



A section of the Anglican Journal



# NIAGARA ANGLICAN



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MARCH 2022

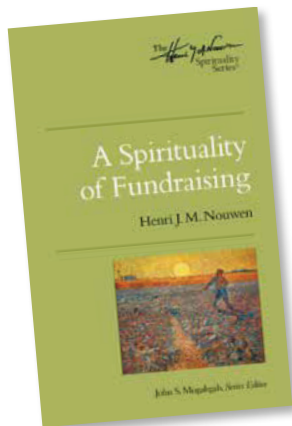
## Lenten Books Make the Stewardship Connection

BY THE RIGHT REVEREND SUSAN BELL

We are bounded by our concerns at the moment—and the pandemic has succeeded in taking over our psychic space like nothing I've ever experienced. And that's not a good thing.

My two choices for Lenten books are my attempt to redirect our attention to some other deep concerns. Not that the pandemic is over or not important—but that we must begin to live with its rhythms, and other things must now regain their importance in our hearts and minds. This is a Lenten discipline for us all.

First, I have chosen Henri Nouwen's *A Spirituality of Fundraising*, a classic of Christian stewardship.



Many of you may have already read this book. I have. But, like many of the great Nouwen's works, I find that I return to them over and again. This is a good sign because it means that the theology that I find there is working its way into my heart and my head.

So it is with Nouwen's counter-cultural and counter-intuitive talk about Christian fundraising more commonly known in our context as stewardship. Nouwen invites us to share opportunities for growth with those who have the resources to "help the kingdom come about." He invites us to retrain ourselves and let go of resistance when it comes to talking about money and instead to consider stewardship as a ministry, "as

spiritual as giving a sermon, entering a time of prayer, visiting the sick, or feeding the hungry."

All of this sits on the assumption that we have a sense of what our contextual mission is; how we are answering the call to life, compelled to love—and what resources we need to accomplish this Gospel work. Reading Nouwen's book marries incredibly well with the parish mission action planning process. I hope and pray that many of our parishes will combine the two and find new life as a result.

As my second recommendation for a Lenten book, I have selected

See Lenten Books Page 3

## WOW Grants Making a Splash in Niagara

BY CANON CHRISTYN PERKONS AND GILLIAN DOUCET CAMPBELL

Walking on Water (WOW) grants support innovative and missionally inspired initiatives. Through WOW, parishes and affiliated ministries like ecumenical campus ministry, Camp Canterbury Hills, The Bridge, and St. Matthew's House have boldly followed God's invitation to be the hands, the face, and the presence of Jesus in their communities and beyond.

Established by Bishop Bird in 2014 and funded through returns on a designated investment, WOW grants have sup-

ported 70 initiatives, providing almost \$600,000. WOW grants have supported the creation of gardens that offer rest and holy space to neighbours, kitchens that feed neighbours and strangers, and innovative worship services for those we do not see at traditional services. Grants have underpinned missional projects like a children's theatre company, adventure camps, community hubs, and new ways for youth to connect. God planted mustard seeds that cross cultural barriers and digital divides—supported by WOW grants. We have walked on water with a venture that loans tablet computers to isolated seniors

to allow them to connect to family and their faith community, and other grants that help to reintegrate people exiting incarceration. Several community dinners, meal programs, and gardens are nourishing the lives of recipients and volunteers because Niagara's WOW initiative was able to provide the initial funding. Through the WOW grants, we are all part of transforming people's lives across the Niagara diocese.

The WOW Grant Discernment Committee, a group of volunteers supported by Canon Christyn Perkons, director of congregational support and development, and Gillian

Doucet Campbell, director of stewardship and development, had the delightful experience of recently hearing presentations by the 2022 applicants. The team, after much prayer and delibera-

tion, awarded WOW grants to the following initiatives:

- St. Thomas, St. Catharines with Infinitely More for a

See WOW Grants Page 2



Musical duo Infinitely More worked with St. Thomas, St. Catharines to produce a series of inspirational television programs supported with a WOW grant. Photo: YouTube

In other words . . .

# Science and Faith #1: The Start of a Beautiful Friendship



BY JOHN BOWEN

I need to start with a confession: I am not a scientist. So, you might ask, what would I know about science and faith? I suppose it came out of working with university students for 25 years and hearing their questions. So I had to do my own research and decide what I thought in order to try and help them. As a result I am, I suppose, an interested amateur.

So ... science and faith: are they mortal enemies, as they are often portrayed? I see three phases to the relationship. We'll think about the first one this month, and the other two next month.

## A fruitful beginning

Modern Western science as we know it really began in the 1600s. Why did it begin then? There were at least two important reasons: the Protestant Reformation and the invention of the printing press. Odd bedfellows, you might think. But no.

During that period, people were rediscovering the Bible. New and more accurate translations were made. And the fact that endless copies of the Bible could now be printed and distributed meant that the Bible could be read more widely than ever before.

The effect of this was radical. For one thing, the ideas of the Bible became well-known. Let me give you two examples of ideas that inspired early scientists.

One was the idea that the world was designed and created by a Divine Creator. (Not that this was new, of course, but it came home to people with new relevance.) And this meant that a human being using God-given reason could look at the world and figure out how it worked.

Listen to Francis Bacon, often regarded as the inventor of the

scientific method:

Man [sic] by the fall fell at the same time from his state of innocence and from his dominion over nature. Both these losses, however, can even in this life be in some part repaired, the former by religion and faith, the latter by the arts and sciences.

We would have some questions about the idea of "dominion over nature," of course, but you see what he's saying? He's saying, sin has messed up our relationships with God and with the world. But religion (by which he means Christianity) can help put right our relationship with God, and the arts and sciences can help put right our relationship with the world.

Here's another example. The astronomer Johannes Kepler believed that God had made the world rationally, and that reason could therefore figure out how God had done it. In studying the stars, he said, "I am thinking God's thoughts after him."

I once saw a t-shirt which said at the top, "And God said" and at the bottom, "And there was light." So what would you expect it to say in the middle? "Let there be light," of course. Instead, it gave a series of scientific formulae—Maxwell's Equations—for understanding light.



namics, and so on—but apparently the idea of scientific law had not been part of the science of other civilizations—Greek or Chinese, for instance.

The mathematician Rene Descartes in the sixteenth century spoke about "laws which God has put into nature"; the chemist Sir Robert Boyle (he of Boyle's Law) in the following century talked about "laws of motion prescribed by the author of things."

As a result, since the seventeenth century, the idea of "the laws of nature" has become a cornerstone of science—even for those who don't believe in a law-giver. We don't generally realise it, but the Reformation's rediscovery of the Bible gave scientists a powerful new tool for understanding the world.

In these ways, the relationship between Christian faith and Western science got off to a good start. You could even say Christianity was, if not the mother, at least the midwife of modern science. Next time, we will think about how the relationship went wrong—and how it can be restored.

