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A section of the Anglican Journal



NIAGARA ANGLICAN



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JUNE 2020

ON PENTECOST



EN PENTECOSTÉS, oramos para recibir el don del Espíritu Santo como lo hicieron los Apóstoles hace unos dos milenios. Equipados de esta manera, podemos ir al mundo y hacer discípulos de todas las naciones.

Como verá, Dios siempre nos está enviando a los campos misioneros de nuestro tiempo, en un movimiento constante y dinámico hacia el mundo. Y Dios, por supuesto, ya está ahí delante de nosotros.

Nuestro trabajo como cristianos, como personas que reconocemos lo que Dios ha hecho a través de la Resurrección, es ocuparnos de construir este nuevo mundo: el reino de Dios.

Mi poeta favorito, George Herbert, una vez reflexionó: "¿Dónde está ese fuego que una vez cayó sobre los Apóstoles?"

Bueno, mis amigos, habita dentro de nosotros, encendido por el amor irresistible de Jesús, que nos llama a la vida y nos obliga a amar, quizás más que nunca, en todos los lugares y espacios de nuestras vidas.

Entonces, renovados por el poder maravilloso del Espíritu Santo trabajando en nosotros, vayamos a todo el mundo siguiendo el Camino de Jesús, nuestro Señor y Salvador.

ON PENTECOST, we pray to receive the gift of the Holy Spirit as the apostles did some two millennia ago. Equipped in this way, we are to go to the world and make disciples of all nations.

You see, God is always sending us out into the mission fields of our time – in a constant and dynamic movement towards the world. And God, of course, is already there ahead of us.

Our job as Christians, as people who recognize what God has done through the Resurrection, is to get busy building this new earth – the kingdom of God.

My favourite poet, George Herbert, once pondered, "Where is that fire which once descended on thy Apostles?"

Well, it dwells within us, my friends, ignited by the irresistible love of Jesus, which calls us to life and compels us to love, perhaps more than ever before, in all the places and spaces of our lives.

So, renewed by the amazing power of the Holy Spirit working within us, let us go into all the world following the Way of Jesus, our Lord and Saviour.

LE JOUR DE LA PENTECÔTE, nous prions pour recevoir le don du Saint-Esprit comme l'ont fait les apôtres il y a deux millénaires. Ainsi équipés, nous devons aller dans le monde et faire des disciples de toutes les nations.

Vous voyez, Dieu nous envoie toujours sur les champs de mission de notre temps - dans un mouvement constant et dynamique vers le monde. Et Dieu, bien sûr, est déjà là avant nous.

Notre travail en tant que chrétiens, en tant que personnes qui reconnaissent ce que Dieu a fait par la Résurrection, est de nous occuper de la construction de cette nouvelle terre – le royaume de Dieu.

Un jour demandé, mon poète préféré, George Herbert, s'est: "Où est ce feu qui est descendu sur tes apôtres?"

Eh bien, il habite en nous, mes amis, enflammé par l'amour irresistible de Jésus, qui nous appelle à la vie et nous oblige à aimer, peut-être plus que jamais, dans tous les lieux et espaces de notre vie.

Ainsi, renouvelés par l'étonnante puissance de l'Esprit Saint qui agit en nous, allons dans le monde entier en suivant le chemin de Jésus, notre Seigneur et Sauveur.

I DTRÁTH SEO NA CINCÍSE, guímid go bhfaighimid bronntanas an Spioraid Naoimh faoi mar a fuair na haspail é thart ar dhá mhíle bliain ó shin. Agus sinn feistithe mar seo, tá orainn dul go dtí an domhan agus deisceabail a dhéanamh de na náisiúin go léir.

An dtuigeann sibh, tá Dia de shíor dár gcur amach i bpáirceanna misin ár linne – i síorghluaiseacht bhríomhar chun an domhain. Agus, ar ndóigh, tá Dia romhainn ansin cheana féin.

Toisc gur daoine sinn a aithníonn a bhfuil déanta ag Dia de bhíthin an Aiséirí, is é ár ngnó mar Chríostaithe a bheith broidiúil ag tógáil an domhain nua seo arb í ríocht Dé í.

Uair amháin chuir George Herbert, an file is ansa liom, an cheist seo: "Céard í an tine seo a thuirling tráth ar d'Aspail?"

Is ea, a chairde: tá sí ag maireachtáil istigh ionainn agus í arna hadhaint ag grá Íosa, grá a ghlaonn orainn chun na beatha agus a chuireann iallach orainn grá a thabhairt, níos mó ná riamh cheana, b'fhéidir, sna hionaid agus sna spásanna uile dár saol.

Dá bhrí sin, agus sinn arnár n-athnuachan ag cumhacht dhochreidte an Spioraid Naoimh agus é ag oibriú ionainn, téimis amach sa domhan go léir ag leanúint Slí Íosa, ár dTiarna agus ár Slánaitheoir.

SU PENTECOSTE, preghiamo di ricevere il dono dello Spirito Santo come fecerono gli apostoli circa due millenni fa. Equipaggiati in questo modo, dobbiamo andare al mondo come discepoli di tutte le nazioni.

Vedete, Dio ci manda selpre nei campi di missione del nostro tempo – in un movimento costante e dinamico verso il mondo. E Dio, naturalmente, e già lì davanti a noi.

Il nostro lavoro come cristiani come persone che riconoscono ciò che Dio aveva fatto attraverso la Risurrezione, e quello di essere impegnati a costruire questa nuova terra – il regno di Dio.

Il mio poeta preferito, George Herbert, una volta riflette: "Don'è quell fuoco che un tempo scendeva sui tuoi apostoli?"

Ebbene, abita in noi, amici miei, accesi dall'irresistibile amore di Gesù, che ci chiama alla vita e ci costringe ad amare, forse più che mai, in tutti i luoghi e gli spazi della nostra vita

Così, rinnovati dall'incredibile potere dello Spirito Santo che opera in noi, Andiamo in tutto il mondo seguendo la Via di Gesù, il nostro Signore e Salvatore.

MET PINKSTEREN bidden we om de gave van de Heilige Geest te ontvangen zoals de apostelen zo'n twee millennia geleden deden. Op deze manier uitgerust, moeten we naar de wereld gaan en discipelen maken in alle naties.

Zie je, God stuurt ons altijd naar de zendingevelden van onze tijd – in een constante en dynamische beweging naar de wereld. En natuurlijk gaat God ons voor.

Het is onze taak als christenen, als mensen die erkennen wat God door de opstanding heeft gedaan, om bezig te zijn met het bouwen van deze nieuwe aarde – het koninkrijk van God.

Mijn favoriete dichter, George Herbert, vroeg zich ooit af: "Waar is dat vuur dat ooit op uw apostelen neerdaalde?"

Wel nu, mijn vrienden het woont in ons aangewakkerd door de onweerstaanbare liefde van Jezus, die ons tot leven roept en ons dwingt, misschien wel meer dan ooit tevoren, lief te hebben in alle plaatsen en ruimtes van ons leven.

Laten we vernieuwd door de verbazingwekkende kracht van de Heilige Geest die in ons leeft, de hele wereld ingaan en de Weg van Jezus, onze Heer en Heiland volgen.

The Image of God Reflected Through COVID-19

BY ANN VANDER BERG

More than two months ago, in mid-March, as I was walking along the front entrance of the hospital I noticed a patient sitting in a wheel chair by the large expansive windows. The patient's husband was with her. On the other side of the window were their adult children and grandchildren. They held up posters, waved, broke out into big smiles while expressing both love and encouragement. One of their young grandchildren was in tears and I suppose it was because they wanted to be physically closer to their grandma and grandpa.

I do not know if the relationships were as I interpreted them to be. However, the physical barrier and their obvious caring for one another was real and in that moment I again felt such deep sadness and sorrow. I could hardly keep my tears from flowing for the fact that patients, families and loved ones were no longer allowed to visit in the hospital due to COVID-19.

Earlier that week I learned that a no visitor policy was going to be put into effect. It would allow for some exceptions but few. I could not imagine what that would be like for patients, families and loved ones. It was then I realized how serious COVID-19 is and how serious it was expected to become in our communities. That night I went home and



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cried. I cried for patients and their loved ones, I cried for myself and staff at the hospital, I cried for the unknown burden of loss that all of us may carry.

