

New Diocesan Dean and
Cathedral Rector

The Venerable Dr. Tim Dobbin
begins in January.

Page **2**



The Best Word For Word

John Bowen on the imperfect
task of translating the idea of
incarnation.

Page **7**



Meaningful Gift Giving.
Giving through PWRDF can
have a big global impact.

Page **9**



A section of the Anglican Journal



NIAGARA ANGLICAN



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DECEMBER 2020

The Bishop's Advent Message

The Spiritual Discipline—and Gift— of **WAITING** in Advent



IT seems the whole world is holding its breath these days, waiting for this pandemic to be over; waiting for normality to return; waiting to live again. We've been in a state of waiting since March and it's hard work.

And so we could be forgiven for thinking: "just what we need, a whole season dedicated to waiting—within a whole season of waiting."

Cue the deep sigh.

But stay with me for a few moments and let me tell you about how waiting can be a gift, because I think it will help.

After all, as Christians we have two whole seasons dedicated to waiting in the church year: Advent and Lent. And in all honesty, we live as those who wait upon the Lord's return at the end times. We live, as St. Paul says, in "the already and the not yet." Christians, from time immemorial, have carved out time to wait with intentionality and with purpose.

Waiting, it seems, is a core Christian discipline.

The more you think about it, the more that statement is true.

Advent itself is a season of gestation, of creation, and of preparation. We are literally waiting for a birth—the creation groans in labour pains as we wait for the One who will unite heaven and earth: Jesus. We women know well how to wait creatively like this; waiting in this sense is anything but holding our breath—it is active and creative.

This season also mirrors the other 'waitings' in scripture: the Israelites waiting for 40 years in the wilderness to pass over into the promised land. Jesus' own temptation in the wilderness for 40 days. None of these were passive times—they were full of activity—full of preparation.

As we approach the Feast of the Nativity of Jesus, waiting and dwelling in the words of the birth narrative give us the chance to recall other words and to make sense of foretellings past. Think of

Anna and Simeon waiting expectantly in the Temple for the arrival of the child Jesus because of the prophecies of the suffering servant who will deliver Israel. Think of Elizabeth waiting for the birth of the Baptist because of the angel's foretelling—and Zechariah, who, while he was waiting for the return of his voice had a great deal of time to think about the angel Gabriel's prophecies with regard to his infant son. And think of Mary—waiting for the birth of her precious baby boy and preparing a place in her heart for this special child who would change the world he'd enter into.

And in faith we do the same. In our beautiful tradition of Nine Lessons and Carols—we trace the arc of salvation history—from all that the prophets had foretold to the fulfillment of their prophecy in Jesus. We also take time in our Advent waiting to find ourselves within that story as well. We trace the faith that is born within us anew as we consider again the fact that God became human to show us what God's love looks and feels like and how that love can transform this world through us.

So, you can see that there is a tremendous amount of value and activity within the waiting. I guess we could call it active waiting. We do this waiting together—as a church—and it changes us.

Waiting is holy ground. It is not easy, nor passive, but it is pregnant with meaning and promise. This time of waiting gives gifts: time and space for the contemplation of God's word, God's promises and God's faithful action; time for deepening relationships, and dedicated space to hear God's voice leading us forward into a future shaped by the waiting.

And so, I pray that you have a blessed Advent and a fruitful waiting. May God bless you richly this Advent and gift you with new life at Christmas.

+ Susan

Bishop appoints New Diocesan Dean and Cathedral Rector

The Venerable Dr. Tim Dobbin begins ministry in January



Archdeacon Tim Dobbin has been appointed to serve as rector of Christ's Church Cathedral in Hamilton and Dean of Niagara, beginning January 1, 2021.

"I am absolutely delighted that Archdeacon Dobbin will be assuming this important leadership role with our cathedral and our diocese," said Bishop Susan Bell. "Tim brings with him a vast amount of ministry experience and a deep commitment to helping the established church transition to the next season of its ministry by better connecting with the unchurched and dechurched."

As rector of the cathedral, Archdeacon Dobbin will oversee all aspects of its ministry, including leading worship services, providing pastoral care, and facilitating faith formation activities. As the fourteenth dean of Niagara, he will serve as the senior priest of the diocese, offering counsel to the bishop and exercising leadership in the councils of the church, such as synod council and the diocesan senior administrative leadership team.

"It will be a joy and privilege to build on the Cathedral's many God-given strengths: a tradition of excellence in liturgy and preaching; strong and diverse lay leadership; well-established links with the wider Hamilton community," said Archdeacon Dobbin. "I see enormous potential for missional engagement with the Jamesville neighbourhood and for influencing the life of the Diocese."

Reflecting on the intense and prayerful discernment process, Canon James Lefebvre, chair of the parochial committee says Archdeacon Dobbin most embodied the four pillars which were being sought after in a new dean and rector, as articulated in the parish profile. He says these were "an entrepreneurial missionary outlook; a strong pastoral presence and bias; a dedicated commitment to faith formation; and demonstrated success in stewardship development and a strong understanding of the need for a year-long on-going stewardship program."

The parochial committee involved cathedral and diocesan

representatives, meeting over several months to oversee the discernment process. "I was impressed by the care and commitment of those on the parochial committee," reflected Archdeacon Dobbin. "They worked hard on all aspects of the discernment process. It was a joy to listen to ideas from committee members for future ministry and mission together."

Born and raised in New Zealand, Archdeacon Dobbin was ordained a deacon in 1997 and a priest in 1998 and has ministered in New Zealand, France, Australia and Canada.

"After growing up in an Anglican household and attending Anglican schools, I had an encounter as a young man with Jesus who called me into closer relationship and to rejoin the church," says Dobbin. "That led to a journey with L'Arche, through which the call to priesthood became clearer, leading to ordination and current ministry."

Archdeacon Dobbin currently serves in the diocese of Huron as the rector of St. Marks, Brantford and archdeacon of Brant/Norfolk where he lives with his wife Lynn and daughters Sophie and Felicity. A life-long learner, he holds bachelor's degrees in commerce, law and theology, as well as a Doctor of Ministry degree in pastoral counselling and marriage and family therapy from Waterloo Lutheran Seminary.

He notes that Christ's Church Cathedral enjoys a strong foundation of ministry and mission, particularly with regards to a tradition of excellence in liturgy, music and

preaching, a breadth and depth of lay leadership and a passion for social justice initiatives. Archdeacon Dobbin also sees the cathedral as a gathering point in the City of Hamilton, where civic issues, education and the arts intersect and are engaged.

A self-described pastor at heart, Archdeacon Dobbin points to three priorities which by God's grace has brought health and vitality in communities he has served in the past: cheerful presence, intentional faith formation, and bold mission. He hopes to explore these with cathedral parishioners in the coming months.

"God has a mission to heal and reconcile this beautiful and broken world God loves so much, and through baptism calls each of us to play our small, but important, role in the inbreaking of God's reign of peace and justice for all creation," says Dobbin.

