


Order of Niagara
The 2020 recipients.



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Synod Pivots with the Pandemic

BY THE VENERABLE BILL MOUS, EXECUTIVE OFFICER AND SECRETARY OF SYNOD



For the first time in its 146-year existence, the synod of the diocese of Niagara will convene virtually, pivoting with the pandemic to keep people as safe as possible and limit the potential for the spread of infection.

Since the advent of the COVID-19 pandemic, so many aspects of our ministry have been drastically adapted by necessity, and our governance bodies are no exception. Parish councils, vestries, and synod councils have all convened virtually in recent months, given restrictions on in-person gatherings, to carry on the essential and important work of the Church.

Drawing on the many learnings from conducting virtual meetings, members of 146th synod of the diocese will gather virtually on November 7 via Zoom video-conferencing to do what all synods are essentially called to do: the building up of our Church through prayer, discernment, and decision-making.

"Seeing with the Eyes of our Hearts" has been chosen by Bishop Susan Bell as the theme for synod. Inspired by the Letter to the Ephesians, chapter 1 verses 15–19, the theme offers a lens to reflect upon the past year, giving thanks for the many ways our parishes have led with heart through the pandemic. At the same time, it also orients our synod towards the future as we continue to live into our diocesan Mission Action Plan (MAP) and explore new and emerging avenues for mission.

The agenda committee is diligently working to finalize the plans for a half-day synod that will focus on the essential business of the Church. While the way we gather will be different, most of the happenings will be familiar to members. Bishop Susan Bell will give her customary charge at the outset of the proceedings. The auditor's report for 2019 will be received and members of synod will consider the diocesan budget for 2021. We

will also have a few resolutions proposing changes to our diocesan canons, including the addition of a new canon relating to our Cathedral.

There will also be featured presentation about our diocesan Mission Action Plan (MAP) which was approved by synod council in January. While the pandemic has shifted some aspects of the MAP, a great deal of faithful work on its three objectives has been undertaken since its launch. Members of synod will hear first-hand how we are enlivening our faith, reshaping our culture and structures for mission, and invigorating our social justice engagement, especially as it relates to climate justice.

In August, synod council approved an adapted procedure for the elections that are normally conducted by regional caucuses or paper balloting at synod. This year, provincial synod delegates and regional representatives to synod council will be elected through an online voting process in the lead-up to synod. The results will then be shared with members during synod.

If you'd like to learn more about the work of our synod, the convening circular, complete with all synod reports and resolutions, will be posted on our synod webpage (niagaraanglican.ca/synod/2020) towards the end of October. You can also follow the activities of synod as they happen through our diocesan Facebook page and Twitter feed.

This year's synod will surely be a memorable one, but it will also be a very important one as our diocese seeks to faithfully follow God's leading through this wilderness time and make prudent decisions for the good of the whole Church.

In the coming weeks, please pray for our synod—being called to life and compelled to love—as members exercise their vital governance ministry during this extraordinary time.

Diocesan Visual Identity Gets a Fresh New Look

NEW COLOURS AND DESIGNS ROLLED OUT FOR SOCIAL MEDIA, WEBSITE, AND PRINT



ANGLICAN DIOCESE OF NIAGARA

After months of planning and consultations, the diocese is receiving a visual makeover, complete with a new logo for its social media platforms (above), a refreshed homepage of its website, and a reimagined letterhead template.

"We're really excited to unveil our new and modern designs," says Archdeacon Bill Mous, executive officer and secretary of synod. "More

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Go West (and then head north)



The Bishop of Brandon has appointed The Reverend Janice Maloney-Brooks (Jann) as Rector of Christ Church (The Pas, MB).

In the midst of an exciting career in nephrology, dialysis and pediatric palliative nursing Jann discerned a call to ministry. In 2004 she was the first certified Parish Nurse in the Diocese of Ruperts Land, serving at St. Paul's Fort Garry with Geoff Woodcroft (then rector, now bishop). She began the Master of Divinity program at The University of Winnipeg.

When the career of her husband (Dr. Bill Brooks) took them to the Toronto area, Jann devoted herself to raising their three children; Hannah, Andy and Greer. Ministry was still calling, and she took up studies at Trinity College, University of Toronto.

In 2016, Andy was diagnosed with a malignant brain tumour for a second time, and Jann put school on hold to care for him.

In 2017 the Bishop of Niagara ordained Jann as a vocational deacon and she served as parish deacon at The Church of the Ascension, as well as a Port Chaplain with the Mission to Seafarers Southern Ontario. Jann learned to climb up and down gangways visiting the big "salties" and "laker" container ships that visit the ports of Toronto, Oshawa and Hamilton.

"Working with seafaring men and women from around the

world, is being a missionary where the world comes to us," she explains.

As a Port Chaplain, she ministered to seafarers in emergencies as well as moments of great joy, such as helping a seafarer to use technology to coach his wife through labour and delivery of their first child in the Philippines. Jann also used her knowledge of Canada's healthcare system when aiding a seafarer who had attempted suicide while onboard. She was a constant advocate and presence to him until he was well enough to be repatriated home.

In 2019 Andy passed away and, after taking time with the family, Jann returned to her studies. Just as COVID-19 struck, she was in her full-time internship at St. John the Evangelist (Hamilton). There she took on the challenges of running a parish during a pandemic. After a few weeks of observing, she also took on the creating and presiding of online Sunday services for the summer. These services were broadcast on YouTube and reached not just the parish family but Anglicans across Canada and the globe.

With wonderful memories of their years in Manitoba, "It was like a dream come true" when Bishop William Cliff and the parish wardens invited her to become the Rector of Christ Church, The Pas.

Identity Update

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Re-drawn coat of arms

than ever, a person's first impression of our diocese comes from an online engagement; the new look speaks about a faith community that is vibrant and inviting and inclusive."

The design process began shortly after the new diocesan Mission Action Plan was approved by synod council as a way of symbolically signaling the new diocesan vision and direction, with its guiding statement: Called to Life—Compelled to Love. A new graphic with these words will help keep the vision at the forefront of the minds of Niagara Anglicans.

CALLED TO LIFE COMPELLED TO LOVE

Response from members of synod council focused on the transformational impact of diocesan ministries. "We heard that when we talk about making change in the world, we are inclusive, faithful, compassionate, and leadership-driven," says Archdeacon Mous.

The new colours, styles, and fonts seek to embody these attributes in the creative vision of the project. Living colours, greens and blues, were inspired by the dynamic landscapes found across the diocese and to link back to our established diocesan colours.

The refresh of the diocesan website home page will reflect these new colours while also making

the news and events components more accessible, without as much scrolling required. The People in the News web page, among the site's most visited pages, will find a new location as the first item in the news section.

One of the other motivations for the project was the growing importance, even before the pandemic began, of online and social media engagement. "We felt we needed a fresh creative approach, if only from a design perspective, to allow more flexibility with digital communication channels," notes Archdeacon Mous. "Facebook and Twitter profile images, for instance, are designed to be circular and don't intuitively work with the shape of our diocesan coat of arms."

For the new social media logo, mission, community, and inclusivity inspired the design. The central cross, for instance, is unbounded and open. Several recognizable symbols were also used to root the design in our Christian tradition. A trillium was also included as a way of connecting the image to the diocesan coat of arms which features the flower prominently.

"The refresh represents a new and modern look, one which will help the wider world to identify our diocese and the vital ministry we undertake each day in the many communities we serve."



