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at St. Michael's Hamilton.

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# NIAGARA ANGLICAN



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

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# Building Resilience with Grace



**G**RACE Anglican Church (Waterdown) is incorporating solar power generation and passive house technology into a new addition being constructed on the west end of the heritage building as part of the creation of a resilience hub. With the assistance of a grant from the Anglican Foundation of Canada, Grace is seeking to support the wider community during weather events and other disasters, reduce the parish's carbon footprint, serve as a model of environmental stewardship, promote community cohesion, enhance a community asset, demonstrate the church's relevance and presence to the

unchurched, and free up funds for ministry by reducing energy costs.

Resilience Hubs serve as safe meeting locations that enable community members to mobilize response and recovery efforts during times of extreme weather such as ice storms, flooding, and wind events. They provide shelter and a place for the sharing of resources such as food, water, information, basic medical equipment, technology, and tools. Grace is ideally located in the heart of Waterdown and already well resourced for this purpose because of its Food with Grace Waterdown Food Bank ministry.

The Grace Resilience Hub

(GRH) will serve neighbours in normal times, times of disruption, and times of recovery. Most days, Grace will offer a welcoming community gathering place where neighbours can access spiritual, social, educational, cultural, and community building programs and services. When disruption occurs, due to an extreme weather event or other crisis, the GRH will respond to immediate community needs by connecting neighbours with information, supplies, and caring supporters. This will free up first responders to take care of emergent situations. The GRH will play an important role post-disruption by assisting community members to conduct

needs assessments and secure the supports they require to get back on their feet. This might include assistance with completing forms, engaging with trauma counselling, or acquiring materials and equipment.

The Grace Resilience Hub, with its clean energy source and attention to environmental and social justice, will serve as a nexus for climate mitigation, adaptation, and equity that will transform lives by enhancing community resilience and sustainability through an asset-based community development approach. Instead of feeling helpless and hopeless at the magnitude of our climate crisis, Grace parishioners feel

purposeful and productive as they make a difference in Waterdown and serve as a model for other communities. We pray that our neighbours will feel more safe and secure, knowing that there is a community support system to help them when disastrous weather and other events occur. The community will see Anglicans shining the light of Christ in the world and get to know Jesus by working alongside his followers. The infrastructure that Grace is creating will be a blessing to God's people and the planet we share for generations.

# Good News and Frustrations



Left: Our Sunday School Lenten series on the Parables of Jesus had just started when services were suspended. Beans had been planted in "good soil" for all the kids. These ended up at my place to be nurtured. Unfortunately, not many survived. The picture shows the two surviving pots being delivered to twins Liam and Rhys for planting in their garden.



A plea from Neighbour to Neighbour prompted the Outreach Committee to place a basket outside the church to welcome donations of food and cash donations from parishioners. The church building maybe closed but our wallets and generosity were not. Barb and Al Olsen spearheaded the collection.

**BY SUE CRAWFORD**

The news that the Diocese was suspending services until further notice hit all of us like a bolt of lightning - shattering parish life at St. Michael's (Hamilton). It was a struggle at first realizing that Easter Sunday services and all others would be indefinitely experienced on an iPad or laptop or read from the weekly bulletin. It brought many tears to the eyes of this parishioner.

Through the months of COVID19 restrictions we have come a long way. God was always with us: we just needed to remind ourselves of that fact. He spoke through our

strong leadership in our clergy and staff. In particular Mary, our interim priest, who has contacted all parishioners by phone twice no less and Jan, our church secretary, without whom we would not have the wonderful service bulletins filled with pictures from our parishioners highlighting their own personal events. These take hours to compile, print, and mail out. Through contact with telephoning, emails and "end of driveway" connections we have built an even stronger parish. Our Sunday services by new-found technology (YouTube) took only a few weeks with help from Mary's family for live sermons to become the norm.



The Church was silent at Easter - but our altar and church were filled with the celebration.

God was there in the many events that happened in different and unexpected ways. Realizing that we might have a huge gap in our 2020 Vestry picture gallery, a plea went out for parishioners to take their own photos of family events. Many photos have already been included in the weekly bulletin. It has been a joy to see our friends (albeit in picture form). Some have been frustrated by

missing milestones in their new grandchildren's lives. We had one new parishioner born Easter Monday and another birth is imminent. As restrictions eased, families have had alley way, parking lot and driveway meetings to keep in touch.

Even though services are suspended one person from the Altar Guild has changed the church altar hangings as each new liturgical season arrives.

Flowers appeared on the stands behind the altar for various memorials.

I am not sure how all parishioners are coping but from the pictures that we have received, many are surviving and doing their best to overcome the times. That one phone call, that one email or "driveway" visit, have made all the difference.

Thanks be to God and our parish of St. Michael's.



## Meghan's Beads

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Easter Sunday school treats from Jan were delivered the Parish Kids this year by car and left at their front door. Jillian, Charlotte and Jackson are opening their goody bags.

# From the Editor

Standing on the threshold can be exciting:

- a bride about to be carried into a new home
- a family counting down into a new year
- a ship being launched on its maiden voyage

Standing on the threshold can also be a time of great anxiety:

- a student facing the first day of classes
- a business about to be launched
- a widow walking through her first year alone

After a long period of isolation our church is preparing to take the next step in our journey. For some this has been a time of great frustration, as pandemic protocols have kept us from doing those things we did when times were "normal". For others it has been a time of great comfort, as we gathered for worship with our bishop each week in the safety of our own homes. It has brought about great creativity as we figured out ways to continue to minister to one another using various technologies (often having to learn some of those for the first

time). It has been a period of intense and extra work, as clergy and lay leaders found themselves meeting more often than usual both virtually and in real time. And while much of that anxiety is behind us, we now find ourselves looking forward.

I am reminded of a poem by Minnie Haskins, which was given worldwide attention when King George VI recited these words to close his Christmas message in 1939:

*And I said to the man who stood at the gate of the year: "Give me a light that I may*

*tread safely into the unknown."*  
*And he replied,*  
*"Go into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way."*

We, the Diocese of Niagara, are now on the threshold. Preparing to re-open our buildings and our properties as we step into our new reality. There is definitely anxiety, but there is a great deal of excitement ... as we carry with us those lessons we have learned these past six months and put them into our "new reality".



The possibilities are endless. But we have already proven, to ourselves and to others, that all things are possible if we keep the faith and walk together.

Blessings ...

*Robert*

The Reverend Rob Towler  
 Interim Editor

# Diocesan Missioner Appointed



Bishop Susan Bell is delighted to announce that the Reverend Jeff Potter has accepted role of diocesan missioner, on a 2/3 time basis. Building upon the discipling work and faith practices of the established Church, the diocesan missioner's objective is to increase the capacity and passion for missional opportunities and initiatives, to support and equip faith community planters and leaders, and to help reshape our culture and structures to reflect a spiritually-renewed missional orientation.

