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May our proclamation be sincere and spirited. And may the Force be with us.
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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • FEBRUARY 2020



Looking beyond 2040

Photo: Davor Milicevic

"Do you believe that you are truly called by God and His Church to this priesthood?" asks the bishop. "I believe I am so called," replies the ordinand. Walking straight into the scary unknown that lives outside our walls: the ordination of Rev. Hana Scorrar on December 5, 2019. For Hana's reflection on her ordination go to page 3.

Turning our eyes on Jesus

"Some have been critical of the way the Anglican Journal covered the recent statistical report to the Anglican Church of Canada", writes our columnist Rev. Canon Keith Nethery, commenting on some of the reactions on social media to the headline on the front page of the Journal's January edition which sums up the current state of the Church and its prospect with the question: "Gone by 2040?"

As Nethery notes, people "have suggested it puts the Anglican Church in a bad light and doesn't talk enough about the things we are doing to make a major impact in the life of the church." And then he goes on to conclude: "There is some validity in that, but I think we also needed the shock value of just how far we have fallen."

Rev. Canon Nethery's article (page 11) reflects on the author's 25 years of service in the Anglican Church of Canada and the changes he has witnessed as an Anglican priest in the course of the quarter of a century. In that context Nethery also talks about the ordination of his new assistant at St. James' Westminster in London, ON, Rev. Hana Scorrar. This is what he has to say:

"I hope that Hana can write a story about me still proudly an Anglican priest in my eighties (but long since retired and cheer leading from whatever kind of building we might employ) as she welcomes an assistant. It will only happen if we all turn our eyes to Jesus, and then turn our ears and our minds and our hearts and understand that we must all roll up our sleeves and walk straight into the scary unknown that lives outside our walls, where people are in need of love and care and value and strength and encouragement and that list goes on."

More on Page 11



Ordination, Consecration and Seating
of
The Rev'd Canon Dr. Robert Todd Townshend

as the
Fourteenth Bishop of Huron
on the
Twenty-fifth day of January, 2020 at 12:30 p.m.

in
The Cathedral Church of Saint Paul
472 Richmond St, London, ON, Canada N6A 3E6

A reception will follow in Cronyn Hall after the service

Archbishop
Colin R.
Johnson:

THANK YOU
FOR THE CHANCE
TO SERVE IN THIS
DIOCESE



"I never thought retirement would look like this! I've joked that I am busy failing at it. A long-retired colleague more gracefully reframed it, 'You're in retirement stage one.' (...)"

Archbishop Colin's farewell to Huron, his impressions after serving as Diocesan Administrator from October 2019 to the end of January 2020.

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'Thank you for the chance to serve in this diocese'



**ARCHBISHOP
COLIN R.
JOHNSON**



I never thought retirement would look like this! I've joked that I am busy failing at it. A long-retired colleague more gracefully reframed it, "You're in retirement stage one."

It has been a joy to serve these few months from October to January as Diocesan Administrator on an interim, part-time basis between the 13th and 14th diocesan Bishops of Huron. I admit that this role never entered my wildest imaginings when I sat in the office of Bishop Carmen Queen in January 1972, the first bishop I ever met, and nervously explored the possibility of ordination to the priesthood. (I am sure the idea never entered his head, either!)

Over these past few months, I have had the opportunity to ordain a deacon and a priest, appoint an archdeacon, encourage the sharing of ministry in three area ministries, and license clergy to new appointments. I have participated, often as chair, in meetings too many to mention, including Diocesan Council and the Corporation of Huron University College. There have been a clergy conference and two regional clergy education days, individual interviews with clergy and postulants for ordination, and consultations with staff and chancellors.

If you ask bishops what is the most rewarding aspect of their ministry, almost all will respond that it is the Sunday visits to parishes that most energize them – the opportunity to worship with local people and hear how they are engaging in their communities and the issues they are struggling with. There is amazing, diverse ministry happening all across a diocese. The bishop is privileged to go from place to place and see the broad strokes of it, and oh my, how heart-warming and humbling it is! This is the real antidote to the fear and despair that are so much a part of the usual narrative of church today.

Alas that has not been part of my short mandate. It will be Bishop Todd's joy to take up that. But fortunately, still I have learned a great deal about Huron's parishes. I met with each of the archdeacons every month to hear about each of the parishes in their area and to advise about pastoral, liturgical and parish issues that arise. While not as comprehensive as gatherings with parishioners, in my many meetings with parish clergy, both in groups and individually, I have had a taste of the life of this diocese.

I offer you three observations as I finish my ministry here.

You have a superb staff in the

Synod Office and senior leadership team. Archdeacon Tayna Phibbs, Canon Paul Rathbone and the support team around them are among the most competent, caring, faithful people I have met, and they are exercising stellar ministry on behalf of the diocese and the church they love. The diocesan archdeacons are equally impressive, and together with your new bishop, you are very blessed indeed in the leaders you have.

Secondly, each of your parishes is completing a Ministry and Mission Plan. This allows you to assess your ministry in the context of Christ's mission within your own local community and as part of the coordinated ministry and mission of the Anglican Church in the Diocese of Huron. Huron is providing leadership in the Canadian Church in this (although the Church of England has been doing it for some time) because it is being both realistic in facing the challenges and proactive in discovering new and, yes, old avenues for ministry. You are providing the basis for faithful and thought out action in response to God's invitation to us to proclaim the Gospel afresh in our time. Good for you! Keep at it!

Thirdly, you already have the resources you need to face

the future with confidence and hope: faith, scripture and liturgy, leadership, imagination, skills, commitment, financial and physical assets. There are indeed obstacles and challenges – social and demographic shifts, expensive and aging buildings, inflexible habits – but all of these can also be converted from obstacles to really substantial opportunities with some creative imagination and persistence (and some willingness to embrace the pain of change.) My daughter had a social media tagline: "If you believe you're too small to make a difference, you have not been in bed with a mosquito!" Do not underestimate the gifts you have at your disposal. They are very significant. They are part of your rich heritage. They are God's gifts to you to use for his purposes today.

Thank you for the chance to serve in this diocese. Personally, I am not sure what stage two of retirement will look like, or even how many stages there are, but I do know that there are lots of ventures to keep me active. I would like to explore my family history further, continue to mentor new bishops, undertake a couple of research projects that interest me, participate in Life Long Learning courses, pick up my flagging exercise regime and travel some more. And, of course, I need to learn to say more forcefully, "No, but thank you for asking!"

On the other hand, you never know what surprises, yet to be imagined, God has in store. May I be wise enough to respond to his invitations with a faithful, "Yes!"

Praying through the "ah-ha" moments

By Sharon Frank

February, the shortest month of the year, is often the coldest and duller – lots of grey days. Yet even here there are days when the sky turns blue, and the sun shines brightly on new fallen snow, and sparkles like jewels.

A magical experience; a perfect time to stop and say "thank you" to our creator! It is also an in-between time. Life both secular and liturgical is at a slower pace, a time between the celebration of Christmas and the preparation time for Easter, the two major periods in "church land".

February sees the end of The Season of Epiphany... theologically, insight through the divine - when the Magi shared that Jesus is the Son of God for all the world. From a secular perspective, the epiphany concept is more often used without religious connotations. There is

ANGLICAN FELLOWSHIP OF PRAYER

an implication of supernatural, as the discovery seems to come suddenly from the outside. A perfect time to "just be" and in silence; listen and hear what the great "I am" imparts for faith grows when we prayerfully listen!

What a perfect time to reflect back to the anticipatory waiting of Advent and the blessings of Christmas as we ponder what is it to be in the journey to Lent and Easter. In-between time lends itself to prayerfully consider where the "ah ha" moments are, in each of our lives and in the life of our beloved church. Praying about those "ah ha's" moments can lead to a whole new level of relationship with the Divine.



Epiphany like Eucharist, is a great time for individuals to reflect on past – present – future; for the "memory of the future" (Julia Gatta, *Life in Christ - Practicing Christian Spirituality*, 2018)) which is the Mystery of Faith, will be personal and distinct for every individual. This time affords an opportunity to look through new lenses at our lives, in our hearts, homes, churches, communities and our world. Be open to insights and "ah ha" moments for they come and go when least expected! All this just might support prayer through the witness of our lives.

