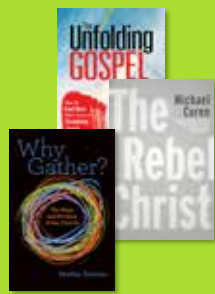


Lenten Book Study Guides Available

Study guides written by the authors for Lenten Book Study.

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Bishop Appointed Chair Of Commission

Bishop Susan Bell to serve on the Ontario Provincial Commission of Theological Education

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Canterbury Hills Camper Registration Open

Registration is now open for a variety of summer camp options

Page **8**



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



MARCH 2023

My Virtual Hearth

Why I still take part in an online *lectio divina* group



IT'S NOT JUST CONVENIENCE THAT INSPIRES A YOUNG MOTHER TO CONTINUE WITH AN ONLINE GATHERING FOCUSED ON SCRIPTURE READING, MEDITATION AND PRAYER.

ADELE GALLOGLY

There was no possibility of meeting in person that day. The pandemic had brought with it risks so new, and an uncertainty so deep, that gathering the *lectio divina* group in the same room was now out of the question.

A few minutes before 8:30 a.m., I settled my infant daughter and her toddler brother with their father in the next room. My daughter was often fussy when separated from me, and I hoped I'd have enough quiet to focus.

I was extremely grateful for the privilege of a parental leave that allowed me to be home with my tender, amusing kids. But the harried isolation of caring for

them in a pandemic had added anxious and weary edges to my life.

I had missed digging into meaningful questions with other adults. It was challenging to find reliable blocks of time for reading and writing—literary activities that typically nourished me. It was difficult to see what was possible with so much energy going into remembering what wasn't.

The situation reminded me of the matter-of-fact first line of Charlotte Brontë's novel *Jane Eyre*: "There was no possibility of taking a walk that day."

I resonated with the general loneliness of this famous heroine too. Jane's struggles were far more dramatic than mine—the story follows her as she is orphaned

at a young age, physically mistreated and utterly betrayed by her beloved.

Still, as I prepared to meet that Saturday—my laptop propped up on a nursing pillow—I felt that I was in a sort of "wandering the moors" moment, simultaneously shut in and also cast out of familiar places where I was known.

A hitch of nervousness hit me as I watched mostly unfamiliar faces come up on the screen; when COVID-19 hit, I was still relatively new to the church, and my social skills felt stale.

The group still held the name Bibles and Bagels, since it began as women meeting at the church for food and discussion. The leader—a role that alternated from week to week—introduced everyone, then explained that we would read three times the passage appointed in the lectionary as part of the "divine reading"

process. After each reading, we would silently reflect with a fixed intention before sharing. Our passage was Mark 1:29-39—"Jesus Heals Many" and "Jesus Prays in a Solitary Place."

First, we focused on a phrase or word that caught our attention and "sparkled."

Not surprisingly, words such as "fever," "sick," "diseases," "healed" and "solitary" stood out to me. I had been worrying over the health of my loved ones and steering through the fog of a multilayered identity (mother, wife, writer, Christian) in an isolated time.

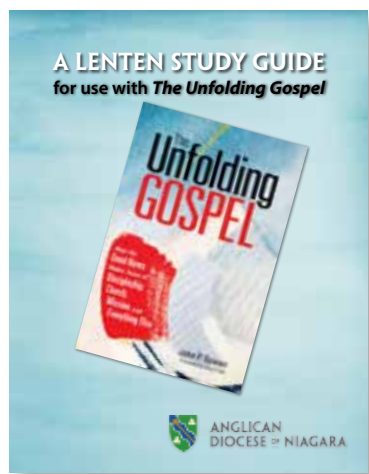
I love our slow, communal way of meditating on short bites of Scripture that hold new mysteries.

Then we placed ourselves in the story. First, I tried to imagine myself as

See My Virtual Hearth Page 2

Lenten Book Study Guides Available

AS OUR DIOCESE CONTINUES TO LIVE INTO OUR CALL TO BE MISSIONAL IN ALL WE DO, BISHOP SUSAN BELL HAS CHOSEN THREE BOOKS FOR A 2023 LENTEN BOOK STUDY AND THE ACCOMPANYING STUDY GUIDES ARE NOW AVAILABLE IN TIME FOR LENT. THESE THREE BOOKS, AND THEIR ACCOMPANYING STUDY GUIDES, WRITTEN BY THE AUTHORS, ENCOURAGE READERS TO EXAMINE THEIR LIVES, CHURCHES, AND THE WORLD TO SEE HOW GOD IS AT WORK MAKING ALL THINGS NEW THROUGH JESUS CHRIST.

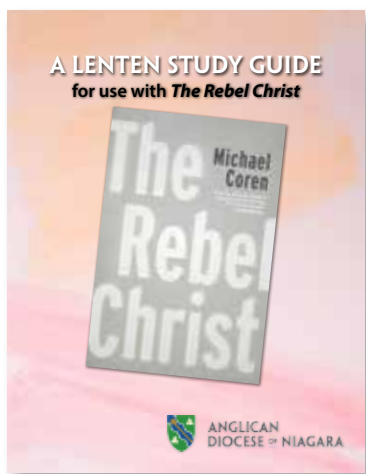


The Unfolding Gospel, by John Bowen

What are some things in the life of your church that you need to keep “an open palm before Jesus” and which would be difficult to give up? What gifts are you aware of that has God given you for ministry? How do you use them? These are just some of the questions you’ll be exploring in the study guide for Dr. John Bowen’s *The Unfolding Gospel*.

The Unfolding Gospel (Fortress Press, 2021) explores what “the gospel” is and how it informs—or should inform—our understanding of mission, church, culture, and leadership. With the warmth and clarity of a seasoned teacher of evangelism, Bowen provides the knowledge and inspiration about how to live and share the gospel that individuals and congregations seeking to be more missional need.

To access the study guide for *The Unfolding Gospel* scan this QR code or visit niagaraanglican.ca

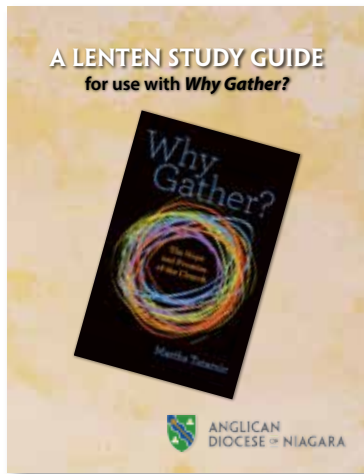
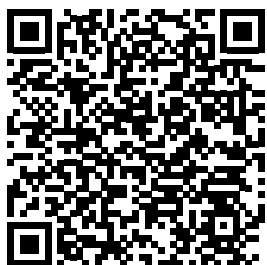


The Rebel Christ, by Michael Coren

The Rebel Christ (Dundurn Press, 2021) asks the question, “What did Jesus say about the pressing issues of his and our day?” To explore this question, Coren engages in historical and literary analysis of controversial Biblical passages and invites readers to embrace Jesus as a rebel Christ. Through multiple examples, Coren demonstrates that Christ did not remain silent in the face of pain and injustice, and reminds us that, to truly follow Him, we need to commit to exposing, condemning, and transforming injustice through love.

