

NIAGARA ANGLICAN



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

JANUARY 2020



GREY CUP BISHOPS

It didn't take long. As soon as the participants in the 107th Grey Cup were known, the bishops whose cathedrals rest in Hamilton and Winnipeg built their challenge. Bishop Susan Bell (Niagara) and Bishop Geoff Woodcroft (Ruperts Land), both with musical backgrounds, agreed that the bishop who supported the non-winning team would sing in support of a mission ministry in the Grey Cup championship city.

With the Winnipeg Blue Bombers 33-12 win over the Hamilton Tiger-Cats, Bishop Susan will soon be singing for the Epiphany Indigenous Anglican Church in Winnipeg. Had the Tiger-Cats been victorious, Bishop Geoff would have sung in support of St. Matthew's House (Hamilton).



Sing A New Song The 2019 Diocesan Synod

Gathered in hope as a people of faith and grounded in the Gospel, nearly 300 clergy and lay representatives to synod met on November 8 and 9 at the Lincoln Alexander Centre in Hamilton.

The theme for the 145th synod of the diocese of Niagara, "Sing to the Lord A New Song", was woven throughout its reports, presentations, and resolutions. Stories of life-giving, spirit-filled ministry were also in abundance; stories of the discipleship of Chinese Anglicans in Oakville, of the pastoral care provided to migrant farmworkers, and of the warm welcome received by refugees sponsored by our parishes.

In her Charge to Synod, Bishop Susan Bell, filled with joy and hope, proclaimed "We in



Niagara are in an exciting place ... we are at the same time being buffeted by the waves of the storm as also seeing the green shoots of new growth. There is something profoundly biblical about where we are: in the already and the not yet."

The Bishop also encouraged the people of the diocese "to commit to renewing and

refreshing" their faith, as well as finding where their gifts could be used for ministry. "We have all been called to minister in and with our communities, transformed by an encounter with Jesus, in a new and missional way."

The synod responded to this theme and through its actions, began a new song for the

diocese by:

- affirming the draft missional direction, Called to Life – Compelled to Love, arising from the work of the Mission Action Plan leadership consultation;
- approving Canon 4.9 which gives the bishop, with the approval of synod council, the authority to designate diocesan missions for particular areas or mission work;
- declaring a climate emergency and urging advocacy and action to address it;
- watching the Primate's Apology for Spiritual Harm as an act of reconciliation; and
- expressing steadfast solidarity with the local and global LGBTQ2S+ community, affirming the prophetic wit-

ness of Bishop Michael Bird and Bishop Susan Bell, and receiving the affirmations contained with the "Word to the Church".

The synod's featured speaker, Bishop Bill Cliff of the diocese of Brandon, built on its theme as he helped members unpack the gospel story of Jesus walking on the turbulent sea. He urged the synod to have faith like Peter's, to get out of the boat, and to join Jesus in the midst of a world that is more turbulent than the safety of the boat.

As part of its work, the synod also elected regional representatives to serve on synod council and approved the 2020 diocesan

See *DIOCESAN SYNOD* Page 3

New Years Resolution

So your list of New Year's resolutions is complete and "Pray regularly" is somewhere near the top. But how do you get started and, more importantly, how do you keep this resolution from going the way of so many other past good intentions?

Surveys say only about 20 per cent of Canadians pray regularly. Of those that do pray, most say they are dissatisfied with their prayer life. This is a sad commentary on one of the most vital, significant and renewing practices of the Christian treasure trove.

Prayer is our fundamental link with God. Without it, our spiritual lives will inevitably stall, shrivel and die. As Martin Luther said, "To be a Christian without prayer is no more possible than to be alive without breathing."

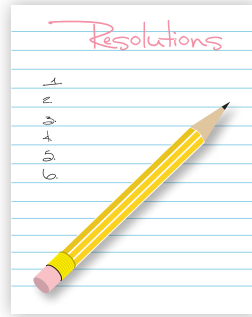
If you are like most Anglicans, likely the last time you received instruction on how to pray was confirmation class. So the spirit might be willing but the technical know-how might be weak. Don't be embarrassed by this. Even the disciples had to ask Jesus to teach them how to pray.

Ask your priest for help—it will be a welcome interruption from the many church governance, property, finance and community concerns.

Jesus himself didn't seem to struggle with knowing how to pray. But it appears he did struggle with finding time to pray. The gospels tell of many occasions when Jesus attempted to pull himself away from the crowd in order to find a "lonely place," only to be dragged back into action. This can be a real issue for many active Christians who have found the busyness of their church work getting in the way of abiding with the originator of that first call to ministry.

Next year is likely to serve up many challenging political, environmental, global and economic issues. Prayer is not a self-help strategy to numb us from the anxieties of life. Instead, it empowers us to see with eyes of hope, spiritual vigilance and divine direction.

As Karl Barth, the 20th-century Protestant theologian said, "To clasp the hands in prayer is the beginning of an uprising against the disorder of



the world." If we are to become an instrument of peace and an advocate for justice, then let's get praying!

Steps for starting to pray. 1. Expand your definition of prayer.

Prayer is simply communication with God. A more poetic definition comes from Bishop Stephen Cottrell who describes prayer as "the lover coming into the presence of the beloved and saying, 'I love you.'" Prayer is based in a relationship and can happen anywhere at any time. It happens with the daily office or while walking in nature. It can be in a deep and honest conversation with a beloved

or in the awe and wonder of standing in the middle of beautiful architecture. Prayer can be expressed in exuberant dance or in the silent stillness of quiet.

2. Find a form of prayer that gives you joy.

There may come a day when prayer is a deep struggle but for now simply choose the path of delight. Music, poetry, structured liturgies, beads, dance, icons, walking, doodling, journaling... Choose one that fits your temperament and tastes.

3. Be open to the new world of apps and online resources.

Check out Pray As You Go, a 15-minute daily session of scripture and music put out by the Jesuits of Britain.

3-Minute Retreats from Loyola Press are simple and lovely.

The Centering Prayer app of Contemplative Outreach provides a beautiful experience of silent contemplation.

Forward Movement of the Episcopal Church US has numerous daily devotional resources along with a chance

to reflect on your prayer experience online.

The Northumbria Community provides a daily Celtic prayer service. Find one or simply open a prayer book and locate a daily office or family home prayer services.

4. Make a space and set a time.

Put your planned prayer time in your calendar, set your alarm, inform family members and get your material out and in place before you begin. A Bible, journal and a pen might be all you need.

5. Start small.

Set a reasonable and achievable goal like, "I will commune with God for five minutes, three times a week."

6. Build in accountability.

Ask a trusted friend, family member, church member, spiritual director or clergy person to check in with you to see how it is going.

If you need any help along the way, do not hesitate to reach out:

Dawn Davis, Diocesan Faith Formation Coordinator
dawn.davis@niagaraanglican.ca

Living Diet Now Online

- A family celebrates a military member's homecoming with her favorite meal: pork tamales, rice, and black beans, with her grandmother's famous tres leches cake for dessert.
- A woman and her son make zucchini soup for the family out of the giant zucchini that they grew together in the backyard over the summer.
- Old college friends get together once a month to make sure they keep up with each other. They always meet at an Italian restaurant run by one of the friend's family members and share her homemade pasta dishes and a bottle or two of red wine.