Sharon Frank is AFP Huron Executive/Parish Rep.



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This church formed me, it raised me, it shaped me into the person I am today

Rev. Hana Scorrar was ordained a priest on December 5, 2019 at St. James Westminster Church in London where she serves as the assistant curate.



Rev. Hana Scorrar in front of Archbishop Colin Johnson at the ordination on December 5, 2019

By Rev. Hana Scorrar

I don't remember a time when I wasn't an Anglican; I was baptized a month after I was born in the same church I spent most of my life in, so the idea of choosing is somewhat non-existent in my story. Which is why the concept of 'vocation' or 'calling' connects so deeply to my heart: I didn't choose this church, it formed me, it raised me, it shaped me into the person I am today. It made me the priest I am today.

I was ordained a priest on December 5, 2019, at St. James Westminster in London, where I serve as the Assistant Curate. Surrounded by the parishioners of my community and others I have worked with, my friends and family, and my colleagues, I took my vows and was consecrated by the Diocesan Administrator, Archbishop Colin Johnson. And I have never had such an emotional night.

As I prepared for the coming ordination, I was asked to reflect on my time in postulancy, the process that lead to being ordained first a deacon and then a priest. That time has seen me in some of the most difficult years of my life and has given me some of the greatest blessings I could ever ask for.

Postulancy, for me, was a long and hard desert road to walk. And there were times when I just didn't know how I would continue. But I would always come back to the same thing: that God was in this somewhere.

I first felt 'called' when I was 13 and I was preparing for confirmation, and I read a book called *Sometimes God Has a Kid's Face* about the beginnings of Covenant House (an agency for homeless youth) and I made a promise to God that I would give him my life in service because I thought we were going to do something big together. Something that could make a

change in the world. (Which, if you knew me as a kid is not surprising, I regularly wrote to various government officials about changes or problems I felt needed to be addressed.)

That promise held me – along with the overwhelming love and support of my home parish, Christ Church Amherstburg, and my childhood deanery of Essex – through my teenage years and my undergrad. It kept me in the church, working toward that something big, when the rest of my Sunday School class had fallen away. And it took me to seminary, where I gained even more encouragement and support with the amazing faculty, staff, and students there.

And it was that promise, and all that love, that kept me here, when obstacle after obstacle threatened to derail my dream.

For the longest time, I thought I was being punished by having to wait so long, but when I walked down the aisle

on the evening of December 5, and looked out at all the people who had gathered there to support me, I could only see the blessings I had been given.

I could only think of the five-year-old me that asked too many questions, but had the most patient Sunday School teachers and a priest who cared about giving me answers; the 13-year-old me making bigger promises than I probably could keep out of sheer optimism; the fresh out of university me that moved to London to go to seminary and felt nothing but excitement at starting this process.

My ordination wasn't just the beginning of my priesthood, it was the culmination of all my life up to that point. It was a moment not only for me, but for all the remarkable and incredible people, both lay and clergy, who had moulded me, inspired me, and loved me.

From the music to the homily to the prayers, every part of that service felt spirit-filled for me, and felt so much a part of me, with my dad piping me out of the service, my best friend's mom, Olive Elm reading, and my old homiletics professor and dean, Todd Townshend, preaching. And when the weight of my colleagues' hands were on me, I felt that old promise well up (along with my tears).

This has been a difficult journey for me, but I have been so lucky to have so many people who have walked alongside me. They have given hope and joy and love when I had none, and I could never have survived without them. I have been given so much by this church, and I can only pray that I can give it the best that is in me, that I will try every day to live up to that promise I made years ago.

This ordination has meant everything to me, and I am so grateful that the only way I can end this is with thanks.

Thank you so much to Archbishop Linda Nicholls and Archbishop Colin Johnson; to the staff and faculty at Huron University College; the churches I spent my placements with; my fellow deacons and priests; LAIC and Bridge Builders; my CPE (NIRPP) ladies; Perry Chuipka, my PIP supervisor and LAAMB; Zion Oneida; St Paul's Cathedral; Keith Nethery and St. James Westminster; Christ Church Amherstburg; my family and friends; my eight amazing presenters, Rosalyn Elm, Brad Johnson, Matt Koovisk, Mike Bodkin, Jane Humphreys, Gaye Whippey, Bill Strang, and my sister, Lillian Scorrar. And a special thank you to my parents, and yes, Lillian I will thank you again.



'The people who molded me': Hana with friends and family



Sacred moment in time – a Lego Nativity scene

Holy Trinity Parish in Lucan hosted a nativity exhibit with 76 scenes of various sizes, materials and designs all contributed by the community.

Pictured is the Sunday School's contribution of a Lego nativity scene, showing anyone can celebrate that sacred moment in time using the most unexpected and creative materials.

Joining God: Remaking Church

(Developing new relationships by stepping out)

CONGREGATIONAL COACHES



By Ven. Perry Chuipka

A preacher, newly called to a small country town, needed to mail a letter. Passing a young boy on the street, the pastor asked where he could find the post office. After getting his answer, the minister thanked the boy and said, "If you'll come to the community church this evening, you can hear me tell everyone how to get to heaven." "I don't know, sir," the boy replied. "You don't even know how to get to the post office!"

Some of my coaches have been asking me what this *Joining God: Remaking Church* is that I keep talking about. Well, it's about giving congregations a new way to discover new life and new ministry in our community. The boy in the story was right. How can the minister tell people how to get to heaven when he doesn't even know the community that he is living in.

In the past we used to separate the church from the community. People came to the church and that's where ministry was created, except when we sent money away to missionary countries in Africa or elsewhere. The ministry was thought to come out of the church. But today, missional churches that are thriving and doing well are looking into their communities to discover where their mission is through listening to people that are not connected to the church.

What makes a church Missional? I like Donald Goertz's definition:

"The Missional Church is a listening community, together discerning where God's redemptive reign is at work in the world and entering into this activity in order to serve as an instrument of the Kingdom of God, by the power of the Holy Spirit."

In other words, the faith community becomes a Missional Church when it focuses its attention on looking into its community as the mission field. The mission work is about listening to other people in order to discover where ministry is already happening.

In his book, "Joining God: Remaking Church, The new shape of the church in our time", Alan Roxburgh says this:

"We believe that God is bringing new life to the church in North America, but it looks a lot different than we imagined when we started. We sense the spirit calling us into a new imagination about being God's people. In working with almost all of the mainstream churches the main question that the churches are asking is, 'How do we attract people?' There is this sense that churches are not connecting with the actual people in their neighbourhoods. It is clear to us that things are not going to go back to the way they were, either in the church or in our daily lives. However, what is working for Missional Churches, those churches discerning where God is working in their neighbourhood community, is churches that are joining what God is doing ahead of us in our neighbourhoods and communities."

For me, this new initiative of *Joining God: Remaking Church* is about stepping out in new ways to listen to people in our community and thereby discovering ministry through them.

The four areas that the *Joining God* material focuses on is the following.

1) Paying attention, in fresh new ways to what is going on in our neighbourhoods;

2) Listening to people in our neighbourhoods with a curiosity about what God might be wanting us to learn from them;

3. Attending to the stories we hear from people in our neighbourhoods by encouraging them to do something with them;

4. Discovering what the spirit might be saying to us now that we have heard people's stories in our neighbourhoods.

In our Parish of the Bruce we had two people from each congregation (twelve people) come together for twelve weeks to use the material from the first area — *Paying attention* — in fresh new ways to what is going on in our neighbourhoods!

We opened each session in bible discovery discussions called, "dwelling with the word". We then watched a video which spoke about the changes that the church is faced with in the 21st century. Each session left us with homework challenging us to get to know someone new in our community. When we returned for the next session we shared our adventures in meeting new people and answering the question "Where is God in all that we experienced?" This became our funny motto throughout all our

experiences saying, "OK where is God in all of this?"

People in our group spoke about how their lives had been changed by listening to peoples' stories and asking, "where is God in all of this?"

Here lies the importance of this initiative of *Joining God: Remaking Church*. This initiative focuses on helping faith communities develop relationships in their neighbourhood.

When we talk about growth in our congregations the first question that is often raised is, "How do we do it? Our congregations want to know the HOW. The *Joining God: Remaking Church* initiative gives us the HOW to do it. It is not the only way but it is a way forward to develop new relationships.

