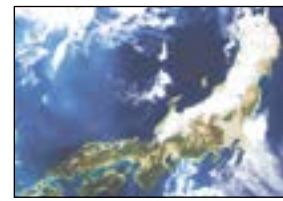




WHAT ARE THE MARKS OF GOD'S MISSION?
Bishop Todd on God's creating, loving action.
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A FALLEN SAINT?
How to reconcile the findings of L'Arche on Jean Vanier with the profound good of that community?
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HOLY DAYS AND EARTH HOURS
March 28 at 8:30 pm marks the start of Earth Hour, however you choose to observe it.
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HURON CHURCH NEWS

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



Laurel Pattenden, MARY AT THE CROSS, Watercolor

**ALLELUIA,
CHRIST IS RISEN!**

A resurgence of the mind of Christ

Is the full narrative of the Wet'suwet'en blockade getting lost in the headlines of the media?



"Your life as citizens should be consistent with the Good News about the Messiah."
Rev. Elm is the diocesan Animator for Reconciliation and Indigenous Ministries

"Blockades are not meant to cause havoc; they are meant to cause powerlessness. They are meant to make the average person experience what it is to live with fear pitting your stomach, and frustration with no outlet course through your veins. It is meant to make you scream, and curse, and have no recourse. It is meant to make you experience a few hours of what it is to have no power, no privilege, no way of controlling your environment or life.

The power of the blockade is to strip you, for a brief moment, of what separates you from those who are suffering, to make you understand their grief and pain."

(Rev. Rosalyn Elm on Wet'suwet'en blockade)

For the full story on the Wet'suwet'en blockade GO TO PAGE 3

Walking across stones touched by the feet of Jesus

Ven. Tanya Phibbs' impressions from the Holy Land pilgrimage



The Church of Nativity, Bethlehem - the Door of Humility

"It has been said that the Holy Land is the fifth gospel. Being there in the land opens up the biblical narratives in fresh ways that invites learning, poses questions and deepens faith. Observing current conditions in the Holy Land breaks open the heart as it aches for true peace in the land where Jesus once walked...

Rocks, and the things humans build from them, continue to figure prominently as we follow in the footsteps of Jesus with a visit to the site holy to all the people of the three Abrahamic faiths...

As we walked across hewn stones, our group leader pointed out some which were over two millennia old. Old enough that these stones may have been touched by the feet of Jesus, the disciples and the Apostle Paul. That such a holy place must be entered through an airport style security check-point says more than words ever could about humanity's propensity for conflict even, perhaps especially, in the name of the Holy..."

For the full story GO TO PAGES 6-7

What are the marks of God's mission?



**BISHOP
TODD
TOWNSHEND**



In Part One of this reflection on Christian mission in our time, I suggested that we are right to focus on the “Marks of Mission” as a guide to our life together. However, we sometimes assume, imply, or completely forget about God, and the mission that God has in creation, and in our lives. We’re tempted to focus exclusively on the things we are supposed to do, forgetting what God has done for us, and what God continues to do, or promises to do. So, what is God’s mission? What kind of God is revealed in this? What are the many ways we can articulate and proclaim this?

As an example, with just the first book of the scriptures in hand, we begin to see God’s mysterious and wonderful mission. What is revealed about God in Genesis, the first book of the Bible?

“In the beginning . . .” was God. What was before God? Nothing. The scriptural witness

to primeval history affirms that the first mission of God was to create. God is, before anything else, creative. The whole cosmos, every part of it, even time and space, are creatures of God—and God considers the creation good, possibly because God desires relationship with the creatures. Everything that “is” came out of nothing because of God’s creative, loving, action.

Genesis 2 indicates that, in our part of creation, God breathes into the dust and the water of the earth and creates living beings. God’s mission is to create a good creation and to give it life. We also learn that the cycle of God’s creative work culminates in a time of rest, in sabbath. This, too, is part of God’s mission—to rest from work.

By the time six chapters of Genesis are read, we learn that disobedience, violence, and

flood are all possible within this creation. God’s mission then shifts from merely enjoying all that has been created to a mission of disciplining and reshaping and restoring and redeeming all that becomes separated from God. So, in shorthand language, God’s mission is to continually-create, to give life, to establish loving relationships, and to constantly work to restore and heal any breaks or separations in this relationship with God. Does that sound like God to you?

Next, from about Genesis chapter 11 onward, God gives the gift of a promise. As we heard on the second Sunday of Lent, God’s promise is made first to Abraham, Sarah and then to their descendants—generations of people who seek to follow God’s mission and to participate in it by being a light and blessing to the world. Now

we see that God’s mission is also to be a giver and a source of blessing in order to promise a certain kind of future. In part, God’s mission is creating, restoring, guiding, gift-giving, and promising.

There is more to God’s mission than this, obviously. I didn’t even get to the Jesus part yet, the fulfillment of God’s mission! I encourage you to take it from here—look at any biblical passage, any part of our liturgy, or any good activity in our world in order to see and celebrate something about God’s nature and purpose. What is God up to in this story? What does this prayer imply or teach about who God is and what God does? What does it look like in our lives when “God happens”?

Our lives are lived in a particular time and place but there is something universal about God’s mission in and through us. We can learn to anticipate—with joy—the mysterious action of God. We can learn the patterns and promises of God and be ready to recognize them in life. We can become the ones who witness to these things. How great is that?!

+ Todd

We are invited into trusting what we hear

ANGLICAN FELLOWSHIP OF PRAYER



“Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.”

By Rev. Kimberly Metelka

Prayer fascinates me. Have you ever thought about how many different ways people pray?

Some take a very formal position, on their knees, while the next person is praying while they are driving or standing in the grocery line. Some have a set pattern of words they use when they pray, while for others like me, prayer is a conversation much as one would have with a friend, talking about anything and everything that pops into my head.

The most important point for us to remember, however, is that other than the set formula set out for us by Jesus in the “Lord’s Prayer”, prayer can take on many forms, some appealing to some of us, and others appealing to others. It doesn’t matter when you pray or how you pray. All that matters is that you pray.

This is particularly important as we seek to follow God’s will in our lives, something in our lives that is not up for negotiation. Yet many times we try to discern God’s will for us in our own way, before checking in with God and how God would like us to do it. I am sure there are many of you nodding your heads in the affirmative as you read this. Me too! So how do we discern God’s will for our lives, our church and our community?

I have included a prayer my congregation uses every Sunday morning as part of the Intercessions, and we also prayed it during the summer individually to discern God’s will for ourselves, our community and the wider community.

Almighty God, give us a new vision of You, of Your love, of Your grace and power, and then, give us a new vision of what You would have us do as Your Church in this community. Transform our lives and renew Your Church through the power of Your Holy Spirit, that we might better share with others your life and joy through Jesus Christ, who is our life. Amen.

