998 book titled *Missional Church: A Vision for the Sending of the Church in North America*, multi-authored but edited by Darrell Guder, seems to be when the concept of the missional church was solidified.

Written by a group of professors, its intent was to discover

ways for the church to reinvent itself in a post-Christendom era, where the church moved beyond maintaining its place of cultural privilege in society and looking after its internal needs.

It built upon the work of the World Council of Churches and the concept that the church was a part of the *missio Dei*, that is the mission of God, and the learnings of Lesslie Newbigin as he reflected upon his missionary experiences and applied them to North America.

In the past twenty years there has been much development and application of this reinvention of the church and it is an approach which has been embraced by many of our church leaders.

Where does this lead us going forward?

We recognize that while our colonial past does not serve us

in the ministry of evangelism, it is a part of who we are today and that the church is global, multicultural and multinational and that there are a variety of voices which speak with authority beyond North America.

We take part in the ministry of evangelism, not for our survival, but because we are called to do so as disciples of Jesus.

We recognize that in the two movements above there are some tools which are effective, and which can guide us as we recover this ministry.

We understand that to truly engage in the ministry of evangelism, it must be local, contextual, missional, multicultural and in no way exploitive.

The Reverend Canon Darcey Lazerte is Rector of St. Simon's Oakville. darcey@stsimon.ca

(This month Darcey concludes his three-part series on evangelism. He gave us a glimpse into its history from an Anglican perspective (September 2018), the practice and pattern of Evangelism for Anglicans today (October 2018) and now some approaches going forward.)

On the Way to Bethlehem nativity pageant

ANDREA ROWBOTTOM

This is the 17th year for On the Way to Bethlehem.

Where would I be without the faithful volunteers (literally hundreds) who willingly take on responsible tasks?

One such volunteer is a member of Grace Church Milton and has been helping and working at various tasks over the years. Most recently, she is coordinator of special personnel.

Zina Yaworski is responsible

for contacting and confirming the commitment of our young harpists, the massed choir director, the massed choir that sings to the pleasure of the crowd waiting for their journey to Bethlehem and the school choirs that sing on the porch of the refreshment area each night.

She contacts Petting Pals who provides the animals for the pageant — donkeys, sheep, goats, doves, llama, a little lamb and a camel. These aren't just any animals — they are special animals

trained for TV and film shoots. The sheep and goats are walked on leads about two weeks prior to the pageant, to prepare them to walk with the shepherds and travellers.

Zina also contacts the people

at Maplehurst Correctional Centre to arrange for a group of specially selected inmates and their supervisor who come the week prior and the week after the pageant to assist with putting the sets in place and

packing them away. Heavy work indeed! Without their hard work the continuation of the pageant would not be possible.

We are blessed to have so many people giving their time and talents to keep Christ in Christmas for our nearly 4,500 visitors each year.

We invite you to come and experience On the Way to Bethlehem, Friday, November 30th, Saturday, December 1st and Sunday December 2nd, 6:30 to 8:30 p.m. at Country Heritage Park, 8560 Tremaine Road, Milton.

More information is available at onthewaytobethlehem.ca

Andrea Rowbottom is a member of Grace Church Milton. dr.andrea@bell.net



Zina Yaworski



Costumed participants with the live donkey.

Photos: Submitted

Christmas Market and Silent Auction

Saturday, November 24, 2018
St. John's Anglican Church
2464 Dundas St. Burlington
9am-2pm

Featuring: baked goods, knitting & crafts, penny sale, gift gallery, bistro (lunch and tearoom)

The historic church of St. John's will be open for tours.

New name for parish

The Church of the Apostles is the new name of the Anglican parish located at 86 Glasgow Street North in Guelph.

The re-naming comes as the congregations of St. James the Apostle and St. Matthias seek to affirm their covenant relationship.

The covenant has guided their shared worship, faith formation, social action and advocacy, and community activities for over a year, as well as a desire to move forward renewed for God's mission in Guelph.