At our last coaches meeting before Christmas I shared some of the material that we used in the *Joining God* initiative.

The coaches had a meaningful conversation about developing relationships. In the church, we recognized the need to challenge people to develop new relationships in their community. Someone said: "We have certain relationships we focus on in the church: the food shelter, the local churches and other organizations that we have supported in the past. However, it seems that we have no or very little time for discovering new relationships, or time to listen to peoples' stories."

Developing relationships is a very important aspect of our faith journey, especially in our commercial world that seems to be more concerned with developing more customers rather than creating meaningful relationships.

Which brings me to the *Joining God* initiative. The only way our congregation discovered new ways to develop relationships in our communities was by stepping out and using the *Joining God* material. Maybe your congregation wants to give it a try.

Let us know. Contact Paul Townshend or myself.

Ven. Perry Chuipka is the archdeacon of the congregational development at the Diocese of Huron.

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This is how Street Feast in Leamington was born

Barely two weeks before Christmas parishioners of St. John the Evangelist supported a volunteer's initiative to put on a dinner in the church hall for the homeless who struggle with addiction and face mental health issues.

By Rev. Andrew Wilson

No doubt you have heard the Beatitudes, but have you ever experienced them? You would have just before Christmas when St. John the Evangelist, Leamington hosted a dinner for the homeless and the ostracized. I think we experienced all that Jesus proclaimed in that passage that particular Sunday.

You know that homelessness is an issue, as is mental health and addiction. Sometimes these are a trifecta of challenges.

My friend Kathy Edwards asked if she could put on a dinner in our church hall, to give a place for those who live at Leamington Manor, a place for those who struggle with these issues. She wanted to give them a proper Christmas dinner. My answer: of course! And can we invite in the homeless? Certainly!

And so Street Feast was born, that easily, barely two weeks before Christmas.

I quickly learned that marginalization has levels – there is not a single large group of have-nots but many layers. Those who I see at our weekly meal, which is organized by Deacon Deborah Wilson-Safa, were not the people I saw that Sunday. To quote Kathy, “These people are afraid, they don’t like



Kathy Edwards and some friends at "Street Feast"

to go out because people treat them badly.”

What did I experience? A young woman baptized at this very church, thankful to be back, thankful to have a warm inviting place with a fabulous meal. An aesthetician who “once had it all,” and who lost everything and struggles with many issues including a record. A middle-aged man and his two adult children who slept in tents since August 10 at a campground for \$1400 per month until it closed, and then where they could as they were ‘moved along’ numerous times. Why were they homeless? To protect their mother who was schizophrenic and needed support, their comfort and security was sacrificed for hers. He eventually lost his job due to the stress of his home-

lessness. A 21-year-old woman who as a teen was homeless for seven months because her stepmother missed rent. A man who was turned away over and over at the hospital because of his address, because he was, “obviously seeking drugs.” A simple blood test found a rare form of leukemia...

These are the stories of God’s children, and as much as they admit mistakes, they all felt victimized and picked-on. All spoke of the need for community, especially the wider community as people would have at one time cared about them and others needing help. The lodge is a refuge for those who need help. The church is also a refuge, we offered the hospitality of Christ and an ear.

I share these moments with their full permission as I

recorded these conversations with the hopes of editing them for our website. These people with drug, alcohol and mental health issues were all thoughtful and well spoken. All were once whole, and now live in supportive housing for \$55 per day.

The Lodge tries to help people who can be high need. You may know some of their habits that can make us uncomfortable: people who hoard, who smoke too much, who stay too long at Timmies, who have visible signs of drug use, who tell strange stories, who sometimes pilfer but who are more often pilfered from. These people are often preyed upon and victimized. These are people who know what is wrong and who are trapped in it.

These are the people loved by God and who Kathy and her staff love and try to help. She wanted a “normal” Christmas for them – with live music and more than enough food.

Being mindful, I checked in with the OPP – they were thrilled that this was happening because this was needed, and area businesses put up the poster and alerted all their members should they like to help. What Kathy was willing to provide out of pocket became donations when she called suppliers to place orders. Hats and scarves and coats appeared.

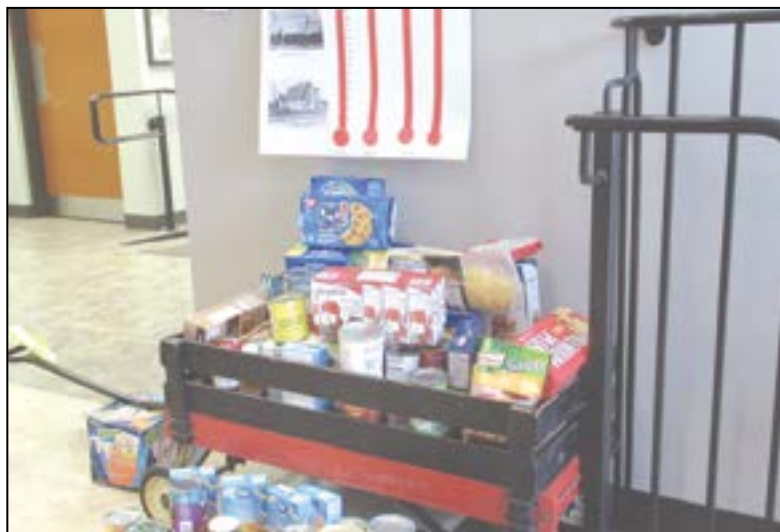
God provides, and there was only happiness! We wanted to offer love and love was felt. Time and time again, we are able to use our central space to offer the light of Christ to people in need. Whatever is needed over-and-above space is provided by God as an answer to prayer. Community formed with around forty coming for dinner.

In a different situation these may be people to be avoided, perhaps even feared, and yet they live in fear and pain. They are indeed the ones who Jesus blessed as those who mourn, who are hungry, who thirst for righteousness, the people that Jesus will be found among.

Yes, these are people that can be difficult and needy, whose lives are troubled and often ignored. Pope Francis said pastors must be, “shepherds living with the smell of the sheep.” (March 8, 2013.) We are called to serve; we are called to the edges of community. This is not sermon fodder but the facts of Christian identity. These are children of God whose parents fear for their safety and who wonder if they will ever be happy. We do too. Peace on earth and good will to all.

Rev. Andrew Wilson is the rector at St. John the Evangelist, Leamington.

St. Paul's Anglican Church, Southampton makes large donations to the local food bank



St. Paul's Anglican Church celebrated their 160th Anniversary in 2019 with the theme, “Called to Serve in this Place for 160 Years”.

Many activities were planned and executed throughout the year that allowed us to open our doors to past and present members as well as the community.

One of the unique endeavours of the organizing committee was to organize a food drive for the community's food bank. In keeping with our theme, we set a goal to collect and donate

160 items. This initiative was embraced by our small church body with enthusiasm.

In July the children were invited to create a display in our church sanctuary with the collected items.

The initiative was so successful that by the end of the year the goal of 160 items was achieved not once but FOUR times! Each time the item counts reached 160, the food was taken to the local food bank in Port Elgin for distribution.

Diana Tripp

Join Us and Learn More

Saturday, March 14, 2020

- ✓ Learn about our degrees (Bachelor's, Master of Divinity, Master of Theological Studies, Master of Arts in Theology)
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Huron
AT WESTERN

St. George's, Goderich is 185 years young!

In our January edition we made a mistake in the headline of the article about St. George's, Goderich. The church celebrated its 185th anniversary last September - which is obvious from the article itself - and not 75 years as our headline states.

We apologize for the mistake.

Editor

ANGLICAN CHURCH WOMEN

The National ACW annual conference report

ACW Diocesan Council President Bonnie Rees and Vice-President Barbara Jackson were honoured to represent the women of the Diocese of Huron at the annual conference of the Presidents of the Diocesan Councils from across Canada.

The National ACW arranged this year's meeting at the Star of the North Retreat Centre in St. Albert, Alberta, which is just north of Edmonton, from September 26 -29, 2019. "Use Your Gifts To Serve" was the theme this year.

I was greeted at the Edmonton Airport by local members who drove us to the St. Faith/St. Stephen The Martyr Church in Edmonton. Several of our delegates were there and we enjoyed a lunch provided by Prayer Works Common. This organization provides free community lunches three times a week. We were then escorted to the Star of the North.