In the days and even weeks following, each time the memory and image of that family came to my mind, I teared up as it represented to me so much and the experience of so many.

Bishop Susan in her Lenten

and Eastertide homilies often encourages us, her online parish, to "go deeper" when we struggle with physical distancing.

So when this image came to mind again, as it faithfully would, I recognized that I needed to go deeper. For me, that meant I needed to start looking with COVID-19 eyes and begin to feel with a COVID-19 heart. My old way of understanding and

experiencing relationships and social norms were not helping me anymore.

I started to see and feel how love and relationships transcend the barriers of COVID-19; even the most painful barriers. Before I really knew what was happening to me that image began to strengthen me and to give me hope. I recall the image to my mind often as it has become one

of the significant ways in which I am encouraged. The image of God reflected through the love of that family and through the love within our relationships with each other transcends the barriers of COVID-19.

The Reverend Deacon Ann Vander Berg is parish deacon at St. James (Dundas), and a hospital chaplain in Hamilton, ON.

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Transitions

The Reverend Canon **Paul Brillinger** died April 26. Ordained in 1960 he ministered in Hamilton, Oakville, Orangeville, Niagara Falls and Port Colborne. In his retirement he served as Honorary Assistant at St. George's (St. Catharines). Prayers for Josephine and the Brillinger family.

Kerry Lubrick has been appointed as the diocesan representative to the Primate's World Relief and Development Fund (PWRDF) for a three year term. She succeeds Doris M'Timkulu, who served in this capacity for many faithful years.

The Very Reverend **Peter Wall** has accepted the appointment

to be interim priest-in-charge at St. Mark's Church, Niagara-on-the-Lake, on a half-time basis, beginning May 1.

The Reverend **Jody Medicoff** passed away on April 3. Please remember to keep Jody's wife, Val, her mom, Beverly, and their family in your prayers. A celebration of Jody's life will be held at a later date

Terrance Hughes entered into God's nearer presence on April 3. Terry was a faithful and long time member of St. Luke's, Burlington, and their beloved verger for many years.

The Reverend **Stephen Blackmore** has been appointed Rector of Church of the

Resurrection, Hamilton, effective July 1.

John Pendencykoski, O.N., died on March 25. A long time and faithful member of St. John's, Thorold. A private family service will be held.

From The Editor

There are a lot of things we are missing in this pandemic.

Sunday services in our own church seems to be the most obvious one. That, and coffee hour afterwards, where we connect with one another and hear about the week gone by and plans for the week ahead. Midweek gatherings (worship, social, business, and other) are also notable absent.

And sleep—how can I forget to mention that. I've not been sleeping in my usual pattern, and I know others are experiencing this as well. I have had parishioners tell me the same thing, and fellow clergy, and friends and neighbours, and participants in Zoom meetings and conference calls. Isolation brings with it exhaustion, often in the

middle of the day, but nighttime sleep is elusive for many.

Our “normal” has been disrupted—and as hard as we may try to keep things the same, its obviously not possible.

On the bright side—there are many “perks” to working from home:

- Even as I write, I have laundry on the go and some baking in the oven. (neither of which would be happening if I was in the church office, or doing physical home visits).
- We get to worship each Sunday with our bishop (and hundreds of other members of our diocesan family)
- More parish visits can be accomplished via telephone than when trying to do so in person. (and as I mentioned

last month, there are now more telephone visits among the members of the congregation than usual).

- Meetings are much quicker than usual because side conversations are almost impossible via Zoom, and there is no need to factor in commute time.
- And naps can easily be taken when the need arises (which are needed these days, given the aforementioned sleep disruption)

And for me, at least, some of these “perks” have helped maintain my sanity in an otherwise crazy environment.

This issue features personal reflections from some of our readers as to what they are

doing during this crisis. Social media is filled with stories and images of how people are filling their time, often causing others to try similar activities. And so I asked individuals what they are doing to keep balanced/busy/focused in these days. I am grateful for their contributions and, as always, am thankful for how our bishop, parishes, and people, continue to live as Church in the midst of everything.



The Reverend Rob Towler
Interim Editor



Thank You

The *Niagara Anglican* thanks those who translated the bishop's Pentecost message for the front page:

Dutch : Anita Barker

French : Dr. Dawn Cornelio

Gaelic : The Reverend Deacon Jann Maloney-Brooks

Italian : Mirella Ross

Spanish : The Reverend Antonio Illias

Virtual or Real Presence?



BY THE REVEREND
DANIEL TARNIC

“When Jesus was at table with them, he took bread blessed it and broke it, and gave it to them. And their eyes were opened and they recognized him.” (Luke 24:30-31)

It was February, 2020 and I was sitting at my computer. A big decision needed to be made: which books would I buy for Lent? I settled on one author and two books, one of which was Reinhard Hutter's, *Aquinas*

on *Transubstantiation: The Real Presence of Christ in the Eucharist* (CUA Press, 2019). February feels like it was a long, long time ago.

There is an old adage, “when the student is ready, the teacher appears”, and I'm often struck by how a reading from scripture or a theological issue from the past provides new insight into a contemporary issue. When the church was thrust into social distancing, words like ‘virtual’, ‘zoom’, and ‘live stream’ suddenly became the vernacular. Not surprisingly, this reignited some old questions about communion and the real presence of Christ.

I have to admit, I'm one of those people. As I sat in my study, early on Palm Sunday and watched the live-stream from St. Peter's Basilica, I felt something ‘more’. Was that possible, or was it a flight of the imagination, wishful thinking? In my mind, I could hear Stephen Reynolds, a man known for his intellect and

wicked-dry wit, admonishing our class about what Eucharistic remembering is not: “it's not ‘think Jesus, think Jesus, think Jesus; and suddenly there's Jesus”.

The desire for real presence was a desire felt during social isolation. And so I'm reminded of a quote by Aidan Walker, “the more spiritual you are, the more incarnate you must be.” Walker challenges a mere ‘spiritual’ interpretation of the Christian message. The distinctly Christian doctrine of incarnation (keeping it real / fleshy), is an inconvenient matter; the Gospel is always Good News in flesh and blood (real-presence).

I'm not arguing for, or against, Eucharistic real-presence occurring ‘virtually’, the effect of an online gathering. I for one believe in the doctrine of transubstantiation, and as time goes by, I come to believe in it more and more; real-presence is either really real, or it's not real

at all. And COVID-19 seems to have evoked a communal feeling for this mystery of faith: “I am with you always”.

In this respect I find Hutter's re-sourcing of the doctrine of Eucharistic transubstantiation—a sacrament of “consummate divine friendship”—quite helpful. Yes, the doctrine of transubstantiation is inter-woven with highly precise philosophical language (i.e. substance, essence), but the reality of Jesus' real-presence is His promise of friendship in the flesh-and-blood (1 Corinthians 11:23-26), not merely a matter of individual believers thinking Jesus; which brings us back to re-sourcing Thomas Aquinas.

Aquinas was deeply impressed with Aristotle's philosophy regarding friendship and love, “it is the special feature of friendship to live together with friends.” When I was three years old, I had an imaginary friend, Fred. Fred lived in the

heat ducts, and I'd talk to Fred through the floor registers. Jesus isn't like my imaginary friend, Fred.

‘Imaginary’ friendship is not the Gospel's witness to the breadth of redemption we have in Jesus. Christ's promise of His gift of divine friendship is a participation in the gift of His own self-giving, in the Incarnation, in his death on the cross, in the gift of his body and blood on the altar—everything that can be given is given (it is finished). Jesus's gift of His body and blood is a real event; and the promise made in Matthew 28:20 is a real promise; Paul's exhortation in 1 Corinthians is real testimony. And perhaps, that all requires the fulfillment of a real-presence on God's part, not just a symbolic or spiritual one: “you are my friends”. (John 15:14)

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**BY THE REVEREND
DEACON RODERICK
MCDOWELL**

In Matthew 25:31-46, Jesus challenges all of us to, among many things, to visit the sick. The Covid-19 pandemic has, of course, cancelled almost all visits to patients in hospitals. However prior to the pandemic there was a plan called Care B & B that I helped promote in Ft. Erie to make hospital visiting easier for family and friends.