Where have you seen systemic change addressed by the church? What challenges does life in the modern world pose for Christians trying to follow the economic radicalism Jesus taught in the Gospels? The Reverend Michael Coren’s *The Rebel Christ* and the accompanying study guide will help you explore these questions.

To access the study guide for *The Rebel Christ* scan this QR code or visit niagaraanglican.ca



Why Gather? By Martha Tatarnic

What was your experience of church in the pandemic? What questions got raised for you about church and why it matters? Why is it important to believe that “God is not indifferent to our sin?” What does that mean? *Why Gather?* and the accompanying study guide written by The Reverend Canon Martha Tatarnic ask these questions and more as readers are invited to explore the meaning of Church in their daily lives.

Why Gather? (Church Publishing, 2022), written during the height of the pandemic, recounts real stories about God at work in the lives of flawed and faithful people and the imperfect and messy communities in which we gather. With honesty and wisdom, Tatarnic invites readers to seek out the Kingdom of God that is already at hand and provides both the tools and inspiration we need to recognize, embrace, and celebrate how God is at work in our churches and our lives even in times of struggle.

To access the study guide for *Why Gather?* scan this QR code or visit niagaraanglican.ca



My Virtual Hearth

CONTINUED FROM PAGE 2

Simon’s miraculously healed mother-in-law. But I got stuck on her jumping up from bed to prepare a meal, thinking about the pandemic burdens placed on caregivers. Others, too, wondered whether she offered the meal happily or felt obligated. Ultimately, I found myself aligned with the people in the Gospel story who witnessed the events at a distance: those standing in the doorway and the perplexed disciples searching for Jesus.

Finally, we asked ourselves how God might be guiding us in the coming week and beyond.

I held on to the image of seeking a solitary place to pray, and not just in the physical sense. Recently, my prayers had been half-formed thoughts drifting from a crowded mind in random slips of time before I was distracted again. God must cherish these messy, on-the-go prayers too, I thought. But I resolved to carve out more intentional time to listen to God, even if fears were all that surfaced.



Photo: Craig Curtis/Unsplash

We closed in a time of personal prayer. I was thankful for the ability to mute myself as my daughter’s high cry floated through the door. We were reminded that everything said was confidential in this safe space.

After we all logged off, I opened the door feeling a mixture of fatigue and refreshment. Socializing online took a lot of energy, yet I was buoyed by moments of mutual care and the opportunity to reflect candidly on a God who heals, prays and perplexes.

Now, years later, I continue to be spiritually nourished by this group.

Despite the possibility of gathering in person, we have continued to meet online. It’s

convenient, but it’s more than just convenience that makes this a nourishing group for me—even without sharing rings of yeasty dough.

I love our slow, communal way of meditating on short bites of Scripture that hold new mysteries. I love that our group dynamic changes every week as our attendance varies. I even love how our faces are lit in different ways as we ponder ancient wisdom from our modern rooms.

Together with others, while inclined to the Spirit’s voice, I can navigate heavy questions—such as those related to relationships, vocation, spiritual growth, injustice—with camaraderie, empathy, honesty and warmth.

This group has even changed the way I understand “Jane Eyre.”

When I was younger, I was swept up in the (in hindsight, rather troubling) central romance of the novel. I didn’t focus on the support that Jane receives from women—moments that sparkle for me now.

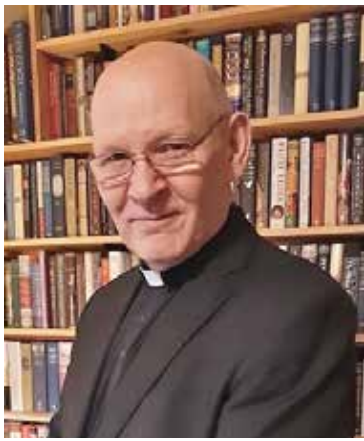
For example, when an ill and wandering Jane finds respite at the home of the Rivers family, she unexpectedly bonds with Mary and Diana Rivers through reading and conversation. Despite her vulnerable state, she meets Diana’s compassionate face with trust and says, “I know that you would not turn me from your hearth to-night: as it is, I really have no fear.”

A hearth: restorative, safe, warm and welcoming. I hope this group—my virtual hearth, online and on screen—will continue to reorient me to God’s instructive Spirit, alongside fellow wanderers committed to seeking him, in all seasons of possibility.

This was first published in *Faith & Leadership*. faithandleadership.com

Adele Gallogly is a writer and editor who specializes in literary writing and nonprofit communications. She received her MFA in fiction from Seattle Pacific University and her work has appeared in Relief Journal, The Well: Intervarsity, Relevant Magazine, Christian Courier and elsewhere. She is a parishioner at St. John the Evangelist in Hamilton.

If You Had What I Had



THE REVEREND MICHAEL COREN

There's a marvelous story explaining the definition of *chutzpah*, the wonderful Yiddish word that loosely means impudence of gall. A woman gets on a crowded bus, looks around, and then says to a man already seated, "If you had what I had you'd let me take your seat." Of course, says the man, please sit down. There's a pause, and then the polite fellow asks what the woman has. "Chutzpah" she replies, "Chutzpah."

If you had what I had! Joking aside, if I could flood our culture with one specific quality it would be empathy, the ability to feel what others have and don't have, to feel for them and with them, to understand. It's at the heart, and soul, of being a Christian.

I'm a priest, and what three years of ministry have shown me time and time again is the degree of pain and suffering out there, along with how complex and nuanced people and issues really are. Anybody, cleric or not, who pronounces on profound moral issues in absolutes and certainties has clearly never got their hands dirty.

I'm also a realist, and I don't believe that leaps of empathy will automatically stop wars, end poverty, and have us all hugging in the streets. I do think, this I know in fact, that if we can see the world through the eyes of others, it changes us, changes

them, changes everything.

It's one thing to see the plight of another and have sympathy, another to walk alongside that person and try to share the struggle. On crucial issues I would, a decade ago, declare with unqualified and undented confidence—perhaps arrogance is more accurate—from a fairly conservative standpoint. Spend some time with those living every day in fear, confusion, doubt, and deprivation and suddenly the roaring definites once so firmly and even blithely held begin to evaporate and disappear. Even in the hell of war this makes a difference.

My Odessa-born great-uncle spent four years on the front lines of World War II in the Red Army. One can only imagine what he saw. In Berlin, victory assured, his men brought him a young German prisoner. My uncle knew this man was a Nazi, but set him free. I was a child when I heard the story and asked him why he'd done it. "I'd seen enough," he said.