Which of these meals is the most healthful?

According to most diets, probably the zucchini soup. According to the living diet, they are all healthy choices.

Forward Movement Publication has announced that *The Living Diet: A Christian Journey to Joyful Eating*, by Canon Martha Tatarnic, is now

offered as an online course.

Canon Tatarnic, rector of St. George's (St. Catharines), describes a new approach to food. Traditional approaches to healthy eating focus mainly on the physical and treat individual bodies as separate from the community and from their surroundings—like machines that need certain kinds of fuel in order to function. The living diet, however, takes as its premise that people are connected to the world through what they eat. We take in energy from the plants and animals we consume, and we make choices that connect us to one another and to the world around us in different ways depending on the approach we take to eating.

In this course, Martha describes ways in which we can build physical, spiritual and emotional health by acknowledging and building our relationships through our choices about food.

Lesson one identifies unhealthy eating patterns in our culture—patterns inherent in



traditionally healthy diets as well as in fast food and the like—and identifies their root cause. Lesson two discusses Jesus as a model for eating according to the living diet. Lesson three talks about what it means to eat according to the living diet and why eating that way involves a series of healthy choices. Lesson four explains what healthy approaches to food look like on the living diet, with examples, and contrasts it to traditional definitions of healthy eating.

This course is ideal for anyone who is interested in food, building community, or healthy living. It is available through <https://churchnextblog.wordpress.com/>

(release from Forward Movement—used with permission)



When Rascal the miniature horse arrives for St. Francis of Assisi's Blessing of the Animals, you know you are in a rural parish. This very well behaved horse, as well as a number of dogs attended All Saints (Erin) on a beautifully crisp Fall day. Thankfully, no additional cleaning of the Church was necessary.

From The Editor

On November 11 I stood at the local cenotaph, with several other area residents. It is something I do every year, wherever I live. But this year there was no ceremony, no representatives of various branches of the service, no trooping of the colours ... just a group of people standing in silence (except for the few moments when one man pulled out his iPhone and streamed the ceremonies from Parliament Hill).

When I commented on this to folks in the church, their response was "Oh everyone knows that we do Remembrance Day the Sunday before November 11". Obviously not everyone—because there were about forty people gathered, expecting something.

And that comment got me

thinking. Because that same sentiment has been articulated often in the church. One of the first parishes I served had an ideal location on the main street of their community. As they tried to grow the congregation they would often point to the location and say things like "how can any one miss us—the whole town passes by here 3–4 times a day". The implication was that the onus was on "them" to come to "us" ... that our simply being here was enough.

It is not.

Time has shown us that people no longer flock to the church the way they used to (or as some might argue—the way we think they used to). The world has changed. Churches do not hold a monopoly on community life.

We are no longer the community center (most municipalities have facilities specifically for various gatherings strategically set around the region) and there are now many more options for Sunday morning than just going to church.

And we are faced with a dilemma.

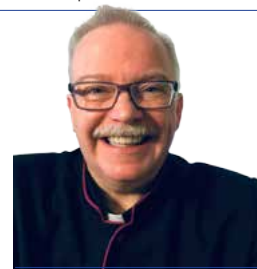
Recent statistics show that church membership and resources are in an even greater state of decline that we had anticipated. Do we sit back and wait for the inevitable, or do we step up, and go back to our original calling to go into the world, share the good news of the gospel, and make disciples.

The Diocese of Niagara has made its case quite clear: We are not ready to close the doors and

turn off the lights.

Synod reaffirmed its commitment to being a community of Faith, a Missional Church, a church determined to go out into our world and let our Faith live—in a world which hungers for them. Affirming the Draft Mission Action Plan "Called to Live—Compelled to Love" was our first step.

Step out of the Boat—was a phrase repeated across the diocese in the weeks following Synod. Both Bishop Bell and Bishop Cliff urged us to enter into the messy-ness (the tempest) of the world ... and reminded us that Jesus is already there. The gospels teach us that Jesus was never one to hide in the safety of the temple ... but was continually gathering



with those whom society saw as unworthy. His message was "all are worthy of the love of God".

His message is our message.

And in the months and years ahead, every parish, church, and individual will be encouraged to see how that mission plays out in their own context.

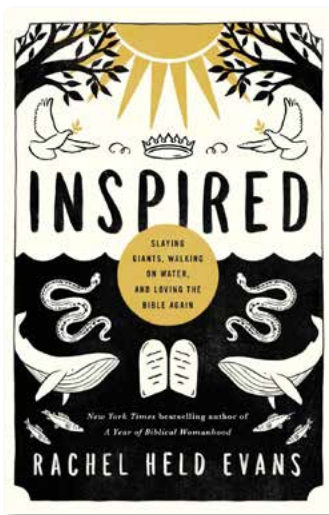
I sent an email to the local region—expressing my concern that there was nothing at the cenotaph, and offering my services for next year. Possibilities abound.

The Bishop of Niagara's Lent Book 2020

Inspired, by Rachel Held Evans

If the Bible isn't a science book or an instruction manual, then what is it? What do people mean when they say the Bible is inspired? When the late Rachel Held Evans found herself asking these questions, she began a quest to better understand what the Bible is and how it is meant to be read. What she discovered changed her—and it will change you too.

Drawing on the best in recent scholarship and using her well-honed literary expertise, Evans examined some of our favourite Bible stories and possible interpretations, retelling them through memoir, original poetry, short stories, soliloquies, and even a short screenplay. Undaunted by the Bible's most difficult passages, Evans wrestled through the process of doubting, imagining, and debating scriptures mysteries. The Bible, she discovered, is not a static work but is a living, breathing, captivating, and confounding book that is able to equip us to join God's loving and redemptive work in the world.



Books are available through Jane Wyse at the Synod Office: jane.wyse@niagaraAnglican.ca 905-527-1316 ext. 420

Diocesan Synod: A New Song For Us

CONTINUED FROM PAGE 1

budget.

"Our diocesan budget represents a 3.4-million dollar investment in God's mission of love," said Canon Pat Davis, chair of the diocesan budget subcommittee. "It helps equip the faithful and hard-working clergy and lay people, at all levels of the Church, to do the ministry the Spirit is calling them to do."

In a new feature, the Comfy Couch Chat, Deacon Michael Coren moderated a question and answer session between Bishop Bell, Bishop Cliff, and members of synod. The questions dealt with everything from how to best learn more about the Bible, to how we can make a difference in our world. The bishops shared some of their personal journeys, and how they have seen the story of Jesus best told simply by leaving the church building and meeting people "where they're at."

Stories of spiritual renewal came up time and again during the synod, perhaps most poignantly during a celebration of the One Thing initiative. At the start of this year, Bishop Susan invited people to try out one thing which would bring them closer to God and hundreds of people did just that. At one point, members of synod were enveloped by ribbons showcasing some of the many 'one thing' commitments made as a result.

As synod closed, Bishop Bell encouraged members to return to their parishes and share the stories they heard alongside their experiences, working with their parishes to "get out of the boat and walk with Jesus."

A new song for the diocese has begun ...

