

The Light of Christ Shines Through Cursillo Ukraine

The Reverend Brian Galligan reports on the Niagara connection.

Page **4**



What a Difference a Year Makes

Sue Carson celebrates Climate Justice Niagara's national impact.

Page **12**

Youth Leadership Training Program Returns

Sarah Bird shares about the 2023 gathering—the first since pandemic restrictions.

Page **10**



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



MAY 2023

In Conversation with Bishop Ralph Spence

The Meaning of a Coronation

On May 6, 2023, King Charles III will be crowned as reigning British monarch, an occasion not seen since Queen Elizabeth II's coronation in 1953. The inauguration of a new sovereign, while seen as a secular act, is steeped in ancient symbolism, says Bishop Ralph Spence. Bishop Spence, renowned in the world of vexillology, the study of symbolism, flags, and heraldry, says that heraldry, which will be on full display at the coronation, is not as trapped in a later time as one might think. It will be key, says Bishop Spence, to understanding the symbolism in every moment of the coronation.

While a coronation includes many elements, such as the seating of the sovereign, and the swearing of the oath, the most symbolic element for

most people is the investiture, which includes the crowning of the sovereign. But, says Bishop Spence, for Christians, "the most sacred moment of the coronation service is not putting the crown on the King, it's the anointing of the sovereign, which of course goes back to Old Testament days." The crown is a secular act, says Spence, but the anointing is a holy one.

There are, of course, other symbols on display at the Coronation, most notably the sceptre and the orb. The sceptre, says Bishop Spence, is a sign of authority, "very much like how a Bishop has a crosier, which signifies a Bishop's pastoral authority of a diocese." The orb that King Charles III will be given is a deeply religious

See Coronation Page 2



St. Edward's Crown – This solid gold crown is used at the moment of crowning during the coronation ceremony. It was made for the Coronation of Charles II in 1661 as a replacement for the medieval crown melted down in 1649, after the execution of Charles I.

Photo: (RCIN 31700) Royal Collection Trust

Canon Donna Bomberry to Receive Award of Merit

At the Council of General Synod Meeting in March, General Secretary Alan Perry announced the latest winners of the Anglican Award of Merit, established in 1966 to recognize lay people for their service at the national or international level. Canon Donna Bomberry, a parishioner at St. Alban's, Beamsville and retired Indigenous ministries coordinator for the Anglican Church of Canada is among this year's recipients of the Anglican Award of Merit. Primate Linda Nicholls said it was a "joy to hear



the ways in which lay people across church have contributed to our life nationally and internationally."

Canon Bomberry has been recognized for her contributions to improving relations between Indigenous and non-Indigenous peoples in the Anglican Church of Canada, as well as within the Anglican Communion. Donna has played a key role in the establishment of the foundational documents for the Sacred Circle, the self-determining Indigenous church within the Anglican Church of Canada.

Bomberry was the co-chair of the focus group tasked with developing the Indigenous Church. Bomberry has also served as an advisor to the Indigenous House of Bishops Leadership Circle.

Bomberry first volunteered at the diocesan level, before getting involved in the national Church, where she chaired the Council for Native Ministries, which became the Anglican Council of Indigenous Peoples. As chair of Council, she facilitated 'Preparing the Way,' a major consultation

Coronation explained

CONTINUED FROM PAGE 1



Imperial State Crown – The Imperial State Crown is worn by the monarch to leave Westminster Abbey after the coronation ceremony. It was made for the Coronation of King George VI in 1937 replacing a crown made for Queen Victoria.
(RCIN 31701) Royal Collection Trust



Sovereign's Sceptre – The Sovereign's Sceptre was made for the Coronation of Charles II in 1661 and has been used at every coronation since.
Photo: (RCIN 31712) Royal Collection Trust

symbol, which signifies to the sovereign that "God is above any earthly Kingdom," says Bishop Spence. "It's a reminder, when the sovereign carries the orb, that the King of Kings is above

them."
A coronation, says Bishop Spence, is not unlike a service of ordination, especially when it comes to the homage, which is one of the final moments

in a coronation service. The homage, says Bishop Spence, is "a recognition that we all take vows of service. It isn't seen as 'I'm your servant' but rather, you're making an homage to serve the crown, which serves everyone. "So, you're pledging your service to your nation," says Bishop Spence. "We don't pledge allegiance to a flag, but to a person, who represents us all."

Bishop Spence also noted that viewers can expect many different faiths to be a part of this service in Westminster

Abbey, representing the multi-faith reality that we live in, in particular the faith traditions of Commonwealth countries. "It's interesting," says Bishop Spence, "that in this place, that is the symbol of royalty, and of the British, we will see multifaith aspects in the service, recognizing the multinational nature of the Commonwealth. That's exciting."

This coronation service, according to Bishop Spence, will uniquely reflect the evolution of empire, a group of colonies

that have become independent states, who all run their own affairs independently but yet can come together for the good of all. "The word commonwealth isn't an accident," says Bishop Spence.

The coronation of King Charles III will occur at Westminster Abbey on May 6, 2023. A service of evensong celebrating the coronation of King Charles III will occur at Christ's Church Cathedral in Hamilton on May 7 at 4PM.



I am grateful for my family. I am also grateful for my faith.

You don't have to choose. Support a charity and the ones you love in your Will.

To learn more contact your church office or go to WillPower.ca.



Donna Bomberry

CONTINUED FROM PAGE 1

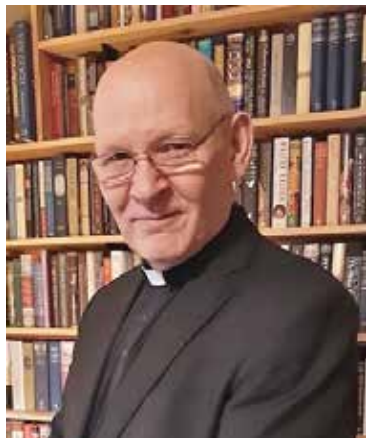
involving Indigenous leaders within the Anglican Church. She became a staff member of General Synod in 1994, as the Canadian development coordinator for the Primate's World Relief and Development Fund. Two years later, Bomberry accepted a new role as the Indigenous Ministries coordinator in 1996, where she focused on Indigenous leadership development.