Ft. Erie has a population of about 33,000. It has one hospital, Douglas Memorial, under the Niagara Health System or NHS. The latter organization decided to restrict Douglas to having only an urgent care facility, a palliative care unit, a medical care unit, physio therapy and some minor testing. There are 3 major hospitals in Niagara Falls,

Welland, and St. Catharines where all the emergency, surgical, medical procedures etc. are carried out. Since these changes patients who are not recovering sufficiently quickly, require further physio, or simply need complex hospital care before discharge are being sent to Douglas and its companion hospital in Port Colborne. The only admissions directly to Douglas are some rare medical cases and palliative care.

Ft. Erie is about 35 km from the Welland and Niagara Falls hospitals and about 45 from the new St. Catharines hospital. Residents from throughout the Niagara region may find themselves in Douglas. Inter urban public transit is almost non-existent in the Niagara Region. Travel to Ft. Erie can be a challenge to visit someone in Douglas in the medical unit or palliative care. The answer may

be Care B & B.

Launched with the support of my rector, Dan Bennett and the assistance of the local Presbyterian minister, who operates an Air B & B, the plan was ready to see if there was sufficient support among 5 other denominations in Ft. Erie to get the number of volunteers needed.

The plan calls for parishioners in these churches to open their doors for family or friends of patients in Douglas to spend a few nights in a comfortable home rather than have to travel to Ft. Erie. Care B & B would involve the hospital referring family and friends to a coordinating church. This church would then contact a volunteer from a master list submitted by all the churches. The hosting volunteers would be all vetted by their respective churches and would have to meet minimum

standards such as a private room with a door.

People using the facility would be asked to make a donation of \$25 per night for a stay that would be generally be not more than 3 nights. The proposal has been vetted and approved by the Town of Fort Erie and the nurse manager at Douglas.

The churches involved are Anglican, Presbyterian, Lutheran, Baptist, Brethren in Christ, and Roman Catholic. Draft guidelines and a draft Letter of Understanding between the visitor and the host had been circulated to all of the churches in late February. It has also been vetted by Archdeacon Bill Mous.

Representatives of all of these

churches were asked to meet on April 27 to see if their local governing structures would support the proposal. Obviously that cannot happen at this time, but there is hope that it may be possible later. If it does, family and friends from afar will have a place of comfort to stay when they visit a person in palliative care.

Please pray for us in Fort Erie. *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.*

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Let us help

As parishes begin to re-open their ministries and invite the general public in to share ...

The NIAGARA ANGLICAN would be happy to help.

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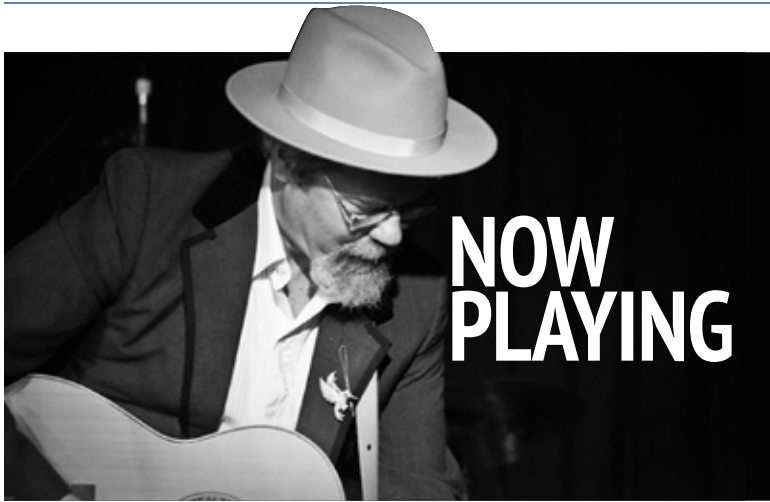
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Best Training for Ministry – Ever

So—this was my third year in England, and London became my hunting ground for work as a pub entertainer. I had a day job in the suburbs driving a bakery truck. I was up and out around 5 a.m. to get the first round of baked goods into the shops. I loved that job. The shops were empty at that hour of the day but by the time for the second round came along the ladies had arrived for the day. They always had a sausage roll ready for me by the end of my shift. I remember one life-long bakery lady showing me the trapdoor she would climb down when the WW 1 zeppelins came over. As a teen she put on a leather harness to pull a wagon with baked goods up and down streets with a chant calling out to the houses as she walked by—I wish I could remember what she sang to me. Stories for another day.

London pubs in the mid '70s were lively places on a Friday and Saturday night. Full of smoke and noise. Pubs in the east end where I played frequently felt like below decks on a 19th century battleship. You had to duck strategically to avoid bonking your head (did I say 'bonking?').

I remember one pub at closing time—in my mind's eye the whole place was tilted like a ship at sea—a loud brass bell clanging away at last call—the air acrid and full of smoke. You'd swear the cannons had gone off during an engagement with the Spanish Armada.

Into that smoke I sang Johnny Cash, Kris Kristofferson, Dolly

Parton and some rude Cockney Songs: "What a wonderful fish is the sole, our sole, our sole, 'r sole..." The whole place would be wailing away on these tunes. English folk love Country and Western music.

My favourite pub was The Camp in St. Alban's run by a Liverpoolian Mr. & Mrs. At 11 p.m. they would lock the door and the real party would begin. A gentleman in full cowboy regalia would often turn up just before closing—with hat, chaps and guns in a cowboy holsters. An hour into overtime at the height of ecstasy, as we sang *Ghost Riders in the Sky* ... Yippee Ai OOOhhh ... Yippie ai AAAA ... he would whip out his guns and fire off five or six blanks ... exciting!

The training for ministry part came in (as I remember with awe) the unbelievable variety of people and events who would pass by: the publican's wife who wore a skin tight white unitard with white leather fringed cowboy boots and fancied herself a singer; the night my hippie American friend won the door prize in a working man's club; the night a racist pub owner fired the black band in front of a roomful of people; the night the JR Club (remember Dallas?) unplugged my gear telling me I was (expletive deleted); the night the East end strolling accordion player came in, stood right in front of me and blew me out of the water!

The gamut of life ... a parish of its own.



BOOK REVIEW

Agenda-driven vs. God-driven

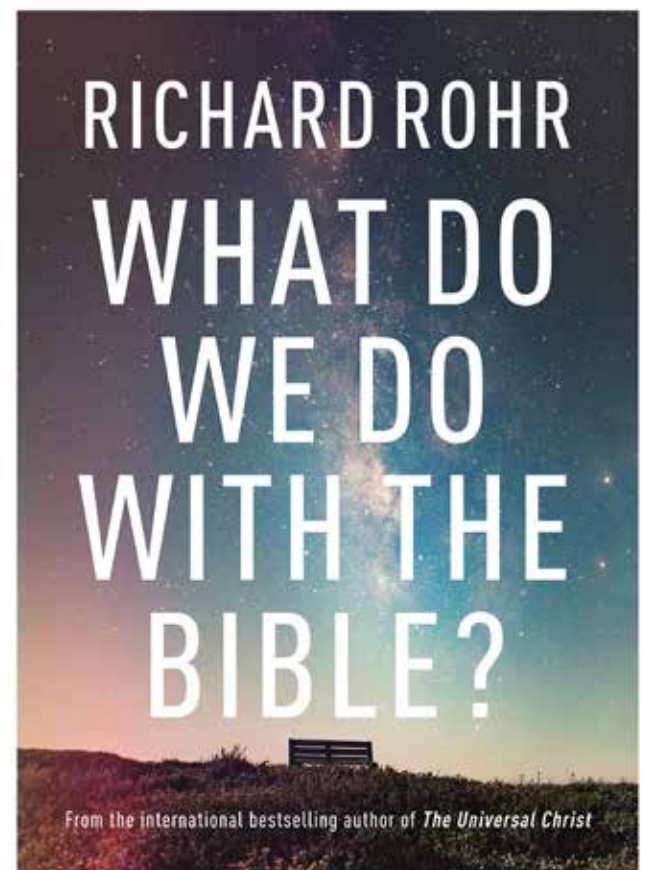
What Do We Do With The Bible?

by Richard Rohr (SPCK 2019)

What do we do with the Bible? Does this ancient, sometimes violent, and contradictory, text have anything to teach us today? Selective use of Scripture—by preachers and politicians alike – has been employed to justify violence, racism, misogyny, homophobia ... the list goes on. Rohr points out that the papacy kept interpretation of the scriptures in the hands of the Roman clergy—this kept them falsely empowered. Rohr writes that reading the Bible in a non-contemplated way does not help us touch reality, but instead creates self-serving ideologies.

