

► **MAY 2025**

Connections

Monthly Newsletter of All Saints Lutheran Anglican Church



Inside this issue:

Treasurer's Report	3
Reflections by Nigel	3-4
Curacy Fund	5
Parish Care Dates	5
Red Dress Sunday	6-7
Lenten Lunch	7
May Calendar	8

From the Pastor's Study

Dear Members and Friends of All Saints:

Today, following church on Easter Sunday, I was asked how I'm doing after a busy time of funerals, Holy Week, and Easter. My reply was, "Well, it has been a month!"

And so, I hope you will excuse me for using someone else's words for this month's Connections. But they are very good words. They are the words of Martin Luther King, Jr. taken from his Nobel Prize Acceptance Speech, December 10, 1964, which capture so eloquently what I believe the hope and dream of Easter is for the whole world.

Happy Easter!
Pastor Brian

Continued next page

From the Pastor's Study Continued...

I refuse to accept the idea that man is mere flotsam and jetsam in the river of life which surrounds him. I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality.

I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of thermonuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality. This is why right, temporarily defeated, is stronger than evil triumphant.

I believe that even amid today's mortar bursts and whining bullets, there is still hope for a brighter tomorrow. I believe that wounded justice, lying prostrate on the blood-flowing streets of our nations, can be lifted from this dust of shame to reign supreme among the children of men.

I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centred men have torn down, other-centred can build up. I believe that one day mankind will bow before the altars of God and be crowned triumphant over war and bloodshed, and nonviolent redemptive goodwill will proclaim the rule of the land.

"And the lion and the lamb shall lie down together, and every man shall sit under his own vine and fig tree and none shall be afraid."

I still believe that we shall overcome.

Martin Luther King, Jr.



Rev. Brian Wilker, Pastor
 Rev. Christine Clatworthy, Deacon
 Rev. Canon Lucy Reid and Rev. Canon David Howells, Honorary Assistants
 Brian Janzen, Council Chair
 Peter West, Music Director
 Michele Altermann, Administrative Assistant
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Treasurer's Report by Suzanne Worthen at March 31, 2025

	March 2025	Year to Date
Offerings	\$16,995.00	\$49,353.00
Other Income	\$3,480.95	\$7,288.95
Transfers -Housing Fund	\$1,000.00	\$3,000.00
-Dowry Fund	\$625.00	\$1,875.00
Total Income	\$22,100.95	\$61,516.95
Total Expenses	<u>\$22,983.26</u>	<u>\$66,621.53</u>
Surplus/(Deficit)	<u>(\$882.31)</u>	<u>(\$5,104.58)</u>

Reflections by Rev. Nigel Bunce

There's a lot happening on May 11th this year. It's the fourth Sunday of Easter, and in the outside world, it's Mother's Day.

On the fourth Sunday of Easter, we always use part of John Chapter 10 as the Gospel passage, in which Jesus calls himself the Good Shepherd. It can be a little confusing, because the New Testament also knows Jesus as the Lamb of God.

Two very different images. The Good Shepherd picks up the imagery of Psalm 23 where 'The Lord' looks after the sheep in good times (in green pastures and besides still waters) and also when times are tough (when we must walk through the valley of the shadow of death). In Psalm 23, God is assumed to be always a caring, good shepherd, whereas John portrays Jesus as a Good Shepherd in contrast to someone who is merely a hired hand, who will abandon the sheep leaving them in danger. In the Gospel

of John, Jesus states "I am the good shepherd" in two verses, John 10:11 and 10:14.

John 10:11: "I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees.

10:14: I am the good shepherd. I know my own, and I'm known by my own; even as the Father knows me, and I know the Father. I lay down my life for the sheep.

In stained glass art, Jesus carries the lamb in his arms. This is a Scripture reference to Isaiah 40: 11 "God will feed his flock like a shepherd; he will gather the lambs in his arms."

Conversely, the Lamb of God is the one sacrificed (killed) on behalf of humanity at the Crucifixion, a metaphor for the Passover lambs which are sacrificed for the Jewish Passover

Reflections by Rev. Nigel Bunce Continued...

meal. The first use of the expression 'Lamb of God' is found in Paul's letter 1 Corinthians 5: 7. "For Christ, our paschal lamb, has been sacrificed". It's easy to forget that Paul wrote his letters well ahead of all the gospels.

Paul saw Christ's death as a parallel to the sacrifice of the lambs for the Passover meal. For Paul, it was no coincidence that the Crucifixion took place during the annual Passover festival.

Thus, we have the juxtaposition of Jesus as both lamb and shepherd. But there's another image, the "lamb and flag".



