



NIAGARA ANGLICAN

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

A section of the Anglican Journal



APRIL 2022

The Pilgrimage of Grace, In-Person



Above: Bishop Susan Bell offers the imposition of ashes at Christ's Church Cathedral.

Photo: Facebook
livestream screen image

Right: Canon Matthew Griffin celebrates the Eucharist at Church of the Nativity, Hamilton.

Photo: William Pleydon



The provincial government of Ontario eased safety measures in mid-February as the fifth wave receded, to allow for larger indoor social gatherings and the lifting of capacity limits in settings where two metres of physical distance can be maintained. Accordingly, Bishop Susan Bell updated diocesan liturgical, ministry, and pastoral care guidelines, just in time for parishes across the diocese to celebrate Ash Wednesday services in-person.

Pointing to the loving sacrifice of parishioners who worshipped online through the Christmas and Epiphany seasons, Bishop Susan connoted in her pre-Lenten pastoral letter that a new season in both the Church calendar and in the ways we were allowed to gather was upon us: "By Ash Wednesday, every parish will be open across the diocese so that we can begin our pilgrimage of grace through Lent and toward Easter in

person, together at last." Bishop Bell reminded parishioners that the diocese's evidence-based approach has been exercised "out of an abundance of caution for the most vulnerable among us and in the hope that we will forestall any

negative effects of a too-quick resumption of in-person gathering, as sadly happened last year at this time." Churches were closed for in-person public worship services

See *In-Person Services* Page 3



The Bishop's Easter Message

BY THE RIGHT REVEREND
SUSAN BELL

There's a wonderful meditation called "It's Friday—but Sunday's Comin'" by S. M. Lockridge, sometime pastor of Calvary Baptist Church in San Diego, California.

It's a meditation for the Triduum and it reminds us that as Christians we know that the Easter story is one great sweep of three days—not individual days that are disjointed or disconnected but one wholistic movement of love and sacrifice and ultimately joy.

It reminds us that it's not actually possible to speak of Good Friday without knowing and saying that Easter Sunday is right behind. We are resurrection people, but to have resurrection we must pass through death by way of the cross.

Well, we've been living a pretty Good Friday life these past couple of years—all sacrifice with very little alleluia! We have walked through the valley of the shadow of death with loved ones—friends, family—as they have confronted the shadow of actual death. The manner of these losses has been as hard to

bear as the losses themselves. We have witnessed the loss of community and fellowship and family ties. We have confronted our own worries about the lives of our parish families. And we are now confronting the shadow of war and worries for the global community.

In the words of Pastor Lockridge:

It's Friday
The world's winning
People are sinning
And evil's grinning

The trials and tribulations of recent weeks and months can very easily leave us feeling this way.

But because we are Easter people—those who live in the light of the resurrection—we have also said throughout this time: "It's Friday, but let me tell you something: Sunday's comin'." We know that the power of the resurrection changes everything.

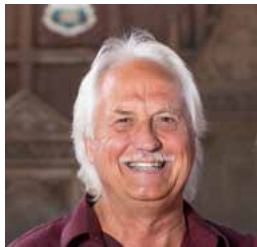
Sunday is now here. To believe in the resurrection of Jesus takes a lot of faith and courage, I know. But I have to tell you: it's more than just saying "yes"

Continued Page 2

Niagara School for Missional Leadership Adds Third Term

After two terms that saw enrolment doubled from fall 2021 to winter 2022, the Niagara School for Missional Leadership (NSML) will be offering a third term for the spring. Rather than boasting a full slate of eight courses, this "mini" term will feature four six-week courses running from the week of May 2 through the week of June 6. Exact live Zoom meeting times will be available, along with full course descriptions and registration links, on the NSML website (nsm.ca).

Patrick Paulsen: Christian Foundations 2



While continuing the path forward in providing a grounding for a life of faith from Christian Foundations 1, participants are not required to have taken Christian Foundations 1. The modules explored in this course,

taken from the Christian Foundations guidebook authored by Patrick Paulsen, Judy Paulsen, and Bishop Susan Bell, will focus on the historical and theological expansion of the church. This course will serve as a foundational experience for those confused about just what the actual foundations of our faith are. What does God want to show us and how do we conform to his "plan"? If we are to share in God's mission for the world, then we need to have a firm idea of "the-story-so-far" and do our best to write ourselves into it—and help others to do the same!

Cid Latty: Cafechurch as Missional Praxis



This course is an opportunity to reimagine what church can be in a culture where cafes are commonplace. What cafechurch

principles could transform our missional activities and shape our approaches to the way we do church? What tools do we need to make real connections with our communities? Join us for this transformational learning journey that will inspire your missional engagement. Each week will be a combination of presentation, discussion and resources that will enable you to either start a cafechurch or explore the concept. Additionally, participants will have the option to visit a cafechurch that is hosted by the teacher-practitioner.

John Bowen: Reimagining Church

Are you frustrated by the decline in church attendance and ministry participation at your parish? Perhaps you're hearing the buzz around terms like missional church, discipleship and fresh expressions, but are baffled about what those mean or how they might relate to your own parish. Maybe you haven't heard of missional church but are curious about a new perspective that might help you and your parish engage differently with the gospel and with parish ministry. This course

seeks to define such terms and to connect them with your experience in such a way as to inspire a new vision of the church that is actually life-giving for us and for the world. The course is for those eager to explore Christian faith in a fresh way that is both ancient and deeply relevant to today's world.

Canon Ian Mobsby: Developing a Contemplative Prayer Life: A Twelve-Step Approach



One of the great challenges for all those involved in new forms of ministry, mission, fresh expressions of church, and forming missional communities is that it can be utterly exhausting. Missioners as activists are expected to make things happen, often in very difficult contexts with scarce resources. Working in such a vocation can be bruising. One of the great

consequences is that missioners can find it very difficult to develop a spiritually nourishing prayer life. Further, it can be that missioners as activists put their identity in doing and can become quite controlling, which can result in burnout, loneliness, and ill-health. In this situation it becomes hard to trust God when you have experiences that you interpret as being burnt by God and the Church when such work has become very hard or complex. This course seeks to help participants explore four steps of the twelve-step approach to face themselves and the difficulty of letting go of being in control before God. By doing so, the participant can then dig deep with personal insight to rebuild a trusting relationship of surrender to God, to then be able to rebuild and develop a personal prayer and spiritual life, and the conditions and foundations to keep this healthier in the longer term.

Read about the special partnership between the Niagara School for Missional Leadership and the diocese of Moosonee

Sunday's Comin'

CONTINUED FROM PAGE 1

to the claim made by Mary and, eventually, the disciples in the Easter story. It's at the same time saying "no" to the power of death and destruction that surrounds us. In place of the bad news we hear and the bad experiences we have, we make the claim that there is a sustaining power: our loving and great God, who brings life out of death and reconciliation out of the conflict of war, transformation out of pain—and healing out of a pandemic.

Easter marks the beginning of a new creation, a revolution of love. It begins with the resurrection of Jesus, and it continues in the proclamation of the Gospel of love. It continues as people come to faith and their works of mercy and words of love make this revolution a reality in each of our parishes. The church—our church—at its best contin-

ues to be the community of the new creation in a world that is too often headed for destruction by violence, prejudice, abuse, and death.

Instead, we share the words of life—real life, true life, resurrected life—and because of them we are compelled to love.

May you celebrate these daily miracles as we say Alleluia! Christ is risen! He is risen indeed! Alleluia!

Happy Easter!

+ Susan Niagara

You can view the "It's Friday—but Sunday's Comin'" meditation referenced by the Bishop on YouTube at this link: https://www.youtube.com/watch?v=8gx6_rGLz20

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In-Person Services for Ash Wednesday

CONTINUED FROM PAGE 1

just prior to Christmas due to the rapid transmission of the Omicron variant toward the end of last year. It is estimated that more than 2,300 people died with COVID-19 in Ontario during January and February this year, with more than 3,000 people hospitalized at the peak of the wave.