Bomberry was awarded the Order of Niagara in 2004, in recognition for her outstanding contributions in the Diocese of Niagara and relentless work for General Synod. In 2009, she was appointed as Secretary General of the Anglican Indigenous Network, an international network within the Anglican Communion. The primate will



visit Canon Bomberry's home parish in September to present her with the Anglican Award of Merit.

Identifiable Faith in Public Life



THE REVEREND MICHAEL COREN

Amira Elghawaby, the Canadian government's new Special Representative on Combatting Islamophobia, hasn't been welcomed by everybody. That's a great shame, because she's a moderate, intelligent, and necessary voice in the current climate. The opposition has been especially strong in Quebec, and this comes after that province's Bill 21, introduced in 2019, which forbids public employees from wearing obvious religious symbols. It's an issue that should be of interest and concern to all people of faith, Anglicans certainly included. It's wrong for

a number of reasons.

First, it's a solution to a non-problem. Quebec faces all sorts of issues—it needs to increase employment, improve health care, and build roads and houses. But teachers, judges, or police officers wearing what is little more than a headscarf is hardly a pressing issue.

Second, whatever the law's defenders claim, their denial is shameless obfuscation. This debate has been going on for some years, and it always comes back to Muslim women. This, on the other hand, involves a sizable number of Muslim women, who want to combine a lived faith with active citizenship and public duty.

They are now told that they can't. It's also worth remembering that some Muslim women wear a hijab not because they're devout, but because they want to self-identify at a time of increasing anti-Muslim sentiment. How darkly ironic that their statement against bigotry should be met with, well, bigotry.

The law pays lip service to Jews and to a lesser extent Christians,

but is focused on Islam. Mind you, Sikhs in Quebec are certain to be harmed by it. It's interesting that when Sikhs wanted to defend western civilization against Nazism, their turbans were welcomed, but the Quebec government thinks differently.

The strain and stain of Islamophobia runs deep in Canada, and arguably stronger in Quebec than elsewhere. A study from the *Canadian Review of Sociology*, for example, asked people to give various groups a rating between zero and 100 to indicate how they felt about them. Muslims did the worst in Quebec, at 56. The Montreal-based polling company CROP found in 2017 that 34 percent of Quebecers believed that Muslim immigration should be halted, compared to 23 per cent in the rest of the country.

Third, this plays into the hands of those who insist that Muslims will never be accepted in non-Muslim society, that the west is fundamentally Islamophobic, and that no Muslim should cooperate with non-Muslim governments. The Quebec government argues

that the law makes society safer and more unified, when in fact it may achieve the very opposite. It alienates mainstream Muslims, who form the vast majority within Islam.

Fourth, this is not secularism but populism. Secularism is supposed to be about neutrality rather than dominance. Refusing to allow, for example, a Christian or Muslim police officer or teacher to try to proselytize when on duty is fundamentally different from banning that person from wearing a religious head-covering that does not in any way interfere with their work.

Fifth, the Quebec left got this legislation terribly wrong when so many of its adherents supported it. Their enthusiasm for what they see as secularism is misplaced, and the argument that this somehow liberates women and is feminist is startlingly paradoxical. Of course there are women who are oppressed in Islam, just as there sometimes are in other faiths, but it is common for younger Muslim women to adopt the hijab not because of, but rather

in spite of, paternal and patriarchal influence. It's often a sign of independence and defiance, and non-Muslim leftists have no more right than anybody else to impose their views. Politics isn't linear, and it won't be the first time that ostensible progressives have allowed populism to infect their ideology.

Sixth, religion does in fact have a place in public life—as the work of food banks, hospitals, activist movements, and the like have shown. William Wilberforce's fight to end slavery, Lord Shaftesbury's campaign against child labour, Martin Luther King Jr.'s struggle to expose and combat racism, Tommy Douglas and public medicine, down to the night patrols feeding the homeless, the hospices, and addiction drop-in centres that I see every week. Faith should never guarantee a place in the public square, but neither should it disqualify anyone from participation. Good luck Amira, and God bless.

Community Missioner Appointed

Bishop Susan Bell is delighted to appoint the Reverend Canon Dr. Ian Mobsby to serve as community missioner, effective August 1.

"In this important role," said Bishop Susan Bell, "Ian will bring all of his considerable experience and expertise gained over decades of church planting in the Dioceses of London and Southwark. He is a pioneer in the fields of contextual theology and mission and has supported fresh expressions of church for a generation. His groundbreaking scholarly work in these areas

underscores his fine practical experience."

Ian's role will seek to increase the capacity and passion for Spirit-led and entrepreneurial missional opportunities and initiatives within the diocese, to support and equip church planters, chaplaincies, and neighbourhood and intercultural missioners, and to help reshape the culture and structures of the diocese to reflect a spiritually renewed missional orientation. Working in collaboration with the diocesan senior leadership team, the missioner will help



Photo: Niagara Anglican files

draw the circle of faith wider by providing consultative services in missional development, strategic planning, and community formation.

Ian is a writer and speaker with an enthusiasm of new monasticism. He has prior experience in the Church of England, most notably in new monastic communities and Fresh Expressions of Church. He is also an Associate Missioner of the Church of England Archbishop's Fresh Expressions

See *MISSIONER* Page 4



NIAGARA ANGLICAN

The official publication of the Diocese of Niagara, published 10 times a year from September to June as a supplement to the *Anglican Journal*.

The Diocese of Niagara lies at the western end of Lake Ontario, encompassing the Niagara Peninsula, Hamilton, Halton Region, Guelph and portions of Wellington and Dufferin Counties.