The new name also keeps the heritage of the congregations' former names, with Matthias and James both being among Jesus' apostles. The Reverend Canon Trudy Lebens is Priest-in-Charge.



Photo: niagaraanglican.ca

Backpacks and laptops Sunday

Students and educators gathered at St. John's Ancaster for the blessing of backpacks and laptops. Rector Joseph Asselin prayed, "Jesus our teacher, lead us into truth and joy".

A terrific way to begin a new year.

Photos: Sara Garcia



CHRISTMAS EVENTS & SERVICES
at
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Annual Christmas Tree Sale

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Maple Grove and Oakhill in SE Oakville • 905-844-6200

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Monday to Friday: 1:30 – 5:00 p.m., 7:00 – 9:00 p.m.

Saturdays: 9:00 a.m. – 5:00 p.m.

Sundays: 11:30 a.m. – 5:00 p.m.

Christmas Artisans Market & Bake Sale

Wide variety of vendors with the perfect gift for everyone on your list.

Saturday, December 8 9:00 a.m. – 2:00 p.m.

Advent & Christmas Lessons and Carols

Sunday, December 16 at 10:00 a.m.

Advent IV – December 23

8:00 a.m. Traditional Eucharist

10:00 a.m. Contemporary Eucharist with choir and Sunday School

Christmas Eve Worship

4:30 p.m. Family-Friendly Communion Service

9:00 p.m. Candlelight Choral Eucharist

Christmas Day Worship

10:00 a.m. Traditional Eucharist

For more information about St Cuthbert's please visit:
www.stcuthbertoakville.ca

Young people cycle to help others

Cecilia Tataric, Gordon Tataric and Theo McLeod rode 30km collectively to raise funds for St. George's (St. Catharines) refugee sponsorship.

They participated in the Ride for Refuge (rideforrefuge.org), "a family-friendly cycling and walking fundraiser that supports charities who provide refuge and hope for displaced,

vulnerable and exploited people everywhere".

This past June, St. George's welcomed a family of eight to start a new life in St. Catharines, reported Rector Martha Tataric.

"These three young people were thrilled to be able to contribute to the church's commitment to welcoming and supporting them," wrote Martha.

Cecilia Tataric, Gordon Tataric and Theo McLeod cycled 30km collectively to raise funds to help refugees sponsored by St. George's St. Catharines.

Photo: Scott McLeod



To print or not to print – your responses

In the September 2018 Niagara Anglican, the Editor in his HOLLISitorial posed the question: To print or not to print ... that's the answer. So, what was the question? We asked readers to respond. Here are some replies ...



Three reasons to continue printing

I am solidly in favour of continuing to print our Church's newspapers.

I cannot take a computer copy to the breakfast table, underline significant passages or clip an article for sharing.

*Eleanor Frost
Niagara Falls*



Fine with email edition

I am fine with the e-mail edition of the Niagara Anglican. I enjoy reading local church events and issues.

I don't read the Anglican Journal much. Keep up the good work. Just please do not stop it altogether.

*Deena Harris
Burlington*



Appreciate good old-fashioned paper

I gratefully receive both the *Niagara Anglican* and the *Anglican Journal* and feel that receiving both in print has great value.

While you can see pictures of what others are up to and read online, having a paper copy to hold and read is easier on the eyes, is more inclusive and allows me to share the information more easily by cutting a bit out or passing the whole paper along.

The population of parishioners in our church is largely elderly so I know they appreciate good old-fashioned paper. I am younger but still really like having the whole paper nicely laid out together, rather than needing to scroll or pick and choose what to click on.

Maclean's magazine went down to publishing paper copies only once a month from weekly with the idea that subscribers could read more online, but I find that unless the magazine is in my hands, I don't look it up or especially go to their site at all. So now less reading of their publication happens, and I would be sad and feel I was missing out if I had to look up and view church news online.

Signing up for subscriptions, renewing, or gifting subscriptions to family and friends would be very welcome to have online but please keep printing paper copies of the local church news and the Journal!