DUST

BY NANCY COOMBS
St. Jude's (Oakville)

"Shall the dust give thanks unto thee: or shall it declare thy truth?"
(The Book of Common Prayer 1662, Psalm 30.10)

Trampled upon and much despised, we are the dust, the unbaptized.
What germs—or blood—will man dictate? Ignored while scorned, we mourn but wait.

United not, as winds disperse 'cross plains and hills, we shall traverse.
Dust has no chance to stay or flee. Mercy! Save us from misery.
Dust-to-dust foretells our place. Christ, Lord of all, show us thy face.

Man's seed, we'll grow—yet it can't last in fallowed fields, forlorn outcast.
Bodies emerged await return, fate's ashes in life's golden urn.
Fine purpose, true, of us Earth's made; we've not been loved, nor much parlayed.
We hope for more—might dust He need, a noble role that God's decreed?
Dust-to-dust foretells our place. Christ, Lord of all, show us thy face.

Disciples shake us off their feet—rejected dust, Lord's preaching fleet.
But still we wait; choose us, our Lord! Incarnate Love, O much implored.
Grasping the blind man's woes, Christ kneels: He uses dust, makes mud and heals.
He shined His Light—the world can see through dust; we bask in liberty.
We give thanks unto thee, God's grace. Christ, Lord of all, is heaven's embrace.

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From The Editor

As the province began to open more and more places, so we could come out of isolation, a friend of mine took to social media to share her "365 Days of Gratitude". It was a very basic concept — to share one thing, every day, for which she is grateful. Her list took us from the "expected" (family, friends, faith, etc) to the unexpected (including cabbage steaks and small barbeque units).

Her list reminded me that there is indeed much in our lives for which to be thankful. However, in days of COVID-19 and isolation and political confusion, we often forget to name the many blessings in our lives. Her action also reminded me that we can be thankful at any time (not just Thanksgiving or

New Year's). We are called to be a people of thanks-giving every day, all year.

And so—in this my final issue as Editor of the *Niagara Anglican*—let me offer my own list of thanksgivings:

For Bishop Susan—who gave me the opportunity to serve as Editor this past year. Who trusted me to hold up the mission and ministry of the Diocese of Niagara through this publication. Allowing me to tell and re-tell your stories. Sharing the good news of this diocese with its members, and across the country. I am forever grateful for this opportunity.

For our Diocesan staff—whose ministries are life-giving, and parish enabling. A fine group of people who

generously responded to all my requests for stories about what they are working on, and parishes in which they can see hope and faith in action. In pre-pandemic days, I enjoyed walking through the office and hearing story idea after story idea.

For the staff of the Niagara Anglican - Craig Fairley, Angela Rush, William Pleydon, and John Ripley. Together the best team an editor could ask for. And to Canon Rob Park for taking this newspaper and sequentially posting our stories online so that people around the world can read about the good things that are happening in The Diocese of Niagara.

For the columnists—who challenge us, uphold us, and

even make us laugh. Who (for the most part) observed column length and deadlines, but whom I trusted when they didn't ... and we were richly rewarded. Also, for the many contributors to "The Deacon's Bench", for showing us the various ways in which diaconal ministry benefits our church and our communities.

For the contributors—parishes and individuals, who offer up their stories for publication. Doing so can be a frightening task, and I admire all those who have stepped forward to do so ... and my prayer is that you will continue to do so.

And finally I am thankful **for you, the readers**—from my first day in this ministry I have enjoyed interacting with you. Your emails, phone calls and



in person conversations have been a tremendous support to this ministry. Your feedback on various stories, your suggestions for others, your comments and concerns, have all helped me in my desire to make the Niagara Anglican truly representative of the diversity of our diocese.

For this, and so much more, I am truly, truly thankful. Amen.

Rob +

The Reverend Rob Towler
Interim Editor



Bishop Susan Bell has announced this years recipients of the Order of Niagara.

Due to the Covid-19 pandemic, two separate online service will celebrate the honorees: September 20th for those in the Greater-Welling and Trafalgar region, and October 4 for the regions of Brock, Hamilton-Haldimand, and Lincoln.

The 2020 recipients are:

- Anne Balanyk, St. John's (Rockwood)
- John Branderhorst, St. Thomas (St. Catharines)
- John Butler, St. George's (St. Catharines)
- Debi Clarke, St. Elizabeth's (Burlington)
- Nora Clevenger, St. James (Dundas)
- Dale Cox, Grace Church (Waterdown)

- Joseph DiPaolo, St. Luke's (Palermo)
- Linda Drebert St. Paul's (Dunnville)
- Dean Glendenning, Holy Trinity (Niagara Falls)
- Stephen Hanns, St. David's (Welland)
- Carol Henley, St. Christopher's (Burlington)
- Diane Irving, St. James (Fergus)
- Tricia Kalantari, Our Saviour the Redeemer (Stoney Creek)
- Vivian Kinnear, Christ Church (Woodburn)
- JoAnne Lynagh, Church of the Transfiguration (St. Catharines)
- Rosemary McCallum, All Saints (Erin)
- Chris Miller, St. Alban's (Acton)
- Marilyn Moore, St. Alban's (Beamsville)
- Wendy Newman, Christ's Church Cathedral (Hamilton)
- Patricia Orr, St. Aidan's (Oakville)

- Doreen Pink, All Saints (Hamilton)
- Judith Purdell-Lewis, St. John the Evangelist (Hamilton)
- Frank Ruggles, St. Andrew's (Grimsby)
- Derek Smith, Church of the Nativity (Hamilton)
- Eva Standish, Church of the Resurrection (Hamilton)
- Don Stewart, St. John's (Burlington)
- Sue Thibodeau, St. John's (St. Catharines)
- Fred Thompson, St. John's (Elora)
- Tom Tweedie, St. Paul's (Hamilton)
- Eryl Venner, St. Cuthbert's (Oakville)

Bishop's Appointees

- Nesta Cooper
- Adam MacNeil
- Joan Rutherford



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**CALLED TO LIFE
COMPELLED TO LOVE**



BY RICHARD MIDDLETON

On March 21st, 2004, I was ordained Deacon at Christ's Church Cathedral (Hamilton). I was one of seven being ordained that day. It was a very impressive service as I became a Deacon in the Anglican Church in the Diocese of Niagara.

I was encouraged to look into becoming a Deacon by the wife of our former Deacon, Ben Martin. She felt that I would make a good choice for Deacon.

I felt honoured to take her up on this idea and so I proceeded. I will admit that this will be a challenge for me to follow in his footsteps, as he was a very devout Deacon.

I have been married for 51 years to my wife Linda, who was an RPN at the Welland County General Hospital for 35 years. We have four grown sons, three of which are married and have given us six grandchildren. Our fourth son is not married and has a mild handicap. He lives

alone in a house which one of his brothers bought for him to live in as long as he needs it.

I have settled into my role as Deacon at St. David's Anglican Church in Welland, and help at two Sunday services every Sunday morning. I set the communion table, read the Gospel, offer the Prayers of the People, and preach when asked to do so. I also say Morning Prayer services once a month in the Dunn Parish at Port Maitland and South Cayuga. I am also

the Padre/chaplain for our local Branch 4 of the Royal Canadian Legion and sit on their executive committee. This involves attending monthly meetings and four general membership meetings through the year. I also take part in two Remembrance Day services every year.

