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A section of the Anglican Journal



NIAGARA ANGLICAN



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

NOVEMBER 2021

Poppies Continue to Bloom

BY THE REVEREND CANON PAUL J. WALKER

This year marks the centennial of the poppy as a symbol of peace and remembrance. Inspired by the Cambridge Poppy Project, the Wellesley Poppy Project, and the installation at Cathedral Church of Redeemer in Calgary for the centennial of armistice two years ago, the Knitters and Quilters at St. John's Elora wanted to do something.

They launched the St. John's Elora Poppy Project in April with a modest goal of making 1,500 poppies. Poppies are knitted or crocheted with the purpose of creating an outdoor art installation of poppies cascading like a water fall out of the church tower and on to the lawns, at the end of October through to the middle of November.

As of the end of September, we have received over 6,000 poppies and we are now assembling the poppies onto garden netting



for the installation at the end of October.

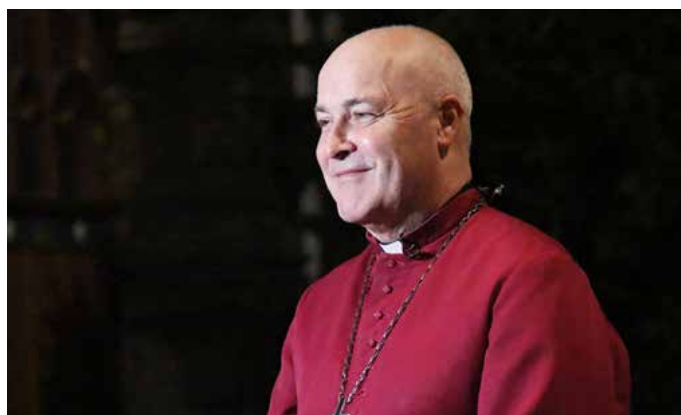
The initiative was approved by the National Poppy Coordinator, and has reached people in the immediate community and beyond in ways that we never imagined. We have received poppies from B.C., and even from Australia. Part of the response is generated by the power of the symbol of the poppy as a way to remember those who gave their lives as the ultimate sacrifice during wars, but it has also become a way to create a sense of belonging and community during the pandemic.

For more information about the Poppy Project, please contact Canon Paul Walker or the Poppy Project community liaison, Pam Gradwell, at pamgradwell231@gmail.com



Archbishop of York to Speak at Bishop's Company Gathering

Bishop Susan Bell is delighted that The Most Reverend and Right Honourable Stephen Cottrell, The Archbishop of York and Primate of England, will be our featured guest for the fall Bishop's Company event on November 15 at 7:00 pm. Archbishop Cottrell is an engaging and sophisticated leader, theologian, speaker, and writer. "He's been a good friend to our diocese and the Canadian Church, and it will be a blessing to have him be present with us virtually for a captivating evening of conversation and fellowship," says Bishop Susan Bell. All are welcome to attend! Tickets for this event will be \$25, for those who are not members of the Bishop's Company. To register, please visit niagaraanglican.ca/bishops-company



Order of Niagara On the Road



In recent weeks, Bishop Susan Bell and Dean Tim Dobbin have traveled around the diocese meeting with this year's Order of Niagara recipients and delivering their certificates and medallions, including to Richard Scott of St. Luke's, Palermo. The Order honours outstanding lay ministry in witness to the Gospel.

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Bishop Lends Her Voice in Support of COVID-19 Vaccines

Bishop Susan Bell is part of a new effort by faith leaders aimed at getting more people to roll up their sleeves and get vaccinated.

"Putting others' welfare ahead of ourselves is core to who we are as Christians," said Bishop Susan in an interview with the Hamilton Spectator. "If faith leaders can be credible sources of correct information about vaccines, that is good for our culture and society, and it builds trust within our churches but also outside of them."

The Faith in the Vaccine campaign aims to encourage people to get vaccinated. Clergy are invited to participate too by submitting a photo of themselves along with the answer to the question, Why do you have faith in COVID-19 vaccines? A poster, Instagram, or Facebook digital graphic will be created and emailed back to clergy to share on social media using the hashtag, #FaithInCOVID-19Vaccines.

According to data from the Ontario COVID-19 Science Advisory Table, unvaccinated people have a 6-fold higher risk of symptomatic COVID-19 dis-

ease, a 30-fold higher risk of being in the hospital, and 48-fold higher risk of being in the ICU compared to those who are fully vaccinated.

With a fourth wave of the pandemic now underway, Bishop Susan Bell has also put in place a mandatory COVID-19 Vaccination Policy for people serving in particular ministry and employment roles. This new measure builds on the current protections in place, all of which seek to reduce the potential for the transmission of COVID-19 in our buildings and other ministry settings.

To continue serving, people in designated ministry and employment positions must have received their first dose of vaccine by September 30, and their second dose no later than October 31.

All worshippers are also strongly encouraged to be vaccinated, living into Jesus' call to disciples to love their neighbours and care for the most vulnerable in society. While not required to attend worship, proof of vaccination is now mandated for anyone attending a meeting or event on church property, with the exception of activities which provide social services, such as AA meetings and meal programs.

To learn more about Canada's COVID-19 vaccines, visit the Public Health Agency of Canada website.


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Introduction to Cursillo

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Sat., Nov. 13, 2021 - 9:30 a.m. to 3:00 p.m.

St. John's Anglican Church, Ancaster
(subject to COVID-19 guidelines)

Learn more about Cursillo and what it has to offer.
Gain knowledge about faith transformation through a Cursillo Weekend.
Understand how to engage in a more active role in your church community and the people with whom you worship.
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R.S.V.P. by Nov. 1, 2021 to Blanche Mills,
niagaracursillo@gmail.com and receive the agenda.

Niagara Huron Anglican Cursillo

Celebrating 35 Years of Outstanding Ministry

On behalf of the whole diocese and in gratitude for her ongoing ministry, Bishop Susan Bell sent Canon Alison D'Atri 35 roses to mark this significant milestone and in appreciation for the many ways she offers exceptional administrative support, pastoral care, and wise counsel to the bishops, clergy, and people of Niagara.

"Alison's ministry is integral to the diocese. Her patience and pastoral presence have been a fixture through six bishops—through thick and thin—and she continues to be an ambassador for Christ in our midst," writes Bishop Susan Bell. "I am deeply grateful for her continued support."



Treasurer Announces Retirement

Canon Jody Beck has advised Bishop Susan Bell of her intention to retire from her role as Treasurer and Director of Finance, effective November 30.