See our special insert starting on Page 5 for more on Synod 2019

NIAGARA ANGLICAN

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

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

Publisher: Bishop Susan Bell
905-527-1316
bishop@niagaraanglican.ca
Editor: The Reverend Rob Towler
editor@niagaraanglican.ca
Advertising: Angela Rush
905-630-0390
niagara.anglican.ads@gmail.com
Art Director: Craig Fairley
Imagine Creative Communications

Photographer: William Pleydon
Proofreader: The Reverend John Ripley

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

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

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

Subscriptions: \$15/year.

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

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

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





Confessions of a Shoplifter

I was a pretty good shoplifter in my early years. I am not saying it was a good thing to do—which it is not—I am just saying I was pretty good at it.

My specialty was LPs. As a consequence, I had a great record collection, which I cherished, at a time when rock n roll was more than music—it was the collective cry of a cultural, political and spiritual youth-led revolution. I remember the Santana album, *Abraxas* with the noble Afro-Latino goddess on the cover; *Wheels of Fire* by The Cream with the astonishing silver etched double wide spread for the two explosive LPs inside; *Are You Experienced* by The Jimi Hendrix Experience—the part Cherokee/Afro-American guitarist born in dire, abusive poverty whose genius gave unimaginable power to the term ‘electric guitar’. To this day I cannot think of these records without emotion. Perhaps that is partially due to the events which brought an end to my career as a ‘record collector’.

I was with friends ‘up the Valley’—some miles from my hometown of Digby, Nova Scotia. Walking into a small music shop I decided to practice my dark art. I was apprehended.

“What is your name?” I spoke my name. “Are you Phillip Woolaver’s son?” “Yes, I am.”

“I am phoning him right now and I am sure he won’t be too pleased by what I have to say.”

The shopkeeper let me go.

All the way home my mouth was dry. I asked my friend, Kelly, to come into the house with me. To his credit he did ... but he left faster than he came in. My Dad was furious. My Mom was crying.

The next day my record collection was gone. I asked my mother: “Where’s my records, Mom?” “They are in the garbage

and that’s where they are going to stay!” And that was that.

That night in bed I had an idea. The next day when no one was around, I took my good records out of their fabulous record sleeves and replaced them with records no one ever listened to. It was tough to give up those record sleeves. Following through with my plan, I put my good records into the banal, old-world sleeves of the crummy records. They would be safe in there.

That night in bed I had something more than an idea. It was a feeling. I couldn’t stand to see my mother cry. I had really upset her. What to do? What could I possibly do to make amends? The answer came fairly quickly but not without struggle.

The next day, I went back out to the garbage. One by one, I extracted my precious records from the old-world, banal, record sleeves. I went to the garbage can, opened the lid, extracted the crummy records from my fabulous record sleeves and lovingly returned the voices of the New Heaven and the New Earth to the garbage.

The irony, given my present occupation, is not lost on me: the record which brought my thieving to an end was *Jesus Christ Superstar*.



Max Woolaver is Rector of St. Andrew’s Grimsby, and Archdeacon of Lincoln. He is gifted at making us see beyond the immediate, often by helping us laugh at ourselves.



Other Duties As Assigned

BY THE REVEREND DEACON RODERICK MCDOWELL



During the Ordination of a Deacon, the Bishop addresses the Ordinand in a section called the Examination. Part of it is as follows: “and you are to carry out other duties as assigned from time to time.”

By the time this occurs, the Ordinand will have gone through a rigorous assessment process. The person will have shown, among other things, a serious commitment to and involvement in social justice. In my case I was, at the time of my ordination, a lawyer specializing in immigration and refugee law. My involvement in this and other issues of social justice has continued since that time and I assist in worship in my parish, St. Paul’s (Ft. Erie).

As Bishop Ralph Spence laid his hands on my head I had no idea of the implication of the words “other duties as assigned”. I want to tell you about such occasions when I was given “other duties”:

A few years ago Bishop Michael Bird called me on a Monday. Clergy have been known to fear these sudden calls from a bishop. He was calling from a meeting of the House of Bishops in Niagara Falls. He wondered if on the following day I could spend the afternoon taking their guest speaker, Archbishop Barry Morgan, Archbishop of Wales, shopping in Niagara Falls, N.Y. The Archbishop had been there at their outlet mall several years before and wanted to go again. I said yes and when I picked

up the Archbishop, Bishop Michael said the meetings of the bishops had been very difficult and everyone needed a break. Archbishop Barry and I had a delightful time and I think I helped him get that “break”.

The second occasion was the result of a call from Cathedral Place. A wealthy elderly widow, whom I shall call Mrs. C, was going to leave a large bequest to the Diocese. She wanted to find an executor since her adult son was not well enough to act. I met with Mrs. C, her son and daughter-in-law for lunch wearing my collar and shared my experiences as a lawyer. Mrs. C agreed to appoint me and I promised to waive any entitlement to executor fees. About a year later Mrs. C died and left a substantial estate with half going to the Diocese and half to her son.

An executor has enormous power in any estate matter and the responsibilities are largely financial and legal. However, as a deacon, I felt I had an important

duty to minister to the son and his wife. In the almost two years it took to wind up the estate I had to do the usual stuff including hiring lawyers and accountants, keeping records, making decisions about property, etc. But I tried to take time to be with the son and daughter-in-law and make the entire process as smooth and easy as possible.

The son and daughter-in-law are now friends. The Diocese and the son have now received substantial amounts of money. But more importantly, as I carried out these “other duties” I tried to act as Christ would have me do.

The Deacon’s Bench is a regular feature in The Niagara Anglican. Each month we will hear from a Deacon serving a parish under a Bishop’s Letter of Permission. Each will inform us about the ministry s/he conducts in their parish and the wider community. This month’s columnist is The Reverend Deacon Roderick McDowell, of St. Paul’s (Fort Erie)



Make a Smart Investment, choose Pollard

Pollard offers great windows and doors of exceptional value. With 70 years of Canadian manufacturing, you can trust Pollard for expert advice and professional installation.



Call **1.800.585.5561**
POLLARDWINDOWS.COM

I'm known for making smart investments which is why I chose Pollard for my home.

SCOTT MCGILLIVRAY
HGTV HOST & REAL ESTATE EXPERT



Synod 2019 — A Special Report

Get Out of the Boat an excerpt from Bishop Susan's Charge to Synod



We are in the middle of the Gospel of Matthew (14:22-33) and we pick up the action after Jesus has just fed a multitude. He's gone to pray apart from them and he sends the disciples on ahead of him to the other side of the Sea of Galilee. And that's where things get dicey. There was a storm. Now keep in mind these were experienced fisherman—and they were struggling with this storm all night, so it must have been bad. They were exhausted, depleted. And they were just trying to get to the other side to meet Jesus—to rest and to safety.

And to top it all off, they think they see a ghost and that's confusing. You see, the sea was a fearful place in biblical times—it was the provider of sustenance but at the risk of death. And to see Jesus come walking across the waves that had defeated them all night must have been unsettling.

And then Peter, seeing and hearing that it's Jesus, steps out of the boat. And we have to ask why? Step into a storm—onto water? But scholars tell us that this is simply Peter acting like a typical disciple—wanting to be where his teacher was—doing what his teacher was doing. So here's the thing: I doubt Peter expects a walk on the sea in a storm is going to solve all his fears.

When he steps out of the boat, he enters a tumult—chaos. He chooses to risk walking on an unfamiliar surface. It's clear that his motive isn't to escape from

danger, that's for sure. Peter is entering the danger but with one difference—he enters with Jesus.