The prayers having been said, now comes the hardest part as we listen for God’s answer. This is the time we are invited into trusting what we hear, read, or see and then discerning what our next steps will be.

I believe God wants us to be open to renewing our minds and not remaining stagnant. We are to be transformed and

that begins with the help of God through prayer.

What is God’s will for your life, your church and your wider community? ASK!

Rev. Kimberly Metelka, AFP Executive (Essex, Kent & Lambton), St. Stephen’s & Church of the Redeemer, Oldcastle & Colchester North.

Anglican Fellowship of Prayer Presents
The Bishop of Huron’s Prayer Conference 2020

Prayerfully Engaging the Five Marks of Mission

Saturday, May 2, 2020
St Jude’s Anglican Church
9:00am book browsing
10:00am-3:00pm conference
1537 Fanshawe Street, London
\$20 includes lunch

In the *Five Marks of Mission* we see a holistic approach to mission as we strive to live out of these Marks and allow them to inform and direct both our individual choices and the ministries taking place within our parishes. Join us as together we consider just what it is to prayerfully engage these Marks. A variety of speakers will be joining us for the day to lead us through conversations and practices related to these Five Marks. To register please contact: the Rev’d Kim Metelka at kimmetelka@diohuron.org or by calling/texting 519-980-4545.

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Missing the message of the Wet'suwet'en blockade

Why is it much easier to peddle the image of the troublemaker than to follow the new narrative which is in the mind of Christ: to look deeper, to be honest, to let hope bubble up, to embrace resurgence in our Christian lives, to reclaim our identity in Christ?

By Rev. Rosalyn Elm

The last two weeks our Canadian news cycle has been blowing up with the Wet'suwet'en Coastal GasLink blockade the traditional chiefs are leading in opposition of the pipeline. While the general Canadian public is getting parts of the story, the full narrative is getting lost in the media headlines.

The Wet'suwet'en people have a cultural style of governance in which traditional leaders have been raised to be leaders by their elders. They have responsibilities that they have been given by their ancestors in their respective clans and houses. They carry traditional knowledge and have been in community leadership long before the Indian Act. So too the Mohawk Nation, one of the Elder brothers of the Haudenosaunee Confederacy. They are responsible for reassurance of the Eastern Door in the great Longhouse of our shared territory of the Dish with one Spoon. This is an ancient role bestowed on them by the Peacemaker.

In many ways, the traditional leaders of these two Nations are declaring "Indigenous Resurgence"—a term used by Dr. Taiaiake Alfred to describe the need to look at the effects of Indigenous people being dispossessed from their land and being unable to practice their language, spirituality, and culture in relation to the land, as well as a return to traditional ways of eating, relating, and caring for the environment. A way of community and self-sacrifice. A way that allows for healing and learning.

This isn't the story that the average Canadian is hearing. The elusive concept of "Rule of Law" that politicians and business leaders incant as if it were so simple, as if it were a universal concept, it what is being upheld as the model. Used in this way the Rule of Law represents a willful deafness to Indigenous peoples. This represents a breakdown in discussion followed by blockades and mounting frustration along with the dialogue of the average Canadian, the atomized middle power as moderate sympathizer: just talk with us! Be calm and reasonable! We want to have these discussions, we do; and you activists and protestors are making it hard! We need to come together, to compromise, for unity of the country! And that wonderful, old chestnut: you are making it harder for regular people to empathize with you, you are driving away your supporters by being disruptive!



Being informed or misinformed: the general Canadian public is getting only parts of the story

Neither Indigenous peoples of Canada nor its Oldcomers or Newcomers have a way to move past the myth of national innocence. We now live in a world of fascistic incantations of 'Make America Great Again' or Conservative Albertan candidate Caylen Ford revealing that she was "saddened by the demographic replacement of white peoples in their homelands" and fake woke liberal platitudes of compromise and relationship without the essential act of expiation and acknowledgement of privilege and responsibility. Both sides pushing the feeling of guilt and obligation to the side in an effort to divert attention from the real issue of power dynamics and the divesting of the power from those of privilege.

And yes, perhaps they are driving away the moderates, even some of the liberal-minded people who are happy to have dialogue, but do not want to bodily prevent innocent bystanders from going about their day or holding economic processes at bay. But is that what a blockade is really about? Raising people's awareness of a problem? Causing undue and unnecessary mayhem?

A few days ago, I wrote this Facebook post because I felt exhausted. I am exhausted now just thinking about it: "It may seem like to most people that the protestors cutting of transportation are just trying to inconvenience innocent people, to call attention to the problem by creating chaos, but think for a second what the person trapped on the train or on the highway experiences. Inconvenience, for certain, but also frustration, anger, perhaps even a small amount of fear. They are utterly powerless in the situation, and that is exactly the point.

Blockades are not meant to cause havoc, they are meant to cause powerlessness. They are meant to make the average person experience what it is to live with fear pitting your

stomach, and frustration with no outlet course through your veins. It is meant to make you scream, and curse, and have no recourse. It is meant to make you experience a few hours of what it is to have no power, no privilege, no way of controlling your environment or life.

The power of the blockade is to strip you, for a brief moment, of what separates you from those who are suffering, to make you understand their grief and pain."

Exhaustion is the requisite sentiment for all of us. Neither Indigenous peoples of Canada nor its Oldcomers or Newcomers have a way to move past the myth of national innocence. We now live in a world of fascistic incantations of 'Make America Great Again' or Conservative Albertan candidate Caylen Ford revealing that she was "saddened by the demographic replacement of white peoples in their homelands" and fake woke liberal platitudes of compromise and relationship without the essential act of expiation and acknowledgement of privilege and responsibility. Both sides pushing the feeling of guilt and obligation to the side in an effort to divert attention from the real issue of power dynam-

ics and the divesting of the power from those of privilege.

It is much easier, then, to peddle the image of the troublemaker. The anarchical activist who wears a mask and causes chaos, who hijacks the temperate message of the tired and marginalized, happy to take the scraps, happy to negotiate away their land, their culture, their pride, their humanity, for safety and peace. It is easy to paint the portrait of the ideal oppressed person who longs for the approval of the powerful and the support of the privileged, and dismiss the work of the troublemaker as detrimental to the cause. But as we may be reminded, the troublemaker, the radical Christ we follow, knew that the master's tools cannot rebuilt a new world, only undo the master's house. The new narrative is in the mind of Christ: to look deeper, to be honest, to let hope bubble up, to embrace resurgence in our Christian lives, to reclaim our identity in Christ. Resurgence belongs to all of us and it is here in the Good News.

Your life as citizens should be consistent with the Good News about the Messiah (Philippians 1:27), writes Paul in his letter to Philippi. The

people of Philippi were shaped by their life as Roman citizens in which Caesar was Lord. Yet their new identity in Christ made them members of the Household of God. Paul wrote to them to be in unity with the church mystical as opposed to the church politic. The church mystical or the mystical body of Christ is made up of the faithful members, and these faithful members take on the mind of Christ which is laid out for them in chapter two of his letter.