In addition, Jeff will also serve as our diocesan communications coordinator, on a 1/3 time basis, supporting diocesan efforts to create and share missionally-oriented content for publication across a

wide variety of communications platforms, including the Niagara Anglican.

Jeff brings an abundance of experience to these roles, as a church planter in the Diocese of Toronto, national team lead for Fresh Expressions Canada, and sought-after speaker and facilitator. In addition, prior to his theological studies, Jeff studied both journalism and law, and is currently a member in good standing of the Law Society of Ontario.

This appointment will support us in fulfilling two key objectives of the diocesan Mission Action Plan as we seek to create and implement opportunities to ignite and strengthen faith and to reimagine diocesan culture and adapt our structures to enable ministry.

## Transitions

The Reverend **William Roberts** has accepted a position in the Diocese of Toronto, and will begin on August 1st as Rector of St. Mark's, Port Hope. We wish him all the best in this new appointment.

The Reverend Canon **Lloyd Gesner**, retired priest, and former honorary assistant at St. Christopher's, Burlington, died

on July 17. Please remember the Gesner family in your thoughts and prayers.

Our deepest sympathy to the Reverend Canon Dr. **Michael Mondloch**, Rector of St. Barnabas, St. Catharines, and family, on the death of his father, Eldon (Eldie), on July 13, in Sheboygan Falls, Wisconsin.


The Reverend **Deanne Keatings** has submitted her resignation from St. Jude's, Oakville, having made the decision to not return to parish ministry at the conclusion of her parental leave on August 23.

Deepest sympathy to the Reverend Canon **Susan Wilson**, Rector of St. Matthew-on-the-Plains, Burlington, and family,

on the death of her father Douglas Mercer, O.N., who died on July 2, in Kitchener.

The Reverend **Leslie Gerlofs** has accepted the part-time appointment as the diocesan Revive Coordinator, effective July 1, 2020, in addition to her continuing position as rector of St. John's, Burlington.





## NIAGARA ANGLICAN

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**BY THE REVEREND DEACON NINA PAGE**

Looking back, I can say my journey to the Diaconate began years ago.

In 1976 my husband John, with our young son Mark, joined a new church in Meadovvle —“St. Francis of Assisi”. The parish priest at the time was the Reverend Andrew Hutchinson, who later in his life would become Primate of the Anglican Church in Canada. With his encouragement and the quote from James 2:14-26 “Faith without works is dead” so began my journey to be part of the community: getting involved with pastoral care, visiting the sick, involved with Cheshire House and being a part of the first pastoral care team at the Credit Valley Hospital, leading services and visiting.

Father Andrew taught me what a Christian community is all about—caring for one another and our neighbours.

Fast forward: We moved to Milton in 1995 and started to worship at St. George's

(Lowville). Again, I became involved in parish and community ministries by volunteering at Allendale Long Term Care (LTC) and the Milton District Hospital. Along the way I took courses on pastoral care and palliative care. I have now been involved with Allendale LTC for 25 years.

We moved to worship at Grace Anglican in 2005 because we wanted to worship at a church in our community. Yet it was not until Father Chris Snow became rector at Grace in 2009 that I felt a nudge from God.

Father Chris had invited Dr. George Summer to preach at one of our Sunday services and a seed was planted in my heart. I was not able to go to college as a young person due to family circumstances so this was going to be a big step for me.

Two years later I received a Diploma of Lay Ministry from Wycliff College in Toronto. During that time of study I also learned of the role of a Deacon in the Anglican Church. I further explored this with Father Snow and, with his encourage-

ment, applied to the Niagara Diocese to seek ordination. I was ordained with two others on The Feast of St. Francis on October 2012.

I remember Father Chris asking me if I was ready for this ministry; a ministry that is not 9 to 5, 5 days a week. Was I prepared for missed dinners, missed family gatherings; being ready to go to the hospital or someone's home because they needed comfort or prayers at any time of the day or night. This was not my ministry it was God's.

I had already been asked if I would take on the role of Chaplain at Allendale LTC and would I also be prepared to do some extra schooling to become a Registered Psychotherapist. This was to be another major step going back to school for a further four years. Yet, with lots of prayers, together with encouragement from Father Chris, I took that first step on a new journey. I have learned that when God opens a door you step through it.

This new stage in my life began with help from Allendale,

the Diocese Education Fund and a personal line of credit. These studies would take 4 years part time. I still had a job to hold down! I loved every minute at the Toronto School of Pastoral Care. I was challenged intellectually and spiritually as I worshipped with other faith groups. All this helped me understand where I was a Christian woman. I also learnt about the Muslim faith and similarities between the Bible and Quran. My friend Abier and I shared the worship service together on our final day of school in 2016

I was accepted to the College of Psychotherapy in 2017 and I foolishly thought I was finished my education. God had yet other plans and I explored the possibility of specializing in grief, trauma and bereavement. It was during this time when I met Melinda who was a hospice and bereavement counsellor with Acclaim Health. She suggested that I become a volunteer with Acclaim Health and help run bereavement support groups. I could hear my husband John groan, “not another unpaid job”.

It soon became apparent that this was God's plan for my life.

Within a year I was asked if I would accept a position as a Bereavement Counsellor with Acclaim Health. I am even more surprised by getting paid for doing something I have been doing as a volunteer for years.

I now am now a Hospice, Bereavement and Spiritual Care Counsellor with Acclaim.

With Father Chris's encouragement I grew in my role as a Deacon, getting involved in the

community of Milton. When Father Chris died I lost not only a good friend and priest but also my mentor.

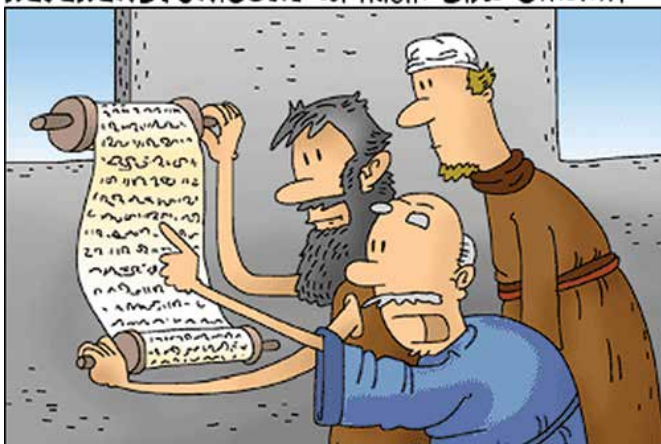
Over the years my Deacon's role has changed. I am now part of the pastoral team at Milton District Hospital, I am still Chaplain at Allendale (though really missing my Allendale family because of COVID-19); I am also Padre for the Milton Legion and provide pastoral and palliative care in the community.