Though no single measure has kept the people of the diocese safe from COVID-19 over the past two years, the combination of screening, masking, physical distancing, and high vaccination rates among clergy and parishioners has limited transmission. The guidelines that came into effect on March 1 emphasize these practices, along with the use of good hand hygiene and ventilation and—of course—staying home if one feels ill or is otherwise immunocompromised.

While many of the primary ministry, building and property, and pastoral care guidelines remain the same as they have through much of the pandemic, the new liturgical directives

have allowed worship attendees to once again gather, raise their voices (though quietly), and celebrate the Eucharist together. With vaccination for children over the age of 5 now available, significant programming for children, youth, and families will be permitted to resume.

Recognizing that the virus which causes COVID-19 continues to circulate in Ontario, the updated ministry guidelines continue to stipulate that no one should feel obligated to attend worship in-person while the pandemic continues.

Parishioners have "sacrificed a lot of individualism for the love of the Body of Christ," as Bishop Bell intoned. The fruit of that sacrifice has been a joyous return to in-person worship across the diocese to face the pilgrimage of Lent together.

The choir leads worshippers at the Ash Wednesday service of St. John the Evangelist, Hamilton.

Photo: Tom Hubschmid



Experiencing Reopening at St. John's, Elora

BY THE REVEREND CANON PAUL WALKER

This year, we welcomed people back to two liturgies on Ash Wednesday: a 10:30 a.m. said service of Holy Communion, which had 30 people, and a 7:30 p.m. BCP penitential service for Ash Wednesday with imposition of ashes, with 28 people. The liturgy included an octet from the parish choir and offering the Lord's Prayer in Latvian by a member of the community, as an act of solidarity in praying with and for Ukraine. This service was live-streamed on YouTube.

We were so looking forward to gathering with a live congregation at St. John's, and members of the parish were glad to be together in the shared space of the church building with other people, hearing the choir and participating in the prayers with other people.

As people gathered in the church, the typical solemnity of Ash Wednesday was overwhelmed by the joy of being together. The significance was amplified this year as we joined with Christians around the world to pray for peace in Ukraine, and could process the

events of the world as a community gathered in prayer.

As someone said after the morning liturgy, "It's so good to hear other people pray the prayers with me, and not just offer them alone." To me that speaks to community.

While live-streaming liturgies provides unimagined opportunities to stay connected, and we are committed to continue them, there is nothing like being together in real time in a holy and beautiful space to offer prayers to God with the communion of saints both on earth and in heaven. There is something

tangible, tactile, and concrete about being physically present that helps make the palpable experience of worship feel more immediate and accessible, yet at the same time more transcendent. Being out of the habit of attending church over the past two years, some people are still cautious about returning in-person, while others are quite excited. This mixture of response is one reason why we still offer the live-stream option to help people stay connected and, with guidelines in place, provide an on-ramp for re-entry.



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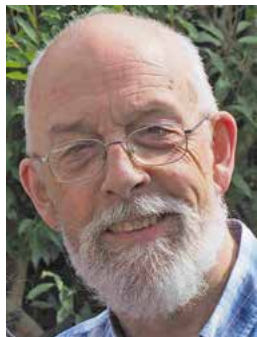


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In other words ...

Science and Faith #2: A Story of Growing Reconciliation



BY JOHN BOWEN

In Western societies, as I suggested last time, science and faith began with a warm and close relationship. But then

there were misunderstandings, and the two began to fight and drift apart. Let's take just one of those misunderstandings.

"Science works with facts, while religion is based on faith." You've heard the kind of thing. The assumption is that facts are facts are facts—hard, indisputable, and unchanging. Faith, on the other hand, as H. L. Mencken put it, is "an illogical belief in the occurrence of the improbable."

Either you deal with facts, using your reason, or you switch your reason off and you believe in religion. In fact, the distinction is not as black and white as that, because both science and

Christianity work with facts and faith.

On the one hand, scientists have faith—faith that there really is a world out there and it's not an illusion; faith that their minds are competent to figure the world out; faith that certain causes cause certain effects; faith that an experiment carried out today will give the same results a hundred years from now. All those things are essential to science, but they're not facts. They're like items in a religious creed, ideas that we have to trust in if we're to make any progress.

In the past fifty years there has been a growing humility among scientists. There has been a realization not only that scientists have faith, but that science is a very human activity. It doesn't only involve reason, but also imagination, intuition, and even chance. The idea of "the inexorable march of scientific progress" is largely a myth.

If scientists have become aware that faith is part of their outlook on life, so Christians have wanted to say, "Look, we deal with facts too." Sure, there are some who have accepted science's criticisms, and just resign themselves to having their faith and their reason in watertight compartments. But others have pushed back, and said "No; that's replacing faith with superstition."

Here's one definition of faith: faith is a way of understanding the world. In this sense, Marxists have faith, atheists have faith, and Christians have faith. In fact, everyone has faith. And Christians believe what they do, not because they close their eyes to facts, but precisely because they open their eyes to look at the facts of the world, and ask, "How can we understand this world? What explanation makes the best sense? How do we make sense of the facts of Jesus's life, death, and resurrection? Or the facts of how people change when they begin to follow Jesus?"

So can the friendship of science and faith be restored? There are certainly lots of Christians who are also scientists who see no conflict. In the States, there is a group called the American Scientific Affiliation (ASA) which has a

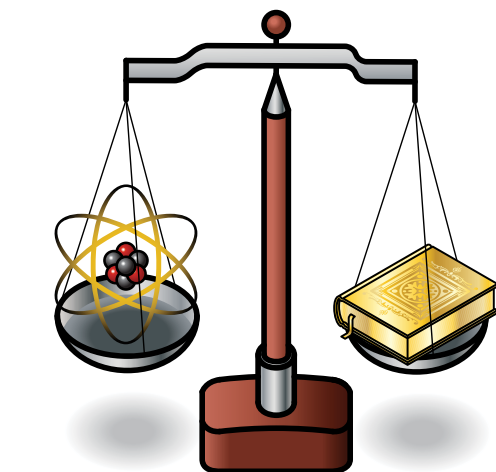


Image: iStock/ZernLiev

Canadian branch, including a chapter here in Hamilton. Here's what their website (asa3.org) says about their outlook:

"We... believe that God is both the creator of our vast universe and is the source of our ability to pursue knowledge—also, that honest and open studies of both scripture and nature are mutually beneficial in developing a full understanding of human identity and our environment."

This being so, it shouldn't surprise us to know that there are outstanding scholars who have doctorates in both science and theology. I think of Alistair McGrath of Oxford, for example, or Sir John Polkinghorne (a leader in the discovery of the quark) of Cambridge. Then there's Francis Collins, formerly head of the Human Genome Project, who became a Christian as a student through reading C. S. Lewis's *Mere Christianity*. (Check out his book, *The Language of God: A Scientist Presents Evidence for Belief*.)

So how do they manage to be both scientists and Christians? One answer is this: science and faith look at life from different angles, and each has an important place. This is true among the sciences themselves; each has a different way of looking at life. The sociologist doesn't have to consult the chemist to do her job; the chemist doesn't have to read a sociology textbook in order to understand brain chemistry. But no sociologist is going to say chemistry is a waste of time; no chemist is going to say sociology is just superstition. Each one has its own way of understanding, and

they are complementary—not contradictory.

You can see where this is going. Just as the chemist answers different questions from the sociologist, so the Christian answers questions no one else is qualified to handle—questions like: What is the value of a human being? What is the purpose of human existence? Is there a God and how can I know God? Is there a way to know right and wrong? Is there life after death? There is no science that can answer those questions. A wise scientist won't try, just as a wise theologian won't speak dogmatically about scientific questions.