The second chapter describes the juxtaposition of the story of Adam who exploited his status with God for himself and of Jesus who emptied himself of his divinity to become servant, to become obedient to his humiliation on the cross. Thus, the mind of Christ is the initiative that Jesus took to self-emptying to reconcile with humanity.

This ethic of self-emptying is so foreign to us, even though we stand at the rail every Sunday for our communion born of sacrifice and love. It pushes against our desire to be guiltless, to be blameless, to be without need of grace. Fear tells us that we never have enough, that we must protect ourselves, fighting against the best and most important instinct within us, that community helps us survive, that together we are stronger, that we must live for something other than ourselves. The self-emptying kenotic ethic that Paul calls the mind of Christ is the opposite of self-serving privilege and insincere, artificial unity founded on imbalanced compromise and depreciation.

Jesus offered himself as that opposite. To offer us a living example of a Kingdom space, a Household of God space, to hold our dreams of justice and our futurity. Reaching this space requires an attitude of truth and reconciliation and humility, but that Kingdom seed exists in all of us; it just needs to be tended and fostered.

This is our call as well, my brothers and sisters, it is our path to walk. We are invited to be sojourners, partners in the wilderness, companions on the pilgrimage, we are invited to walk with one another, as friends, as family, as one in the Body, one Church, one People.

Rev. Rosalyn Elm is the diocesan Animator for Reconciliation and Indigenous Ministries.



Do we need a Christian Foundation?

CONGREGATIONAL COACHES



Approximately a year ago, our former bishop, Archbishop Linda, indicated that the diocese had purchased several copies of a program called Christian Foundations. Not only had the diocese purchased these books, but it was offering them at half price to congregations that wished to investigate them.

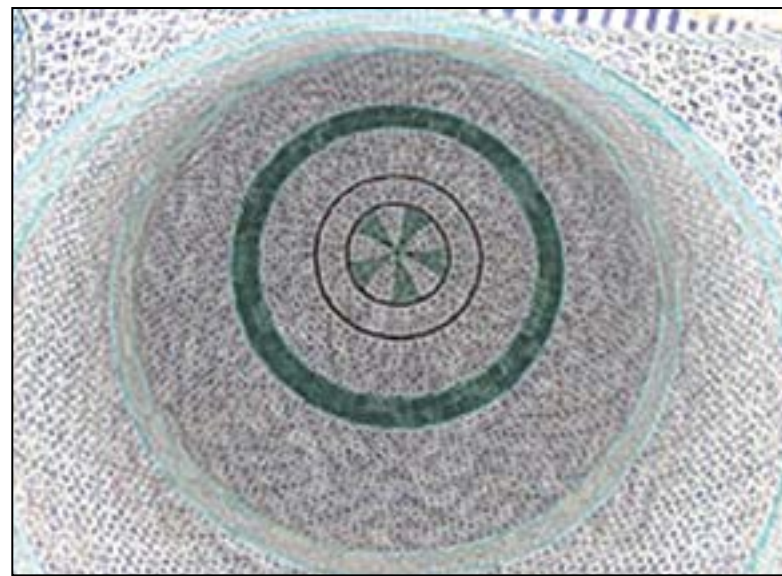
Who could pass up a deal like that? Not us!

Our congregation purchased several copies with the thought that this would be a great addition to our Ministry and Mission Plan. It sounded like it fit right in with the second mark of mission.

"To teach, baptize, and nurture new believers" and indeed, all believers, is the work of discipling. How could our congregation foster the Christian development of new participants, long time members, and everyone in between?

This would help.

And then... at the retreat of the coaching team last June,



Tanya Phibbs

our then Bishop Linda asked that this program be the focus of our discussion. In order to be able to discuss Christian Foundations, we needed to use it, so we jumped right in on page one and began. Since that time, we have met once a week and completed one unit from the book each week.

At first perusal we thought it wouldn't take us long to complete this simple-looking document.

Wrong!

Although some find the three-time repetition of questioning at the end of each module a bit much, they will also admit that after doing some of the written answers several times, they still have to look back to remind themselves of what they have read. We find

that at each gathering, once we have made connections to the material being studied, the talk and questioning erupts. Even though most of us are cradle Anglicans and have attended church for many, many years, we have not taken time to discuss and talk about the Bible or our faith. How can we share something we have never discussed ourselves?

We need this in our churches. But don't take my word for it. Here are a few of the comments we have gathered from our group and others in the diocese:

- "I have noticed that Bishop Todd is leading us towards discovering what is God's mission in the five marks of mission. When we just studied the Sermon on the Mount, I

found myself focusing on God's mission in all this teaching."

- "We have learned so much that we didn't realize we didn't know!"

- "We talk about this all the time, even at the gym! Would this ever have happened if we weren't so engaged with our learning?"

- "I have enjoyed using the Christian Foundations: A grounding for a life of faith material. I have used the one-page captions for devotions with our Church Councils as well as some of the quizzes. It has generated a lot of discussion which sometimes is brought back in our conversations at council.

These are some of the comments I am hearing from the people at our council meetings: "I am learning more about the bible than ever before." "I like the contemporary way it looks at the scriptures, for example, seeing us as Apprentices for Christ. This material gives us fresh new ways to talk about the bible especially to the newer generation like my grandson."

- "I have enjoyed the prayers that come from this material. They use terms like 'sharing in the mission of Christ' and 'witnessing to his love'. We don't often hear these expressions in our Sunday worship service."

- "I like the small self-quizzes. I have discovered the things that I learned from this material. They don't take long; they are simple and they give

you hints."

- "The Christian Foundations material is so refreshing, has modern and traditional images and in everyday common language. I have enjoyed all the times that we have used it."

- "I like the little maps that are included because they add a vital context to the story they are talking about."

- "I learned so much from Christian Foundations. I thought I knew quite a bit about the Bible but have discovered I do not. Repetition helps me remember the info. I like the way it's tied to contemporary issues."

- "It incorporates active participation and would be especially interesting for those who like history."

- "I like the Christian Foundations study. It is a good place to start and gives the history of the bible. It has led to discussion in our group. It has been a review so far for me with good reinforcement by repeating the answers at least three times. I would recommend the use of this study as a challenging but non-threatening bible study."

Is this a one-size-fits-all document? Of course not. However, it is obvious that many participants have found that it has been an invaluable resource for fostering discussion and engagement.

It might be worth your time to take a look.

By Congregational Coaches

International Transgender Day of Visibility

Will you show your support on March 31?

By Sydney Brouillard-Coyle

There is neither Jew nor Greek, there is neither slave nor free, there is no male or female, for you are all one in Christ Jesus.