*Carleon Hardie
Dundas*



A telephone call

Dorothy Jeffries, Oakville, telephoned the Editor with her response and gave permission to include the following:

She wants the Niagara Anglican and Anglican Journal to continue in print. Since she cannot get out as often as she would like, it means so much to her to receive the printed papers. She said she knows many others who are shut-ins and appreciate receiving news about the church.

Dorothy was 99 on Valentine's Day 2018 and has been a member of St. Jude's Oakville since 1952.



Don't have a tablet

Please continue to print; that way I will read it.

I like to sit at the kitchen table and read the two Anglican papers over several days.

I don't have a tablet and our computer is old and too much of an expense to replace at the moment. Besides, I don't like to always be on a screen.

Papers are made from renewable resources and are recyclable. Tablets, phones and computers, and the materials and energy used to produce them are environmentally expensive. I don't think the environmental argument stands up. The cost argument I understand.

I value the articles and ideas in the local and national papers and get ideas for further reading. Our bible study group has used the Lenten and Advent readings as part of our study.

*Amanda Towe
Oakville*



All questions answered in print

I vote to continue the print edition for those who wish to receive it.

To respond to your questions in the September issue:

1. What does the paper mean to me? It is an opportunity to discover what is happening across the Diocese, and with the *Journal* across the country; to reflect and consider if and/or how various activities could happen in Niagara.

2 and 3. What do I value most and least, like or dislike? Most: news of Niagara and the National Church. Least: opinionated letters on any side! I also appreciate the balanced presentation of various theological approaches to controversial issues.

4. Where can we improve? I would appreciate a monthly report on clergy moves, retirements, status of parish searches for new rectors, etc. (both are included in *The Anglican*, paper from Toronto Diocese, which I also receive).

5. Why printed papers should or should not continue? Personally, I appreciate being able to sit comfortably (not at my desk!) with a cup of tea or coffee and simply enjoy reading and considering articles in the actual paper editions.

Good intentions aside, it is all too easy for people to ignore yet another message in the Inbox, or simply think, "I'll get to that later."

The compromise already in place is to ask people in which form of delivery they wish to receive their diocesan news.

As a Rector or an Interim Priest, in every parish I served, I would work through the annual list of subscribers and check it against the parish list, making all contacts possible to encourage parishioners to accept the publication in either form, but also accepting the wishes of the few who did not want to receive it at all.

6. Other thoughts/suggestions: see #4

7. Anything else? No, thank you.

Thank you for your ministry in this publication.

*The Reverend Canon Fran Darlington
Guelph*

To print or not to print – your responses



Love getting papers

Please keep on printing the *Niagara Anglican* and *Anglican Journal* papers.

I love getting my church newspapers.

*Marguerite (Earle) Grandison
Burlington*



Web base might be a perfect solution

I think the on-line would be great as it would save paper/trees.

My only concern is for people who are more ... how shall I say it ... elderly ... who might not have a computer or tablet.

Most seniors are in the groove, so to speak, and have them or have a cell phone which might also provide a way to read it if it is posted on line as a download, as my veterinarian clinic does. But not everyone has a PDF or Adobe program, so a web base might be a perfect solution.

I have just recently joined the Anglican Church and had seen a newspaper type magazine on a table but wasn't sure if I could take it to read or needed a subscription, so I didn't want to just take it.

So please forgive my ignorance in saying I haven't read an issue yet, just wanted to share my concern for persons without computers or tablets as I know a few, though not many.

*Debra Hayes
Georgetown*



Need access to printed page

I feel it would be a great pity if you discontinue printing the *Niagara Anglican*.

Looking around my own church, I see the majority of our parishioners are senior citizens, most of whom are not computer savvy. I doubt that they would have the will or the means of finding access to your publication if it were not for the printed page.

I have discussed this with my fellow seniors, and we are of the same mind. Thank you for listening.