Peter goes into a situation where the threats then look different. He goes into a place where Jesus is defying the chaos and reordering everything.

All the things Peter thinks he knows—the way things are—or aren't—all the old impossibilities—Jesus reorders it all—all those assumed limits. He's walking on water for crying out loud! Ever try that? Yeah, no. Because you can't. Not unless apparently, you do it in the power of Jesus.

And we can see that Peter believes that. He willing to risk his life for that belief. He gets out of that boat and goes. I mean it looks incredibly dangerous but you have to admire the bravery don't you? You have to admire the fact that he tries. But he was overwhelmed by the rational impossibility of what is—the fact that people can't walk on water because they will drown. And he sinks but not before crying out—"Lord! Save me!" And of course—of course—Jesus does. And then he says: "you of little faith, why did you doubt?"

Why did you doubt; doubt me, doubt yourself? Why?

Once safe back in the boat, I think it's fair to say that the disciples realized that everything is different now—because of Jesus. Because Matthew clearly depicts Jesus as the Lord over all of creation—even to the point of mastery over nature, the deeps, the chaos, drowning

and death.

Isn't that where we find ourselves in the church? Doubting Jesus and doubting ourselves? Well, no wonder. It's stormy out there. So I want to talk to you about that storm just for a bit.

You know all about it on one level—because you're in the midst of it. I daresay every parish in this diocese is experiencing the same general trends because the church across the whole of the western hemisphere is experiencing these trends. You may have already seen the latest study of the trends in the Anglican church of Canada and it is sobering.

There's a decline in attendance numbers, the ageing of our core demographic, the changeable attendance patterns of those who are there, coupled with a reduction in revenue—which of course, has an impact on the number of ministries and programs—and on the clergy, licensed lay workers and staff to lead them. Add to that deferred maintenance on many of our beautiful but ageing buildings and the external—often government-mandated—pressures of compliance with various regulations, ... I could go on, but you all know the details of this situation.

Added to that, we're in the midst of a turbulent time in our culture—when all the old norms and customs are shifting, or just don't seem to make

sense at all. We live in a time of gaslighting and fake news and the resurgence of the extreme right; in a time of technological brilliance but also a time of anxiety as that same technology remolds our society; we live in a time of climate anxiety. We live—in a time of incredibly fast-moving change.

In the midst of all this, we are the church—people who believe in the eternal and stable, love of God for all of humanity and for creation.

However, change does affect the church—just as it has affected every other institution in our culture. This is the perfect storm. We are experiencing change in every corner of our church.

The thing we cannot do is carry on and hope it will all just pass. It won't. We are living in what sociologists call a time of discontinuous change. When change is constant and unconnected with what came before. Our world is being remade before our eyes. And in the church, that means we are in the midst of a new Re-formation as a result.

I'm not inured to this as a bishop any more than all of you. Please know that I lose sleep over it too. I stand with you in this perplexing time.

Having said that—and granted I am a glass half full kind of person—but I just can't see this time as entirely nega-

tive. I also think it's exciting. As much as this is a perplexing and challenging place to be, I think we in Niagara are in an exciting place too—not to mix my metaphors too much—but we are at the same time being buffeted by the waves of the storm as also seeing the green shoots of new growth. There is something profoundly biblical about where we are: in the already and the not yet.

I also want to say to you that if this narrative of the storm tells us anything it tells us that we should expect that God will be found in places where the status quo and predictable endings don't apply as before.

Incredibly turbulent places are also what Celtic Christians call "thin places," where we can expect God to break through; where the Lord of Sea and Sky not only calms the storm, but all creation rejoices in the act. And this is where we get the clues for what we are called to in these times.

This is the new song. You see, the church is called to be in these places of chaos and difficulty. But like Peter, with a difference. Remember why the creation rejoices? Because of Jesus. Because it's Jesus who's right there in the midst of that storm calling us out of the boat.

(a copy of Bishop Susan's complete charge is available at niagaraanglican.ca/news)



Synod 2019 —



Comfy Couch Chat

One of the highlights of synod was “The Comfy Couch Chat”.

The Reverend Michael Coren (a well known Canadian Journalist and Talk Show host) hosted a Question & Answer session with Bishop Bell and Bishop Cliff. The bishops were seated together on a large purple couch. They were asked a variety of questions:

About Youth

Bishop Susan: Young people don't want to be entertained, they are looking for an authentic experience of Christianity. They want the full gospel experience.

Bishop Bill: They want authentic relationships. As a University chaplain I often turned up to

“non-churchy things”. Then when crisis’ or opportunities arose – they came to the authentic person who has been showing up in their lives already.

About Evangelism

Bishop Susan: In a society where we have been pushed to the margins, we must articulate our faith again.

Bishop Bill: we seem to teach our children “just enough” about Jesus, to immunize them for the coming years ... until they are facing their end days

About Knowing Scripture

Bishop Susan: Encouraged us to re-engage with scripture



either by using the tools that are already available to us (Revive, Christian Foundations) or through discovering or creating other means.

Bishop Bill: Spoke to gospel-based discipleship in Indigenous communities, and the sacred circle practise of reading a particular passage of scripture

three times and taking the opportunity to reflect and discuss.

About How We SHOW the Gospel and Not Just TELL It

Bishop Susan: Act with integrity and authenticity. To remember that you are the church, in the community.

Bishop Bill: Go into the world and show the deep joy you experience because of the gospel and each other. Once others see that, and strive to make it their own, they won't buy into secular happiness any more.



Bishop Bill Cliff

Our special guest this year was Bishop Bill Cliff. He led Synod in a period of reflection on the gospel story of Jesus walking on the water.

Bishop Cliff began by reminding us that we need to read the two stories before this one in order to get some contextual understanding (a practice he advises for most biblical study). The first story was the beheading of John the Baptist — Jesus' friend and cousin. He reminded us that Jesus was so overwhelmed by this, that he immediately went off for some self-time, to process what had happened.

But retreat was impossible—he was followed, “hunted

down”—and the next story is of the feeding of the 5,000 (more, actually). It was here that Bishop Cliff reminded us that the church, the followers of Jesus, need to have a “miraculous expectation of what God will and did in your life”. He cautioned us that if we do not have a miraculous expectation, then the church is in trouble.

With those two stories as a backdrop, the bishop then moved us to the boat. Echoing the message from Bishop Susan's charge, he declared “Y'all are being called to get out of the boat and walk with Jesus in the storm. You have to get out of the boat ... your path will be good because God has chosen it”.

The Bishop's Arms



Bishop Ralph Spence visited Synod in his role as Albion Herald. He presented Bishop Bell with her own set of Arms. In making the presentation, he detailed the significance of each part of the arms:

The background colours allude to the Royal Union Flag and thus to Bishop Bell's United

Empire Loyalist heritage. The vertical division of the shield in blue and red also echoes the arms of the priest and poet George Herbert (1593-1633), the subject of Bishop Bell's doctoral dissertation. The tiger is her favourite animal, and is also a symbol of her birthplace of Hamilton, Ontario, known as “Tiger Town.” The sanctus bells symbolize the Eucharist and provide a canting reference to her surname; the four in the set refer to her children. The Canterbury cross is an emblem closely associated with the Anglican Church, and is used by Bishop Bell as her pectoral cross. The book refers to her



academic background and to her work as a school chaplain, and its ornate binding serves as an allusion to 17th century books and thus to her interest in the works of George Herbert.