## WOW Grants for 2022

CONTINUED FROM PAGE 1

- series of inspirational television programs that brings the Gospel into people's homes and hearts through music and a message;
- **Holy Trinity, Welland** for a daily community breakfast program provided by 31 teams of five-six volunteers and blessed by a commitment to prayer and relationship-building between guests and volunteers;
- **Grace, Waterdown** for their project that will employ, train, and nurture the skillsets of persons receiving support from the Ontario Disability Support Program as these new employees enhance the

- other community projects at Grace – Grace Community Gardens, Lunch with Grace, and the Grace foodbank; and
  - **Anglicans in Action**, the social justice arm of the Greater St. Catharines parishes who, following a successful pilot, have launched Meals to Go which provides meals to single people with no ability to access food preparations tools, eating utensils, and cooking facilities.
- Through grants totalling \$54,480, it is an honour to support these innovative and spirit-filled ministries across Niagara as they are surely signs of Being Called to Life and Compelled to Love!

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# St. Matthew's House receives funding for The 4Twelve, housing for homeless/near-homeless seniors

BY MADELEINE BOND

St. Matthew's House is celebrating a funding announcement of \$3.75 million from CMHC, through the Rapid Housing Initiative through the National Housing Strategy. The funds will create a unique approach to housing for racialized seniors in wards 1 to 5 in Hamilton.

Called The 4Twelve, the property at 412 Barton, next door to St. Matthew's House Children's Centre, will be converted to deeply affordable apartments, 12 in all. Built using modular construction for speed and affordability, these units will be completed and occupied by December 2022.

The 12 units are intended for low-income seniors who identify as women, Indigenous peoples, racialized groups including Black Canadians and people with disabilities. The need for safe affordable housing with supports is more acute than ever. St. Matthew's House has a targeted response to model for



Architect's rendering of The 4Twelve housing project Photo: Contributed

others in the future. "We hope that The 4Twelve will serve not only as a safe housing solution for our clients, but also will be a model of what is possible—the start of many more projects like

this for St. Matthew's House," says Renée Wetselaar, Executive Director of St. Matthew's House.

The homes are only part of the vision for The 4Twelve. It takes more than just four walls to make a place feel like a home; there will be a team on-site to help connect to supports which address the needs of vulnerable seniors in housing, mental health, mobility issues, food insecurity and other supports for a more wholistic approach to create a community hub, not only dwellings.

The affordability of the units, alongside crisis and eviction prevention supports we have designed, will ensure a building program that both engages seniors and allows residents autonomy and opportunities for self-development. The plan is designed to empower seniors in meeting their needs.

This announcement is a dream realized, according to Board Chair David Savage. "We are so very grateful for the funding and its opportunity to serve

the older population who is precariously housed...or not housed at all," he says. "This permanent housing for racialized seniors, housing with supports, is the core of our programming."

Madeleine Bond is the development coordinator for St. Matthew's House. Learn more at: <https://stmatthewshouse.ca/>

## Diocesan Refugee Sponsorship Coordinator Concludes Role

The Reverend Scott McLeod has concluded his responsibilities as the diocesan refugee sponsorship coordinator, taking up a new ministry in the Diocese of Huron. Starting February 1, McLeod has been appointed as chaplain for Renison University College at the University of Waterloo.

His generous and faithful ministry has helped the diocese sponsor more than 400 refugees since 2015. McLeod was instrumental in guiding the diocesan 140th Anniversary Refugee Sponsorship Initiative and enhancing the Diocese's capacity to respond to the Syrian Refugee Crisis. In no small measure to his coordinating efforts, thousands of lives have been transformed as parish groups and community sponsors warmly welcomed newcomers to Canada and supported their settlement in their villages, towns, and cities.

McLeod also concludes nearly seven years of ministry at St. George's, St. Catharines, where he served as Associate Priest.

For information about our diocesan refugee sponsorship initiative email [refugees@niagaraanglican.ca](mailto:refugees@niagaraanglican.ca)

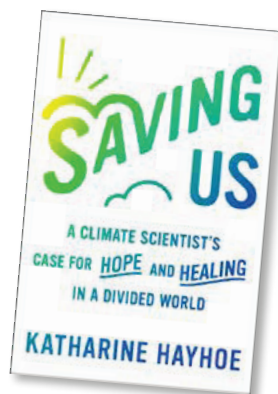
## Lenten Books 2022

CONTINUED FROM PAGE 1

Dr. Katharine Hayhoe's landmark book, *Saving Us: A Climate Scientist's Case for Hope and Healing in a Divided World*. Her relational and practical approach to grappling with the reality of climate change is not only a breath of fresh air, it is a model for reestablishing connection across ideological divides and compassion where violent disagreement has encouraged dehumanization.

Dr. Hayhoe is a Christian, a Canadian, and a climate scientist who is doing her best to tackle this crisis in grounded conversations that seek to galvanize humanity into collaborating to save our planet and preserve

a future for our children and grandchildren. There is no more important issue in our time, and I am recommending this book as



an urgent act of discipleship.

These books are also connected; stewardship is caretaking—using our resources to be the face and hands of Christ. As Dr. Hayhoe writes, "Climate change disproportionately affects the poor, the hungry and the sick, the very ones that the Bible instructs us to care for and love ... What is more Christian than to be good stewards of the planet and love our global neighbour as ourselves?"

What indeed?

The Bishop's 2022 Lenten Books are widely available through online book suppliers at an affordable price.

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# ACPO: Reflections on and Insights into a Ministry of Pastoral Discernment

BY THE REVEREND CANON DAVID R. LINN

The year was 1969. It was the end of a decade of tremendous change and significant challenge for every aspect of society in Canada, and indeed around the world. Churches were not exempt.

The General Synod of the Anglican Church of Canada was meeting in Sudbury, Ontario. One of the things the members of synod heard from the house of bishops of the day was that they needed assistance in discerning who to ordain as priests in such a tumultuous climate. After considerable discussion,

a resolution was passed establishing ACPO: the Advisory Committee on Postulants for Ordination.

ACPO was to be a national discernment process advisory to diocesan bishops, to be held annually in each of the four ecclesiastical provinces in Canada. It would evaluate all persons discerning a call to be a postulant for ordination to the priesthood in the Anglican Church of Canada and provide an evaluative report for bishops and those assessed. A typical ACPO report would advise the bishop about the "personal strengths and weaknesses of candidates, the nature of their



This sculpture, entitled "Come, Holy Spirit," was created by the late Wayne Allen, a member of St. James, Dundas, and a former ACPO assessor. It takes centre stage during residential ACPO worship and in the assessors work space.

Photo: Contributed by David Linn



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personal faith, their present understanding and potential for Christian ministry, and their understanding of vocation." In other words: call, character, and charisms (gifts for ministry).

Move forward to 1971. A national ACPO process had been developed and was ready to be offered in the four ecclesiastical provinces. A member of the provincial house of bishops had been designated by the metropolitan to be the ACPO bishop, and a provincial ACPO secretary had also been appointed to coordinate the provincial process. The secretary's job was to train a pool of both clergy and lay assessors named by the provincial bishops, to put together an assessment team (balancing the dioceses in the province, clergy and laity, male and female) for each conference, to facilitate the conference, and to submit the letters of recommendation consensually generated by the assessors to the bishops of each ACPO candidate. The letter would recommend, or not recommend, the candidate at this time for postulancy, and offer pertinent observations based on what the assessors had seen or heard during the conference.