*Eileen Johnson
Guelph*



Many reasons to continue print

I borrow books regularly from the public library. I subscribe to the daily *Hamilton Spectator*.

I believe in reading for physical and mental wellbeing.

The printed paper industry provides lots of employment. I advocate using Canada Post, writing letter and sending cards.

Reading and writing are good for all of us.

I'm speaking as a woman, a mom, a granny, a teacher, a community involved person and a psychiatric worker.

*Judith Robertson
Hamilton*



Switch to online: one concern

Having been a rector and people's warden for over 20 years and learned a few things in a life that spans 73 years I can safely say that the printed and mailed paper should have retired several years ago. The money spent on continuing to do this is much needed in other areas.

Every organization and company I deal with has switched to online publications.

One of the main issues with such a switch is the older parishioners who may not have access to online reading. In this case it would be still cheaper to print out a hard copy and arrange to deliver this to those people.

I think everyone knows that any other option is not an option.

The world is changing so fast, computers and cellphones will be obsolete in a few years.

*Paul Mooradian
Oakville*



You do a great job

We are too old (87 and 90) to enjoy reading the screen.

Some of our friends don't have computers.

We are most interested in outreach articles.

*Brian and Elizabeth Rothwell
Guelph*



Take a year off printing the paper

About the different styles and contents of various church papers, I find I cannot muster up much enthusiasm since people seem to like their activities to be recorded in the same style and content as in the previous year, so much so that there's no need to read it.

I think it's the writers' job to make their submissions interesting, funny, dramatic and challenging, so that readers can be engaged. Instead of same old same old, let us encourage originality.

If someone (or some people), became filled with spirituality and enthusiasm and a whole lot of people responded in kind, then it would be worth the time to edit the submissions!

Over my adult years of reading church papers, the focus of two—the United Church and the Anglican—switched roles, taking turns in response to their leaders, exploring liturgy and interfaith services, adopting a prophetic voice. The Roman Catholic Church in Toronto and area published two vigorous monthly papers, one forward-thinking while the other seemed to us to be hurrying to go backwards.

To conclude, how about this? Take a year off printing the paper and stick to online publishing. Take the money saved to pay the person or people who do this excellent but exhausting work. Don't let those who like to record everything their parish does hijack your agenda, which is to put out a thoughtful cross-section of theological matters and community engagement. Readers should be reading horizontally, not scanning down overly familiar parish events.

*Eleanor Johnson
Fenwick*



Thank you for your responses. We look forward to keeping the conversation going. Send your comments to editor@niagaraanglican.ca or at the mailing address on page 3.

First ordination by first female bishop

September 20, 2018 was another first day for Niagara's Bishop Susan Bell, when she ordained a deacon and a priest.

Lorenzo Cromwell was ordained to the diaconate and Garfield Wu to the priesthood at a special service in Christ's Church Cathedral Hamilton.

The Reverend Lorenzo is serving as deacon at the parish of St. James and St. Brendan Port Colborne.

The Reverend Garfield continues to serve in several roles: Priest-in-Charge of St. Aidan's Oakville, Assistant Curate at St. Simon's Oakville and Chinese Anglican Missioner for Oakville.



Garfield Wu is the first priest and Lorenzo Cromwell is the first deacon to be ordained by the first female Bishop of Niagara Diocese Susan Bell. Photo: Bill Mous

Induction

St. David's Welland inducted their new Rector Terry Holub and welcomed the Reverend Nirmal Mendis as their Pastoral Associate at a service conducted by John Course, Archdeacon of Brock Region. John was Rector of St. David's from 2000-2017.

Another former rector was in attendance; the Reverend Canon Jim Powell served the parish from 1987 to 2000.



The Reverend Nirmal Mendis, the Reverend Deacon Richard Middleton, Rector Terry Holub, Archdeacon John Course and the Reverend Canon Jim Powell participated at Terry's induction as Rector of St. David's Welland. Photo: Pierre Dalairé



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The born-again mindset

COLIN C M CAMPBELL

Christ's words are quite clear: "Truly, unless a (person) is born again he (or she) cannot see the Kingdom of God." There can be no compromise between the old mindset and the born-again mindset.