Galatians 3:28

Our baptismal vow invites us to seek and serve Christ in all persons, loving our neighbors as ourselves. The third mark of mission calls us to respond to human need with loving service. In the Galatians quote, the baptismal vow, and third mark of mission, we are challenged to serve and care for all people, because all people are created by God and are thus seen as beautiful.

We are also invited to seek justice and peace among all people, and to respect the dignity of every human being. The fourth mark of mission calls us to transform unjust structures of society and to challenge violence of every kind. We know that many different communities in our world experience different forms of violence,

including sexism, misogyny, bigotry, racism, homophobia, and transphobia. All of those affected by violence are deserving of dignity, respect, and love. We are called to dismantle systems that keep the door closed from welcoming all people, no matter who they are or where they came from.

International Transgender Day of Visibility is honoured every year on March 31st. It is a time to celebrate transgender people around the globe and honour the courage it takes to

live openly and authentically, while raising awareness about the realities of transphobia and cissexism.

The reality of being a transgender person in today's society is a harsh one. Many trans people must confront misgendering (purposeful or accidental) on a daily basis by friends, family, coworkers, and teachers. Others don't necessarily have access to a washroom that they feel safe using. Over 98% of transgender Ontarians had had at least one experience

of transphobia in 2013. Youth who face rejection from parents and caregivers are eight times more likely to attempt suicide than their heterosexual peers.

The Transgender Day of Visibility provides an important opportunity to raise awareness about the discrimination faced by transgender and gender-queer people, and remind people that they are not alone. We often hear horrific stories of trans women of colour being murdered, trans men being sexually assaulted, and non-binary people being the victims of hate crime. These stories call us to act: to respect the dignity of every human, to challenge violence of every kind, and to seek and serve Christ in all persons.

Take this year's Transgender Day of Visibility as an opportunity to educate yourself. Reach out to local pride and trans organizations and groups. Challenge people and governments who encourage the discrimination against transgender people in many shapes. Most impor-

tantly, listen to the voices of those who are so often ignored. All deserve to be heard. All deserve to be loved. All deserve to be welcome and safe.



Tyler Nix/Unsplash

Did you know?

Transgender: an umbrella term used to describe people whose gender identity and/or expression is different from cultural expectations based on the sex assigned at birth.

Cisgender: a person whose gender identity corresponds with their birth sex.

Gender-Queer: a person who does not subscribe to conventional gender distinctions but identifies with neither, both, or a combination of male and female genders.

Transphobia: dislike of or prejudice against transgender people.

Cissexism: the belief or assumption that cis people's gender identities, expressions, and embodiments are more natural than that of transgender people.

Undie Sunday at Ascension



Betty White, the organizer of the annual Undie Sunday at Church of the Ascension, London, lifts a basket of new undergarments that were donated by members of the congregation for Mission Services of London to help those in need.

Church of the Ascension in London has exposed its generosity — and sense of humour — during its annual Undie Sunday collection.

Many people donate used clothing to organizations that help those in need, but you can't (or shouldn't) donate used un-

dergarments. That prompted Mission Services of London to ask area churches to consider holding an Undie Sunday to collect new, still-tagged knickers, bloomers, gotchies, or tight-whities as well as socks.

"Drop your drawers for Mission Services," said the charity,

which runs homeless shelters and a second-hand store in London.

At Ascension, the collection has been held annually for several years in mid-February. This year, two laundry baskets were filled to overflowing with a variety of unmentionables.

Sandra Coulson

Food Fight in Simcoe!

Trinity Anglican Church challenges its Presbyterian neighbours at St. Paul's Church to compete in Lenten food drive efforts for the local food bank.



Looking from the steps of Trinity church on Simcoe Town Square with a view of their 'rivals' at St. Paul's.

As part of their annual Lenten food drive for the local food bank, the Simcoe Caring Cupboard, Trinity Anglican Church has challenged their Presbyterian neighbours to a food fight.

For five weeks during Lent each church will collect items for the Caring Cupboard and the staff that receive them will determine each week which church has collected the most.

There are suggested themes for each week: Feminine Hygiene, Male Hygiene, Home Essentials, Breakfast Week and lunch week — though all dona-

tions of any kind will be welcomed.

At the end of the five weeks the church that has collected the most offerings will be declared the winner.

By kind permission of the Mayor of Norfolk county, on Palm Sunday 5th April the winning church will have their flag raised in the town square: St. Andrew's for the Presbyterians or St. George's for the Anglicans.

This will make quite a statement as the two downtown churches face one another with the town hall and square in be-

tween. Trinity Church and St. Paul's Presbyterian church are also joining together for their Lenten study — 'Signs of Life' produced by the Monks at SSJE.

"Having some friendly rivalry is a fun way of trying to outdo one another in doing good during lent. The real winners, of course, will be the people who are helped through the generous donations and the good work of the Caring Cupboard.

However, even though I am good friends with their minister, I am hoping for victory!", said the rector Rev. Paul Sherwood.

Jean Vanier: the story of a fallen saint

On February 22 the leaders of L'Arche International sent a letter to the Federation of L'Arche Communities confirming the findings of an independent inquiry which implicates the L'Arche founder Jean Vanier in sexual abuse of six women.

By Rev. Greg Little

There are those moments when you always remember when you hear the news. The first one that I remember is the assassination of John F. Kennedy. I was being driven home from school by my brother. There was also the first moon landing. I was listening to the radio in bed laid low by some bug or other.

I experienced another moment which I am sure will be added to that category on Saturday, Feb 22. I picked up a copy of the Saturday Globe and Mail as is my routine. There at the top of the front page was the headline: Jean Vanier implicated in sexual abuse of women.



The man and his legacy: how to reconcile the findings of the L'Arche Foundation on Jean Vanier with the profound good of that community?

The founder of the L'Arche movement with the saintly appearance and life and work came crashing down to earth from that very high pedestal which the world had placed him. I read the account of this tragic fall to earth and the devastating effect that Jean Vanier's action had on women under his spiritual influence. It was an account which literally brought tears to my eyes.

My personal connection and introduction to L'Arche happened when I spent a reading week in my theological studies at Huron University College. I was invited to spend the time in residence at L'Arche Daybreak in Richmond Hill, Ontario. My time there was a memorable one in which I had the opportunity to live and worship with the core members of the community and the staff. I was and am profoundly moved by a place where all people are treated as deserving of respect and are given the opportunity to live lives in which their humanity is fully recognized and lived out as fully as possible.

The profound good that was evident in that community has been multiplied many times over in the many L'Arche communities in many different countries. The profound good that was begun and carried on by Jean Vanier in his writing and public speaking was acknowledged in many awards and honours including the Order of Canada and the naming of public buildings and general recognition and acclaim that was given by so many different sources, secular and religious. And yet, here we have the other, darker side of that person revealed in devastating detail.

We can only wonder how a man who did such good in the world that benefitted so many could also do the terrible acts which caused such harm. There is the implication that Jean Vanier was led astray by a "spiritual father", Pere Thomas Phillippe. Jean Vanier has died so he is no longer able to give his account of events so we have to depend on the conclusions of the independent report commissioned by the L'Arche Foundation.