Publisher: Bishop Susan Bell
905-527-1316
bishop@niagaraanglican.ca
Editor: Connor Jay
editor@niagaraanglican.ca
Advertising: Angela Rush
905-630-0390
niagara.anglican.ads@gmail.com
Art Director: Craig Fairley
Imagine Creative Communications

Proofreaders: George and Trudi Down
Printed and mailed by:
Webnews Printing Inc., North York, ON
Available online at:
niagaraanglican.news (blog)
niagaraanglican.ca/newspaper (PDF)
Subscriptions: \$15/year.
Submissions:
Submission information and deadlines are printed elsewhere in the paper.

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



ANGLICAN
DIOCESE OF
NIAGARA

CALLED TO LIFE
COMPELLED TO LOVE

The Light of Christ Still Shines Through Cursillo Ukraine

THE REVEREND BRIAN GALLIGAN

The roots of Cursillo grew during the darkness of war, out of a need to bring renewed faith and hope to those suffering from the loss and despair of the Spanish Civil War and, later, World War II. While it began in the Roman Catholic Church, the effective method for faith formation and renewal, together with the equipping of leaders for lay ministry, caused Cursillo to be adopted by multiple Christian denominations throughout the world. Cursillo is now recognised as an ecumenical lay-led Christian ministry that operates under the authority and with the wide support and encouragement of international church leaders, including those of Anglican Church of Canada and diocesan bishops.

With a common purpose to “make a friend, be a friend, and bring a friend to Christ,” those attending Cursillo Training Weekends are reminded that we are all part of one holy catholic

and apostolic church, which transcends international and denominational boundaries. This is evidenced by the spirit of cooperation between Cursillo movements in different countries and the welcome afforded to members visiting from overseas. Consequently, following the February 2022 invasion of Ukraine, the Secretariat of the Niagara Huron Anglican Cursillo Movement agreed that we were called to reach out to members of the Ukrainian Cursillo Movement. Writing to their Secretariat, Lay Director Renée Anderson and I let them know that they were not alone, and that during their time of need we would continue to pray for the light of Christ to shine brightly upon them and through them, to dispel the darkness they were facing. We also invited them to join us in our regular online worship by Zoom.

This Canadian-Ukrainian dialogue continues on a regular basis through the sharing of prayer and updates about the



ongoing situation in Ukraine. We are pleased to report that despite the conflict, the Ukrainian Cursillo Movement has continued to grow, with members actively sharing the Gospel and bringing God’s love into the darkest of places through their faith, study, and action. They are currently planning to host another Cursillo Training Weekend and, in a recent video, which was shared with diocesan Cursillo move-

ments all across Canada, they requested Canadian prayer support for their weekend team and participants. Recognising the value of opening a window into the day-to-day lives of Ukrainians, I requested additional videos from my contact showing food and clothing banks, and telling stories about the enduring faith, hope, and bravery of the Ukrainian people. I was able to combine these into a recent Sunday sermon which

reflected the transforming power of faith in overcoming adversity. As one Ukrainian Cursillo member puts it when he quotes St. Paul from Romans 12:21, “We refuse to allow ourselves to be overcome by evil but will instead, work to overcome evil with good.”

Please join with us in praying for an end to this tragic conflict, and for the Ukrainian Cursillo movement, whose members continue to serve Jesus by spreading the Gospel through their words and deeds. Prayerful messages of support for their upcoming Cursillo Weekend can be emailed to cursillovivi@gmail.com. The next Niagara Huron Anglican Cursillo Weekend will be held July 21-23, 2023 at Five Oaks, Paris, ON. Details and application forms can be found at www.niagaracursillo.org

Clergy requiring more information are invited to contact *The Reverend Brian Galligan*, spiritual director, Niagara Huron Anglican Cursillo Movement at: revbriangalligan@outlook.com.

CONNECT

Stay connected with the Anglican Diocese of Niagara by reading the *Niagara Anglican* online. niagaraanglican.news

ANGLICAN DIOCESE OF NIAGARA

Follow us on social media @niagaraanglican

Missioner appointed

CONTINUED FROM PAGE 3

Team, and an associate lecturer of St. Augustine’s College, formerly South East Institute for Theological Education, a trustee of the St. Anselm Community in Lambeth Palace, a national selector for pioneer ministry, and a Mission Advisor to a number of dioceses in the Anglican Communion, including the Diocese of Toronto.

Ian brings with him extensive missional and pioneer ministry experience, in both lay and ordained roles, through his work with the Church of England. No stranger to Niagara, Ian presently serves our diocese as the canon theologian for mission



and teaches with the Niagara School for Missional Leadership.

“I am delighted to welcome him and look forward to being changed by his insights,” said Bishop Susan Bell. “He joins our fine diocesan parish development missioner, Dr. Emily Hill, in the ongoing shaping of our diocese for mission.”

Song of the Grand
musical
A love story set on the banks of the Grand River and the Battlefields of Europe during WWII

We would like to help you raise funds for your charity. Please contact: songofthegr@gmail.com to discuss putting on a free performance

Song of the Grand is a moving experience, wonderful story, beautiful music & singing. It is a great new way to raise funds for your church. - Gillian Wood, St. Andrew's Grimsby.

Climate Justice Niagara

What a difference a year makes

SUE CARSON

I remember 12 months ago when I was wondering how Climate Justice Niagara was going to fulfil the promise that we made at the Synod of the Diocese of Niagara in 2021, a promise that we could create an energy audit program for the Diocese of Niagara and help parishes reduce their carbon footprint.

Fortunately, having a great committee, and with a lot of prayer, we were able to produce a self-guided questionnaire and found some amazing parishes that were willing to participate and be the guinea pigs.

As we took the first tentative steps in the Diocese of Niagara, I met Mark Gibson from the Diocese of Montreal via the Creation Matters Working Group (CMWG). I have been a member of CMWG for about six years, but Mark was a new member, and we discovered that we were working on similar ideas. One of my major prayers had been answered—someone who could create a database.