Could this possibly be construed by candidates to be potentially stress-inducing? Perhaps. And not unlike any program or process the church has designed over the years, there were many supporters and not a few detractors. Horror stories were told by candidates who felt they had been mistreated and/or unfairly assessed or not heard. And yet the bishops found ACPO reports very helpful and continued to value this discernment from the

wider church.

Fast forward to 2019. For some 48 years, the ACPO process had continued to evolve, grow, and improve. Assessor training improved, candidates reported that the three interviews each received were less Spanish-Inquisitional and more pastorally caring and experienced as helpful in their individual discernment journey, regardless of the final report. Candidates were looking forward to coming to ACPO. Assessors were regularly thanked for the time and concern they took with the candidates. For the last decade of the 48 intervening years, the Ontario ACPO conferences have been held residentially for three days at the Convent of the Sisters of St. John the Divine in north Toronto, where both the process and the people involved were upheld in prayer as worship was shared with the SSJD community.

At each conference, the ACPO bishop (currently our Bishop Susan) would be part of the welcoming of the candidates and acknowledge that the church was blessed by them and by the ministries they were exercising in living out their baptismal covenant. Candidates were thanked for offering themselves to the priesthood, the courage this took, and the plethora of feelings this may well generate. Nevertheless, they were encouraged to relax as best they could, be themselves, and let the assessors see the person God saw in them.

After a year's pause in 2020 due to the uncertainty of the emerging pandemic, and a year in which a significant number of bishops reported seriously mis-

sing ACPO reports for their candidates, in 2021, COVID-19 and its many variants necessitated that the ACPO conferences shift to an online format, replete with a whole new set of challenges. Four such conferences were held in Ontario last year. The assessors adapted and supported each other well as their interactions with candidates took on different forms. Candidates, who had not experienced a residential format, reported that their ACPO experience met their expectations and provided them with important feedback as they discerned the next steps in each of their lives. Assessors continued to hear from a number of Candidates: "You got me."

What a joy it is to be part of a Spirit-led weekend process that allows assessors to meet and see the gifts of those who will potentially be priestly leaders of God's ever-changing church in the world. What a tremendous gift it is to the church to help those candidates who may not in fact have the call, character, and charisms for priestly ministry in the present moment, hear that raised in the context of a caring community of peers and elders who want the best for their beloved church. Discernment is hard work. Discernment means not always hearing what we wanted to hear. Discernment is ongoing, in each of our lives. And the people of God respond, "Thanks be to God."

David Linn has served as ACPO secretary for the ecclesiastical province of Ontario since 2009.

# Say Yes! to Kids 2022: Growing a Brighter Future, Today

BY MICHELLE HAUSER

The Anglican Foundation of Canada (AFC) is stepping up its commitment to young people across Canada with an even more ambitious plan to fund ministry and outreach to children, youth, and young adults this year.

At its November meeting, the AFC Board approved a campaign plan for Say Yes! to Kids 2022, setting a \$500,000 goal and introducing an innovative partnership model of fundraising. "Our hope is that this campaign will be both empowering and energizing," says Dr. Scott Brubacher, Executive

Director, "enabling our churches to harness the power of peer-to-peer (P2P) fundraising to grow sustainable revenue streams for youth programs, while connecting them with other churches across Canada, as well as diocesan and national ministries, that are growing a brighter future for young people, today."

Brubacher says that the 2021 campaign and Request for Proposals (RFPs)—where 79 projects received a total of \$470,000 in funding—was a valuable learning experience for AFC. "Grant recipients demonstrated a stunning combination of compassion and creative thinking. They also showed us

the depth of relationships that exist between churches and their communities." Brubacher says Say Yes! to Kids will help to provide the resources needed to strengthen these connections and partnerships so the church can "continue to be a catalyst for re-engaging with children and families in a time of pandemic recovery."

Peter Wall, AFC's Gift Consultant, is excited about this campaign's potential to attract leadership gifts. "There was, and is, a real appetite among donors to support a community-based movement for youth. We believe a national campaign that is strong in its numbers and

coordinated in its approach can connect money to mission in a truly transformational way."

Michelle Hauser, AFC's Development and Communications Consultant says, "Any Anglican parish in Canada with a vision for outreach to young people is eligible to apply to form a fundraising team and campaign alongside like-minded parishes nationwide from April 1 to June 30." Hauser says teams will be able to set their own fundraising goals, and they will receive support with communications, case development, and training from AFC throughout the campaign. "Teams will also benefit from an AFC-led, leadership giving

campaign that will boost their efforts, including matching gifts."

*Those who wish to learn more about Say Yes! to Kids are invited to visit [anglicanfoundation.org/say-yes-to-kids](http://anglicanfoundation.org/say-yes-to-kids)*

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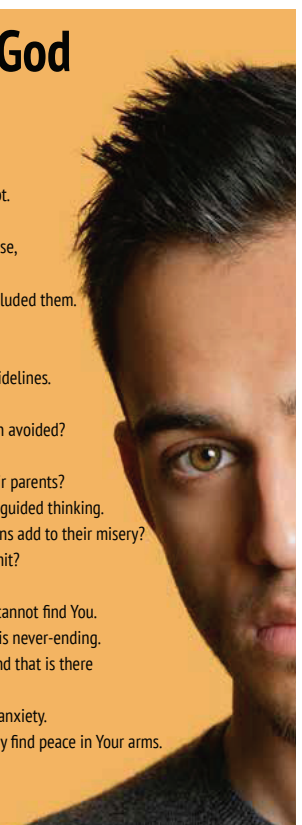
## A Talk with God

BY MARIE LEONE

Excuse me God, can we talk?  
Life has become clouded with doubt.  
So many sad and lonely people  
drifting through life without purpose,  
without hope, without love.  
Happiness and contentment have eluded them.  
They are yearning for something  
not clearly defined.  
Society has banished them to the sidelines.

Can it be pain that might have been avoided?  
Did they make poor decisions?  
Did they inherit the troubles of their parents?  
— generations of mistakes and misguided thinking.  
Did drugs, alcohol or other addictions add to their misery?  
Has poverty pushed them to the limit?

With little faith, and no hope, they cannot find You.  
Seeking the strength to help them is never-ending.  
No words can wholly heal the wound that is there  
just under the surface.  
The world we inhabit is filled with anxiety.  
Surely those who suffer will one day find peace in Your arms.  
Thank you for listening God.