A Special Report



Giving our Time, Talent and Treasure and a Challenge

BY GILLIAN DOUCET CAMPBELL

The Niagara Diocese of the Anglican Church is situated in some of the most financially generous regions of Ontario. This fact and some giving and volunteer trends in Canada were shared during the Stewardship and Development address at the 145th Synod of the Diocese of Niagara.

What might seem a contradiction in terms is the reality of the Anglican Diocese of Niagara. In reviewing the 2014-2018 submitted data from our churches a decline can be seen in Sunday attendance but giving per identifiable giver has increased. This is despite the fact that giving to charity in Canada has been steadily declining over the last 11 years. According to The Giving Report 2018 produced by Canada

Helps, giving is down across all age groups and income levels in Canada.

High-income earning households show the sharpest decline in giving. For instance, households with an income of \$250,000 + per year donate only 2% of their income. This is not unexpected, as the research also shows that as income increases for households their giving remains the same – it does not increase. What also remains consistent is that lower income households, such as those that make \$50,000 per year or less continue to donate 4% of their annual income.

What people give to has not changed. Again, according to The Giving Report 2018, 38% of all donations in Canada supports religious organizations, making it one of the top three

areas donations go.

Other trends in Canada according to a 2017 report by Volunteer Canada, is that there is a decline in volunteers, but the number of hours given is staying the same. Another interesting trend is people aged 15 – 19 are more likely to volunteer followed by those aged 35-44. Seniors aged 65+ are less likely to volunteer, but when they do, they tend to give more of their time.

As part of the research, Volunteer Canada found that belonging and social participation influence each other. The more a person is involved in community, the more they feel they belong. The stronger our sense of belonging the more willing we are to contribute time and money to the community because we feel responsible for its well-being.

It's important then for our churches to provide meaningful and diverse opportunities to volunteer. These opportunities must range in duration - from short to long term and from once per week, to once per month to once per year. As well as location, time of day and who with – from at home or the church, to outside regular business hours to mid-week, and done either alone or with a group.

While some of our parishes may be hurting for volunteers, others are not. Terms on the length of time a person can serve on a volunteer committee or as a volunteer leader must be put into place along with intentional succession planning. For instance, I was surprised to see so few first-time lay delegates stand up at the 145th Synod when asked. Later I found out

many lay delegates have held the role for 10 or more years.

One long term lay delegate even suggested it is better to have experienced Synod delegates as it "prevents people from getting excitable over motions". But, when I see the decline of people in our churches and understand that the investment of time and skill lead to more commitment, I rather think we must have new people come and get "excitable over [Synod] motions".

Let's then make a commitment to leave room for newness and welcome new people to committees, corporations, and the like. In fact, I challenge all our Parishes to send one brand new delegate to our next Synod. Let's welcome fresh ideas, be open to risk, and get "excitable".

Migrant Farmworkers Project

BY ANTONIO ILLAS

I am honored and blessed to serve in the Diocese of Niagara, ministering to the hardworking Spanish-speaking migrant farmworkers from Mexico and Central America in the Niagara Region, home to 96 wineries, 1,800 farms and 200 greenhouses. These seasonal migrants that number about 4,000 in the Niagara Region are our neighbors for eight months of the year.

This ministry started in 2013 as an outreach ministry at St. Alban's Anglican Church Beamsville. Today, it has expanded to serve migrant workers at St. John's Anglican Church Jordan and Christ Church McNab Niagara-on-the-Lake. The Project engages migrant farmworkers, farmers, community partners and volunteers. The Project provides the seasonal workers access to needed services, address their holistic needs of including physical, mental and spiritual health. It builds welcoming relationships and spaces with seasonal workers and supports those engaged with them.

A migrant farmworker riding his bike in Beamsville was the spark for the genesis of this ministry. The Project engages the migrant farmworkers' community by operating a Bikes for Farmworkers program; health clinic; clothing bank; community meal; visits to the farms and provides spiritual, liturgical and pastoral care.

I would like to share a story about Luis a farmworker from Mexico who has been coming to Canada for the past 29 years. Luis is very grateful for the opportunity to have been able to come to work in the agricultural lands in Canada and financially sustain his family in Mexico. During

his long 29 years of his travels to Canada he has seen his children grow and become professionals. And, although, he could stay in Mexico and not return to Canada Luis continues to come to work to Canada because he feels a calling to serve his co-workers from Mexico. Luis has become an elder for the young migrant farmworkers.

During a recent fire at the greenhouse where Luis is employed, he accompanied the twenty men and woman that lost all their belongings to the fire. Luis who told them about our ministry. It was Luis and another volunteer the ones that took charge and responsibility to deliver donations to his twenty colleagues in need of assistance. Luis ended his 2019 season in Canada and returned to Mexico in September and when I asked him, "Are you coming again?" he responded, "Si, padre." This ministry provides Luis and the other migrant workers a place to connect and build relationships as their needs are addressed. In the middle of the fire tragedy relationships were built and stories were shared between the migrant farmworkers and the local community. Canadians responded in kind and charity.

Finally, every day when we eat our breakfast, lunch and dinner lets be mindful for the migrant workers' hard labor and intense work in the fields that make possible for us to enjoy the fruits and vegetables. Every Sunday when we see the beautiful flowers in our altars and partake of the wine during Communion lets be mindful and grateful for the hard labor of the migrant farmworkers.



Synod Delegates Support Migrant Farmworkers

New diocesan technology available to all

Together, we raised \$1,500 for the Migrant Farmworker Project at Synod 2019.

Thank you for supporting this important ministry and extending generosity and hospitality to Migrant Farmworkers in the Niagara region.

As we raised funds together the Diocesan Office tested their two secure, tap to pay, systems. These systems are now available to your parish. These phones can be set up to take secure payments at events and can also support tap to donate for your events.

Many Canadians are no longer carrying cash. This can impact the ability for your church bazaar, bake sale and other fundraisers to make money. For events that do not require a receipt these tap to pay systems can be borrowed and set up to take payments. You can now program this tap to pay system for your needs.

We are delighted to roll out this new system. Please connect with the Finance Office at the Diocesan Office for more information.

Synod 2019 — A Special Report

Draft Mission Action Plan

Vision: Called to Life – Compelled to Love

Mission: Ignited by the irresistible love of Jesus, we create opportunities to deepen faith, share stories and care for God’s world.

1. Create and implement opportunities to ignite and strengthen faith

Strategies	Possible Ideas
A. Nourish and support clergy, parishioners (current and de-churched) and staff in this longing to know Christ B. Spread the Good News of the Gospel	<ul style="list-style-type: none"> • Provide training and resources for parishes • New monastic praying community • Reconcile and engage with de-churched • School for Missional Leadership • Recruit new leaders with missional skills • Differentiated curacies • Equip people • Develop innovative church plants and missional communities

2. Reimagine and adapt the structures and culture of our shared life

Strategies	Possible Ideas
A. Bishop appoints resources necessary to conduct a broad consultation and implement recommendations coming from that work B. Review current communication practices and develop improved practices to ensure full, transparent and effective understanding and knowledge together, as diocesan partners	<ul style="list-style-type: none"> • Reporting to diocese • Shared administrative resources • Review infrastructure use • Incubator groups • Inter-parish and regional communication tools • Forums to enable greater collaboration • Retooling communication platform

3. Prioritize social justice action with an emphasis on environmental justice

Strategy	Possible Ideas
A. Deepening our understanding of social justice issues B. Provide response strategies, training and resources to parishes C. Actively engage in reconciliation work in response to the TRC	<ul style="list-style-type: none"> • Expand the mandate and focus of Greening Niagara to respond to the climate crisis • With indigenous partners, develop a “next steps” plan post-Doctrine of Discovery



Canons Dawn Davis & Christyn Perkins present the Draft Mission Action Plan to Synod, in an amusing way (yes the content is great—but look at the alliteration!!)