This retreat centre, a ministry of the Catholic Church, is an excellent facility, well-appointed and nicely decorated. There are several alcoves with comfortable seating for individuals or small groups to gather for fellowship, meditation or peace. Buffet meals were provided by the staff in the bright dining room. Two chapels occupy either end of an "ark" shaped building attached to the centre. One chapel is for formal masses; the other is geared for first nations Christian services. We enjoyed services in both chapels.

We spent the afternoon relaxing and renewing friendships as delegates arrived. Following dinner, we gathered in the First Nations chapel for Prayers and welcome from Ven. Travis Enright and Elder Elsie Hall. Travis brought greetings from Bishop Jane Alexander. Travis and Elsie were presented with gifts on our behalf. A colourful, hand-made afghan, a small parcel of tobacco and lengths of cloth in red, white, blue and yellow. were welcomed gladly.

Elsie spoke about her challenging life journey and her search for the heritage of her ancestors, trying to learn their traditional ways of living and spirituality. She admitted that, having grown up in the residential school system, she was a poor mother to her own children. Working to regain her heritage, she has turned herself around and is now raising her four grandchildren, trying to reculturalize them, with good success. Travis and Elsie welcomed us to the Treaty 6 lands.

We were entertained by a Philippine flute player from St. Patrick Church who played a bamboo flute. Following this, we were treated to guitarist Ian Bowden who performed well-known songs, inviting us to join in.

A new ACW altar cloth was being prepared. Each diocesan crest was represented along with the ACW crest, the old Woman's Auxiliary crest and the Mother's Union crest, all in full colour. Each delegate read information about their crest and then signed their name on the altar cloth beside their crest. This was a novel idea, worked very well and produced a unique piece of art.

Each day started with morning worship. Evening prayer was held on Thursday and Friday evenings. On Saturday, a Standing Stones Eucharist was conducted by Travis.

At each meal, at each place setting, there was a token item made by one of the local churches. These items were very creative. As well, several of the delegates brought give-aways for us all: everything from hand-made greeting cards, to scrubbies, pens, boxes of prayer cards, "Smartie" pants,

etc. Barbara and I brought maple-leaf shaped maple sugar candies, individually wrapped with our names and diocese on an attached business card. This seemed to be well-received as we brought 50, there were 28 delegates and all the candy disappeared!

Following breakfast on Friday, the business meeting began. ACW National President Margaret Warwick presided. The agenda and minutes of last year's meeting were presented and approved. Reports were received from the President, Vice-President, Past President and Treasurer. A request to General Synod for the ACW to have a seat at General Synod was not acknowledged. This will be pursued. The website has been updated although more work needs to be done. Vice-President Rosemarie Kingston has agreed to create Facebook pages, both for a closed group

and an open group. We had nominated Immediate Past President Susan Kinney for the Anglican Award of Merit. The 2020 conference will be in Cornerbrook, NL at the Glynmill Inn, from October 1-4, 2020. The theme will be from Micah 6: 1-8 Walk Humbly With Your God. The 2021 gathering will be in Prince Albert, SK. A motion was passed to offer \$600 to each diocese in the Council of The North to help with transportation costs next year, with a note that they may apply for additional funds from the Tilley

Fund, as mentioned in the registration information. The Thank Offering will again be directed to the Council of the North. The Prayer Partner for the Diocese of Huron for 2020 is Calgary, while Western Newfoundland prays for Huron. The ACW Constitutional review continues. Elections were held for two positions: Glenda Peddle is the new Treasurer; Elaine Dickie is the New Secretary. Next year, a Vice-President will be elected for a 3-year term. President of the Mother's Union, Alice Kennedy, reported that 2 projects are underway in Canada: northern clergy family fund; training women to be coordinators for parenting trainers. They have 535 members in Canada.

Delegates from each of the four Ecclesiastical Province Canada, Ontario, Rupert's Land and British Columbia and the Yukon) met to discuss the topic: What makes your diocese unique? A variety of interesting points were made by each group.

Following dinner, five guest speakers provided interesting presentations.

1. PWRDF- Dorothy and Leah Marshall, a mother and daughter team, showed a video commissioned for the 60th Anniversary of PWRDF, and spoke on the sustainable projects of PWRDF including Food Security Program and the Maternal, Newborn and Child Health initiative.

2. Society of Saint Vincent de Paul - Peter Ouellette spoke extensively on their Food and Clothing For the Arctic program aiming to provide food security in the Arctic. Organized after the French Revolution to help the starving people in the streets of Paris, the Society is now active in 155 countries, raise \$50M last year and provided an additional \$50M in furnishings. They have 600 members in Edmonton.

3. MANNA MARKET operates out of All Saints Cathedral, Edmonton. It provides fresh fruit and vegetables at affordable prices, generally ½ of retail prices. Speaker Barbara Burrows stated that it operates one day a week for two hours. Produce is sourced from a small wholesaler. Coffee and treats are offered gratis.



Bonnie G. Rees

Upcoming 2020 ANGLICAN CHURCH WOMEN

ANNUAL MEETING

St. Paul's Cathedral, London, Saturday 25th of April 2020

Guest Speaker: The Rev'd Rosalyn Elm

(More info to follow)

ANGLICAN CHURCH WOMEN DIOCESE OF HURON PROPOSED BUDGET FOR 2021

INCOME

Donations	Fairshare	\$10,000.00
	Thankoffering	12,000.00
Interest from Investments		28,000.00
Miscellaneous Income		500.00
Withdrawal from Investments		<u>9,500.00</u>

Total Income

\$60,000.00

DISBURSEMENTS

Outreach

Diocese of Huron - Fairshare	\$10,000.00	
Huron Church Camp	5,000.00	
Monica Place	4,500.00	
College Chapels (3 X \$1,500.00) (Canterbury, Huron, Renison)	4,500.00	
D. o H. Children & Youth Ministries	2,000.00	- To be Used for CLAY
Mission to Seafarers	1,000.00	
Henry Budd College for Ministry	1,500.00	
Dr. Graham's Homes - Child Sponsorship	650.00	
Donation to Huron Church News	<u>5,000.00</u>	
Total Outreach		\$34,150.00

General & Administration

Office Rent & Administration	\$ 4,000.00	
Council Lay Training	4,000.00	
Annual Meeting Expenses	3,500.00	
Office Secretary Salary & Benefits	7,000.00	
Council Expenses - Travel, etc.	4,000.00	
Audit	1,350.00	
Special Requests	<u>2,000.00</u>	
Total General & Administration		<u>\$25,850.00</u>

Total Expenses

\$60,000.00

4. SUIT YOURSELF has operated locally since 2001. Speaker Lorie McConnel spoke about this program to assist women trying to find employment. Clients are referred to them from other agencies and training centres. They work with their clients on presentation and speaking skills, provide counselling and a wardrobe of 25-30 pieces of clothing. They help about 600 women each year.

5. PRAYER WORKS COMMON started as an after-school project that evolved to community suppers (Friday), lunches (Thursday) and Saturday Breakfasts. Prayer Works Hall was built in 2005 as an addition to Saint Faith Church but operates independently. They serve 300 to 400 meals a week.

The Executive was installed at the Evening Prayer service. President Margaret Warwick continues for one more year.

Saturday was a day trip to the Royal Albert Museum and a lunch and tour of All Saints Cathedral. Prior to lunch at the Cathedral, we talked to and toured the area where a quilters group worked. Quilts of various sizes were being pieced - at least five sewing machines were in use. The quilters joined us for lunch. Travis gave us a fine tour of the

unusual cathedral. Its exterior belies the fact of its more traditional interior. Prominent were the red dresses hung around the nave, a reminder of the "disappeared" first nations women.

Following dinner, a brief meeting was held. We were taught the Peace Song as an adjunct to Dona Noblis Pacem and viewed a video Song For Canada by Lianna Klassen. Gifts were presented to retiring Treasurer Joanna Muzyka and Glenda Peddle who was stepping down as Secretary. Appreciation was expressed to the local Organizing Committee members.