# For African Pastors, COP26 Was Not “Blah, Blah, Blah”

BY LOWELL BLISS

When Greta Thunberg arrived in Glasgow for the 2021 United Nations Climate Change Conference (COP26), a statement of hers had already overtaken the internet: “Of course we need constructive dialogue,” she said, “but they’ve now had 30 years of blah blah blah and where has that led us?” She seemed to arrive with her mind made up: anything she could possibly hear at COP26 would just be more “blah, blah, blah.” On the Friday of the first week of the COP, Greta declared a strike. This would be more than just a continuation of the Fridays for the Future campaign; it would be a strike against COP26 itself.

The first time I met Greta was at COP24 in Katowice, Poland in 2018, right before she became famous. The encounter was captured as a brief cameo in the documentary *I Am Greta*. I told her about my own daughter back in Canada, roughly her same age. Two days later, during the Climate March, I looked over and there was Greta again. She had chosen to march with the World Council of Churches. I had a leisurely conversation with her dad Svante as we ambled along. Perhaps because my first encounter with Greta was from the perspective of dads-raising-daughters or of girls-being-15, I found myself in Glasgow asking the question: What is the difference between a Greta who attends her first climate summit at age 15 and a Greta who shows up at COP26 just two months shy of her 19th birthday?

Greta got her start sitting outside the parliament building in Stockholm. Now, at age 18, not only can she vote; she could run for office in Sweden. While we might call her a “young” adult, she is an adult nonetheless, and while adults strike and protest, are they allowed to bail?

I thought about how I would counsel my own 19-year-old daughter, the one I had previously told Greta about, if she was with me in Glasgow and not back at Trent University. I maybe would have told her that these COPs, as the only two weeks in the year where the world’s attention is focused on climate change, are important, and that COP26, conducted after a year’s postponement



Above: Writer Lowell Bliss (far right) and other Canadians from the Christian Climate Observers Program meet with Mike Morrice, Green Party MP from Kitchener Centre, at COP26 in Glasgow.

Right: Bliss with Greta Thunberg in 2018, featured in the documentary *I Am Greta*

Photos: Contributed by Lowell Bliss



and at the moment when the Paris Agreement goes into full effect, is particularly important. I would have advised her to reserve judgement since typically it is only the second week of a COP where any work, if it does get done, gets done. And yet, the most profound advice, I would hope, wouldn’t be appeals to the responsibility of adulthood (which surely would have sounded like more “blah, blah, blah”) but rather to the responsibility of privilege.

If Greta had chosen to wait over the weekend, on the following Monday, she might have stumbled upon a panel conducted by the All-Africa

Conference of Churches. General Secretary Rev. Dr. Fidon Mwombeki of Tanzania told the audience, “We need to reignite the confidence and trust in the COP process because this is the best we have—it may not be adequate, it has not solved all our problems, but we cannot abandon it—because we don’t think we have anything better—it is not just blah, blah, because we think when people come together to talk, minds are created, opinions are shaped.”

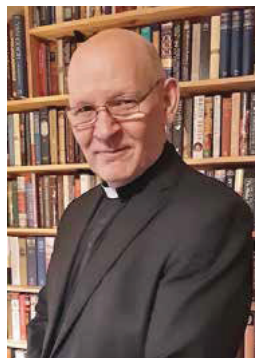
If the dilemma of being a young adult is that you are still an adult, then the irony of a phrase like “blah, blah, blah” is that it is still language. What

may sound like idle nonsense to an English-speaker might be translated as urgent faithfulness for struggling congregations in the developing world.

*Lowell Bliss is the co-director of the Christian Climate Observers Program, which brings emerging leaders from under-mobilized constituencies to the climate summits. A former member of Niagara Climate Justice, Lowell attends St. James and St. Brendan’s Anglican Church in Port Colborne. The AACC panel can be found on YouTube under the title “The Welfare of the Earth is Our Welfare #COP26.”*



# Keeping the Past in Perspective to Love Our Neighbours in the Present



**BY THE REVEREND MICHAEL COREN**

When I was a child, my parents would sometimes leave me in the care of my great auntie, who was like a grandma to me. Mum and Dad worked long hours and this dear old lady lived close.

She was from what is now Ukraine, seemed very foreign and absolutely wonderful, and we all called her Bubba. She spoke little English, and while our linguistic communication was limited—her first languages were Yiddish and Russian—our common conversation was love.

I could feel it in the way she laughed with me, played with me, sat with me.

Sometimes I'd catch her looking in my direction. Even then, long before I could read a proper book or understand the proper world, I could tell that behind the smiles there was something deeper, perhaps sadder, at work.

She always wore dresses that covered the entirety of her arms, but as a lady of a former time this seemed unsurprising. Then, one hot July day, she absent-mindedly rolled up her sleeves and I noticed something. "What's that, bubba?" I asked excitedly. It was the only time she ever seemed upset, even angry with me. She replied that it was nothing, pulled down her sleeves and turned away.

I thought I'd hurt her somehow, and I might even have had tears in my eyes. All I remember is that she immediately lifted me up and hugged me tighter than ever, in an embrace that seemed like protection and grace personified.

It wasn't until long after she died and I was a teenager that

I was finally told Bubba's story. She had been in a death camp, and the mark on her arm was a tattoo. The Nazis sadistically scraped them into the arms of their chosen victims so as to dehumanize them before they were tortured and murdered. She survived, but many of her family and friends did not.

Millions of innocent people were taken from their homes and killed, their bodies destroyed—children, babies, anybody who didn't fit in with the filthy vision of the satanic new order. It's all been told before, and by people far more qualified to relate such a tale of unparalleled evil.

The reason I mention this is that there is an increasing and repugnant fetish within the anti-vaccination movement. They reject science and truth, they're often irrational, but now they've gone even further. They are comparing their experience to that of the victims of Nazism. They speak of the entirely ethical and admirable COVID-19 vaccination campaign as being "Nazi-like"; they casually throw

around the word Holocaust; they even wear yellow stars at demonstrations, and display that image on their social media pages. The yellow star that my Bubba was forced to wear.

How dare they? How in the name of the living God dare they! They insult—they desecrate—the memory of those who suffered and died, and they do it with an obscene absence of self-awareness and sensitivity. They are using genocide as a political ploy in their campaign, playing with the horror of all that screaming and weeping. Once again, how dare they!

This pandemic will eventually be overcome, and the victors will be the scientists, the medical staff, and the vast majority of ordinary, good, ethical people who were part of the great and communal movement to help save all of us.

But those who trod on the mass graves of the persecuted will not suddenly disappear. Their attitudes will continue, waiting to be awakened and empowered in some future crisis. I follow a Messiah who

told us to forgive, and indeed I do so. But to forget is something different. The human condition has always lived with this brokenness—this virus, if you like—and that's not going to change. Alas, there is no vaccination against cruelty. But while we may not be able to expunge this nonsense, we can at least be aware of it.

We have to promote reconciliation, we have to empathize with those with whom we disagree, and we have to listen to people who have radically different points of view. But this is surely different. Refusing to be vaccinated hurts others, especially the elderly and vulnerable. I simply cannot see what is Christian about that. Believe me, I've heard all of their arguments, often thrown at me with abuse and insult. They are wrong, oh so wrong.