Synod worship

In the Next Issue:
 How we incorporate Synod’s decisions into our parish and personal lives.

Synod approved this Draft Mission Action Plan. The planning team hopes to present it to Synod Council for approval in January 2020.



In celebration of the One Thing Initiative, synod delegates were treated to “One Thing Cupcakes” from members of the planning committee.

WHAT ...

The *Niagara Anglican* asked a random sampling of synod delegates to answer three questions about this year’s Synod meeting... here are some of their responses.

What excited me about Synod

- That we actually talked more about matters of Faith than business
- The “what next” moment we are stepping into
- Bishop Susan speaking about Spiritual Refreshment, and then modelling in through how she chaired the meeting and turned

- it into an opportunity for rich spiritual growth
- That we are “unofficially” in a time of New Reformation in the Church
- The opening worship

What surprised me about Synod

- That Jesus was there
- The amount of time devoted to worship and theological reflection
- The budget and stewardship development focused on stories and vision, rather than numbers and statistics
- The fresh look at John’s gospel of

Jesus walking on the water; and the call of Jesus to each of us to “get out of the boat”

What I’m taking home from Synod

- Excitement around Called to Life – Compelled to Love
- A sense of Hope for our diocese in this current period of uncertainty
- Renewed Spiritual Energy around “Called to Life – Compelled to Love”
- That we are not alone in our struggles. Jesus is there and so is the rest of the diocese.
- A set of wooden utensils

Ring The Bells That Still Can Ring



BY BRIAN E. PEARSON

When I left St. Simon's Church in Oakville they called me the Priest Who Hated Christmas Trees.

A word in my defence. I didn't actually hate them. I just thought they had their proper place ... during the actual season of Christmas, and not Advent, which is not yet Christmas. I've since relented. Now, like the rest of the world, I buy my tree in October. I just needed to get that off my chest.

But I used to feel the same about Christmas lights. Not only did some people hang them on their houses on All Saints Day. Many of those same people burned them brightly—blinking

off and on in the annoying way some lights do—right through to Eastertide. I would shake my head. "What these people don't know about the church year".

Now, just like those Christmas trees, I'm not sure anymore that "those people" weren't right all along.

Every Saturday I get the Globe and Mail delivered to my door, even here where I live in Calgary. One neighbour once called it "that socialist rag" which shows you just how far we've come, out here. I get the headlines every day on my iPhone, just to keep up. But on Saturdays I pour myself another cup of coffee, to steel myself, and I sit down for a

deep dive.

Some weekends I never come up again. The news is so alarmingly bad, you just feel you're watching a stupendous multi-car pile-up in slow motion. Current regional politics is only the first car in a long line, all waiting to get smooched. I try turning away. But I get caught instead by the awfulness of it, as if the headlights were coming next for me.

So maybe we have to hang on to good news, wherever we find it. Maybe the Good News we preach at Christmas—that God is in our midst in spite of everything—deserves a longer run. In fact, maybe it should

never end, not until we've heard it in our hearts and seen it in our world.

Maybe Christmas lights should remain throughout the whole year, with their little blinking reflections of hope. And okay, Christmas trees too.

Brian Pearson is a retired Anglican priest (formerly from Niagara) ... he continues to fill his days as a writer, musician, and public speaker. His reflections have emerged from his upcoming memoirs. You can access his daily blog, and experience more of his offerings at brianpearson.ca

Old School Modern: On the Evidential Power of Prayer

BY THE REVEREND DANIEL TATARNIC

It was an idyllic summer day when I went walking; the Monday of the August long-weekend. I drove to the commons in Niagara-on-the-Lake, and brought my Dominican rosary with me; winding it loosely in my hand, I allowed it to fall by my side as I prayed my way through mysteries.

It was busy on the trail, and there was no shortage of cyclists: "passing on your left". I can't believe what the bicycle industry has become; hydraulic bicycle brakes, now that's something! You know you've arrived when you have hydraulic brakes!

When I was young I had a one-speed BMX bike. That's how they came back then, one speed. The girl up the street had a bike too, with a sparkling white banana seat! We called them 'dirt bikes', and they'd rumble-and-clatter as we sped across lawns and dirt paths, teeth chattering all the while, bums bouncing off seats.

The BMX was the Lancaster Bomber of the bike world. My bike didn't have fancy brakes, I'd peddle backward to stop. And stop it did! Aim for the gravel. Skid marks on the sidewalk. It was that type of bike. I think it was made of steel, and welded at the forge. It was tough, and it took a beating.

Back then—the early

1980s—I felt like a rock star just having a bike. We'd ride bikes around town for hours. Those were the days of summer: every day was a warm day, and every day was a sunny day; it only rained at night. I don't have a BMX bicycle these days, but I do have a rosary, and notwithstanding, that's pretty old school.

It was an idyllic afternoon when I went walking. Suddenly, a cyclist, almost losing control of his bike, blurted out: "Rosary, he's got a rosary!" The enthusiasm startled me. He couldn't contain himself as he wobbled, nearly crashing onto the pavement.

He sped away, but I was left with a question: What was that reaction all about? Theological tradition calls it ek-stasis (ecstasy), a Greek word meaning 'out-from' / 'out-standing'. Thomas Aquinas reminds us that there are forces that push (efficient causes), and there are forces that attract / impel (formal causes). An ek-static event is an impelling movement. It whispers into the soul and says, "Hey, soul, come out and

reveal yourself." Deep calls to deep (Psalm 139), heart speaks to heart (Augustine).

Do you know how ek-stasis works? It works through invitation and in-forming. One moment you're walking down the street happy-go-lucky, the next you're overwhelmed by a memory, or a feeling, or an emotion. It comes out of nowhere; an invitation (impelling) to remember: the faint recollection of some-one, some-place, or some-time you once knew. Songs, smells, the feeling of being all caught up in mystery, and then the deep-feeling-and-feeling-deeply that accompanies it. The event leaves you feeling and acting 'different'. Well that's ek-stasis!

People are often reluctant to evince their faith in public, but there's an evidential power to prayer that's undeniable. Prayer is a way of testifying, of providing evidence, to the impelling spirit. It was God, the deep feeling of God, which the cyclist recognized within himself, and he couldn't contain it, so he shouted: "Rosary!"

I'm old-school, but I'd like to think that I'm just old-school enough to be modern; prayer is evidential—it points beyond itself. God's people should be more than willing to provide a tangible sign of their deep feeling and feeling deeply about God: "Rosary!"



Making the Connection
TRN Income Tax & Bookkeeping Services

Pick up and/or Home services available by appointment.