During this time of COVID-19 I have continued with my community work, taking hot meals to families in need; being involved in food drives; finding ways to work with the local service clubs as well as the Muslim Food Bank and Salvation Army. With my trauma training I feel I am well equipped to offer special support and counselling for those suffering.

I could not do what I do without the support of my husband John; from those 6 am drop-offs at the GO station, late dinners and many missed family events. The support of my parish family, together with spiritual support of my friends both ordained and laity, the College of Deacons and our Chaplain Father Tom makes my ministry possible.

When I was ordained, a friend who was not an Anglican thought I was going to be a “Beacon”. I like that title. I pray that I can continue to be a “beacon” where-ever God places me and for whatever God has planned for me next. I am sure there are going to be further adventures in my future.

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# Meditating in the Christian Tradition

BY RITA MURNAGHAN

Meditation is not something new. This form of silent, imageless prayer is rooted in the gospel and the letters of St. Paul; it was taught by the 4th century Desert Mothers and Fathers and is found in the 14th century spiritual classic *The Cloud of Unknowing*. Meditation, also known as contemplative prayer, is the prayer of silence and listening, of self-forgetting:

*"Be still and know that I am God."*

*(Psalm 46:10)*

*Be still and know that I am*

*Be still and know*

*Be still*

*Be*

By gently and faithfully repeating a mantra or prayer word, we consent to the presence and action of God within us. Drawn beyond our "emotional programs for happiness" (borrowing Thomas Keating's phrase), contemplation creates space for God's transforming Love; offering a new level of seeing and being; a new possibility of presence to one another. In this sense, meditation doesn't replace or eclipse existing forms of prayer or community

worship or works of charity but becomes an intrinsic part of these expressions. "To learn contemplative practice is to learn what we need so as to live truthfully and honestly and lovingly. It is a deeply revolutionary matter." (Rowan Williams: Address to the Synod of Bishops, 2012).

Meditation is not something new, but with minds that are stilled and hearts ready to receive, we are made new. "See, I am making all things new." (Revelation 21:5) Come and see.

Come and join in this Copernican revolution of the soul.

Meditation with Grace is an online meditation group formed with the support and guidance of Grace Anglican Church, Waterdown. The group meets via Zoom every Saturday morning from 9:30 to 10:30. During the hour we listen to a recorded talk or reflection and then meditate in silence. This is followed by voluntary sharing and a time for questions, answers, and wondering.

You can access a Zoom link to join a session at [www.graceanglicanwaterdown.org/meditationwithgrace](http://www.graceanglicanwaterdown.org/meditationwithgrace)

More information, is available through Cindy Allen at 905-689-6715, ext 80 or [office@graceanglicanwaterdown.org](mailto:office@graceanglicanwaterdown.org).



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# Am I Cut Out For This?

BY CANON MARTHA TATARNIC



I have long considered myself to be a borderline extrovert. Although I am naturally quiet, I feel energized by my leadership in the church—crowded services, busy coffee hours, long conversations with a group Bible study. I can go into a Sunday morning service feeling tired and out of sorts from whatever kid or dog was up in the middle of the night that weekend, and I can come out of a Sunday morning service feeling rejuvenated.

COVID-19 is laying hidden truths bare. Our societal conversation has been opened during this pandemic to considering systemic injustice in our care homes and systemic racism across our society. We are asking tough and critical questions about how we are going to work together to accomplish concrete change. The pandemic has not just taught us change is necessary, it has taught us that change is possible.

COVID-19 has been laying bare some personal truths too. With in-person worship suspended, with the daily routine of physical person-to-person interaction moved to the qualitatively different experience of online Zoom gatherings, and with my home suddenly being

my primary place of work, these enormous disruptions have allowed for a different perspective of what my actual gifts and personality traits are.

I'm not an extrovert at all. I am a raging introvert who craves alone time like I crave oxygen. I could very happily retreat to a couch with a pile of books or to a running route with the sanctuary of my ear buds blocking out the rest of the world. Not only that, but I have realized that I am not a natural born leader. It is not my default to be either in charge or in the limelight. The most comfortable and life-giving place for me to occupy is as a back-up singer in a band or a second soprano in a choir. All of my leadership and people skills are adaptations: I have been asked to do certain work, and I have been able to adapt and develop certain skill sets in order to be able to do that work.

These revelations do bring about questions of vocation. Interestingly, I think that I am one among many church leaders currently testing our vocations because of the pandemic. We have been stretched so far outside of our comfort zones, asked to figure out the same delivery of services, care, outreach, education and worship within a vastly altered, and mostly online, landscape. And we have had to cope with stranger and less obvious challenges in our communities—anxieties and dramas being stirred up in the most surprising ways in this suddenly fraught time.

I know I am not the only one wondering if I'm really cut out for this. I am not doubting that God has called me to this work. I am wondering whether God really means to keep calling me to it. In this COVID-19 shake-

road ahead that could allow me to serve God on a more 9 to 5 schedule, for example? If the lesson is that change is possible, can't God's calling for me change too?

I got my answer in talking with my son. Gordon's favourite topic of conversation when we're out walking is to imagine all of the things he would do if he won \$75 million. "Mommy," he said to me, "I could let you retire! You wouldn't have to work

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*Knowing that you're called to something and feeling good about it are two different things.*

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anymore!" I know that we were playing a game, I know that this wasn't a serious alternative being presented, and yet I was surprised to find myself responding to this suggestion with sudden conviction. "That's so nice of you sweetheart," I said, "But I couldn't." I thought of a nice beach somewhere with an endless pile of books. I thought of my ear buds and my podcasts and the outside world comfortably held at bay. "God gives us certain gifts, and we have to use them to serve others. I have to be a priest of the church."

A wise colleague phrased a similar revelation in an emotional meeting of our local priests. "I'm a priest," he said. "That's who I am. I can't do anything else, even if I wanted to."

Knowing that you're called to something and feeling good about it are two different things.

question with my spiritual director Kevin not long ago, and he likened our priestly vocation to the story of Jonah and the whale. We might try to run away, but any thought of escape is accompanied by the sinking sensation that there is most likely an enormous fish waiting to swallow us up until we're ready to be spit back onto the path we were asked to take all along.

Kevin then invited me to consider Jesus' invitation: "Abide in me," Jesus says, "I have said these things to you so that my joy may be in you, and that your joy may be complete." What God wants for us, each of us and all of us, is no less than an intimate relationship of love with God, and that we may know joy in that relationship.