Mark had already established contact with Concordia University, and a PhD student was starting to do thermal imaging at a church in Montreal. Working with an infrared camera is going to be a new way for

building audits to be improved.

As Mark and I shared ideas on CMWG meetings, other diocesan committee members started taking an interest and wanted to know more. Net Zero Churches was created, and now five dioceses are actively using the building audit forms that we created. What started in Niagara has gone national, as our original questionnaire was further enhanced and is used by Net Zero Churches.

The dioceses of New Westminster, Nova Scotia & PEI, and Ottawa are currently signed up to the Net Zero Churches project and are beginning to engage parishes. Four other dioceses are hoping to be full partners and currently looking for local coordinators to run the program.

Humber College in Toronto, in addition to Concordia University, have been helpful in sharing their insights and working with Net Zero Churches. We have several energy and building advisors, architects, and other professionals to advise as needed.

Green Churches Network, as well as Faith and the Common Good, have become willing partners and help with advice and resources.

The Net Zero Churches Project is totally volunteer-led and free

to congregations of any denomination or faith group. Contact has been made with Lutherans, Roman Catholics, and the United and Alliance churches, as well as with Muslim groups.

Net Zero Churches have more than 30 congregations participating in our energy or building surveys, with ten congregations expected per year from each diocese. As part of this, we are continuously improving our assessment tools and discovering new ways to present our findings.

The biggest challenge for Net Zero Churches is we have not found a financial “home.” Net Zero Churches needs a diocese or other charitable organization that will sponsor this ministry and receive donations on our behalf to cover our minimal costs for publicity and training.

In the Diocese of Niagara, an exciting new part of the project happened at Incarnation in March. Students from Humber College who are training to complete an Energy Auditors’ course came to take photos using an infrared camera. The thermal imaging will support potential building envelope recommendations to be given to Church of the Incarnation. For more information check our website: www.netzerochurches.ca



The parishioners at the Church of Incarnation, Oakville are concerned about the heat loss from the bank of doors leading from their sanctuary. The Humber College students may be able to give an answer to this problem.

Photos: Contributed by Sue Carson

Sixty Years of Community Baby Showers in St. Catharines

**MARY-JO SCHMIDT AND
MICHAEL DEGAN**

As the decades pass, so many things change and evolve, yet other things stay the same. Sixty years ago, a group then known as the ACW Dorcas (Grace Church, St. Catharines Anglican Church Women) saw a need in the community and stepped into action. They got together to make quilts and blankets to give to new mothers. After spending all winter hard at work, they decided to show off their work and have a celebration—a baby shower to which everyone is invited.

Did they have any thoughts that sixty years later this would continue, and remain so vital? If they had been asked, they surely would have said that they prayed for the day that it is no longer needed.

That work continues today in a new century at a new parish. In 2017 Grace Church in

St. Catharines amalgamated with St. George's, and a group of parishioners have continued making and collecting items to be distributed to new mothers through a partnership with Community Care of St. Catharines and Thorold. On Sunday, May 28th at 11 a.m. to 1 p.m., the sixtieth baby shower will take place in the gym at St. George's (83 Church St., St. Catharines). Everyone is invited—it's not just for the ladies—to come to drop off donations of new or gently used clothes and baby items such as undershirts, diapers, sleepers, receiving blankets, sweaters, bonnets, diaper cream, and soap, as well as other items for newborns. You're also invited to look at the blankets and quilts St. George's crafters have been making over the winter.

Over the decades, hundreds of people have helped to support the babies and new mothers in our region. The community



baby shower may have started with one small group of church women, but was open to all in the community who wanted to

join. When Grace joined with St. George's the tradition continued. While we still pray that someday it will not be needed,

we will continue to support the youngest of our community as long as the need is there.

Stranger at the Gate

**THE REVEREND CANON
SHARYN HALL**

Richard McKinney grew up trying to prove he was a young man with a future, so he joined the Marines as his father had. His career lasted 25 years, mostly on tours of duty in the Middle East. After 9/11, many Americans were uneasy with Muslims in their neighbourhoods. When Richard returned to live in the USA, he saw Muslims as the enemy infiltrating his country.

Struggling with memories of war and trauma, his return to civilian life was difficult because he was not at peace with himself. He moved to a small town in Indiana, married a lovely woman with a young daughter he adored, and tried to settle into everyday life, but there was a problem. In this small town, there was a Muslim community of a few hundred people. He worried about his daughter being in danger with Muslims so close, so he decided it was necessary for him to rid the town of Muslims. He hoped to kill at least 200 people at the mosque. He secretly began preparations to build a bomb, and one day he visited the mosque.

This story is told in a thirty-minute documentary entitled *Stranger at the Gate*, which was nominated for an Academy Award this year. It did not win, but it generated discussion among people of different faiths because it is a true story of kindness and love overcoming anger and hate.

The film begins with interviews of Richard and several members of the mosque. When Richard arrived at the mosque one day, a few members realized that this stranger was in distress. He explained that he wanted to learn about Islam, but he was obviously very uncomfortable in their presence. They warmly welcomed him. They learned about his military background and his difficulty returning to civilian life. They invited him to their community dinners and they welcomed his wife and young daughter.

All this time, the members of the mosque had no idea that Richard was a danger to them. After a few weeks, the FBI came to investigate Richard's activities and his suspicious purchases of materials to make a bomb. Finally his whole story was revealed. However, by that time,



Richard's hatred had turned to compassion for his Muslim friends and he had abandoned his murderous plan. Eventually, he converted to Islam and became a very active member in the Muslim community.

The film concludes as it began, with interviews of Richard, his wife and daughter, and a few members of the mosque. We learn their reactions and emo-

tions to the story as it evolved. Richard is honest about his initial hatred and fear of Muslims because of his experience in the Marines. The members of the mosque acknowledged their shock to learn that they had welcomed someone into their community who hid his hatred and meant to harm them, but they did not regret their kindness to him because that is a

fundamental teaching of their faith—to welcome the stranger.