- Individuals – Base rate \$42 +HST
- Pensioners and Students – Base rate \$37 +HST
- Additional charge of \$12 for pick up and home service
- Remote and mobile bookkeeping and accounting services for charities, small and medium size businesses

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

2201 Brant St. Suite 109 Burlington, ON L7P 3N8 905-335-8286	Home office: 404 – 693 Woolwich Ave. Guelph, ON N1E 7A1 519-265-2464
---	---

E-mail: trntaxes@gmail.com

A SOUND STAGE NIAGARA PRODUCTION

Song of the Grand

A musical World War II love story set on the banks of the Grand River and the battlefields of Europe.

BOOK THIS EMOTIONAL SHOW FOR YOUR GROUP'S NEXT FUNDRAISER

Contact: songofthegrand@gmail.com

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

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

www.realtynetwork.biz

Direct: 905.541.8820
Office: 905.389.3737

St. John the Evangelist Annual Youth Group Hallowe'en Food Drive

BY SHARON KLASSEN

The parish of St. John the Evangelist (Hamilton) held its 20th annual Hallowe'en food drive for St. Matthew's House. Despite the rain, more than two dozen youth, parishioners, and friends, walked the streets around the church, gathering food while children were collecting candy.

Most of the food was waiting on front steps or porches, labelled with the small, square orange tag that was dropped off at homes in the area the week before, although sometimes a few cans were handed out at the door like candy. Many residents of the neighbourhood see the food drive as a Hallowe'en tradition, saying they contribute every year, and thanking the food gatherers. They donate generously, leaving boxes and bags for pick up - and occasionally garbage bags full of food.

St. John's Youth Group member Miranda Pilcher says she participates in the food drive because: "It's a lot of fun to walk around in the rain with your friends, and I like the smiles you from the people in the neighbourhood as you collect food."



Vehicles accompany the folks going door-to-door to transport all the food, and this year St. Matthew's House supplied a van and driver to help. When cars became too full, the van and driver would rendezvous to collect the food and return it to St. John's for sorting. A crew at the church unloaded the boxes and bags, separating food from personal care and baby items and boxing the donations to load into the van at the end of the night.

Renée Wetselaar, the Executive Director of St. Matthew's House, thanked everyone present for helping out and continuing to support St. Matthew's House. This year's donations of 4525 pounds of food will be distributed through Mission Services instead of the through the food bank at St. Matthew's House, but Wetselaar stressed that the food drive was still an important part contribution.

We Will Remember Them



The Church of our Saviour The Redeemer (Stoney Creek) Observed Remembrance Day recalling those who fought for the freedom of our beloved country, and for those who still fight for us today in all manner of service.

The altar theme was titled "Hats of Service Past and Present". Represented were the Reserves, Army, Air Force, Police, Firefighters, English Bobbies, Special Forces, Women of the second World War and a very special authentic helmet worn in World War II 1939-1945 between France, Holland and Germany. The medals belonged to Connie Hamilton's father from World War II who served in the Air Force and was stationed in Egypt and Africa. And special attention was given to the purple poppies remembering

the animals of war, horses, dogs, donkeys that were used in wars of the past and the animals that still play a very important part in today's various services.

There were 1,200 poppies crocheted by members of the parish and their family and friends. Every single poppy that was created was on display, and will be used and treasured in many more Remembrance Day Services in our parish. The Parament was created by Marion Jones, Janet/ Norm Lampman and Connie Hamilton. The inspiration for all of this came from Mrs. Connie Hamilton.

IN THE VILLAGE OF
WALKER'S GREEN

**HERITAGE
PLACE**



ENJOY LIFE, YOUR WAY

A Community
for Independent Seniors

Experience Heritage Place with a lifestyle that revolves around you, and a customized package of services as individual as you are.

Call us to arrange a personal tour and complementary lunch.

905-315-2580

Heritage Place Retirement Residence | 4151 Kilmer Drive, Burlington, ON
www.heritage-place.ca

REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



Jesus is my GPS
... recalculating!

Thanks to Garret Gazlay 01-11-2013

The Archives of Niagara

BY ARCHDEACON JOHN RATHBONE (DIOCESAN ARCHIVIST)

The term "Archives" is broadly defined as "the non-current records of an organization or institution preserved because of their continuing value". Until well into the twentieth century the term was used almost exclusively regarding governmental records kept by governments for their own use.

It is of particular interest to us in the Diocese of Niagara

that the movement for the preservation of the records of our Church in Canada began at the Ninth Session the General Synod held here in Hamilton in October 1921, when the following motion was carried unanimously: "That the matter of conserving all records and other historical material relative to the Church of England in Canada be referred to the Executive Council with the request that action be taken without delay."

The Church "made haste slowly". An Archives Committee

was appointed in 1927, the Canadian Church Historical Society was inaugurated in 1949, and following the meeting of General Synod in 1955 in Edmonton the first Archivist was appointed, the Archives Library having been established in Church House, Toronto.

Beginning with a memorandum of agreement between McMaster University and the Executive Committee of the Diocese of Niagara in 1975, our Diocesan Archives has been established in Mills Memorial

Library. At present, in addition to non-current diocesan records dating back to 1875, parish registers, service books, minute books and other material from more than 100 congregations have been deposited there.

On January 1, 1987, the first Archivist was appointed by the Archbishop of Niagara, the duties of that office having previously been performed by the Registrar of the Diocese. At the Diocesan Synod of 1990, "Archives and Archivist" was enacted as Canon 2.6.

In accordance with this Canon, all congregations are expected to have their non-current registers, minute books, etc. deposited in the Diocesan Archives by arrangement with the Diocesan Archivist at Cathedral Place. The registers (Baptism, Confirmation, Marriage and Burial) are micro-filmed and photocopies since 2015 in digital form are returned to the parish.

Transitions

Mr. **Gerald Aggus**, O.N., has given notice of his intention to resign as the diocesan solicitor, effective December 31, 2019. Gerry has served our diocese faithfully and with great distinction for nearly 30 years, providing legal services and wise counsel to the diocesan staff and to many parishes.

Congratulations to The Reverend **Deanne Keatings** and The Reverend **Marty Keatings** on the birth of their daughter, Charlotte Noelle, on November 1, 2019.

The Reverend **Kevin Cull** has accepted the appointment as Priest-in-Charge, part-time, at All Saints, Hamilton, beginning December 1.

The Right Reverend Dr. **Terry Brown**, has submitted his intention to retire as Bishop-Rector at Church of the Ascension, Hamilton, effective January 31, 2020

Pastor **Jeff Smith**, of All Saints Lutheran Anglican Church, Guelph, announced his retirement from full-time ministry effective February 16, 2020.

The Reverend **Mark Andrews** has accepted appointment as Rector of St. Jude's Church, Oakville, beginning January 1.

Upcycled Dinner



The Church of the Apostles in Guelph welcomed 70 people to enjoy a free Upcycled Dinner. The Upcycled Dinner focused on food waste and food insecurity and was organized by the church's Living Better on Less Program. The meal was presented as part of the City of Guelph's Waste Reduction Week.