But theology goes further and offers answers to some of the basic questions about science itself:

As Christians, ASAers want to know not just how the universe operates and came into being, but why it exists in the first place. Why are we here, and why seemingly alone among all creatures do humans possess the qualities required for scientific research—like curiosity, creativity, and a sense of purpose? When and how did we become this way, and what does that say about our relationship with God?

This is why theology was traditionally called "the Queen of the Sciences" (not meaning science in our sense but all knowledge); because it gives answers to the biggest questions of all.

On this basis, a fruitful friendship is perfectly possible. In fact, it's already begun.



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Earth Day and Your Milk Purchase Can Make a Difference

BY ROSEMARY HORSEWOOD

Earth Day this year is on Friday, April 22. Although Earth Day is just one day on the calendar, we should strive to live as if every day has become an Earth Day.

We all have to protect the only planet that we know can sustain us. As Christians we should show the world that we are willing to make sacrifices to do this. This is the moment to change it all—the business climate, the political climate, and how we act on climate.

The Earth Day theme for 2022 is "Invest in Our Planet". If we do not invest in our planet, then the Earth will no longer support life as we know it.

One tiny way that we can do this is by keeping up to date with research. A friend of mine, Mary Anne White, professor emerita in the Department of Chemistry, Dalhousie University, has recently published this paper: "Milk Jugs, Cartons, or Plastic bags: Which One is Best for the environment?" Below is an excerpt.

"If you are a typical Canadian milk consumer, you probably drink more than 60 litres of milk a year. It adds up to about two

billion milk containers purchased in Canada annually.

"Milk comes in an unusually wide array of packaging. In Canada, the most common milk containers are rigid high-density polyethylene jugs, plastic-laminated paper cartons and milk bags. Reusable glass bottles are rare, and that's good, since they have the highest global warming potential of all beverage containers." (Note added by the author: This comment applies to glass bottles that are used once. Glass bottles re-used eight times, which is typical, have the same environmental impact as jugs, twice that of cartons, and about 10 times that of milk bags.)

"My colleagues and I, chemists and physicists who work in materials research and energy storage, were interested in consumer issues related to sustainability. We recently assessed the environmental impacts of milk jugs, cartons and bags in Toronto and Halifax, and found that milk bags were the most environmentally friendly option.

"With this new information, will consumers swing over to milk bags? Bagged milk is sold only in four-litre allotments in Canada, which may be too much

for some consumers, leading to unconsumed or spoiled milk. This would wipe out any environmental benefits.

"Stand-alone one-litre milk pouches are now available in Germany. While these are heavier than our bags, they would still be better than jugs or cartons."

Your inner milk bags can also be washed and used as freezer bags before discarding in the garbage. (Hamilton is not able to recycle this type of plastic.) Your outer milk bags can be reused to make mats. Someone in your church may know of someone who does this.

This may seem like a very small thing that you and I can do, but if we all do it, we can make a difference. You can never underestimate the power of a collection of dedicated individuals.

Rosemary Horsewood is climate justice facilitator from Christ Church, Flamborough. To read the full article excerpted above, please visit <https://theconversation.com/milk-jugs-cartons-or-plastic-bags-which-one-is-best-for-the-environment-171658>.



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BY THE REVEREND DEACON SANDRA THOMSON

The last few weeks have been wintry, and I have to say I am ready for the spring that, when you read this, will be upon us—or so I hope. I began to complain about the cold and winter when we got a rather large pile of snow, so much that people were saying things like, "We have not seen this much snow in a long time," and a couple of young people mentioned that they had never seen that much snow ever.

I have learned a lot this winter. In fact, I have realized in the past two years that I have learned a lot from a group of people to whom I thought God sent me to help; but once again, God had me fooled. Little did I know his plan was for those I met at the breakfast program to teach me things that would make me a better deacon with more tolerance for all people!

One particular morning began with the temperature below zero and me not really wanting to get out of my warm bed—but I realized there would be people standing in line shortly, looking for a breakfast bag and a coffee or two. I know, once I open the door to the church, I will be reminded how happy it makes me feel to be there.

I make sure I have a supply of zero and socks, toques, mitts, and some hygiene products for those who might need them and it is time to open the door. A table is between me and my first guest. I know him; he is one of the regulars. I reach for what he always wants and tell him to have a good day. There are more regulars who I can call by name or just know their faces. Some new faces appear, and I may need to explain what is in each bag and ask them if they might need any of the other supplies we have. Sometimes I get frustrated when one of the guests asks for a special cereal and I have to go looking through the bin underneath the table to find one they may be okay with. But then I try to remember: if it

were me standing on the other side of the table, what would I be requesting?

I have learned that not everyone likes sugary cereal, and others like extra sugar on that already sugared cereal.

I have learned to keep quiet when someone insists that the day is Friday, even though it is Thursday. It really doesn't matter.

I have learned that just because someone does not have a hat on their head, they still may not want the pink one with the pompon on the top. In fact, there is more call for black hats.

I know that a small pair of socks works to keep hands warm when there are no gloves to hand out.

Some of those I say good morning to barely whisper their choice of breakfast bags, and others have stories to tell. Some of those stories are the same every day, but I am learning (or, should I say I am trying to remember) to listen like it is the first time the story has been told.

A four by four is a coffee with four sugars and four milks, and if they want five sugars in that small cup of coffee—which may be way too many for my liking—it is what they want, and no comment should be uttered as that coffee is made special for them.

If I get a coffee, sandwich, or bowl of cereal thrown at me, the next day I see that person I need to forgive and forget. It isn't about keeping score.

Many of these newly learned things for me might be simple, not a big deal, but for those who stand before me, it can mean a good start to their day.

All I need to know to make me a better person, Christian, and deacon has been taught to me most recently by those less fortunate than myself. Everyone deserves respect and dignity—whether they show up with a blanket wrapped around them, too high on drugs to stand before me and tell me which bag they want, or standing before me with newly painted fingernails and nice warm clothes.

The Road to Niagara Winds Through Moosonee

IN FALL 2021, THE DIOCESE OF NIAGARA FORMED A PARTNERSHIP WITH THE DIOCESE OF MOOSONEE TO WELCOME PARTICIPANTS IN THE FORMER MOOSONEE SCHOOL OF MINISTRY, NOW THE BISHOP THOMAS CORSTON SCHOOL OF MINISTRY (BTCSM), TO JOIN WITH PARTICIPANTS IN THE NIAGARA SCHOOL FOR MISSIONAL LEADERSHIP (NSML) TO ENGAGE IN MISSIONAL LEARNING TOGETHER. IN THIS SPECIAL FEATURE, THE PRINCIPAL OF THE BTCSM, CANON DIANE HILPERT-MCILROY, SHARES ABOUT HER JOURNEY IN MINISTRY AND THE PATH TOWARD OUR DIOCESES PARTNERING TOGETHER. — EDITOR



BY THE REVEREND CANON DIANE HILPERT-MCILROY

I am a cradle Anglican raised in the beautiful, little St. George's Anglican Church in Harriston, Ontario, which at that time was part of the Diocese of Niagara. Over the course of St. George's history, three people have become clergy.

When I became an adult, I was active in the church and the community in which I was living, especially in the interests of my three children. In 2003 I was at a Bible study at St. George's when the leader called me aside and asked me to consider answering the call God had placed on my life.

I spent some time in prayer and at silent retreats, and eventually went back to school, graduating from Huron University College with a Master of Divinity. Prior to that I had served in many ministries in the church, even as a lay leader conducting services in a seven-point charge under the supervision of three priests! When I started seminary, I was placed with Canon France Ouimet-Wilson in a two-point charge of Christ Church Ayr and St. George's New Hamburg.