I have also been Chaplain for the District Deputy Grand Master of Niagara "B" District of the Masons for the past few years, and will continue in that role as long as I am asked to be.

I feel that this is where I was called to be—as a Deacon. As Deacon I am the right-hand assistant for our Rector.

I was a Licensed Lay Reader for more than a decade before I was ordained Deacon. I also offer palliative care pastoral support in two Niagara regional nursing homes in Welland, and at the Welland Hospital when asked to.

Before I was ordained Deacon, I worked for 30 years at John

Deere Welland Works, where I was a lift-truck operator. I was also on a team of members of the Safety Committee. In 2000 I was approached by my foreman to assist with an outside counsellor's group who were called in to help counsel employees coping with a tragic workplace accident that took the lives of two visiting ninth-grade students. I feel that this experience helped me make my decision to pursue becoming a Deacon.

I believe that if I am able to bring at least one or two people from outside of the church into our church that were not members of any church before, then I am helping to improve the church. I feel that as a Deacon I have filled my ideal for me at this time of my life.

I thoroughly enjoy visiting with the many elderly people in the nursing homes and patients in the hospital, as well as the people of St. David's.

Your Will: A Personal Story of Values



BY GILLIAN DOUCET CAMPBELL, MA, CFRE

Growing up it was not uncommon to hear my mother say, "money doesn't grow on trees." But it was my father who reminded us that as with anything, it's best to have a healthy balance. He would say, "It's good to plan for the future but you still need to live today."

According to a recent Angus Reid Poll 12% of Canadians plan on leaving a gift to charity in their Will while 31% are undecided. Sometimes, the barrier to giving a gift to a charity or the church through a Will is the belief it will take away from giving to loved ones. But we don't have to choose. Often, because of the tax advantages of a charitable gift through a Will, the inheritance may not be as affected. That's why it's good to

talk to a financial advisor.

Drafting a Will can seem complicated and even morose. But sharing your hopes and expectations with loved ones regarding your Will is important. Even more important though, is taking the time to write it out. Making a Will is an opportunity to think about your relationships, what you own, what certain possessions mean to you, how these may help others, and how they play a role in your Christian faith. Your Will is more than a document about possessions. It is a personal statement reflecting your values and priorities.

Being notified of a gift in a Will after the giver has died is often a mixed blessing. So often the recipients, such as the people and community of a church, want to show their gratitude. That's why Susanne

Mader, stewardship team leader and parishioner of St. Alban's, Acton, was grateful their most recent bequest was expected. Mader said, "They always said they would leave money to the church and their children knew that. It just affirmed the work of the church here in Acton. It was like a morale boost. And they knew we were grateful for their dedication and I think they were a sort of inspiration to others. They weren't rich people; they were ordinary people like most of us. They were faithful and demonstrated their faith through action."

St. Mark's Anglican Church (Orangeville) has also been blessed with numerous gifts from Wills over the years. Some have been endowed to support long-term ministry. Some have augmented the parish's annual operating funds. Others have been used to support the ministries of the church and diocese or to offset capital expenses. Regardless of their size or designation, St. Mark's, Orangeville, views a gift from a Will as a true blessing to the parish. Archdeacon Peter Scott (Rector of St. Mark's, Orangeville) recalls one gift saying, "It was a complete surprise. It arrived with no stipulations. So, we made the decision to use it for our capital campaign. This

generous gift allowed our parish to get the work done of the campaign so we could get focused on ministry, blooming where we have been planted to reach our community."

As faithful stewards we care for our possessions and manage them as wisely as we are able. Giving back through a gift in our Will can mean providing for the church, a ministry of the Diocese, another charity that demonstrates our passions

and faith or a mixture of these. Making a Will is an opportunity to think about what we own, what certain possessions mean, and how these may be able to show our love and care long after we are gone.

If you want to learn more about gift planning, Wills, or other financial gifts, contact Gillian Doucet Campbell, Director of Stewardship and Development at gillian.dc@niagaraanglican.ca



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This Is a Spiritual Crisis

BY MARTHA TATARNIC

A few years ago, I was part of a delegation of both Indigenous and non-Indigenous Anglican leaders who made their way to Pinawa, Manitoba for a multi-day conference.

We were considering next steps in making concrete our shared desire for Indigenous self-determination in the Anglican Church of Canada. Our time together began with a great deal of listening. Indigenous leaders serving (mostly remote) communities across our country shared their heartbreaking stories of pastoring their people through addiction, mental illness and lack of access to basic resources like housing and clean water, and especially their caring for people through the grief of youth suicides in their community. Most of these leaders were serving their church and their communities in a non-stipendiary capacity.

Archbishop (then Bishop) Mark MacDonald, National Indigenous Bishop in the ACC, shared this insight and this plea with the group. "This is a spiritual crisis," he said. He went on to note that these many and various crises Indigenous people were facing across our country all have a spiritual core. "People have been disconnected from their language and their teachings." What's more, he noted that where they were experiencing real health and healing in their communities was in reconnect-

ing to language and teachings that had been lost. Although the conversation around a self-determining Indigenous church was very much a step on the road of Truth and Reconciliation, Archbishop Mark wanted us to hear the even more urgent call at the heart of this work.

Our Indigenous brothers and sisters are in the midst of a spiritual crisis. They were asking then, and they continue to ask now, for the rest of the church to join with them in empowering and equipping the Indigenous church to be part of how spiritual solutions can be offered in response to these critical needs.

The wisdom Archbishop Mark named in Pinawa needs to be heard loud and clear in the whole church today. At the tail-end of last year, results of a study in the Anglican Church of Canada began to trickle out: given the rate of decline currently being experienced in the church, the institution as we know it will be gone within twenty years. In fact, visioning plans, restructuring solutions, and the study of decline and growth in the mainline church has been a regular part of our church's reality for as long as I can remember. Since this study came out, COVID-19 has hit, suddenly putting questions of the church's survival on fast forward. When this article comes out, we will—God willing—be back to some form of in-person worship. Individual parishes,



and collectively as a diocese, we will be asking questions about how we go forward.

What can be easy to lose in the frenzy of tough questions and even tougher realities is the question of why. Why should we go forward? Why does the health and renewal, much less the survival, of this church matter?

Archbishop Mark shared something else with a group, many years before the Pinawa conversation. It was the first meeting of what would become Pimatisiwin Nipi (Living Water Group), a national network of faith communities who have

become part of a national Indigenous Water Project with PWRDF. He noted that, as we began our partnership work with Indigenous communities in seeking clean water solutions, we needed to remember the tragic reality that Indigenous Canada is, in many ways, the canary in the coal mine for all of us. That is to say, the issues faced in Indigenous Canada can't merely be compartmentalized away into being just about Indigenous people. Their story is also our story.