Celebrating the ways the cathedral community is already deeply engaged in the public square, he says that it is "important to avail ourselves of every opportunity to keep getting to know those who are vulnerable in the cathedral neighbourhood; to communicate their needs to the cathedral community; and to be intentional about discerning how God might be calling us to respond."

"We are looking forward to welcoming Tim into our community and to walk with us as we begin an exciting new chapter in our faith journey," said Canon Lefebvre.

Generous People are Everywhere
 an illustrated book for young people ages 8 to 14
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 illustrations by Michele Nidenoff

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The Pandemic: When I Truly Listened to God

BY SANDRA THOMSON

I am an introvert. Once you get to know me, you would think otherwise but honest, I have been tested. I too struggled to see that side of me, however, COVID-19 gave me a true insight into who Sandra Thomson really is.

I am usually (when not in lockdown), a very busy person with rarely an evening free, and with working, I am pretty much always with people. Covid-freed my nights and gave me the opportunity to work in my home office, but I was a bit nervous ... what would I do with my free time?

I started out doing a bit of organizing my house, a bit of reading and quite a bit of nothing. In the recent past

I started a new hobby, wood carving. I had really not gotten the hang of it all very well, but now I had the time to really figure out the craft. I think the reason I struggled was that my mind was always somewhere else, thinking about what I had to do next or where I needed to be later. Now, my mind was focused on my hand, the knife and the wood, and I powered out 17 chip carved crosses, good enough to give away.

In other ways also, I became more focused, refreshed and maybe even more alive. That is when I truly believed that the tests were right and I am an introvert, needing alone time to refresh.

Prior to the summer, I thought I knew what God

wanted from me and what I was really put on this earth to do. In the past year or so, I spent a lot of time and effort looking into a volunteer placement with a facility dealing with mental health, but every door I tried to open seemed to be locked. I was not qualified; I was not needed at the time or some did not even answer. I felt like I was hitting walls every time but I came to realize that it was not a wall so much as God sending me back into the wilderness to find my way again. I had many people trying to help who kept telling me that I should look into a ministry with those who are homeless, however, I was sure that was not where I should be. But God had other thoughts. My parish priest called

sometime in April to ask if I would help at a breakfast program feeding people who are homeless or those just finding it hard to make ends meet. A few of the people who normally did this had to back out to keep themselves safe from this new virus. I said yes, I could help out for this, since it was before work. I ended up doing two shifts per month, making sandwiches, confined to the kitchen with a couple of others. It wasn't long before I received another call looking for mentors to stand in the gym when the people arrived, to welcome them, have them sanitize their hands and just be a person who focused on them unlike the ones who were filling their take out cereal bowls and giving them coffees to

go (social distancing a must). It was an eye opener. It felt right; not awkward; it came naturally.

I am now a mentor twice a week and look forward to my next shift each time I walk out to my car to go back home to start work. I am looking forward to the future when the masks can come off, the social distancing is loosened and I can sit down next to some of these people and share our stories if that is what they want. I now have a favorite verse from Psalms, which is "Be still and know that I am God".

I was forced to be still and now I know ... thanks be to God!

Sandra Thomson is a parishioner at Church of the Transfiguration, St. Catharines

Come Experience a Service of Nine Lessons and Carols

BY GILLIAN DOUCET CAMPBELL

It is with delight that Bishop Susan Bell invites you to an enchanting evening featuring an online service of Nine Lessons and Carols. Bishop Susan is thrilled and honoured that this evening of music, word, and worship will be hosted by the Church of St. John the Evangelist, Elora, in support of the Bishop's Company.

This event will be livestreamed, Sunday, December 20th at 7:00 p.m.

Tickets are available on the diocesan website at no cost; donations are welcomed to support the work of the Bishop's Company, which enables the bishop to respond both compassionately and strategically to the emergent needs of our diocesan leaders, lay and ordained. Often these funds assist clergy and their families with unexpected needs and crisis support. In addition,

through the Bishop's Company we can from time to time provide financial support for initiatives beyond our diocese that seek to respond to dire human need with Christ's loving kindness.

The service of Nine Lessons and Carols has the capacity to enrapture you as it transports you to a place of comfort and joy. Come and reconnect and rekindle with a seasoned old friend—that even if you have not been in years or ever you can come and feel welcomed. Allow yourself to be immersed in the lessons and carols that have brought solace and delight to generations—both in times of good and challenge.

John Weins, director of music at St. John's, Elora will be leading vocalist through this beautiful liturgy with organist, Jurgen Petrenko.

Please register by Tuesday, December 18th. The first 100 registrants will receive a CD or audio recording link to, "Here's

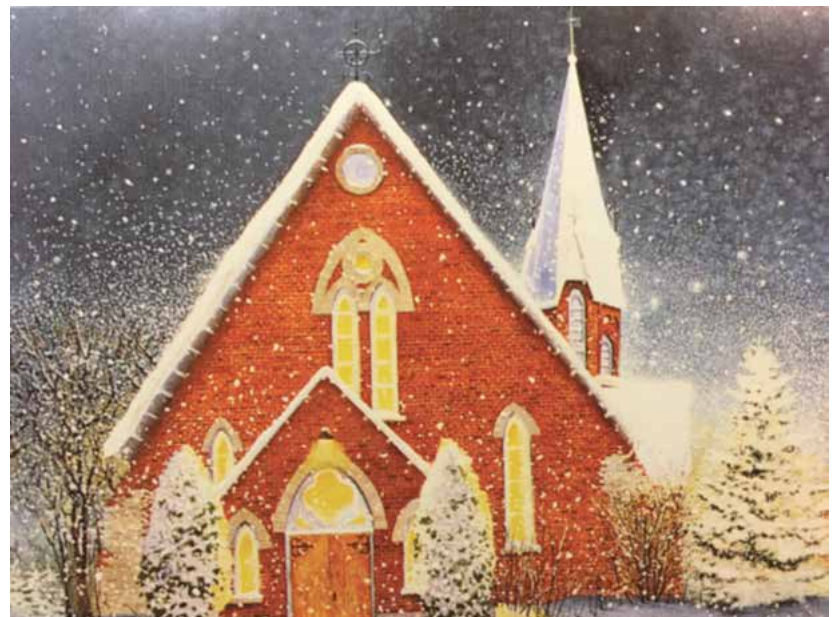


Image: Watercolour of St. John's Elora by Barry McCarthy

Your Figgie Pudding 2020," a lovely compilation of Christmas carols, sung by St. John's choir members, recorded from their

own homes.

Come and be captivated by the sounds of this majestic Christmas tradition.

This event will be carried out in strict compliance with public health guidelines and protocols.



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**CALLED TO LIFE
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The Sleepless Benedictine

BY THE VENERABLE MAX WOOLLAVER

Pretty well everyone I know is not sleeping well. There are myriad reasons for this. Would you like me to list them just to make sure your favourite is on the list? I didn't think so.

