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## Orange Shirt Day AT THE CATHEDRAL



Cathedral Place staff gather with Archbishop Anne Germond to mark Orange Shirt Day. The orange t-shirt with the rainbow feather used by some in the background was created by Carey Newman Hayalthkinjeme (Kwakwaka'wakw/Coast Salish), Audain Professor of Contemporary Art Practice of the Pacific Northwest, for the University of Victoria. Photo: Deirdre Pike

The staff of Cathedral Place and a few special guests gathered for a virtual photo shoot on September 30 to mark Orange Shirt Day. The snapshot, taken over Zoom, was scheduled for early morning so that Archbishop Anne Germond, Metropolitan of the Ecclesiastical Province of Ontario, and Bishop Susan Bell, could join in before their meetings with the provincial council began that day.

All across the diocese, individuals and parishes joined in the effort with photos and statements of support posted on social media such as St. James in Fergus and St. James in Dundas. Archbishop Germond opened the Cathedral virtual gathering with prayer, reminding everyone how much every child matters, as

the shirts purchased in support of the Woodland Cultural Centre so rightly and boldly stated.

This is the fourth year Orange Shirt Day has been marked since it began in British Columbia as a way to stand in solidarity with survivors of residential schools. The origin springs from the story of a survivor who was given an orange shirt by her grandmother when she was taken away to residential school. She was stripped of that shirt when she arrived, given a uniform, and never saw the gift, the orange shirt, from her grandmother again. The day highlights the resiliency of survivors in the face of the pain of separation and, in too many cases, various forms of abuse.

# CHILDREN Remember War

BY SHARYN HALL

*"If we are to teach real peace in this world, and if we are to carry real war against war, we shall have to begin with the children."* — Gandhi

Every year in the month of November we are called to remember the hardship and horrors of war. In Canada, young people have been encouraged to research the history and talk with people who experienced the fear and anguish of war, to help prevent these memories from fading with the passage of time. Their studies help them to realize that memories of war remain with people whether they were soldiers in battle, nurses in hospitals, women in factories, or children in bomb shelters.

When we honour Remembrance Day, we often think of two world wars—but there have been many wars in the past

100 years. It seems that armed conflict always exists somewhere in the world. There are children today who know what war is. They know about bombs and missiles, exploding buildings and the deaths of ones they love.

In the first decade of this century, two million children were killed in armed conflict and more than two million children were displaced from their homes. There are places in our world where one of ten soldiers is a child. The unavoidable truth is that wherever there is war, terrorism, or any kind of civil unrest, children will be affected and they will remember.

In the book, *One Peace: True Stories of Young Activists*, Janet Wilson quotes statements of children alongside pictures of young people actively advocating for



See Children Page 10

# All Saints, Hagersville Celebrates Faithful Ministry

Bishop Susan Bell gathered together with the members of All Saints, Hagersville for one last worship service to celebrate the life and witness of the parish community, and to formally mark its disestablishment.

The service, held on Sunday, September 13, was originally scheduled to take place on May 9, but was postponed due to restrictions on public gatherings related to the spread of COVID-19. Attendance at the service was limited to 50 people, in accordance with current public health guidelines.

The Bishop encouraged parishioners to recognize that churches have lives of their

own, "good lives, appropriate lives in which they witness to the love of God for a season and then they retire, and the church moves to a different location who has need of the Gospel of love."

Built in 1870, and remodelled in 1912, All Saints served the people of Hagersville for more than 150 years. Over that time, the parish was constantly engaged in the neighbourhood, with members fondly remembering dances, community dinners, bazaars, and lively worship.

A recent decline in attendance and financial resources led the people of All Saints to pass a motion at its annual vestry

meeting recommending that the Bishop disestablish the parish.

Reflecting on the journey towards disestablishment, the parish's rector, Archdeacon Valerie Kerr, noted that, "even in the midst of the fact that we knew the parish was closing, there was still joy to be found. We found that joy together."

"We didn't just talk about closing," Archdeacon Kerr said. "We talked about all of the things that the parish had been. All of the differences they had made, and all of the differences they were still making."

Members of synod council passed a motion after the decision to disestablish the parish

was shared with them. The motion affirmed the faithful witness of the community, acknowledge the deep bonds of giving and fellowship that have marked their ministry, and celebrate the parish's commitment to God's mission.

Marked by that ongoing sense of hope, All Saints managed to find joy even in the midst of pain.

When some 30,000 bees were recently found to have inhabited the church, parish members used the opportunity to have some fun, and care for their neighbours. Experts were brought in to remove the bees, and 15 jars of honey were extracted from the

church. Calling it 'Holy Honey,' Archdeacon Kerr encouraged the honey to be sold with the proceeds going towards the Hagersville Food Basket and the Six Nations Food Bank.

Archdeacon Kerr felt that it was important for everyone to have something tangible to take away from the service, so she prepared packets of tulip bulbs to be planted as a sign of continuing hope. She included a card, which noted that while sunflowers turn to follow the sun, they turn towards each other to reflect light when the sunlight grows dim.

Going forward, she said, "we will draw energy from each other."

## MUSIC DIRECTOR – PART-TIME

The Church of the Transfiguration (Anglican) in St. Catharines, ON seeks a part-time Music Director (8-12 hours/week) who is enthusiastic about working as part of a team with ministry, lay staff and volunteers to present traditional and contemporary music that will appeal to and involve congregants of all ages.

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Bishop Susan Bell pronounces the final blessing over the congregation at All Saints, Hagersville.

Photo: Mike Deed



## From the Editor

It is a great joy and privilege to assume the role of Editor of the *Niagara Anglican*, as part of my position as Diocesan Communications Coordinator. I am deeply grateful to Bishop Susan for her trust in appointing me to this role, and to the Reverend Rob Towler for the warm welcome he has extended to me, and for his diligent work as Interim Editor. I am also thrilled and humbled to work with such an extraordinarily talented group of columnists, contributors, and staff. Gifts and opportunities abound, and I look forward to all that we can accomplish together.

As I have begun to settle into this new role, I have been reminded of the importance of telling our story. Individually, as communities of faith, and

as an expansive and yet united diocese, telling our story matters deeply and profoundly. The story of salvation is given to us in narrative form, saturated and enriched with human culture, context, and experience. Our own efforts to live out our baptismal call to proclaim in word and action the faith that we have inherited is often most effective, natural, and winsome when we find ways to move from abstract notions into the realm of lived experience and good storytelling. We find that

the spaces between us are somehow bridged when we recognize common experiences, share in lamenting challenges and struggles, and begin to live into the truth that we are not alone.