During my time in seminary, I continually prayed that God would send me north and near water. I was thinking the Georgian Bay area, but no—God sent me to Lake Superior. Bishop Ron Ferris invited me to interview for St. Mary's Anglican Church in Nipigon, on the very northern tip of the north shore

of Superior. North and water—God truly answered my prayer when I was asked to stay for three years.

Three years soon turned into twelve. It was a wonderful parish, a one-point charge. It was an old ministry, but a brand-new building. The weekend I interviewed they didn't even have the stalls in the washroom yet! There was no landscaping, chairs instead of pews, and a huge mortgage. What was I thinking? I needn't have worried because the Holy Spirit was present. The church grew and the mortgage shrunk to zero. The rectory was beside the church and was less than a block from the marina. I could see the lake from the bedroom and bathroom windows.

After 12 years, my husband Robert and I retired from ministry in June 2019. We loved the north, however our children all lived in southern Ontario. We retired to the town of Listowel. I was asked to do supply work at some churches here in 2019 and 2020. Then the global pandemic hit. With churches closed, no one needed a supply preacher.

After a few months of lockdown, I began to question what God might be asking of me. Early one morning, I prayed that God would reveal the plans he had for me. That very evening, I received an email from Archbishop Anne Germond asking me to prayerfully consider the position of mentoring in the Diocese of Moosonee.

Archbishop Germond and assisting Archbishop Fred Hiltz were looking for a new and inventive way of engaging their clergy in continued learning. I was invited to mentor the clergy who had graduated from the Moosonee School of Ministry and be a spiritual support and confidant to the other clergy in the diocese. There wasn't a ministry description per se, but mentoring newer clergy in preaching, liturgy, and Anglicanism was the focus. I was confident this was going



Diocese of Moosonee
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to be a huge learning curve for me. The first item on that learning list was conquering technology. Thankfully, Zoom is easy and after sending out a Zoom invitation with the wrong date, I learned to connect with clergy all over Moosonee. I soon learned that preaching and teaching have some common denominators, but they are distinctly different. The graduated clergy from the original Moosonee School of Ministry participated in weekly Zoom sessions. There were also daily phone conversations, emails, and texts with all the clergy.

At the beginning of my ministry in Moosonee, Bishop Tom Corston generously shared much of the work he had done. His heart was very much in Moosonee with the land and people he loved so much. It was an obvious decision to rename the Moosonee School of

Ministry to the Bishop Thomas Corston School of Ministry in Moosonee after Bishop Tom's untimely death.

Our Zoom sessions usually have six to eight people in attendance. Seeing one another regularly on Zoom has helped to build strong relationships. We came from different locations, we had various life experiences and culture differences, but that did not matter. We grew to trust and depend upon each other; conversations and encouragements were part of our daily lives. We shared worship and sermon resources, and many ministry concerns. Learning is a two-way street and I learned as much as I taught.

For generations education has played an important role in the world and most especially in the church. Certainly, this time of pandemic has taught us that we need to be adaptable,

having the skills and wisdom to shift into new ways of being church as we preach and teach. Education is extremely valuable for clergy and for laity as we seek to reconcile past mistakes, sins, and burdens that I believe continue to be placed upon our indigenous brothers and sisters. We have much to learn from indigenous peoples.

When we heard about the Niagara School for Missional Leadership, it was as if God answered my prayers again. The courses the NSML offers are aligned with the needs of the church and are such a tremendous support for fostering knowledge and growth in clergy and lay people. I am deeply grateful for the Christ-like welcome Moosonee has received from Niagara. I pray this will be a recurring program for training all our clergy and continuing to inspire more lay people to register for training in lay ministry.

Grassyplain After-Funeral Services

YOU ARE NOT ALONE

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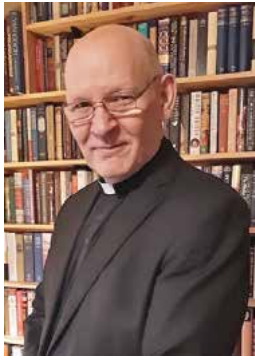
- Government benefits (such as Canada Pension Plan, Revenue Canada, Service Canada, Veteran's Affairs notification)
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The Gospel of a Life Lived in Love



BY THE REVEREND MICHAEL COREN

There was good news from Ottawa in February. Long pause. No, it had nothing to do with protests or convoys, hysteria and shouting. A new life entered the world, in the perfect shape of our first grandchild, a precious little boy. I shall not name him or his parents because in this broken world there are people

who hate and hurt, and while I can take it—and do so most days on social media—I must protect my family.

That reality, in fact, illustrates why new, pristine, gorgeous life is so important. Because there is too much darkness, too much pain, too much suffering and anger. Then along comes a tiny ray of light, extending and renewing hope and promise. In his cries and laughter, he is all of the world's sparkling possibilities personified. God does that sort of thing, as only God can.

Well-meaning friends have said that grandchildren are the reward for parenting. Sorry, I disagree. I loved, still love, being a father, and bless the fact that we have four children. That doesn't mean it's always been easy, for me or for them, but that's not the point at all.

I'm 63 now, and both of my parents were gone in their mid-70s. Mortality has exponential

meaning, and I find myself reading obituaries and looking to see how old my heroes were when they died. As a priest I spend a great deal of time with the dying, know the intimacy of death. Good Lord, last year alone I took 12 funerals. But here in this spectacular miniature is the guarantee that at each ending there is another beginning.

My mum was in Toronto on holiday from Britain when our third child was born. It was October 9, which was her birthday too. I always remember taking her to the airport and the woman checking her in asking if she'd had a nice time. "Yes," said Sheila Coren in her best east-end London accent. "I saw my grandson born." The Air Canada official replied, "Well, I'm going to make it a nice journey home too. I'm bumping you up to business class."

It was the only time my mum ever flew business class.

It was also the last time I saw her before the hellish blanket of dementia wrapped its filthy arms around her. She declined horribly quickly, fell into a coma, and then passed from us. As I age, I miss her more and more, miss my dad, feel guilty for my failures as a son, and wish I could tell them how much I loved them and how much they did for me.

In the years I have left, however, I can tell my grandson how much I love him. Tell his parents how much I love them. Tell my other children, their partners, my wife, and all of the members of the cast that keep our little play moving and growing. Love isn't, as the Valentine's Day cards will tell you, never having to say you're sorry. It's telling people how much they matter, how much they mean, and how much you need and want them. Faith guides and guards me as I tread that path, reminds me

when I slip, and energizes me when I feel that I can't go on.

Yes, there is good news from Ottawa, and from every town and village and city and country in the world. It's birth and it's love, it's care and sacrifice, community and collective, empathy and apology, giving and knowing. Good news, Gospel news, singing words of incalculable beauty.

I've no idea what my tiny grandson will be, what he'll do, and I couldn't care less. If he's happy and makes others happy, the good guys have won once again. And when I'm gone and he remembers grandpa, looks at photos of the funny-looking bald man who wore a clerical collar and wrote some columns and books, I simply want him to be able to say, "I loved him." That's all. Seems very small and insignificant but it transforms the entire world. I know that to be true, because I see it every single day. Thank God.

General Synod 2022 Postponed

BY SEAN FRANKLING OF THE ANGLICAN JOURNAL

Adapted by Charles Meeks

At a meeting on February 18, the Assembly Planning Committee, tasked with planning a joint meeting of the national gatherings of the Anglican Church of Canada (ACC) and Evangelical Lutheran Church in Canada (ELCIC), decided against holding an in-person gathering this summer.