Volunteers worked with food donated by local organizations including day old bread, "ugly" or bruised produce unable to make it to grocery store shelves, and items nearing the end of their shelf life. Living Better on Less Coordinator Stephanie Clarke said that "food loss and waste occurs with over 50% of food that is produced, grown, or distributed in Canada. As

Guelph works towards a circular food economy, we can combat food waste together by working to reduce the amount lost in our homes and community."

The idea for the meal was inspired in part by a new cookbook launched by the University of Guelph's Guelph Family Health Study. *Rock What You've Got: Recipes for Preventing Food Waste* is a new online book that focuses on preventing food waste while helping parents and children eat lots of fruits and vegetables. Recipes from the cookbook were used to illustrate the principles of meal planning and using leftovers in interesting and unique ways.

Dinner Coordinator John Dennis said "thoughtful meal planning and creative reuse of

leftovers can have a significant impact on the amount of waste we produce and greenhouse gas production. The goal of this free meal was to bring to light this important topic."

A recent report on food waste in Guelph homes reported that the average family was throwing away over two and a half kilograms of food per week. The report by Michael von Massow, a food economist at the University of Guelph, stated that the value of that food was about \$18/week for each family and producing and disposing of it generated about 23 kilograms of greenhouse gases.

Food for this meal was donated by Hope House, Ignatius CSA, Two Rivers Community Market, and the Seed. The Seed is partner with the FoodRescue.ca which is an innovative program for neighbourhood food businesses to

donate any type of unsold, good food to any organization that feeds people in need. Dinner Coordinator John Dennis said that "there are groups and organizations in Guelph working on the issue of food waste and food insecurity and we are happy to partner with them through this free meal and to highlight the work that they do."

In addition to the free meal, there were short presentations, demonstrations, and information from a number of local organizations including the Guelph Tool Library, the University of Guelph Sustainability Office, and the City of Guelph Solid Waste Department.

Living Better on Less Coordinator Stephanie Clarke said "everyone that came got to enjoy some good food and great conversation at this free event."



Deadlines and Submissions for Niagara Anglican

Deadlines:

- March - January 24
- April - February 17
- May - March 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 (300 ppi), 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



SUNRISE
• STAINED GLASS •
SINCE 1979



MEMORIAL WINDOWS
PROTECTIVE GLAZING
REPAIRS & MILLWORK
RELEADING & RESTORATION

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

2019 Order of Niagara



Left: Doreen Haywood O.N. of St. John's (Port Dalhousie) and her granddaughter, Aurora, share a moment with Bishop Susan Bell following the service November 17.



Calling it "one of my most favourite of all the services in our diocese", Bishop Susan Bell conferred the Order of Niagara on the following members of our Diocesan Family:

- Gerry Anthony, St. Christopher's (Burlington)
- Neil Bell, St. Paul's (Caledonia)
- James Blake, St. Matthew's (Burlington)
- Carole Campbell, Christ Church (Flamborough)
- Peter Chambers, St. Jude's (Oakville)
- Linda Coultas, St. John's (Elora)
- Tom Davison, Christ's Church Cathedral (Hamilton)
- William DeViller, St. Paul's (Jarvis)
- Ingrid Dennis, St. John's (Nassagaweya)
- Noreen Felker, Church of Our Saviour The Redeemer (Stoney Creek)
- Margaret Finlayson, St. Paul's (Shelburne)
- Linda Frape, St. John's (Burlington)
- Rod Freeman, St. Simon's (Oakville)
- Bernice Garrett, St. Alban's (Acton)
- Kathy Gastle, St. Paul's (Norval)
- Mary Gauld, St. Paul's (Hamilton)
- Douglas Hamilton, All Saints (Erin)
- Doreen Haywood, St. John's (St.

- Catharines)
- Merlieu Heastont, All Saints (Hagersville)
- John Hogan, St. James & St. Brendan's (Port Colborne)
- Kaye Hogg, Grace Church (Milton)
- Christine Hughes, St. Luke's (Burlington)
- Paul James, Christ Church (McNab)
- Jill Johnstone, Christ Church (Woodburn)
- Dunstan Jordan, Resurrection (Hamilton)
- Kathy Kerr, St. John's (Stewarttown)
- Doug Lampman, Nativity (Hamilton)
- Susan Leach, Church of the Apostles (Guelph)
- Sandra Legarde, St. George's (St. Catharines)
- Beth Morrison, Incarnation (Oakville)
- Elizabeth Norton, St. Alban's (Glen Williams)
- David Penton, Grace Church (Waterdown)
- Bonnie Powell, St. George's (Lowville)
- Dave Roberts, St. James (Fergus)
- Gisele Rottaris, St. John's (Winona)
- Sue Samsom, St. John's (Hamilton)
- Margie Simms, St. Luke's, Palermo (Oakville)
- Harold Speers, St. Mark's (Orangeville)
- James Stevens, St. George's (Guelph)
- Shirley Thompson, St. Paul's (Dunnville)
- Pat Trotman, St. Alban's (Beamsville)
- Diane Turner, St. Mark's (Niagara-on-the-Lake)



- Jan Vallentin, St. John's (Ancaster)
- Sue VanderBent, Ascension (Hamilton)
- Ralph Wallace, St. Cuthbert's (Oakville)
- Carolyn Whiting, Holy Trinity (Fonthill)
- Elizabeth Witt, Epiphany (Oakville)
- Nancy Wood, St. Elizabeth's (Burlington)
- Lenore Yardley, All Saints (Hamilton)
- Anne Young, St. Michael's (Hamilton)

Bishop's Appointee

- Tim Blackwood
- Barbara Busing
- Grace-Ann Cambray
- Anne Harvey
- Pat Robertson
- Elizabeth Wensley
- Wendy Woodhouse

College of Deacons Meeting



Members of the Niagara Diocese's College of Deacons had a wonderful opportunity to meet with our counterparts in the Lutheran and Roman Catholic churches. We gathered in the parish hall of St Andrew's Anglican Church in Grimsby,

where we were welcomed by our Director, Deacon Jean Ruttan-Yates.

Following opening worship lead by Deacon Lorenzo Cromwell, Deacons Rod McDowell and George Newman led us through a review of the

formation journey for deacons in the Anglican and Roman Catholic dioceses. Although there are many similarities in the journey, it is interesting to note how the process differs. We found many similarities in the various ministries that each

deacon present described, and picked up some new ideas from the work of our colleagues.

Deacon Janice Maloney-Brooks spoke about the Anglican ministry to seafarers on ships that visit Hamilton Harbour, and Deacon Mike Timmins shared his experiences with the ships that pass through the Welland Canal. Deacon Paul Bates focused on Leadership in the Workplace, and Deacon Maurice Prindville described aspects his ministry among the street people in the Niagara region. Deacon Nina Page spoke to her ministry to the bereaved in Halton region. Perhaps the most eye-opening presentation was given by Deacon Guenther Eyer, who works in prison ministry. Each speaker had 15 minutes to present, and

the 15 minute question and answer time was often lively and impactful. The closing worship conducted by Deacon Guenther Eyer.

The day of fellowship would not have been complete without the delicious meal prepared and served by the ladies of St Andrews. Our thanks to them, and to Deacons McDowell and Newman who arranged the program. At the end of the day all agreed that this venture should be held again, and that we continue to share our common passions and the news of our ventures as we follow Jesus in the communities we serve.

*Rev Deacon Nancy McBride
St Paul's Anglican Church
(Caledonia)*