At first, Kevin's offering of these two Biblical passages felt incongruous to me. Joy is a long way off from the belly of the whale. And it's a long way off from what I have been feeling in ministry in the last few months. I have been feeling trapped. How can we know God's joy if we're not free?

I gained insight into God's freedom in a roundabout way. I read the new psychological thriller *Dark Matter*, which describes the hero protagonist being kidnapped by another version of himself—a version that became a world-renowned scientist and figured out how to access the multiverse: the portals to all of the infinite number of versions of ourselves that simultaneously exist because of the choices that we did or didn't make, and which then wildly alter our life's course.

It was a great read, but it clarified for me the very different understanding of reality in which I believe.

*For it was You who formed my inward parts; You knit me together in my mother's womb. Your eyes beheld my unformed substance. In Your book were written all the days that were formed for me, when none of them as yet existed.*

Psalms 139 is not a denial of human choice, but it is an affirmation of how God chooses us. Not just priests, but all of us. God claims us, lock, stock and barrel, for particular ways of serving this world God loves so much. I don't create my own life. I don't sustain my own life. I don't, moment to moment, continue to inspire the breath of life in this collection of dust that is my body. I don't even generate the gifts that are needed for me to do the work to which I am called. My basic nature is as an introvert and a back-up singer. This actually isn't the discouraging realization I thought it to be.

This is freedom. This is the freedom of abiding, the freedom of that relationship of love.

If I don't generate my own life or produce my own gifts or chart my own course, then of course I can only turn to God. I can only be held by God. I can only be blessed by God. I can only open my heart and receive what God has always wanted to give me. I can feel the burden of living by my own merit lifted from me, the tyranny of measuring my self-worth by my own accomplishments and my own failures dissolving.

I might not be cut out for this work, and also there is no multiverse of alternative versions of me about to open up.

But there is a path ahead that once again I know I do not walk alone. On that path, the path of companionship and provision. I



# Who Chopped Down the Family Tree?

As I stood before the withering fire of her spoken history a cavern of loneliness opened up within me. She stood eye to eye with me just beyond my reach. She detailed in searing prophetic terms a suffering only generations of pain could bring into being. Her heart bore the weight of a people's history ... her people ... her tribe ... her clan ... her mother, her father, her brothers. Generations spoke through her: ghosts came from her mouth ... perpetual songs of anguish ... name s... children born, children stolen, children lost. Her tears were the tears of a people.

In all of this, she stood with pride ... the pride of knowing over many generations with whom she stood.

I had no words.  
I had only one name: the Anglican Church of Canada.  
It was this name which had brought such pain upon her.  
I had been asked to offer Archbishop Michael Peir's apology to the victims of residential schools.

Like most white people, I grew up thinking the world was white. To be white was to be the world. We knew there was colour in the past but we controlled the past. We wrote the past. We knew there were other countries but they belonged to us. We knew there were other languages but we spoke English. We knew there were other ways to measure time, other ways to value things, other music, other mythologies—but our ways were better. We knew there were other religions, other ceremonies, other ways of understanding and sharing sacrament—but ours was true.

As she spoke, I realized I knew virtually nothing of my family tree. I had met one grandparent.

As she wept, I realized that tribe, clan and the living presence of elders meant nothing to me. I had no mythology, no songs of belonging in my soul, no dance to follow. The community into which I was born was what it was—an abstract assemblage of particulars—good people but not a people. There was no tribe or clan or shared journey. We were this or that or some other.

Meeting her, hearing her was profound for me. I heard in her something of what it means to



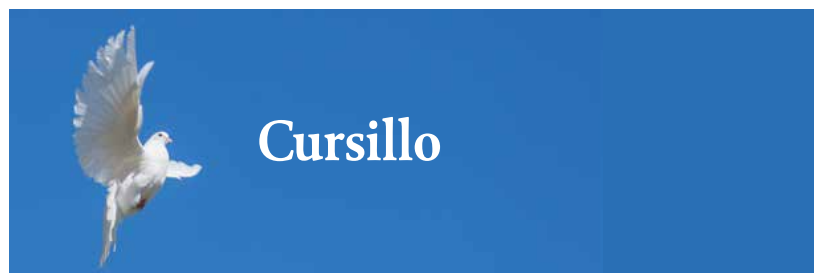
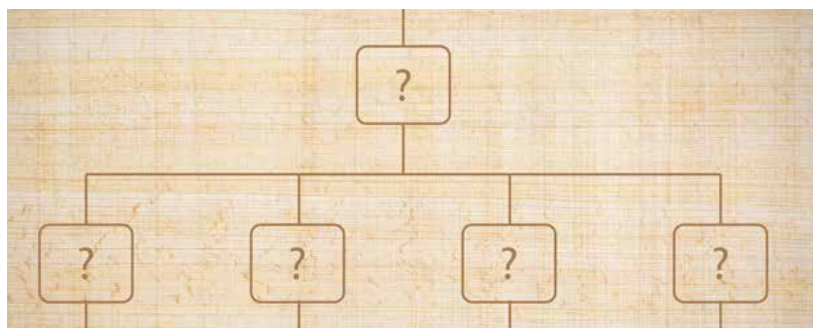
belong. I heard in her the sound and pain of belonging. I heard in her that without belonging you can never be the person you were created to be.

Now with some distance on that experience of hearing her, I realize that she has sent me back to my own ceremonies, my

own rituals, my own stories—the elders of my tradition. I am speaking of my church.

An hour or so after hearing the wounded and wounding testimony, I stood stunned with a coffee in my hand a little removed from the proceedings. An indigenous woman came to speak to me—she drew close, offered words of comfort and asked if she could touch me. We stood silently together for some minutes with both her hands resting on my shoulders. Nothing needed to be said.

*The Venerable Max Woolaver is the Rector of St. Andrew's (Grimsby) and Archdeacon of Lincoln.*



A few of my friends struggle with the pronunciation of the word Cursillo. I help them out, then move on. It's not so important how it is pronounced as what it is.

Friendship comes to mind. Music. Spiritual growth. Prayer. Community. Faith. Love. Small groups. A relationship with God. And so much more. Our passion in Cursillo (by the way: koor-see-yo) is followed by our love of Christ Jesus. We cannot do anything without Christ. A Weekend is a time away from our everyday routine to experience "a short course" in Christianity and have that closer relationship with God.

We have these Weekends for new participants every year and this year we included a special, pleasant time from March 6-8 at Mount Mary Retreat Centre in

Ancaster for a "Recharge". What a wonderful way to invite Spring into our life again! As every good plan takes time to nurture and grow, searching out speakers and facilitators, we spent nearly a year coordinating something that would revive ourselves as well as educate and nourish, amongst friends. This is always an opportune time to invite friends who are in our lives to share in the joy and gift of these special weekend experiences.