Jody has diligently and faithfully served our diocese in this role for over 11 years. She began her ministry at a very tenuous time, in the wake of the global financial crisis. Through her strenuous efforts, the diocese has emerged in a much stronger financial position, which has helped parish and diocesan ministries to flourish and has mitigated against fluctuations in available resources for ministry.

In addition to her demonstrated ability with accounting processes and procedures, Jody's



leadership has opened new opportunities for God's mission and helped revitalize policies and practices in several areas, especially insurance, investments, payroll administration, statistics, and property develop-

ment. The Bishop gives thanks to God for Jody's ministry and invites your prayers for Jody and her family, and for the whole diocese, during this time of transition.



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Publisher: Bishop Susan Bell
905-527-1316
bishop@niagaraanglican.ca
Editor: Charles Meeks
editor@niagaraanglican.ca
Advertising: Angela Rush
905-630-0390
niagaraanglican.ads@gmail.com
Art Director: Craig Fairley
Imagine Creative Communications
Proofreader: The Reverend John Ripley

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

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



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CALLED TO LIFE
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Why I Installed a Rain Garden

BY NORMAN NEWBERY

“WHEN YOU PASS THROUGH THE WATERS, I WILL BE WITH YOU; AND WHEN YOU PASS THROUGH THE RIVERS, THEY WILL NOT SWEEP OVER YOU.” (ISAIAH 43:2)

Climate Change suggests frightening images of floods ... but we can all do something to lessen the impact. A Rain Garden is just one way to make a difference.

I have thought about creating a rain garden at our home for years, but I did not know where to begin. How would I design it; what kinds of plants would do best and what would work best for our native insects and animals? Green Venture, an independent, nonprofit charitable organization based in Hamilton, helped me to solve all of that.

I learned in mid-August that they had received a grant to assist in the construction of a rain garden in Ward 1, where I live. This included the advice of a Rain Coach and a grant of up to \$500.00 towards the cost of materials for the project.

The rain coach made the project feasible and understandable. He took one look at our property, which is large at the front and small at the back, and said, “I think that you should put your rain garden right here.” This was on a small plot of land that I had previously not considered. It was also closest to three potential sources of water: the eavestrough for the front of our house; a pipe from the sump pump that seldom runs; and ground water runoff from the side of the house.

Most of my technical questions were explained by the rain coach. However, I owe a large debt of gratitude to

Michael Albanese for his short book *The Modern Rain Garden: Scrape, Shape and Plant*. This book answered nearly all my questions. Its short length made it possible to give it a careful reading in a few hours and the ability to make personal notes of the different steps required.

A well-designed rain garden is a beautiful thing. It



channels the water from your eavestroughs or other hard surfaces into fertile, absorbent soil that holds the moisture and gradually releases it into the water table. As the water works its way through the different layers of mulch and soil, it is purified before gradually percolating deep into the water table.

Water that flows into the street, in contrast, picks up contaminants from animal feces, automotive oils, and toxins. It is piped, at a great waste of energy, many kilometres to the treatment plant.

In our ward, intense rains worsened by climate change have resulted in the Public Works Department leaving open an overflow drain directly into Cootes Paradise to help prevent sewer back-ups into residences. This is a matter of great concern to me. This means that there is more variety of vegetation and animal species than elsewhere in Canada that are at risk.

If every homeowner with a bit of property to spare could disconnect their eavestroughs and have their rain-water discharged into a well-designed rain garden, discharges of untreated sewage into lakes and rivers might become a thing of the past.

I love my new garden with its new stone path that leads to our back yard; the small bed with native flowers that attract insects, animals, and pollinators and the outlet for overflow that feeds the roots of our fir tree.

If you are interested in having your own rain garden, I suggest that you buy the book, *The Modern Rain Garden* by Michael Albanese.

Norman is a member of St. John the Evangelist in Hamilton and a Climate Justice Niagara team member.



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We All Come from the Same Place



BY THE REVEREND CANON MARTHA TATARNIC

A few years ago, I topped off my three-month sabbatical with a trip to Elliot Lake to visit my Aunt Linda and Uncle Murray. We enjoyed an evening feast with dear friends of theirs—Mark and Julie, their daughter Caily and grandson Will—spending the night eating delicious food, sipping on red wine, stewing about politics, bragging about our children and laughing uproariously about the most trivial of things. Both my aunt and uncle, as well as their friends, moved to Elliot Lake a generation ago because of job opportunities. Both found in this small northern community a place in which they wanted to raise families and set down the deepest of roots. “Home is where your children grow up,” Mark commented to me.

Their daughter Caily has likewise chosen Elliot Lake as the place to raise her family, to work and serve her community, to intentionally set down roots. She described to me over the course of the evening her love of the traffic-free, zero-commuting, fresh air, affordable lifestyle, as well as how much it means to her to live close to her parents. She talked passionately about the creativity and dedication she brought to her work as a teacher and to her position in the community. Every resource is hard-won when you live in a small remote community. And there is never a transaction that can be defined as “just business”: when the relationships are that intertwined, it is all personal.

In listening to her, I had the haunting sense that I was looking at the life that might have been mine.

I forget sometimes that I am also from a small and remote town. I forget because Hanover

isn't a place that I go back to very often, and because I have now lived away from Hanover longer than I lived there. My adult life has been spent in cities, with the bulk of that time living in cities that are along the 400-series highways, part of the web of communities that, by virtue of go-trains and housing prices, tend to get defined in relationship to the behemoth Toronto. I forget what it's like to not have everything that you might need to buy or eat available to you within your own community. I forget what it's like to have to drive at least two hours to get to a hustling bustling city centre. I forget the isolation that sets in through the long blustery winter months when travel into the wildly blowing snows can force you to stay home—sometimes for weeks on end. I forget the unique sort of culture that develops when you have to be so self-contained. And in talking to Caily, I was reminded of the truly excellent education that can thrive in these small communities, perhaps because the resources can't be taken for granted, because the stakes in relying on the education system to open a window into the big beautiful world are so high.

I might have moved back to Hanover. My parents might have stayed there. We might have opted for all of those benefits of the small community, serving the ones to whom we know that we belong. I might have raised my children with place and landscape as explicit parts of their identity and formation. I might have found my own creativity nurtured, my passion ignited, within the bonds of lifelong relationships.

That doing so never occurred to me in all of my growing up years makes it no less possible a scenario. The fact that our culture has become so transient, and that families mostly do live away from one another, parents routinely raising their children without the support of nearby grandparents, makes it no less true that this is a more recent norm, that communities traditionally had much more ownership of their people than they do today.