This is a case which is more than someone believing the honours that were given him. Here is someone who attained saint-like status in the world and was tempted to believe that he was a saint and consequently could do no wrong. He is reported to have said, "But Jesus and myself, this is not two, but we are one."

To look at what led to this most unfortunate situation, we see a man who became identified with God in the person of Jesus Christ. In Jungian terms, his ego became undifferentiated from the Image of God, the Self which is part of everyone. It is a case in which the person believes that God is in service of the person and not the person in service of God. When this happens, the consequences can be devastating as it was and is in this case.

The reality of who Vanier apparently was should not take away from the great good that was begun by him and continues in the many L'Arche communities. However, it is also a warning that when we place someone on a pedestal, we may find that it is too high for the person to remain grounded in the world as a child of God.

Rev. Greg Little is the honorary assistant for St. James Parkhill and St. John the Evangelist, Strathroy.

As you follow in the footsteps of Jesus



The Temple Mount from a distance - one of the tourist trademarks of Jerusalem

By Ven. Tanya Phibbs

It's Saturday afternoon when I arrive in Jerusalem, tired after an overnight flight from Toronto but also excited---and nervous. I am about to spend almost two weeks with people I've never met in a country I've only read about.

As the sherut (a shared taxi) makes its way through the city streets, many of the pieces of the mosaic that make up the Holy Land are already apparent. In the Jewish areas, stores are shuttered, streets are blocked to prevent vehicular access and families make their way to their destinations on foot. It is the Sabbath. In the Muslim quarter, shops are bustling with people and traffic buzzes as the daily activities of life continue apace. Driving along a busy four-lane street, we pull over to drop off one young couple by the Damascus Gate, the oldest of the gates into the Old City of Jerusalem. Before we drop a professionally dressed Israeli woman off at an apartment building, she tells me to be clear with the sherut driver that I want to be taken right to St. George's College as Israeli drivers will sometimes try to avoid driving into the Arab sections of Jerusalem. The driver drops me outside a fairly imposing looking gate. I had arrived at my home for the next 13 nights.

St. George's College was founded in 1920, originally as a theological school for Palestinian seminarians. Political and other complexities in the Middle East challenged that original vision and the college grasped the opportunity in the 1960s to develop a new, broader vision for educating clergy and laity from throughout the world. When Archbishop Fred Hiltz announced his retirement as the Primate of the Anglican Church of Canada, the Diocese of Toronto sought a fitting way to honour his ministry as our Primate. Archbishop Hiltz has a deep love for the Holy Land and so was established the Most Reverend Frederick James Hiltz Scholarship for clergy and lay persons to assist first time visitors to St. George's College. In its inaugural year, I was fortunate to receive a scholarship which covered most of the cost of my pilgrimage to the Holy Land.

St. George's College is part of a compound housing St. George's Cathedral, the offices of the Diocese of Jerusalem and St. George's Guesthouse. The compound includes beautiful gardens full of many of the plants mentioned in the Bible as well as a friendly gardener who will happily show you the various plants and flowers.

It has been said that the Holy Land is the fifth gospel. Being there in the land opens up the

biblical narratives in fresh ways that invites learning, poses questions and deepens faith. Observing current conditions in the Holy Land breaks open the heart as it aches for true peace in the land where Jesus once walked.

Early in the pilgrimage, we walked along the busy city streets, past the law courts surrounded by a high security fence and armed guards, past stores selling cheap t-shirts and modest long dresses, past modern stores with their modern wares and past Bedouin women sitting on the sidewalks selling their fruit and vegetables. After a few blocks, we reached Herod's Gate and headed into the Old City, a warren of narrow streets sided with merchant's stalls that have been in families for generations and which sell everything imaginable. Our destination was the Pool of Bethesda, which was not at all as I had imagined! In the fifth chapter of John, we hear the story of the paralyzed man who is one of many waiting at the pool believing that the first person who reaches the waters after an angel stirs them will be healed. The man has not been healed because he has no one to put him in the water. Having seen the size of the cisterns that made up the Pool of Bethesda, I marvel at the faith the man had to wish that someone would put him in the water. This wasn't a swimming pool variety pool as I had envisioned when reading that narrative but 150 foot deep cisterns! If the man wasn't healed when

he entered, he would drown. And even if he was healed, he likely didn't know how to swim. What then? And yet he waited, praying for an opportunity for healing which came, though not as he expected.

Another day began with a visit to Ein Kerem, believed to be the birthplace of John the Baptist and the site of Mary's visit to Elizabeth. From celebrating one birth to another, we headed to the Church of the Nativity in Bethlehem. Parts of the church are soaring and spacious, beautiful rose coloured pillars and ancient artwork. Moving through this space, a traffic jam of pilgrims occurs as hundreds of us converge on a staircase that heads down to a room built over the cave where it is believed that Mary gave birth to Jesus. The room---like many rooms where births take place--- is hot, stuffy, and far too full of people. Of course, this may not be the spot where Jesus was born. And yet, it is holy, as centuries of prayers of thanksgiving for the birth of Jesus and prayers of adoration of the baby and his mother by God's people have made it so. The joy and hope engendered by these visits struggles to remain present as we end the day with a stop near the Wall separating Israel from West Bank.

The wall is immense and sobering, a visual and heart-breaking reminder of how truly difficult peace is in the Holy Land.