To welcome the stranger is a central teaching of our Christian faith. Unfortunately, in our time of social unrest and prejudice, we are more likely to be wary of a stranger and avoid hospitality. The Biblical teaching to welcome the stranger may be viewed as unwise, especially if the stranger is different from us. We may make assumptions about people of a different race or religion or cultural identity.

It is encouraging to see religious communities of various faiths gather resources to help strangers in need of food, clothing, or shelter and hospitality. Many people need help just to stay alive. People need kindness to overcome despair. It's tempting to turn away and believe that such problems are for someone else to solve.

Every day, there may be a stranger at the gate, the street corner, or the church door, who is a blessing we do not recognize. We need to love kindness, do justice, and walk humbly with our God, as the prophet Micah said. Then with God's help, love can be stronger than hate.



Healing the Collective Consciousness

THE VENERABLE MAX WOOLAVER

These are particularly challenging times for prayerful people. We are aware that whenever, wherever, and however we pray we can expect distractions. The moment we settle ourselves in prayer our list of things done and left undone begins knocking at the door.

Yet, in the intention and action of prayer there is more to reckon with than our distractions. We must also consider that we are immersed in the world of a collective consciousness. We are social and empathetic creatures—we breathe the same air, we share the same joys, desires, and fears of our world community.

I recently read a list of reasons for the currently falling numbers of committed Christians attending church. The list was helpful and interesting to a degree, however, I could not help thinking that there are other forces at work beyond those listed.

I wonder if there is a quiet suspicion, even among churchgoers, that the church is powerless and unable to meet this moment. I wonder if a foreboding haunts our collective consciousness and, thus, our prayers. A gnawing, shared anxiety seems to pervade our everyday speech.

The time in which we live calls to mind T.S. Eliot's poem of 1922, *The Wasteland*.

"And I will show you something different from either

Your shadow at morning striding behind you

Or your shadow at evening rising to meet you;

I will show you fear in a handful of dust."

I wonder if our planet's condition and the war in Europe are not reverberating in the depths of our communal being. We sense approaching disaster.

The Church seems to be thought of like it was by some in 1913, like artist Hugo Ball. "The Church is regarded as a "redemption factory" of little importance," he wrote.

The Wasteland was written in 1922 and Ball's analysis refers to Berlin and Europe in general in 1913. In 1913, shortly before the outbreak of WWI, Carl Jung, the founder of analytical psychology, had a dream: "I saw a blood red glow, like the flicker of the sea from afar, stretched from East to West across the northern horizon. And at that time someone asked me what I thought about world events in the near future. I said that I had not thoughts, but saw blood, rivers of blood." The "war to end all wars" came very shortly thereafter. I wonder if we are dreaming

the same dream.

In the face of this collective anxiety, I want to suggest that we have been here before. There have been periods of history in which we've faced apocalyptic fear. Some might say, "apocalyptic feeling in the past was not a true universal threat." I am sure that the prospect of the Assyrians preparing to build a mountain of skulls at the city gate felt like a universal threat to the life of the world.

The Bible addresses our heart, mind, soul, and body, even in our anxious times. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." (Psalm 91)

I am beginning to wonder if the Bible was in fact primarily written to strengthen human will in the face of apocalyptic danger. The Bible says to us: This is not the time to abandon the very origins of our courage. We must refute the notion that religion is an avoidance mechanism or the source of excuses for nonaction in the face of danger. The entire story of the Bible, culminating in our being loved into wholeness, through the life, death, and Resurrection of the incarnate logos of God, is the source of our strength, resilience, and vision in this present

era.

The moment at hand is without a doubt threatening our entire world. The current threats shake us to the core of our collective imagination. The solution will require humankind to cooperate on a scale that must transcend fear. As Christians, we have something to bring to this effort.

When we meet anxiety in our prayer we must go deeper to the source of prayer. It is the Holy Spirit who prays in us. "The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit intercedes for us with sighs too deep for words", and "It is Christ Jesus ... who indeed intercedes for us." (Romans 8:26-34 NRSV) In the depths of our prayer we find the strength, vision, and capacity to meet the moment at hand.

The word we hear in our prayer is that humankind has imagined and lived disaster in the past. The word we hear births in us a vision of the future that calls forward our best gifts, inherent in our being

made in God's image.

We are empowered and compelled by the ancient witness of scriptures and present grace of the indwelling Christ to join the ranks of those working to heal our threatened world. The parish church has never been more necessary for our surrounding culture in this regard. The reluctance of Christians to attend their local church is truly lamentable. The degree to which the collective anxiety of our age is responsible for that reluctance is difficult to judge.

The power and lived wisdom of our Scriptures offer a compelling resource for the struggle to heal the planet. In the Eucharistic community we see with our own eyes the living sacrament of our relationship with one another and the natural world. The indwelling Holy Spirit moves us beyond the boundaries of our collective anxiety to embrace the vision we long to realize for a healing world.



Photo: Unsplash/Jason Blackeye

10% tithe of my commission to the parish of your choice



Craig Knapman
BROKER OF RECORD/OWNER, BA (ECS)
431 Concession Street
Hamilton, Ontario L9A 1C1
Fax: 905.574.0026
e-mail: craigknapman@realtynetwork.biz
www.realtynetwork.biz



Direct: 905.541.8820
Office: 905.389.3737

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





Steve would like to invite you to Kennedy Ford to experience all we have to offer in Customer service in both Sales & Service.