The moving Standing Stones Eucharist was conducted by Travis. A smudging ceremony began the service. A talented mother, son and daughter family performed. The young son is a talented drummer and singer; the young daughter, in First Nations costume, danced. Mom is teaching her children the traditional arts. Eucharist elements included bannock and berries.

This was a wonderful experience which Barband I thoroughly enjoyed. I was honoured to be your delegate to this conference and we thank our Council for its support in allowing us to attend.

Bonnie G. Rees, President

Good news - local news

Parish ACW's use their funds to support a variety of community projects to help those in need. The women in the congregations organize many fundraising activities to this end. These days, their efforts also support, to some extent, the parish budget. Nonetheless, they never forget to help others.

The ACW Diocesan Council is very grateful for the Thank Offerings of the parish ACW's. This helps to support the operation of the Council as well as its outreach. The Council, on behalf of all women in the Diocese, is thus able to support several programs that have a broader reach than that of the parish ACW's. These are always in the Council budget approved by the faithful women attending our Annual Meeting each year. Clearly, not all Anglican women in the Diocese attend our Annual – if only they would! Here, for their edification, is a description of the outreach approved by their Council this year.

Huron Church Camp, Bayfield, is a classic summer camp located on the shores of Lake Huron. Our support has been directed to assist the building of the new washroom facilities, a major undertaking on their

part. Monica Place, Waterloo, provides residential facilities to pregnant and parenting youth in a supportive and respectful environment, including educational opportunities. In addition to the many baby items the ladies bring to our Annual Meeting, funds support their programs. Assistance is given to each of the 3 college chapels in our Diocese: Canterbury College, Windsor; Huron College, London; Renison College, Waterloo. Funds are earmarked for CLAY (Canadian Lutheran Anglican Youth Gathering) via the Youth Ministries of the Diocese. The Mission to Seafarers helps the people, often foreign, working on the ships plying the St. Lawrence Seaway. Our funds support their chaplain. Henry Budd College for Ministry, Brandon, Manitoba, prepares First Nations and Métis, primarily, for ministry in the Anglican Church and service in their communities. We support a young girl student at the Dr. Graham's Homes, Kalimpong, West Bengal, India. Spread over 500 acres, this complex includes a school and hospital as well as a cottage system of boarding. It was established in 1900 for poor and needy children. A contribution is made to the

Huron Church News as we have space allocated to the ACW in each edition. The Council is a member of the Anglican Foundation and also supports the Our Daily Bread ministry for their monthly prayer booklets.

In 2019, special requests were also filled: a cleric studying congregational growth and decline within our Diocese; Project Jericho (structural restoration) for St. Paul's Cathedral; PWRDF's appeal for relief to the Bahamas following the devastation of Hurricane Dorian; a cleric finishing her Doctoral thesis; a cleric who is representing the Diocese on a PWRDF trip to Israel and Palestine where they will visit the KAIROS – Women of Courage organization and focus on women and children in war zones and include a visit to a hospital in Gaza.

Appreciation is extended to all women in the Diocese of Huron for their care and compassion for the helpless, homeless and those struggling to make ends meet. Women have a knack for noticing when something is needed and work to fill that need. Anglican women live their faith. God bless them!

Bonnie G. Rees



Theology: Professor of Contextual Theology and Director of Leadership for Ministry Programs

Building on 156 years of excellence in Theological Education, Huron University College has completely reimaged its MDiv/MTS programs to provide a leadership formation experience that prioritizes community engagement and contextual learning in a balanced partnership with academic achievement.

The Faculty of Theology invites applications for an Assistant or Associate Professor to become the first Director of the Faculty of Theology's newly approved contextually-driven Leadership for Ministry (MDiv and MTS) programs. The appointment will begin July 1, 2020, or at an earlier, mutually agreeable date.

The qualified applicant will possess:

1. a PhD, ThD, DMin, or the equivalent in contextual theology or a related theological discipline in order to support teaching and research in that area;
2. broad experience in ministerial leadership;
3. familiarity with community-based learning, field learning, intercultural learning, multi-faith education, and other pedagogies that integrate practice and theory for a diverse student body in professional degree programs;
4. awareness of the different methods of formation, education, assessment, and competency evaluation in theological education;
5. familiarity with electronic media used to create "remote access" classrooms, and;
6. familiarity with the processes for vocational discernment.

Additional qualifications that are highly desired:

1. experience in ministry leadership in the Anglican Church of Canada or one of its full-communication or ecumenical partners;
2. ordination in one of these churches, and;
3. the ability to organize three intensive gatherings of students for formation, per year, in various contexts—including on campus at Huron.
4. A record of research and publication commensurate with teaching and supervisory membership in Huron's graduate program as part of Western University, School of Graduate and Postdoctoral Studies.

Review of applications will begin **February 1, 2020**, however applications will continue to be considered until the appointment is finalized.

Qualified candidates should forward a letter of application, curriculum vitae, pedagogical dossier (statement of teaching philosophy, evidence of successful teaching), and contact information for three references who would be willing to write reference letters, if asked, to:

Dean, Faculty of Theology, c/o Sandra Rice, Office of the Dean
Huron University College
1349 Western Road
London, Ontario, Canada N6G 1H3
E: srice@huron.uwo.ca

Huron values its place in an interconnected world and desires to reflect this value, acknowledging our responsibility to strive towards a diverse and equitable employment and educational environment that recognizes the inherent worth and dignity of every person. We encourage applications from qualified members of the four designated groups and persons of any sexual orientation, gender identity, or gender expression.

Applications from all qualified individuals are invited; however, Canadian citizens and permanent residents will be given hiring priority. We thank all applicants for their interest; only those selected to proceed in the competition will be contacted. Should you require accommodation in making an application, please contact Human Resources at 519-438-7224, extension 703, or jhenry56@huron.uwo.ca.

PASTORAL PROGRESSIONS

Ordinations

The Reverend Hana Scorrar was ordained a priest at a service of Ordination held on the Commemoration of Clement of Alexandria, Thursday, December 5 at St. James (Westminster), London.

Appointments

Archbishop Johnson appointed The Reverend Canon Valerie Kenyon as the Regional Dean of London effective January 1, 2020.

Archbishop Johnson appointed The Venerable Kristen Aikman as the Archdeacon of Lambton/Kent, effective January 8, 2020.

Rest in Peace

The Right Reverend Clarence Mitchell, retired Suffragan Bishop of the Diocese of Niagara died on December 17, 2019. A service celebrating his life and ministry took place on Saturday, December 28, 2019 at 11am at St. Paul's, 302 St. George St., Port Dover. The Right Reverend Susan Bell presided and the Right Reverend Ralph Spence preached.

May Bishop Clarence rest in peace and rise in glory.



Short videos - a versatile and engaging format



**MEDIA
BYTES**

**REV. MARTY
LEVESQUE**

Heading into 2020 and keeping up with all the innovations in social media can seem daunting. Which emerging platform should the church engage with? How is it best to deliver our message of hope and salvation?

Before getting lost in Snapchat, TikTok or Lasso it is best to know where the overall trends are headed. And the biggest trend in social media is towards short videos, often known as ethereal content.



Video has become a major trend and the type of content people prefer to consume. In fact, it is what makes YouTube the second largest search engine in the world!

Videos are a versatile and engaging format that not only gives us a real-life picture of what is going on but also allows us to engage in a new and authentic way.

Video has become a major trend and the type of content people prefer to consume. In fact, it is what makes YouTube the second largest search engine in the world!

Because social media is designed for people to connect, share content and engage, videos are a perfect fit for this type of interaction.

The major platforms like Facebook and Instagram are pushing hard for videos. Instagram's recent algorithm gives more preferences to videos when ranking content. And this is the impetus behind Instagram and Facebook stories, short videos that last for 24 hours and then vanish from the timeline.

And considering that each

Christian is in effect a Brand Ambassador, or as we would normally say, an evangelist, reaching into your pocket and pulling out that phone to video part of your day, a thought about scripture or theology or even sharing devotionals is a great way to bring Christ out of the church and into your followers lives.