We were fortunate to have as our keynote speaker Rev. Canon Dr. Lizette Larson-Miller focusing on our theme 'Step by Step'. Lizette addressed the group three times from Friday evening to Saturday noon. Her topic was "Step by Step: Liturgy and Life as One Journey into God Worship—a way of life not an hour on Sunday morning."

Lizette made this deep topic interesting, insightful and included many anecdotes. With her experience in teaching in an impressive manner, this professor from Huron University College gave us lots to ponder, question of ourselves, and learn in a comprehensive way. Then she would break out in song! It should be no surprise with her degrees in choral conducting and church music. Lizette did take time to recharge and refresh herself. But her last gift to us was the homily on Sunday at Eucharist.

The weekend also included workshops—making prayer beads; introduction to contemplative prayer; viewing a Holy Land Pilgrimage PowerPoint presentation of a group tour; and taught Biblical storytelling in a unique way—all presented

by Anglican priests willing to share their wealth of knowledge, experience, and gifts. We were asked to pick two workshops. By Saturday evening we were on our way to our third type of worship service, Taizé, in the chapel, complete with guest musicians, songs, prayers, and candlelight.

We thank Rev. Brian Galligan, Rev. Sue Nicolls, The Ven. Dr. David Anderson, Rev. Canon Susan Wilson, and Rev. Paddy Doran from the Diocese of Niagara for their time given to these activities.

One additional group came to visit us Saturday evening after dinner with local

Hawaiian dancers, a soloist, and a comedienne. The dancers, who entertain seniors, dressed in many different colourful costumes and danced to various Hawaiian tunes. We added colour to the evening by being decked out in our own Hawaiian shirts, leis, and grass skirts!

Our Weekend could not be complete without our dedicated musicians, Susanne Adams and Margaret Wilding-Denew. Joining them, on more than one occasion now, was a new Cursillista, Rev. Patty Dobbs

Luxton from Huron. We are blessed to have these ladies offer inspiration through song. And we thank the team who put this whole weekend together.

What can I say—I had a great time. I think we all did. A time to learn, a time to pray, a time with friends and a time to make new friends. I always come away from these events feeling rewarded having made the time and commitment to attend them. I thank God for these blessings.

I'll take this opportunity to speak out about the next Cursillo Weekend, which will be held Nov. 13-15, 2020 at Five Oaks Retreat Centre, Paris, ON. Please talk to your priest about attending—we encourage sponsorship. We can be contacted through our website: [www.niagaracursillo.org](http://www.niagaracursillo.org) or through email: [huroncursillo@gmail.com](mailto:huroncursillo@gmail.com). We plan to be at the next Synod with a ministry table. Please drop by and say hello.

*Renée Anderson is the Lay Director of Niagara Huron Anglican Cursillo and a member of Grace Anglican Church in Brantford*

# Let Your Saint Choose You



**BY THE REV'D DR. DANIEL TATARNIC**

My thesis director gave me a good piece of advice, "Pray your way through your research." It was the beginning of a prayer that would last nearly a decade, that would impel me through the highs of creative insight and guide me through the pendulum-swings of self-doubt and personal struggle: "Pray your way through your research." Theology is costly; discipleship is costly. Dietrich Bonhoeffer was right, there is no such thing as cheap grace.

Reinhard Hutter, in *Suffering*

*Divine Things: Theology as Church Practice* (Eerdmans, 1999), makes this point when he writes about pathos, astonishment, and authentic Christian mission which "being affected by being takes place in astonishment...this means undergoing suffering." *Pathos* (pashein), in Latin *passio*, is a reminder of the paschal watermark of theological engagement with the Living God. We are created, as persons, to feel deeply and to suffer (pashein / passio) affection in our souls.

A passing glance at the history of twentieth-century Christian martyrs reminds us that the practice of theology does not take place in ivory towers but in the trenches. From here we encounter its cruciform logic and paschal nature: Bonhoeffer, Romero, Edith Stein. The bloodless martyrdom of theologians like John Henry Newman, Henri deLubac and Hans Urs von Balthasar; Evelyn Underhill, Gerard Manley Hopkins, Dorothy Day, Tolkien and Lewis, they all have something to say

about carrying affection in the soul.

It was around my comprehensive examinations that my hair turned grey and started thinning. I've always had a Dominican spirit, so the idea that prayer was study, and study was prayer resonated well in my soul. There are a good number

*The encounter invaded every aspect of my life. Suddenly, everything was speaking!*

of Anglican Benedictines. There are a good number of Anglican Franciscans. There aren't many Anglican Dominicans; maybe I'll change that someday, who knows. Notwithstanding, I prayed my way through my degree, and watched my hair turn grey.

Theology became prayer, *sacra*

*doctrina*, a living conversation with a great cloud of witnesses. The encounter invaded every aspect of my life. Suddenly, everything was speaking! I made new friends: pray, and let your saint choose you, they'll bring you on an incredible journey, the journey toward *sacra doctrina*.

If the Church intends to say anything worth saying to the modern world, it will have to work hard at reclaiming theology as *sacra doctrina*. The militant atheism of the early part of this millennium tried to expropriate theology from every possible public discourse. Their attacks on religion were venomous and they gained adherents. But we should thank militant atheism for attacking religion so vehemently. In doing so, many people in the church (myself included) were compelled to re-claim *sacra doctrina*.

Gilles Mongeau, (Regis College, Toronto), has produced a fine book about re-sourcing and re-claiming theology for the 21st century Church. In *Embracing Wisdom: The Summa Theologiae*

as *Spiritual Pedagogy* (Pontifical Institute, Toronto, 2015), he argues that doing theology is being mission oriented. Authentic Christian mission is embodied in the places (i.e. in the trenches) where God's people are: teachers, lawyers, doctors, nurses, first responders, parents, neighbours—all authentic living examples of where God is transforming the world and where theology is taking place.

People (not institutions) are the flesh through which Jesus transforms the world. Therefore, what the 21st century needs are brave 'ordinary' Christians, who-and-from-within their own states of life, are willing to suffer (i.e. to carry) life-transforming, life-changing affection in the soul. This is what animating the church and engaging in mission looks like. But, in order to do this work of transformation, our collective root systems—our imaginations, and our memories—will need to sink very deep into the soil of holiness and *sacra doctrina*.

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## Ancaster Bottle Drive

St. John's (Ancaster) outreach ministry volunteers held a bottle drive for Mission Services in Hamilton recently and were overwhelmed by the response. Nearly \$3,300 was raised for the important work being done by Mission Services among the most marginalized in our city. Volunteers welcomed a long line up of cars who dropped off bottles at the church entrance while observing social distancing protocols, including wearing masks and gloves. For three days afterwards volunteers returned the bottles to various beer stores outlets around Ancaster.