Truth, justice, education, kindness, and care are essential right now. I know that because of faith, my humanity, and because I was taught so long ago. By my wonderful, unforgettable Bubba.

## The Spirit of Holy Trinity

**BY THE REVEREND DEACON MARK MCGILL**

As a Canadian, I should be talking about the weather, the Leafs, the government, or the pandemic. I am writing instead to give you a glimpse of the witnessing of Christ at work in the people of Welland, and how they have come together to support and help their fellow brothers and sisters.

Like everyone else, I am waiting for the "big" miracle to happen, but with the world as it is today, that seems very scary. I keep looking for the small miracles happening all around us—and yes, they surely add up to make for a great miracle.

At Holy Trinity Church Welland, where I now serve as their deacon, I am in awe at the selfless giving of the church communities. Our Food and Hygiene Pantry has been ongoing for many years. It provides food and personal products to over 350 families each month. As well, hot meals are prepared and given out through a window in the Canterbury room (at the

back of the church). I might also mention that this is the same window we use for our fabulous "Fish & Chips" take-out dinners. Anyone have access to a used McDonald's take-out window? (Just kidding.)

I am the Coordinator for the Welland Harvest Kitchen. It started as a soup kitchen before the pandemic. We then shifted to delivering 320 frozen meals every two weeks. Eight different church groups prepared, cooked, and froze these meals. They were then collected, bagged, and delivered by volunteers. Now, we have those same groups making the meals and handing them out at different churches every day of the week.

Our faith community is strong. We all bring gifts we share. Our prayers for each other and those we serve build us up and the whole body of God is strengthened.

We came into contact with a group called "Beyond the Streets" after an incident occurred with a few homeless people on the church grounds. This group walks the streets

daily, helping with handouts of clothing and food and talking with the homeless. They have built a relationship of trust with those on the street. In working with this group, we were enlightened with the term "hangry"—they are so hungry, they are angry. The wheels were put into motion, and Holy Trinity Church is now the centre for a morning breakfast program running 365 days a year. This is all made possible with over 300 volunteers from the caring community of Welland. It was here that I saw Christ at His best.

The breakfast window is open from 7:30 a.m. to 8:30 a.m. Our clients are told if they would like

more to come back for a second meal (if available) at 8:30 a.m. As this had happened late one morning, a person approached the window for the first time and was told all the meals had been given out. Someone who received a second meal overheard this conversation and offered that meal to the man arriving late.

Visions of the poor widow placing all she had in the coin box came instantly to mind and I was overwhelmed. It is truly amazing to see how the homeless community can demonstrate the teachings of Jesus; "If you have two cloaks give one to someone who has none."

I believe, with all my being, the Holy Spirit is at home at Holy Trinity Church. The Spirit fills the halls and overflows to the surrounding grounds. This ministry is fuelled by the hearts of all who give of themselves for each other. I am truly humbled as I witness these small wonderful miracles that do happen every day.

Thank you to all!





# Revive



OFTEN, THERE ARE TOOLS AT OUR DISPOSAL THAT HELP US IN OUR MINISTRY CONTEXT. YET, WE MAY NOT ALWAYS BE FAMILIAR WITH THEM, KNOW HOW TO ACCESS THEM, OR KNOW HOW THEY CAN BE USED TO THEIR FULL POTENTIAL. REVIVE IS ONE OF THESE TOOLS, DESIGNED TO HELP GUIDE AND DEEPEN THE SPIRITUAL GROWTH OF PARTICIPANTS AND LEADERS THROUGH PARTICULAR EXPERIENTIAL PRACTICES. THE POTENTIAL RESULT IS A RICHER FAITH, A GROWING INTIMACY WITH GOD AND A DEEPER RELATIONSHIP WITH EACH OTHER.

IN THIS THREE-PART SERIES, WE EXAMINE WHO REVIVE IS FOR, AND THE IMPACT IT HAS HAD ON PARTICIPANTS AND LEADERS ALIKE. IN PART ONE,

THE REV. CANON MARTHA TATARNIC SHARES HER EXPERIENCE OF REVIVE ON PRACTISING CHRISTIANS IN HER CONGREGATIONAL CONTEXT. NEXT MONTH, WATCH FOR PART TWO WHERE THE REV. FRAN WALLACE SHARES REVIVE FROM HER PERSPECTIVE AS A LEADER IN THE CHURCH, FOLLOWED BY PART THREE WHICH LOOKS AT REVIVE FROM THE CONTEXT OF THE SPIRITUAL SEEKER.

IF YOU WOULD LIKE INFORMATION ABOUT REVIVE OR WISH TO KNOW MORE ABOUT HOW TO LAUNCH REVIVE IN YOUR MINISTRY CONTEXT, PLEASE BE IN TOUCH WITH THE REV. CANON LESLIE GERLOFS AT [REVIVE@NIAGARAANGLICAN.CA](mailto:REVIVE@NIAGARAANGLICAN.CA).

## Part 1: Practising Christians

BY THE REVEREND CANON  
MARTHA TATARNIC



I remember entering a patient's room at the St. Catharines General Hospital about twenty years ago. I was a young seminarian doing a placement as a student chaplain, and this was my first assignment. I understood that I would need to be ready to pray with the patient, and I went into that room clinging to my Book of Alternative Services prayer book like a drowning person might cling to a life raft.

I had been attending the Anglican church most of my life and had been in leadership in the church since my teens, yet the idea of praying out loud, on the spot, with another person, filled me with paralyzing terror.

My twenty-something self represents the kind of Christian that the Revive program speaks to. Although there are all kinds of people in our churches—with very different spiritual tem-

peraments, backgrounds, and ways of communicating their faith—there is a stereotype about Anglicans that holds some weight. Many of us have understood faith to be a very private matter. Although we live our faith, are prepared to serve our church, and deeply value our relationship with God and walk with Jesus, we have very little experience and even less comfort with putting this into words.

Revive was authored by The Rev. Canon Dr. Dawn Davis primarily as a response to this kind of Christian. She saw the faithfulness of the people in her congregation, their hard work and devotion, as well as their predominant dis-ease with expressing their faith verbally. She began inviting her key church leaders to this time of intentional spiritual learning, equipping them in feeling confident as spiritual leaders—able to pray, lead Bible study and speak comfortably about their relationship with God.

We began offering Revive at St. George's in the fall of 2018. It is by invitation, offered to a small group (6-12) key leaders of the church, and it is a year-long commitment broken into three six-week modules. We are currently in the middle of our fourth year of the program, with our fourth cohort of leaders. We offer it as a way of spiritually feeding those who are so quick to work so hard for the sake of

others. We offer it as a way of expanding the spiritual culture of St. George's: developing our community into a place where we help one another name and claim the power of God at work in our lives. We offer it as a way of honouring the gifts people already bring to the table while also recognizing that we are all life-long students on this

journey.

Through the carefully-prepared materials on prayer, Scripture, and discernment, participants gain valuable resources in their prayer lives and spiritual growth. But equally as important to the program as the actual content is the relationships that are formed with one another and with the parish

priests over the course of the year commitment.