In another sense, however, I have never left small town life, and I have been supported

every step of the way by nearby family. For a few of our adult years, Dan and I did have family literally down the road to help us with raising our children. But even when circumstance has not allowed this to happen, we have done our small town living within the bonds of the community of the church. Although our church is spread out over the whole globe, wherever we go we encounter that same small-town sense of “everyone knows everyone”—indeed the degree of separation between people in our church is only ever two.

When Jesus tells us to love our neighbour as ourselves, at least one of his followers is smart enough to ask what exactly Jesus means by a neighbour anyway. Jesus' response is the parable of the Good Samaritan, suggesting that we need to assume common ground and a shared sphere of concern in whatever company we might find ourselves. It sounds like an enormous ask, and yet, I wonder if what Jesus is really doing once again here is speaking to a truth that we actually know. We know that we are wired for relationship and community. Maybe we're all small-town kids at heart. Maybe we're created with that gut instinct to live with one another as if we're all from the same place.

The small-town landscape of the church has been dramatically altered in the last year and a half. Our patterns of communal living that allow us to literally show up for one another have become fractured; the grapevine that relies so mightily on regularly seeing each other to know what is happening in one another's lives has been frayed. Our people and leaders have applied every ounce of our will power and creative energy toward figuring out how to stay together when we're apart. And still that haunted sense I had over that Elliot Lake supper applies to our churches too. The small-town living of church life can feel like a bygone era.

We held a mini visioning in our church with our leadership recently. It had originally been planned as a “coming out of COVID-19” day-long in-person event. Instead, we opted for a check-in between staff and parish council with virtual breakout rooms to consider what we

are learning right now at this juncture of this seemingly endless pandemic.

The answer across the board, to the various questions we asked, was community.

What have we valued? The creative ways we have found of staying together across physical distance and expanding our circle of prayer and care.

What have we missed? Each other. “We realize how much we value our church building,” one person noted, “not because of the bricks and mortar and stained glass, but because of what this space represents in our being together.”


What do we have to offer the brokenness of the world? Relationship. Whether we are praying in our

own homes, feeding the hungry, tuning into the livestream, gathering for online Bible study, or figuring out the awkwardness of returning to some semblance of in-person worship, the only thing really on offer is the love of God binding us to one another, binding us to our neighbour, multiplying in care and compassion out into our world.

I think of that Elliot Lake conversation that now seems so long ago, a group of us—friends and strangers—passing food and stories around the table without a care in the world for the germs that could also be circulating among us. I think of Caily and the teaching excel-

Continued Page 8

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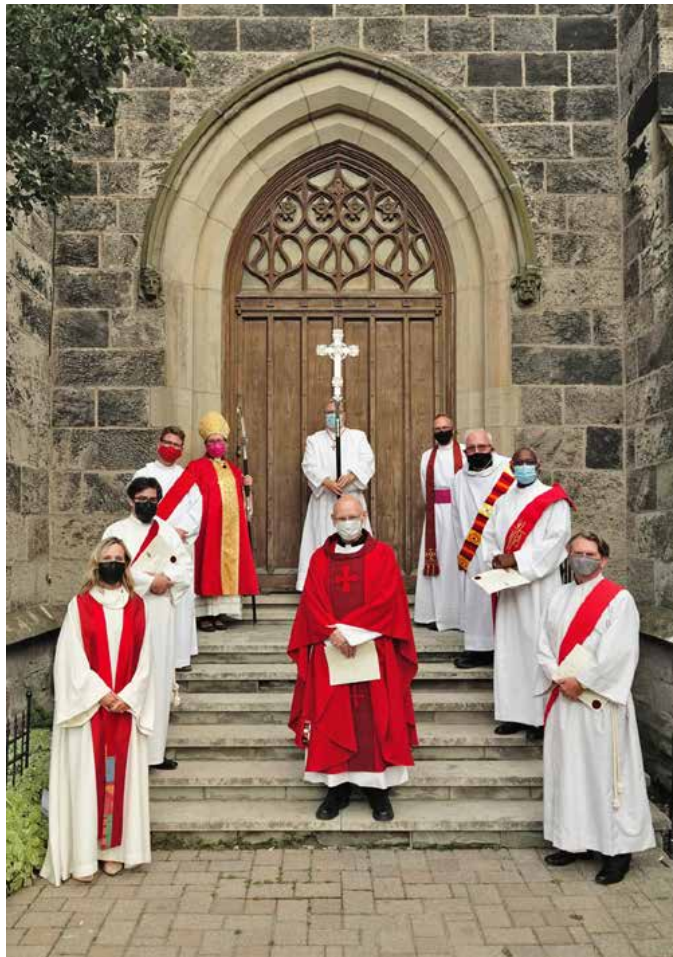
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Celebrating Ordinations

ON THE FEAST OF ST. MICHAEL AND ALL ANGELS, BISHOP SUSAN BELL ORDAINED THE REVERENDS ROB DUNCAN, MATT GILLARD, ROB JONES, AND RANDY WILLIAMS AS DEACONS AND THE REVEREND MICHAEL COREN AS A PRIEST AT CHRIST'S CHURCH CATHEDRAL IN HAMILTON. WE WISH THEM EVERY BLESSING AS THEY EMBARK ON THEIR NEW MINISTRIES.

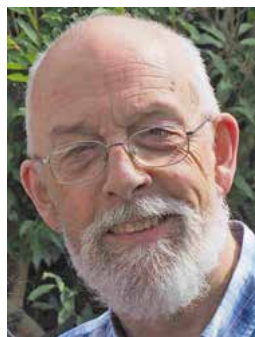


Clockwise from top right: Dean Tim Dobbin welcomed the congregation; Canon Martha Tatarnic was the preacher at the service; The laying on of hands for Michael Coren; Newly ordained deacons and priest at Christ's Church Cathedral pose with other participants after the service.

Photos: William Pleydon

In other words:

Faith, part 3: Faith and Risk-taking

**BY JOHN BOWEN**

We have a tendency to tame the Bible—indeed, to tame Jesus. As one friend says, “Jesus was not your average Rotarian.” Life is safer and more comfortable if we soften the rough edges of Jesus’ teaching to make it manageable. “Take up your cross?” “Ah yes, my rheumatism is my cross to bear.” Well, no, actually—because you didn’t choose your rheumatism. Taking up our cross is a death sentence we choose. Not quite the same thing.

One example is the parable of the talents. Two servants invest their talents and make a

profit. The third plays safe and buries his talent. Lesson: use the gifts that God has given you. That’s fine. It’s basically what we do already. In fact, I’m not really sure why Jesus bothered to make a story about it, it’s so obvious. Yawn.