In the beginning, St. John writes, the Word of God spoke everything into being. Divine love, joy, and creativity found expression in the creation of the world so that relationships might flourish and a new story might emerge. In the midst of that beautiful and expansive story, our own small parts are

played out in moments of grand significance as well as stretches of divine banality. From beginning to end, it is a single story, and it all belongs to God.

It's an extraordinary thing to consider.

From rummage sales to life-changing refugee sponsorships, from tentative first steps creating digital church space to weighty celebrations of shared ministry from prophetic calls to action in the service of social justice to contemplative reflection on challenges and tensions of our time, this publication creates space to tell our story. And, crucially, to discover the endless ways in which our respective stories are caught up in one another and bound together by the God who speaks our stories into being.



May we find the courage to tell our stories, whether they feel big and important or cozy and ordinary. May we be given the vision and creativity to speak in new and resonant ways, both in conversation with one another and as we seek to share our joy with the world. And may we always remember the overarching story within which our lives find form, as the Word of God continues to speak truth to a world longing to hear good news.

*The Reverend Jeff Potter*

*We find that the spaces between us are somehow bridged when we recognize common experiences, share in lamenting challenges and struggles, and begin to live into the truth that we are not alone.*

## Sharing Across Boundaries — A Story about Deacons



### THE REV. DEACON RODERICK MCDOWELL

It is a critical part of the ministry of the deacon to share experiences, educational opportunities, and to help each other as we try to live out the ministry our Lord would have us follow.

Prior to the onset of the pandemic, the deacons of this diocese would gather together for at least two continuing education sessions a year; participate in the annual clergy conference

in June, and use other occasions to share, learn and help.

COVID-19 has changed everything. The deacons of this diocese had been hard at work planning to host the triennial conference for all Canadian Deacons in Hamilton that was scheduled for June, 2020. We had even arranged for the bishop and the primate to come, and we envisioned a truly wonderful time. Of course, it had to be postponed. (Ugh!)

Meanwhile, something won-

derful began to develop.

I live in Ft. Erie, and during my formation as a deacon, it was recommended that I join with the deacons of the Episcopal Diocese of Western New York in their formation process. Friendships were created that still carry on to this day. Because of this experience, I was invited to join in many of their continuing education events, as well as ordinations, and an installation of a new bishop. The dioceses of WNY and NW Pennsylvania had

decided to share a bishop and look at amalgamation.

Shortly after the pandemic began, the deacons of these two dioceses began to join on Zoom every Monday morning. I was invited to join, and I asked if other Niagara deacons could participate. The answer was yes, and now four or five Niagara deacons regularly gather with several US deacons. The Niagara newcomers have been welcomed as if long lost friends. We pray together, discuss issues, and exchange experiences. Bishop Sean Rowe of WNY and NW Pennsylvania and Bishop Susan have already talked about how the three Dioceses can work more closely together.

The US churches began reopening before us, so their experience has been quite revealing. We have also discussed sensitive topics such as racism, and I can assure the reader that the Canadians have raised the treatment of our

indigenous siblings in Christ.

One of the US deacons asked us to discuss the issue of the role of the deacon in their Nov. 3 election, specifically looking for Canadian insight as this upcoming election has some real important implications for both countries. It is the role of the deacon to bring the message of the Gospel to the world and bring the concerns of the world to the church. But how do we do it without crossing the line into blatant partisanship? The church has had a sad history of being partisan, and yet we have been called to speak out against racism, inequality and injustice. It is a problem that is not unique to either country.

I ask your prayers for your deacons as we gather with our US colleagues and strive to work together, exploring questions about how we are called to carry out our role as clergy in this difficult time.



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**CALLED TO LIFE  
COMPELLED TO LOVE**

# Faith Informed Giving

BY GILLIAN DOUCET CAMPBELL

"Intentional stewardship has discipleship as the goal; more money for the church is a bonus." This is what researcher and consultant Lori Guenther-Reesor shares from her work with churches across Canada.

Stewardship is different from fundraising. But we have too often conflated the two in our parishes. While giving financially and giving of one's time and skills is a part of stewardship, real stewardship is motivated by a deep understanding that all that we have and all that we are is from God, and that God calls each of us to give back what has already been provided to us by God.

These provisions are not only for ourselves or even for God alone. They are for each other—for our loved ones and neighbours both locally and far away. God calls us into relationships—into community. And there can be a cost to community—but also a joy—when we invest our time, talent, and treasure.

Giving of our resources, especially giving in a way that makes a noticeable impact on our time, skills, relationships, assets, and bank account, are not simple transactions in our lives. These are the things that define us, and they are intensely, emotionally, connected to us. It's why we give to our church, or certain ministries, or particular causes. It is not just because we're asked. It is because we have a mission in life. We give to what will accomplish that mission—to what is meaning-

ful and important to us. Our giving should be intentional and thoughtful as we work at being good stewards.

Giving is a part of our worship. Literally during an in-person church service there is an opportunity to give of our financial resources, but it is more than that. We can worship God through our everyday life by being mindful that we are called to life in Christ and are therefore compelled to love through the sharing of our time, talent, and treasure.

During the pandemic many of us have given to various charities, some of us even more than pre-COVID-19—be that of our time, our skills, our finances, other resources, or a combination of these. The research from a recent survey entitled, *COVID-19 Impact On The Volunteer And Donor Activity Of Religious Canadians* demonstrates this generosity of the faithful. We have also seen this in how many of us have supported our community through our parish ministries, or the Diocesan Pandemic Response Fund, or the Migrant Farmworkers Project, by providing finances, canned goods, meal deliveries, running errands for others, phone calls to parishioners, providing masks, prayer, and so much more. The giving of these gifts is inspired by our faith.

Research from the Canadian Association of Gift Planners demonstrates that planned giving has also increased during this unsettling time. While some donors are unable to give directly now, they are working with their financial

planner to ensure that when it makes sense they will provide a larger cash gift, or a gift of stock, or sign over a life insurance policy to a charity of their choice, such as their parish. The research also shows that 31% of Canadians are willing to consider a charitable gift in their will. A gift in a will is an enduring gift that allows us to demonstrate what has been meaningful and important in our lives.

Paul Walker, rector for St. John's, Elora, said in relation to their endowment fund, mostly supported by gifts from wills, "people had a warm feeling about their association with the parish, and they knew they were giving towards something that will outlast their own lives. It would be a gift beyond their generation to allow others to experience the same feeling of being cared for by a community of faith."