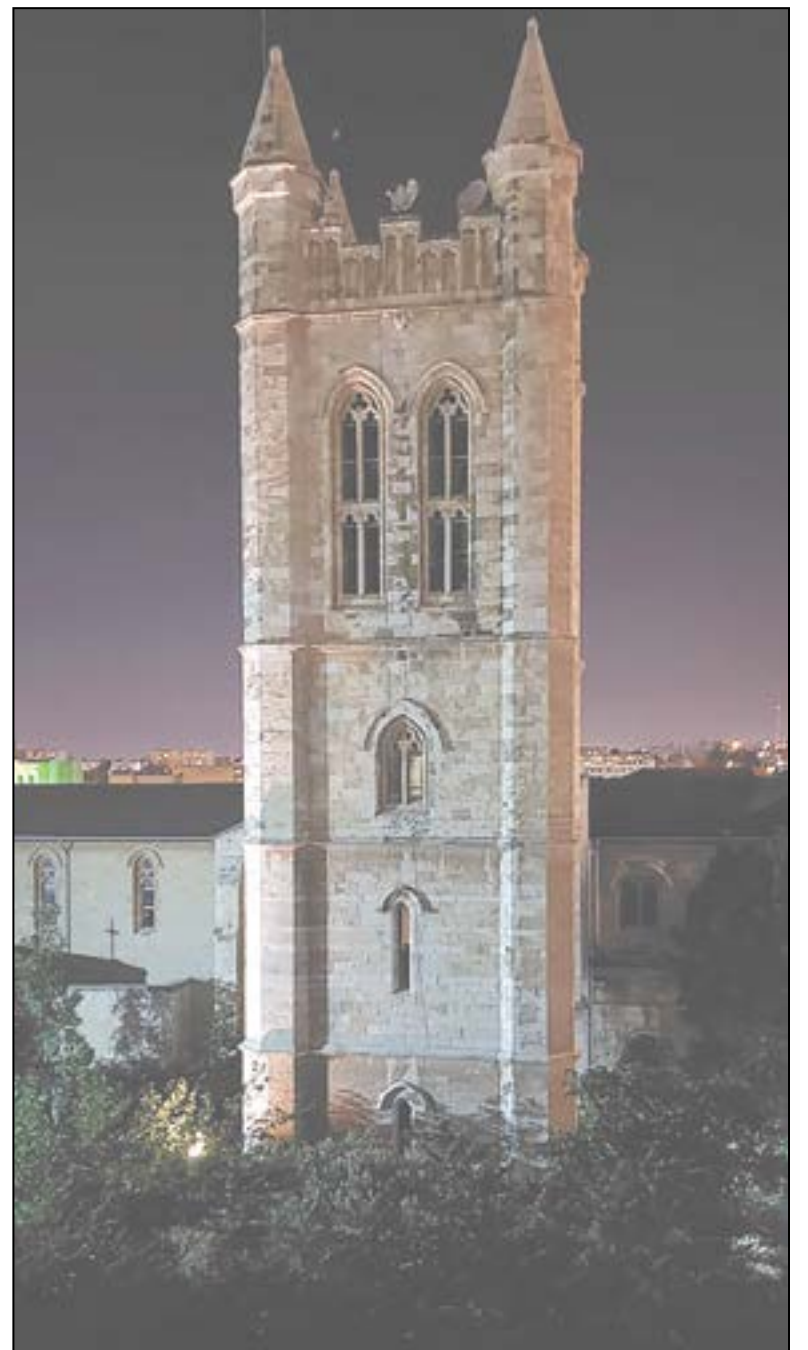
One day, we headed into the wilderness with a visit to Qumran followed by a trip into the Judean wilderness. Wilderness tends to conjure up within me images of Northern Ontario; miles upon miles of mighty trees with smaller vegetation filling in any openings, the sounds of birds, wild life and babbling brooks. The Judean wilderness is nothing like that! It is a wilderness of desert, of rock, sand, scrub brush, small brave flowers and silence. A silence so thick you can feel it. So quiet that you hear your own heart beating. Our chaplain read to us the account of Jesus' time in the desert and then we sat in the silence, praying, thinking, wondering, until the tour leader felt that we should leave due to the strong heat of the sun. We did, heading back to our air-conditioned bus. We didn't last forty minutes in the wilderness, but Jesus spent 40 days praying, fasting and preparing for his earthly ministry.

One of newer churches (built in 1933) that we visited was the Church of the Primacy of St. Peter. Built on the shore of Lake Galilee, it is a simple church containing a projection

Contd. on next page



Bethesda - one of Jesus' miracles took place here



The tower of St. George's Cathedral by night



The Judean wilderness

of limestone rock in front of the present altar which is venerated as the "Mensa Christi", Latin for table of Christ. According to tradition this is the spot where Jesus is said to have laid out a breakfast of bread and fish for the Apostles, and told Peter to "Feed my sheep". As one of our group was a Bishop Peter from the Diocese of Newcastle, Australia, it seemed fitting to pause and pray together for Bishop Peter and his ministry as one who stands in a long line of episcopal ministry beginning with that first Peter.

Rocks, and the things humans build from them, continue to figure prominently as we follow in the footsteps of Jesus with a visit to the site holy to all the people of the three Abrahamic faiths. Known to Muslims as Al Haram Ash Sharif (The Noble Sanctuary) and to Jews as Har HaBayit (Temple Mount), it is the third most holy site in Islam and home to two of Islam's most sacred buildings – the Dome of the Rock and Al Aqsa Mosque. It is revered by Jews as the location of the First and Second Temples. Jesus and his disciples would have known the temple well---would have brought sacrifices and also taught in the environs of the temple. As we walked across hewn stones, our group leader pointed out some which were over two millennia old. Old enough that

these stones may have been touched by the feet of Jesus, the disciples and the Apostle Paul. That such a holy place must be entered through an airport style security check-point says more than words ever could about humanity's propensity for conflict even, perhaps especially, in the name of the Holy. Later wet went down to the Western (Wailing) wall. The length of the wall is divided into men's and women's sections. The women's section was crowded--mothers sitting in plastic patio

chairs praying while nursing infants, while older siblings kept a close eye on wandering toddlers. Moving toward the wall, I see in front of it a wall of women, two to three deep, many standing so close together they are all touching, each praying alone, some loudly, some silently, some with motions, some in song. Alone and yet somehow together lifting their prayers to God. As one woman leaves the wall, another takes her place. Gradually I make my way to the wall, place my hands against it

and pray. The cold stone of the wall seems almost to vibrate with the generations of praise, lament and supplication held in its ancient stones.

A few days later, nearing the end of our pilgrimage, we leave St. George's early in the morning to head into the old city to the beginning of the Via Dolorosa, the ancient path said to be the route Jesus walked the morning of his crucifixion. Taking turns carrying a wooden cross, we stop at each of the Stations of the Cross to read Scripture, to remember and to pray. Around us, shops opened, children in their uniforms headed to school, and workers buzzed by on their motorbikes on the way to work. It was at the same time incredibly disconcerting and entirely appropriating. It seems that everything should stop when we remember Christ's suffering. But this is also where Christ would want to be, out in the midst of the lives of the people he loves and for whom he died. Arriving at the Church of the Holy Sepulchre, we waited with scores of others to have the opportunity to kneel at the place where tradition tells us that Jesus was laid after being taken down from the cross. A few brief moments to touch the stone and to pray. A holy moment in a most holy place. I was also deeply moved by the memorial erected at the spot

said to be where Mary first saw her Son on the cross. How excruciating that must have been for her to stand there unable to do anything for her child who was so deeply suffering. The sword Simeon had foretold was now indeed piercing her own heart with such a wound that I wonder if even the Resurrection could wholly heal it.

There were other days, other stops, other experience and other churches---many other churches! This is but a glimpse into what I saw and experienced in Israel. If it is at all possible for you to do so, I urge you to plan a pilgrimage. Let yourself experience the land where Jesus walked---learn the history and explore the present. There are many opportunities including tours such as those led by Canon Vicars Hodge and Bishop Terry Dance. I also highly recommend the courses at St. George's College <https://www.saintgeorgescollegejerusalem.com/>. If you are considering St. George's, you may also wish to consider applying for the Most Reverend Frederick Hiltz Scholarship through the Diocese of Toronto to assist you with the costs. However you go, if you can, go! Your faith will be enriched, renewed and transformed as you follow in the footsteps of Jesus.