Rohr writes, "We must somehow both give authority to the text [faith] and not let that authority get in the way of good critical thinking." He also writes, "The Bible does not demand academic scholarship, but it is indeed dangerous in the minds of unbalanced or agenda-driven people."

The author points out that



Jesus does not actually quote the scripture that much—he reads between the lines and speaks in metaphor, simile, story, and symbol, and that we do not give him that freedom and therefore miss out many of his major messages. Jesus played the Hebrew Bible light and easy,

and was anything but a fundamentalist or a legalist. Rohr points out that we have made Jesus into an exclusive child of God, rather than an exclusive model for all of us.

Reviewed by Deacon Rob Roi

Serving the NEIGHBOURS WE DO NOT SEE



The Migrant Farmworkers Project provides services that address the physical, mental and spiritual needs of Spanish speaking seasonal workers in the Niagara Region.

When you eat your next meal be mindful of where your food comes from. Think of the labour of the migrant workers' in the fields that make it possible for you to enjoy Ontario fruits, vegetables and wines.

Show your gratitude for their hard work by supporting the Migrant Farmworkers Project by volunteering, giving gently used winter clothing, or donating online at migrantfarmworkers.ca.

How I Survived ISOLATION

We asked a number of our readers to tell us how they faced isolation and managed to “keep sane” in this new reality. Here are some of their responses:

Gardening:



I have never had much of a green thumb. In fact, I once killed a cactus and another time an air plant, despite my best efforts! However, with everything becoming more and more difficult to get, I thought it would be good start a vegetable garden. I planted lettuce, cucumbers, green onions, peas and beans in my kitchen where I get the best sunlight. Slowly, I started watching my seeds sprout—which is very exciting to see when you are cooped indoors every day. My new challenge is now keeping them alive. I found out after my seeds started sprouting that I was over ambitious and started the process too early in the season. My family are now taking bets as to how many I will kill and I have been spending time researching how to keep them alive in order to replant them outdoors once the weather permits. Hopefully I will have some fresh vegetables growing in my backyard this summer, but I have a feeling it may be just short of a miracle if I do.

Vanessa,
Winona

Being Creative:

Knitting or crocheting baby outfits and shawls for the hospital keeps me content for countless hours. Jigsaw and crossword puzzles and gardening have kept my husband occupied.

Marilyn
Vineland Station



Mindfulness:

The best thing for me was creating a schedule. With multiple meetings online by Zoom it was important to balance the screen time, so I would either take a walk by the river or take a nap. I would “schedule” time for reading, and schedule time for daydreaming. Mindfulness is likely the best word to describe this crazy time. The first 3-4 weeks were insane with changes to my schedule, meetings by Zoom, etc, and being part of shared ministry doubled that workload. Maintaining or strengthening boundaries, taking walks when time and weather allowed. Taking afternoon naps without guilt. Doing the best I could. At the end of each day as I would crawl into bed I'd give thanks for the day and remind myself that I did my best. Because really, that's all any of us can do.

Andrea +
Ferne, B.C.

Something Old/ Something New:



I introduced quite a few people in the parish to the Zoom app, it brings joy to my heart when some one in their 80s refers to ‘zooming’ without the help of their grandchildren. I also found the time to put some jigsaw puzzles together. I finally got my sewing machine set up, one that I had purchased three years ago to replace my 40-year-old Sears machine. I had to watch three YouTube videos to thread the bobbin and another two to figure out how to thread the machine. When I made my first ‘mask’ I broke a needle. So I had to watch another video to figure out how to replace it. I have found myself cooking all the recipes my mother cooked when we were growing up, those things you can't find in modern cookbooks but remind me of a different time and place, a place that brings comfort along with the memories. Personal prayer has kept me centered and I have stayed connected with the faith community on line through Facebook and other social media. I marvel at the concept of connecting with Bishop Susan every Sunday, when in history has any bishop been able to connect with all the people within their diocese at the same time? We are truly in ‘uncharted’ waters.

Pam +
Jordan



Being Blessed, Breathe:

As an extrovert, being isolated at home and not being amongst lots of people is foreign to me. I am blessed not to be alone. I have a partner who is also working from home. Regular zoom check-ins with colleagues and my Spiritual Director are helpful. Sharing our fun, insights and frustrations helps life feel more normal. Being creative has also been very therapeutic. Whether I am painting a rock with encouraging thoughts with the youth group or knitting socks in the evening, it feels good to create something with my hands. Time for prayer and reflection on what God might be bringing out of this time is key and remembering to just breathe.

Donna
Ancaster

The Masked Singer :

Prior to the pandemic I simply washed my hands quickly when needed. Now, I have a timer set on my phone for every 3 hours (but not past bedtime) and I wash while I sing the Lord's Prayer. It takes longer than singing happy birthday 2x. I connect to God this way. Another thing I am doing is making masks. It is important to be safe, even though a mask may not be necessary it seems to help people feel safer. I give the masks away. They seem to be landing in the hands of nurses, truck drivers, store workers and a few seniors who are scared to be out.

Angela
Burlington

How I Survived ISOLATION

CONTINUED

Organization :

While I know without a doubt that Jesus has saved my soul I also know that in this time of self-isolation due to the Covid-19 pandemic it has been organizing which has saved my sanity. If the good Lord had not called me to a Priestly ministry I would have become a professional organizer. There is nothing that gives me more satisfaction and that oddly calms me and excites me at the same time than organizing things. I love taking a drawer/closet/room and pulling everything out, culling all the unnecessary bits and then organizing everything left in a way that makes it easy to find and use. I can get lost for hours finding the right storage container or unit and wrangling the mess there into a harmonious usable space. In this time of anxiety and uncertainty the fact that I moved into my home only a few months ago and so there are so many drawers and rooms that need organizing has been an absolute blessing for which I am truly thankful.

Sheila +
St. Catharines

The Ordinary :

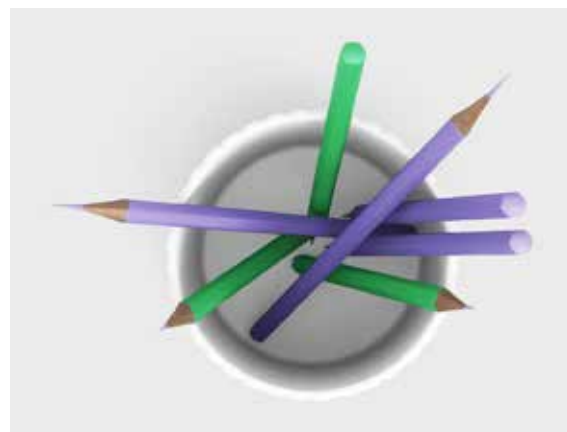
How I stayed sane (for the most part) through the pandemic of 2020. I work in a school as an Educational Assistant and am lucky to be working from home. It has helped because I am one who needs routine and I still have one. I set my alarm, get up, workout, shower, have some breakfast and then walk to work—in my dining room. However what really keeps me sane is the video chats with the youth and young adults in our diocese and of course worshipping on line with my church family and the diocese. Try and stay safe and positive as this is all new to all of us!! Peace and virtual hugs.

Mary
Hamilton

Routine :

Routines have kept me sane throughout the most stressful times of my life (wedding planning, toilet training, work deadlines, now a pandemic). Routines in my life have given structure to upside-down days and stabilized me to keep me productive. For me, routines have been life-giving. When the world started turning sideways in early March, when there were rumours of people buying up cases of tuna and bags of rice, I didn't pay much attention. Why? Because I believe in routines: I routinely stock my shelves with what we need. My shopping routines had taken care of us all these years so why would I need to act differently? Routines express the priorities in our lives. Doing daily devotions, brushing teeth, getting dressed first thing in the morning and going to bed before eleven—each marks the rhythm of every day, pandemic or not. When society added regular hand-washing and safe-distancing to these routines, it was still the cup of tea with a cookie before bedtime that strengthened me for whatever happened the next day. Extra time at home gave me time to call up an old friend or try a new recipe. Routines allow God's love to respond in the new rhythm of life during COVID-19, putting God's love on the front lines.