The Body of Christ is blessed by people of varying gifts, differing backgrounds, and distinct ways of being called to serve. It is a significant gift to any of us, and all of us, to become better equipped to share our relationship with God—in prayer, in story, in deed—with others.



### Grassyplain After-Funeral Services

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# Amazing Grace

BY THE REVEREND CANON SHARYN HALL

The song "Amazing Grace" has become much more than a religious hymn. It is sung by folk singers and opera stars, in concert halls and in village churches. It may be spontaneously sung by public crowds in response to disaster or to liberation. It is hauntingly played by a lone piper to mark the death of a loved one. "Amazing Grace" may be a lament or a prayer or a song of thanksgiving. This celebrated hymn can be recognized by the melody alone, which comes from a collection of tunes almost two hundred years old.

The author of the words, John Newton (1725-1807), tells his remarkable story of repentance and renewal. Newton was the captain of a slave ship. He made regular trips to Africa to capture men, women, and children and

to cram them into his ship in horrible conditions. He cared little for their suffering or for the reality that many would die on his ship. Then on one voyage, his ship was in danger of sinking in a terrible storm. He cried out to God for deliverance, and when the ship was saved, he began his journey toward repentance.

He attended revival meetings in London and heard sermons of John and Charles Wesley. For seven years, he studied to become a minister of the Church of England. He turned to God for forgiveness, became a leading spokesman for the anti-slavery movement, and started to write hymns. "Amazing Grace" is the story of God's grace that turned his life away from the greed and inhumanity of slavery toward the long fight to eradicate that cruel practice. Newton expresses his amazement that someone

like him could be worthy of God's grace. God was willing to accept Newton's repentance and support his struggle to change his life. God's grace was active in Newton's life as forgiveness for his past and as guidance and strength for his future.

*Through many dangers, toils,  
and snares I have already come;  
'Tis grace that brought me  
safe thus far; and grace will lead  
me home.*

In this month of March, we mark two years from the time we became aware that a new, deadly virus was threatening us all and spreading from nation to nation. Many people, young and old, have died. Many people have been ill; some have overcome the disease but others are suffering debilitating after-effects. We have lived in a state of anxiety for our loved ones,

friends, and ourselves, as well as for the peace and stability of our communities. We need faith in God's grace in these overwhelming times.

It is challenging to define the grace of God because it includes so many blessings. In Scripture, God is described as merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness (Exod. 34:6). With Moses, God rescued the Hebrew people from slavery, provided food and water in the desert and forgave their grumbling as they struggled to go forward.

*The Lord has promised good to me,  
his word my hope secures;  
He will my shield and portion  
be as long as life endures.*

It is through steadfast love and faithfulness that God brings us hope. In this season of Lenten discipline, we may focus

on regret and repentance as we feel oppressed by fear and sadness, but the determination to change our desires and direction can strengthen our resolve to live through these worrisome days and overcome our despair. Healing can be a relief from physical illness, but healing of the mind and spirit is also life-giving.

Lent is also a season of renewal. We are helped in our desire for a renewed life by God's creation around us. Minute by minute the daylight increases. Little by little the earth warms and birds and blossoms reappear. What has seemed to us a never-ending struggle to overcome dark and fearful days gradually gives way to a new hope. What can make the difference is whether we ask God for help. May God's amazing grace be with us all.

## Anglicans in Action Continues to Receive Support through 2022

BY SALLY TURNEY AND CHARLES MEEKS

Anglicans in Action, an organization of parish members from several Anglican churches in St. Catharines, was one of the recipients of Ecclesiastical Insurance's 2021 Community Impact grants. Community Impact grants are awarded to registered charitable organizations across Canada for specific projects that make a positive and sustained impact on the community by benefitting youth, vulnerable, and under-represented people or by supporting unique community cultural programs.

Anglicans in Action have been recognized for their passion for encouraging and facilitating a coordinated response among their churches to justice issues and social needs in the surrounding community. Their project, Family Meal Kit and Meals to Go Program, will provide food to those who are suffering from food insecurity in St. Catharines and Thorold, and to educate recipients by providing recipes for these inexpensive, nutritious meals so that the meals can be replicated. The organization hopes to expand their service by providing weekly meal bags



Eileen Martin, a volunteer from Anglicans in Action, and her grandson load bags for delivery to Community Care.

for single people who are on the street or in a room without cooking facilities.

By establishing the Community Impact Grants program, Ecclesiastical's goal is to support initiatives that make a positive and sustainable impact on their communities, and they are proud that grant-supported programs continue that trend. Projects include food security programs for vulnerable families, counselling and support services for youth who have experienced domestic violence, employment skills training, care and rehabilitation for men

suffering from alcoholism and substance dependencies, an early literacy program and grief and bereavement support for youth who have lost a loved one.

In 2022, Anglicans in Action have received additional support from the Diocese of Niagara, the Emergency Community Support Fund through the United Way, Niagara Community Support Fund, Branscombe Family Foundation, and the Rotary Club of Niagara-on-the-Lake. They have also received generous donations from the churches involved and from individual parishioners. "We



have been so blessed to be blessed to carry on this work with God's help," said Diane Kidson, one of the Anglicans in Action organizers.

Wayne Fraser and Eleanor Johnston, volunteers from Anglicans in Action, pack bags for distribution to vulnerable citizens.

Photos: Contributed by Diane Kidson

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

# GO-VAXX Bus Rolls into St. Cuthbert's Parking Lot

**BY THE VENERABLE JEFF WARD**

On Thursday January 27, St. Cuthbert's, Oakville, were excited to be able to host the Government of Ontario's mobile vaccination clinic to support vaccinations in the south Oakville area. The Ontario government has partnered with Metrolinx to provide a safe, reliable and convenient option for people to receive their COVID-19 vaccine.

GO buses have been converted to serve as mobile vaccine clinics to get COVID-19 vaccines directly to people, wherever they are located—travelling to malls, festivals, community hubs, and events across Southern Ontario and beyond. This includes first, second, third, and booster doses, as well as the paediatric Pfizer vaccine for children aged 5–11.

Each bus operates as a fully functioning vaccine clinic with the necessary supplies and trained staff to provide assistance to people and ensure vaccines are administered safely. Buses carry approximately 250–300 doses per day. All



COVID-19 safety precautions are followed on board, including the required pre-vaccination screening and post-vaccination monitoring. And, the buses are fully accessible. We met with the bus driver, a great ambassador for the program, as well as nurses, pharmacists, and

technicians, all excited to be able to take this critical service to people's neighbourhoods, near and far.

All that was required for us to arrange to support this need in our community was to send one email expressing interest, and then exchange a couple



Photos: Contributed by Jeff Ward

more to settle the details. Being that it was a very cold day, we also provided some indoor space to allow for people to wait after their injections to verify that they were not reacting adversely to the vaccination. It also allowed for indoor, warm, washroom facilities for the day.