At first, this appears to be a shocking statement. We all know people who live moral, responsible lives. Is the born-again experience necessary for them too—or is it primarily for the repentant prodigals among us?

In fact, morality and responsibility are not the issue. The old mindset in both respectable and dissolute individuals is characterized by thinking in grooves. The old mindset continually recycles past slights and successes and future hopes and fears. It lives in its own closed reality, through which it filters the events of daily life.

Its "now" is a slave to these

"Just as new wine cannot be poured into old wineskins; a spiritual death is necessary for the new life to begin."

attachments. For such a person to be able to experience fullness of life, the thought patterns (including the dreams) of the old mindset must first be crushed. There can be no compromise with this!

This experience can produce such grief that it leads many to turn to bitterness, cynicism, atheism and addiction. However, just as new wine cannot be poured into old wineskins, a spiritual death is necessary for the new life to begin.

This involves such a wrench that Jesus compared it to being born again.

It is because of the pain involved that most people die still living with the old mindset.

In Jesus' words, "The road to life is narrow and few there be that find it."

Although there can be no compromise, paradoxically, the old mindset is a necessary preparation for the new.

Developing a framework of reward and punishment is a necessary stage in mental development. The born-again mindset does not mean that there is no value to respectability, but rather it has a different meaning now. In Jesus' words, "Do not think that I have come to abolish the law but to fulfil it."

In the old mindset the rules of society established a way to earn fame and fortune. They provided a road to success and

failure and created winners and losers. In this perspective, rarely is the present moment allowed to exist for itself. In winners, the "now" is sacrificed to opportunities for the future. In losers, it is sacrificed to regrets about the past.

Although the old mindset is a normal way to begin life, it is a disastrous way to end it. Without trust in God's Providence, there is no alternative. The old mindset has no choice but to live in its own separate reality and to filter all its experiences, in terms of the benefit to itself.

Jesus' rule for discernment is simple: "By their fruit shall you know them." Good fruit needs good soil. In the parable of the sower, the seed is the Gospel and the soil is the hearer. If the soil is hard or stony, the sower may have to plough the ground for the seed to yield fruit. Someone once said, "If you want to make God smile, tell him your



dreams!"

The born-again mindset is in a relationship with God, which does not ignore the world. Its goal is to receive from the Holy Spirit the charisms necessary for the one reborn to help build the Kingdom of God. However, for this to be possible, the mind must be freed from its "grooved" thinking and idolatrous addictions.

Let us trust God to do his work in us!

Colin C M Campbell, PhD, teaches high school physics at Glendale Secondary in Hamilton and is a member of St. John the Evangelist Hamilton. ccmcampbell@gmail.com

Niagara clergy share spiritual growth findings

DAWN DAVIS

How many doctorates does it take to grow spiritually?

In Niagara Diocese the answer is seven!

Seven Niagara clergy have recently pursued doctoral studies in spiritual formation.

These seven, called the Niagara Inklings, are meeting to share findings and insights which they hope to offer to the wider church.

In his book, *Invitation to a Spiritual Journey*, Robert Mulholland called spiritual formation "the process of being conformed to the image of Christ for the sake of others."

Until the 1990s, spiritual formation was considered a private aspect of one's life. Churches

Spiritual practices ... act as catalysts for fostering a deeper relationship with God.

and seminaries assumed people were spiritually growing by simply attending Sunday services.

However, in 2004, a study examining over 1,000 churches by Willow Creek Community Church disproved this assumption. The survey showed that spiritual growth happens when people enter a relationship with God.

Spiritual practices like daily prayer, scripture reading, outreach service, church attendance, journaling, contemplation and sabbath act as catalysts for fostering a deeper relationship with God.