The staff embraced by the Lamb is cross shaped – reminding us of the Cross Jesus died on that brings us salvation. The white flag with the red cross symbolizes resurrection – The Lamb of God conquers sin and death to save the world. The red cross reflects Christ's blood shed on the Cross; the white background represents Christ's purity.

Oddly, the Lamb and Flag is used in England as the name of many pubs. A notable example

is in Oxford where the pub stands right across the street from the Martyrs' Memorial.



The Oxford Martyrs were bishops Hugh Latimer, Nicholas Ridley, and Thomas Cranmer, who were leading figures in the English Reformation. They were executed for heresy by burning at the stake during the reign of Queen Mary (1553-1558). That period was marked by intense persecution of Protestants as the Catholic monarchy sought to restore Catholicism in England. Thus, the lamb and flag symbolizes the martyrs' death but also the resurrection of the Anglican Church after Mary died and Elizabeth became queen.

I recently read the novel by Ken Follett 'A column of fire'. It's a doorstopper, over 1000 pages, that tells the story of Elizabethan England through the eyes of fictional characters who interact with real political figures of the time. The column of fire refers to the burning of the martyrs under Queen Mary. Queen Elizabeth chose not to retaliate. Instead, she forced the Church of England to be Protestant, but allowed Roman Catholics to worship as an underground movement, provided that they did not attempt to usurp her rule as Queen.



150th Anniversary Diocesan Curacy Fund

ANGLICAN
DIOCESE OF NIAGARA



This special anniversary fund has been initiated by Bishop Susan Bell to support local curacies throughout the diocese. The vision is to better equip newly ordained clergy who would benefit by working alongside seasoned priests allowing for a focused time of apprenticeship. Not all parishes can afford a second priest, so the hope of Bishop

Susan is to provide parishes with financial support to underwrite the costs of training and forming new priests in a variety of ministry contexts.

Your support of this diocesan initiative will be a blessing to the Church for generations. All contributions are honoured but may we suggest a gift of \$150, or perhaps \$1,500 in

keeping with the 150th anniversary of the Diocese of Niagara? Maybe you even might consider a monthly pre-authorized gift of fifteen dollars a month or even \$150?

If you would like to make a more substantial gift, please be in touch with Canon Drew MacDonald

at drew.macdonald@niagaraanglican.ca.

Equipping right skilled and well-formed spiritual leaders is crucial for the flourishing of our collective ministry for the next 150 years! God bless you for supporting this important ministry.

As printed in January 2025 newsletter.

<https://www.canadahelps.org/en/charities/the-synod-of-the-diocese-of-niagara/campaign/150th-anniversary-diocesan-curacy-fund/>

Parish Care

CHI RHO

Thursday, May 8

1:00 PM

Speaker:

Rev. Kevin Coghill,
Royal City Mission

PARISH CARE WORKSHOP

Tuesday, May 13th

1:00 PM

Speaker:

Julie Martin-Jansen ,
Hospice Wellington
Caregivers and Wellness

THE ASSOCIATES

Tuesday, May 20th

1:00PM

Watch for the next *Ramblings from Parish Care* in the June issue.

Red Dress Sunday—May 4, 2025



May 5, 2025, is the day of National Day of Awareness for Missing and Murdered Indigenous Women, Girls and Two Spirit People.

Since 2011, red dresses have been hung in many rural and urban settings, Buffy Ste. Marie now hangs a red dress on the stage at every concert, and *the REDress Project* is on permanent display at the Canadian Museum for Human Rights.

At All Saints we have been hanging red dresses around our public and worship spaces to help commemorate and draw attention to the ongoing need to keep this issue alive and as a call to action. On this day, hopefully there will be hundreds of red dresses visible across Canada.

Why a Red Dress? The REDress Project was “an aesthetic response to the more than 1000 missing and murdered aboriginal women in Canada.” In 2011 Jamie Black, a Métis artist, created an art installation on the campus of the University of Winnipeg. The empty red dresses were meant to signify the losses of Indigenous women, girls, and two spirit people to colonial violence.

Black has since encouraged similar public installations of hanging red dresses in different environments as a way to draw attention to the issue of missing and murdered Indigenous women, girls and two spirited people (MMIWG2S) across Canada (and North America). Hundreds of red dresses from across Canada were donated to the original project. *The dresses are empty, so that they evoke the missing women who should be wearing them. Black has said: “People notice there is a presence in the absence”.*

After consultation with an indigenous friend, Black chose the colour red because red is the only colour that spirits can see. This gives the spirits an opportunity to be among us and for us to be the voices that speak to their lives and loss. *Black has also suggested red “relates to our lifeblood and that connection between all of us”, and that it symbolizes both vitality and violence.*



The 2015 Truth and Reconciliation Commission of Canada’s *Calls to Action* report identified 94

Red Dress Sunday Continued...

steps to address the legacy of residential schools in Canada. Call to Action # 41 states:

We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:

i. Investigation into missing and murdered Aboriginal women and girls

ii. Links to the intergenerational legacy of residential schools.