We were overwhelmed by the community support from our neighbours and the representatives from all levels of government who promoted the event and even made appearances during the day to encourage

those running the clinic. People from all walks of life were able to get their vaccinations, including neighbours, students, grocery store and hardware store staff, and construction workers, in the immediate community, who had difficulty making time to get to a clinic elsewhere.

*If your parish or organization is interested in having the GO-VAXX bus visit your community, please contact GOVAXX@ontario.ca.*

# Bishop Speaks in Support of New Temporary Housing Initiative in Hamilton



In early February, Bishop Susan Bell, along with other supporters, spoke to the City of Hamilton's emergency and community services committee to endorse the initiative of the Hamilton Alliance for Tiny Shelters (HATS), which seeks to provide modular cabins to address the lack of space at shelters and access to other housing options for many in Hamilton. Though these cabins would not be a permanent solution, they will aid in raising further awareness at the major lack of safe, affordable housing in the Greater Hamilton Area.

HATS is a coalition of groups that includes the Social Planning and Research Council and the Hamilton Roundtable for Poverty Reduction, and its creation was inspired by its counterpart in Kitchener-Waterloo, A Better Tent City. HATS is working with the Hamilton-Wentworth District School Board (HWDSB) to determine an appropriate site for 20 tiny homes that will offer

warmth and safety to people experiencing homelessness.

"Too many unhoused people in our beloved city are facing impossible choices—choices many of us simply cannot fathom," Bishop Bell shared with the committee. "Many can't access the traditional shelter system, while others are often unable to stay in congregate settings."

Bishop Bell suggested that HATS offers a "compassionate alternative ... that can keep people safe and supported." In her endorsement of the initiative, the Bishop described this approach as "a more dignified way to respond [in order] to ensure our neighbours who are unhoused have the opportunity to seek shelter, warmth, and safety—especially through these bitterly cold winter months."

The Bishop referred to other communities of modular houses in nearby cities like Kitchener and London that have served similar purposes. Drawing attention to the diocese's vision

statement, Called to Life, Compelled to Love, Bishop Bell noted that we should be drawn toward exploring any solution that demonstrates love of our neighbours.

This included the possibility of utilizing diocesan property as a potential site for the establishment of the tiny homes, before the site of the former Sir John A. Macdonald High School was identified by the HWDSB, HATS, and the city as the most favourable option due to its availability of more private space, as well as proximity to essential services.

"The city's vision invites all of us to work to make Hamilton a better place for all people—especially those who are at the margins," Bishop Bell concluded.

*To hear the Bishop's address to the emergency and community services committee, visit <https://www.youtube.com/watch?v=GoPyCrKLDWw>.*

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# Before the Origin of the Universe

BY THE VENERABLE MAX WOOLAVER

“WHERE DO WE COME FROM? WHAT ARE WE? WHERE ARE WE GOING?” —PAUL GAUGUIN

Elephants communicate with each other below the range of human hearing. Bees can see in the ultraviolet spectrum—we cannot. Trees protect one another against invasive species. These are all profound “natural” wonders.

There is a great story of the very young Charles Darwin popping a mysterious bug in his mouth to bring it home safely for study. He had already collected two other mysterious bugs, one in each hand! Darwin’s young mind was seized with wonder by the so-called “natural” world.

In late fall last year, I was walking in the woods at 50 Point—a magnificent 84-hectare conservation area in Grimsby. After I had entered the forest, I stood still for a time. After 15 or 20 minutes of watching the sway of the trees in the fading afternoon light I was startled to hear a sudden and terrific thrashing in the stream off to my left and out of sight. I remained still—wondering what could be heavy enough to make such a racket.

I began to walk tentatively down the slope to the water. Just as the stream came into view, a giant crane, lifted by a great wingspan, exploded dramatically into the air. The size of the bird, given its proximity to me and measured against the trees between us, took me aback. What a creature!

But what is that in the water? Walking very slowly down

the embankment to a shallow pool was a majestic, and most likely dying, massive salmon. The thrashing I had heard from afar had been a life and death struggle between the hunting crane and the hunted, returning salmon.

I say “returning” because this salmon had come to this stream, the very stream of its birth, to spawn and then to die ... in the very waters which had given this extraordinary creature its birthplace. This too is one the great mysteries of the so called “natural” world. Salmon are born in fresh water, in pools, in rivers. At a certain moment, they begin a journey to the salt ocean. In the depths of the ocean maturity begins and at an unknown hour, responding to an unknown call, they begin the journey home. Guided by instinctual genius, the salmon return to the mouth of the very stream in which they were born. Facing into the upstream waters they spend whatever energy they possess in reaching the very pool of their birth. After assuring the regeneration of their species, they die.

Our minds fall silent before the profundity of this Natural Mystery. We cannot help seeing our own lives, our own world as ennobled by the migratory

phenomenon of salmon and, for that matter, all migratory species.

Has God woven a longing for God through us? The Bible rejoices in God’s love for each of us. God knows each of us. We are known by God from even before the creation of the world. James Finley, the wonderful teacher we hear on the podcast “Turning to the Mystics,” tells us: “God contemplated you in Christ before the creation of the universe.” St. Paul tells us: “God knew you before the creation of time.” In his letter to the Colossians, Paul writes: “When Christ, who is your life, is revealed, then you also will be revealed with him in glory.” Jeremiah heard God say to him: “... before you were born, I consecrated you.”

Now—don’t misunderstand me! I am not saying that we are fish! I am only saying that if there are Natural Mysteries, perhaps there are Supernatural Mysteries as well. And if, as the Book of Genesis has it, humans are made in the image of God, or as Proverbs 8 has it, that in the moment of Creation, God “delighted in humankind,” couldn’t something be woven through the “nature” of humankind like the instinctual knowledge of the salmon? That is to say, a “supra-instinctual” longing for nearness to the Living Word Through Whom All Things Were Made—the Risen and Ascended Christ?



# Perpetua used to be my name

“FATHER, SAID I, ‘DO YOU SEE THIS VASE HERE ...?’ ‘YES, I DO’, SAID HE. AND I TOLD HIM: ‘COULD IT BE CALLED BY ANY OTHER NAME THAN WHAT IT IS?’ AND HE SAID: ‘NO.’ ‘WELL, SO TOO I CANNOT BE CALLED ANYTHING OTHER THAN WHAT I AM, A CHRISTIAN.’”

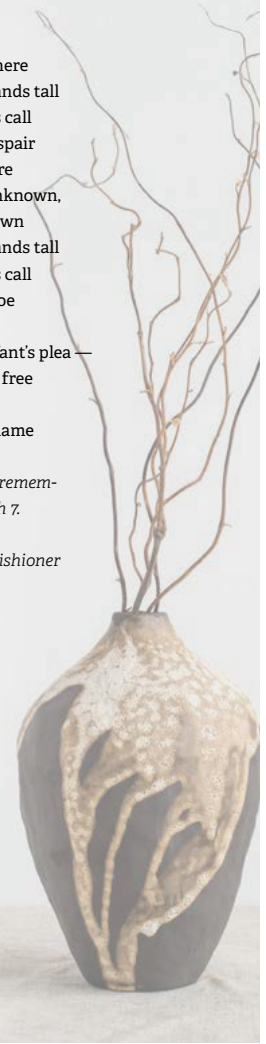
- From the prison diary of Perpetua. She and Felicity were martyred at Carthage, circa 203 AD.