Ven. Tanya Phibbs is the Executive Archdeacon and Archdeacon of Huron.



The dome of the Holy Sepulchre

The archivist's toolkit: primary sources

By John Lutman

Primaries represent the raw materials of historical research.

They are the documents closest to the topic of investigation, often created during the historical period being studied. An archive is the repository where the primary sources are held and made available for historical research by patrons. The Archivist who heads the archive is an individual responsible for appraising, acquiring, arranging, describing, preserving, and providing access to records of enduring value, according to the principles of provenance, original order, and collective control to protect the materials' authenticity and context.

The wide range of primary source material available in a religious archive (as with the

FROM THE ARCHIVES

Diocese of Huron Archives) provides the researcher with a cornucopia of research materials to consult. These original materials meld with religious and non-religious primary sources found at libraries and other archives as well as with printed primary and secondary materials copied to microfilm, in digital formats or uploaded to a computer website together create the available sources on any given church related topic.

Primary source materials held at a diocesan archive have a religious theme, given their fonds origin (fonds defined as the materials created by one office which, in a religious sense, would be a church or diocesan administrative entity). The series within the fonds (to fur-

ther use archival terminology) for churches include registers, property records (including architectural drawings and specifications), vestry books, Board of Management minutes, personnel records of deceased priests, church correspondence, history materials including published monographs, photographs and newspaper clippings, scrapbooks, bishop's papers, maps and posters, indigenous materials, and minute books of various church organization such as Anglican Church Women, Altar Guilds, Anglican Young People Associations and numerous other church groups. A diocesan archive may also hold indigenous materials most especially if the diocese was associated with a residential

school (as was the Diocese of Huron with the Mohawk Residential School).

Users in person or via e-mail of religious archives are primarily church associated – administrators, clergy and lay members/congregant who form the body of core users.

The richness of diocesan archival records, however, lies in their relevance to researchers not associated directly with a diocese. Such patrons are defined as non-core users. They include church historians, regional historians, and students and faculty, mainly at the university level (the Diocese of Huron's association with Huron and Western Universities). Genealogists comprise the greatest bulk of non-core users and are most welcome as they are archives' greatest supporters.

Archivists caution users about the challenges presented

by primary sources (who don't already know): The materials may not always reveal the information sought. Researchers require the virtues of patience and diligence to keep at it and ultimately may be rewarded with information of value. The archivist is at his or her side when asked to assist in finding and interpreting the records.

My article on primary sources will be the first in a series of articles entitled the "Archivist's Toolkit" covering such subjects as the transfer of materials (a document's life before transfer to an archive's), transfer and appraisal (what to keep and not to keep), data entry and finding aids, archivist's responsibilities, conservation and preservation of documents, etc.

John Lutman is Archivist for the Diocese of Huron.

ANGLICAN CHURCH WOMEN

Faith and STEM: opening career paths for young women



The current focus on STEM education (science, technology, engineering and mathematics) reflects the reality of a growing sector of the job market where skills in these fields are lucrative. A particular emphasis is to attract girls to these fields, as they open many additional careers to women outside of their traditional career paths and lead to many more opportunities for advancement.

The STEM fields produce scientists, researchers and highly skilled technicians. Many are making impressive discoveries in a host of areas. Their critical thinking, creativity and inquiry skills lead to new and innovative approaches to all aspects of society. What they don't seem to lead to is faith. Why are so few scientists, physicians, engineers and tech people in our churches?

Some may say that as you become more educated, you leave behind the old-fashioned notions of gods and

superior beings. Yet, virtually all groups of people from ancient times on down seek answers to the fundamental questions regarding creation - how the world got here.

Many of those working in STEM subjects are actually trying to answer those basic questions. Be it biology, chemistry or physics, the exploration of our world on both the macroscopic and microscope levels clearly leads to questions of how things work, how things came to be the way they are, why does that happen the way it does or can we recreate that? They generate or explore theories which they hope will lead to the answers. Math is the tool often used to verify theories. Engineers use the "laws" of physics and chemistry to build the products and structures that we enjoy.

An aside. Many fields rely on mathematics to "prove" their theories. Mathematics is the building block we use in many STEM areas. We have absolute confidence in this unerring and never changing tool: the most reliable one in our toolbox. Yet, our number system is not perfect. There are several anomalies by the time we can count to one. Division by zero is "undefined". Infinity poses problems. There are an infinite number of fractions between zero and one. One divided by infinity is undefined. Then there are "imaginary" numbers, based on the square root of minus one. Imaginary numbers? And for you digital enthusiasts, some fractions can be only be described as non-terminating decimals (then there are the non-repeating, non-terminating decimals). Does this give you confidence in everything that is built on our number system? Is it possible that

our number system is not the only one? Could there be more? Could there be the one that God uses, where there are no anomalies?

It is clear that we know far less than we think we do. We have only yet scratched the surface. Will we ever know it all?

STEM subjects all demonstrate the wonder of our world, the organization, the complexity, the symbiosis, the meticulousness, the design. Did this happen by chance? For all the questions that STEM subjects ask, many people in STEM seem to have blinders on when it comes to this question. The clear answer is: NO. How could this possibly be by chance? The next question is equally downplayed: If designed, then by whom? Where does that lead? Another question to them: How do you create something from nothing? If there was a beginning, how did that happen? Why is there such resistance to acknowledging such a thing as a creator? How can people, dedicating their lives to asking why, refuse to contemplate this particular answer to the fundamental existence of the universe? Are they afraid of this answer? They also seem to ignore the clear evidence of the existence of Jesus and his apostles. They would never ignore evidence in their own field of study. Again, do they have blinders on? Can they not see? It can be simply explained.

In the beginning, God created the heavens and the earth... and He saw that it was good.

Bonnie G. Rees, President
ACW Diocesan Council

ANGLICAN CHURCH WOMEN'S ANNUAL
Saturday 25th April 2020
Held @ St. Paul's Cathedral, London

Lunch will again be catered by
"NOONERS"
(local restaurant)

The lunch includes assorted sandwiches, wraps, salads, vegetable & fruit trays & cookies
Coffee & tea will be provided
(Gluten free available – see below)

The cost of the lunch is \$15.00 – per person
PAYABLE IN ADVANCE

Please fill in the following information & return to:
Anglican Church Women
Attn: Ellie
Synod Office – 190 Queens Avenue
London, Ontario N6A 6H7

NAME: _____ Home Address _____

Postal Code _____ Telephone Number _____

Church/Deanery: _____

Please make Cheque or Money Order - **PAYABLE to ANGLICAN CHURCH WOMEN**

Number of luncheon tickets ordered _____ Paid by Cheque _____
Money Order _____

Gluten free sandwiches & salads are available if requested (indicate number of Gluten free lunches)
of Gluten free _____

RSVP for lunch order no later than 18th April 2020. Thank you.