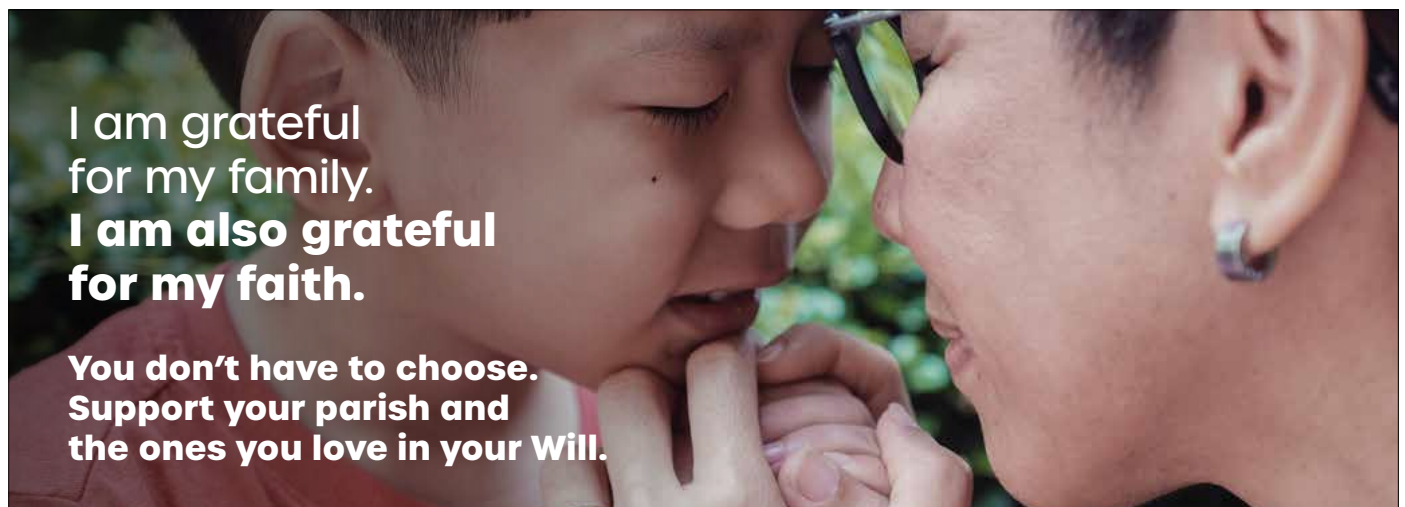
I think about Pinawa Manitoba and about Archbishop Mark's words a lot. The rest of Canada has not experienced the same collective cultural genocide of our Indigenous brothers and sisters, and in no way do I want to suggest that we have. But I see young people shooting up in our downtown St. Catharines' church parking lot more than I would have ever thought possible. Addiction and mental illness is starkly visible in the downtown community who accesses our church's programs. And addiction and mental illness, rising rates of anxiety and depression, are also an all-too familiar story behind middle-class doors all across our communities.

COVID-19 has made visible systemic racism, systemic neglect of those in our care facilities, and the true price of gross economic inequality. Meanwhile, the environmental crisis that has been banging on

our doors for decades while we have mostly acted paralyzed to answer isn't going away, and not responding to it is increasingly putting us all in peril. Archbishop Mark named the interconnected crises in Indigenous communities as fundamentally a spiritual crisis—a disconnection from key spiritual truths. But we, too, have become disconnected from who we are: beloved of God, and biologically-spiritually-emotionally connected to one another, bound to one another and to all life on this planet, whether we like it or not. We need to be prepared to name our interconnected challenges with a similar boldness: this is fundamentally a spiritual crisis for us too.

If we believe this is true, and more importantly, if we believe that God's desire for us is to reconnect to God's healing and love, then we have hit upon the WHY of our church's future. God is calling us, the Anglican church, once again to play a part in how God's healing and love gets made known, gets poured out, on this world that God so loves—on this world that surely needs to know that love urgently and always.

We have a lot to figure out going forward. If we can name the why behind questions of our beloved church's survival, health and renewal, then we can be assured that the journey ahead will be graced with courage, faith and hope.



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Busy Bees

The Kitchen Bees program making a difference in the Guelph area



BY ALEX WALMSLEY

When the order came from the province to close all public gathering spaces in March, the Church of the Apostles (Guelph) faced a dilemma. How could it continue to serve the community with its doors closed? The church was starting a series of community potluck dinners when the shut down began.

The Reverend Naomi Miller and Living Better on Less Chair John Dennis had an idea: why not start an outreach program to support the growing need for food in Guelph? This resulted in the Kitchen Bees.

According to Reverend Miller, "The real catalyst for the Kitchen Bees was the question "If not the community dinners, then what? We still had a commercial grade kitchen, organization and planning experience, willing volunteers and a neighbourhood and city we are called to love that was hungry".

With many people experiencing job insecurity and many front-line support programs shut down due to infection risk, there was a mismatch in the supply and demand for meals for the community's most vulnerable. With the help of a dedicated committee of volunteers, the Kitchen Bees program was launched in April. Initial funding from the Guelph COVID-19 Community Response Fund administered by the Guelph Community Foundation

The Zonneveld Family—Mark, Julia, Liam, Sydney and Carla—Kitchen Bees hard at work at the Church of the Apostles (Guelph)

and the United Way of Guelph-Wellington-Dufferin kickstarted the program.

Coordinators John Dennis, Paul Mayhew, and Laurie Douglas completed their Food Handler's Safety Certification and put together an extensive COVID-19 and Food Safety Plan to manage the kitchen safely. With funding from 2nd Chance Employment Counselling, the program was able to hire Facilitator Alex Walmsley to recruit and schedule volunteers, organize the kitchen, and implement the safety plan.

The program operates by having volunteers, who have been self-isolating together, come to the church on weekday mornings to cook. They are pre-screened and only interact through social distancing with the Facilitator. Recipes are agreed to ahead of time and the volunteers arrive to a sanitized and fully stocked kitchen. They then spend three to four hours preparing meals such as pasta, soup, stew, sandwiches, and baked goods. Thankfully, they get to leave the clean up to the Facilitator!

Ingredients are mostly donated and other items are purchased as need. Donations come from a number of sources including Cobs Bread Bakery, Maple Ridge Farms, and The Seed's Good Food Warehouse.

The Seed is a food rescue organization in Guelph and receives donations from many local businesses and Second Harvest. Food is purchased using donations from the Sprott Foundation, the Diocese of Niagara Pandemic Response Fund, and parishioners.

John Dennis related that, "The majority of the food we work with comes from The Seed. We are so happy to work with rescued food that might otherwise be thrown out. The Kitchen Bees love the weekly challenge of getting new ingredients and trying to figure out recipes that are appealing and nutritious."

Food is distributed through three emergency food providers: the Guelph Community Support Coalition, The Bench, and Lakeside Hope House. Food is packaged and delivered either fresh on the day it was produced, sandwiches for the Bench, or labelled carefully and frozen. In the first 3 months of the program over 3,600 individual servings have been prepared by volunteers.

Reverend Miller, who makes an awesome chick pea soup, said "The Church Mission plan states that we are called to life, and compelled to love. And what better way to celebrate life, and to make love seen, heard, touched, smelled, and tasted than with a shared meal?"



The School of Dance

Ray (not his real name) is a great friend of mine. He is a fine visual artist, a lover of music with a wicked sense of humour and, in the last ten years or so, a spiritual director. He is a true populist, instinctively left of centre in all things, a street performer/dancer and a confidante to many of the younger generation. All of these gifts and his present happiness have come to him by way of pain and suffering.

At a young age, Ray found himself living on the street and estranged from his difficult family. Years of drifting with an inner woundedness led him into dark moments, which in retrospect, have left him in wonder at his own survival.

Of all the stories Ray has told me of his journey, the following has lodged forever in my heart.