280 S Service Rd W, Oakville
905-845-1646
kennedyford.ca
s.hartnup@kennedyford.ca



Nearness is Nearer

“GOD IS NEARER TO US THAN OUR OWN SOUL.”
—JULIAN OF NORWICH (1342-C.1416), *THE REVELATIONS OF DIVINE LOVE*

Where is God?
When pearly past peaks,
New day talks as
Day's hope flocks
Hope's call knocks lest
Call's scope mocks ...
Why, elated eternity can't complain though
Scopes call drains ere
Calls hope strains
Hopes day gains yet
Day's news is what remains—
How tarried time scoffs!
Who, ever constant, comforts sans plea?
Announce, in truth, His presence with glee:
God's nearness is nearer to us than we

by Nancy Coombs



Photo: Unsplash/Thien Dang



**GUIDANCE
& SUPPORT
YOU CAN
TRUST!**

**ARE YOU
OVERWHELMED WITH
JUST THE THOUGHT
OF DOWNSIZING?**

*Let me be your housing
and real estate guide. I
have helped many seniors
make a smooth transition
and would love to do the
same for you!*

Contact Marion for
a complimentary
consultation. It's
never too early to
start developing
your transition
plan.



Your Seniors Real Estate Expert

905.330.5201

mariongoard@kw.com

RealEstateAgentForSeniors.ca



Growing a STRONGER church together!

For more than 65 years, AFC has worked across Canada to connect generous donors with champions for transformative ministry. It's a winning strategy!

Become an AFC member today and be part of the movement to grow a stronger, more compassionate church.

To learn more, visit anglicanfoundation.org/membership



Make a Smart Investment, choose Pollard

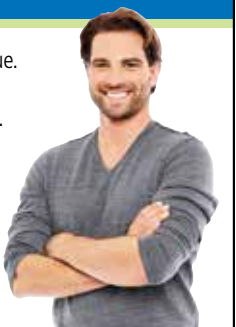
Pollard offers great windows and doors of exceptional value. With over 70 years of Canadian manufacturing, you can trust Pollard for expert advice and professional installation.



I'm known for making smart investments which is why I chose Pollard for my home.

Call 1.800.585.5561
POLLARDWINDOWS.COM

SCOTT MCGILLIVRAY
HGTV HOST & REAL ESTATE EXPERT



In other words

“Are you saved?” That all depends ...



JOHN BOWEN

The story is told of Bishop Handley Moule of Durham, a New Testament scholar in the early 20th century. He was on a train one day, and found himself sitting opposite a young Salvation Army officer. After she had looked at the bishop for a while, the young officer leaned forward and asked him, “Excuse me, sir, but are you saved?” She wasn’t trying to be rude. For her, it was simply an important question to ask anyone. And I’m equally sure the bishop’s answer wasn’t meant to be patronizing or humiliating. He was merely answering the question like the Greek scholar he was. “Well, it depends whether you mean *sesosmai*, *sodzomai*, or *sothesomai*.”

Almost certainly, she had no idea what he was talking about, but the story doesn’t tell us what was said next. Quite simply, the three words mean “I was saved,” “I am being saved,” and “I will be saved,” in Greek, the original language of the New Testament.

So what’s the difference—and does it matter?

“I was saved”

What does this mean? For the past 400 years, there have been two contested answers in the Western church. The evangelical tradition from which the Salvation Army officer came would mean, “Have you made a conscious decision to turn from your self-directed life and become a follower of Jesus?” The other answer is that one is saved and made a member of the family of God through baptism and—in mainline traditions at least—that is normally when one is a baby.

My favourite metaphor for the church—the trade school of Jesus—offers one solution. What if we thought of baptism as the way we register in the school? If an adult comes to Christian faith, they are baptised to indicate their decision to join the school. When a baby of a Christian family is baptised, it means a commitment on behalf of parents and godparents to raise that child as a student of Jesus. That doesn’t resolve the issue completely, of course, but it’s not a bad start.

I believe there’s a better answer than this, however. I heard it first from a speaker who began by saying, “I was saved at three o’clock on a Friday afternoon.” I confess I was already sceptical about an evangelical conversion that could be quite so precisely dated—and timed. But then he added “. . . two thousand years ago.” And a light went on.

The foundation of our being saved is not in the first place anything to do with us—it’s to do with the boundless love of God in Christ. What a relief!

But the other two tenses are equally important.

“I am being saved”

Right now, the Holy Spirit is at work in those of us trying to follow Jesus—and our job is to co-operate. I have three analogies for this:

- The Spirit is like a gardener, weeding out the bad stuff, and watering the good stuff.
- Being a Christian is being an apprentice in the trade school of Jesus, and the church is the gathering of the trade school of Jesus. Being saved is working on our assignments.
- C. S. Lewis says, “The joys of Heaven are for most of us, in our present condition, ‘an acquired taste.’” “Being saved” is the process of acquiring the “taste” of the new world, the fulfilment of the Kingdom that God is preparing, living the way of the future right now in the present.

None of these is necessarily fun—being weeded, tackling difficult assignments, acquiring an

unfamiliar taste—but it’s worth it. Which brings us to the future tense.

“I will be saved”

The process of being saved is not yet complete, you may have noticed. Just watch the news. Read the media. A warming planet, hunger, disease, oppression, racism . . . the list goes on. And sadly, the problem is not just “out there.” If we are honest, we know the persistent sins that plague our own lives—and, even if we don’t, those we live with certainly do!

But God is not done with us or our world. The promise of scripture is that in the end good will triumph over evil—or, to be precise, the goodness of God will triumph over evil, the way of Jesus will triumph over ways of death and destruction, and love will reign supreme—in us and in God’s world. Perhaps the most vivid picture we have of this is Revelation 21’s picture of “a new heaven and earth . . . [where] death will be no more; mourning and crying and pain will be no more.”

Let me risk one more analogy. When I was in high school in Wales, we were trained in

beach rescue. This is the system whereby the lifesaver swims out, attached by a line to a team on the shore. Once the lifesaver has grabbed the drowning person, the team on the shore hauls in the line till (with skill and a little luck) the hapless swimmer is restored to dry land.

I never got to rescue anyone, though others on my team did. Now, supposing that the swimmer, safe in the strong grip of the rescuer, had the presence of mind—and enough air in their lungs—they could in theory say, or at least splutter, “I have been saved, I am being saved, and I will be saved.” They are secure, no longer in danger of drowning. But in spite of that, their present experience is not exactly comfortable—the process is not yet complete. Only when they are on blessed dry land will they be able to heave a final sigh of relief—they are safe.