What he was actually saying, I later realized, was that he'd seen through the eyes of others. In spite of his own suffering, in spite of what this German may have done, it was time to inject humanity into the least humane of contexts.

Most of us, thank God, will never face such a decision but if

we analyze our daily lives we're often confronted with all sorts of choices. How do we react to hostility or disappointment, do we listen to opposing points of view, do we hold back from a dismissive comment, do we connect or reject?

Just a few moments on social media will reveal what is often a total lack of empathy. What can be, and sometimes is, a warm and inviting venue for informed disagreement or learning and maturing, is frequently a bloodbath of objectification and abuse. I've been a victim of this, and while I can take it, I do wonder about the people who spew such venom. Good Lord, it often comes from people who are supposed to follow a man who demanded pristine and endless empathy.

My wish for Canada, the church, and for the world, is that we join the communal dance, throw ourselves into mutual understanding, and develop a new vision that can see deeply into the hearts and lives of others. Imagine for a moment if physical pain could be felt by an onlooker? It would transform all of us. And as Christ Jesus told us time and time again, we and the world certainly need transforming. Pray God it happens.



Photo: Jon Tyson/Unsplash

Freedom from Judging

BEV GROOMBRIDGE

I'm cold and I am hungry and my home is on the street,
All I can see is judgement in the eyes of those I meet.
Their eyes say, "Why's he living here, why is he not employed,
They do not know what happened to make my life a void.

I am a teenage runaway I'm mixed up and alone,
I just can't find it in myself to heal things and go home.
You look at me and judge me for not being like the rest,
I am not bad, I'll work things out, I'm trying to do my best.

I am a senior citizen in the twilight of my years,
My life's been full of happiness but now it's full of fears.
Please make me feel included, my self-confidence renew.
Don't judge my inabilities, embrace what I can do.

I am addicted, full of fear, my life is such a mess,
Don't judge the way I'm acting or the way that I might dress.
I need to find acceptance, to get help to rise above,
Please put away your judgement and give to me your love.

I am a recent refugee, my homeland's been destroyed,
Some judge me for the way I talk or dress and get annoyed.
I want my family to be safe to live and grow and thrive.
We want to join you, learn your ways, we're glad to be alive.

I am the Son of Abba, did you see me in their eyes?
I came to you in many forms so you would realize.
Judgement is not for you to give, my commandment is to love.
Reach out, embrace, and do not judge; My love will rise above.

NIAGARA ANGLICAN

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

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ANGLICAN
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CALLED TO LIFE
COMPELLED TO LOVE

Bishop Appointed Chair of Commission



are Huron, Canterbury, Renison, the Anglican Studies Program at St. Paul University, Thorneloe, Trinity, and Wycliffe.

OPCOTE's mandate is wide-ranging and includes everything from the promotion of Anglican theological colleges, fostering collaboration between dioceses and theological colleges, and monitoring the overall state of theological education. In addition, to aid in theological education in Ontario, dioceses collectively contribute over \$150,000 in direct support of the colleges. The Diocese of Niagara's contribution is \$17,500 in 2023.

In recent years, OPCOTE has also encouraged all formation, training, and education centres within the province to examine and evaluate the Church's collective response to the Truth and Reconciliation Commission's Calls to Action, especially as they relate to fostering learning about the Church's role in colonization and the history and legacy of residential schools.

Looking ahead, building on a recent provincial vocations conference, the Commission will explore new ways of engaging people in Jesus' call to ministry and innovative ways to form leaders for ministry.

"In partnership, we'll be

better able to form competent Christian leaders who boldly lead from the heart, inspired by a deep love for Jesus, and equipped for ministry by the Holy Spirit," said Bishop Bell.



Archbishop Anne Germond, metropolitan of the ecclesiastical province of Ontario, has announced the appointment of Bishop Susan Bell as chair of the Ontario Provincial Commission on Theological Education (OPCOTE).

"As the shape of theological education continues to shift in these times, OPCOTE will play an ever more important role in bringing together our dioceses and theological colleges to respond the evolving needs of the Church in its next season,"

said Bishop Susan Bell about her recent appointment.

Bishop Bell replaces Bishop John Chapman, retired bishop of Ottawa, who stepped down as chair after serving in that role for nearly 15 years.

Created in 1995, the Commission is made up of members representing the colleges (or programmes) in Ontario involved in Anglican theological education and representatives of each of the seven dioceses. The Colleges represented on the Commission



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

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Building Belonging Through Graceful Abilities Day Program

KAYLA STINSON

Called to life and compelled to love, Grace Anglican Church Waterdown partners with God to transform lives and build community through our new ministry, the Graceful Abilities Day Program. Graceful Abilities runs two days per week and offers programming for adults with disabilities in the Waterdown area. The program provides participants with opportunities to learn and practice social, artistic, physical, educational, and life-skill building activities, make lifelong friends, and find a place where they feel included and have a sense of belonging.

In keeping with the Mission Action Plans of both the Diocese of Niagara and Grace Anglican Church, Grace started the Graceful Abilities Day Program to provide people with disabilities with a safe and loving environment to experience the love of God, grow, learn new skills, engage with the community, express themselves creatively, and to have new experiences while being accepted in all their individuality and uniqueness. It is our hope that with this program we can be an example that may inspire other parishes to discern a calling to a similar ministry.

As many adults with disabilities struggle with or are unable to stay alone for long periods of time, when caregivers are at work during the day for example, day programs



provide a reliable and approachable solution. Like other day programs, Graceful Abilities provides participants with the care and support they need during the day to lead an active and fulfilling daily life and allows caregivers the opportunity to work, run errands, or practice self-care while their loved one is in a safe, inclusive, and supportive environment. Participants are able to engage in a variety of activities, including games, music and theatre, reading, journaling, story writing, art, crafts, meditation, baking, Tai Chi, yoga, exercise, pet therapy, outdoor games, gardening, neighbourhood walks, guest speakers, weekly afternoon community outings, and monthly full day community outings.

Graceful Abilities was launched in January 2023 with the support of Grace parishioners, the Waterdown and

Flamborough community members, and financial support from the Diocese of Niagara's Walking on Water Fund, the Hamilton Community Foundation's Edith H. Turner Fund, and Unity for Autism. Before the creation of Graceful Abilities, Grace had been hearing from parishioners and community members who have family members with disabilities that there was not a suitable day program in the Waterdown area, and that programming in other areas of Hamilton were difficult to access due to distance, transportation issues, and the level of support that some participants required.

As followers of Jesus, we

felt called to serve some of the most vulnerable people in our community to the best of our abilities. It is our belief that every person is special and valuable, each adding to the uniqueness and individuality. The Graceful Abilities Day Program was conceived by our passion for people's inherent right to be accepted, valued, welcomed, and offered the opportunity to learn and grow in an environment tailored to their needs in their community.