Susan
Hamilton



Surviving Isolation

Have you every felt like a caged animal? I am sure many of us have felt that way this past month during COVID-19.

We have been asked to stay inside, use social distancing when it is necessary for us to go out to get groceries and help others through this time. I am very blessed that I live in a retirement home "Seasons" Stoney Creek. My meals are brought to my apartment. I get a snack mid morning and mid afternoon. The staff here are putting out more than 100% to keep us healthy and happy. We are given a sheet of jokes for the day and an activity sheet to complete. I talk with my fellow residents over the phone and we do exercises and walk in the hallway. I do Sudoku and word games on my iPad. I am reading the "Adventures of Sherlock Holmes." I watch TV and Netflix and listen to music on Stingray on the TV.

This, however, is not enough for me as I am a very social person and I feed off the people I am

around. I am fortunate that I have my church family. We are talking to each other almost daily on the phone. I am always sending out e-blasts to our members from Rob, our Rector, with his weekly sermon and readings. I co-ordinate food deliveries from the parish freezers (for pickup or delivery by our rector and wardens), helping to make sure that our community remains fed even in isolation. I have been joining Bishop Susan each Sunday to hear her message for the week. I am in regular contact with my family and friends by FaceTime out West and up North. My Faith is very strong and I know we will come through this in time. We must just be patient, follow the guidelines and stay safe.

Christ is Risen! Alleluia! Alleluia!

Wilma Lazenby
People's Warden
St. John the Evangelist Church, Winona

"Church" continues in Stoney Creek

We were asked to reflect on what has kept us sane and occupied through this period of isolation. For me personally it is my church family and the ministry that continues day by day that has kept me (and I believe our entire parish) not only sane but also hopeful and joyful.

Each morning our rector e-mails "Morning Prayer" to us and on Wednesdays, instead of Morning Prayer, we enjoy a service of Taizé prayers and meditations with links to the beautiful music of Taizé. This has resulted in us staying close to each other while we are apart and encouraged us all to form new norms of daily devotion.

Our weekly Bible Study Group continues to meet via e-mail and members of the group are sharing their reflections on The Book of Acts. Our Rector has provided his thoughts via YouTube and it is good for all of us to hear his voice and see his face during this difficult time of separation. This keeps us connected to each other in a powerful way and tells us we are not alone even in our isolation.

Members of the parish send jokes and their favourite songs via e-mail and so we are able to laugh and sing together. We receive the Sunday worship service via e-mail complete with sermon each week and one of our members has started passing the peace via e-mail and it is encouraging to see how many members of our congregation respond with The Peace of the Lord. We are worshipping together at a distance!

Several of our seniors are in lockdown in senior's facilities. This is a particularly isolating and frightening time for them and so we speak to each other frequently by phone and it is especially wonderful to know that the person who you are calling has had several other calls that same day from other parishioners.

I believe our faith and commitment to Jesus carries us all through the toughest of times how can I write about anything else, nothing comes even close. So, in a nutshell, I guess it is "Love" that will see us through this pandemic, Jesus' amazing love shining brightly through his body, the church!

Bev Groombridge,
The Church of Our Saviour The Redeemer

The COVID-19 virus may have brought about the closing of our church buildings but it has definitely not stopped us from being church. Our Rector, The Rev'd. Bahman Kalantari, has been sending each day a service of Morning Prayer and each Sunday the bulletin for the day, prayers of the people, and his sermon. We have placed all of these on our parish website at www.oursaviourtheredeemer.com

Our weekly Bible Study continues to meet through e-mail each week and we are continuing to grow closer to each other and Jesus.

Parishioners are being intentional about calling each other to make certain that we are all keeping well and not in need of anything, some have passed on jokes to keep us smiling, we are more in touch by e-mail and phone now than we have ever been before.

Our Sunday School children are being sent Palm Sunday readings for them to practice for when they return. A puzzle is also being sent to the children for them to work on that involves individual clues for each child. When we do reassemble these clues will come together to provide and answer to a treasure hunt. This provides something fun for the children to look forward to upon their return.

We joined with the rest of Anglican churches in Ontario on March 22nd and placed a candle in our windows as requested by Bishop Susan but we took it a bit further, we asked that our parishioners consider continuing the practice of lighting a candle each night at 7 p.m. and add their own prayers for those affected in any way by COVID-19, for:

Healthcare workers, those worried about their jobs,
financial worries, business owners,
those who are fearful and alone,
for the healing of our planet ... and more

We know that together we can make a difference because we are the church and not our building and that there is no tool stronger than Christians praying together!

How I Survived ISOLATION CONTINUED

Reflections on Church in Pandemic

BY SUE HAWTHORNE-BATE

How can we worship during a pandemic? How can we stay connected as a parish family? How can we care for each other? If these old walls could talk! Parishioners at Church of the Ascension are trying new technologies while holding fast to our roots and to what makes us a parish family.

Over the past 168 years, we've weathered many epidemics and pandemics from Typhus, Cholera, Spanish Flu, Polio, H1N1 ... and now there is COVID-19.

How are we working to keep those important parish connections? We have done what we always do—we feed the hungry, care for the elderly, homeless or infirm. We make sure no one feels alone by using our phone tree. We help with life's necessities such as groceries or food vouchers.

Of course, we are also using new technologies! Zoom coffee-

time following Bishop Susan's Sunday broadcasts on Facebook is only one way we are connecting as a parish family. Our new Interim Priest-in-Charge, The Rev. Dr. John Stephenson is using email and Facebook to offer Compline services and Stations of the Cross among other creative ways helping us to pray as a community. Our music ministry team has been recording music videos that have been shared on our website and Facebook page.

On March 10, 2019 we were joined by the Reverend John. Talk about unfortunate timing! Just days after he joined us, we were in lockdown! He has not yet had the opportunity to lead worship on a Sunday morning or connect with most of our parish family face to face, but we pray he will soon. But for now, we must carry on and use the tools given to us by our Lord until we can meet together again!

Bird in Isolation

BY SARAH BIRD

This reflection symbolizes a journey of faith during an unprecedented time. With the whole world on pause, and as a support person for many individuals in my work, I cannot help but internalize some of the difficulties and struggles that people have been faced with. Along with those challenges people have shared their new blessings, and unexpected

moments of joy, rest and renewal.