The decision follows a special meeting of the Anglican Church of Canada's General Synod (CoGS) on February 12, during which some members raised concerns about an in-person meeting and the postponement of General Synod until 2023 or beyond was discussed. It effectively postpones any combined gathering of the two churches until at least 2025, and it is now up to the leaders of each church to decide what they will do instead.

"It's a casualty of the pandemic," said Archbishop Linda Nicholls, primate of the ACC. "But we want people to come together with a sense of joy and passion for ministry. If they're worried about their personal safety and that of others, that may interfere."



Let there be Greening
Assembly 2022

"I hear some people saying that they would be comfortable going ahead, but I hear a larger proportion of the council saying they would be in support of a postponement—for a variety of reasons, some of which are comfort, some of which are the quality of the meeting, some of which are the degree to which full inclusion of all members of the general synod would be possible," Archbishop Nicholls told CoGS at the end of the February 12 meeting.

General Synod, which normally meets every three years, was last held in 2019 and was scheduled to take place this July 12–17 in Calgary. For the second time in its history, General Synod was going to be meeting jointly with ELCIC's corresponding body, the National Convention, at a single gather-

ing called the Assembly. This year's Assembly would have marked the 20th anniversary of full communion between the Anglican and Lutheran churches.

In March, CoGS will decide whether to postpone General Synod to 2023 or 2024, but the ELCIC's constitution requires a national convention every three to four years. As a result, Archbishop Nicholls said, her Lutheran contacts indicated they would proceed with a gathering of some kind this year, whether that means going online or meeting in-person without the Anglicans.

One reason members of CoGS raised for considering the postponement was the importance of General Synod as a time for fellowship, not just to resolve an agenda.

"In my parish, we've put money in our budget for the next year that is just about community building and practising being in the same room together again because we have been told for over two years now to stay away from each other. I think that's going to take some time. I think that meeting so quickly will change the tone of our relationships because we

haven't practised yet," said CoGS member Marnie Peterson.

The other major concern CoGS members raised about an in-person gathering was safety. Some Anglicans, they said, may not be as comfortable with the gathering as others as case counts and stages of reopening differ across the country. For example, Joey Royal, suffragan bishop of the diocese of the Arctic, told the council that Nunavut, where he lives, is still in the middle of its Omicron surge.

"For our people up here, I anticipate some reservation about getting on a plane and travelling," he said. For those who are immunocompromised or come from Indigenous communities hit hard by COVID-19, there's a real chance it may seem preferable to back out of this year's synod entirely, added Peterson. "That can end up being an incredibly exclusive gathering," she said.

CoGS is unlikely to consider replacing this year's synod with an online gathering, said Nicholls, as Archdeacon Alan Perry, general secretary of General Synod, explained the church would not be saving money by going online. The estimated cost of setting up

an online video conference alternative was \$250,000, Perry explained at the February 12 CoGS meeting, roughly the same as the church would have spent on travel for delegates to the in-person event.

Nor would an online event solve the problem of discomfort and distance, said Perry. "The Zoom experience tends to be much more transactional and not very relational. And so the feeling is that it's very difficult to get together 236 people on a Zoom screen and have an effective meeting that builds relationships."

Assembly organizers have been seeking advice from the Rev. Michael Garner, an Anglican priest and former infectious disease epidemiologist. In an interview with the *Anglican Journal*, Garner said that with multiple provinces announcing an end to pandemic restrictions this spring and a typical pattern of minimal COVID-19 spread in the summer, the risks didn't look impossible.

A new date for the Assembly has not yet been determined; those elected as members from Niagara will carry out their responsibilities when a gathering is duly convened.



THE REVIVE JOURNEY CONTINUES WITH PART TWO OF A THREE-PART SERIES FOCUSED ON WHO MIGHT BE A GOOD FIT TO PARTICIPATE IN THE PROGRAM.

HERE, THE REV. FRAN WALLACE SHARES THE SCOPE OF PARTICIPATION SHE HAS EXPERIENCED AS A LEADER AND FACILITATOR.

FOR INFORMATION ABOUT REVIVE, OR TO LEARN HOW TO LAUNCH REVIVE IN YOUR MINISTRY CONTEXT, PLEASE BE IN TOUCH WITH THE REV. CANON LESLIE GERLOFS AT REVIVE@NIAGARAANGLICAN.CA.

Revive: Who is it For?

BY THE REVEREND FRAN WALLACE

Where/when/how does one's faith formation journey begin? After experiencing Revive with someone who has engaged extensively with meditation and not as much with Christianity, and witnessing participants' learning and appreciation of the program offerings—well, who is to say? Yes, God is at work in the wider world outside of, or surrounding, the church. Everyone benefits from spirit-

ual formation; no one reaches a faith formation ending or final "pinnacle" of having it all together—as if graduating from spiritual formation. We can say we are never fully formed.

The website for the Revive discipleship program describes this opportunity as "equipping lay leaders to be spiritual leaders." After doing Revive with persons of diverse faith backgrounds, we can say that in addition to persons who are lay leaders, Revive has also been transformative for persons who

do not consider themselves to be lay leaders. Participating in this program has opened up prayer and scripture meditation for all participants in ways that had not been considered or experienced prior to engaging in Revive.

Do we need to know precisely where we are in our faith journey to consider participating with others in Revive faith formation? I don't think so. My experiences from nearly two years of facilitating is that Revive is for anyone. It is a won-

derful opportunity and offering to church leaders, and it is also a wonderful opportunity and offering to those who don't consider themselves to be leaders in the church. Our groups have included persons new to church community, new to Christianity, and "cradle Anglicans", as well as persons who refer to themselves as being in the realm of "progressive Christianity". The conversations, closeness and trust, and benefits in spiritual formation are such a gift to all. Since Revive is a way to

engage people at all stages in the ongoing way of discipleship and faith formation, it is highly conducive to building skills around leading prayer, leading Scripture meditation, and understanding, naming, and identifying gifts for ministry. Leadership develops as people engage with Revive. I recommend offering Revive to anyone who is interested.

The exceptional offering of Revive is a gift to all, and those in our groups are grateful. Everyone at the end of the first year asked, "What's next?"

Update from the Diocese of Niagara PWRDF Representative



BY KERRY LUBRICK

On February 12, 2022, the Diocese of Niagara Primate's World Relief and Development Fund (PWRDF) parish representatives held our first triennial meeting of 2022. Yet again, we met virtually and continue to long for the day we can meet in person. The purpose of these meetings is to pray, network, and learn about PWRDF initiatives as a team. The focus of the February meeting was an introduction to the PWRDF "Mapping the Ground We Stand On" narrative process and to learn about PWRDF's "Just Generation" youth initiative.

Cheryl Marek, a facilitator for PWRDF's Mapping the Ground We Stand On, and Suzanne Rumsey, PWRDF

Program Engagement Coordinator, attended the virtual meeting to provide information and resources on how PWRDF is focused on Truth and Reconciliation. Mapping the Ground We Stand On workshops are a useful tool for learning and reflection together. Mark MacDonald, National Indigenous Anglican Archbishop, introduces the process as an opportunity to "uncover the truth and the falseness of many of the maps that are part of our individual and collective lives."

The workshop provides an opportunity for us to deepen our understanding of, and relationships with, Indigenous peoples. Many of us recognize that a lack of knowledge and understanding impacts our understanding of colonization and residential schools. A safe place is required in order to ask questions and to learn the true history of Aboriginal peoples in Canada. Through this introduction, it was suggested that a workshop designated for PWRDF parish representatives would allow them to experience the exercises and to report back



Niagara parish PWRDF representatives met virtually for their 2022 triennial meeting.

to their respective parishes on the workshop. Planning is now underway to host a virtual workshop of Mapping the Ground We Stand On for our PWRDF parish representatives.