As life would have it, it fell to him to arrange his mother's funeral. He had by this time managed to shake off many of the burdens which had more than once brought him to death's door. He was off the street and, after an epiphany in the LCBO—"There's not enough alcohol in here to quench my thirst."—finished with drinking.

On the last day in which the family home would be in the family's possession, Ray found himself sitting on the front steps wondering what to do next. Feeling a sudden inclination to go back into the house, Ray walked directly to his mother's bedroom and straight to an old chest of drawers. He pulled

open a small drawer to find a small cardboard box. He took the box outside, sat down on the steps, and opened it. What met his eyes was an old photo of himself—left hand on hip, right hand high in air, knees bent to the right, face looking straight at the camera, 11 or 12 years of age, in a gold lamé jumpsuit, à la Las Vegas Elvis. The entire box was full of photos of Ray. His mother had saved them all from her dance school days. He wept.

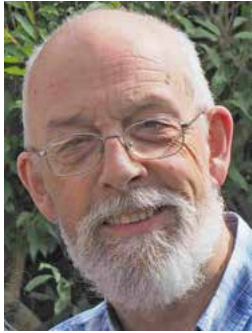
The photos touched his deep loneliness, his wounded soul, his deep heart hunger. All that had been taken from him, all that had been lost, all that seemed so impossibly far away, began its turn toward his heart's deepest centre. He came to know after long reflection that his mother had loved him all along. Love had been with him all along, all through the broken and hard years. Love had sought him out, Love had indeed been patient, Love had indeed been kind, Love had been the Ever Present One.

In his 70's, Ray is dancing at all kinds of events (temporarily halted by COVID-19) and having a ball. He is in good form—a mover and a shaker! In a quiet moment, he will share straight out, that he counts himself among those gathered on the hillsides long ago to be healed by Jesus and among those in whom, "the memory, too, was changed into apprehensions of glory."
(Quotation from St. John of the Cross, *The Dark Night*, Ch. 4.1)



In other words:

CAN EVANGELISM BE REDEEMED?

**BY JOHN BOWEN**

In 2016, a photograph circulated on the internet of a group of young people in the Rijksmuseum in Amsterdam. They were sitting in front of one of the museum's most famous paintings, "The Night Watch" by Rembrandt. Yet not one of them was looking at the picture. Instead, they were all bent over, looking at their phones.

You can imagine the internet's reaction. "The 'distracted' society. No wonder we're in the shape we're in now. Teach Your children!" and "What a sad picture of today's society!"

However, the true explanation was different. The students had been encouraged to download a multimedia guide to the museum, and were learning more about the painting. Far from being distracted, they were actually being educated.

We say, "One picture is worth a thousand words," but it is not always true. The CBC were wise some years ago to adopt the slogan, "Sometimes a picture needs a thousand words."

The importance of words

The story of the young people in the Rijksmuseum is sad, but the consequences of misinterpreting a picture can be much more serious than that. If we had been first-century Jews, passing by the scene of the crucifixion, what might we have thought?

"Ah, how sad. Those Romans are such brutes. I wonder if he was really a criminal, or another failed messiah, or just someone who got on the wrong side of the Romans?"—and got on with our lives. But to know truly what was going on—that this was the Son of God dying for the sins of the world—we would have needed someone to

explain it to us.

Walter Brueggemann is an Old Testament scholar, not an evangelist, but he puts this clearly: "At the center of the act of evangelism is the message announced, a verbal, out-loud assertion of something decisive not known until this moment of utterance." Evangelism is passing on information that someone does not yet have. It is telling people things they do not know.

This is why I hold the unfashionable view that evangelism means talking. Talking about Christian faith. Talking about why Christianity is good news. Talking about Jesus. And yes, I am aware that that makes many of us uncomfortable.

St. Francis never said it

In fact, you are almost certainly itching to quote Francis of Assisi to me. "Ah," you will say, "but didn't St. Francis say, 'Preach the Gospel at all times. If necessary, use words?' Very witty. Everyone smiles when they hear this. We nod, often with relief.

But, actually, no, he didn't say it. At least, according to historians, it's 99% certain he didn't. It's as unlikely and incongruous as if Jesus had urged his disciples, "Follow your dreams." For one thing, the first reference to the saying comes from 300 years after Francis' time, which should make us suspicious. But then, even more significantly, in his lifetime Francis was known as a preacher, and he trained his followers to preach too. As Ed Stetzer wrote in *The Washington Post*, "using that statement [attributed to Francis] is a bit like saying, 'Feed the hungry at all times. If necessary, use food.'"

Of course, the quotation does make an important point: Christ-like actions are crucial to communicating the Gospel. In fact, the reason people took Jesus's spoken message seriously was that they had seen his actions.

However, right now, I'm just saying those actions are not what evangelism is. Jesus's words were needed to explain the reality of his life. Words and actions go together precisely because they do not communicate in the same way, and it's



image: istock.com/drante

not helpful to equate them. Evangelism means talking. As in the story of the Rijksmuseum—and the story of the cross—words are essential.

How then can evangelism be taken out of the red-light district of the church and onto the Main Street of the church's life?

The integration of words and actions

Let me tell you a story. A few years back, I received an email from someone called Becky. She had been exploring the Institute of Evangelism website and reading some of the evangelistic articles there, and had some questions for me. But, she said, "I'm just so far away from where I think I ought to be if I become a Christian. I can't imagine that I'll ever be able to (or be willing to) make the changes necessary." She told me she had been living with a married man for fifteen years, and she worked in the gambling industry, where she didn't know of any Christians.

What had prompted this exchange was that a year earlier Becky's sister had got married, and Becky had played the organ for the service. (I should add that she had not learned to play the organ for religious reasons.) The priest, Joanne, asked her if she might be willing to do it regularly. Becky said yes, and they became friends. They would go walking together in the hills around where they lived.

Becky began to ask serious questions about Christianity, did some searching on the web, and came across me. My role was to try and answer her many questions. I quoted C.S. Lewis, as I often do. She had never

heard of him, despite having been a student at Oxford. I recommended the Narnia stories, and they blew her away. Here are some of her comments, quoted with her permission:

I found the whole creation scene [in The Magician's Nephew] very moving. It has made me realize that rather than simply (!) being created, I've been called to life for a purpose. What have I been created (designed) for? Who am I meant to be?

The way Aslan accepts people and their failings [in The Lion, the Witch and the Wardrobe] has made me understand much better how God accepts us (and question how I accept myself and others).

What are the things that stop me following Aslan even though I believe in him (like Susan in Prince Caspian)? This is one I really need to work on.

Then Becky moved to another church, this time in the city center. One of the staff at the church, Fran, noticed that she was new and invited her for coffee. They began to meet every two weeks, and the conversation quickly gravitated towards the Gospel. Fran, said Becky, was "really helpful but not at all pushy." Eventually, after a conversation with Jo, Becky decided to become a follower of Jesus. She left the married man and left the gambling industry. Shortly afterwards, she was baptized.

Some time later, she met a Christian widower at church—George—and they got married. My wife and I happened to be in the area at the time, so were able to be at the wedding. During the reception, I sug-

gested to Becky that we needed a photo of her "team"—Jo, Fran and myself. (C.S. Lewis was otherwise occupied, or he would have been in it too.) I treasure that photo.

There's a lot to reflect on in that story.