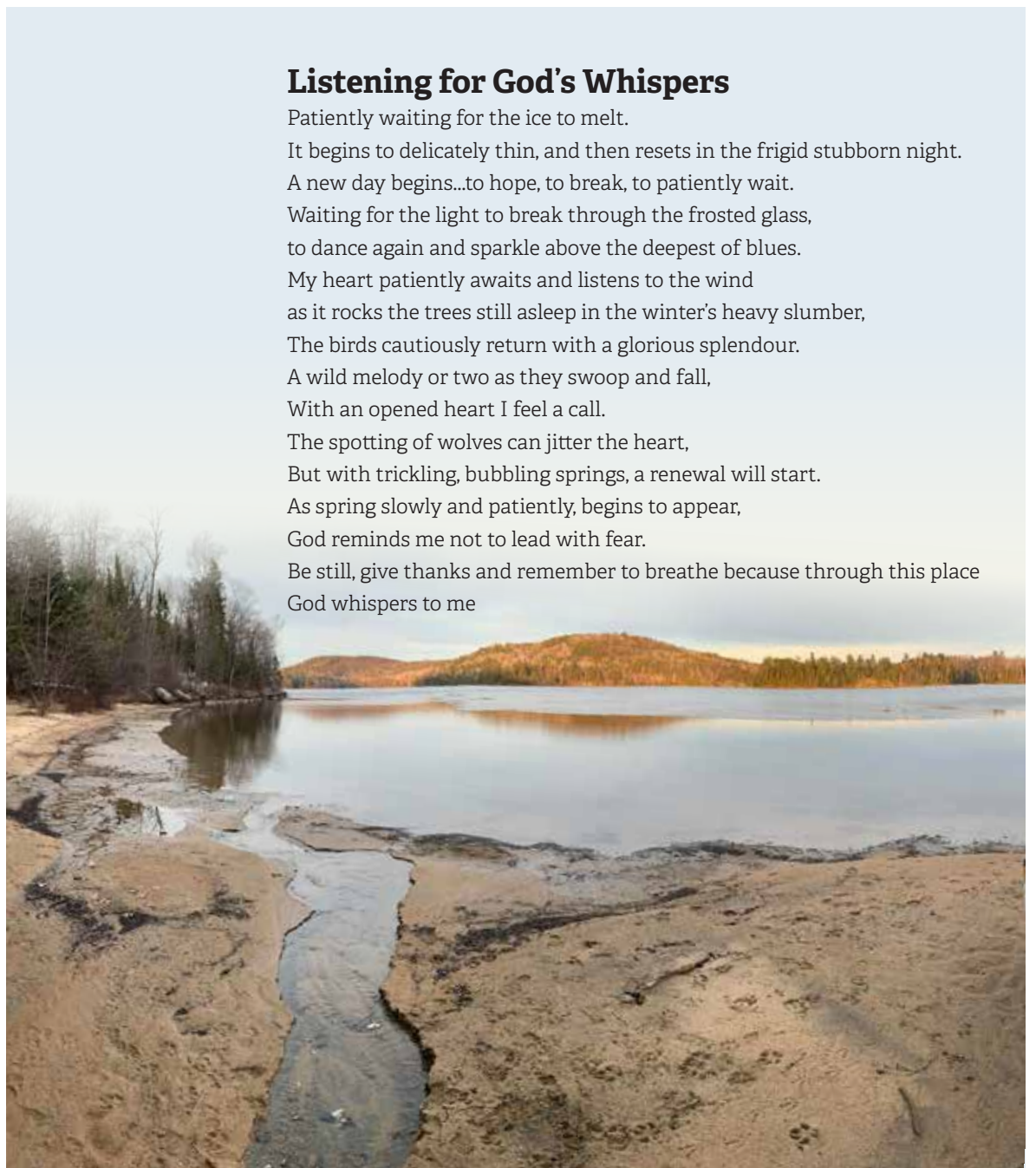
As a person with a compromised immune system, the decision to wait out the pandemic five hours North East of Hamilton at my parent's home in the secluded Ottawa Valley was a quick but crucial decision. I packed my bags for a one week stay, not expecting to be here a month later.

The wilderness of Northern Ontario dances a waltz of harsh

reality and captivating beauty which I believe can be similarly felt and or experienced by others during this time of isolation and pandemic. Protected by thick forests, vast lakes, and rolling hills, physical distancing is a forced reality apart from a run in with a wild timber wolf. The following is a reflection I wrote after taking a two-hour hike off the beaten trail into crown land, one of my favourite places to speak with God.

Listening for God's Whispers

Patiently waiting for the ice to melt.
It begins to delicately thin, and then resets in the frigid stubborn night.
A new day begins...to hope, to break, to patiently wait.
Waiting for the light to break through the frosted glass,
to dance again and sparkle above the deepest of blues.
My heart patiently awaits and listens to the wind
as it rocks the trees still asleep in the winter's heavy slumber,
The birds cautiously return with a glorious splendour.
A wild melody or two as they swoop and fall,
With an opened heart I feel a call.
The spotting of wolves can jitter the heart,
But with trickling, bubbling springs, a renewal will start.
As spring slowly and patiently, begins to appear,
God reminds me not to lead with fear.
Be still, give thanks and remember to breathe because through this place
God whispers to me



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(See Genesis 1:1-2:3) 07-06-2015

I MISSED IT ... WHICH ONE CAME FIRST?

Regional Profiles

Due to the COVID-19 pandemic, we have suspended the Regional Profiles, until such time when churches are once again open and able to report on the "regular" ministries in their parish and region.

With a *Grateful Heart*

More on how parishes around the diocese are responding to community needs during the pandemic

St. Luke's Burlington

Our Food for Life program continues to reach out weekly to friends in our community who are food challenged. As we navigate these uncharted waters, our program looks very different than in the past and perhaps this might become the "new normal" for some time to come. Our partners at Food for Life now deliver pre-bagged groceries to us on a Tuesday morning. Last week the thirty-five bags included fruit, vegetables, and a yogurt, while this week we were able to add bread and meat. The volunteers and I set up our station in the foyer of the Parish Hall and one person at a time enters. They take their package from a table and leave while a volunteer outside monitors physical distancing with those who are waiting, allowing the next person to enter. The feedback from our friends has been very positive and we are

all so grateful to continue to provide food to our neighbours.

The Rev. Deacon Sheila Plant

St. Christopher's, Burlington

At Open Doors of St. Christopher's, we closed all our community programming but kept the Food Bank open one day per week. As we began to navigate the new normal of physical distancing, we recognized there were those in our community who were especially vulnerable. We provided pre-boxed food hampers served outside, distancing markers, increased sanitizing efforts, and a small operational crew. As we served the community in these new ways, we observed that the majority of those being served fit the COVID-19 vulnerable categories. Open Doors and the Burlington Food Bank then

decided to partner to deliver these food hampers to guests, further limiting the physical contact or traveling needed to access food.

As changes have occurred, we now share our resources with the Burlington Food Bank. Our role involves identifying our most vulnerable guests, getting them service ASAP, and recruiting volunteers, funding streams, and distribution and supply chains. We are also allowing the Open Doors Food Bank to be used as a storage and staging facility, creating communication pieces to support and inform as best we can, and in other ways that develop over the weeks.

To understand the impact we face, we previously served an average of 360 households per month. In March, in collaboration with Burlington Food Bank we

served 450 households. We anticipate this number to double in April and are unsure of what May will bring. In this short time, both Open Doors and Burlington Foodbank staff and volunteers have felt a sense of strength and preparedness because we have each other to rely on. It is crucial that we all look for ways to collaborate in our communities and share resources, now more than ever.

Christina Mulder, Director of Open Doors Programs and Partnerships

[Is your parish supporting the community in new or re-imagined ways? We would love to continue sharing stories of parishes being the face of Jesus during the pandemic. Send your stories to \[christyn.perkons@niagaraanglican.ca\]\(mailto:christyn.perkons@niagaraanglican.ca\)](#)

In other words:

Stripped-down church: what can be done?

JOHN BOWEN

Cam Harder is a well-respected, senior Lutheran Professor of Systematic Theology, now retired. I tell you that now because he also has a mischievous sense of humour and, once you read the story I am about to tell, I wouldn't want you to think, "Who on earth is this irresponsible young maverick?"

I was once at a conference where Cam led a workshop, and this is the way it went. He started by inviting us to think about our communities and:

To imagine that overnight, across denominations, God killed all the clergy, struck every church with lightning, and burned them all to the ground, then evaporated the bank accounts of every congregation. We are left with a smoking pile of ash in the centre of town and a funeral to attend.

Having shocked us to our socks, he then divided us into groups, and asked us to consider the simple question: "So what is the church now?"

Once we had recovered a little, and could begin to think about the unthinkable, the conversation became surprisingly lively. The only problem was that clergy would keep speaking, and had to be reminded—gently, of course—of the circumstances which had triggered this

conversation.

One person said, Well, I have a big living room, and I love to host people. Another said, I can play guitar, but I've never played it in church. Could that be useful? A third said, I've been leading a Bible study group for years, and I could easily help other people learn how to do that. Within minutes, we had a sense of a community of lay people coming together to share their gifts, many for the first time.

Cam then directed us to think about our community. What are the needs out there? Someone pointed out that the hospital is in desperate need of volunteers. We knew there were new Canadians needing help getting settled in the city, and not able to speak much English. There were also a lot of unemployed young people. The list of needs was long. We had just never sat down and written them all down before.