The red dress has become a visual symbol of the bitter truth that violence against marginalized members of our communities is often disproportionately felt by Indigenous and Métis women, girls and Two Spirit people.

Respectfully submitted.

Michele Altermann



On the fourth Sunday in Lent, March 30th, Connie Shaw led the Lenten Lunch discussion on the topics — Fall in Love Again and Have A Belly Laugh!

There was an abundance of fun toys and props on each table to aid in the conversations at each table.



Then our mouth was filled with laughter, and our tongue with shouts of joy; then it was said among the nations, "The Lord has done great things for them." Psalm 126:2



May 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Below are the regularly scheduled room uses that repeat weekly all year long (unless otherwise noted). Please check here <i>first</i> when looking for available space.						
6:30-8:30 pm — Rose Head Hall, NA Never Alone	9:00 am – Rose Head Hall, Tai Chi 6:00-8:00 pm – Rose Head Hall, AA (Flying Blind), 8:00 – 9:00 pm – District Meeting 3 rd week 6:30 – 8:30 pm – Choir Rm, Gambler's Anonymous	6:00 – 8:30 pm – Choir Rm, Gamblers Anonymous study group 1 st Tuesday of the month 4:00 pm – Rose Head Hall, Order of the Eastern Star 2 nd Tuesday of the month	9:00 am – 12:00 pm & 1:00 – 5:00 pm – Rooms A&B, Children Reading Room 10:00 – 11:00 am – Good Morning Al Anon, Choir Rm 6:00-8:00 pm – Nave, Guelph Male Choir 7:00-9:00 pm – Choir Room, Guelph Al-Anon Family Group 7:30-9:30 pm – RRH, AA Helping Hands	9:00 am – 1:00 pm – Rooms A&B, Children Reading Room 5:45- 8:00 pm – Rose Head Hall, TOPS 7:00 – 8:00 pm – Choir Room, Tri-County Recovery	9:00 am – 12:00 pm & 1:00 – 5:00 pm – Rooms A&B, Children Reading Room 9:00 am – Rose Head Hall, Tai Chi	
RHH – Rose Head Hall				1 9:00 a.m. – 3:30 p.m. – RHH, Silvercreek Community Market 7:00 p.m. – Nave, Choir Practice	2	3 12:00 – 4:00 p.m., Rose Head Hall rental
4 Easter 3, Red Dress Sunday 8:30 am – Nave Holy Communion 10:00 am – Nave Holy Communion 11:00 am– RHH, Annual Meeting of the Congregation	5 7:00 p.m. – via Zoom, All Saints Affirming People	6	7 7:00 p.m. – via Zoom Faith Forum	8 1:00 – 3:00 p.m., Rose Head Hall, Chi Rho Fellowship 7:00 p.m. – Nave, Choir Practice	9	10
11 Easter 4 8:30 am – Nave Holy Communion 10:00 am – Nave Holy Communion	12	13 1:00 p.m. – Parlour, Parish Care Workshop	14 3:00 p.m. – Parlour, Hymn Selection 6:30 – 8:00 p.m. – Pastor's office, Confirmation Class	15 9:00 a.m. – 3:30 p.m. – RHH, Silvercreek Community Market 7:00 p.m. – Nave, Choir Practice	16	17
18 Easter 5 8:30 am – Nave Holy Communion 10:00 am – Nave Holy Communion Deadline for Connections	19	20 1:00 p.m. – Parlour, The Associates 5:00 p.m. – RHH, Men's Fellowship 6:00-9:00 – Choir Rm., rental	21 Executive Meeting 7:00 p.m. – via Zoom Faith Forum	22 7:00 p.m. – Nave, Choir Practice	23	24 All Day - RHH SLYC training
25 Easter 6 8:30 am – Nave Holy Communion 10:00 am – Nave Holy Communion	26	27 7:00 p.m. – Parlour, Church Council	28 6:30 – 8:00 p.m. – Pastor's office, Confirmation Class	29 7:00 p.m. – Nave, Choir Practice	30	31 10:00 a.m. - 2:00 p.m. – RHH, Children's Reading Room Author Event