Let me, then, jump to the surprise—I have come to welcome the sleeplessness. To be more precise, I have come to welcome the broken sleep. I am not talking about complete and utter sleeplessness—the story of course is a serious problem and counsel should be sought.

The broken sleep I am speaking of comes invariably between 2:30 a.m. and 5 a.m. and usually lasts between one or two hours. (Oddly enough, I have found through COVID-19, that I have an uncanny ability to know what time it is in the dead of night—often within five minutes or so. (This might explain why I am never late for meetings, which any colleague of mine will verify.)

Long before COVID-19 I did a little reading on the subject of sleep patterns in general. (See the citation below) It seems that this pattern of broken sleep, 'sleep in two shifts' or 'first' and 'second' sleep could be quite natural and in fact the norm in our not too distant global past. I mentioned above that I usually know what time it is when I awake, much like the prisoner

in *The Tale of Two Cities* who always knew what time it was even in the timelessness of prison. Dickens in fact mentions the phenomena of 'first' sleep in his novel *Barnaby Rudge* (1840): "He knew this, even in the horror with which he started from his first sleep ..." It seems that it was common for folks to retire early, sleep for a few hours, be active, even visit neighbours, have a cup of tea, read, cozy-up with a partner (blush!) and then, "a second sleep until dawn." "Interestingly, the appearance of insomnia in the literature in the late 19th century coincides in the period where accounts of 'split sleep' start to disappear." To paraphrase, we may be putting too much pressure on ourselves with the ideal of "continuous consolidated sleep, adding to the anxiety about sleep and perpetuating the problem."

The time of broken sleep has become a time of prayer. My mind is crystal clear. All my sorrows, sins, joys, all my cares for my family, for the world and all living creatures, for the church, for my parish, for our Diocese come home to my heart, soul, mind and body. The broken hours are made whole. The broken time has become a Benedictine night office. It is a time when "even memory becomes an apprehension of Glory ..." (St. John of the Cross)

It has brought home to me the beauty of our bedrock

Anglican spirituality. We are Benedictines. To awake from sleep in the dead of night has been our practice with roots going back to Benedict himself sleeping in his cave in the 500's. Jesus often prayed all night—a practice which may have come to him in his years of youthful formation—perhaps exemplified in the desert dwelling Jewish communities of ancient Palestine. We come by our night prayers honestly.

This is what I do in the night prayer: I lay still. I breathe in a slow, relaxed manner, exhaling more slowly than I inhale. I pray the Grace as I cross myself in sync with my breathing. I pray: "All graceful, all caring, ever-creating God, to you my heart is open, all my desires known and from you none of my secrets are hidden, cleanse the thoughts of my heart so that I may perfectly love you and worthily magnify your Holy Name." All of this with gesture and rhythmic, slow breath. I then pray the Shema (Hear O Israel, The Lord, our God is one, Love the Lord your God with all your heart ...) You know the prayer. You are a Benedictine. "Deep calls to deep ... in the night ... God's song is with me ... a prayer to the God of my life." Ps.42

(Citation: Melinda Jackson, Siobhan Banks, *Humans Used to Sleep in Two Shifts*)



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The Blood of Martyrs: On [leadership]

THE REV'D DR. DANIEL TATARNIC

"If you want to follow Jesus, you had better look good on wood"

Martha and I finished watching the Netflix documentary, "Challenger: The Final Flight". Not dissimilar to how I felt after watching "Jeffery Epstein: Filthy Rich", the Challenger documentary left me feeling sad and haunted. The viewer is made to endure a gut-wrenching expose of bureaucratic group-think and subtle manipulation. Ethical corners are cut, and employees are compelled to compromise their integrity and training as the voice of enterprise bellows: "take off your scientist's hat and put on your manager's hat". A mythology is at work, the American dream: to be good business men, not prudent scientists; game changers, not conscientious objectors; trail-blazing pioneers, not squatters. One by one, you meet the Challenger's team of managerial yes men, and you begin to understand the cool, calculating, almost inhuman rationality of the mythology responsible for the catastrophe; you sit back in your easy-chair and reassure yourself, "thank God, I'm better than that."

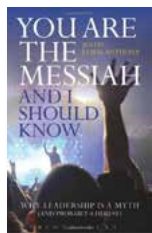
I met The Rev'd Dr. Justin Lewis-Anthony in Rome. It was the fall of 2018, when he was Deputy Director of the Anglican Centre. I was taking advantage of my continuing education

allotment, enrolling in a course he facilitated on politics, leadership, and the church's relationship with domination mythologies.

So, under the sunny skies of our 'summer sabbath rest', I sidled up to Lewis-Anthony's work (Bloomsbury, 2013), *You are the Messiah and I Should Know: Why Leadership is a Myth (And Probably a Heresy)*. I was eager to pray my way through his book, especially after reading his essay, "Ecclesiastical Bureaucracy: A Gregorian Critique of Managerialism" (available in PDF online).

Having studied Gregory the Great, I was excited to find an interlocutor who knew about Gregory's theology and influence in Anglicanism. Moreover, Lewis-Anthony had arrived at very similar conclusions as I had about priestly formation in the Church.

Now, I think it's fair to say that we priests, and licensed ministers of the Church, want to be good, competent, and relevant Christian leaders. Notwithstanding, we don't often evaluate where our ideas



about [leadership] come from; we assume they are grounded in gospel values, enough said. What Lewis-Anthony's authorship does quite well is to offer a reflective counter-narrative to the values, attitudes, and assumptions grounding our contemporary ideas about [leadership]. He argues that they may be more deeply influenced by the mythology of the American entertainment industry than the cruciform model of Jesus.

Is it possible that our religious leadership-imaginary has been informed by "members of a gang, whose leader is a mouse with white gloves...[who] will lead you to your grave, singing Mouseketeer songs as you go."? The Kingdom of God (oops, I meant to say the American Dream) belongs to those who produce results: the entrepreneur and the enterprising; the self-sufficient and the self-confident. But the Christian vision is grounded in martyrdom, in dis-possession, obedience, and weakness.

How do we reconcile these divergent imaginaries? The short answer is that we can't. And that's probably why rates of depression, exhaustion, burn-out, substance abuse, and career suicide are so common among the clergy. We should all be very, very concerned about this: the irreconcilable incongruity between the mythology of [leadership] and the realities of discipleship. Thus, I'm reminded

of a very short, but powerfully worded essay by the Jesuit Michael J Buckley (available online PDF), "Because Beset by Weakness: Are you Weak Enough to be a Priest?". Not, "Are you Strong Enough to be A Priest?" Are you weak enough?

Lewis-Anthony's book is a timely work of contextual theology, and, no doubt, he will prick consciences. But if you're weak enough to pray your way through the pages, you'll find it refreshing and liberating. To quote him in conclusion, "leadership exercised by a Christian must be based, not on personal skills, not in innate traits, not on charismatic



authority, not a will to power, not a willingness to exercise violence, not on a manipulation of others' fears and fantasies. The end result of all those strategies is to become complicit in the monomyth of redemptive violence." To put it in another way, "If you want to follow Jesus, you had better look good on wood"

MUSIC DIRECTOR – PART-TIME

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

Music is a high priority for this 150-member congregation. The Church of the Transfiguration utilizes an electric keyboard to accompany worship music. We have a dedicated choir and other musicians who frequently participate in the worship.