My view of this parable changed when a friend pointed out that the first two servants took a huge risk. They had no guarantee that their investments would succeed. They could have lost everything, all of their talents, and had precisely nothing to show the master on his return. The third servant played safe: no risk, no chance of loss. No profit either, of course, but keeping the money safe and secure was his first concern. Honestly, which servant would you want as your church treasurer? Certainly not the first two. But we know who got praised. The ones who obeyed the master—and took a risk.

Half-truths about faith

People will often say, “Faith isn’t to do with what you believe, it’s the way you live”—which is

a half-truth. The true half is, as James puts it, “faith without works is dead.” The untrue half is that what I do is in large part dictated by what I believe. If I believe the universe is meaningless, or that people are just “big-brained lumps of slime” (as I once heard atheist philosopher Kai Nielsen say), or that COVID-19 is a hoax, I will act in one way. On the other hand, if I believe that there is a good Creator who was present in Jesus Christ and is redeeming the world, I will act quite differently.

I suppose one of the biggest risks I ever took was to start doing debates with philosophy professors on the existence of God. Why did I do it? I suppose on one level it was because friends I trusted told me I could and should do it. Then there was an opportunity—and nobody else who was able to step in and do it. But ultimately, it was a risk of faith. If I really thought God is the way Jesus says God is, if there was a need for this in the mission of God, if my community thought I could do this—maybe I should try.

Was it scary? Absolutely. I prepared like crazy. Far more than my opponents. (Why would they need to be scared, after all?) I would hide in a washroom cubicle immediately beforehand to pray and try to calm my nerves.

Now, don’t worry. I’m pretty sure debating philosophy professors is not a risk you are called to take. Living out our faith doesn’t always involve huge risks. Giving thanks before a meal is certainly an act of faith—I wouldn’t do it unless I believed there was Someone to thank—but, in the privacy of my home or a church gathering, it’s hardly risky. If I say grace in a restaurant, on the other hand, it feels a little weird. My heart beats a little faster, and I probably make the prayer shorter than I might otherwise! It’s a risk. A small one, certainly, but a risk all the same.

Faith needs adrenalin

What risks, big or small, might our faith inspire us to take? Something that will take us out of our comfort zone. Something

we would not do did we not believe the Christian faith. Something that will make our hearts beat a little faster and get the adrenalin flowing. What kind of thing might it be?

I can’t speak for you, but I know what challenges me:

- To stop and speak to a panhandler, look them in the eye, smile, ask their name, give them something more than a loony, and say, “God bless.”
- To be angry with God when I am disappointed—when a prayer is not answered, when the friend whose healing I have prayed for dies instead.
- To apologise—to my spouse, my child, my friend.
- To give away enough money that it makes me nervous.
- To volunteer for a new missional ministry.

Our faith is reflected in our choices. And all I know is that, when I have chosen risks of faith, my faith has grown stronger, and I have found God more real.

Working Together to Resource Ministry Through the Pandemic

When the federal government announced the institution of the Canada Emergency Wage Subsidy (CEWS) in the early days of the COVID-19 pandemic, Canon Jody Beck and recent Order of Niagara recipient Greg Cook stepped up to the challenge of collecting, collating, and reporting data. Together, they worked tirelessly to navigate the changing regulations and interpret them for the diocese’s unique employment context which includes its parishes and Canterbury Hills.

Since its inception, CEWS has received and approved over 4 million applications to help eligible employers continue to pay their employees through the lockdowns, shifts in labour needs, and economic uncertainty arising from the pandemic.

Greg’s involvement, especially, is the result of a winding journey back to the church. “My wife and I were married in an Anglican church in Hamilton in 1971. After the wedding,” Greg

retells, “we seldom attended church. After my wife’s death [in December 2019], I felt that going back to church may help me get through life without my partner. So, I joined the Church of the Apostles in Guelph.”

Greg is a retired CPA/CMA accountant, and soon found himself assisting where needed at Church of the Apostles. When the CEWS program was announced, Greg “felt that having lots of work to do would be good” for him. He contacted Canon Jody and offered to help by sharing his financial skills with the diocese.

“We chatted about his background, his ability to play with numbers and create Excel spreadsheets, and his understanding of church finances from his work at the Church of the Apostles, and how much time he might have,” Jody recalls about Greg’s offer to serve. “About the same time the government announced the CEWS program to assist businesses and not-for-profits with reduced



Greg Cook

income, to try to keep staff employed and paid—and bingo, did I have a job for Greg!”

Canon Jody Beck explains that while she could gather and arrange payroll data to fit CEWS requirements, she needed help with the revenue data. Greg notes that “Jody made up templates and informed all of the parish treasurers and bookkeepers that I would be collecting and consolidating their data.” The process started in March of 2020 and it is currently expected to continue until at

least October of this year.

“We would not have been able to receive the CEWS assistance without his help,” observes Jody. As of the summer, more than \$4.3 million has been received by the diocese and distributed to its parishes from the subsidy program.

Coupled with the generosity of parishioners, Jody and Greg’s efforts in applying for CEWS on behalf of the whole diocese helped to lessen the pandemic’s financial impact on the vitally important ministries of the diocese’s parishes. It also lifted a huge administrative burden from parish leaders, who could instead focus on adapting local ministries to the new reality.

Reflecting on the impact of Greg’s work, Jody notes that “his Excel data not only provided the information we needed for CEWS rebates but it also helped the Bishop, Archdeacon Bill Mous, and other archdeacons understand the details of what was happening to parish revenues as a result of the

pandemic.” She adds that that despite having never met in person, she feels like she has known Greg for a long time. “Greg has been my friend, colleague, and calm voice at the end of the phone and more for 18 months.

Likewise, Greg has expressed great appreciation for Jody’s teamwork. “It has been a lot of work but Jody has been a great boss,” he states. “She has a wonderful sense of humour, and between us we have managed to package the data into a form that she can use to make the government applications.”

CEWS has been a significant financial support to the whole diocese throughout the pandemic, and both Jody and Greg expressed their thanks for the dedicated effort of parish treasurers and bookkeepers who have made possible the diocese’s monthly application—and more importantly—helped ensure financial resources for ministry continued to be available amidst a very challenging and uncertain time.

ANTI-RACISM: *A Journey Towards Healing and Wholeness*

A Special Series



Developing a “Made in Niagara” Anti-racism Framework

This is the sixth installment of this series.