Rev. Marty Levesque is the diocesan social media officer and rector of All Saints' in Waterloo.

martylevesque@diohuron.org

Life in Christ: practicing Christian spirituality

By Rev. Canon Val Kenyon

While some of the components of Education for Ministry remain constant over the years (study of Old Testament, New Testament, Church History, Theology, Ethics and Interfaith Issues), the program also has a different theme each year around which much of the discussion and reflection are centered. Within EfM groups, space is created on a regular basis to work through the many questions that are part of our spiritual journey, allowing those in the group to gain experience in thinking theologically and reflecting faithfully as they learn how to articulate their faith.

During the course of the year there are always two



Education for Ministry is spiritual, theological, liturgical, and practical formation for laypeople. EfM is about integrating faith and life, and communicating our faith to others.

books chosen to promote discussion around the theme, which in 2019-2020 is Living as Spiritually Mature Christians. The first book chosen this year is *Life in Christ: Practicing Christian Spirituality*, by Julia Gatta. At its essence this book is all about spiritual formation and the heart's longing. "You speak in my heart and say, 'Seek my face.' Your

face, Lord, will I seek." (Psalm 27:11). Rev'd Gatta invites us into both the spiritual depths of the sacraments and a celebration and exploration of who we already are and who we are becoming in Christ.

In chapter three entitled Sanctifying Time through the Liturgical Round, among other things, use of the Daily Office is examined as an instrument

of prayer, noting that it places "us in harmony with the cosmic rhythms of day and night, light and dark, as the earth runs on its axis and rotates around the sun in an annual cycle." Even if the Daily Office is prayed in private we are "always praying with the praying church" immersing ourselves in "the full mystery of Christ as we pray with the church over the course of the liturgical year." For it is through the liturgical year and the annual observance of pivotal moments in Christ's life that we continue to grow. These mysteries are full of inexhaustible meaning Gatta reminds us as they have "eternal significance and infinite depth."

The final chapters also give us much to reflect on as they

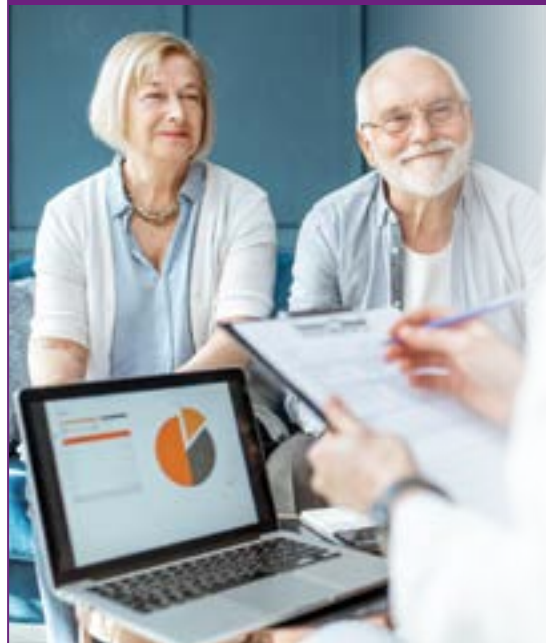
address both a variety of forms of prayer that are available to us and the place of a Rule of Life for each of us, not so much as an exercise in spiritual perfection, but rather as a "faithful response to our Christian vocation."

If you would be interested in learning more about EfM, groups in your area or upcoming Open Houses, please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca

Rev. Canon Val Kenyon is EfM Animator in Huron.

All quotes from Julia Gatta, Life in Christ: Practicing Christian Spirituality (New York: Church Publishing Incorporated, 2018)

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Bishop's Friends Huron-Perth:

April 29, 2020

Mitchell Golf & Country Club

Friendly and welcoming? Here's your checklist!

By Rev. Chris Brouillard-Coyle

Churches love to say that we are friendly and welcoming.

No doubt there is a lot of truth to this claim. How many families and individuals were welcomed to our Christmas services last month? How many others walk through our doors throughout the year and encounter glimpses of community?

All the same, we must continually ask ourselves are there limits to our welcoming?

- What would happen if someone walked into our coffee hour in tattered clothes and smelling of alcohol or marijuana? Who would greet them? Who would take the time to listen to their stories? Or would they simply be given a cup of coffee and otherwise be ignored?

- How do we really treat families with children who may be 'unruly' as they run around the sanctuary and distract from our worship? Are there those who would flash dirty looks at the parents, challenging them to quiet their children? Or are there those who would choose to 'adopt' the children and provide support so that

SOCIAL AND ECOLOGICAL JUSTICE



Belinda Fewings/Unsplash

the parents might find worship meaningful?

- What about those with special needs? Would the utterances of someone who is Autistic be welcomed? Or would people question their presence in an effort to maintain the sanctity of worship?

- Are there churches where a lesbian or gay couple would feel comfortable sharing a kiss at the passing of the peace? Or would we deem this an inappropriate display of affection? Would a transgender person

feel comfortable in our pews?

- To what extent are our churches open to the immigrants, refugees, people living poverty and others we may serve through our outreach programming when it comes to worship? Do we include such people in our leadership so that we can better learn their stories and serve these communities?

- Are there those who have ever said that if a church does something they will attract the 'wrong' kind of people? Is there a 'wrong' kind of people for our

communities? Are there types of individuals whose mere mention in a sermon or sharing is viewed as 'offensive' or 'overly political'?

If we say 'yes' to even one of these, can we honestly say that our Church is friendly and welcoming to everyone? How might we engage in frank conversation about the ways in which we can be better examples of the unconditional love embodied in the life, death and resurrection of Jesus?

One of the regular complaints about Jesus was that he had a tendency to eat and drink with outcasts and sinners. He welcomed those on the margins and created space through which these individuals could return to fuller participation in the life of the community. This radical inclusion challenges many even today and yet, in our Baptismal Covenant we are called to '...seek and serve Christ in all persons, loving your neighbour as yourself' and to '...respect the dignity of every human being' (see BAS p. 159). How are these commitments embodied in our Churches now? What can we do better?

As we set goals for the coming year at our annual vestry meetings, perhaps this is a good

moment to consider how our actions can embody the Good News of God's love for all people. One way to fulfill this Mark of Mission is to consider a group whom we might struggle to welcome and intentionally choose to meet them, listen to them and find ways to include them in the lives of our church community. Imagine how wonderful it might be for someone who has been hurt by less than welcoming reactions in church to finally find community?

May our efforts to truly welcome all of God's Beloved Children be blessed.

Rev. Chris Brouillard-Coyle is the Social and Ecological Justice Huron chair.

chrishbrouillardcoyle@diohuron.org



Stewardship and Star Wars

By Rev. Matthew Kieswetter

I write this in the days following the release of the newest Star Wars movie: The Rise of Skywalker.

Let's have some fun and see if some reflections on Star Wars might provide opportunities to think about Christian stewardship. And I mean "stewardship" comprehensively: generally meaning our care-taking of the gospel of reconciliation that has been entrusted to us.

And so we begin. (Imagine these points set to an epic John Williams score, in the style of the opening crawl that characterizes the movies of the Star Wars franchise.)

- In the mid 1970s George Lucas had gained some respect as a filmmaker, though he hardly had the reputation needed to helm a big budget, world-building, international production. Amazingly, the producers came to trust this visionary director, taking a big leap of faith. And in the end this paid off, when what they thought would be an idiosyncratic genre picture became a huge blockbuster. We might learn from this that there are times to take bold, audacious steps forward in our ministries. And times when we would do well to trust those



that seem to possess a wise, unique vision.

- While many of us owe much childhood joy to George Lucas, we must also admit that he is a person of significant limitations. Following the success of the original Star Wars film he, perhaps having come to terms with his flaws as a writer and director, engaged the services of Leigh Brackett,

Lawrence Kasdan, and Irvin Kershner. Knowing his limitations, Lucas collaborated with others, producing The Empire Strikes Back, which is universally understood as the best of the Star Wars films. Are we aware of our personal and congregational limitations? Do we know what people, organizations, or resources might help us transcend our constraints?

Are we, as congregations and individuals, able to weather criticism and bad behaviour that sometimes crops up when bold decisions (or changes) are made?

- Many years after Empire, Lucas would, for whatever reason, become oblivious to his artistic shortcomings. The result is the prequel trilogy from the early 2000s. With misplaced faith in himself and computer-generated effects, Lucas birthed three terrible movies that have permanently marred the franchise. We would do well to learn from this. Do we, as congregations, sometimes put too much faith in novelties (or our own selves)?