Here are a few of the findings from four of our Niagara Inklings:

1. If the clergy are growing spiritually, the people will grow spiritually. This has significant implications for seminary training where clergy are trained for parish ministry. Seminaries need to be schools of transformation that create a culture and expectation of spiritual formation in ordained ministry. (Dan Tatarnic)
2. Lay leaders must be spiritual leaders. Instead of simply giving lay people church jobs,

they need to understand their ministry as a vocation. To fulfill this, our lay people should have the opportunity to become confident spiritual leaders. A supportive small group focused on training lay people in spiritual practices can build confidence and foster renewal with lay people. (Dawn Davis)

3. Mission is a spiritual practice. The prevailing assumption has been "if we build it, they will come." Instead, being missional assumes our congregations need to orient outward and connect with God's activity in the community around them. A sense of neighbourliness can be an intentional response to God's love and serve as a spiritual practice for parishioners as they locally connect and serve. (David

Anderson)

4. Liturgy needs to speak to the heart. Liturgy can be a significant place where people experience God. Biblical storytelling can play an important role in the liturgy as it transforms the teller as well as the listeners by making sacred text come alive. (Susan Wilson)

As we meet there will be more to share. If you are interested in learning more about spiritual formation check out the Mission Learning Opportunities in the Resources section of the diocesan website. (niagaraanglican.ca/missionalconed)

The Reverend Canon Dawn Davis is Niagara's Faith Formation Coordinator. dawn.davis@niagaraanglican.ca



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God's unfrozen people inducted

Forty-six people, representing as many parishes, were inducted into the Order of Niagara at a standing room only worship service in Christ's Church Cathedral Hamilton.

"Our laypeople are the heart-beat of our church and it's just great to honour their ministry in this way," said Bishop Susan Bell about her first Order of Niagara induction service.

The recipients' ministries ranged from teaching Sunday School, to caring for or improving facilities, to leading worship and including the myriad

of activities which make the church unfrozen in the mission of God's people at the parish, diocesan and worldwide levels.

"Your service is truly the service of God, and your ministry, that of angels," Bishop Susan said in setting the tone of thanksgiving and celebration for the new Order of Niagara members, as well as in referencing all lay people in the church.

In the same service Archdeacon Michael Patterson was collated as the Regional Archdeacon for Trafalgar. His appointment marks a return

to archidiaconal ministry, as Michael previously served as the Archdeacon of Niagara during his tenure as diocesan executive officer.

"Archdeacons," according to the diocesan website, "serve the church within our diocese by taking responsibility for buildings, including church buildings, the welfare of clergy and their families and the implementation of diocesan policy within the region to which they are assigned."



The Venerable Michael Patterson was collated as Archdeacon of Trafalgar.

Photo: Alexander(Sandy) Darling



The forty-six new members of the Order of Niagara are part of a group which was created by Bishop Ralph Spence in 2000.

Photo: Bill Mous

Book review

The difference between science and religion

Science takes things apart to see how they work, while religion puts things together to see what they mean.

The great partnership: Science, religion and the search for meaning, by Rabbi Jonathan Sacks (Schocken Books, New York, 2011)

ROB ROI

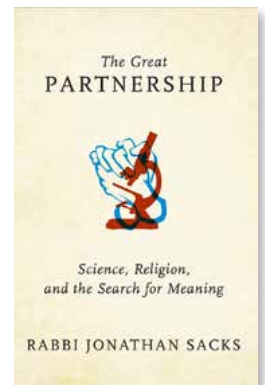
In this book Rabbi Sacks believes we need all of our brain to understand and appreciate the world around us.

The left side of the brain associates mainly with scientific activity, while the right side of the brain is concerned with religion. While they must work in unison, they also need to be kept apart. The logic of one will not apply to the other.

In our age of information, it's a challenge to keep the two separate but in balance. This is Sacks' main theme throughout the book *The Great Partnership*.

He says science was born when people stopped telling stories about nature and started observing it—they stopped telling myths. He explains science takes things apart to see how they work, while religion puts things together to see what they mean.