Stewarding our gifts out of love for God and in response to God's provisions to us demonstrates our commitment to faith formation, caring for our community, and strengthening vital ministries as we partner with other local to wider communities. Stewarding our gifts through a planned gift, such as a gift through a will to our church is a continuation of our gratitude to God. It is one last gift we offer from a lifetime of giving and receiving.

To learn more about wills or other financial gift planning, contact Gillian Doucet Campbell, Director of Stewardship and Development, at [gillian.dc@niagaraanglican.ca](mailto:gillian.dc@niagaraanglican.ca)



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# Meal Kits For Community Care In St. Catharines-Thorold

**HUGH GAYLER**  
*St. Thomas, St. Catharines*

Our neighbours looked a little perplexed as we lined up 24 paper bags in the driveway behind our car and filled them with cans and packages of food from our trunk. It was our week for providing a nutritional meal for a family of four, to be delivered to Community Care in St. Catharines-Thorold.

Since June, the Greater St. Catharines Social Justice Network (Anglicans in Action) has been encouraging the 10 churches in the local area to become involved in a meal kits program. There is no doubt that during this COVID-19



A twenty-four bag meal kit ready to be delivered to Community Care in St. Catharines.

pandemic, food security has become a major issue with the most vulnerable members of our community, many of whom have faced unemployment or under-employment.

The program involves two essential parts. First, a church needs to elicit donations from its congregation to pay for the non-perishable grocery items that must be purchased. Second, volunteers are needed to do the bulk-buying, (and discovering which supermarkets have the best sales!), stuffing the bags with food, a menu, and cooking instructions, and delivering them to Community Care.

Donations are tax-deductible, and cheques or cash should be

collected by individual churches and sent to St. Barnabas Church, who have graciously agreed to handle the tax receipts. (Please, make sure that the Meal Kits program is referenced on the cheque.) Similarly, all grocery receipts are received by St. Barnabas who then reimburse the volunteers.

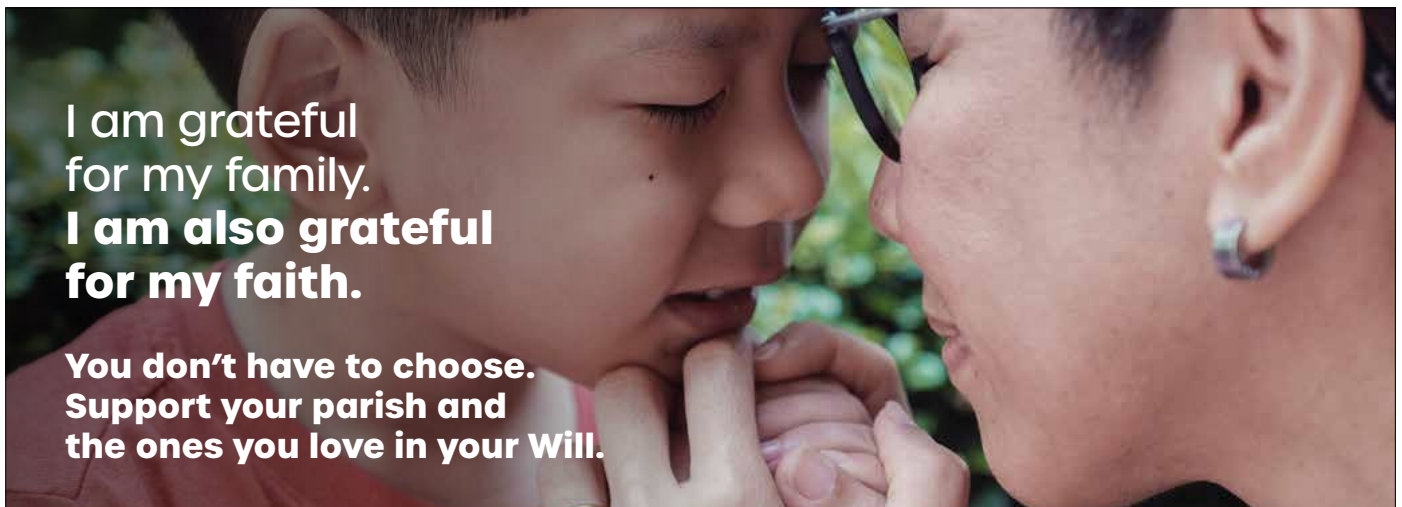
In my parish of St. Thomas, St. Catharines, many people have recognized the hardships that COVID-19 has inflicted on Niagara families. While they may be unable to do the hard slog of supermarket runs and delivering meal kits to Community Care, they are only too willing to write a cheque to help others.

Community Care reports that the meal kits are hot items and are gone soon after delivery. As of the time of writing, over 1,100 meal kits have been received, and many more would be welcomed.

Churches in the St. Catharines area are encouraged to participate in the meal kits program, and Community Care extends a socially-distanced hug whenever you do so. It's so easy to become a part of such a worthwhile program: Jan Kaye (St. George's St. Catharines) and Diane Kidson (St. John's Thorold) are ready to provide information and can be contacted at [jkaye3@cogeco.ca](mailto:jkaye3@cogeco.ca) or 289-362-2016 and [diane.kidson@live.ca](mailto:diane.kidson@live.ca) or 905-933-6759.



Backpacks collected by All Saints, Hamilton, ready to be distributed to students in financial need. For the past four years, All Saints has sent backpacks to Elizabeth Bagshaw School in Hamilton. More than 30 backpacks were assembled this year, in response to a specific request from the school principal who cited especially great need in light of the pandemic.



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# Wrapped in God's Grace Even During COVID-19

Check out the busy hands of a crocheter from St. John the Evangelist, Hamilton, and connect her to a volunteer of St. Joseph's Hospital in Hamilton. What do you get? By God's grace, a volunteer co-ordinator who needs such works of love for her patients.

During a simple phone conversation one day, Melodie Pritchard, a relatively new volunteer with St. Joseph's, casually asked me if there would be any interest from the members of St. John's Craft Group in participating in St. Joe's recently advertised Three Wishes project. After briefly explaining its work for palliative patients, I said I'd keep my ears open and find out.

With the onset of COVID-19, Giselle Weaver found that she had extra time on her hands, so she busily took to what she enjoys most: crochet. While most knitters say that crocheting involves more work, for Giselle, crocheting gives her time to reflect and relax. As the pandemic continued, Giselle asked me for somewhere to donate these lap blankets.