So might there be some connections between what we had to offer and what the community needed? I asked Cam to describe the kind of thing that emerges from these workshops:

Once they get past trying to rebuild the church or resurrect the pastor, some wonderfully creative ministry ideas always emerge. They tend to be community-connected, outward-facing, and people-intensive. One

group developed a partnership with the local hospital, offering a ministry of music, healing touch, prayer, and conversation. Another drafted a plan for a community pig roast, advertised in hair salons and coffee shops, to draw the whole community into a discussion about its spiritual well-being. A third imagined partnering with a local coffee shop and bookstore to offer a community kitchen . . . and weekly explorations of such topics as the spirituality of hairdressing, home care, and other community-building roles, treating them as ministries. A fourth designed a "Care Farm" in which troubled urban teens could be taken out of group facilities and placed on ranches in the area to work with horses, hoping that isolation from drugs and friends in the city and the positive affection of animals might help in their healing.

He points out that none of these options is unrealistic. Why? Because they have been put together by people who know one another and what they are capable of, and who also know their way around the wider community. They can actually do these things.

Even better, these people do not need motivating to do these things by someone from outside. This is their vision, constructed of necessity from the grassroots up.

We should add too that many of these things will be low-cost. To offer my home, or my music, or my leadership skills, even my time, does not cost anything. Well, in monetary terms anyway.

You can imagine the scenario that results. Home-based groups, meeting for Services of the Word and mutual encouragement. Finances channeled into local mission projects. Lay leadership a vivid reality. The church growing a reputation in the community as a group that exists for love of others. And Eucharist? Maybe there is a priest somewhere not too far away who miraculously survived. But this is just an exercise of the imagination, isn't it? It's only a game.

It is, and yet it is more than that. Cam's exercise is also a sobering reminder that all too often we equate "church" with buildings, money and clergy. We less often think of it as a gathering of apprentices of Jesus, working with God in God's mission to renew all things. Cam's observation, having done this exercise many times, is that even with the blessings of buildings, money in the bank, and living clergy (thank you, Jesus!), the benefits of the exercise are still incalculable:

Seeing that they have many options for ministry, participants say that they feel much



less anxiety about their future and more energized for mission. They see that ministry can take many effective forms, no matter what the size of their congregation or community. Without a single new dollar in the offering plate, without one new seat in the pew—in fact, having experienced a catastrophic loss of buildings, money, and clergy—they move in their own minds from being poor to being rich.

In the new world that follows the present pandemic, the Professor's exercise might be a good one to try.

Direct quotes are from his chapter, "New Shoots from Old Roots: The Challenge and Potential of Mission in Rural Canada," in *Green Shoots out of Dry Ground: Growing a New Future for the Church in Canada*, ed. John Bowen (Wipf and Stock 2013), 57-58.

John Bowen is Professor Emeritus of Evangelism at Wycliffe College in Toronto. He is a parishioner at St John the Evangelist in Hamilton.

Michael Coren

Authentic Christianity

My father's family was Russian Jewish, and while most left for Britain in the 1890s, some remained behind and a great uncle fought in the Red Army through most of the Second World War. I only met him once, when I was a child. He wore his uniform for the reunion, drank vodka all day and pinched my cheek. It hurt.

Because he spoke Yiddish, he was used as an interpreter when German soldiers were interrogated, and sometimes their lives were in his hands. He was reluctant to say much about his experiences, but did tell us about a teenager they captured in 1945. He admitted to being in the SS, cried and begged. My uncle's commander asked what he was saying. "He's a kid who has been digging tunnels for them," uncle replied. "He's nothing." They let him live.

I asked why he had done that, especially when the Nazis had murdered some of his relatives. In broken English and with his perennial smile briefly gone, he replied: "I'd seen enough. Sometimes we have to forgive, sometimes we have to forgive." I'm not sure I could have been as strong as that, but as a Christian, forgiveness is at the very heart of what I am called to embrace. I have to forgive because I have been forgiven.

Being strong is crucial in an authentic Christian life, and never more so than now, as we face a medical and emotional threat unprecedented in living memory. Yet many people see Christianity as a weakness, a spiritual crutch upon which to lean, and even as a support for ultraconservative views about issues of life and sexuality. It is an entirely understandable reaction, and one for which Christians have only themselves to blame.

Yet Jesus, a first-century Jew living in an occupied Middle East, said nothing of these allegedly "Christian issues" and actually seemed indifferent to most of them. His anger was directed at those who judge and condemn, who obsess about scriptural pedantry, who place law above love, and who refuse to embrace the gospel command that we live in community, and with the values of peace, equality, inclusion, justice and hope. That transforming position



also means that we must turn the other cheek, carry the bags of an enemy, put others first, reject materialism and forgive not once but forever. That is what Jesus teaches, and it is where strength comes in. It is extraordinarily difficult to do any of that properly, and so much easier to follow the crowd, or to scream about abortion and gay marriage. But the authentic Christian should break rather than observe the established rules, and is called not to preserve the status quo but to turn it upside down.

That is the song of the Gospels, those are the lyrics of the cross, and that is the melody of the resurrection. God does not guarantee a good or an easy life, but does promise a perfect eternity.

The doubters will challenge (which is excellent) or mock and insult (which is pointless). I wasn't raised a Christian, I have spent decades studying my religion and I have heard every contrary argument there is. Faith is as much a question as an answer, and noble souls, whatever their beliefs, will disagree with courtesy. Atheistic and Christian fundamentalism, on the other hand, share absolutism, intolerance and rudeness. Odd how polarized extremes, whether they be religious or political, so often become impossible to tell apart.

Some of my closest friends, often deniers of God, simply do not understand faith at all, but I like to think that my great-uncle would. He charged Nazi troops, saw horrors and mourned family who perished in the Holocaust. My life seems thin in comparison, but I like to think that I do know the meaning and the importance of Jesus. Thank God.

The Rev. Michael Coren's website is michaelcoren.com

God and Science Together

BY THE REVEREND CANON DR. SHARYN HALL

In times of fear, when humans feel overwhelmed by forces beyond their control, they search for a higher power. When the Hebrew people felt overwhelmed by their struggles to survive against war and disease, the prophet Isaiah brought them a message. "Comfort, O Comfort my people, says your God." The older meanings of the verb, 'comfort', are to encourage and to uplift. God may be telling the distraught Hebrew people, "Take heart, I am with you!"

We need to hear that message today as our world seems overwhelmed by a relentless pandemic virus. Do we understand that God is with us in this wilderness of uncertainty and anxiety? In the words of Isaiah, we can believe that God is here in the wilderness giving us courage and hope for a path forward. That may sound too optimistic for our crisis today, but we can identify people who are taking heart, working tirelessly to give hope, and having faith that the human spirit strengthened by God's Spirit will prevail.

As people of faith, we look to God the Creator who will ultimately turn our world right

side up again. But what is our role in overcoming this crisis? As COVID-19 has become a pandemic and people are struggling to combat the virus, often we hear that we must follow the science. As scientists work to learn everything about this new virus, saving lives and reducing the spread of the virus are their first priorities. They recognize that this new virus challenges their understanding of infectious diseases and their ability to anticipate how this virus will progress.

Some people see science as the only power to combat and control the virus. Other people seek hope and solace in their faith in God. Science and religion often are portrayed as conflicting forces for the benefit of humanity, but lately they have met on more common ground.

In 1941, Albert Einstein said, "Science without religion is lame; religion without science is blind."

Isaiah's words can inspire us to see God working in all aspects of human endeavour in this frightening time of disease and death. Who can help to overcome the physical and mental suffering of this dreadful disease? The answer is people, and many of those people are scientists, highly trained doctors

and nurses, microbiologists, infectious disease specialists, and the list goes on. Who helps the scientists to have the will, the skill and the imagination to discover the wonders of science? In Isaiah's words, the answer is God the Creator.

Faith in a divine Being and belief in science are not mutually incompatible. Scientists can be God's instruments of care for God's people, even if they do not acknowledge God's guidance. People of faith give thanks for the talent, hard work and perseverance of scientists.

The wonders of science often are the discoveries of what has already been created in the endless possibilities of God's creation. In this fearful time of global pandemic, we are called to pray for God's strength and guidance for all who strive to comfort those who suffer and all who seek to discover a vaccine.

Isaiah encourages the people to have faith that God will be with them. "God gives power to the faint, and strength to the powerless...those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."




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Easter Celebration

Bishop Susan Bell was joined by the Primate of All Canada, Archbishop Linda Nicholls, for our diocesan online Easter Worship.