Darrah Smith, Ontario Youth representative with PWRDF, also attended our meeting. Darrah is a grade 12 student who is planning to attend university for criminology and psychology, and attends Church of the Nativity in Hamilton. Darrah recently hosted an episode of the A Just Generation podcast with Jamie Kneen from MiningWatch Canada. That organization "works toward a world in which Indigenous peoples can effectively exercise their rights to self-determination, in which

communities must consent before any mining activities may occur, and in which mineworkers are guaranteed safe and healthy conditions."

Darrah reported that her experience as a youth council member with PWRDF has been "very informative and influential. Surrounded with like-minded individuals who believe in what [I] believe and want the same things in life [I] want. It is beautiful." You can support the Youth Movement of PWRDF by listening to the A Just Generation podcast, which covers topics like climate action, gender equity, etc. Learn more at <https://pwrdf.org/get-involved/youth-movement/>.



Darrah Smith, Ontario Youth representative with PWRDF joined the meeting.

We Remember



BY THE REVEREND DR. DANIEL TATARNIC

My gut wrenched when I saw the first images out of Kyiv. A sadness and deep gloom. Then a surge of energy. And then remembrance. The faint, almost dreamlike memories of the land, the chilling haunt of byzantine chant, the sound of a language I understand but can't decipher, the longing for home. People seem surprised when I tell them that I am Ukrainian. As much as I thought it rather obvious, Tatarnic (Tatarniuk) is not an Anglo-Saxon name.

Our family, as much as we remember, comes from a farming community in the Ternopil region of western Ukraine. What I do know is that many members of our family died as a result of the systematic genocide of the 1930s: the Holodomor. Some escaped to Canada.

I know very little about family life in the Ukraine. After the fall of the iron curtain, there were literally sixty years of deafening silence. Even today, little remains of historic documentation; we can't trace our roots. But, then again, that's the pain of genocide, the intentional severing of roots. Stalin proved to be a competent eraser of history. We don't have documentation, but we have remembrance. I seem to have, deep down inside me, the roots of remembrance. I can re-member my roots.

A few months ago, I was eating lunch with the regional Mitred Arch-priest of the Byzantine Catholic Eparchy of Toronto. We talked about this interior remembrance: "You just feel it inside you," he said. I was explaining how the Byzantine liturgy and the works of the church fathers were speaking to me in the midst of the isolation of COVID-19. Something was stirring inside of me; I was using COVID-19 as an excuse to delve deeper into remembering.

He replied with a wisdom so characteristic of the Christian East: "You don't have to understand the liturgy, it's a part of you. You can feel its truth deep down in your heart. Even if you don't understand it with your mind, it's there, inside you."

It made me think: "I wonder if



there are other people out there, people like me, people who are longing to remember?"

In his prophetic book *The Shattering of Loneliness: On Christian Remembrance* (Bloomsbury, 2018), Erik Varden addresses loneliness from an approachable, but theologically refreshing, stance. Reading the book, one might be tempted to think that Varden, a member of the Order of Cistercian monks, and now Bishop of the Diocese of Trodheim, was tuned into a prophetic movement in his prayer, authoring a book that feels oddly relevant to a pandemic world—almost too relevant to have been published in 2018/2019.

Varden's thesis is that the mission of the church is that of

"inspirer of remembrance". For those of us looking for a pastoral answer to the psychological and spiritual after-effects of the global pandemic, Varden offers a vision of the Church, and more specifically the Church as a communion which transcends space, time, and circumstance: help people remember, and you will save the world.

Using an analogy, one that speaks to me even more as

bombs drop on Kyiv, and as a new tyrant attempts to erase history, Varden alludes to Julia de Beausobre. In 1933 Julia was a political prisoner in northern Russia under Stalin. Julia befriended a nun who was also a captive.

This is what Varden writes: "The old nun assured her that she must one day leave Russia and convey a message to 'our brethren beyond the border' ... that they should keep burning on the altars of their hearts the flame that is tortured out of ours. If only some of them keep it burning, we will find it in our prayers, in our sleep and in our flight away from our tormented bodies. It will shine to us as a glowing beacon of light in the numbing darkness, and we shall be comforted and Christ will rejoice."

So, you want to save the church? Become an inspirer of remembrance, and you won't just save the church—you will save the world.

We Celebrate the Peaceful Warrior:

The Rev. Dr. Martin Luther King, Jr.

BY THE REVEREND RANDY WILLIAMS

As a teacher of history, changing times, leaders, and personalities have always sparked my interest. Conveying such information as creatively, collaboratively, and engagingly as possible is often an opportunity to share, inform, question, and educate.

Last year, for the first time, Church of the Incarnation celebrated the life and legacy of The Rev. Dr. Martin Luther King, Jr. We were not sure if any parish in the diocese had done so before. We were not even sure how our parishioners would respond to such an initiative.

The response was overwhelmingly positive, and it confirmed that we were continuing on the

right path of learning another aspect of social injustice. Many Canadians may ask: Why celebrate an American and the civil rights movement that happened there decades ago? The answer is easy. The issues that confront our neighbours in the United States—prejudice, bias, discrimination, inequity at varying levels—are often duplicated here, but in more subtle forms. In many ways, we deny that our history could have such injustices. But is that accurate?

When asked if a parish has celebrated Martin Luther King, Jr. Sunday on the third Sunday of January, the responses are varied but often answers are: We never thought about it. What does it have to do with us (as Anglicans)? How would it fit into

our liturgy? Isn't he American? Don't have the time. I don't want to do it wrong. Where would we start?

As our parishes become more diverse, such a celebration is for everyone of whatever ethnicity who has an interest in ethnic and political justice, and empowering the marginalised, just as Jesus did. Perhaps it is time to have more risk-takers in our churches who will try something new. These differing times may be prompting us in that direction; otherwise, our churches may become socially irrelevant. What do we have to lose? We are called to be a light, and "do unto others as we would have them do to us." So, what

Continued Page 11



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

A Cold Walk with Warm Hearts

BY KERRY LUBRICK AND LOUISE VAN WOELDEREN

As we prepare to start the season of Lent, a team from Christ's Church Cathedral participated in the annual "Coldest Night of the Year" (CNOY) walk on Saturday, February 26, 2022. This walk gave us the opportunity to have time together, to learn, to give, and to reflect.

We are proud to report that our team consisted of 18 people and two dogs. We were able to raise, so far, \$4,125 for Helping Hands Street Mission.

CNOY is a national fundraiser hosted in more than 150 communities across Canada. The following are reasons why people walk and raise funds for CNOY:

1. To declare our concern for people who have no safe, secure home.
2. For those whose days are a battle to house and feed their families and whose nights are filled with fear and frustration.
3. For those driven from home

by violence and abuse. And we walk for people overwhelmed by isolation, guilt, and despair.

4. We walk humbly, realizing that anyone can lose their footing and then lose everything else.

The Helping Hands Street Mission is one of our neighbours on Barton St. E. in Hamilton. Their mission is: "Reaching out together, with love and respect, in Jesus' name." The Helping Hands Street Mission operates a store and program centre. They reach out to, and invite in, anyone who needs a place to belong, to learn, to help, and to grow, while also providing tangible necessities (clothing, hygiene products, etc.) if required.

As a Christian organization they believe that each person is made in God's image, and as such, has intrinsic value and dignity; that each person has something to contribute and is needed in community; and that God cares equally for all people and wants to welcome each person into a relationship.

Participating in this year's walk gave our Christ's Church Cathedral team an opportunity to walk together in hope and to learn more about the vital services so close to our cathedral on Barton Street. The services all provide support to people dealing with hurt, hunger or homelessness in different ways:

- Hamilton Public Library, Barton Branch
- 541 Eatery & Exchange
- St. Matthew's House
- Helping Hands Street Mission
- The Bridge
- Indwell
- Sacajawea Non-Profit Housing
- The Baby Depot

Thank you to all our supporters and walkers. Christ's Church Cathedral is making a difference as we live our mission to offer community, compassion and hope.