By God's grace, Giselle asked the right pair of ears!

The connection was simple after that. One day in the early



Giselle Weaver (L) giving one of six blankets to Melodie Pritchard (R). Although their smiles are concealed, the gift of loving care speaks loudly as they hold one of seven lap blankets made by Giselle.

summer, Giselle presented Melodie with four blankets she had been working on. Melodie was thrilled, and the St. Joseph's volunteer co-ordinator was too! As the summer crept on, Giselle made three more lap blankets, and we took pictures of them being presented.

The Three Wishes project provides a layer of human comfort for patients and creates healing memories for their family to treasure. Tina

Sanders, Volunteer Resources Co-ordinator at the Charlton Campus, explains that the lap blankets enhance the dignity of dying for critically ill patients and their families. The lap blanket help keep the patient cozy, and upon passing away, the lap blanket is then given to the family, serving as a gentle bridge between the patient and their loved ones. The lap blanket is a tangible token of affection and care, a gift made with love. Giselle can tell you how much love goes into every single stitch!

Calling for lap blankets, pocket pals and hearts, the volunteer resources at St. Joseph's Hospital provide patterns for these crafts, welcoming gifts of crocheted hearts and small knitted creatures for all ages, a comforting measure while in hospital. Such gifts offer patients tangible support and love by reducing anxiety and feelings of loneliness while separated from loved ones.

If you are interested in offering your knitting, crocheting or sewing skills (they are also in need of help making PPE), please contact [chsanders@stjoes.ca](mailto:chsanders@stjoes.ca)

Thanks to Giselle and Melodie for giving of themselves to others in creating beautiful blankets to ease the ending of life. Moreover, thanks be to God for raising up volunteer hands to find people who need love and support, and lap blankets.

Grace abounds—even during COVID-19!



## Holy Seeing: A Visual Invitation to Prayer

MAX WOOLAVER

These are days of crushing anxiety. The stack of paralyzing medical, social, political and environmental issues weigh heavy on the heart and soul. St. Paul famously wrote: "Be renewed in the mind of Christ." How is that renewal to come? Perhaps for some of us 'renewal of the mind' comes through the eye.

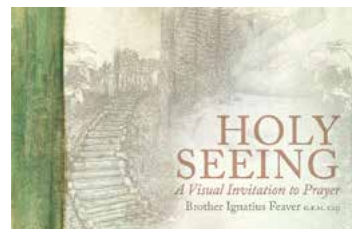
To that end, I'd like to spread the word about a wonderful and timely book written by a wonderful friend who has also served as my spiritual director for roughly 20 years—Br. Ignatius Feaver. His book is

*Holy Seeing: A Visual Invitation to Prayer* published by Novalis.

A few years ago, I led a retreat on 'Grief and St. John of the Cross' at the Sisters of St. John the Divine Anglican convent in North York. At the close of the retreat one of the retreatants, Katherine Lochnan, came forward to introduce herself to me. During the conversation she expressed her gratitude for the time we had spent together, and as an expression of her gratitude offered me two tickets for an upcoming art exhibition at the Art Gallery of Ontario entitled *Mystical Landscapes*.

To make a long story short, *Mystical Landscapes* became a blockbuster exhibition, eventually travelling to the Musée D'Orsay in Paris. Between the two venues the show was eventually seen by hundreds of thousands of people. The subject matter of the art, the universal nature of the numinous (meaning, having a strong religious or spiritual quality), as portrayed by a stunning, world-class collection of art, had clearly struck a nerve.

To my great delight and surprise, Br. Ignatius was an important contributor to the exhibit! Br. Ignatius wrote a lucid reflection on the work of Charles-Marie Dulac for the magisterial catalogue. And to my further surprise, another dear friend, Dr. Rebekah Smick, also contributed an enlightening essay on 'protestant mysticism'—not a phrase we hear all



that often. I had not realized the personal connections to this remarkable exhibit when Katherine offered the gift of these tickets!

Such is the quiet, providential work of God!

Allow me to quote a few words of review of Br. Ignatius' book *Holy Seeing: A Visual Invitation to Prayer*: "I encourage all who respond to the invitation of this beautiful book of *Visio Divina* (Holy Seeing) to draw aside with reverence ... We need guidance on how to stay attentive in this present moment, which can be a daunting task ... be still and gaze upon his exquisite drawings, ponder the meditations and open to the silence that knits you into the Divine in the present moment of your life." (Maureen McDonnell, Professor of Pastoral Theology, Regis College, retired.)

If the visual arts call to you as a pathway to the life of renewal in the mind of Christ, *Holy Seeing: A Visual Invitation to Prayer* could open to your eyes to the life already stirring within your soul.

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**In other words**

# Translation and Inclusion: Why They Go Together

**JOHN BOWEN**

How would you describe C.S. Lewis? A writer of wildly successful children's fiction, a brilliant Christian apologist, a top English scholar, a popular broadcaster? He was all of these and more.

One role that he himself valued more than some of the others, however, is less well-known and somewhat different. He believed himself to be a translator. "My task," he once wrote, "was ... simply that of a translator."

What on earth does he mean? He is referring to the fact that he encountered religious people who could only speak about their faith in religious language.

And his concern was for those outside the church, for whom religious language was meaningless, but who were curious about Christianity. What language would communicate to them? Lewis became a model of how to do it.

We may ask: why does this matter? The answer is that at the heart of Christianity is a message of Good News, good news for all people of the love of God and the power of Jesus Christ to "make all things new." Yes, people need to experience it and feel it as well as hear about it—of course. But we also need to be able to explain to them in straightforward language what it's all about, without resorting to church talk that causes

people to feel ignorant or on the outside of the group. We cannot pride ourselves on being inclusive when our use of language is exclusive!

I learned an important lesson about this a few years ago, when I was meeting with a group of young professionals and grad students in downtown Toronto. They had been talking with evangelical friends about their faith, and called me in to discuss their questions.

I asked them, "What have you learned from your friends about the heart of Christian faith?"

One said, "Oh, it's all about accepting-Jesus-Christ-as-your-Lord-and-Saviour." (He made it sound almost like a single word.) Another said, "Well, we're all sin-

ners, but Jesus died for our sin, so if we confess our sins, we'll be forgiven." A third said, "Well, it's all about worshipping God. [This was said with a roll of the eyes.] Though why God needs to be worshipped, I really don't know." None of them sounded very excited about what they had heard. None of them seemed to have heard it as "good news."