BY NANCY COOMBS

Paraded round, disrobed then mauled  
My trial was set, resolve is hauled  
Felicity, I face grave strife  
This cross we bear 'midst anger rife  
This vase, I say, once formed stands tall  
Come Christian, celestial voices call  
Heaven's way, this is, understand!  
We suffer but will not disband!  
Enemies trap us in their lair  
While peace enfolds me, even there  
This vase, I say, once formed stands tall  
Come Christian, celestial voices call  
Bound glory's streak, untold despair  
No other path can quite compare  
O conquered time, its worlds unknown,  
God's son by love and toil is shown  
This vase, I say, once formed stands tall  
Come Christian, celestial voices call  
My throat is slit, such untold woe  
Demise is but spectators' show  
Crowd cheers, hear my poor infant's plea —  
Rendered Christ's, my soul's set free  
Perpetua used to be my name  
Now Christian, heaven's royal flame

Martyrs Perpetua and Felicity are remembered in church calendar on March 7.

Nancy Coombs is a writer and parishioner at St. Jude's Anglican Church.



## Niagara Anglican Deadlines and Submission Guidelines

### Deadlines:

- April - February 25
- May - March 25
- June - April 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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**Climate Justice Niagara:**

# As Lent starts, tread more gently through March 2022

**BY SUE CARSON**

Climate Justice Niagara has created this March calendar. We hope that you find some of the ideas are ones that you can embrace on the set day and continue doing in the future. As Lent starts, we are

reminded that it is a time to make changes in our lives. Hopefully some of these simple ideas are things that speak to you, and you manage to incorporate them into a prayerful time this month. No one can do everything—but we can all do something.

Green blessings this Lent as we try to save the planet as we journey through the March days of Lent.

*Sue Carson is chair of Climate Justice Niagara*



| March 2022  |  |  |   |  |  |   |
|---|--|--|---|--|--|---|
| Sun   | Mon  | Tue  | Wed   | Thu  | Fri  | Sat   |
|   |  | <b>1</b> Shrove Tuesday: Enjoy pancakes and Ontario maple syrup bought in glass bottles                          | <b>2</b> Ash Wednesday: Pray for those who are still fearful of joining live services in our churches                     | <b>3</b> Can you leave the car at home today—bike, walk or take public transport?                            | <b>4</b> Take reusable cloth bags to the store today. Avoid unnecessary plastic packaging                | <b>5</b> If you leave home today turn down the thermostat for the hours you will be away                                  |
| <b>6</b> Sing a new song unto the Lord, let your song be sung from Mountains high. Just sing!             | <b>7</b> Meatless Monday: Try a cheese dish tonight. If possible, using a local Ontario cheese   | <b>8</b> International Women's Day: Pray for all the women in your life now and in the past                      | <b>9</b> Buy coffee only from places that allow you to use your own mug. Tell others to visit the same coffee shops       | <b>10</b> Avoid using wet wipes for cleaning purposes. Use cotton cloths or make your own from old clothing  | <b>11</b> Purchase or make some small mesh material bags for fruit and vegetables                        | <b>12</b> Spend some time cleaning out old files and reuse any single-sided printing paper. GOOSE: good on other side—eh! |
| <b>13</b> Daylight saving time begins: Give thanks the days will eventually start getting longer          | <b>14</b> Meatless Monday: Experiment with bean or lentil dishes tonight   | <b>15</b> Buy bars of soap for the bathroom or refill soap dispensers. Buy detergent and shampoo this way too    | <b>16</b> Go through your junk mail and write to companies asking them to take you off their mailing list                 | <b>17</b> St. Patrick's Day: Wear Green today and act and pray for a greener earth                           | <b>18</b> Purchase some glass containers to use at home instead of relying on plastic bags and clingwrap | <b>19</b> Clean out the fridge and add a container of bicarb to freshen up the inside—eat up things, too                  |
| <b>20</b> First Day of Spring: To everything there is a season, and a time for every purpose under Heaven | <b>21</b> International Day for the Elimination of Racial Discrimination: Pray for all those who experience any kind of discrimination | <b>22</b> World Water Day: This year's theme is Groundwater. Send a donation to support Wellington Water Watcher | <b>23</b> Start spring cleaning and donate some clothing items to a charity shop. Books could go to a free little library | <b>24</b> Ensure you carry a metal water bottle in the car or when you go out as the days are getting warmer | <b>25</b> Purchase artisan bread in a paper bag rather than pre-packaged sliced bread                    | <b>26</b> Earth Hour: Turn off your lights between 8:30-9:30 p.m. Don't forget to unplug all electrical chargers, too     |
| <b>27</b> As the days get warmer take a walk, breathe the fresh air, and give thanks for good health      | <b>28</b> Meatless Monday: Time to scramble some eggs or make a healthy mushroom omelet  | <b>29</b> Check the fridge for leftovers and save wasting food. Make a donation to those who are hungry          | <b>30</b> Time for a take-out: Find restaurants that will let you bring your own containers                               | <b>31</b> Buy laundry strips rather than buying detergent in plastic bottles                                 |  |   |

## Executive Administrator to Retire

Canon Alison D'Atri has advised Bishop Susan Bell of her intention to retire from her role as executive administrator, effective April 15.

A pillar of the synod office staff team, Alison's servant ministry has directly supported six bishops over her 35 years of service, in a role that has evolved and expanded. Through this time, her equipping and coordinating work—often unseen but deeply integral to the ministry of the whole diocese—has magnified the capacity of the episcopal office to come alongside God's mission in Niagara and beyond.

The Bishop gives thanks to God for Alison's exceptional dedication and ministry and for the many ways she has offered exceptional administrative



support, pastoral care, and wise counsel to the bishops, clergy, and people of Niagara. Please keep Alison and her family in your prayers during this time of transition.

## Stewardship Director Moving to Nova Scotia

Gillian Doucet Campbell, director of stewardship and development, has submitted her resignation to Bishop Susan Bell, effective March 11, 2022.

The Bishop expressed gratitude for Gillian's leadership with the diocese over the last three years, particularly her work in resourcing parish leaders and stewardship teams, implementing a new diocesan database system, and launching an annual diocesan stewardship initiative, Ignite: Faith in the Future.

Gillian is also currently serving as a teacher-practitioner for the Niagara School for Missional Leadership, leading a course entitled: "Stewardship: A Faithful Response to God's Mission".

Gillian is delighted to be moving home, closer to her extended family, and will be



taking up the role of engagement leader with the Cathedral Church of All Saints in Halifax. On behalf of the diocese, the Bishop wishes Gillian all the best in her future endeavours.