Right: Walkers pose for a group shot outside 541 Eatery & Exchange, one of the agencies supported by the walkers.



Above: Walkers gather outside St. Matthew's House to begin their walk.

Photos: Contributed



A View from the Shore



BY THE REVEREND JUDITH ALLTREE

Once again, the picture said it all—only this time it wasn't happening on the other side of

the world, but on the other side of our own country.

The photo: families strolling around the Victoria waterfront on a beautiful Sunday morning in late October were greeted with the sight of a huge ship in the near distance. Billowing clouds of thick smoke were pouring out of some containers on her deck as several tugs rushed to her rescue. While this was happening, the Canadian Coast Guard was hailing the ship, the Zim Kingston, advising the captain and crew to "abandon ship." The fire was spreading through a number of containers that were carrying extremely hazardous materials that could actually be ignited by water.

This was yet another chapter of the story of the Zim Kingston and her crew who had literally been through the watery equivalent of "to hell and back" during the previous week. Only later, when several chaplains and union officials in Vancouver met with the crew, did the larger story emerge.

Although a dangerous storm was heading directly for the ship, they were denied access to a safe harbour—any harbour—and were required to stay at sea while the storm bore down on them. For four days the ship was tossed about the ocean like a cork in a bottle, despite the enormous combined size of the vessel itself and the cargo bolted to the deck. For four days it was impossible for the crew to make any meals, for the crew to walk upright anywhere inside, and sleeping meant tying yourself into your bunk. During the course of the storm, over 140 containers filled with goods were ripped off the deck by the violence of the storm, the contents of which were destined to be Christmas gifts at a local drug store chain. The few

of those containers that didn't sink washed up on the pristine shores of Clayoquot Sound.

For the seafarers on board, this voyage was one of the worst of their careers. They felt abandoned and brutalized (their words) after such a journey. Our chaplains and staff in Vancouver spent many hours helping these seafarers through the emotional and physical trauma they had experienced. Several investigations are underway about many aspects of this voyage, most notably why the ship was not offered safe harbour when they were directly in the path of a major storm and so close to land. The seafarers themselves want those answers.

There were some empty shelves at Christmas owing to "supply chain" issues, but few of us, I imagine, would have dreamed up the scenario of the Zim Kingston as one of the reasons why. And yet, not many days after this terrible journey, the crew of the Zim Kingston continued on with the ship, sailing her from Victoria to Nanaimo for repairs and to discharge some of her cargo, the

many hundreds more containers which were not lost overboard during the storm.

To bring us all that we need, seafarers sacrifice everything, sometimes even their lives. As one of my colleagues remarked recently at the death of a young seafarer: "Water is their livelihood, but it is not their friend." Please think of the human cost of shopping the next time you see shelves filled with products we "can't live without." Please remember to support the Mission to Seafarers through your prayers and your donations. On behalf of Seafarers everywhere: thank you.

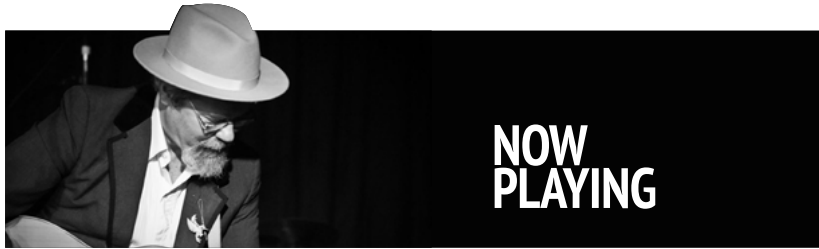
Judith Alltree is Regional Director, Mission to Seafarers Canada. She is the recently retired Executive Director of the Mission to Seafarers Southern Ontario, which includes the ports of Oshawa, Hamilton, Port Weller and Port Colborne in the diocese of Niagara.

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Calling All Grandparents!

(And Great-Grandparents and Great-Great Grandparents and Aunts and Uncles!)

BY THE VENERABLE MAX WOOLLAVER

"Can somebody get the baby? "He needs to get up!" (The call is music to my ears.)

"I will," I shouted, as I ran for the stairs.

I slowed down to a tiptoe walk as I approached the bedroom door. All was quiet. Was the bonny prince still asleep, or just quiet in his crib?

I pushed open the door ever so carefully, and there he was—just looking up at the ceiling, looking at the wall, looking all around—definitely awake, happy, quiet, still.

Our eyes met and his face blossomed into a silent smile which caressed my heart, soul, mind, and body. Our mutual, steady gaze of unconditional, unquestioning love brought stillness to the inner world. How could there be such defenseless, pure love—here, before my very eyes? I can feel the sacramental, gentle power and exchange of graces in Samson's gaze as I write these words. Will it be like this, before God, beyond this mortal life?

I have been thinking of that moment ever since and I am still grateful for someone calling out: "Can somebody get the baby?" I have also been thinking of grandparents and great grandparents and great-great-grandparents ... and yes, aunts and uncles, too.

I have been thinking of the passion, power, and unbridled

joy that grandchildren set aflame in the hearts of the older generation. Surely, the passion of grandparents has to be counted among the great forces that shape the day-to-day and long-term history of the world.

Today I read this in *The Washington Post*: "Humanity has a 'brief and rapidly closing window' to avoid a hotter, deadlier future ... In the hotter and more hellish world humans are creating, parts of the planet could become unbearable in the not-so-distant future, a panel of the world's foremost scientists have warned in an exhaustive report on the escalating toll of climate change ... 'I have seen many scientific reports in my time, but nothing like this,' U.N. Secretary General Antony Guterres said in a statement."

Our sweet little one lives in Cape Town, South Africa. On December 31, 2021, we read this: "After months of warnings through an anomalously long drought, Cape Town was on the verge of becoming the world's first major city to run out of water." Fortunately, the rains came and Cape Town was saved from the looming crisis.

The global ecological crisis becomes very real when it affects your family, which is why I am writing about grandchildren—your grandchildren. We are no longer in the "wake-up call" moment. We have known our world is in trouble for a very long time. The crisis is now.

Some of our most effective

voices in climate change advocacy are the very young. Why not in the older generation too?

As a grandparent, you have seen, touched, and heard (I John) the living, breathing proof of the divine origins of creation—in your grandchild, great-grandchild, and great-great grandchild. As a grandparent, or aunt, or uncle, the children you love reveal the holiness of all life on earth.

As a church full of grandparents, the Anglican Church has a power no one in the world could deny: self-transcending love for grandchildren! Let's harness the passion of grandfolk!

I am urging you as a grandparent to let your love for your grandchild (or niece or nephew!) guide you, shape you, inform you, and inspire you. Let your passion spark the courage to become informed and act for the healing of our planet, for the sake of your grandchild.

One of our Lenten books this year is *Saving Us*. It's a great place to begin the offering of your love, in gratitude for the love you have received. Our diocese has a tremendously capable environmental group. Just look around and you won't have to look too far to find like-minded grandparents! Get together!

Did I just hear somebody say: "Can somebody get the baby?"

We Celebrate the Peaceful Warrior

CONTINUED FROM PAGE 9

did our planning team do?

When we designed the liturgy our director of music was intensely interested and involved. "I believe that music has a tremendous capacity to impact those gathered for worship," she reflected, "expanding our sense of understanding, empathy, and connection." The music chosen was typical of the times. As we were having virtual services, it was easy to mix live (masked) socially distanced singing and music from YouTube. We worked with the resources that were available to us. You can too!