That’s the point. We are at present in the middle of a process initiated by God in the past and brought to completion by God in the future. Unlike the swimmer, we have breath to say, “Thank you God, that I am safe in your strong arms.” And we trust, and we follow.



A PLACE TO
live well.

JOIN US FOR
A TOUR AND LUNCH.

DELMANOR
Glen Abbey
Inspired Retirement Living™

1459 NOTTINGHILL GATE
OAKVILLE

905-469-3232
DelmanorGlenAbbey.com





The Youth Leadership Training Program Returns in all its Glory!

SARAH BIRD

"I've never felt so welcomed so quickly in a new environment", "YLTP was so much fun", "my favourite part was the creative evening worships", "Sarah's bedtime stories were ridiculous and hilarious", "thank you to all the leaders who fully listened to what I had to say and my life experiences". Participants of the 2023 Youth Leadership Training Program (YLTP) were asked to evaluate the program on the last day of the event. Those were a few of the positive and thankful remarks they shared.

The YLTP gathering took place on March 12-15 at the beautiful Canterbury Hills Camp in Dundas. This year was extra special as we regathered for the first time in three years during the program's natural season over the March Break. Due to the pandemic the program had been offered virtually and then in person for a shortened weekend to maintain recommended safety measures. This year, you could feel the heightened excitement in the air as cars pulled into the parking lot for participant drop-off, knowing that the program was back in full swing.

YLTP is a leadership training opportunity to equip young people to take an active leadership role within their parishes and communities as group leaders, committee members, etc. The mission of YLTP is to help young people grow in six areas:

- **Call:** to articulate a sense of personal identity, awareness, and mission.
- **Stewardship:** to understand and practice service to others.
- **Living Community:** to work with others in an intentional, safe community.
- **Spiritual Enrichment:** through Christian worship and study.
- **Fostering Self:** to enhance leadership and related skills.
- **The Heart:** to have fun with good friends.

Each cohort is mentored by two volunteer leaders. These dedicated and passionate volunteers help guide and mentor the youth during and outside of the program. We give thanks to the 2023 leadership team that included Dr. Emily Hill, and Rev. Canon Dr. David Anderson, Gregory Millar, Rev. Cheryl Barker, Rebecca Vendetti,



and Nesta Cooper. The success and overall outcome of the program relies entirely on these enthusiastic volunteers, as well as the support from our diocesan family! We are grateful for all the prayers and words of encouragement leading up to and during the event.

Our time spent together during the three nights and four days was eye-opening to all participants and leaders. As a leadership team, we were prepared to welcome young people with added patience, understanding, and into a safe space to be themselves. We acknowledged as a team that the pandemic has been detrimental to the younger generation during vital stages of their lives. We were ready to listen and accommodate various needs or concerns. After a day and a half of building community, we were delighted to see the youth foster new friendships, become more relaxed, and comfortable with each other and the space. The youth shared that they felt more welcomed in the space of YLTP than they had in other social settings. The youth were not happy to find out that Wi-Fi and data are practically non-existent at Canterbury



Continued Page 11

YLTP Returns

CONTINUED FROM PAGE 10



Hills Camp. When technology is taken away, something magical can happen. We can disconnect (from technology) to (authentically) connect (to one another). Eventually the youth forgot about cellphones and cell service and began to engage deeper into conversations or competitive games of Uno.

Throughout our time at YLTP each year group was responsible for leading worship, prayers over meals, and a social event for all to attend. Four highlights from YLTP expressed by the youth were the visit from Bishop Susan, the worship that included a cardboard chariot set afire in the fireplace, the lip sync battle social, and winter Olympics social. The youth also experienced the Stations of the Cross, led by Rev. Cheryl Barker, perfectly planned as we had just entered the Lenten season. The year three cohort finished their time at YLTP by presenting their third-year projects and leading the final eucharistic service. This is always a celebratory moment for the community!

Each year we are delighted to have Bishop Susan join us for "Comfy Corner with the Bishop", a time dedicated to real-life conversations and questions. To her surprise the year groups prepared three chart papers filled with questions. She graciously answered each one and intently listened to their personal stories and experiences. She concluded the Comfy Corner with this

question for the youth to seriously ponder: "If the youth could shape the church today, what would it look like"? We added this question to the event evaluation and received these reflections:

- A place to have fun.
- A place where adults ask for our opinions and truly listen.
- A place where I get asked to lead in some way. I don't know what or how to ask to take on leadership within my church.
- Doing church outside the old building.
- Working towards Truth and Reconciliation.

The YLTP gathering has concluded for the year but will continue to live on through the leadership roles that the participants are encouraged to embark upon within their parishes, schools, and lives. We thank you for your continual support and prayers for youth ministry in our diocese.

For any information regarding Children, Youth & Family Ministry please contact Sarah Bird: Sarah.bird@niagaraanglican.ca To find out more on youth ministry visit us at: https://niagaraanglican.ca/youth

Photos: contributed by Sarah Bird

Niagara Anglican Deadlines and Submission Guidelines

Upcoming Deadlines:

June – April 28
September – July 28

Submissions:

News, Letters, Reviews

(books, films, music, theatre)

– 400 words or less

Articles – 600 words or less

Original cartoons or art –

Contact the Editor.

Photos – very large, high resolution (300 ppi), action pictures (people doing something).

Include name of photographer.

Written permission of parent/guardian must be obtained if photo includes a child.

All submissions must include

writer's full name and contact information. We reserve the right to edit or refuse submissions.

Questions or information:

Contact the Editor at editor@niagaraanglican.ca

M.A. Clark & Sons Funeral Home Ltd.