I very much like Sacks' last paragraph in the chapter "Why God?"



He states, "Religion and science, the heritage respectively of Jerusalem and Athens, products of the twin hemispheres of the human brain, must now join together to protect the world that has been entrusted to our safekeeping, honouring our covenant with nature and nature's God—the God who is the music behind the noise; the Being at the heart of being, who's still observing it—they stopped telling myths. He explains science takes things apart to see how they work, while religion puts things together to see what they mean."

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

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Chaplaincies supported by Niagara

CONTINUED FROM PAGE 1

Guelph

Those are open to people from on or off campus, so we'd love if the invitation could be shared in your write up.

Labyrinth walks are another new initiative we're offering the campus community.

We have a couple portable canvas labyrinths available to be borrowed, if anyone would like to use them.



Students gather for formal and informal discussions as part of the Ecumenical Campus Ministry at Guelph University.

Photos: Submitted

Andrew Hyde, MTS
 Campus Minister, Ecumenical Campus Ministry
 Anglican, Presbyterian, United
 University of Guelph
 206 Raithby House, 50 Stone Rd., Guelph, ON, N1G 2W1
 519-824-4120 (52390) | hydea@uoguelph.ca

Brock

The Chaplaincy must operate on a professional level with the ability to be either multi-faith or secular as student and university needs may require.

At the same time, the Chaplaincy represents the supporting Christian bodies, and staffs Christian groups associated with the Ecumenical churches.



Toonie Suppers are sponsored six times per term by the Ecumenical Chaplaincy and held at The Church of the Transfiguration. Photos: Submitted

The Ecumenical Chaplaincy is about:

- Making connections on campus and in life.
- Reflecting on the emotional, intellectual, and spiritual journey of life.
- Openness and honesty before the "big questions".
- Activities like suppers, discussion groups, Christian and multi-faith events.
- A trusted campus presence on university committees and leading university events.

The Reverend Doctor David Galston
 Brock University Ecumenical Chaplaincy
 Anglican, Presbyterian, United, Unitarian
 Brock Faith and Life Centre
 905-688-5550 (3977) | dgalston@brocku.ca

McMaster

Our ministry cuts across denominational and religious lines. It intersects with those who seek affirmation being LGBTQ2+, those looking for a community associated with being Christian concerned for human rights and social justice, those who want to be listened to without pretense or authoritarian judgement and those who simply wish to have a safe place to "be".

We enable these needs through any number of daily, weekly, monthly or term programs.

One is "Soup and Selah" (or invitation to pause), a weekly gathering offering a brief reflection followed by a simple and healthy bowl of veggie soup and bread.

This gathering enables countless other ministries of a formal nature (organized spiritual or social events) or informal nature (the freedom felt to use the Chaplaincy Centre as a place to drop by, hang out or seek counsel) to happen.

The Reverend Andy Crowell
 Ecumenical Chaplain, McMaster University
crowella@mcmaster.ca | 905 525 9140 (24127)



The Chaplaincy Centre welcomes students looking for information and programs available at McMaster.

Photos: Submitted

Still Kickin'

On the fourth Monday of each month The Church of Our Saviour The Redeemer Stoney Creek holds a special morning out for seniors called Still Kickin'.

The morning consists of trivia followed by a complimentary hot meal.

"It is open to the wider community," wrote Churchwarden Bev Groombridge, and "there is much fun and laughter."

Photo: Bev Groombridge



Deadlines and Submissions for Niagara Anglican

Deadlines:

- January – November 20
- February – December 21
- March – January 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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‘Relevant’ Churches: Modern or Medieval?



DAVID DOHERTY

They're dark, loud and changing the public face of Christianity—they're "relevant churches", the state-of-the-art hip churches furnished with artsy guitar players and tattooed preachers.

In a matter of years they have taken Protestantism by storm, conquering the established traditionalism by the celestial sign of newness. Their sermons are colloquial, their music is fit for pop radio and their sanctuaries are decorated like Toronto night clubs.