Since we are all one in Christ, we ALL deserve to live in the dignity of Christ. Graceful Abilities is able to provide higher

levels of support than many day programs as many Grace staff and volunteers have professional and personal experience caring for adults with physical and developmental disabilities. Multiple Grace staff members and volunteers have disabilities themselves or support a family member with disabilities. Members of the Grace staff team also have personal experiences with day programs, both as participants of these programs and as caregivers of participants. These experiences have given Grace a unique perspective and allow staff and volunteers to create and run an excellent program that is responsive to participant needs and interests. The people of Grace are passionate about ensuring that our neighbours, God's beloved, in all of their uniqueness, enjoy fullness of life in our community.

To learn more about Graceful Abilities please contact Grace Anglican Church Waterdown by phone at (905) 689-6715 ex. 83 or by email at dayprogram@graceanglicanwaterdown.org, or check out our website at <http://www.graceanglicanwaterdown.org/graceful-abilities-day-program>



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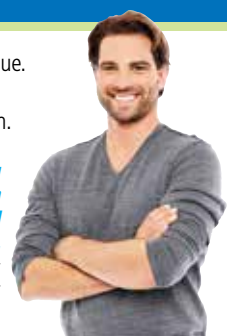
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Climate Justice Niagara

Creation Care: The Spiritual Practice of This Time

IRENE PANG

Often, I ask myself, what does the challenge of climate change mean to us as followers of Christ? To me, my faith is the source of conviction and compassion that inspires me to this work. The Bible tells us that Planet Earth is God's beloved creation. It also tells us that this creation is our common home. It is for all to share, human and non-human, those who have more and those who have less.

Jesus clearly spoke against a society that had become desensitized to the suffering, the hungry, and the marginalized. Scripture also tells us that God promised to stand with those who stand against injustice.

I cannot think of any other place Christians should position themselves—except at the forefront of responding faithfully to the climate crisis. As Anglicans, our baptismal covenant and the fifth Mark of Mission call us to strive to safeguard the integrity of creation, and to sustain and renew the life of the earth.

There is a clear and fundamental connection between loving God, caring for people, and caring for the earth.

I find myself using the term 'creation care' more now in place



of 'climate action.' Yes, it lacks the needed sense of urgency, however, creation care grounds us in a life-long pursuit and practice of continuous stewardship. It also has helped me to

break down the monumental task of "saving the planet," turning it into earth-caring practices that are integrated in everyday living.

How is creation care a

spiritual practice? Every time we choose to care for the earth and its creatures, we engage in a set of practices, habits, and priorities that slowly shape us more like Christ—people that are humbler, more patient, more joyful, more mindful, and more connected to our Creator. I strongly believe creation care is the spiritual practice for believers living in this time.

For example, when we grow a vegetable garden, not only do we shorten the distance food must travel to reach our plate, reducing greenhouses gas emissions. We discover that the land requires sun, rain, and a network of microorganisms to grow the food that we eat. We gain the wisdom that humans cannot live apart from the flourishing of all created things.

When we make the time to compost, we're concocting one of nature's miracles—the transformation of death into new life. We hold fast to hope even in the darkest of time. When we refuse a single-use plastic item, and instead choose low-carbon living and invest in renewable energy, we are practicing agency and building a better future for all.

And yet Christian faith has even more to offer, the essence of our many spiritual practices

is indeed caring for creation. The apostle Paul in his letters has a lot to say about living in contentment. In 1 Timothy 6, Paul teaches that a devout life lived simply, and being content, is what really makes us feel rich and fulfilled. Practising contentment is the best corrective to consumerism. The worship of material possessions and irresponsible convenience is destroying natural habitats, depleting valuable resources, and chewing out uncontrollable amounts of waste.

Finally, we have the age old tradition of Sabbath. Keeping Sabbath creates a space to break our restless cycle to achieve, accomplish, perform, and possess. One day a week, shrink the desire for more stuff, cut the use of natural resources, minimise the emission of carbon dioxide and other pollutants. One day a week, don't drive, don't shop, don't build. Take a walk. Eat a simple meal with friends. Play or read with your kids. Sing. Meditate. Only when we rest, the Earth can rest.

Irene Pang is the Chair of Climate Justice Niagara and a parishioner at Grace Church Waterdown.

Major Changes to Anglican Foundation Grants Program

The Anglican Foundation of Canada's (AFC) grants program will look substantially different thanks to some important changes recently approved by the AFC Board of Directors. As of 2023, the Foundation moved from a semi-annual grant cycle to a quarterly one, with application windows open on January 1, April 1, July 1, and October 1 each year. According to Dr. Scott Brubacher, AFC's executive director, "This rolling entry to the grants program will give potential applicants increased accessibility and flexibility, which is intended to result in timelier decisions."

The Board also approved the introduction of Category A grants of up to \$5,000 with no matching local funds required. "These category A grants were introduced for AFC's 2021 Say

Yes! to Kids Request for Proposal and proved very effective," explains Rob Dickson, chair, Grants Policy Working Group. "That experience demonstrated how the infusion of a few thousand dollars can have an enormously positive impact on ministry."

The long-established traditional AFC grants—up to \$15,000 and no more than 50% of the project budget—will become the new Category B grant.

Lastly, the Board approved the introduction of Category C grants of up to \$50,000, which have the potential to be a game-changer for smaller dioceses. "This new third category will allow the Board greater discretion in approving larger grants where the impact will be most beneficial," explains Brubacher. "It will also allow AFC to be a



more flexible funding partner in dioceses where a cornerstone project needs a major boost."

The Diocese of Niagara expects to focus its future submissions on Category A and B grants.

Since 2010, the Foundation has supported 63 projects within the diocese, totalling \$345,500 in funding. With this generous support the Foundation partnered with local Anglicans to build up the Church through diverse infrastructure projects, such as upgrades to the heating distribution system at St. George's, Guelph and acces-

sibility improvements at St. Michael's, Hamilton; and community ministries such as the Migrant Farmworkers Project and the Breakfast Program at Holy Trinity, Welland. In addition, twenty-three people received a leadership or educational bursary to support their continued formation for ministry.

"I continue to be reminded, almost daily, of the immediacy, scope, and impact of our grant program," says Brubacher.

The Board also approved removing the requirement that grant applicants be current mem-

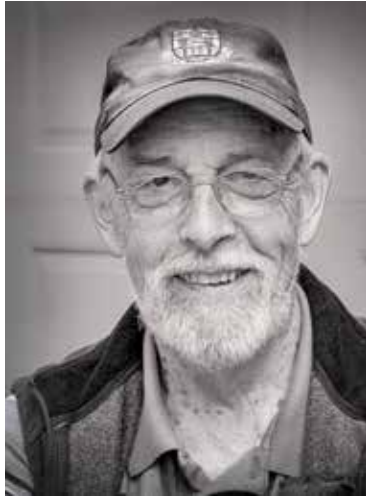
bers of AFC. Dickson says, "It is more consistent with our value of generosity to invite applicants to donate out of a spirit of generosity to 'pay it forward.'"