Burial & Cremation Centre

Leslie Clark Dan Hierlihy Brad Mellor
John Martin Renee Mastromatteo

Ph: 905-383-3323

Fax: 905-383-2168

567 Upper Wellington Street,

Hamilton, ON L9A 3P8

Email: clarkandsonsfuneralhome@outlook.com

SUNRISE

• STAINED GLASS •

SINCE 1979



MEMORIAL
WINDOWS

PROTECTIVE
GLAZING

REPAIRS &
MILLWORK

RELEADING &
RESTORATION

97 Wharnccliffe Rd. S. London, Ont. N6J 2K2

Toll Free 877-575-2321

www.sunrisestainedglass.com

We Don't Do That Anymore

THE REVEREND CANON
MARTHA TATARNIC

On Ash Wednesday afternoon, I made my way through the snow to a last-minute appointment with a therapist. It's been a difficult couple of years for most of us. Across the shared horizon of how the COVID-19 pandemic has challenged us are the particular difficulties that we have each faced in navigating the isolation and hyper-vigilance of the pandemic. I described to my therapist all of the ways in which things have improved—life is calmer and better. "But I don't feel better," I admitted. It's when I lie down to go to sleep that the feelings surface. Memories from the last few years come flooding into my mind. A weight squeezes my chest. It is difficult to keep my breathing even. I am upset, worried, and anxious, and it's hard to identify why.

She noted that the human body seeks homeostasis or equilibrium. When danger or chaos becomes the norm, then homeostasis can be reset toward the assumption of constant threat. "Your body is scanning the horizon for danger," she said. Although the circumstances which led to so much worry and anxiety for so long have significantly diminished, that habit of vigilance has left its mark on me.

As we were talking through strategies for teaching my body that it is okay to abandon the watch tower and go to sleep, I thought of the Taylor Swift documentary, *Miss Americana*, that I had recently watched with my daughter. In it, Swift opens up about the disordered body image and eating patterns that she had struggled with as a woman in the spotlight. She had learned at an early age that smaller was better and starved herself accordingly. "I thought this was just how it was supposed to be," she notes, "that I would feel like passing out through my concerts." She has had to re-teach her brain that it's okay to eat, that it's good and valid to have energy for her concerts and her work, that she deserves to be healthy and that beauty can exist at a weight that is natural for her body rather than at the starvation mode she was previously in. But in order to do this, in order to be healthy and well, she needs to speak



Photo: Unsplash/Mike Kotsch

back to the voices that would tell her otherwise, including her own. She often sees pictures of herself splashed across celebrity news. With these pictures comes the toxic commentary of critics noticing every bump and wobble her body might produce, speculating on whether a curved stomach means she is pregnant, gleefully pointing out every fluctuation in her weight.

In response to all of these voices, she lays claim to this mantra: "We don't do that anymore." It's the verbalization of an intentional turning: this is where we used to go; we're not going there any longer. "We're changing the channel in our brain," Swift reminded herself. "That didn't end us up in a good place."

It felt fortuitous to get that last minute therapy appointment, but maybe luck wasn't the only thing at play. Ash Wednesday marks the season of Lent, of repentance. "We don't do that anymore" could be a Swiftian verbalization of the word "repent." It's a deliberate turning, a reset, the option for change. I was grateful to start off my season of Lent with a mantra, a countering response to my own racing, anxious mind.

Repentance isn't the whole story. Lent isn't self-contained. It

takes us somewhere. It doesn't make any sense to turn or reset or change unless we know where that turn, that setting, that transformation is headed. Jesus tells us that the Good News is loaded into our repentance, that if we turn around and turn our lives around, we'll see something else—the Kingdom of God. We'll see that it's right there. It's drawing near. It's at hand. There is content to Jesus' choice to speak back to the voices that fill our human lives with toxicity, despair, and a crippling creeping sense of danger.

Jesus speaks back with words, but primarily he speaks back with action. His healing miracles reveal God's capacity and desire to bind up and reclaim our lives. His teaching reveals God's beauty, light, and love shining through in places and people where we have forgotten to look. His feeding reveals a world where there is enough food and love to go around. His words of forgiveness and acts of welcome reveal the fundamental worthiness of each of our lives. The meal that he shares with his friends on the night of his arrest, and the meals that he shares in the Resurrection, reveal the New Creation.

This is what we don't do

anymore: we don't allow fear, scarcity, anger, and the bullying powers of this world to rule us. We won't be overcome by death. Instead, we're sharing this meal, and this meal is a share in the very life of God, in the banquet God has already spread out for us. We're listening for our name, we're taking our seat, and we're participating in this ultimate sign that death, hate, and fear have all been answered by the life, love, and unstoppable arc of God's justice.

In his seminal book on trauma and post traumatic stress, *The Body Keeps the Score*, psychiatrist Bessel Van der Kolk details how traumatic events—either one-off or sustained patterns of abuse and neglect—leave their mark on the body. The brain is literally rewired. Memories of trauma are stored differently from those of love and joy. Survivors of abuse are much more likely to suffer from autoimmune diseases, obesity, diabetes, and heart trouble. When the body learns that it is not safe, that a hyper state of vigilance is required at all times, that shows up not only on brain scans but on the configuration of our organs, in the protective layers the body physically and mentally builds around itself. He argues that you can't "treat"

trauma. It has happened, it can't be undone. What he describes is also a turning. The body, mind, and spirit need to learn how to integrate past events into a present where the narratives of violation and worthlessness are challenged by new knowledge: of being safe, of being empowered, of being absolved, of being worthy. "We don't do that anymore" is a story that needs to be intentionally written onto the very cells of the human body.

My Lenten-Swiftian mantra has been a helpful response to the voices of fear and anxiety to which I have become all too accustomed to listening these past few years. My own habits of vigilance have left their mark on my anxious mind and the disquiet of my body.

Sweeping, universal conclusions have been drawn about the life, death, and resurrection of Jesus and what it means for all of us. The power of Jesus' offering is ultimately located in one specific physical body—one that endured great trauma, lost everything, and had the wounds to show for it. My body might be marked, but so is Jesus'. His body, and mine, are also marked by a new story, one that promises we won't walk alone and that from death God is turning us to life.