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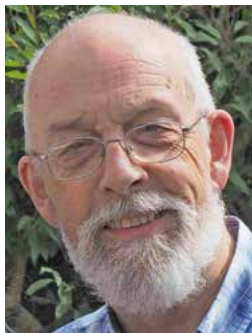
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***In other words:***

# Can Three be Divided by Five? Varieties of Leadership

**BY JOHN BOWEN**

During my years at Wycliffe College, I listened to many students wrestling with whether they were called to ordination. They were often surprised when I told them that was not the right question to be asking. The place to start was by asking what their gifts were.

Our Anglican system's three-fold order of deacon, priest, and bishop has been established a

very long time, the first reference being from 107 CE. The 1662 Prayer Book claims more, "that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." It may surprise you therefore to know that there is actually no indication of this structure in the New Testament. Indeed, there is far more variety and fluidity in the kinds of leadership described there. Is it possible that the rapid growth of the early church was somehow connected to its more flexible understanding of leadership?

What then was the New Testament's understanding of leadership? One of the clearest statements comes in Ephesians chapter 4, where the writer says that Christ's "gifts were that some should be apostles, some prophets, some evangelists, and some pastors and teachers, and equip God's people for works of

ministry"—what is sometimes called the "five-fold" ministry.

It's helpful to remember that the Anglican Church is the heir of the Protestant Reformation in the 16th century. One of the convictions of the Reformers, as they rethought church for a changing world, was that the only leadership the church required was that of pastors and teachers—a ministry of Word and Sacrament. They believe that the roles of apostle, prophet, and evangelist were necessary only for the establishment of the church in the early years, and were no longer needed.

The more progressive wing of the Reformation, the Anabaptists, saw things differently, however. They argued that, as long as the world did not know the love of God, all five leadership ministries were necessary. After all, pastors and teachers care primarily for those already in the fold. With the

rise in our society of those who claim no religious affiliation (the "nones"), maybe it is time to revisit that point-of-view.

My question is this: Is there any way that the threefold ministry can be overlaid with the need for five (or more!) different kinds of ministry?

When I was in Kenya a few years ago I discovered one way an Anglican Church has done this. There, the bishops have created an "order of evangelists," and the 2002 Kenyan prayer book contains a service for "The Commissioning of Evangelists." The evangelists wear cassock and surplice, and a distinctive stole to mark them out.

I naively ask the bishop, "And what exactly do the evangelists do?" He looked at me with some surprise (implying, I suspect, "Are you not the Professor of Evangelism?")—though he was too polite to say it) and replied, "They plant churches." Silly me,

of course they do. Sometimes, though not invariably—it depends on their gifts—once the new church is planted, the bishop will ordain the evangelist as priest of the new congregation.

In recent years, the Church of England has also experimented, with what they call Ordained Pioneer Ministries. Pioneers are people selected, trained, and ordained specifically for non-traditional ministries. They may or may not be particularly gifted as pastors and teachers. More likely, they will be gifted as apostles, prophets, or evangelists, to take the love of God to those outside the church. Hence the useful generic term, "pioneers." (You can read more at [www.churchofengland.org/pioneering](http://www.churchofengland.org/pioneering))

Jesus said new wine can't be put into old wineskins. Is it possible that sometimes the old wineskins can be renewed?



## Climate Justice Niagara

**BY JAMES NEWMAN**

*Our common home is also God's own house, permeated by the Spirit of God from the dawn of creation, where the Son of God pitched his tent in the supreme event of the incarnation.* (Joshrom Isaac Kureethadam)

Introducing Climate Justice Niagara (CJN), formerly known as Greening Niagara, with a new and broader focus and mandate about the most important issue facing us today—climate change! Sadly and tragically our common home with God is in poor health and in steep decline. But God made us stewards and protectors of the earth. The Gospel calls us to challenge and change the unjust structures in society that oppress and marginalize people, including

the injustices that contribute to the climate crisis. In that call we find a building block of Niagara's Mission Action Plan: "Prioritize social justice action with an emphasis on environmental justice."

Our work involves prayer, education, action, and advocacy. We are seeking to engage all Anglicans in our Diocese and beyond so they, in turn can do their part in engaging our society. Environmental justice is a massive concern that comes with significant barriers—we'll need to identify them, so as not to spin our wheels. If our objective is to have a cleaner environment, for example, that's great, but too broad. CJN's objective is forming up like this: To ensure that all Anglicans in Niagara,

lay and clergy, understand environmental stewardship and advocacy to be inherent in their Christian spirituality and action. That's doable. And our specific objectives must be measurable, e.g., at least 30 signed personal letters from constituents to each MPP by December 1. That's timed and measurable.

Best practice in advocacy includes simple, clear, urgent, and repeated messages such as "the stewardship of all creation is a Christian imperative." Different segments of the Diocesan community, such as clergy, seniors, young families, youth, and newcomers, may well frame advocacy in their own context. Our intent is to create a critical mass of knowledge, conviction, personal action, and

advocacy. We'll also need to influence public policy. That requires mapping decision making processes and clearly identifying the decision makers and influencers. We will have to compete for attention, and decide where to place our efforts.

Climate Justice Niagara is developing a new website and a new logo. Our profile will be local, regional, and national. Watch for more details about the following events: First, all Christians are invited to give particular attention to praying and caring for God's creation as part of the Global Season of Creation, observed from September 1 to October 4 every year. On September 26, 2020, 9:30 – noon, Niagara in Action will feature Ashley Wallis from

Environmental Defence, and Dawn Davis' presentation on single use plastics. On October 14, 2020, Dr. Diane Saxe, one of Canada's most respected environmental lawyers, with over 40 years' unparalleled experience writing, interpreting, and litigating Ontario's energy and environmental law will be presenting a webinar, Creation Care that Counts.

We can all be powerful advocates for change but we must be more intentional about sharing our passion for the stewardship of our common home with God. It's a Christian imperative!

For more insight see our revised web site at [niagaraanglican.ca/climatejustice](http://niagaraanglican.ca/climatejustice)

# Creative Outreach in Port Colborne



**BY LYNDA REINHART**

During these times of social distancing and isolation, creative connections are being made. St. James and St. Brendan Anglican Church (Port Colborne) launched a horticultural project for seniors in response to COVID-19.

Along with their community partners, the Garden Club of Port Colborne and Meals on Wheels, with funding through the Government of Canada's New Horizons for Seniors is bringing container gardens to the doors of seniors. Sandi Marr, from Wainfleet was hired to spearhead this innovative project under the leadership of the Mariners Park Committee.