These changes mark the conclusion of a year-long review. "The Foundation's role in resourcing a change-minded church in the wake of a global pandemic is only beginning to be defined," says Brubacher. "We hope our members and friends across the Canadian church will see in these changes to our grant program a deep and genuine desire to resource the church as faithfully and abundantly as possible, so that we may drive change, together, with hope, courage, and vision."

For more information, visit: <https://niagaraanglican.ca/resources/grants>

In Other Words

An Easter Puzzle: “He Descended Into Hell”?

**JOHN BOWEN**

Is life a comedy or a tragedy? Surely there is more to weep over than to laugh at in our world—but that is not the whole story.

Tragedy begins with a situation where the hero (Shakespeare’s Macbeth, for example) begins to rise in power and influence, like an arc beginning to ascend. But then, because of an internal flaw, he overreaches himself (Macbeth kills the king in order to become king himself), and the whole structure he has built comes tumbling down, often killing the hero as it does so. That’s tragedy.

Comedy is the opposite. This time, early on in the story, things begin to go wrong. In a Shakespearian comedy, for example, people lose their way, identities are mistaken, and characters fall in love with the “wrong” person. The whole story seems to be moving in an endless downward slide. But by the end, of course, a corner has been turned—true identities are revealed, people are reunited with their true loves, and all’s well that ends well.

Each kind of story describes a different trajectory—tragedy is an arc with its zenith at the top, comedy an arc with its nadir at the bottom. I explained this to my children when they were quite young, and my daughter said brightly, “Oh, you mean like a smiley face and a frowny face.” I’d never thought of it that way, but of course, she was right, as she often is.

So, is life a comedy or a tragedy? That depends on your worldview. As C.S. Lewis says, we can’t figure out what kind of play it is on our own. We can’t tell from looking around whether we are in act one or

act four, who the principal actors are, and certainly not the outcome. We may find comic or tragic events in any given scene, but we are not in a position to see the play as a whole. For that, we need the playwright to show us the script. In technical terms, we need revelation—a revealing.

God’s revelation in Jesus Christ shows us a God who “came down from heaven.” Not like a spaceman travelling millions of miles through time and space, but, to paraphrase Lewis again, more like the author of the play writing themselves into the script. The Creator stoops, God descends, God condescends, to enter our human condition.

As with most stories, things get worse before they get better. The author-in-the-play becomes poor (2 Cor. 8:9), he is “despised and rejected by others” (Isaiah 53:3), he is misunderstood by his students, and then betrayed into the hands of wicked men by one he had counted a friend.

Yet we are still not at the nadir—the arc must go lower yet. He is tried by a kangaroo court, sentenced to death by a callous Roman governor who cares nothing for justice. Then he is nailed naked to a vertical stake, to die in the Middle Eastern midday sun from asphyxiation, dehydration, and blood loss, by the most vicious form of execution ever devised by sinful human beings. As the Creeds tersely put it, “he suffered death and was buried.”

Surely that is the worst that can happen? If the arc is ever to start on an upward movement, you might think this would be the moment. Otherwise, this is unmitigated tragedy. But no—there is one step lower that he has yet to go—“he descended into hell.”

This phrase was not introduced into the Creed till the fourth century, and it remains perhaps the most confusing clause in our creeds. It needs to be said first that the word “hell” does not mean the place of final punishment, as so commonly understood. It is a translation of the Greek “hades,” thought to be the place for the spirits of the dead, in between their death and the day of resurrection. Hence in most modern versions of the creeds, it says “he descended to



the dead.”

What does it mean for Jesus to “descend” there? Our main source for this article and its meaning is an obscure passage in Peter: “He was put to death in the body but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison.” (1 Peter 3:18b-19)

One commentary says there are five ways to understand this passage, but we can make do with just one, the one I think is the most straightforward. Apparently, the word for prison can also be translated “watchtower.” This would suggest that “the spirits” who have been waiting for the resurrection are not so much prisoners as watchers—as one writer puts it, “watching in hope of the salvation promised them, as though they saw it afar off.”

Whatever the details of the doctrine, the point is this, that Christ not only died and was buried, but went even “lower”—spatial metaphors can seem a little foolish but they are the best we’ve got—to the place where spirits wait between death and the final resurrection, to announce to them that death and sin were finally conquered, and that the day of resurrection was at last on the way.

Now finally the upward

swing begins—having swooped down from the highest to the lowest, Jesus begins the ascent of resurrection, ascension and glorification, until the arc reaches its highest point—that point at God’s right hand from which it began—and the story is complete.

And what kind of story is this? A comedy, of course. A divine comedy—indeed, the divine comedy—describing an arc which begins higher and stoops lower than any other comedy ever could, a comedy that begins and ends in the heart of God.

My opening question, however, was: is life a comedy or a tragedy? Not, is the career of Jesus Christ a tragedy and comedy? Of course the two can-

not be separated. Certainly the human story in this world began tragically—as humankind, in the tradition of every tragic hero, tried to rise beyond what we were made for, overreached our abilities, and were brought low through our fatal flaw.

But as grace dives down into our tragedy, we are caught up with Jesus and rescued from the inevitable end of every other tragedy. Through him, in that downward movement of incarnation, death, burial, and descent to the dead, and then the glorious upward swoop of his resurrection and ascension to the heart of heaven, our story is turned into a comedy. And in the deepest sense of all, “all’s well that ends well.”



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Canterbury Hills Camper Registration Open



Photos: Canterbury Hills Camp

Canterbury Hills Camp registration for campers is now open for Summer 2023. You can register online at canterburyhillcamp.ca. Canterbury Hills Camp is an Ancaster based summer camp that has been operating for over 50 years. They offer unique camping experiences that provide opportunities for children and youth to build community, engage in experiential learning, and increase environmental awareness. Camper groups are given the opportunity to plan their schedules for the week based on their personal preferences and unique ideas, making every week at camp new and exciting!

Day Camps for ages 6-10

Day Campers play and flourish in a beautiful and expansive natural environment. There is room to run, explore and create adventures. Though the camp is only minutes away from Ancaster, Dundas and Hamilton, the setting feels like it's hours away from the city. Day camp unit groups are divided by age with each group containing 12 campers and 2 unit leaders. Day camp sessions operate Monday - Friday with the exception of the short week following the August long weekend (Tuesday - Friday).

Available dates: July 4-7, July 10-14, July 17-21, July 24-28, July 31-August 4, August 8-11, August 14-18, August 21-25

Bridge Camps for ages 7-12

Bridge Campers build confidence and independence in this program that "bridges" the day camp and overnight camp

experience. Bridge camp is the perfect step for campers who love the day camp program and are curious about what overnight camp has to offer. Bridge camp unit groups are divided by age and include 8-12 campers and two unit leaders. Bridge campers spend the first two days of their camp session following a day camp schedule with daily pick up and drop off. The second half of the bridge camp week transitions to an overnight camp experience with drop off on Wednesday morning,

two sleepover nights at camp, and pick up on Friday after dinner!