Then they asked me, "So what do you think Christianity is all about?" I said, "Actually, I think it's all about joy. God loves us and wants to fill the world with joy. But every day, you and I do things that mess up God's plan, so that the world is not filled with joy. But God says, If you follow Jesus, I will begin to fill your life with joy, and through



you the whole world."

There was a silence, and then one said, "I've never heard that before." Another one said, "I kinda like it."

It was as though, when I replaced "salvation" with "joy," and "sin" with "messing up," and "repent and believe" with "follow Jesus," a light was switched on. And it rekindled my desire to be a translator—even a fraction as good as C.S. Lewis.

# How Do you Like Your Coffee?

**THE REVEREND DR. DANIEL TATARNIC**

A few years ago, a member of a successful church in our community tried enticing me to visit on Sunday morning. For obvious reasons, I declined. He was undeterred and turned to upselling the experience: "If you want to grab a good cup of coffee on a Sunday, our church has just hired new baristas," he told me enthusiastically. "And we are accepting credit card and debit payments at the counter!"

According to him, the coffee was better and cheaper than a local competitor. What an offer, how could I refuse?

"I like the coffee at my church," I replied. "Best free cup of fair-trade coffee on James Street North." He gave me a funny look, and that was the end of the conversation.

Christianity has become juvenile; or more specifically, Americanised Christianity has become juvenile. Such is Thomas Bergler's thesis in *The Juvenilization of American Christianity* (Eerdmans, 2012). A captivating title, and a thought-provoking thesis. His working definition is that "Juvenilization is the process by which the religious beliefs, practices, and developmental characteristics of adolescents become accepted as appropriate for Christians of



all ages." Bergler is no slouch; his credentials check out: professor of ministry and mission at a major Evangelical University, former youth pastor, and editor of a ministerial journal.

Bergler admits his research has sparked controversy and backlash. Nevertheless, as a person who exercises reserve when tuning into political news from south of the boarder, I found it a timely and welcome read. As we will in time emerge from a global pandemic, one that has exposed the dark, interconnected world of global business, from Jeffery Epstein to Prince Andrew, from Ottawa to the WE scandal, the adage, 'follow the money,' is leading.

The symptoms of juvenilization help make sense of the

current situation, and why it's better-for-business to cater to juveniles than promote adult maturity. Here's a nutshell tour.

First, adolescence is a developmental stage, not a destination. Adolescent behaviour is marked by a certain fascination with hero worship, self-exploration and personal transformation, all of which are perfectly normal and acceptable parts of identity formation. Problems occur when those traits considered normative for adolescent development become normative expectations for adults too. In the religious world, let's just call the manifestation of this symptom the 'glorification of spiritual searching.'

Second problem: the stable characteristics of the mature,

biblically-based adult Christians are seen as 'boring' and 'stuffy,' rather than heroic or desirable. The very thought of 'maturity,' 'wisdom,' and 'stability' are replaced by an over-emphasis on 'feelings,' 'passion,' and 'emotion.' According to the author, this can adversely affect mission and ministry in the world because "the desire to gather a crowd can easily push leaders to compromise the message of the gospel and downplay spiritual maturity."

Which brings us to a third point: consumerism. What is the real religion of Americanized Christianity? Right. Mature, stable, wise adults are less prone to over-consumption and compulsive spending than those who are constantly chasing the tail of their feelings, passions, and emotional well-being. Mature, discerning, conscientious adults are less prone to knee-jerk consumerism. In

short, juvenilization is good for business, maturity is not.

*The Juvenilization of American Christianity* is a compelling read, imbued with an honesty that might make you cringe. But Bergler's incisive thesis does not stand alone in its cultural critique. Anglican authors with similar theses worth attending to: John Milbank's 2008 article, "Stale Expressions: The Management Based Church," and Justin Anthony-Lewis', *You are the Messiah and I Should Know: Why Leadership is a Myth and Probably a Heresy* (Bloomsbury, 2013). All are counter-intuitive critiques of the Americanisation of contemporary Christianity, and the seductive lure of a business-is-best model of religion lurking in the shadows of contemporary ecclesiology.

So, how do you like your coffee?



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# Never Ending Magic

**MICHAEL COREN**

As Christians we're in the loving business. That might sound crass, like something from an awful Valentine's Day card. But love, authentic and fierce love, is actually difficult and challenging beyond compare. We learn it from God, we learn it from life, we learn it from the most surprising of places.

When my daughter Lucy was tiny, just four years old, I took her to see *The Nutcracker* in Toronto, that annual event of pristine Christmas escapism. There she was, in her party dress, with a smile and enthusiastic anticipation, sitting on her booster seat and leaning in as if magnetized to the ballet and its fantasy. Then the music ended, the audience applauded, and we left.

At which point she began to cry. Tears bisected her miniature cheeks, and she was nothing but weeping and sorrow, and it was as if my life was collapsing before me. Why Lucy, why? She had seemed so exquisitely happy. "Because," she said, in between gulps for air, "because it's stopped and it's finished"—more gulps—"and I don't want the magic to be over. I don't want the magic to end." Now



it was my turn to feel tearful. I managed to reply: "Darling, I promise you the magic will never end."

It was an enormous promise to make, the earnest kind that parents use. In the eyes of the child it gives us a mythical status but it also suggests a kind of control that parents eventually come to realize they do not have. Then the child turns into the teenager, who is now the beautiful, brilliant young woman who has lived everywhere from New Zealand to Paris, and Oxford to Canterbury.

She was married two years ago and I spoke at her wedding.

I think I avoided the grotesque clichés but I did try to tell her that I loved her. That phrase seems so weak, so often used and abused to explain and even forgive a whole ocean of emotions and actions. What I felt was more complex than that. After all, the common idea of a parent's love for a child feels protective, even condescending when a parent's relationship with a child is symbiotic. Any mother or father who assumes that they are the exclusive guide and guard of their child should think again. Children make the world appear much more dangerous and vulnerable, but also

far more exciting and new.

So instead of "I love you," I told her that I've often failed. Not through lack of effort, and often due to too much rather than too little concern, but that I got it wrong more times than I can count. I told her that a father's love for a daughter means knowing when one is wrong, trying to repair damage, empathizing with what can seem bewildering and intimidating, letting go instead of holding on, and seeing the autonomous splendour in a child instead of trying to glorify a version of the parent. Parental love is rejoicing in the shock of the new, and singing the metaphorical poetry of a new generation.