Some suggestions: Our prayers were chosen just as they are in any church for such a service. There are churches in dioceses who have done this before and are happy to share. You don't have to reinvent the liturgical wheel for such a service. Along with a song, start with an opening prayer, or your readings can creatively reflect the thrust for civil rights locally

and around the world. We incorporated parts of Dr. King's speeches, and there are many. What a great way to engage your dynamic readers! We paid tribute in word and song as we relived a small segment of the 1960s and the Civil Rights Movement. When we look at the American South today, we ask: How far have they come?

The first year, our rector, Michael, reflected on King's (masked) socially distanced singing and music from YouTube. This year we invited Michael Blair, General Secretary of the General Council of the United Church of Canada. He reflected on King the preacher and theologian, and the dismantling of systems. We were blessed. There are many sources out in the community and in other churches who are willing to give support. Please know that you are not venturing in new liturgical territory alone!

Randy Williams is associate priest at Church of the Incarnation, Oakville

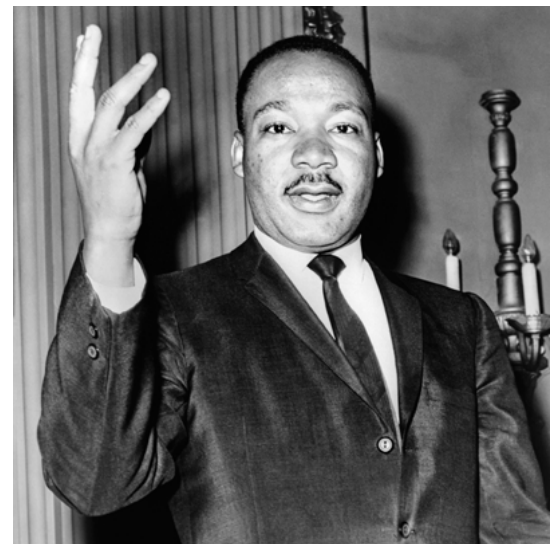


Photo: Library of Congress/Public Domain

Niagara Anglican Deadlines and Submission Guidelines

Deadlines:

- May – March 25
- June – April 29
- September – July 29

Submissions:

- News, Letters, Reviews**
(books, films, music, theatre)
– 400 words or less
- Articles** – 600 words or less

Original cartoons or art –

Contact the Editor.

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

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

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

Questions or information:

Contact the Editor at editor@niagaraanglican.ca



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Demonstration Cabin Showcases Alternative Housing Option

BY DEIRDRE PIKE

Bishop Susan Bell and the community at Christ's Church Cathedral have stepped up to provide both advocacy and support for a local initiative trying to respond to homelessness in a new and compassionate way in Hamilton.

Homelessness hit the news in a big way here in October 2020 when city councillors voted to dismantle the encampments in which people were living and move them along. To where, you might ask?

Some were able to move to shelters or hotels for temporary solutions, but the numbers showed those were already filled to overflowing. Most people living rough know first-hand the unsafe and unpleasant realities of shelters and refused to go there.

Couples are not allowed to shelter together, so they often chose to stay outside.

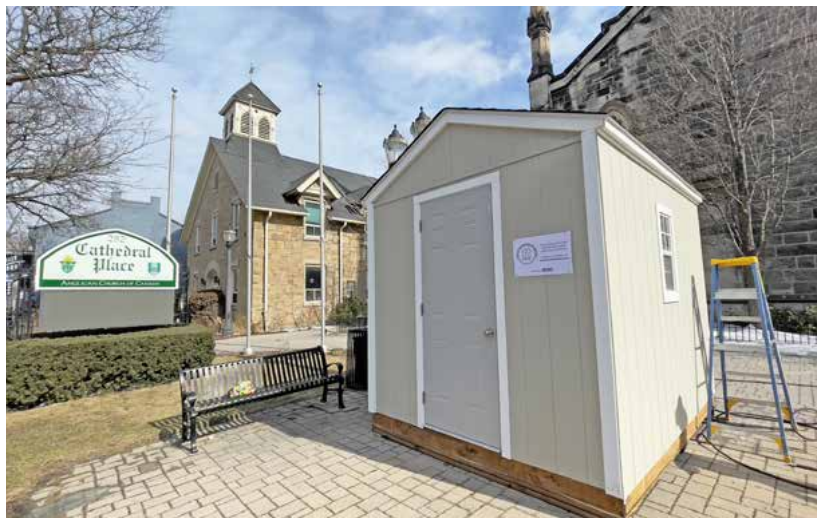
In the end, people were shuffled along to nowhere or more of the same somewhere else.

The mélange of tarps and tents had grown in communities across Ontario by the summer of 2021, the pandemic exacerbating the number of people experiencing homelessness. When the fall came around, there were still about 100 people living outside in Hamilton, along the escarpment or in local parks.

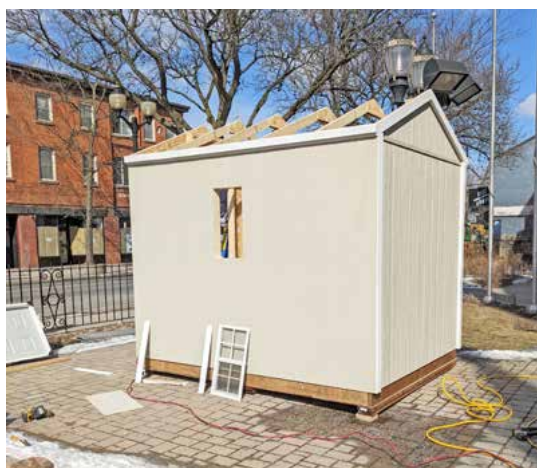
That's when HATS came to life. The Hamilton Alliance for Tiny Shelters was formed by a tiny group of caring individuals who could not watch another winter come to town and threaten their siblings sleeping outside.

Their idea was born from watching a response to homelessness in Kitchener-Waterloo, where small cabins were provided for people as a warm and safer solution to their outdoor living. A Better Tent City (ATBC) now houses about 50 people who have formed a community in a lot in the light industrial area of Kitchener. Full-time staff and supports from social services ensure people are able to get the help they need, as well as a roof over their heads.

In Hamilton, the city council is not as open and flexible as that of Kitchener-Waterloo, London, Kingston, and other cities where these temporary solutions to homelessness exist, so there has been little progress



The completed shelter, a model of a better alternative to homelessness, sits in front of Christ's Church Cathedral;



supporting. It is also a chance for people with the current lived experience of homelessness to see what's being proposed and ensure they are in agreement with the idea.

As the cathedral website states, this is a community inspired by the Gospel to "Seek justice and reconciliation as we learn to stand with those at the margins of society."

HATS is grateful to Bishop Susan Bell, Dean Tim Dobbin, and the entire community at Christ's Church Cathedral, for taking a public stand and showing love, justice, and outreach to people at the margins. Stop by and check it out in the courtyard at Cathedral Place!

Deirdre Pike is the diocese's Justice and Outreach Program Consultant and a member of HATS. For more information on the initiative, visit <https://hats.hamiltonpoverty.ca/>.

made on finding a suitable site.

While the public school board had offered a closed high school, Sir John A. MacDonald, as the first site on which HATS could set up ten cabins, the local councillor was not on board. Bishop Susan Bell recorded a video and appeared at the committee

meeting as a delegate in tandem with Bishop Douglas Crosby from the Catholic Diocese of Hamilton, who wrote a letter of support. Ultimately, the site failed.

In the meantime, as winter winds its way down with most people surviving the frigid

impact of the season, HATS is working toward other opportunities to make this happen in Hamilton.

On March 2, Christ's Church Cathedral became home to the first HATS cabin, erected as a model for the community to take a look at and consider

The shelter's construction: preparing the base; the walls are up; almost done; job well done!

Photos: by Dierdre Pike and Charles Meeks