Available dates: July 17-21, July 31-4, August 14-18, August 21-25

Overnight Camps for ages 7-14

Overnight Campers explore and thrive in a beautiful and expansive natural environment. Nestled in log cabins, campers form strong bonds with cabinmates while enjoying outdoor adventures and creative programs. A small camp atmosphere and a child-

centred approach offer campers a safe environment to try new things and grow as individuals. Overnight camp unit groups are divided by age with each group containing 8-12 campers and two unit leaders.

Available dates: July 9-14, July 16-21, July 23-28, July 30-August 4, August 7-11, August 13-18, August 20-25

Adventure Camps for ages 13-15

Adventure Camp is an exciting opportunity to develop outdoor awareness, camping skills, and leadership in the context of a small, supportive community. It's a time to explore, take

risks, learn and grow under the guidance of the experienced and passionate leadership team.

Available dates: July 23-28, August 7-11

Canterbury Hills Camp is an affiliated ministry of the Diocese of Niagara that is proud to have a bursary fund available to assist with camp fees for those families in need. For those wishing to apply for a bursary, please indicate in writing on the Registration Form. If you have any questions, please contact Camp Director Sharon Millar by email at director@canterburyhills.ca or by phone at 905-648-2712.

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Look Again!

THE VENERABLE MAX WOOLAVER

“Too often the church has turned away from this challenge and sunk into a bourgeois, conformist respectability... At such times it is almost indistinguishable from the world, it has lost its saltiness, its light is extinguished and it repels all idealists... Only when the Christian community lives by Christ’s manifesto will the world be attracted and God be glorified. So when Jesus calls us, it is to this he calls us. For he is Lord of the counterculture.” John Stott, (d. 2011)

Many clergy take Monday off. Last Monday, I went out the back door, walked past the rabbits in the backyard, said hello to our dead cat, Winston... (I buried him under the crab-apple tree five months ago)... and walked into the parish hall. Wall to wall people! Who are all these people, I wondered? I then realized: “Oh, this is Monday... the Senior’s Exercise Class which has about 35 people. There were the preschool parents, and their almost

50 children, the church money counters and the stewardship chair. I spoke with a man who said he was leaving the church, and then his wife who said that they were not—they didn’t—and someone was in the photocopy room apparently photocopying *The Collected Works of Charles Dickens*.

I am not sharing this with you to give you the impression that St. Andrew’s in Grimsby is an especially busy place. In fact, quite the opposite! I am willing to wager that most Anglican parish halls, most Anglican church offices, are all very busy places. In fact, for all the money we spend on this or that trend of ‘reaching out’ to the community around us, we might be better off having folks come in and sit in the office every now and then! Those folks would probably get a better idea of what the Anglican Church actually does in their community. I have no doubt these visitors would find our work compelling!

The problem with all this busy-ness is that we Anglicans rarely see it for what it actu-



Photo: Contributed by Max Woolaver

ally is. Our life together in the Anglican Church of Canada seeks the glory of God in the life of humankind. Our vision of the glory of God is humankind fully alive, to borrow a phrase from Irenaeus, a Bishop in the second century.

This is why we want seniors to exercise, why we want good preschools for our children, why we lobby for affordable housing and visit the palliative care hospice. This why newly singled folk are invited here to gather together. This is why and how those who mourn are comforted.

I was startled to read John Stott in the above quote from Suzanne Guthrie’s meditation resource “The Edge of the

Enclosure.’ I have felt so many the times the truth of the great evangelical: that the Church is often indiscernible from “bourgeois, conformist respectability.” And how often, Lord have mercy, is the Church a vessel of unconverted, unchallenged racism! How often do we leave unchallenged views which are directly opposed to the vision of Christ: “I was a stranger and you invited me in...” How often have we in fact not invited the stranger in! Lord, give us eyes to see! Ears to hear!

We need to look again and consecrate our business (business) with a fully renewed and refreshed consciousness. This consciousness is nothing less

than the mind of Christ. This is precisely the living prayer of St. Paul for us all.

The next time you walk into a busy Anglican church office or parish hall—look again! Look with the eyes of Irenaeus who saw the glory of God in humankind striving for health, nurture, and renewal. Listen to John Stott’s appeal that we hear Christ’s manifesto to love God with all our heart, all our soul, all our mind and all our strength, and to love our neighbours as ourselves.

In so doing, the presence of God and the community of God will blossom before your very eyes—this revelation will change you and our culture.

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Sock Smackdown Sees Chaplaincies Raise Footwear for Charities

ANDREW HYDE

In early February, university students at McMaster University and the University of Guelph donated hundreds of new socks to charities in their communities working with disadvantaged populations.

Besides raising some much-needed resources for charity—socks are the most requested item at many homeless shelters—the sock drive featured an aspect of friendly competition with school pride on the line.

Originally conceived by members of the University of Guelph's Multi-Faith Resource Team, the sock drive served as part of that campus's Multi-Faith Week. The theme of the week, "Love Your Neighbour," called for some



Photo: Contributed

kind of service project alongside interfaith conversations about putting faith into action. When it was suggested that an intercollegiate challenge might enliven the charitable project, a willing rival was found in McMaster University and their chaplaincy office.

Students at both campuses were invited to bring new socks to donate, or to donate cash which could be used to purchase new socks. The University of Guelph's sock donations would be split between Chalmers Community Services and the Society of St. Vincent de Paul. McMaster's sock donations would go to Mission Services, Willow's Place, and Socks4Souls.

At the end of the week, each campus would tally up their

total number of pairs. The chaplaincy team that brought in the least number of socks would have to pose in the other school's colours for a photo that would go on social media.

The Sock Smackdown ended up raising more than 2,000 pairs of socks! McMaster brought in 1,296 pairs, and Guelph brought in 881. Both chaplaincies can be found on Instagram by searching for @spiritualcareatmac and @ECMguelph.

The Diocese of Niagara supports the Ecumenical Chaplaincy at McMaster, where Rev. Allison Barrett serves as Campus Minister, and the Ecumenical Campus Ministry at Guelph, where Andrew Hyde is Campus Minister.

Jesus of Montreal

THE REVEREND CANON DR. SHARYN HALL

In 1989, a Canadian movie, *Jesus of Montreal*, caused debate among theatre critics and controversy in the general public. Written and directed by Denys Arcand, the movie won numerous awards, including 12 Genie Awards and the Grand Prize of the Jury at the 1989 Cannes Film Festival.

The story begins with a young actor named Daniel, who is hired by the local priest to modernize the parish's presentation of Christ's Passion. Using archeological information and new translations of the Bible, Daniel reworks the Stations of the Cross. He takes on the character of Jesus, and persuades several of his friends to join him in revitalizing the well known Biblical story. While they are working on

the play, the actors experience revelations about their own lives.