But in spite of their sensational campaign for freshness in Christianity, are they really new? Do we have here something truly new under the sun?

In some sense we do: never before has the world seen something quite like the hipster pastor who graces Instagram like the Puritans of old graced their massive pulpits. But in many ways it seems that the relevant pastors, whether knowingly or not, have found the North Star of ancient and medieval worship

Scott Burton, youth pastor of Community Church Waterdown, delivers a message to youth in the church's sanctuary.

Photo: Micaela Burton

and have charted their courses accordingly.

Consider a few key aspects of the budding relevant Christianity.

Lighting

When entering a relevant church, a visitor will likely be most aware of the dim lighting provided by glowing coloured lights and, occasionally, a rustic lightbulb suspended above the preacher's stand. Oftentimes visibility is further obscured by the use of fog machines that fill the sanctuary with a thick haze.

The parallels with medieval

"One thing relevant churches do really well is capture the eye"

and high-church Christianity are obvious.

The dim lights produce an effect strikingly similar to candlelight—even the placement of the lights is similar—and the fog machines mimic the once-beloved incense that wafts from censers.

Music

In the second half of the twentieth century, a handful of energetic Christian musicians such as Keith Green and Rich Mullins upset traditional Christian worship by melding upbeat rock with melodic praise to God. For decades this music was the cutting edge of Protestant hymnody, the controversial "contemporary."

But relevant churches have distanced themselves from the concise, catchy songs of Green, preferring the long, meditative and highly repetitive songs of Hillsong or Jesus Culture. A rel-

evant song recording can easily pass the nine-minute mark.

It is hard to miss the similarities here with ancient Western chants—the slow pace, the repetition, the contemplative mood. One wonders how comfortable relevant singers might be in a monastery—or monks at a relevant concert!

Visual Media

One thing relevant churches do really well is capture the eye.

Aside from the lighting, relevant pastors mesmerize their flocks by displaying beautiful videography and photography engineered and perfected for the glory of God. Many congregations now have staffed graphic designers. This embracing of the visual has been reclaimed from a Puritan-type mindset that was mistrustful of visual art and its supposed opulence.

This celebration of visual beauty is something that is shared with medieval worship, which for centuries taught congregants Bible stories and led them to piety through beautiful images.



What was once the formidable rood—the huge elevated crucifix—is now the magnificent projector screen.

The future

One wonders about the future of the relevant campaign.

Will it perhaps lead its masses of hand-raising worshipers to the pews of Anglo-Catholic churches?

Will the censers swing freely once again, this time with the accompaniment of electric drums?

Will trendy singers take up the old tunes of evensong?

This is still a story without an ending, and one in which the Anglican Church of Canada may yet play a vital role.

David Doherty is the Youth Minister of Grace Anglican Waterdown. youth@graceanglicanwaterdown.org

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GOT YOUR ATTENTION NOW, DON'T I?

05-20-2013



See I am doing a new thing! Now it springs up, do you not perceive it? - Isaiah 43

Niagara Synod gathers in early November

Delegates from parishes across Niagara Diocese will meet for a one-day Synod on Saturday, November 3.

This Synod will be Bishop Susan Bell's first as Niagara's Diocesan Bishop. The theme, chosen by Bishop Susan, is "See, I am doing a new thing! Now it springs up; do you not perceive it?" (Isaiah 43)

Highlights include an

Anglican Foundation presentation, an update on the Cathedral Place Revitalization Project, a review of Niagara's Companion Diocese Relationship with Cuba, reports from Provincial Synod and a celebration of Niagara's Vision.

Synod members will also review the 2017 audited statements and consider the 2019 budget.

Greg Tweney is to be inducted as Chancellor of Niagara Diocese during this Synod.

"We look forward to gathering together as God's people in the Diocese of Niagara," said retiring Secretary of Synod the Reverend Canon Marni Nancekivell.

Watch for Synod coverage in the January 2019 *Niagara Anglican*.