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Review: Dr. Dianne Saxe on Creation Care that Counts

BY LOWELL BLISS
Climate Justice Niagara team member

"I spend a lot of time saying to people: 'we are not taking this seriously enough.'" The this that Dr. Dianne Saxe was referring to is climate change. Saxe found an attentive audience on October 14 for an on-line forum entitled "Creation Care That Counts," sponsored by Climate Justice Niagara. She had us hooked as early as her first interactive question: What values drive you to climate action? (You can imagine that grandkids, or what Saxe calls "having a little person of your own," was a common answer.) "The window we have for preserving everything [we] care about," she said, "is small and closing. We need to be on this right now."

As a climate activist for twelve years, I can recommend

Saxe's webinar as one of the most clear and compelling presentations I have ever heard. It is available on YouTube for your own viewing here, or search the title: "Dr. Dianne Saxe on Creation Care that Counts." It is a 50 minute presentation with professionally-produced slides, followed by 20 minutes of Q&A. Saxe is an environmental lawyer of more than 40 years experience, and has served as the Environmental Commissioner of Ontario, 2015-2019. Her podcast "Green Economy Heroes" and her blog is located at www.saxefacts.com.

The regional touch was one of the best elements of Saxe's presentation. How often do we get to hear the climate facts about Canada herself, let alone Ontario? "The average commute in the GTA is worse than Los Angeles," Saxe reported. Or, "The crazy thing is, of the 200 countries in the world, we are



in the top ten polluters, not just per capita, but in total... for example, Canadians drive the most climate polluting vehicles in the entire world."

Saxe devoted a section to "Learning from COVID" which she summarized in three points: "Our way of life is fragile; Physics, like viruses, do not compromise; Exponential growth = disaster." We may have absorbed these lessons, but the measure of our knowledge is how we apply them to action, and here Saxe, the former environmental lawyer, was relentless in asking for evidence that we are taking practical action such as writing letters to our MPs, showing up at public meetings, or marching alongside our grandkids as European grandparents are doing. A former environmental

commissioner, Saxe told us the inside story of what works, and what doesn't, when working with policymakers. Q&A included a lively discussion about helping our own pension funds divest from fossil fuels. Her webinar lists several helpful websites designed specifically for our local situation, and her comments were always close to home. For example, when asked about fossil fuel lobbyists, Saxe observed, "Actually... real estate development is Ontario's oil sands. It is the largest driver of our emissions, and it is very, very wealthy and a politically powerful lobby group."

The most important action we can take, according to Saxe, is to talk to others about climate change. In particular, we need "simple clear messages, repeated often, by a variety of trusted

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voices," which suggests an action step that YOU might consider taking in the next two weeks: 1) schedule one evening with your small group or a circle of friends, 2) send everyone a link to Saxe's YouTube video, 3) set a time where you all push "play" on the video, 4) immediately after the 1hr 12mins of the video, arrange to meet together on Zoom and discuss the video for another hour. Ask each other the questions that Saxe asks, including the important one: What values drive YOU to climate action?

Lowell Bliss is a climate activist, the director of Eden Vigil, and a member of Climate Justice Niagara. He attends St. James and St. Brendan in Port Colborne.



Image: L. Bliss

Can Our Voices Be Heard?

BY CARLEON HARDIE

Greening Niagara has changed their name to Climate Justice Niagara and that has changed my role from being the Green Facilitator for St. James, Dundas to being the Climate Justice Facilitator. The change arose as it was realized that simply being worried about bringing our own bags while shopping, cutting out single use plastics, and trying to drive less, etc. (in other words, individual action) was simply not enough given the disaster we are facing with the changing climate. The negative effects of fires, storms, more disproportionately affect the vulnerable already, and the rapid change in climate patterns is going to affect our children and grandchildren. This is no longer a far-off problem anymore! We need justice!

It was illuminated in a recent Zoom presentation by Ashley Wallis from Environmental Defence that our efforts to recycle only end up with 9% of the waste actually being remade into

something else. We were reminded that reducing, repairing and reusing are the most environmentally friendly options. We are also drowning the Earth in plastics that often cannot be recycled. I am proud that our diocese has taken the initiative to ban single use plastics in our parishes. Ashley also encouraged us to get involved with groups like Environmental Defence Canada who are on the ground doing the hard work of connecting with politicians and trying to have government level policies changed to hold corporations accountable for the products and packaging they choose to use.

Most recently we learned from Dr. Diane Saxe, Ontario's former environmental commissioner, that sadly, Canada is in the top 10 of terrible polluters in the world today and that we are not even close to meeting climate targets set in most of the rest of the world. She was another strong advocate for getting religious groups to stand up



Photo: C. Hardie

and work together to have our voices heard on this moral issue.

If religious leaders do not speak up on moral issues, why would anyone else? We need government officials, policy makers, and corporations to know how much we care about the declining health of the Earth. We need them to see that real change matters and helpful change for the Earth makes good economic sense!

A huge thank you to the Climate Justice Niagara Committee for putting on these two very informative events! Can we help our Earth and use our collective voices effectively? I believe we need to desperately.

Carleon Hardie is a parishioner at St. James, Dundas.

In other words

The Best Word for “Word”: Incarnation and Translation

JOHN BOWEN

Soon we will be hearing again those wonderful Christmas words, “In the beginning was the Word.” For many of us, Christmas would not be Christmas without the words, “And the Word became flesh.”

But what on earth is this word “Word”? I have a hunch that almost every sermon preached on this chapter tries to explain that the word “Word” does not really mean what we mean by “word.” My father-in-law, who struggled with faith his whole long life, and read many Bible translations, complained regularly, “If they don’t mean ‘word,’ why do they say ‘word’?” It’s a perfectly reasonable question.

You may know (because many sermons will tell you) that the Greek word John used was *logos*, which has several layers of meaning—none of them what we mean by “word.” William Temple, the one-time Archbishop of Canterbury, says *logos* combines two basic meanings:

It is the Word of the Lord by which the heavens were made, and which came to the prophets. It is also the Rational Principle which gives unity and significance to all existing things.

Don’t worry: this is not going to turn into a lesson in Greek philosophy. I just want to ask, why on earth would John use

what is (to us) such an obscure word? The answer is simple: using that single word in the very first sentence of his book told the original readers that this was a book for them. It used a word that was both familiar and yet mysterious, so would have connected with them immediately.

Most people outside the church today feel that the church is totally irrelevant to their lives. Many would say they are “exploring their spirituality,” but few would think that a church might be helpful in that exploration. And if they venture inside the doors of a church at Christmas time, for whatever reason, hearing a term from ancient Greek philosophy is hardly going to help them.