They stage their version of Christ's Passion outdoors at night around the grounds of a shrine on the slopes of Mont Royal. Below them is the busy, glittering city of Montreal. There is a constant visual juxtaposition of the ancient story with the contemporary world, contrasting the religious message with everyday reality.

The play receives rave reviews in the city, but the priest is concerned that the play is too realistic. In a scene reminiscent of the temptations of Jesus, a prominent theatre producer offers Daniel a very lucrative contract but Daniel declines to sell his

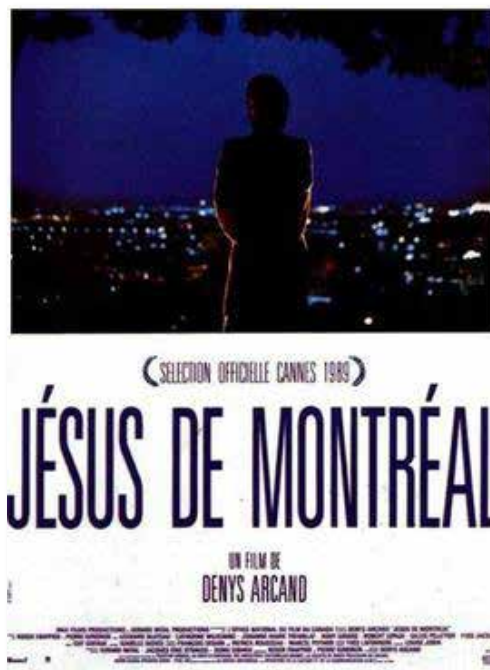


Photo: Contributed

independence. The producer invites Daniel to view the city of Montreal from the window of a high-rise building and then offers him a world of fame. Daniel's greatest temptation is stardom, but he rejects the offer and returns to his friends.

Church authorities object to the graphic elements in Daniel's version of Christ's Passion. They declare that people do not want to be challenged by new interpretations. People want the assurance of the familiar version which is accepted by the Church authorities. Police are sent to arrest the actors during a performance. As the actors are enacting the crucifixion of Jesus, a scuffle breaks out and Daniel is seriously injured. Later in hospital, he dies. The actors

are distraught and they abandon the play.

Denys Arcand says that reflecting on the story of Jesus is a devotional exercise and placing the story in a contemporary context reveals new understandings of the story and oneself.

The film moves back and forth between the everyday lives of the actors and the Biblical account of the last days of Jesus. The Passion scenes present the brutality of crucifixion, the agony of Jesus and the anguish of those close to him. The actors are

portraying Biblical characters on the outside, but their roles are changing them on the inside.

Roger Ebert, the distinguished theatre critic of the Chicago Sun Times, described the movie as "an original and uncompromising attempt to explore what really might happen if the spirit of Jesus were to walk among us." (1990)

In the season of Lent, Christians are encouraged to be introspective, to search inside ourselves for what is really important to us and to examine our spiritual relationship with God through prayer and the gospel stories about Jesus.

Perhaps one way is to imagine ourselves in the Biblical story as the actors did in the movie. Every year, we read the Passion

of Christ from one of the gospels, often dividing the text into different voices. By using our imaginations, we might explore the range of human emotions in the story and question where we fit in. Which character would you be? Mary the mother of Jesus? Pilate? Mary Magdalene? Caiaphas? Judas? Peter? Would you be able to imagine yourself in the role of Jesus?

We would need to study the reality around Jesus, the economic, social, and religious powers of the time. The Hebrew people were controlled by the brutal Roman army and the hierarchy of the religious elite. There were several uprisings during the life of Jesus and they all ended in more repression. Although the followers of Jesus were hopeful that he might be the long-awaited Messiah, they felt powerless to save him from the powerful forces against him.

When we see a movie like *Jesus of Montreal*, which attempts to modernize a well-known Biblical story, we may wonder if there is too wide a gulf between the ancient past and our present day. As with generations before us, we sometimes find it difficult to distinguish between what is God's will and what is tempting us away from God. God gives us free will to choose; however, if we lose our way, we can have faith that God is reaching out to find us again.



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Reflecting on the Ministry of Canon Christyn Perkons



THE RIGHT REVEREND BISHOP SUSAN BELL

As Canon Christyn Perkons steps into a new chapter in retirement, I want to take the opportunity to share with you, readers of the *Niagara Anglican*, what I shared with those gathered for an Evensong Service of Thanksgiving for Christyn in early February. Christyn has ministered as a member of the diocesan staff team for 20 years, expanding her responsibilities over the years from her initial position as a program consultant for youth ministry to a coordinator position, and culminating in her present senior leadership role as a director.

Her work in creating the diocesan Mission Action Plan will be a legacy gift for this diocese for many years to come; she has truly left her mark on us and we will miss not only her skills but

her wisdom. Throughout her ministry, Christyn has helped guide the unfolding of God's kingdom in parishes across the diocese and beyond, and through the lives of countless people who have been transformed by her faithful witness. She has led a long and effective ministry in our diocese, and she could have chosen any manner of celebration but she chose Evensong. Perhaps there was nobody more surprised than me when she told us that's what she wanted.

This talented writer of contextual liturgy has chosen the most Anglican of forms of worship. Perhaps the only explanation for it is, "once an Anglican ..." But liturgical forms aside, it makes so much sense. Here we were, giving thanks on the feast that celebrates the light of Christ, and we did it in community with angels and archangels and all the communion of saints

through space and time. There was a timelessness and rootedness in the celebration.

That points me to two very important things about Christyn Perkons—things that I give thanks to God for. First, Christyn loves you. Every parish, every parishioner, every inch of this beautiful and beloved diocese. She really, really does. We all drive her nuts, of course—that's a given. But we have quietly had her utmost devotion and care for over 20 years and it has been whole-hearted and needless to say her service to us all has been exemplary. Even on the hard days, and there have been a few, even when she must have thought from time to time "there has to be an easier way to earn a living"—even then, we were hers and she was ours. Christyn thank you for all your gifts so freely given.

And here's the second thing—so much more important than all the rest—If we were Christyn's and she was ours, we all belong to Jesus Christ. And Christyn has been crystal clear about that fact—I suspect it has always lain within her heart but in recent years it was written on her sleeve in a big way.

Our Loving God has a way of weaving in and out of our lives in different ways at different times just as we have need of her—and Jesus—"God with skin on" as a child once said—has

been so very present to Christyn in the outworking of her faith these past years—showing her, and us through her what God's love looks like and how it can transform us, this world, this church, and this diocese through us.

As I said, that's not always easy, and no one knows that

better than Christyn who consistently advocates for the Gospel thing to do, even if it's not the easy thing to do. She tries hard to live that good news. There aren't enough thanks in the world that I can make to Christyn for sharing that path with us.