BY THE REVEREND NAOMI KABUGI

When the Anti-Racism Working Group (ATRWG) first met in 2020, none of us was sure how anti-racism in the diocese should be addressed. We knew of other anti-racism initiatives, but none from faith-based organisations or institutions like ours. So, we had to search within and among ourselves on how to go about anti-racism work in our diocese. The brainstorming sessions were long and sometimes painful. With resilience, compassion, and grace, we read together, we enrolled in anti-racism training sessions wherever offered in and outside Canada, and with more discussions, an anti-racism roadmap was emerging.

In the process we learned a lot about racism, how it operates and is perpetuated. Most importantly, we learned about

racialized trauma that affects every BODY that lives in a racialized society like others. So, for our group, we learned that fighting racism is not about pointing fingers, but about harmonizing our bodies by bringing them together so that we can all heal and experience wholeness together. This sounds more easily said than done. But it basically means naming and working through major and small (racist) behaviours that affect others through the invisible fabric of our connectedness.

At the heart of our many discussions, we desired and searched for a “Made in Niagara” anti-racism framework that ensure that our Christian values and roots are woven into this work. It may have secular expressions in law and culture, but for Christians, racism is deeply embedded in one of its most sacred beliefs and practices—the core of our faith—the

sacrament of baptism. As Anglican Christians, there is no better base to build on than our baptismal vows:

- Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?
- Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?
- Will you strive for justice and peace among all people, and respect the dignity of every human being?

What are the forces competing with God’s purpose in our society today? The Black Lives Matter movement, increasing anti-Asian hostility, the discovery of secret graves of Indigenous children—these all reveal the current forces rebelling against God, corrupting and destroying creatures of God in our society. And through the

binding together of baptism, we have all vowed, promised, and must continue to renew our vows to renounce these forces each time we gather to celebrate baptisms in our congregation and during Easter.

In our Anglican Christian faith/belief and understanding, in its clear and certain terms, baptism is also an act of resistance and breaking barriers. These are vows that establish relationships of equals, and the making of these vows is an act of breaking systemic and structural racism.

And so having entered into this holy covenant, and born into a new life in Christ, we are called to be a loud and ever-present prophetic witness against the tyranny of racism that befall unequally upon racialized groups, the Indigenous peoples, and all people.

Mandated by the bishop, the Anti-Racism Working Group is

entering into an implementation phase which will include the following recommendations:

- Develop HR policies for clergy, parishes in transition, and clergy moving into the diocese as well as new ordinands around required anti-racism training;
- Develop a “Made in Niagara” training/education program for parishes and individuals (clergy and lay) to be ready for Synod 2022;
- Develop a “Train the Facilitators” program so training program facilitators are well-equipped to facilitate regional and parish training;
- Ensure that our Christian values are centred in the resources used and developing, including the healing of trauma, acts of reconciliation, and liturgies of reconciliation.

We All Come From the Same Place

CONTINUED FROM PAGE 5

lence she pursued because she loves what she does and because she can only do what she loves if others understand the value of that offering too. I think of all of the exceptional teachers I had growing up in Hanover, how their passion for their work and their investment in cutting-edge soul-feeding programming taught me lessons that formed me for life. I think of all of the connections between us that bless us, how easy it is to take them for granted, and what can happen when we intentionally treasure and nurture what we have.

There was gratitude in our mini-visioning night at St. George’s, but this lament that hovered around the edges of our reflections was powerful. Our lament is

based in our identity, an identity that the circumstances of lonely, lockdown living can’t really erase—just as my city circumstances of the past 25 years can’t erase the truth of my Hanover upbringing.

We’re a bunch of small-town kids. No matter where we go, we should be able to assume that we belong. No matter the fabric of the community, our faith explicitly tells us we always have a family member we can call on in a pinch. We ache to get back to the patterns of living that most naturally allow us to care for one another. We are our best selves when we recognize in each neighbour we meet the truth that we come from the same place after all.



All Saints Church, Hamilton, collected items for Martha House, part of the Good Shepherd and very near the parish. The parish usually collect items in May for Mother’s Day, but this year due to the pandemic were not able to do so until September. Martha House is a 40-bed emergency shelter for women and their children who are homeless and fleeing violence and abuse.



Primary Hungers

BY THE VENERABLE MAX WOOLAVER

The call of God comes to you as the primary hunger of your heart. All our primary hungers originate in God's hunger for our happiness. Our longings are but echoes of God's longing for us. All that we long for: wholeness, affection, affirmation, stability, wisdom and insight arise from God's longing in you. These states of being, of emotional health, of insight, are the fruit of knowing God. Our Creator, who became the Incarnate One, hungers for us to come into conscious awareness of the indwelling Divine Life. Knowing God is the fulfillment of human life.

The Holy Trinity hungers for a living, breathing relationship with us. God desires a dialogue. God longs to speak with us. God aches to be with us after the manner of our Creator: as Abba, Guiding Spirit, Nourishing Holiness.

It is God's Holy Will to bestow upon us an Infinite Stability. And how precious is this stability during these uncertain and challenging times! The Infinite Stability of God is powerfully expressed in Psalm 22, the psalm that Jesus quoted on the cross. You will recognize the opening words immediately as taken from the magnificent Coverdale translation of the Psalms found in the King James Bible: "My God, My God, Look upon me; Why hast thou forsaken me? And art so far from my health, and from the words of my com-

plaint?" The words which follow this cry of pain are perhaps not so familiar: "O my God, I cry in the daytime, but thou hearest not; and in the night season also I take no rest." And then comes the remarkable proclamation: "And thou continuest holy, O Thou Worship of Israel."

These are the remarkable words which Jesus evoked in the darkest moments of his mortal life. These words testify to the Spirit-born capacity to name one's distress even while naming one's faith. Jesus named the source of holiness even while naming his real experience of abandonment. This is the pearl of great price. This is the knowledge which surpasses knowledge. Jesus gave himself to a love deeper than his felt experience. To love in the moment of abandonment is to share in the Love of God.

I can't tell you how many times I have heard words like these on the lips of suffering people, courageous people, faithful people, holy people. These are the people of God. These are people whose lives overflow with the primary hunger of God. They live and breathe a love which is not contingent or circumstantial. They have become Love.

God's longing to be known in the human heart, indeed in all of Creation, has surfaced in the Divine Hunger, Love and Knowledge of all those whose primary hunger reveals the primary hunger of God.



Riding—or Walking!—for Refuge 2021

BY KERRY LUBRICK
Diocesan PWRDF
Representative

The Anglican Diocese of Niagara's Rise and Shine Team, along with 14 other teams across Canada, including the Anglican Primate of Canada, Archbishop Linda Nicholls, St. George's Dragons (St. Catharines) and Resurrection Riders/Readers (Hamilton) participated in the 2021 Ride for Refuge Freestyle to raise donations for the Primates World Relief and Development Fund (PWRDF).