To John, the word must have seemed a gift, a ready-made bridge into a community where, if people thought about Christianity and this new “church” thing at all, they assumed it was just another obscure Jewish revival sect, and nothing to do with them. Hearing that Jesus was the *logos* would have piqued their interest: “Wow! Tell me more.”

I wonder if there were naysayers in the John’s community who cautioned John against using the word: “It could actually mislead people about who Jesus is.” But John went ahead anyway, and the world was changed. Frankly, choosing

the word *logos* was a risk. But it is the kind of risk that is typical of a translator.

The problem is, the more a word communicates clearly in one specific culture, the less it will mean in a different culture. My students laughed when I took into class an edition of the New Testament from the 1960s, with pictures of long-haired hippies on the front cover. At the time, of course, it was not anachronistic. It gave people a visual message, “This book is about you and for you.” And that was powerful—at the time. Now, well, not so much.

So for John to call Jesus the *logos* was brilliant, a masterstroke of translation. But once John’s Gospel moved outside the ancient world to which it spoke so powerfully, every translator, into whatever language, has had a problem knowing how to translate the word. Most still translate it as “word”—which is, frankly, lame. One recent Bible translator, David Bentley Hart, discovered this for himself: “Word is so inadequate as to be practically meaningless.”

The problem, of course, is that there really is no single English word which can even remotely convey all the shades of meaning of the word *logos*. And in case, there aren’t too many ancient Greek philosophers around to appreciate John’s brilliance.

When a translation actually hinders someone who is trying to understand Christian faith instead of doing its basic job of clearing the way—so that they say, “Oh, now I understand!”—something is wrong.

Is there a better word than Word? The most original translation I have come across is in the one called *The Voice*. The authors begin John 1 like this:

Before time itself was measured, the Voice was speaking. The Voice was and is God. This celestial Word remained ever present with the Creator; His speech shaped the entire cosmos. . . . The Voice took on flesh and became human (Jn. 1:1-3, 14).

Is “voice” an accurate translation of *logos*? It depends, I suppose, on what you mean by accurate. There will never be precise one-to-one equivalence between a word in one language and its equivalent in another. We are always working with approximations. It is no use asking, “Is this the correct translation?” There is seldom if ever any such thing. We can only ask, “Is this an adequate translation? Will it help the reader to grasp the point? Is there enough overlap with the meaning of the original?”

Personally, I think the word “voice” works well. For one thing, the word is easily understood, and it is one we use every day. It also conveys



the idea of communication: in the beginning, God was a communicator. Does it convey everything that *logos* would have conveyed to the original hearers? Certainly not. There’s no way that “voice” can mean “the Rational Principle which gives unity and significance to all existing things,” as *logos* does. It’s a trade-off and, I would say, not a bad one.

Our concern should be: What will help people get started in their understanding of the Gospel and their engagement with Jesus? If “voice” works, then let’s use “voice.” If we worry about what is lost by replacing Word with Voice, well, there are other parts of the New Testament which speak of the cosmic significance of Jesus. Someone who is exploring Christian faith will discover them in time. Ah, you may say, but that’s a very pragmatic approach. It certainly is. But it is a careful, reflective pragmatism. Frankly, translators do not have a choice but to pray, consult widely, try their best—and trust the Spirit of Jesus, the self-translation of God.

Say Yes! To Our Dreams for Ministry

BY THE REVEREND CANON JUDY ROIS

At the Anglican Foundation of Canada we love, more than anything, to say Yes! and to help our parishes imagine more. The Foundation has been saying yes steadily and unfailingly—through good times and bad—for more than sixty years.

In the Diocese of Niagara, since 2010, we have said Yes! to more than \$200,000 in grants for your parishes. The vast majority of that has been invested in buildings and programs, including projects that reduce barriers and make it possible for those with mobility issues to continue to participate in

church life.

This past May, in spite of the challenges of the COVID-19 crisis and the impact on AFC’s investment portfolio, we said Yes! to St. John’s Church Burlington and Grace Church in Waterdown for their Building Resilience with Grace project.

Previously, the Foundation has provided significant support for the outreach ministry to migrant farmworkers, Community Justice Camp, International Justice Camp in Cuba, community gardens, prayer

gardens, and an interfaith community outreach kitchen

For nearly ten years now as Executive Director of the Foundation, I’ve had a front row seat to some of the Canadian

church’s best ideas:

the ministries and programs parish visionaries might undertake if only they had some strategic funding to help them get started. Knowing what I

know about the innovative and compassionate character of the church, nationally, I cannot help but feel hopeful about the future.

Please be assured that AFC

will continue to be a force for stability: we have been there and will continue to be there no matter what the future may hold. In order for AFC to remain strong and vibrant, however, I am asking those who can continue to partner with us to do so. If you are a member I ask you to renew your membership. If you have never been a member of the Foundation before, please accept this invitation to pay-it-forward.

The social and economic impact of COVID-19 on people and communities will undoubtedly give rise to compassionate and innovative

responses on the part of our churches. To those currently discerning how to meet a real and pressing need in their communities—faithful leaders in the Diocese of Niagara among them—we want to respond as generously as possible.

Join us and help the Anglican Foundation of Canada continue to be able to say Yes! to the dreams and aspirations of the people and parishes in your diocese, and to so many more across the country.

To donate to the Anglican Foundation of Canada visit anglicanfoundation.org.



Groundhog Day in December?

**BY THE REVEREND CANON
ROB PARK**

I am finding that there are more and more days when I feel like I am losing my sense of time. I didn't say much about that odd feeling of losing track of the days at first, but I have started asking my wife, "What day is it?"

Well, my wife has started telling me it is "Groundhog Day" which is her cheeky way of saying each day feels like the day before, like in the movie of the same name with Bill Murray and Andie MacDowell in which, Groundhog Day repeats over and over until the characters get it right.

I do love watching that movie, but it isn't that much fun living in it.

I want to say a few words to acknowledge the mental strain of what we are all going through.

The social distancing and restrictions are difficult on us, especially as the weeks turned into months. The loss of human contact, especially with our loved ones has been very difficult in a way that I don't think anyone could have really prepared for emotionally and mentally.