1. Did Becky need words? Yes: she read articles, she read Narnia, she listened to the words of Jo's sermons on Sundays, and she had conversations with Fran. She asked me her questions, and I gave verbal responses. Words were essential.
2. Was it necessary for Becky to experience the love of Christians as well as their words? Of course. The words would never have taken root without the love. Joanne loved her as a friend. Fran spent time with her and took an interest in her life. Even though my contact with her was via email, I tried to make my messages to her friendly, non-pressured, and honest. (We are still good friends today.)

That's how healthy evangelism works. We may not be aware of it, but this kind of story is not at all unusual. Such stories can be multiplied a thousand times around the world.

Next time, I will reflect on what we can learn from Becky's story. For now, let's just say: there is a kind of evangelism where words are spoken in the context of loving actions, and which is wholesome, respectful, intellectually responsible, and (under God's good hand) fruitful. And Jesus, our Trainer of Apprentices, can teach us how to do it.

PWRDF Niagara

Kerry Lubrick is the representative from Niagara to the Primate's World Relief and Development Fund.

Kerry recently retired from the City of Hamilton after a fulfilling 34-year career. She held front line positions in human/social services until moving into management roles for the last two decades. Her faith and beliefs have always guided by work and commitment to social justice and helping people.

Kerry was born and raised Anglican as a daughter of the late Revd. Robert Gallagher (2006) and Ruth Gallagher (2016) who served in the Niagara Anglican Diocese. She attends Christ's Church Cathedral, Hamilton where she is also a



Warden, Altar Guild President, a server and member of the outreach committee. She received the Order of Niagara in 2017.

Kerry and her husband Michael have been married for 30 years and currently reside in Mount Hope. They have two daughters; Shawna (married to Evan) and Nicole.

As the new PWRDF Diocesan

Representative, Kerry has been working through the contact lists of parishes to confirm the names of the parish reps. She has been amazed at the stories received from different churches in the diocese on the support and prayers provided to PWRDF. In addition, hearing and meeting highly skilled clergy and representatives in the diocese that keep PWRDF on the forefront. Together with Deirdre Pike, Kerry hosted the annual meeting of PWRDF representatives on September 19th.

It is important to note some of the critical and relevant activity occurring at PWRDF during COVID-19:

1. Approximately \$300,000 was allocated to seven different



COVID-19 programs, two of which were in Canada one being HelpAge Canada which provided funding St. Matthews House in Hamilton.

2. Due to the confidence that Global Affairs Canada has in PWRDF, a \$1.9 million grant was awarded by the Government of Canada to PWRDF to respond to the COVID-19 pandemic. This allows Canadian Anglicans and others to contribute and see their gifts matched six-fold by the Government which continues to sustain the gains made with partners in mater-

nal, newborn and child health in Rwanda, Burundi, Tanzania and Mozambique.

3. After the devastating explosion in Beirut, Lebanon on August 4, PWRDF through its membership in Canadian Foodgrains Bank which is part of the Canada's Humanitarian Coalition, called to action an appeal. PWRDF donations gave \$109,000, helping the Foodgrains Bank contribute approximately \$2.1 million, representing 25% of the funds raised for the Humanitarian Coalition.

Michael Coren

Race and Jesus: Not a New Topic

At long last it seems that issues of racism and racial injustice are to be addressed properly, or at least be at the centre of an informed and caring response. In the midst of all this some statues of notorious slavers and Confederate leaders have been toppled and frankly the damned things should never have been there in the first place. There have also been calls by a minority of activists to remove or destroy depictions of "white Jesus" and his white family.

The truth, of course, is that Jesus and his people were first-century Middle Eastern Jews, and while there was a certain variety of looks because of the mixed composition of the Mosaic exodus, most would have been dark-skinned and certainly not the Scandinavian messiah so readily and inaccurately depicted in churches.

Is it relevant, in that Jesus's appearance matters far less than what he taught? Yes and no. The obsession with the iconography of a white Jesus has so infected the faith historically – and to an extent today – that Christians have felt enabled to treat people of colour appallingly.

This is most keenly seen in Christianity's relationship with slavery. Few churches have clean records regarding the obscenity;

as early as the 15th century, the Roman Catholic Church gave it official endorsement in a set of papal bulls. In the years before the U.S. Civil War, the church was one of the largest slave-owning entities in four states, and in South America, various religious orders enslaved countless men and women, working them to enormous profit.

The Church of England was an integral part of the emerging empire and did much to develop and institutionalize the transatlantic slave trade. When the British 1833 Slavery Abolition Act was passed, paying out £20-million (\$33.8-million) to slave owners across the British Empire, many of those who received this "compensation" were Anglican clergy.

The Methodists were nobler. Founder John Wesley denounced slavery as "the sum of all villainies." Various non-conformist Christians outside of the mainstream were similarly convinced. As a church, the Quakers were the most vehement in standing against the evil of human ownership. And the Christian abolitionist movement, which produced heroic figures such as William Wilberforce and Thomas Clarkson in the late 18th and early 19th centuries,

was extraordinary.

But this is the point, really: The abolitionists were extraordinary when they should have been ordinary. Their spirit should have been commonplace within organized Christianity, and they weren't. Wilberforce and his followers were often opposed by other Christians, and those who weren't actively against them were usually indifferent Christians also struggled to end U.S. slavery, but others led the Confederacy. It's a painfully disarming story, and the fact that so many Africans and people of African heritage remain faithful Christians is a tribute to their ability to see the authentic Jesus through the racist distortion and their invincible grace to forgive.

The Bible itself is ambiguous. The Old Testament writes of slavery, often without censure and even with approval – this was, after all, an ancient and slave-based society. The New Testament may not be as absolute, but the few specific references to slavery are far from encouraging. What must be realized, however, is that while the Bible is of central importance to Christians, it's not divine dictation. It can be taken literally or seriously – not both. Every word should be understood and

lived through the Gospel-soaked filter of love, peace and justice. That should have made slavery impossible.

Over the centuries, churches have evolved and matured, with Christian institutions often confessing the darker sides of their histories. But it would be disingenuous to argue that the present is not somehow a product of the past. Former archbishop of Canterbury Rowan Williams put it well: "The Body of Christ is not just a body that exists at any one time; it exists across history and we therefore share the shame and the sinfulness of our predecessors."

Ultimately, this shouldn't be some morbid attempt at historical justification, but rather an opportunity to move forward with full disclosure and crisp transparency. Christians should be in a condition of permanent revolution and embrace the constant admission that we can be better and do more. So while I believe that most of the Jesus statues and pictures should stay because their removal would do more harm than good, any inequality and prejudice that surrounds them must be smashed to irreparable pieces. It's the least we could do.



The Reverend Michael Coren's website is michaelcoren.com

Migrant Farmworkers Project and COVID-19

BY THE REV. ANTONIO ILLAS AND GILLIAN DOUCET CAMPBELL

"It was a hard decision, but the right decision," says Rev. Antonio Illas, missioner of the Migrant Farmworkers Project located in the Niagara region. He recounts that it was, "Early in the morning of March 13 as the coronavirus was a clear threat to the health and safety of people in Canada. It was then that we made the decision to suspend the Project's activities."

With the COVID-19 emergency restrictions in place the MFWP stopped the much-enjoyed community meal and visits to farms. It also closed the clothing bank, medical clinic, bikes for farmworkers, and religious services. Pastoral care had to adapt to online chats and videos.