PWRDF connects Anglicans in Canada to communities around the world in dynamic partnerships to advance sustainable development, to respond to emergencies, to assist refugees, and to act for positive change. Volunteers promote PWRDF programs in churches and communities, to raise money and awareness about the needs of vulnerable people around the world. Donations raised through this year's Ride for Refuge will be used by PWRDF to purchase solar suitcases for Mozambique. Solar suitcases include phone charging ports, a portable headlamp and a fetal Doppler to monitor baby's heartbeat that is connected to a roof mounted solar panel. It provides light for every birth.

On October 2, 2021, the Rise and Shine Team participated in a one-hour walk on the beautiful Hamilton Bayfront Park trail. They were joined by people from Hamilton Fitness Community, Christian Horizons, Mission Services, Christ's Church Cathedral and The Church of the Resurrection.

The Rise and Shine Team set an ambitious fund-raising goal of \$11,600, which will purchase two solar suitcases for Mozambique. As of October 3, 2021, \$3,005 has been raised, which is 26% of our goal. Donations will continue to be accepted to October 31, 2021.

Thank you to those that participated and/or donated to this important fundraiser. A special thanks goes to Kat Clewley of the Hamilton Fitness Community and Kerry Lubrick, the Diocese of Niagara's PWRDF Representative for organizing the walk. Ride for Refuge is an annual event which occurs every October. The Ride for Refuge is a COVID-safe,



family-friendly fundraiser that supports charities working with displaced, vulnerable, and exploited people everywhere. Please consider forming a team for 2022 Ride for Refuge and supporting PWRDF.

For more information, please contact Kerry Lubrick at kerrylubrick@gmail.com or 905-679-2818.



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Honor the LORD with your wealth and with the firstfruits of all your produce —Proverbs 3:9

Financing Your Mission

BY GILLIAN DOUCET CAMPBELL

In our contemporary culture, there are many of Christian faith (or not) who can quote Scripture related to money. Perhaps you're thinking of some verses now, like:

- "It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." (Matt 19:24)
- "Blessed are the poor." (Luke 6:20)
- "The love of money is a root of all kinds of evil." (1 Tim 6:10)
- The story of the widow's mite in Mark 12 as well as Luke 21
- "The measure you give will be

the measure you get back." (Luke 6:38)

It almost seems scripture is saying wealth is not something God-fearing people are supposed to have. Or, in plainer terms, "Money bad: God good"—which sets up the notion that God doesn't like money. This can often lead some people to think, "Rich bad; poor good." (I'm grateful to Demi Prentiss and their book, *Making Money Holy*, for this thought.)

Our relationship to money is influenced by our upbringing, our culture, our values, and how we interact with it. How we view money influences us, for better or for worse, in how we give, share, and use money.

Giving financial gifts to charity, including to our church, is a demonstration of our beliefs, hopes, vision, values, and life goals. That's why giving a financial gift to a charity is not a monetary transaction like purchasing groceries. It's a heart transaction.

Giving financially is a statement of our beliefs and values. This is why many people plan their financial giving, like when they fill out their pledge or commitment form each Fall for their parish. Through this form, one is indicating that they believe in the mission and vision of their parish and want to support its good work. Even when choosing to give by pre-authorized giving, you can change the amount to be bigger or smaller depending on your financial needs as well as priorities and commitments. You can grow your giving or reduce it.

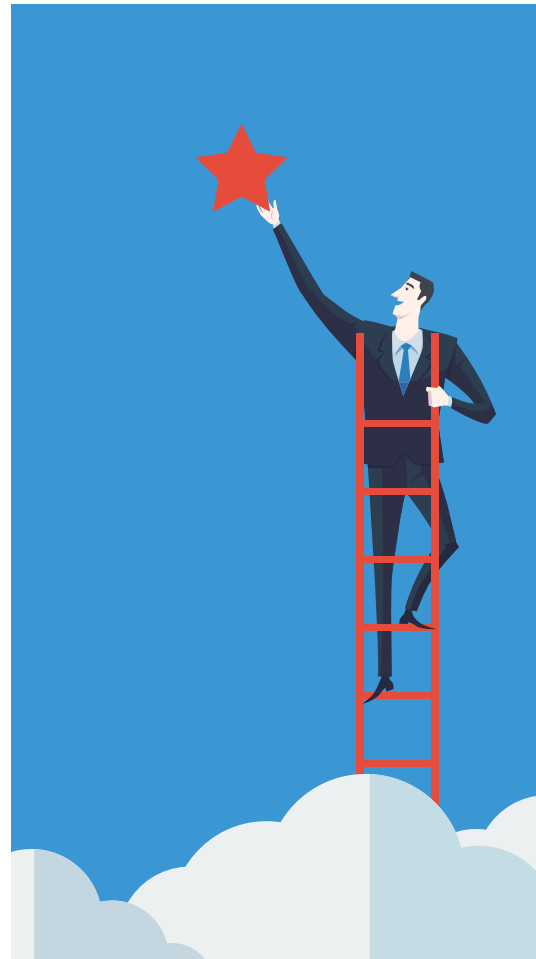
This is why financial planning is a great tool. Not only does it help you understand your finances, but it lets you see where your priorities lay. It can also help you plan your charitable giving—not to mention for that kitchen renovation, retirement, or looking at tax advantages when moving from RRSPs to RRIFs at age 71.

A Financial Advisor can help you plan a charitable gift, be that now, in the future, or even through your will. If you're experiencing debt, they can help you create a plan to get out of debt and ways to support you in staying with that plan.

Overall, a Financial Advisor will create a detailed financial plan with you, which may involve:

- assessing your current situation;
- determining your present and future goals and needs;
- providing advice on the financial products that may be right for you; and
- reviewing and update your investments periodically if that's part of your financial plan.

Often, what stops people from working with a financial advisor is they don't know where to find one. One place to start is by asking friends or family for a recommendation. Overall, though, choosing the right advisor depends on the support you need and want. If you need specialized advice, look for an advisor with expertise in that



area, such as life insurance or investments.

It is a good idea to meet with several potential advisors to choose one that has the experience, expertise, and credentials to help you reach your financial goals. If charitable giving is important to you, make sure the advisor understands that and will work with you on a plan to provide for the charities you care about. It is also best to check if a financial advisor is registered. By law, sellers of mutual funds, stocks, and bonds must be registered with a provincial or territorial securities regulator.

Paying for a financial advisor depends on the type of service they provide. For example, you may pay:

- an hourly fee to an advisor helping you create a financial plan;
- a commission or a trading fee to an advisor buying a stock for you; or
- a percentage to an advisor based on the value of the assets they manage for you. While most advisors aim to

give good advice, some may be influenced by outside factors.