THE ANGELUS

Vanquished hearts, a noble need –
Souls, regretting distance, plead.
Bodies heaped, cold slabs betray
Good intentions, veiled decay.
With bowed heads and pondered deeds,
Hands close round unscattered seeds.

The Angelus -- all stop and hear
Your voice, Your love, Your presence near.

Fracas stilling, sail's unfurled:
Time is here, in God's own world.
Loving muzzles, rocks as art
Bells that toll, sidewalks impart.
Neighbours chant, across the lane,
Words, His glory, not profane.

The Angelus -- all stop and hear
Your voice, Your love, Your presence near.

Primum movens, beauty sways.
Doors can't close to heaven's rays.
Servants sate and soothe and share;
Earth, it heals in wondrous flair.
Falling stone meets rising flame,
Rest united in God's name.

The Angelus – all stopped and heard
Your voice, Your love, Your presence stirred

Nancy Coombs

IT'S YOUR TURN

We want to hear from you ...

We want to fill the *Niagara Anglican* with stories and pictures of our whole church. Of our people, our parishes, our ministries ... the good news and the frustrations.

Over the summer months we will collect these stories and images – so that we may share these with our readers.

This month we are also launching a new feature **MY STORY** ... in which we hear from one of our readers about how they are living out their lives (faith, family, everything). Maybe you know someone we should feature—if so, send us their story, or their name and contact info so we can contact them ourselves.

Thank-you for helping to make the *Niagara Anglican* our paper.



Deadlines and Submissions for Niagara Anglican

Deadlines:

September – July 24
October – August 25
November – September 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



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My Story

BY NOËLLE SMITH

We are all in the same storm, but different boats. In an attempt to shine some light on various members of our diocesan family and how they are encountering the Covid-19 pandemic, the editor of the Niagara Anglican asked Noelle Smith, a lifelong member of St. James (Dundas) to share her story.

In 1967 we moved to Dundas so my father, Richard Birney Smith could be the organist of St. James Church. The first house I lived in here was "Father Joe's house" You may have known, him as The Reverend (later Canon, then bishop) Joe Fricker.

Whilst my father worked at St. James, my mother Thalia was well known for her skills at cooking, making candles and potpourri from garden flowers for the Church's annual Holly Fair, as well as putting on silly church plays with Shirley Fricker. She is also known as the founder of the women's com-

On any given day since March 17, when we shut our doors to foot traffic you'll, find me wearing many different hats.

munity group "Body and Soul" which still runs today. I learned a lot from my mom and fell in love with the candle making, working with flowers and essential oils, things that were not well known in a small town in the 70s. Through school and college, I made all my own body products, creams and natural perfumes but didn't realize I could turn my fun hobby into a career.

In 1994 I opened a business and for the last 25 years I've been selling handmade bath, body & hair products in Dundas. A few years ago we added a curly hair salon to our location.

Yes, I still make candles! You can find me in the building that was formerly the Dundas

Post Office. Many clients are old friends from St. James and my days at the Niagara Youth Conference.

These days small business ownership presents unique challenges. Even before the outbreak of Covid-19 and the restrictions and shutdowns we are experiencing currently, keeping clients engaged and excited to shop in small local businesses and avoid big box stores was difficult. Now, my business looks like it's been turned inside out. Our curly hair salon is closed, all but one of the staff have been laid off, and there are many tasks I haven't had to do regularly for a long time.

On any given day since March 17, when we shut our doors to foot traffic you'll, find me wear-

ing many different hats. In the morning it's my correspondence hat:

- answering client emails about orders (trying to explain why supplies are slow to arrive and why Canada Post is slow to ship)
- checking suppliers shipping speeds (asking that they, with their own pressures can get our shipments out so I can fulfill orders)
- updating the bookkeeper (praying we can sell enough to pay the bills we cannot defer)
- Watching for news of any government updates about small business support (hoping against hope that enough will come through so we won't be forced to close for good)

In the afternoon you'll find me in the shop, for this I wear my mail room hat and my tasks are:

- packing orders
- arranging times for curbside pick-ups & deliveries
- doing the shipping

In the evening I come home and I put on my mom hat, my self care hat & I pray I'll be able to find my sleeping cap. Cooking, cleaning and rest are my only tasks for time after work. Now that we are a month or so into this, it feels like routine. The first few weeks were so stressful, I barely slept worrying the business may close, that I couldn't pay the mortgage or my son's tuition. I am thankful for the support of my local customers and the government.

If you knew my mother, you'll understand when I say, there are lots of hats around here for me to choose from & I'm thankful she taught me how to wear many of them.



Follow me on facebook @ellenoire and on Instagram @ellenoiredundas

Niagara Paves The Way

BY SARAH BIRD & KATHERINE KERLEY

The Anglican Family Hub was co-created in response to the immediate need of families, grandparents and parishioners as they embarked into a new lifestyle of isolation. The Hub came to life after the cancellation of services, gatherings and programs from the ideas and passion of a handful of CYFM (Children's, Youth, and Family Ministry) lay ministers in the Diocese of Niagara.

Alison Steele (CYFM Coordinator, St. David's Welland) sparked the idea of working together as a Diocesan ministry team to share resources, craft ideas, and information in one place. Almost immediately this spark ignited a fire as the call was heard and answered to by Sarah Bird (Diocesan Program Consultant for CYFM); Rebecca Vendetti (Youth Ministry Coordinator, St. Luke's Burlington); and Katherine Kerley, (CYFM Coordinator, St. John's, Thorold). Ideas began to flow, and soon Rebecca had brainstormed virtual book studies, a youth compline, online



workshops, and more. The rest of us brainstormed ways of how we could move preplanned in-person events and programs to a virtual platform. The idea of a central website was born "The Anglican Family Hub".

Sarah launched the The Anglican Family Hub Facebook Page; a go-to place for all kinds of resources including faith formation, information and events for Anglican families. Sub-groups were developed to organize the page into: at home Sunday School resources, self-care practices for the entire family, children's at home crafts and activities and youth. Rebecca with her tech skills created the Anglican Family Hub webpage for those who cannot access Facebook. Katherine creatively

designed the logo and graphics. With an empty Facebook page, the group jumped into action uploading ideas, home videos of their own craft and small project ideas, and invited others to also share and post. Popular posts have included Rebecca's Lego and Bible Stories, Alison's parent talks, and the shared online Sunday School lessons.

The response so far has been nothing short of astounding – a real testament to following where the Spirit is taking us and meeting a need within our Diocese and wider Anglican communion. Not only have we reached folks in Niagara, but through various channels and networks nationally, Sarah has welcomed folks from across the country. She has encour-

aged other CYFM leaders to find a home within the Hub and offer suggestions to meet their needs. We have added a number of CYFM leaders to our circle of admins and contributors, each able to share their own gifts and talents: Tanya Shleich (YFM Coordinator, St. George's St. Catharines) and Donna Ellis (CYFM Coordinator, St. John's, Ancaster) have joined the rotation for offering online Sunday School lessons, the Rev. Judy Steers (St. John's, Elora) offers live "Godly Play", and our Donna and Mary Gordon (Youth Coordinator, Church of the Resurrection Hamilton) lead weekly virtual youth groups. Even the Primate, Archbishop Linda Nicholls, has offered her time to the Anglican Family Hub as she joined Niagara's CYFM leaders and 20 youth for the "The Archbishop's Table", an outgrowth of the diocesan program that Sarah developed called The Bishop's Table. This Archbishop's Virtual Table was a one of kind event where youth were able to ask any question they had for the Primate and for the Church. It was a huge success, and the youth were honoured to be

given that rare opportunity.

This creation by four passionate servants has grown and evolved into something bigger and more beautiful than we could have possibly asked for and imagined and continues to evolve daily as we listen to God's prayers. This team ministry will continue to develop, grow and expand as the pandemic lives out its course, and for years to come as this new way of church continues to break through barriers, uplifts innovation and offers fresh new ways of ministry like never before. With all that said, this co-created Anglican Family Hub has forged new friendships that offer support, understanding and guidance, along with much needed moments of laughter that has been the ultimate blessing for our diocesan children, youth and family lay leaders as they navigate this new landscape of isolation together. We are so grateful to be joined in mission and ministry. As Katherine Kerley has stated "we are truly living out our Diocese's recently announced Mission Action Plan: Called to Life, Compelled to Love".