Soon after the lockdown of restaurants and other sectors of the economy the MFWP's St. Alban's (Beamsville) site received a call from a local wholesaler offering foodstuff donations for the migrant farmworkers. "This was the spark to reignite ministry and started a metamorphosis of the Project," said Rev. Illas, "and it's still on-going as migrant farmworkers quarantine and their movements are restricted."

Since the weekly grocery bag drop-offs were started people from the local community have joined in making financial and food donations. "We've been blessed with volunteers, individual donations, and recently we received two grants: one for \$1,500 from the Anglican Diocese of Niagara Pandemic Response Fund; and \$7,500 from United Way Niagara COVID-19 Emergency Community Support Fund. This has made the grocery bag drop-off program a success because we're now able to purchase the ethnic grocery products that the Mexican migrant farmworkers enjoy"



George Willows of St. John's (Jordan) prepares to deliver foodstuffs to Migrant Farm Workers.

says Rev. Illas, "But there's still more we can do together."

As grocery bag drop-offs were made, a second need was identified—clothing. Migrant farmworkers that arrive to Canada are required a 14-day quarantine. COVID-19 restrictions prevent many migrant workers from leaving their residential areas. With the Project's clothing bank closed, migrant workers cannot access the *Tiendita*, as it's known in Spanish.

So, the MFWP has now added clothing to the grocery bag drop-offs. Rev. Illas explains, "Many migrant workers come with only the cloths on their backs or just a small suitcase. They are often unprepared for the Niagara climate, especially the cooler temperatures."

Rev. Illas shares, "The Project is a blessing to the migrant farm-

workers, our neighbours for eight months of the year." He then adds, "These men and women are also a blessing to our communities as they work hard to ensure the farms, greenhouses, and fields are looked after. It is my hope that more people will join us as they are able.

All this work and ministry is possible because of the donations received and the dedication of the volunteers." With the closed borders and travel restrictions Rev. Illas welcomes more people to join this exciting ministry to do mission work here at home, saying, "It's wonderful to watch volunteers get involved with grocery bag drop-offs to the migrant workers in the agricultural fields. It truly is a delight to see the joy of doing good work – gospel work – on the volunteers' faces."



Food is left at the Farmworkers front door, assuring "safe distance delivery"

To get involved or learn more about the Migrant Farmworkers Project visit: migrantfarmworkers.ca.

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Welcome To Hamilton-Haldimand

Funeral Ministry at Christ Church Flamborough

BY THE REVEREND SUE NICHOLLS

Funeral ministry at Christ Church Flamborough involves the altar guild, organist and sometimes choir; greeters in several locations from the parking lot to the church itself; the cemetery sexton, and a cemetery board member who interfaces with the sexton and funeral home; the clergy; and last but certainly not least, the Women's Guild, who arranges the reception, on behalf of the family.

Christ Church actively supports St. Matthew's House in Hamilton, with donations of food every week, backpacks at the end of summer, and the Christmas program supporting seniors and families. We also Primate's World Relief and Development Fund throughout each year. We participate in the Association of Dundas Churches, with clergy and two volunteers. We also participate on the local Truth & Reconciliation Committee.

But it is the funeral ministry, especially the sharing of hospitality, that stands out, as far as I'm concerned, as the priest-in-charge since 2017. Why is it special? First of all it is in the care taken to organize the reception: The date set. Burial at Christ Church? How many people are the family expecting to attend? What time of day? What complement of food is requested? The tasks are divided up. Go! Similar to arranging any funeral reception.

I have not seen the whole preparational process. But just as we don't see God, or Jesus or the Holy Spirit at work, but we see the effect of their love and care for us in the action of people: but I've seen the results of these caring women and men as they set up the tables, with table cloths and flowers.

- The tables end-to-end up the centre of the parish hall soon to be laden with sandwiches, fruit and vegetable trays, squares, cookies and tarts.
- Women in the kitchen preparing the sandwiches. Others cutting the squares and plating all that people

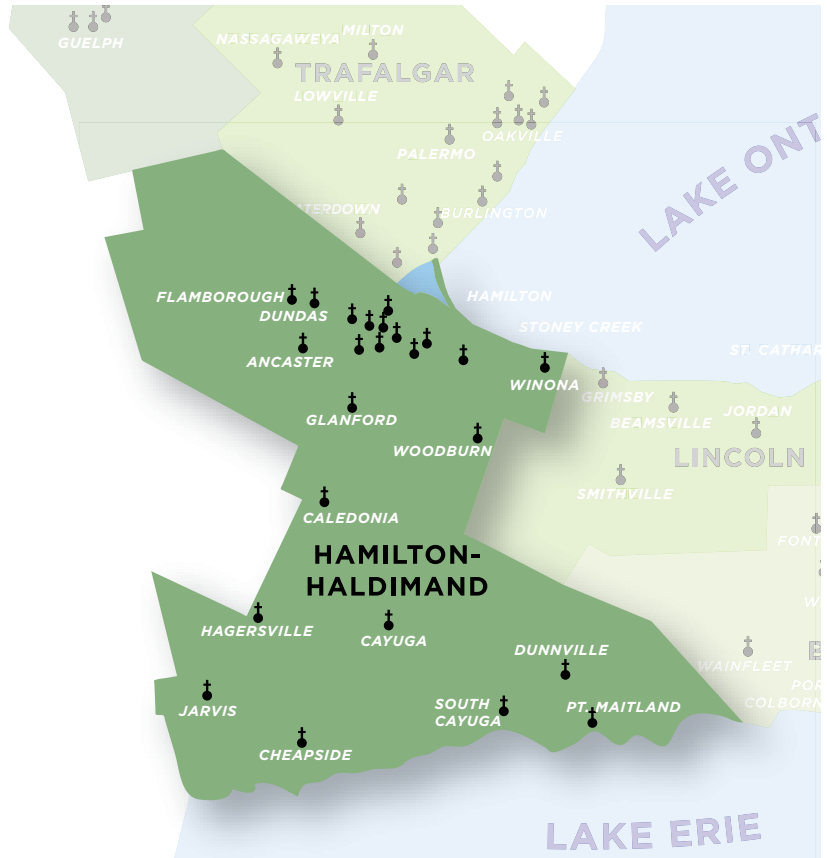
have offered. There are other women plating sandwiches, squares and cookies and tarts, and vegetable trays.

- Volunteers circulate as needed. Some pour coffee and tea.
- Others check whether new trays of sandwiches or desserts need to be added to the table.
- A care package of sandwiches and sweets is sent home with the bereaved spouse, or family members.

Why is this important? A year or so ago, a woman died. We didn't know her. She and her husband had been living in our community less than a year. They had been meaning to come and check us out—our stone cladding being our best advertisement—however, the woman died of cancer a couple of days before I met her spouse. The funeral was large, with people from several cities to the east of our parish, and beyond. The friends, coworkers and family members couldn't believe the love and care extended to the family, by virtue of preparing a reception. The food was all fresh and prepared by the Women's Guild. The food table was always refreshed in a quiet and unassuming way.

As you are reading this, you may say that Christ Church Flamborough isn't doing anything different than you are doing at your church. This may be what many or all the parishes in our diocese do when they host a funeral reception. However, the reaction of the people attending this reception was one of amazement: that all the work and the fresh food were prepared for someone they didn't know, who didn't attend the parish.

This happens over and over again. It's sometimes hard to make funeral receptions happen in the midst of other planned events, people's vacations, etc. However, even when adjustments need to be made to the usual routine, the love and care extended by all the volunteers who make the reception happen, continues to be amazing.