Research shows that caring for plants encourages a sense of wellbeing. Gardening is a great way to develop creativity and confidence, as well as restore or maintain physical abilities.

After a letter of introduction was sent out, each senior was called and invited to receive the gift of a plant. They were offered choices that fit with their lifestyle and interests including: a vegetable or herb planter, a colourful outdoor flower planter, or an indoor houseplant.

Sandi put together 117 creative planters and safely delivered



them to the door of seniors along with a personalized note with care instructions and a small packet of fertilizer.

The responses were overwhelming:  
 "Thank you very much for the lovely planter. I really appreciate what you are doing."  
 —Catharine

"I keep checking my calendar to see if it is really Christmas and not May! The herbs are all so wonderful and I will think of the kindness shown by the folks who thought of this wonderful gesture and enacted it. I look forward to using fresh herbs in my culinary creations."  
 —Linda

"Thank you for giving me new friends: parsley, rosemary and sage. They brighten my day especially when I'm spending more time alone and missing my friends. I don't feel lonely because of my new friends"  
 —Stuart

This project will continue throughout the summer. Seniors will receive phone calls and notes in the mail of encouragement. This is one way to keep connected with seniors in our community and make sure their needs are being met. Their health and well-being are always a concern, but more so when times are unsettling and it feels like life is upside down.

There are still many unknowns. In the meantime, it is nice to know the project is bringing a bit of enjoyment to the lives of the seniors in our community. We believe this small act of kindness will make their days go by a little faster. We were not able to garden in Mariners Park this summer however we were able to take the gift of green life and nature to seniors who are self-isolating at home.





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**Michael Coren**

# Cancel Culture

In early July, a letter signed by 150 leading writers and academics was published in *Harper's* magazine. Signatories included authors J.K. Rowling and Margaret Atwood, and various other influential figures. It condemned "restriction of debate" and "a vogue for public shaming and ostracism" and was, in effect, about what has come to be known as cancel culture and "the war on free speech." It garnered a great deal of attention—this is a respected and well-connected group.

Cancel culture is indeed a genuine and worrying phenomenon. In extreme cases, people are hounded for things they said or wrote much earlier in their life and no longer believe. Jobs have been lost and reputations smashed, and it's not always the wealthy and powerful who are victims. Nor is forgiveness especially prominent in all this, because, sometimes, when the accused do show genuine remorse, it makes little difference. There can be a mob

mentality and a self-regarding hysteria.

I'm certainly opposed to some of the intolerance we've seen recently, but freedom of speech is not quite as straightforward and obvious as some would have us believe. There's the "freedom" to speak, and then there is the "ability" to be heard and they are very different things. In other words, those with wealth, power, and privilege haven't really had to worry about any of this, because easy access to a newspaper or television network does tend to make one's freedom just a little more significant.

Some years ago in Toronto, at a major gathering of Canadian and US evangelicals, a prominent member of the Palestinian Christian community was scheduled to lecture. A devout and experienced man, he always spoke of justice and peace. He was not an extremist. But the atmosphere at this event was strongly Christian Zionist, backed by misunderstood Biblical eschatology.

Even though the speaker was dedicated to building bridges with Israelis, delegates pressurized the organizers, and he was cancelled. I was ashamed and asked some media colleagues for help in reversing this decision. Nobody was willing to do so.

More than a decade later, some of those very colleagues are now active in denouncing what they loudly reject as cancel culture.

On a personal level, I had a quite profound conversion of life almost seven years ago. The details aren't important, but it led to me changing my stance on some, though far from all, controversial issues. I was, understandably, fired from certain conservative publications and broadcasters, but the campaign went much further than that. There was a clear attempt to silence me, even to destroy me. I remember one email in particular, because it arrived the week before Christmas: "It is felt that with the high public profile you have in media and

social networking in relation to gay marriage it is felt that we have to part our ways as an organization."

I had a written list of the confirmed dates I was supposed to work for this broadcaster, had been involved with it for more than a decade, and had never even mentioned the issue of equal marriage on its television show. Yet I was still cancelled—dismissed by a conservative entity for having liberal views.

And that has historically been the way. It is only now, when those on the left challenge more traditional ideas about race, sexuality, and politics, that we see such a strong reaction from alleged defenders of free speech. This is about more than just inconsistency or even hypocrisy. It's about an unwillingness to empathize.

Absolute certainty, any certainty, can be a dangerous weapon. A politically and morally healthy society—a politically and morally healthy person, for that matter—asks



questions more often than it gives answers. Some people, long impotent, are flexing newly discovered muscles and sometimes hitting too hard and even hitting the wrong targets. But reality cries out to be heard. The status quo has enjoyed virtually unquestioned dominance for centuries, and we will find some sort of balance in due course.

I can't imagine what it's like to be trans, of colour, or part of any group that has in so many ways been pushed to the edges of the body politic and the media and corporate worlds. I am, after all, a 61-year-old straight white man. God forbid we lose our sense of humour, our kindness, our humanity. But, at the same time, pray that we can imagine and work for a far fairer and better future.

*The Rev. Michael Coren's website is [michaelcoren.com](http://michaelcoren.com)*

## Book Review

# Leadership Lessons From Scripture

**Leadership In Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders, by Justin Irving and Mark Strauss**  
Baker Academic 2019

This book marries and intermingles the best of leadership theory with the best of biblical passages. This book clearly steers away from any pragmatic notions. Instead, two sound scholars, one leadership theorist and another biblical interpreter have joined forces to help us understand the leadership theory in light of the

Biblical principles.

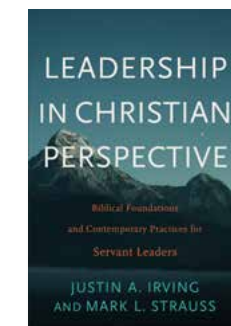
There are three major components to their model of leadership (the first points to the leader, the second to followers, and the third to the organization's mission) and these correspond to the three main parts of the book:

1. Beginning with authentic and purposeful leaders;
2. Understanding the priority of people;
3. Navigating toward effectiveness.

Each section comprises three chapters as they break down the major components of their model, and each chapter

consists of a three-pronged approach. First, the chapter theme is addressed from the perspective of biblical teaching; second it is discussed from the perspective of contemporary leadership, with reference to Irving's research; and finally the authors aim to provide an example and encourage reflection on the particular leadership skill demonstrated in practice. Chapters also include a series of practical 'next steps', and a short list of relevant books for further reflection.

The authors point out that the real revolution in leader-



better or worse, through their actions, and the perfect example was Paul's leadership, "follow my example." In other words, the best way to lead is not to tell people what to do but to show them by example.