But there's more. Lucy changed me. Eight years ago I had a radical transformation, forged by a spiritual conversion, layered with a succession of experience, and by my relationship with my daughter. Despite my beliefs, and despite her longtime rejection of organized religion, she was never didactic, and never asked for any change. But by watching her relationships and exquisite leaps of tolerance and understanding, I was obliged to hold up a mirror to my ideas, beliefs, and



—yes—prejudices. Her attitudes and relationships liberated me, and frankly her wisdom shamed me. When I embraced equal marriage, social liberalism, and what some see as a revolutionary form of Christianity, Lucy said to me: "Dad, I would never have asked you to do this, but I am so, so glad that you have. I am so happy." I went to my study and I wept. When I was ordained a year ago, there she sat. More tears.

How, then, do we and should we love God and love God's creation? With all that we have, with our heart and soul, but also with humility and an understanding that it is usually we who have to change. With a willingness to apologize, to learn from others, and to see beyond our own needs and wants. Love, Christian love, isn't easy and isn't supposed to be. But if we try hard enough, the magic never ends.

## On Being Missional

# Reclaiming a Broad Sense of Mission

**THE REVEREND JEFF POTTER**

In the penultimate chapter of the Revelation to John, the author describes an extraordinary vision of the emergence of a new heaven and a new earth, with a new Jerusalem coming down out of heaven and a voice declaring that the home of God is among mortals. The idyllic garden introduced in Genesis has been fruitful and multiplied into a lush and vibrant city, marked by human flourishing. A river runs through it, and the very Tree of Life has grown and is now present on both sides of the water. Its fruit is for the healing of the nations. Whatever space we might have imagined to exist between the lofty heights of heaven and the base elements of earthly existence have collapsed, and all

nations walk by the light of God. Relationships are restored, light abounds, and the city gates are never closed.

This is what mission looks like.

From time to time, we have tried to sell the idea of 'mission' as an optional add-on for churchy keepers, or as a pious buzzword that signals best practices to stave off decline, ensure perpetual youthfulness, or lose the elusive, last 10 pounds.

This is nonsense. Even at its best, it is an impoverished understanding of what we mean when we talk about our call to participate in the mission of God.

Mission is nothing less than the unfolding process of God creating, sustaining, and redeeming the world. Nothing less than a way of describing the divine love, joy, and creativity that has captured our hearts and souls, and which propels us

Mission is nothing less than the unfolding process of God creating, sustaining, and redeeming the world.

outward to share what we have first received. Mission is not so much ours to own as it is an invitation that we have received to join in a celebration already underway. Because God delights in making things that can make more things, and the relational mystery that we know as the Trinity cannot be contained. God creates us in the image of that relationship, that we might find ourselves in our engagement with God and with each other.

In short, the whole story of salvation is the story of God's

mission in and to the world.

My role as Diocesan Missioner is to help us remember this story. To help identify opportunities to more fully engage in the formation and deepening of relationships within our established church communities, and in the neighbourhoods that we serve. To help empower and equip leaders, both lay and ordained, to draw others into the divine flow of this grand story. And to help imagine ways that our common structure can change and adapt as we seek to turn ever outward, and use the gifts that we have inherited for the benefit of our neighbours.

The truth is that God does indeed dwell in our midst, inviting us to take part in the union of heaven and earth. Together, may we learn to see with fresh eyes, and to respond with renewed faith and hope.

*The Reverend Jeff Potter is Diocesan Missioner and Communications Co-ordinator. He can be reached at [jeff.potter@niagaraanglican.ca](mailto:jeff.potter@niagaraanglican.ca)*



# Sew On The Go Has Returned!

## JOHN DENNIS

After a six-month hiatus, Sew on the Go has returned to Guelph retirement homes. Church of the Apostles parishioner Beryl Holtam runs this outreach sewing program, and has finally been allowed access once again, with new protocols in place to ensure the safety of all participants.

On seeing Beryl's return, one resident commented, "you help me keep wearing my favourite silly old things!"

In March 2020, all outside programming stopped at retirement homes in Ontario due to COVID-19. In the early days of the lock-down, Beryl rushed to finish repairs and get them back to residents by passing them through staff or via an outside meeting. One of the last items returned was a Scottish kilt. Beryl replaced the leather belt

pieces and took the time to hunt down a leather-sourcing shop in downtown Hamilton. The owner of the kilt said "it was good-as-new and ready for special occasions."

Sew on the Go started in June, 2019 as an outreach program of the Guelph Tool Library. Beryl was a volunteer sewer with the Tool Library's Repair Cafés, and recognized the need for a mobile service offering clothing repairs to residents in retirement homes. She created the program and had built up a monthly rotation of free onsite sewing repairs at eight different retirement homes in Guelph for residents, volunteers, and staff.

Repair Cafe Coordinator Saba Saneinejad said "we recognized that seniors were a target group that the Repair Café Guelph was not reaching. There are numerous barriers for seniors living in retirement homes to complete

sewing repairs. These include not having sewing equipment to do their own repairs or having the financial resources to pay for this service."

Beryl reports that she is kept very busy with repairs during a typical three-hour visit, but when time runs out, she often takes additional repairs home with her. Common repairs include pant hems, buttons, ripped seams, necklines that needed raising, tops shortened, linings removed, and moth holes darned. From September, 2019 to February, 2020 she made 28 site visits with a total of 167 residents served, 211 items repaired and an average of 7.5 repair requests per visit.

Beryl says, "Sew on the Go is not about measuring the value of the time it takes to complete a repair. Many services and items can have a price set to them, but the gratitude for the repair of a

loved item is priceless."

The return of Sew on the Go has been supported by a partnership with the Church of the Apostles to receive funding through the United Way Guelph Wellington Dufferin and the Guelph Community Foundation Local COVID-19 Emergency Community Fund. This funding allows the program to return with confidence that the service can continue for much of the upcoming year.

Reverend Naomi Miller said "we were pleased to be able to partner with the Guelph Tool Library for the Sew on the Go project. In Matthew 25, we have a clear biblical mandate to clothe those who are naked, and to do this in a way that creates a connection- even a safely distanced connection- with people in long term care homes is a creative and beautiful example of love in action."

*John Dennis is the Coordinator of the Living Better on Less Program at the Church of the Apostles, Guelph.*



Beryl Holtam stands with David Wilson at Guelph Lake Commons as he models his newly repaired kilt.