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In Hamilton-Haldimand Region

Living our Mission Statement Church of our Saviour The Redeemer (Stoney Creek)

BY BEV GROOMBRIDGE

"We are Christ Centered, Spirit-filled, Mission Oriented, Joyful, Caring and Reaching out with Compassion"

We are Christ Centered ...

Jesus, his love, his teaching, his Light and his Joy are at the center of all that we are and influences all that we do as a parish. Our worship services are centered in him. He is our first love and bringing others into a true and meaningful relationship with him is our focus. Through our ever-growing weekly Bible Study, we are learning to understand everything that Jesus meant during his earthly ministry 2,000 years ago and how dynamically he touches and impacts our lives each and every day with the wonder and beauty of his love. Our Taizé service held on the fourth Wednesday of each month gives another opportunity to experience Jesus in a different, meditative way.

Spirit-filled ...

Through the power of The Holy Spirit our many and various ministries have been born. We have learned to discover and are still discovering the gifts that we have been given and are using them to become the body of Christ in Stoney Creek.

Mission Oriented ...

Our parish has a "little brown jug" where parishioners can donate money each time that they go to the altar to receive communion. Each month this money is designated to outreach initiatives. During the past



year we have changed the lives of children with cleft palates through "Operation Smile", we have supported "Sleeping Children Around the World" which provides mosquito nets and sleeping mats for children in third world countries, we have supported Dr. Bob Kemp Hospice & McNally House, Canadian Nurses for Africa, The Diocese of the Arctic Arthur Turner Training School, Bishop's Company and St. Matthew's House. We have made Christmas a little brighter for three St. Matthew's House Christmas Families, providing every gift on the wish list for nine children and \$100 food gift cards for each family. We lovingly support Martha our sponsored child in Ethiopia. This year we also filled Christmas gift bags for the residents at Pine Villa and Arbour Creek.

We work with R.L. Hyslop School by providing delivery to the food bank for the food that is collected through their food drives.

We reach out to the wider

community and welcome them into a safe and friendly environment through our three-monthly luncheons. Faith, Food and Fun which is held on the first Monday of each month provides a hot nourishing meal as well as a sing-a-long and friendly game of Bingo. Still Kickin' is a morning of Trivia followed by a hot complimentary lunch held on the fourth Thursday of each month and Circle of Friends, new this year, is held on the first Thursday of each month. It too offers a complimentary light lunch and activity. Our knitting group welcomes people from the wider community to join them every Monday afternoon. The group has knitted items for St. Matthew's House, R.L. Hyslop School and Helping Hamilton's Homeless, as well as providing baptismal blankets for our newly baptized.

Joyful ...

Our parish is indeed filled with the joy that comes only from knowing and loving Jesus.

We enjoy each other's company and we care for one another. We are one big extended family. "They will know we are Christians by our love." Even during this time of separation due to Covid 19 we have remained in touch through on-line worship and many, many telephone conversations.

Our Sunday School children are a great source of joy for us! They play a vital and active role in who we are providing dramatic interpretations at Easter, Christmas and Palm Sunday.

Caring and Reaching Out with Compassion ...

Our Rector conducts three additional services each month at Pine Villa Nursing Home,

Amica, and Arbour Creek.

Any food that is not used at our luncheons is stored in microwavable containers, frozen and made available to anyone who is having difficulty cooking for themselves or recuperating from a hospitalization.

Parishioners offer rides to those in need of a transportation to and from church as well as helping those in need of transportation to and from the hospital.

We are intentional in keeping in touch with those who are experiencing difficulty of any kind.

We are in all things committed to lifting Jesus high and are compelled by his love to make a difference in the world.



Deadlines and Submissions for Niagara Anglican

Deadlines:

- December – October 23
- January – November 25
- February – December 28

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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In Hamilton-Haldimand Region

St. Paul's Westdale

Any understanding of St. Paul's Westdale (Hamilton) requires an appreciation of the neighbourhood in which it sits and of the congregation (or St. Paul's "family"; more on that in a moment). Westdale is today a diverse community; its residents are mostly well-educated, socially aware, and contains a large number of McMaster students (who are transient and mostly "unchurched").

The worshippers at St. Paul's mostly live outside the traditional parish boundaries and "commute" in from Dundas, Ancaster, Hamilton Mountain and other somewhat distant points. As well, a great many of us began our faith journeys in other denominations: Roman Catholic, Presbyterian, Mennonite, etc. "Cradle Anglicans" are the exception, not the rule, at St. Paul's. When we describe ourselves as a "family" we do so with the clear understanding that families today are scattered, diverse, of varying minds, needs and wants, and well aware of their own occasional dysfunction.

St. Paul's has been in transition itself for the better part of the past three years. A long-serving rector was suc-

ceeded by Venerable Rev. Steve Hopkins, a Westdale resident and long known to many at St. Paul's as a friend and former parishioner. Excitement at his ministry turned to deep, heart-felt grief upon his death, and it has been a sometimes difficult but rewarding journey from desolation back to joy. The St. Paul's family has been helped greatly in that journey by Priest-in-Charge Archdeacon Jim Sandilands.

The St. Paul's family is again looking to the future. Our numbers are small (50 or so on a good Sunday) but we are mighty. Almost every member volunteers or participates in church life in one way or another. We see survival of our church not as an end or goal, but as a tool towards service and worship. St. Paul's is also dealing in the immediate present with a change in our music ministry. Not all are happy with the change, but St. Paul's has been through enough transformation in the past that we know we shall come through this trial as a loving, supportive and faithful ... yes, family. We hugely look forward to gathering again.

(Rob Howard, Deputy People's Warden, St. Paul's Westdale)

World Day of Prayer

The Church of Our Saviour The Redeemer (Stoney Creek) was honoured to host the 2020 World Day of Prayer service. Our parish worked along side members of Stoney Creek Baptist, The Church of Christ, The Zimbabwe Church of Christ, and St. Francis Xavier to put the evening together.

We joined with churches of all denominations around the world in celebrating and praying for the women of Zimbabwe. The ladies of our church had fun decorating for the event which was attended by 89 people. Three large giraffes and a zebra were placed behind the table holding the Bible and beautifully handmade flowers representing the colours of the

Zimbabwe flag. A gentleman from Zimbabwe came with the flag of his country and we placed it on the table where the Bible and flowers were.

The service was based on Jesus encounter with a person who, although positioned for healing had not acted upon the opportunities given. (John 5:2-9a) Jesus asked, "Do you want to be made well?" You are faced with this life changing question, "What are you going to do?"

The service began with those taking part in the service processing in together as a sign of our oneness in Jesus during the singing of "Sister Let Me Be Your Servant". Three teenaged members of our community, Dominique Padmore and

Keturah and Kayrah Gaston brought forward the Bible, The Mat (representing the theme) and lit the candles of "Peace", "Reconciliation" and "Love" followed by the viewing of a seven-minute video about Zimbabwe. There was an opportunity for the congregation to reflect on three questions about the Gospel message during the service and those attending were encouraged to share their thoughts with each other.

Our gifted organist, Mr. Philip Lee, sang two solos "Sweet Hour of Prayer" and "Song for the Nations" and our Rector, The Rev. Bahman Kalantari delivered an inspiring devotional message. Following the service, a reception was held in the parish hall.



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