With the recent rise in cases

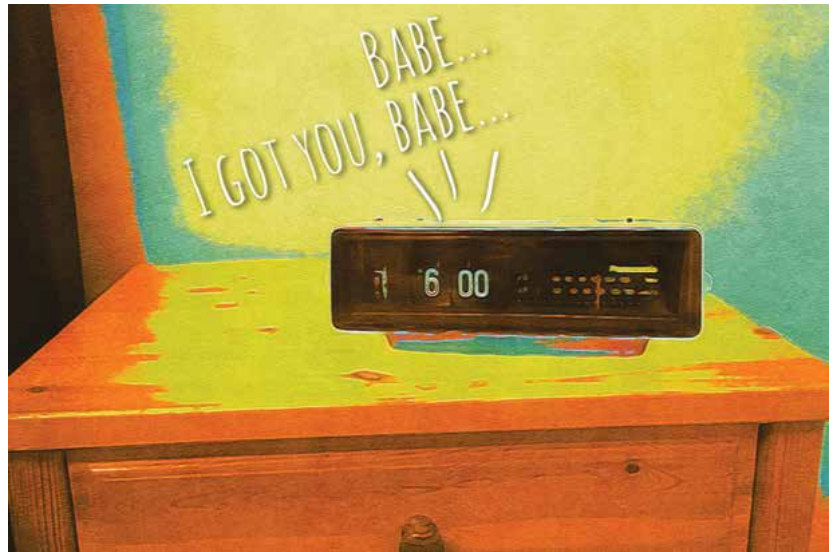
and the talk of this being the beginning of the second wave, this season of remarkable separation and uncertainty is stretching out longer and longer.

Eventually we will drive out of this tunnel and our world will open back up, but in the meantime, I want to encourage you to kindle the sparks of love.

Love of God, love of your neighbour, and love of yourself.

When we encourage our love God, we spend time with God in prayer. It is a spiritual connection that can be a balm in our time of need. When we encourage our love of God, it invites God into the centre of our lives which God can so wonderfully fill like nothing else can. God presence reminds us that we are never alone.

When we encourage love of our neighbour, it turns us into a source of hope and strength for others around us. Each and everyone of us is feeling the strain and stress of this life-altering pandemic. Every phone number, email, home address, or chat bubble has a person behind it who is also feeling the same strain. Reaching out helps them (and us) know that they are not alone.



When we encourage ourselves to love ourselves, it means we accept ourselves for who we are and we see in ourselves the worth that is inherent in each and everyone us as God's children. Especially in our moments of discouragement and doubt, we can remind ourselves that it will never have the final word on our life because we are Christ's.

Each of these "loves" connects us and draws us into more connections. Making us stronger personally and corporately as "the church".

The repetition of these days without change will come to an end. Everyday will stop feeling like "Groundhog Day" and we will overcome the virus that has brought to this separation and uncertainty.

(Spoiler) In the movie, Bill Murray and Andie McDowell's characters, break free of the endless cycle only when they find the way to express their true love, not just romantically for each other, but for the whole community of people around them.

It's a wonderfully silly movie, but it has a heart that points to the truth of love.



Tending to Our Sacred Spaces

**BY THE REVEREND
DEACON SHEILA PLANT**

It is hard to believe that the summer of 2020 is now a fleeting memory and what a summer it was on so many levels. Words like humidity, heat alert, air conditioning and sunburn can now be put away until next year. However, I do love this time when the garden flourishes, the grass is green and gardening chores are not really chores, but a source of satisfaction and pleasure. The colours are vibrant and you can feel that gentle summer breeze that lets

leaves on the trees form dappled patterns of shade. It is an idyllic summer's day.

I have to admit, though that September and October are among my favourite months. We see the garden changing as plants begin to prepare for their winter rest. The colours change and even the sky changes.

However, the one thing that doesn't change is the peace and solitude that surrounds us in a garden. It is a place of growth, not only for the plants, but for our own inner selves. It is here that we can find that sacred space that we need to find. It is a

place of dedication and wonder where we see the miracle of life and growth.

In Latin, sacred evolves into sanctuary making a sacred space a place of refuge and protection. We can restore our emotional and spiritual balance and nourish our senses and souls away from the noise of everyday life. That deceptively simple yet completely extraordinary event of digging a hole, dropping in a seed, adding water and waiting lies at the very heart of gardening. It also explains why so many of us feel emotionally sustained by our gardens as we

work to sustain the life growing in them.

Gardening, even in its simplest form lets us participate in the process which is life—from the greening of the shoot to the dying off of the flower. Planning and imagining the garden makes us co-creators with nature and realizers of potential. For most of us, the time we spend in the garden constitutes our main lifeline to the natural world.

We don't necessarily need a garden to create a sacred space. This creation moves us beyond merely decorating an outdoor room. When we garden for the soul, we use our own garden experiences to tend to our inner landscapes and foster the growth of the spirit. In a spiritual garden, we restore the meaning and symbolic intent of such ordinary tasks as digging, planting, watering and nurturing to the outer landscape.

Not all of us have a garden—some may have a few pots on the balcony, or some herbs growing on the windowsill. It doesn't matter. A sacred space

can be created anywhere. Perhaps it is that comfy chair by the fire on a snowy winter evening, perhaps it's the dock at the cottage watching a sunset. It might be sitting at a window as the sailboats skim across the lake or as the waves crash and pound against the shore. It can be something as simple as sitting on a bench watching the antics of the squirrels.

Some of you may have a sacred space and not even know it. But as long as you have a spot which helps you to restore peace and calmness to your soul, then you are in your sacred space. I once read that "Everything that slows us down and forces patience, everything that sets us back to the slow cycles of nature is a help."

As we continue to move forward in these unprecedented times, our sacred space has become so much to us. We have used it as a place to reflect, restore, recharge, and most of all rest.

Deacon Sheila Plant serves at St. Luke's, Burlington.

Meaningful Gift Giving with PWRDF



BY KERRY LUBRICK

"He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

After much discernment and self-education, earlier this year I accepted the bishop's appointment as our diocesan PWRDF representative because it matched my faith and commitment to my baptismal vow to "strive for justice and peace among all people, and respect the dignity of every human being."

Like many in our diocese, I was aware of PWRDF as a ministry of the Anglican Church in Canada but was not up to

date on the activities here in Canada and globally. What I can tell you from my learning and participation is that PWRDF is a critical and relevant organization more today than ever before. This is why I support PWRDF along with so many others in our diocese and beyond. I also invite you to give again to PWRDF or for the first time.

Why support PWRDF? Well, there are so many reasons. For instance, according to a recent article by Bloomberg, millions are suffering hunger as a secondary impact of the coronavirus. This is where PWRDF and your prayers and financial donations assist in lowering these impacts.

In Burundi, 57% of children under five are

malnourished. With the COVID-19 pandemic, PWRDF partner Village Health Works (VHW) had to restructure how they serve the moms and children in the surrounding communities. VHW staff load up a car with bags full of supplementation porridge, scales, measuring devices, soap, note pads, gloves and buckets to meet with moms and babies in rural areas. Quite a few women themselves are not well and

therefore are unable to breastfeed. Supplements are distributed to dozens of women and children who depend on VHW for sustenance and to keep their children's development in check.

With Christmas fast approaching, think about giving gifts of food security (e.g. goats, trees, farms, water pumps) or other supports like an indigenous shawl, COVID-19 clinics or entrepreneurial help to start a business, on behalf of loved ones and friends. We all have that person in our life for whom it is hard buy a gift. Why not provide them with a meaningful gift? You can shop 24/7 with PWRDF's World of Gifts at pwrdf.org/worldofgifts.