Photo: the Reverend Alan Cook

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# Synod Meets Virtually In November

SEEING WITH THE EYES OF OUR HEARTS 

The Synod of the Diocese of Niagara  
November 7, 2020

On November 7, beginning at 9 am, the synod of the diocese of Niagara will convene virtually via Zoom videoconference to undertake the essential governance ministry of the Church.

The theme of the synod, "Seeing with the Eyes of our Hearts," will be a lens through which Bishop Susan Bell will offer her charge to members, which will be subsequently shared on the diocesan YouTube channel.

On the agenda for this year's half-day synod:

- a presentation about, and break-out session on, the diocesan Mission Action Plan (MAP);
- the reception of the 2019 auditor's report and the appointment of auditors for 2020;
- the consideration of the 2021 diocesan budget;
- the election of provincial synod delegates and regional representatives to synod council;
- the consideration of several canon changes; and
- the sharing of several missional moments.

Through prayer, discernment, and decision-making, members of synod will seek to build up the Church in our diocese.

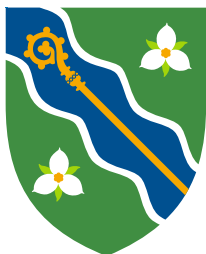
The Niagara Anglican will have all the highlights in future editions, but you can also access synod reports and resolutions on the synod's webpage: [niagaraanglican.ca/synod/2020](http://niagaraanglican.ca/synod/2020) or follow along the activities of synod as they happen through the diocesan Facebook page and Twitter account.

## A Prayer for Synod

Almighty and everliving God, source of all wisdom and understanding, you call us to life and compel us to love; be present with those who take counsel in the Synod of the Diocese of Niagara, for the renewal and mission of your Church.

May the whole world see us living and lifting up the fullness of your love; make new those things that have grown old; and bring wholeness to that which cries out for restoration.

In all things, teach us to seek first your honour and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. Amen.



# Children Remember War

CONTINUED FROM PAGE 1



peace and cooperation in their countries.

"A child who has lived through war has emotional scars that last a long time." Bar Ama, 12, Israel.

"Every day, I will do one thing to make peace grow like a flower." Song, 13, Cambodia.

"In the story of the lion and the lamb, it is a child that leads the animals to lie down peacefully together. I believe children can make this world a better place." Nickole, 13, USA.

"I want to make a difference, I want to do something—even if it's small." Alaina, 10, Canada.

The children and young people in this book are not only speaking up about the plight of children—they are doing something to make a difference. They are writing letters, starting organizations, raising money, and protesting for peace.

"You say children are the

future. But we are the present, a present which we all have to build together." Faris, 15, Columbia.

Young Faris reminds us that Remembrance Day should be remembering the past, the present and the future. From the death and destruction of war, we have the great challenge to work for hope and peace. For the sake of our children and our grandchildren, and for children around the world, we must work together and support the efforts of peace-makers wherever they are.

To learn more, visit War Child Canada ([www.warchild.ca](http://www.warchild.ca)) and talk with your PWRDF representative.

*The Rev. Canon Dr. Sharyn Hall recently retired as Associate Priest at Christ's Church Cathedral, Hamilton*




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# Order of Niagara Recipients Uniquely Honoured

In any other year, recipients to the Order of Niagara would joyfully gather at Christ's Church Cathedral in Hamilton to be inducted by the diocesan bishop during a standing room only service celebrating their extraordinary contributions to the life of the Church.

This, of course, is no ordinary year.

When the decision was made to proceed with nominations, Bishop Susan Bell sought to ensure that this year's recipients would still be suitably honoured despite the pandemic and its corresponding restrictions.

"We knew that a large service at our cathedral would not be possible, but we felt it was really important to bring recipients together to give thanks to God for their incredible faithfulness," recalled Bishop Bell.

A special package was personally hand-delivered to each of this year's 33 Order of Niagara recipients by the bishop. Included was their Order of Niagara medallion, along with a certificate and printed copy of the order of service.

"The distanced conversations we shared were such a joy," said Bishop Bell who made the deliveries over the course of three days. "Our diocese is located in a beautiful corner of God's creation and it was real gift to be able to drive from community to community to meet and recognize these wonderfully inspiring servants of Christ."

Instructions with the videoconference information for the online Order of Niagara service were distributed to recipients and they were each invited to share service details with their families, friends, and fellow parishioners.

During the services, held on September 20 and October 4, the citation for each recipient was read aloud by the bishop as their videos were spotlighted to the virtual congregation. Then, recipients they were invited to put on their medallions to the joy of those participating in the service.

While it was not possible to worship together at the cathedral, Organist Michael Bloss and Soloist Sarah McPherson performed three uplifting hymns from the sanctuary of the cathedral. In doing so, they offered a tangible connection to the spiritual home of the diocese.

Bishop Bell, addressing the recipients during her homily, gave thanks for all they had done to generously give "love, blessing, compassion, and care for all those who need it" in Niagara and beyond.

The Order of Niagara was created by Bishop Ralph Spence back in 2000 as a way to honour outstanding ministry by lay people in the diocese.



## A Few of the Order of Niagara Stories

### Stephen Hanns, St. David's, Welland

Stephen has been a hard-working and dedicated member of St. David's since joining the parish in 1981. With close to 40 years, he's managed to hold just about every position there is: Sunday school teacher, and superintendent; chalice bearer; counter; crucifer; co coordinator for Shrove Tuesday Pancake Supper; delegate (and alternate delegate) to synod; warden, deputy warden; chair of the parochial committee. He organized the knitting group who make hats and scarves for those in need, began the parish's prayer shawl ministry, is a member of the pastoral visiting committee, and for good measure is an active volunteer in the community.



### Nesta Cooper, Bishop's Appointee

Nesta is an active volunteer not only for her home parish of St. John's, Winona, but for all diocesan youth events, including youth synod; youth synod planning committee; pre-synod youth education sessions; Niagara youth conference; The Gathering, and Jr. Youth Connections. Nesta is a role model to many youth and young adults in our diocese. She passionately shares her many gifts to support the very diocesan youth ministry programs which have nurtured her faith and formed her as a leader in our church.

### Derek Smith, Nativity, Hamilton

To know Derek is to know his exuberance and passion for what matters in life: his family, the Ticats, and serving Jesus (not always in that order!). Whether it's waving signs in the cold to invite people in the neighbourhood into the Marketplace; sharing a song with his tenor guitar; making and serving food; reading lessons; providing hospitality after services and to the marginalized who look to us for help; Derek is an inspiring model for what serving in Jesus' name can look like. In addition to his ministry at the Nativity, Derek is the Property Manager at Cathedral Place, pouring hours of effort and love into the ministry he lives out.