Niagara Anglican Deadlines and Submission Guidelines

Upcoming Deadlines:

April – February 24
May – March 24

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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A Royal Bridge Burning

What the Commonwealth, the Church, and Concerned Citizens Should Hear in Prince Harry's Tell-All

**THE REVEREND CANON
MARTHA TATARNIC**

The response to Prince Harry's tea-spilling hasn't been as widely sympathetic as he might have hoped, although his offerings have topped the various sales charts. Whether it is the Netflix documentary, Harry's new book *Spare*, or the interviews he is doing to promote that book, what I keep hearing is that the family's "dirty laundry" shouldn't be aired in public. While a light "TMI" might be the reaction to anecdotes about his frost-bitten "todger," it is pain we feel most of all—mingled with horror and grief—in seeing the possibly irreconcilable breakdown of relations between two brothers in whom the global public has set such store.

And yet, the pain we feel and see reflected in Harry's disclosures is exactly what we should heed, not because of the salacious inside look it offers into the world's most famous family, but because of what it tells us about ourselves, our own relationships, and the institutions which hold power in our lives. The monarchy's primary offering to modern democracies is in locating our unity not in documents or philosophies, but in a person—in a family. And that unity is healthiest when its figurehead offers us not some whitewashed assurance of unblemished perfection, but rather holds a mirror up for the public it represents to consider what is and isn't working in the lives and communities we seek to build.

If the UK press were doing their job, they would be using Harry's revelations to offer the British public some rigorous soul searching. The racism that Harry identifies as being at the heart of what drove the Sussexes out of the country—both the press's blatant racist and xenophobic targeting of Meghan, as well as the family's thunderous silence in response—should not be ignored by the country that has arguably benefited from the agenda of colonialism more than any other on the planet and which leads the predominantly non-white Commonwealth.

We, as Canadians, and we as



citizens, should also be taking to heart what Harry's story says about systemic racism and our responsibility not just to tolerate otherness but to support, learn, and grow in response to diverse voices. So too should we learn from both Harry and Meghan's admissions of life-threatening mental illness, even in the midst of their enormous financial privilege, and what it might unmask about the mental health crisis before us. If even the Sussexes found barriers to being able to access the help, how much more do ordinary, or disadvantaged, people struggle to get the resources they need when mental illness strikes.

Meanwhile, mainline Christians, and particularly Anglicans, dismiss or demean Harry's story to our own detriment. There are inextricable ties between the monarchy and our church—not just in the British crown's being the head of the Church of England, but also in both institutions' involvement in colonization, their perception as being irrelevant to the modern world, their vast institutional weight, and their life and decisions being shaped by an ongoing threat to their very survival.

Running as a thread through Harry's allegations, as well as through most other scandals that have unsettled the monarchy in recent memory, is an up close and personal look at how institutions typically behave when their survival is threatened. For decades now,

the institutional machinery of the Royal Family has needed to court popularity and appear relatable as it makes a case for its own survival. Yet there is visible and frequent confusion about the monarchy's role and purpose, or how to respond to the sins of a racist and colonial history on which its privilege is based and which refuse now to be left unaddressed.

Public image is, arguably, the whole of the royal job, and they have significant resources to devote to image management, yet their PR choices convey an institution driven by anxiety, insecurity and in-fighting. Public statements are made when topless photos are printed of Kate, but not when racist slurs are made against Meghan. Racism is addressed when it affects soccer teams but not when it involves a black member of the family perceived to be difficult. Protection is extended to Andrew, accused of sexual assault against a minor; protection is removed from the Sussexes, whose own PR choices elicit so much debate and consternation and yet whose value should have been assured if they had been serving an institution that understands its role in providing a sign of unity, dignity and identity to a racially-diverse and global Commonwealth. The battle lines are not hard to see: there are those who are offered protection by said institution in return for their willingness to uphold the party line, as well as those

who find themselves trampled, ejected, or making tough decisions to leave because they don't fit the mould or because they refuse to keep silent.

This is where our own soul searching is needed. Where do these fearful dynamics seen so clearly in a monarchy anxious to assure its own survival find parallels in the life of the church? It is no secret that we are often driven by a ravenous obsession in seeking the magic bullet that will fix our popularity problem. We also know that this fear and anxiety can cause us to ostrich or to feel paralyzed. Leaders across our church carry heavily both the hero worship and scapegoating that can exist in congregations, depending on how those congregations are or are not bucking the trend of decline.

Given these realities, where do we see health, and where do we see struggle in our leadership and in our institutional structures? How do we attend to critical voices in our decision making forums? Are they welcomed as necessary for good and faithful discernment, or are they seen as threatening and disloyal? How are we not just making room for diverse voices, but listening and learning? Is there a sense of collaboration and prayerful listening as we consider what needs to change, or do we also have clear lines about who is in and who is out, what is protected and what is dispensable? Where do we see our leadership structures adapting to reflect what is happening and where do we have our heads in the sand? We are quick to make lofty statements about our progressive values, but what is the actual experience of women, BIPOC and 2SLGBTQ+ people leading in our church? When gaps are identified between what we say and what we do, are we humbled and called to action, or are we defensive and inert? What about when the gaps are more serious, when it is clear that we have fallen short—either in our colonial past or right now in our present—in protecting the vulnerable or in welcoming different voices: is repentance our way forward, or do we become more entrenched and self-protective?

Any of us leading in the midst of decline are susceptible to being ruled by fear. God is best revealed where it is falling apart, not where we pretend to have it all together. Neither the church nor the monarchy is being singled out for having our survival threatened. We are in a time of accelerated change and upheaval for even society's most staid and successful institutions. Within this reality, the church's offering is found in embracing change as not just inevitable but also liberating. We can choose a leadership model that stands in contrite and compassionate solidarity with those who have been hurt within the structures of our institutional life and who believe that the church can be better. We can see critical voices as integral to how we discern our way forward. We can value authenticity over relevancy, celebrate non-conformity and take accountability with abandon. We can be honest about grief, loss and what is no longer working, as well as hopeful in discerning our way forward collaboratively. We can offer refuge to a world feeling beat up and anxious about the shifting sands on which it feels impossible to build our lives, not because we deny what is happening but because we understand it and because the way of Jesus has opened to us a bravery and strength that we wouldn't otherwise know.

Harry's revelations might elicit our disapproval and discomfort. If we are willing to dwell in the discomfort though, as well as ask where our disapproval might actually be located and what it might say about us, there is much to gain in taking what he has to say with the utmost seriousness. As Anglicans, Harry might ruffle our polite Anglophile sensibilities, but it isn't just that we might learn something from his story, it is that it is built into our DNA as followers of Jesus to insist that the mirror he holds up to us and to our institution must not be dismissed, demeaned or disparaged. Harry's bridge burning must be heard as a piercing siren call to our own journey of self-reflection, repentance and reconciliation.