Some of the gifts are even matched by the Government of Canada. For example, your gift of \$30 to keep a clinic safe with COVID-19 equipment is matched

6:1, turning into \$210. Gifts to PWRDF's equity in the Canadian Foodgrains Bank are used for emergency relief and can be matched up to four times. Your gift of \$60 could turn into \$300 when emergency strikes.

As we naturally think about our ministry in faith, we partner to care for God's world locally by giving to our parish, as well as providing for the community where we live through such services as the local food bank or a diocesan ministry like the Migrant Farmworkers Project. But it's important to think globally too, and that's where our commitment to PWRDF comes in.

Thank you sincerely to those that keep PWRDF in their prayers, and to those who donate. It really is incredible the difference we are making together.



Visit pwrdf.org/worldofgifts and make your gifts online 24/7, or call 1-877-936-9199 to speak with PWRDF today.



Food security—especially during the pandemic—is a critical part of the work carried out by PWRDF.

Photo: Submitted

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Voices From The Table

BY SARAH BIRD

The Table is a young adult ministry initiative that gathers people between the ages of 19-35 with some older participants. It was launched in the fall of 2019 as an in-person gathering in Hamilton at a coffee shop located across from Christ's Church Cathedral. This monthly meeting has no agenda, but rather offers a safe space for people to explore trending topics, life's big questions, and spirituality. In the beginning there was a consistent attendance of eight people, which has now grown to 30 as we have transitioned the gatherings to a virtual Zoom meeting space due to the restrictions of COVID-19.

It has been overwhelming to see and feel God's presence among the conversations and prayers offered during the Zoom meetings by its unchurched and de-churched members, as well as by cradle Anglicans. This community has flourished during this time of isolation as virtual spaces offer a softer welcome to new communities, a sense of control with the environment and ability to participate, and

the safety/comfort of ones home that organically encourages vulnerability and the openness to share.

We asked participants why they attend The Table, and this is what they said:

"I attend the Table when I can and appreciate the flexibility of joining in at any time when my schedule allows. The first reason I attend is because I can meet new people and learn about what church community they belong to. The second reason is that I get to learn about other events and initiatives that are taking place in the diocese and hope to become more involved one day. Lastly gatherings are important to me because I just want to hear how people are managing their lives during these crazy times and be able to compare and share my experiences. I am thankful for this group and for the diocese for offering this community that has allowed me to meet so many



The Table, a young adult gathering where people can openly talk about life and spirituality, has become more popular since moving to Zoom.

new people." *Peter Churchman*

"The Table is a great way to meet new people. You can go from laughing about silly things and then dive into a serious conversation in the span of 10 minutes. I love how I can call these people my family. I get so excited to see everyone's faces each month and find out what they have done since the last gathering. The Table has been a support system for me, and

a place where I can check in without the worry of bothering anyone. I would recommend the Table to anyone. This gathering helps to escape these crazy times and be able to discuss the difficulties the world is struggling with. I encourage those to join us, you won't regret it!" *Emily Pfau*

"Why do I come to the Table? It's simple, I've managed to reconnect with people I haven't spoken with for years from

diocesan youth ministry. I have met new people and have made more connections than I thought was possible. I have a support system that is there for me when needed. They are like family. Talking about what is going on in this world and connecting with our faith all while having lots of laughs and true feelings of love." *Becky Halliwell*

Ever since we moved to Canada from Shrilanka two years ago my husband and I have always struggled connecting with people our age as we never know what to talk about and how to start a conversation. The virtual Table has really helped us to break that and become more confident in meeting new people. We have made really close friends whom we know we can trust without being judged. I'm dying to meet everyone in person. It feels so safe and a place for us to belong. Thank you for having this space for us to connect! *Ann Tharuka Jesudian*

For more information regarding The Table, please contact sarah.bird@niagaraanglican.ca

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Why Is Change So Hard?

BY THE REVEREND CANON MARTHA TATARNIC

I recently signed on to a coaching relationship with Peter Elliott, retired Dean of the cathedral in Vancouver, a person I have respected very much as a colleague and appreciated even more as a friend over the years. I have been finding ministry in a big downtown setting increasingly complex. I have also been feeling increasingly called to grow myself and grow this ministry exactly where I am. I needed a sounding board, someone with some expertise with whom to talk through problems, an outside perspective on the various decision-making trees I navigate. I wanted some help on how to stay alive in the place where I have been called.

I had my opening paperwork to fill out. It was the kind of paperwork that makes me want to have a big, long explanatory conversation, rather than tick a box or pick a number on a scale from one to ten. I want room for footnotes on these forms: "well, in these situations, I am like this ... and in these situations I am like that ..."

And then Peter and I met for our first session.

It was a good first session. I had some opportunity to address a few of those footnotes there was no room to add on the initial paperwork, and we established that the issues and goals we named would always be a living document, with room to grow, expand, or shift as needed throughout our conversations. I felt able to articulate why I was there, and I felt heard as I did so.

There was a word, though, that Peter peppered throughout our conversation, and each time he said it, an involuntary sense of dread rippled through me. It was the word "change." He talked about changing habits. He even talked about changing

brain patterns. His assumption in our time together is that something about me and my ministry would be discernably different by the end.

Somehow this is not what I had signed up for.

Each time he said the word, and each time I inwardly shuddered in response, I also quickly pushed the dread and the shudder away, determined to move on, to take the bad feelings in stride and to keep on with why I was there. But by the end of our ninety minutes I felt so disquieted by my own disquiet that when Peter asked me how

I am known in ministry for initiating change. I believe that I have been effective in the change I have led in the churches I have served. I don't think I would be accused of going for the "baby out with the bathwater" sort of approach—change for its own sake, change that dishonours tradition and culture. New ideas and new projects emerge out of conversation, prayer, discernment and a strong sense of both needs and gifts been raised up from the context I am in. Throughout my life, and particularly throughout my

have never thought of myself as being in any way afraid of change, and in fact, I am mostly the one to initiate it.

If asked, I would say that embracing change is built into our Christian DNA, and that this is a healthy, good and Gospel thing. Jesus begins his public ministry with the call to Repent, which quite literally means the call to change your mind or to turn in a new direction. Author Padraig O'Tuama notes that "the Christian faith [should be] a faith that is adapted to change, a faith that is not undone by realizing that its precepts or propositions are incorrect ... It should mean that Christianity would be known as the faith that regularly announces that it has, hitherto, been wrong, and is neither frightened nor undone by discovering error, or misdirection."

But then, and also ...

Isn't it interesting to be on the receiving end of news that change is necessary? And isn't that different from being the one bearing the news? It's not quite the same to change because you have picked up and moved somewhere new as it is to be asked to consider another way right where you are. Because what that involuntary shudder of dread is really about is self-protection. And when there is talk about disrupting any of the precarious balance that allows my own self to get by day by day, hold it all together, and hopefully somewhat look like I know what I'm doing, then all of a sudden my inward self feels a lot like that old 1980s Jenga game, and also it feels like a lot of the blocks are already missing and it could really just be a matter of one more block being taken from one place and put somewhere else that could see the whole thing crash to the ground.