### JoAnne Lynagh, Transfiguration, St. Catharines

Joanne has served as people's warden, member of parish council; member of altar guild; helped with the yard sale for many years; member of the ACW lunch crew and helped at the Summer Children's Spirit Camp. One of her biggest roles was as the parish's Refugee Team Coordinator. This work required a great commitment of time and energy but was so necessary and changed the lives of people in truly meaningful and wonderful ways. Joanne is also an active participant in the Revive Program and a volunteer at the St. George's Breakfast Program.

## Deadlines and Submissions for Niagara Anglican

### Deadlines:

January – November 25  
February – December 28  
March – January 25

### Submissions:

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

### Original cartoons or art –

Contact the Editor.

**Photos** – very large, high resolution (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](mailto:editor@niagaraanglican.ca)

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# “Very, Very, Very Happy” to be in Canada

BY SARAH WAYLAND

What does one crave after traveling for 72 hours, traversing three countries and crossing the Atlantic Ocean on a packed flight, in the midst of a global pandemic?

After four hours spent clearing Canadian immigration at Pearson Airport, and with only the final leg of the journey remaining, three weary travelers made a simple request: “hamburgers.” And so Archdeacon David Anderson and his wife Kathryn steered the rental van to a fast food drive-through before delivering them to their short-term accommodations in their new home of Hamilton, Ontario.

Khadijah and her two daughters are amongst the first refugees to arrive in Canada after a six-month suspension of immigration imposed by the federal government due to the COVID-19 global pandemic.

As privately sponsored refugees, they are supported during their first year in Canada by the Diocese of Niagara and the Church of St. John the Evangelist, Hamilton. A dozen

volunteers from the parish and surrounding community are working with the family to find housing, introduce them to life in Canada, connect them to services, and support them in making many decisions about education, work, and life.

That this family has arrived here is testament to the power and networks of the Anglican Communion. After fleeing Iran for Turkey, the three women, who are Christian, attended an Anglican church in Ankara. Eventually, they met Bishop David Hamid, formerly a priest in the Diocese of Niagara and now suffragan bishop for the Diocese in Europe. Bishop Hamid connected them to Scott McLeod who oversees refugee sponsorships for the diocese. Once the applications were complete and various hurdles cleared, the wait began. The process started moving forward in early 2020 when the family was invited for medical screening, one of the final stages before traveling. Then COVID-19 hit, and the preparations ground to a halt. Six months later, after a total of five years in Turkey, the women arrived in Canada on

September 21.

I met Khadijah and her two daughters near the end of their 14-day quarantine period (social distancing of course) and asked them to describe their first days in Canada. So far, they said, they have passed the time doing some of the same activities that characterized their life in Turkey: TV, cooking, yoga, and sketching and painting. In Turkey, art classes were one of the few avenues open to the women, and they took full advantage, producing lovely renderings of flowers, food, people and Jesus (Khadijah’s favourite subject). Now, however, they feel relieved and no doubt a bit nervous to start new chapters of their lives. Lucy and Ziggy, their two beloved cats who were adopted in Turkey, are expected to arrive later this week.

The women are eager to see Hamilton, find a new place to live, and improve their English skills. Khadijah would love to continue her profession of teaching hairdressing. The older daughter, 27, would like to find work in her field of material science and metallurgy engineering. “I hope I can be useful



Art has been a main outlet for Khadijah and her daughters, refugees who recently arrived in Hamilton, especially during the COVID-19 restrictions.

for Canadian community too,” she said.

The younger daughter, 20, is keen to complete high school and move on to postsecondary education. Both daughters expressed their interest in continuing to draw and paint.

As they reflected on their journey and their hopes for life in Canada, Khadijah says she is “very very very happy.” No doubt speaking for all of them, one of the sisters shared these thoughts: “We have been patient for five years for this dream.

Now we are in Canada, and we still don’t believe it... We feel that our lives will really start in two days when we are allowed to get out.”

To learn more about the Diocese of Niagara’s refugee sponsorship activities, or to donate to the diocesan refugee sponsorship fund, please visit: <https://niagaraanglican.ca/ministry/refugee-sponsorship> You can help make a difference to this family and others in need.

## St. Matthew’s House Celebrates Community Impact

The word resilience rose to the surface time and again as Executive Director René Wetselaar and Board Chair David Savage reflected on the past year for St. Matthew’s House in advance of their annual general meeting this fall.

“Resilience is everywhere in our organization,” said Wetselaar. “We see it in the little ones determinably trying new steps, toddling unsteadily around, tripping and falling, only to get up and do it all over again. We see it in an older adult, trying to get into housing, hoping it works this time around.”

Savage agrees, and adding that “resilience lives within our board, the people who help shape St. Matthew’s House to respond to the needs of today while preparing strategically for tomorrow.”

The impact of St. Matthew’s House in the community it serves and the hope it offers to its neighbours, especially children and vulnerable seniors, is significant (see graphic).

This year, the members who attended the annual general meeting heard that St. Matthew’s House has:

- re-evaluated programs and

- took concrete steps to prioritize vulnerable seniors;
- opened new childcare spaces;
- re-engaged the public in new ways;

- shone a light on seniors’ isolation, poverty, and homelessness;
- advocated for systemic change; and
- rapidly ramped up to respond to COVID-19.

HOPES – Housing Outreach Preventing Eviction for Seniors Program, offered caseworker support to those suffering through poor mental health, poverty, food insecurity and a lack of adequate income.

Looking ahead, the annual Adopt-A-Family/Senior’s Christmas Program will be re-opening with COVID-19 precautions in place; registrations are currently being accepted. “We will continue to care for our neighbours and be the place where hope lives through our expanding childcare centre, services for vulnerable older adults, and our annual holiday program,” said Savage.

“Caring for our neighbours and providing transformational services that bring hope is at the heart of the mission of St. Matthew’s House which has adeptly pivoted with the pandemic to continue to meet the complex needs of the vulnerable older adults and families they serve at this especially difficult time,” said Bishop Susan Bell, who serves as an ex-officio member of the board and brought greetings from the diocese at the annual general meeting.

Since the start of the pandemic, St. Matthew’s House has pivoted its support for older adults and seniors to include mobile programs and services. They have continued to support seniors facing eviction with our

### Community Impact in 2019/2020