For instance, advisors paid by commission have an incentive to encourage you to invest where they will earn the highest commission. Those on salary may have an incentive to promote the products and services their employers offer.

If you are experiencing debt and are looking for support, the CRA has a list of debt counselling recommendations, including Credit Counselling Canada and the Ontario Association of Credit Counselling Services. Again, understand what type of financial counselling the advisor offers and be clear about what you're signing up for.

God calls us to steward the resources we've been given and to generously live our lives for others. Much of the joy of Christian life comes from discovering that through our generosity we can connect with God, creation, and the broader world. Money is simply a tool for our generosity and a response to God's gifts to us.

Annual Christmas Tree & Wreath Sale



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Starting Saturday, November 27

Monday to Friday:
1:30 - 5PM, 7 - 9 PM

Saturdays: 9 AM - 5 PM

Sundays: 11:30 AM - 5 PM

Please contact us for information on our Christmas Services

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The Seeds of Ministry with Migrant Farmworkers from Mexico:

It All Started with a Latin Mass in 1988

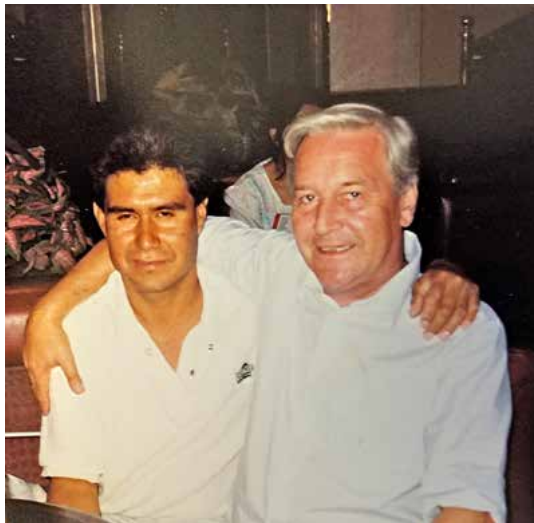
BY THE REVEREND ANTONIO ILLAS

The genesis of ministry with Spanish-speaking seasonal migrant farmworkers from Mexico in the Niagara region dates to Easter 1988. In January 1988, the Reverend Duncan Lyon, originally from England, became the rector of Christ Church McNab, established in 1847. After the joyous Easter service Duncan, still in his cassock, sat down to rest and to enjoy a drink in the rectory's front porch, across the street from the church. In the kitchen his wife Wendy was busy preparing the family Easter turkey and vegetables meal.

Their son Matthew, then 13 years old, and also in the front porch said to Duncan, "Dad, there are several men in bikes going into the church." Duncan stood up and went across the street to the church, as the men had entered the building, to meet them. He asked them if he could help them and offered Holy Communion. One of the Mexican men said, "Yes."

Back in the rectory, after a long time, Wendy was concerned as to where Duncan had gone; her father, Cecil, said that he had gone to meet several men at the church. Wendy said, "I better do more vegetables!" as she deep in her heart knew. Duncan would invite the unknown men for dinner.

Meanwhile at Christ Church McNab, Duncan was celebrating a Eucharist for the migrant farmworkers in Latin. He always kept a Latin Missal. This is the first mass for migrant farmworkers in the Niagara region and in the Anglican Diocese of Niagara, that we know of. An amazing genesis in the diocese, an English priest celebrating a mass in Latin for the religious and spiritual welfare of a vulner-



able Spanish speaking community in Niagara-on-the-Lake.

After the mass, Wendy and Duncan invited the migrant workers to join them at the rectory for dinner. They had to set up extra tables and chairs to accommodate them. After the delicious turkey and vegetables meal and plenty of Coca Cola to drink, which the Mexican workers enjoyed, Wendy offered them a dessert cake. Duncan, using his French language skills, used the word "gâteau" believing that the Spanish word would be similar. To everyone's surprise the migrant workers were

perplexed and opened their eyes wide because they thought a cat was being offered as dessert. "Gâteau" sounds very similar to "gato" in Spanish, which means cat. The Spanish word for cake is "pastel"—totally different!

Easter Sunday 1988 was the beginning of a journey for Duncan and Wendy, as well as Christ Church McNab and the Mexican migrant workers. During this pilgrimage Wendy became an advocate for better living conditions as she was "horrified at their living conditions." At times, farmers told her to "stay out of the farm." As



a social justice ministry Wendy would cook arroz con pollo (rice and chicken) a favorite of the workers and delivered it to the farms. In conjunction with Christ Church McNab, a clothing bank, transportation to doctor's appointments, use of telephone to call home, summer soccer games, and bikes were facilitated. Duncan, at a particular time, had to preach a memorable sermon on gifting so that the parish could understand the bikes were a gift to the Mexican workers for their use here and in Mexico if they chose to take them home when the season ended. Also, bike repairs and storage were facilitated at Christ Church McNab.

In 1989 the first trip of Duncan and Wendy to Mexico was made, starting a connection with the migrant workers' families in Mexico, resulting in enduring friendships with Rufino, Juan, and José and their families. A total of three or four trips were made to Mexico.

The journey with migrant workers continued even after Duncan and Wendy departed Christ Church McNab in 1994, as farmworkers cycled periodically through Christ Church Niagara Falls ending about the year 2000.

Over a decade had passed when in 2013 a parish in the Anglican Diocese of Niagara, St. Alban's Anglican Church Beamsville, initiated a ministry with Spanish speaking migrant farmworkers from Mexico.

The seeds of the farmworkers ministry planted in the late 1980s continue growing today as the Migrant Farmworkers Project, a ministry of the Diocese hosted at three parishes: St. Alban's Anglican Church Beamsville, St. John's Anglican Church Jordan and Christ Church McNab (Niagara-on-the-Lake), where it all started.