You would think that describing my sense of self as a Jenga tower with a lot of



missing blocks might be an impetus to feel quite eager for change. And yet, even those first followers of Jesus can attest that when they were invited to change in the context of the best news possible—the hoped-for Kingdom of God was breaking into their very midst right then and there—our response can be more complicated than we might expect. We may say we want things to be different, and then when faced with the possibility of how it can actually be so, we suddenly find the familiar and the comfortable to have a stronger pull on us than we might like to admit.

Here is the bottom line about change. To be told that change is needed is also to be told that in some fundamental way, the course that I am on is wrong. I don't want to be wrong. It is embarrassing to be wrong.

It is also faithful to be wrong. O'Tuama goes on to say that "to consider oneself immune from the need for such changing of tune, of mind, of direction or idea is to alienate oneself from the argument of being human. Hello to the gift of being wrong."

I might add to O'Tuama's words, "hello to the gift of getting to practice what you preach."

I am beginning this coaching journey. I am doing so with some trepidation. Thanks be to God for a faith that makes room for trepidation and honesty and that claims change is both hard and holy.



I was feeling about our time together, and when I said all of the right sporting things about how great everything was, I also found the words tumbling out of me before I could stop them. "I'm really worried about that word 'change' that you keep using. And I need to think about why that is."

He didn't seem either alarmed or surprised by this admission. We set our next date.

And I was left to mull over feelings that have caught me totally off guard.

years in church leadership, I have been prepared to be on the move, to be out of my comfort zone, to be new at things, to be in new places, to have to figure out the lay of the new land. I

Isn't it interesting to be on the receiving end of news that change is necessary? And isn't that different from being the one bearing the news?

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

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Church and State: Can They Be Separate?

THE REVEREND MICHAEL COREN

It was never really in doubt that Notre Dame University law professor Amy Coney Barrett was going to be appointed to the US Supreme Court. But the 48-year-old mother of seven chosen by Donald Trump to replace the iconic Ruth Bader Ginsburg divides America between those who see her as an angelic liberator from evil or a reactionary who will close almost every one of the doors for women and minorities that her predecessor fought to open. The reason is that Barrett is a conservative Roman Catholic, and a member of a Catholic charismatic group strongly opposed to contraception, abortion, and equal marriage.

Barrett herself is regarded as a fine jurist, but her previous decisions, while often only indirectly touching on these hot button issues, have always been conservative. Which leads critics to speculate whether she will judge as a Catholic or as a

lawyer, for opponents to roar about separation of church and state, and supporters to complain of anti-Catholic prejudice. Her case isn't helped by the fact that she failed to disclose that she'd given two talks to student anti-abortion groups and signed a "right to life" advertisement opposing *Roe v. Wade*.

We heard similar church and state arguments in Canada when Andrew Scheer was questioned regarding his Catholic beliefs, and Leslyn Lewis, a Pentecostal Christian and social conservative, who came third in the Tory leadership race, and is likely to so be a highly influential MP.

It's a deeply complex issue but part of the problem is that many commentators assume that people of faith can leave their beliefs at the church or temple door. The truth is that for a committed believer religion informs everything said and done. From a personal point of view, I would find it impossible to expunge my Christianity

from my politics; what I assume about the eternal is an integral part of my every waking moment, and I'm sure it's the same for Canadian politicians and US judges.

The tragedy is that the genuinely central Christian issues—peace, social justice, care for the poor and marginalized—are seldom held up to public scrutiny but the themes that are rarely if ever actually mentioned in scripture—abortion, homosexuality, contraception—take on a monumental significance. In the case of Amy Coney Barrett, there will be a serious attempt by the pro-life community and its champions to reverse the *Roe v. Wade* decision or reduce its consequences. And here's what is challenging but inescapable. For those opposed to abortion, the act involves unlawful killing, even murder, and it's not "an" issue but "the" issue. Do we expect the judge to ignore such visceral beliefs when she enters the chamber of the Supreme Court, or for a MP to do the

same when present in the House of Commons?

Catholic Prime Ministers such as Brian Mulroney and Justin Trudeau have certainly overseen progressive legislation concerning life and sexuality, but they were all on the more liberal wing of their church. That liberalism enabled them—just as it does Joe Biden—to embrace the notion that we not only can but must enforce the separation of church and state. As Paul Martin said when he introduced legislation to legalize same-sex marriage, "My decisions were based on what do I believe is the right thing for the country." That didn't prevent many other Catholics, including clergy even a prominent bishop, loudly criticizing him. It's far more severe in the US, and earlier this year Fr. James Altmann, a Catholic priest in Wisconsin, posted a video in which he said: "You can not be Catholic and be a Democrat. Period. There will be 60 million aborted babies standing at the gates of heaven barring your



Democrat entrance." That video has been viewed more than half-a-million times.

That conservatism is far more active now than perhaps ever before, especially so in the US but even in Canada, and I cannot pretend that as a cleric or a journalist I have the answers. Politicians should, ideally, state their views clearly and then trust the electorate to vote accordingly. Those in government have a duty to serve all of the people but at the same time their consciences are partly if not largely formed by their faith. As for Supreme Court justices in a nation founded on the religious neutrality of its governance, I see some of them struggling between a rock and a hard place, the rock being that of St. Peter.

New Appointments Announced at Synod

At the 146th Synod of the Diocese of Niagara, Bishop Susan Bell named the following priests honorary canons of Christ's Church Cathedral:



Mike Deed, Rector of St. James, Dundas and diocesan liturgical officer;



Leslie Gerlofs, Rector of St. John's, Burlington and diocesan Revive Coordinator



Paul Walker, Rector of St. John's Elora.

Stay tuned for full coverage of the 146th Synod of the Diocese of Niagara in the January Niagara Anglican.

For the Bishop's Charge, visit the diocesan YouTube channel at:

[youtube.com/NiagaraAnglican](https://www.youtube.com/NiagaraAnglican)

or visit the diocesan website:

niagaraanglican.ca



Bishop Bell also appointed Ian Mobsby to serve as diocesan canon theologian for mission. Ian is currently the Woolwich Episcopal Area Mission Enabler in the Diocese of Southwark and the Priest in Charge of St Luke Camberwell in Peckham London, and Prior of the Wellspring New Monastic Community in Peckham. He will be supporting the development of the Niagara School for Missional Ministry, an initiative of our diocesan Mission Action Plan.

Left: Bishop Susan Bell poses with Ian Mobsby previous to an Advent Quiet Day at St. John's, Ancaster in 2018.



In addition, Archdeacon Michael Patterson will be taking up new responsibilities, serving as the Archdeacon of Leadership for the diocese, on a half-time basis, effective February 1, 2021. He will remain rector of Church of the Incarnation on a half-time basis while relinquishing his responsibilities as Archdeacon of Trafalgar. The position, reimagined from the role previously held by the late Archdeacon Steve Hopkins, will help support and inspire the current and future leaders of our diocese.