- The newest trilogy generally has been well-received by critics. However, the second entry, The Last Jedi, drew much vitriol from the Star Wars fanbase, with many angry internet-users feeling that it left questions unanswered and disrespected its heritage. As time passes, critical consensus seems to affirm the risks made by its director Rian Johnson. Are we, as congregations and individuals, able to weather criticism and bad behaviour that sometimes

crops up when bold decisions (or changes) are made?

These are but a few thoughts from a much larger list. I hope that they lead to some deeper reflection on stewardship and congregational leadership. One thing that is certain is that Star Wars demonstrates the power of stories in our lives. May our proclamation be sincere and spirited. And may the Force be with us.

Rev. Matthew Kieswetter is the rector of the St. Andrew's Memorial, Kitchener and a member of Diocesan Stewardship Committee.

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How to avoid emotional quicksand when triggers are everywhere?



As I See It

REV. JIM
INNES

During certain times of the year, we may find ourselves more susceptible to negative thoughts. Holidays, anniversaries, and other such weighty moments, can throw us off-balance emotionally. We can call this “being triggered.”

A trigger is a pre-existing ‘condition’ that is inadvertently set off by hearing something or seeing something. Some examples might be: you see people at a party order the second (and third) glass of wine, and you get edgy because you relate this (consciously or unconsciously) to your alcoholic parent. After a light-hearted tease, you find yourself withdrawing from your friend because you remember a bully who persistently called you out in a similar manner. After your partner announces a desire to go out with friends, you find



Kristopher Roller/Unsplash

yourself overwhelmed by feelings of rejection because you experienced profound abandonment as a child.

When triggered, waves of emotion can swamp our carefully constructed sense of self. We then wrestle to right ourselves. And unfortunately, like flailing in quicksand, some reactions make things worse.

We can call this process “carrying too much baggage.” Too much ‘baggage’ comes from

not adequately dealing with past negative experiences.

As an example, the person mentioned above, who experiences unstable feelings of rejection because their partner chooses to go out with friends, could end up quite distraught. To avoid a possible crisis, they will need to develop the mental capacity to understand that they don’t have to keep protecting themselves (in many intricate and often un-

conscious ways). If this doesn’t happen, they are ruled by their past abandonment, which will then dictate the present situation (their negotiable relationship with a significant other).

It is common to have our baggage triggered during holidays and other such significant moments of our life. Because in such times, our hearts rise closer to the surface, and we become increasingly vulnerable. And for the same reason, it is also common that our baggage creates significant everyday struggles within our most intimate relationships.

Many of us are forever managing self-protective dances between ourselves and those we care about the most. Some of these dances can become the very nature of what one does within the relationship. In other words, our relationship with a significant other can be laden with fear-based protocols.

Many of these ‘protocols’ were swept beneath the carpet many years previous. At the very least, they become the reason why holidays and other significant moments of our life

can feel heavy to navigate. In the extreme, they become the root of a broken relationship.

As I see it, triggers are everywhere. When we least expect it, we can find ourselves knee-deep (then quickly neck deep) in our baggage. Then the issue becomes about effective self-care. We must address our emotional mess before we act in response. If we don’t, the predicament quickly becomes unruly.

It is often difficult to know if we are creating the problem, or the problem is being created by another...or both! A rule of thumb is this, and it comes from every spiritual tradition known, “do unto others as you’d have them do to you.” If we can’t, then, at least initially, the biggest problem lies within us.

Holidays can be a heavy burden emotionally. But they can also be opportunities to take stock and, maybe just a little bit, recalibrate our thinking.

Rev. Jim Innes is the rector of the Regional Ministry of South Huron.

jiminnes@diohuron.org

The cost of silence: when everything seems so normal



A VIEW FROM
THE BACK PEW

REV. CANON
CHRISTOPHER
B. J. PRATT

In the waning days of 2019, I had written and submitted my article for the February edition of the Huron Church News. The article had reflected on the constructive use of our time during the Season of Lent. Then the attacks began.

I was struck by the fact that an attack in the home of a Rabbi during a Hanukkah celebration and yet another shooting in a church melded in such a seamless manner with the rest of the news of the day. The shock of the moment, the anguish of loss, the experience of bewilderment and wondering, “Why?,” all seemed so... normal.

A colleague noted on social media that it was difficult to prioritize the factor of greatest concern with the latest church shooting. Was it the fact that an armed assailant had killed individuals who were engaged in worship, or was it the fact that another armed individual who was present for the service as a normal part of the life of that congregation had shot and killed the assailant?

First they came for the socialists
and I did not speak out - because I was not a socialist.

Then they came for the trade unionists,
but I did not speak out - because I was not a trade unionist.

Then they came for the Jews,
but I did not speak out - because I was not a Jew.

Then they came for me,
and there was no one left to speak for me.

The Reverend Martin Niemoller

From Archbishop Thomas Becket (whose martyrdom in the twelfth century was marked by the church a few days ago as I write these words), to Archbishop Oscar Romero of El Salvador and Archbishop Janani Luwum of Uganda in the last century, individuals of high profile whose faith, words and actions were seen to be at odds with the political authorities of their day and age, suffered persecution and death. In all too recent memory, clergy who have stood at the altar in the midst of a community of faith, who had gathered for a Eucharistic celebration, have been attacked.

In France, a priest died in that setting. In Canada, at St. Joseph’s Oratory, in Montreal, the priest survived.

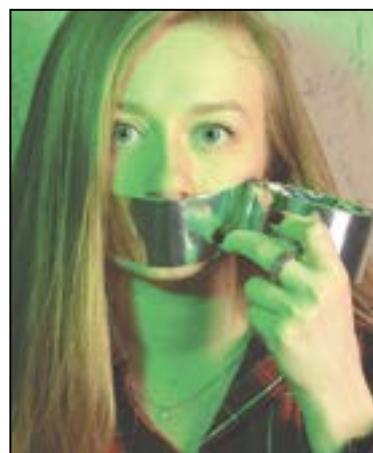
These deaths and attacks made the news. The persecution of people of faith who publicly profess their faith may not receive a high media

profile, like those examples that I have mentioned, but that persecution happens. Persecution has been an ongoing element in the life story of people of faith throughout the ages.

In a different time, it was possible to think of occupying a comfortable pew, where people of faith, in this country and around the world, could rely on the unquestioned freedom to express their faith as a reality upon which they could depend. The church community was not only a place of worship, but also a social identification label. Sunday attendance in a particular congregation was as much a social marker of place and prestige, a quasi-social club, as it was an identification of a spiritual home.

There was a time, when... That time, however we identify that time, has passed.

To be a person of faith in this day and age, means that we



safeguard the integrity of God’s creation... proclaim by word and example the Good News of God in Christ...”, then silence is not an option.

As a young person, growing up in Philadelphia, I met a number of visitors that my Father invited to the congregation he served as Rector. One person, in particular, spoke about the challenge of what it meant to be a leader of the Church in Germany in the 1930’s and 40’s. He spoke about the reality of persecution. He reflected on how mistakes were made, unimagined consequences were sometimes not the direct result of action, but rather of... silence. He spoke about his ongoing penitence for his own silence. On a number of occasions over the years he reflected on the impact of that silence. His words have found a place of prominence on the walls of the Permanent Exhibition of the United States Holocaust Memorial Museum.

Perhaps a devotional option for the Season of Lent in the year 2020, is not to keep silent, but to find a meaningful place where your voice, rooted in the faith and love you have for your Lord, may be heard.

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must lift our heads above the supposed safe cover in which we have hidden ourselves and with a great sense of vulnerability, declare who we are, as followers of Jesus. For a number of people, that is not a welcome option.

Participation in corporate worship and identification with a particular faith tradition is not the automatic warm, welcoming family history and heritage it once was.

To be a person of faith, in this day and age, has the potential of an involvement and engagement in the challenges in society which are not always easy to take on. Whatever the issue may prove to be, the option of claiming a spot on the sidelines of social discourse, of being a silent bystander, no longer exists. If we are to take seriously our Baptismal Covenant commitments to, “resist evil... strive for justice and peace...”

On the future of the Church: Are you in or are you out?

It dawned on me on Christmas Eve that this was the 25th Christmas in a row that I had preached a sermon.