To quote the authors, "Love is the defining character trait of an authentic Christian. But love is not defined as an emotional attachment, a feeling of affection, or a romantic longing. It is rather a conscience attitude and intentional actions that seek the best for the other person."

ship came in the teaching and leadership of Jesus, and that he introduced a radical new model of leadership called "servant leadership." His whole life was lived for the benefit of others—to bring them back into a right relationship with God.

Leaders communicate, for

*Reviewed by Deacon Rob Roi*

## Deadlines and Submissions for Niagara Anglican

### Deadlines:

November – September 25

December – October 23

January – November 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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# A Gift of a Lifetime

**BY GILLIAN DOUCET CAMPBELL**

Growing up, my parents didn't talk much about money.

"That's not unusual," says Greg Kippers, CFP, Wealth Advisor with ScotiaMcLeod and diocesan volunteer supporting parishioners to learn more about estate and financial planning through group presentations.

Kippers says, "As I began my career, I came to learn the value of encouraging my clients to have financial conversations with their family or children.

This helps develop sound financial skills and to have the sometimes-harder conversa-

tions around estate planning." Kippers then says, "It's exciting to meet people who want to give back, especially in this day in age when we're surrounded by a culture that is driven to want more. Often people don't think they have enough for a planned gift. They'll sit with me and after going through a financial plan, their eyes will light up when I show them what's possible. That yes, you can give "X" amount of dollars over the next few years or as a gift in your will if you want.

When you have a plan and more certainty of what future cash flows may look like you can direct that money accord-

ingly with peace of mind." Kippers also added, "Sure there are financial reasons to give to charity, like tax credits, but first and foremost, from a Christian perspective money is a means to demonstrate our faith and values."

This is just what Dave and Joanne Jones shared. Long-time parishioners of St. David's, Welland, they gave a gift of shares to their parish almost a year ago. Dave said, "We came to St. David's as newlyweds in 1958. All four of our children were baptized and confirmed in this parish. Despite the years when we moved temporarily from Welland, we have always felt a

part of the parish. So, it was the natural thing to do to give the shares to St. David's. Financially we knew we were secure enough. The church can make better use of the funds."\*

Inspired by Warren Buffet's and Bill Gates' commitment to giving generously, Dave says, "My son and I have talked a few times about the fact that you can't take it with you, so you might as well do something with it. If your family is taken care of reasonably, then the remainder can be passed on and put to good use elsewhere."

It's easy to feel intimidated by the headline-making donations of multi-millionaires and billionaires like Buffett and Gates. But you shouldn't. Although it will vary from each parish or charity, most churches and small to mid-size charities consider an important one-time gift to be \$2,500.

When reading through St. John's, Elora's Endowment Fund, the median gift designated for "corporate purposes of the Parish" is \$6,000. This is not surprising, as Kippers' alludes to and the Scotiabank ads tell us; "You're richer than you think."

The first estate gift made to St. John's, Elora's endowment fund was in 1968. The most recent gift was just received.

The Rev. Paul Walker (rector of St. John's) says, "I'm incredibly grateful and inspired by the expansiveness of the vision these givers had. It makes me want to be more generous."

He adds, "The interest from these generous gifts has meant the parish doesn't need to rely on rental income, which is a gift during the COVID-19 pandemic."

Rev. Walker also makes clear that "These gifts have only been made possible because parishioners are asked. They knew the fund existed, but more foundationally people had a warm feeling about their association with the parish, and they knew they were giving toward something that will outlast their own lives. It would be a gift beyond their generation to allow others to experience the same feeling of care."

*\*Dave and Joanne Jones are not clients of ScotiaMcLeod and did not receive advice or services from Greg Kippers, CFP.*

*To learn more about making a gift in your will for your parish or the Diocese please visit [WillPower.ca](http://WillPower.ca) or contact Gillian Doucet Campbell, Director of Stewardship and Development at [gillian.dc@niagaraanglican.ca](mailto:gillian.dc@niagaraanglican.ca).*

## St. Simon's Goes Virtual

**BY KATHIE STEVENSON**

During these days all of us in Niagara Diocese have been challenged to continue our ministries. We have no choice as our church families rely on us "to be there". In this time of non-gathering St. Simons (Oakville) is thriving—virtually.

Rev. Brian Galligan prepares a weekly pastoral letter, returns pastoral calls, offers prayer and support to those in need, responds to emails, and prays daily for the people of St. Simon's.

He delivers a weekly Wednesday morning prayer service, which he and his wife, Karen, record for airing on YouTube. The Prayers of the People are composed by a member of the intercessors group

We are blessed to be living in this electronic age when communicating with one another is so easy. It's noteworthy that attendance for the Wednesday morning services has jumped from the 10-14 people in person



to 80 or more now attending the virtual service

Our Christian Education Cluster continues its weekly meditation group meetings using video-conferencing, and keeps parishioners nourished with spiritual resources, links to inspirational music, and a weekly bible quiz.

The church sanctuary has been maintained by the Altar Guild who have dutifully changed the liturgical hangings from purple to red, to a stripped altar, to white. (This matters,

as Father Brian records his Wednesday services from the Sanctuary, making us feel "at home"). These dedicated people have even laundered the chalice bearers' and servers' albs.

As all church buildings are closed Father Brian and our wardens are on a rotating schedule to check the building daily, looking after the mail, watering the plants, and making sure the utilities are working properly. There are a number of parishioners who are willing to step in and help when needed.

Our communications chair has had been doing yeoman's duties during this time. In late March we developed a communications plan to ensure we were doing everything possible to keep connected with parishioners, especially those who are shut-ins. He's been sending out parish email blasts, posting services to our Facebook and YouTube sites, updating our web site and video-conferencing with the corporation to plan our communications for the upcoming week.

Normally, there are many groups who use our facility on a weekly basis, (some on a daily basis) that are now without a place to meet. There are ongoing programs in the community with which our parishioners are involved—a school daily breakfast program, the Tuesday fresh foods distribution program, the Wednesday morning English program held in conjunction with the Oakville Chinese community, 12 step programs, and commu-

nity music programs. May God bless and keep them all well.

The absence of all of these activities now leaves our building empty of people however the church is still operating in, for, and by the people of God in different ways. Living in the present electronic age, we can still be in touch visually through so many different apps. And we always have the best medicine to get us through any crisis: PRAYER.

Kudos to all who are finding new and innovative ways of continuing the work of the church in these unprecedented times.

As we uphold all those from whom we are now separated, we look forward to the day when we can gather again, offer the Peace of Christ to one another, celebrate the Eucharist together, and raise our voices as one in praise and thanks to God for all that we have learned from this time of trial.

"Our building may be closed but our hearts remain open."