For more information on the Migrant Farmworkers Project, visit migrantfarmworkers.ca

Niagara Anglican Deadlines and Submission Guidelines

Deadlines:

- December – October 29
- January – November 29
- February – December 29

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:

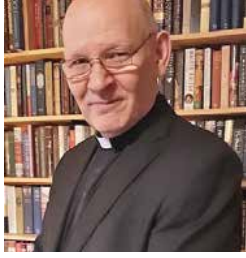
- Contact the Editor at editor@niagaraanglican.ca



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The Infinitely Important Rebel



BY THE REVEREND MICHAEL COREN

I had a new book published recently, entitled *The Rebel Christ*. Provocative? I certainly hope so! Because its starting point is a question, based on a claim. Why is it that the purest, most supremely liberating philosophy and theology in all of history is now seen by so many people around the world as an intolerant, legalistic, and even irrelevant religion embraced only by the gullible, the foolish, and the judgmental? If that shocks you, so be it. That's a good and not a bad thing, and the truth is often shocking. As a Christian, as someone whose faith informs his entire life and meaning, I pose this question with no relish and with a great deal of remorse, but I pose it nevertheless because it's real

and it's proven, and unless Christians admit the problem and struggle to remedy it, matters will only deteriorate. For Christians and for non-Christians alike, for the sake of public discourse, for the sake of the church, and for the sake of generations to come, we have to set matters right.

An authentic relationship with God is a dialogue, and one that involves questions, arguments, and even doubt. We're made—and if we're Christians we believe we're made by God—to be thinking individuals who want answers, and not robotic creatures who simply obey. A mature belief in Scripture necessitates an understanding that the Bible is not divine dictation but an inspired history of God's relationship with humanity, which is a wonderful guide to life but doesn't solve every modern problem and hourly challenge. It can be complex; it's often nuanced. Some would argue, although I disagree, that it's even contradictory—but at heart it's about absolute love.

And that love culminates in the life, death, and resurrection of Christ, who says not a word about, for example, abortion, homosexuality, euthanasia,

pornography, or the so-called traditional family, but demands justice, forgiveness, equality, care for the poor and for the marginalized and for strangers, and compassion even for enemies; who insists on peace, and on the abandonment of materialism; and who constantly speaks of the blistering risks of wealth and prestige. He turns the world upside down, he challenges the comfortable and the complacent, sides with the outcast and the prisoner, and has no regard for earthly power and worldly ambition. Love and hope. Christianity isn't safe and was never supposed to be. Christianity is dangerous. Yet, truth be told, we have often transformed a faith that should revel in saying yes into a religion that cries no.

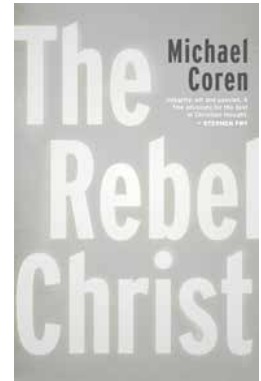
Its founder died so that we would change the world but many of his followers fight to defend the establishment, they try to link Jesus to nationalism and military force, and they dismiss those who campaign for social change as being radical and even Godless. Of course, this is only a culture within Christianity, and not Christianity itself but ask most people what they think of when

they consider the public face of the Christian faith and they speak of American conservative politicians, anti-abortion activists, or campaigners against sex education or equal marriage. Worse than this, many Christians themselves—especially in North America—have retreated into a bunker mentality, seeing persecution around every corner and retreating into literalism and small-mindedness. They have built an alternative culture, not one that's anchored in the simplicity and altruism of the early church, but that's hinged on nationalism and insularity.

This is all nostalgia rather than the Jesus movement, and as much as change can be frightening to all of us, the Son of God told us that fear and anxiety are unfounded. If we worry about the evolving world, we're just not listening to the words of Christ that we claim to revere. It's as though the cosmetics of the Gospels, the veneer of the message, has become more important than its core and its central meaning. Jesus spoke less about the end times than the time to end injustice, less about whom we should love than about how we should love

everyone. If we miss that, we're missing the whole thing.

The great C.S. Lewis, one of the finest communicators of the faith in modern times, once wrote that "Christianity, if false, is of no importance, and if true, of infinite importance. The only thing it cannot be is moderately important." Let Christians not be moderate in their vocation as radicals of invincible and, yes, revolutionary love. That, I believe, is the essence and message of the rebel Christ.



The Rebel Christ is published by Dundurn Press.

In November We Remember

BY THE REVEREND CANON DR. SHARYN HALL

Like many of you, I have had more time to read books during this pandemic. Many books published recently describe the daily lives of people in Europe during WWII. Both fiction and non-fiction books reveal the anxiety and terror of people under threat of bombs or invasion. Some tell stories of Nazi occupation, food shortages, prejudice, and betrayal. Others reveal the compassion, bravery and resilience of people who confronted the hatred and cruelty of war. Several books I have read recently remind me that goodness can endure even in the presence of crushing injustice.

We hold Remembrance Day as an important public event in the month of November. We honour those who served and suffered in the two World

Wars and in conflicts since then around the world. We remember their service as soldiers and we remember those who served and waited at home for the warfare to end.

At local cenotaph memorials we gather with veterans and families to lay wreaths, to hear the trumpet call, and to pray for peace. In our churches, we remember the bravery and self-sacrifice of men and women and the sacred obligation to strive for peace among all people. November 11 marks a time of remembrance of the past and a time of hope for the future.

In our church calendar, we begin the month of November with two days of remembrance. November 1 is All Saints' Day when we celebrate people, past and present, who have remembered God's call to work for a better world of justice and compassion. We may think of

saints as people of the Bible, but saints are found in all communities where hatred and suffering are overcome by self-sacrifice and love.

On November 2, we give thanks to God for All Souls who are now in eternal rest. On that day, we have an opportunity to remember family members and friends who have touched our lives.

Remembrance is a universal aspect of humanity which has existed from the ancient world to today. In the Biblical culture of the Hebrew people, remembrance was an important way of integrating faith with life as God's people. In worship and in a yearly cycle of festivals, the Hebrew people joined a reverence for God's saving acts of the past with daily life in the present. Scrolls of remembrance, memorials of stone and trumpet calls were used to maintain the remembrance of past deeds,



similar to the way we mark Remembrance Day today.

In the book of Exodus, God commands the people to keep the Passover observance (Exod 12:14). In the ritual of the Passover meal, family and friends hear stories, taste symbolic food, see and touch sacred vessels. The Passover meal utilizes almost all the human senses to remember God's deliverance of the people from human bondage in Egypt.

It was at the festival of the Passover in Jerusalem that Jesus shared a meal with his disciples.

The similarities between the Passover meal and the Lord's Supper are striking. Jesus offers the disciples bread and wine to taste and to receive as his body and blood. He commands them to remember him as they repeat this ritual in the days to come. In his last teaching with the disciples, Jesus promised that the Holy Spirit would come and "bring to their remembrance" all that he had taught them (John 14:26).

By remembering the past, we may find hope for the present and for the future. By remembering the teaching of Jesus, we are encouraged to work for justice and compassion in our world today. By remembering God's love for all humanity, we may find the strength and courage to seek and sustain goodness in the face of anxiety and adversity.