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**

Now, compared to my friend Archie Skirving, who has passed 60 years in ordained ministry, I am still a newbie. My Assistant, Hana Scorrar, who has yet to reach her first anniversary in ministry, might look at me more as a grizzled veteran.

All this got me to pondering about how ministry has changed over the last two and a half decades. It should be said here that I started in the Diocese of Calgary, in the southeast corner of Alberta in Medicine Hat/Redcliff. While there are some agricultural similarities between that area and Huron, the culture is somewhat different and so too was the Anglican Church in that Diocese; or maybe that should be that Huron is different to Calgary?

While that was an important consideration, I was surprised as I thought it all through, that really things haven't changed that much. And that is a problem. The January edition of the



Ordination of Rev. Hana Scorrar

Anglican Journal showed us ten ways to Sunday that things on the ground are in a precarious position. That doesn't mean we are done (despite the headline.) I believe I tagged a recent column by asking the question, "Are we done or are we just getting started?" I would want to argue strongly for the latter.

But here's the rub. If we have known (and we have) for all 25 years that I have been ordained that what we have been doing isn't working: shouldn't we have seen radical change in what we do?

Now I must say that there have been changes; especially in the area of social justice ministry and outreach. However, fundamentally, the job description of a parish priest has not changed a whole heck of

a lot. While the world around us has changed at breakneck speed, we are still sent out to small groups (getting smaller it seems) that we call parishes, and asked to look after ministry. We are somewhat on our own islands and that can be very isolating.

Jump back to my first parish in Alberta and for much of the first year or so I was there as Deacon in charge, there wasn't another Anglican priest within an hour in any direction. It was a lonely feeling. And in some ways that lonely feeling continues today because our model focuses us on our parish, and while I might be uncomfortable putting it this way, it's worth trotting it out for discussion: Our success depends on the success of our parish.

We are geared to growing the local community, which is out of step with a world that seeks growth across the board and uses technology that offers the opportunity to reach through boundaries with ease. And it is dramatically out of step with God who wants us to include all people all the time.

So, I wander along, still looking after a parish, putting together a sermon, visiting people, developing liturgy and programs for one group in one place. Despite the fact I've been suggesting for most of the 25 years I have been doing this, that the model on which we are basing ministry is broken and we need to make radical changes. I've even made some suggestions, sometimes more than once about ways that I think we could and should go forward. Yet here we are doing the same old and expecting different results.

Some have been critical of the way the Anglican Journal covered the recent statistical report to the Anglican Church of Canada. People have suggested it puts the Anglican Church in a bad light and doesn't talk enough about the things we are doing to make a major impact in the life of the church. There is some validity in that, but I think we also needed the shock value of just how far we have fallen.

It's time my friends that we make change, that we tear away the old and broken model and

come up with ideas that will inspire. We can't do that in small groups hunkered in church buildings on Sunday morning. We have to drop the blinders, engage the exciting ideas that are being suggested. We need to educate, read, learn, and digest.

I hope that Hana can write a story about me still proudly an Anglican priest in my eighties (but long since retired and cheer leading from whatever kind of building we might employ) as she welcomes an assistant. It will only happen if we all turn our eyes to Jesus, and then turn our ears and our minds and our hearts and understand that we must all roll up our sleeves and walk straight into the scary unknown that lives outside our walls, where people are in need of love and care and value and strength and encouragement and that list goes on.

Before I was ever ordained an Anglican priest in Edmonton, George Morris asked a group I was in, this question. "Are you in or are you out?" He said this was the question that shaped his ministry and he asked it of himself often. I've never forgotten the question and as I write the final words of this column, I am again asking myself: "Am I in or am I out?" Well, I'm in, how about you!

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Christian thinkers and fantasy stories



**LAUREL
PATTENDEN**

Every year we have a little pocket of time in mid-winter that falls between the Christmas celebrations and the beginning of Lent. Unless you are part of the exodus south to totally miss mid-winter, I can't think of a better time to escape into the realms of fantasy literature.

Now do not say you do not partake in fantasy. Every day when we awake and see ourselves in the mirror, we indulge in fantasy! With each purchase of a lottery ticket our fantasies take over on how we will spend the money. So we all know about fantasy.

I have recently rekindled my interest in fantasy literature. It all started with coming across a quote by George MacDon-



Laurel Pattenden, Snow Scene

ald. Being a collector of quotes I have seen this name before and getting "curiouser and curiouser", as Alice (in Wonderland) said, I had to check him out.

The Scot, George MacDonald (1824-1905), was a Christian minister and author. Now you may have already known this but I had not. He wrote many fantasy novels, child and adult, and is accredited for influencing later writers. I was able to get two of his children's

stories at the library, and I was hooked. His stories were filled with incredible sentences that will get any adult thinking. He was also well known as a Christian apologist.

So who does this make you think of? Well, of course, it would be C. S. Lewis! Now this is where it gets interesting. At least for me it did. C. S. Lewis attributes MacDonald for being his mentor and even wrote a book about him

called George MacDonald; An Anthology. Lewis came to the knowledge of MacDonald by buying the fantasy book Phantasies, written by MacDonald, at a secondhand book store. Was this a nudge for Lewis to write The Space Trilogy and Narnia? He was such a prolific reader of fairy tales, as well as other literature as a child, Lewis would have been openly receptive to Phantasies.

The MacDonald influence does not stop here. It would only make sense that his influence also touched J. R. R. Tolkien. Perhaps this makes The Lord of the Rings a kissing cousin to Narnia. An excellent DVD called "The Fantasy Makers: Faith in Imagination" was made in 2018 featuring Tolkien, Lewis, and MacDonald that may be a your local library. So I went in search of my son's beaten up copy of The Lord of the Rings as mine, from the my university years, was decayed and buried.

MacDonald's thread of influence goes further than Tolkien. It crosses the ocean touching Madeleine L'Engle. L'Engle was another fantasy or science

fiction writer who also wrote about Christianity. Many of us have read A Wrinkle in Time but she also wrote more in this series. These I have yet to read but are purchased and piled.

I find it interesting how these Christian thinkers all wrote such brilliant fantasy stories. Stories of interest that span the years of childhood to adulthood. Stories that are childlike but not childish. It was at this point I was going to quote C.S. Lewis as he strongly defends the reading of Fairy Tales by adults. But alas, as I went to search for the book that the quote is in, I could not find it. The cat may have taken it.

This is as far as I have gotten on the trail of George MacDonald. I wonder if he ever thought of his influence as he penned his fairy tales and fantasies? His Christian apologetics and sermons?

MacDonald, Lewis, Tolkien, and L'Engle are all fantastic reads! Perfect for a fantastic February!

Laurel is retired and likes to spend her time in her art studio.

HURON CHURCH NEWS



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Huron Church News masthead in 1970s

Huron Chronicles: Seventy years and counting...

The year 2020 marks seven decades of our joint journey. Thank you for helping us reach this milestone.

A lot has changed in the Diocese of Huron from the days of Bishop Luxton and the period of "church extension". We live in a different spiritual landscape. During all these years your newspaper has been there to report on events and shape them into stories that matter. What has not changed in these seventy years is our mission and your support for that mission. We are proud to say that the seven decades of the Huron Church News represent the seven decades of your selfless patronage of your newspaper.

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In 2019 some of you showed your loyalty by renewing your subscription to the Anglican Journal and the Huron Church News. In a moment critical for the future of the Anglican diocesan newspapers in Canada you have raised your voice in favour of continued print format of our paper. Knowing that the change is inevitable and that the era of printed news is coming to an end, you have chosen to make that change on your terms, to accept it when you feel ready for it. We respect your decision. The Anglican Journal and the Huron Church News will continue to be delivered to some 3,000 households across Huron.

Those of you who prefer to read your news online –whether to check our daily news postings or to download your newspaper in pdf format – please bear in mind that what you see on our website (www.diohuron.org/news) is the same content we prepare for traditional print format. It is the same mission you have supported for so long and that is why we still count on your contribution. A life-time long journey goes on. Seventy years and counting...

Thank you for your support.

Davor Milicevic, editor



December 2007 front page photo: 150 years of the Diocese of Huron



Witnessing the change: a group photo at the Huron 2007 celebration (above) and the front page photo from September 2019 (below)



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