ANGLICAN CHURCH WOMEN - DIOCESE OF HURON


ANNUAL MEETING & CONFERENCE
"USE YOUR GIFTS TO SERVE"

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

Registration @ 9:00 a.m.
Meet & Greet – Coffee/Tea
Morning Prayer – Followed by Meeting – 10:00 a.m.

Guest Speaker
The Rev'd Rosalyn Elm

Holy Eucharist – 2:00 P.M.
The Right Rev'd Todd Townshend
Bishop of Huron
Celebrant



In Memory



<p>Waterloo Deanery St. George's, New Hamburg Margaret Bennett Hazel Williston</p>	<p>London Deanery St. Jude's Dorothy Brooks Church of the Ascension Barbara June Baillie Mary Irene Cameron Nancy "Jean" Chappell St. James Westminster Marilyn Fleet Brenda May Sheila Shearing</p>
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PASTORAL PROGRESSIONS



Ordination at St. Paul's Cathedral, March 4, 2020

Ordinations

Mr. Justin Comber and Ms. Andra Townshend-O'Neill were called to the Diaconate at a service of Ordination on Wednesday, March 4, 2020 at 7pm at the Cathedral Church of St. Paul, London:

- Mr. Justin Comber, upon ordination, became Deacon-in-Charge of the Parish of the Transfiguration (Church of the Advent, Ridgeway; St. John's-in-the-Woods, Aghrim; Christ Church, Dresden; St. Matthew's, Florence; Church of the Redeemer, Highgate and Trinity Chapel of Ease, Highgate.)

- Ms. Andra O'Neill, upon ordination, became Deacon-in-Charge of St. Mark's, London.

Appointments

Bishop Townshend appointed The Reverend Daniel Bowyer as the Associate For Pastoral, Prayer and Outreach Ministries (part-time) at All Saints, Waterloo. Dan will continue as the Chaplain to Trinity Village.

Bishop Townshend appointed The Reverend Patricia Henderson as Chaplain to the Bishop, effective March 1, 2020.

Inductions

On behalf of Bishop Townshend, The Venerable Kristen Aikman inducted The Reverend Sherry de Jonge as the Rector of the St. John the Evangelist, Strathroy and St. James', Parkhill with St. Ann's Chapel of Ease,

Adelaide on Sunday, February 9, at St. John the Evangelist, Strathroy.

The preacher was the Reverend Dave Hewitt.

Collations

The Collation of the Venerable Kristen Aikman as the Archdeacon of Lambton/Kent took place on Wednesday, February 19 at All Saints, Sarnia. The homilist was The Right Reverend Terry Dance.

Rest in Peace

Mrs. Anne McKay, the wife of the Reverend Brian McKay (retired) died on Thursday, February 6. The Funeral Liturgy was held at St. James Westminster Anglican Church on Wednesday, February 12.

The Reverend Roy Henly (retired) died on February 8th, 2020. Roy was ordained a deacon on June 28, 2005 and served as the Deacon with special responsibility for outreach ministry in the community at St. Paul's Canterbury in Windsor. He retired from active ministry at the end of 2009. The Funeral Liturgy was held at 11am on Thursday, February 13 at St. Augustine of Canterbury.



Join us as we explore the natural wonders of the world, places and peoples who will inspire us in joy & wonder to love and care for Earth, our island home.

Swim and splash in Lake Huron. Run and play amongst the trees. Marvel at a sunset and the starry night sky. Stand shoulder to shoulder with friends both old and new, feet planted on our beautiful camp, arms outstretched around the world!

Camp is waiting for you to join the fun! The world is waiting for all of us to make a difference!

One Week Camps

ages 6-14, grades 1-8 \$520 + \$67.60 HST

Session 1	Deep & Wide	July 5-11
Session 2	Dazzling Light	July 12-18
Session 3	Living Waters	July 19-25
Session 4	Just Keep Swimming	August 2-8
Session 5	Safe Harbor	August 9-15
Session 6	Up, Up & Away	August 16-22

Senior Camp

graduating from grade 8 \$1250 + \$162.50 HST

Session 1	July 5-18	Companions on a Journey 1
Session 2	Aug 2-15	Companions on a Journey 2

Leader in Training

ages 14-16, grades 9 & 10 \$1835 + \$238.55 HST

July LIT1	July 5-25	
July LIT2	July 5-25	
August LIT1	August 2-22	FULL
August LIT2	August 2-22	

SACRED REJUVENATION

— MAKING CHURCHES NEW THROUGH ARCHITECTURE AND ART —



Saturday May 2, 2020
10:00am to 2:30pm

St James' Anglican Church
6 Hamilton Street, Stratford

\$20 per person
Lunch included

In an era of declining attendance at Sunday morning liturgies, is the purpose of church buildings changing? Is there a way to re-imagine how these sacred spaces can be rejuvenated to enrich worship, deepen mission and better serve the community?

With their experience in a decades long building transformation project at Christ Church Cathedral in Vancouver, Peter Elliott and Thomas Roach have insights to share about community engagement, respect of the architectural beauty of heritage buildings and enlivening worship and mission.



Peter Elliott served as Dean of Christ Church Cathedral Vancouver BC from 1994 to 2019. Through his incumbency the Cathedral completed a \$25 million building restoration program while the congregation continued to grow and new mission initiatives were launched.

Thomas Roach is a textile artist who teaches and speaks about community art projects and their power to transform and engage. Thomas was Artist in Residence at Christ Church Cathedral, Vancouver and will be awarded the Companion of the Worship Arts by the Anglican Church of Canada in July.



BISHOP'S FRIENDS

Huron-Perth:

Wednesday
April 29, 2020

Mitchell Golf & Country Club

Mix & Mingle:
6:00 pm

Dinner & Silent Auction:
6:45 pm

followed by
CONVERSATION
WITH BISHOP TODD

Entertainment:

DRIFTWOOD
(an acapella group of 10 women whose eclectic style will take us from a Mama Mia medley to a skit for seniors)

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From Nazareth to Jerusalem: spending time in prayer

By Rev. Chris Brouillard-Coyle

Over the years I have experimented with a variety of devotional activities during Lent. Not all of these endeavours have been successful – if by successful you mean that I was able to, say abstain from chocolate for the entirety of Lent. In hindsight, I find myself wondering if part of the reason for this failure is that the action was intended merely as a sacrifice and ultimately contributed little to growing closer to God or anyone else for the matter.

In contrast, the year I decided to walk the equivalent of the distance from Nazareth to Jerusalem meant that I made a daily commitment to go outside, spend time in prayer and experience nature. I recently came across a subsequent sermon where I included a reflection on the discovery of herons on the pond by our house during this time. The time spent in nature

SOCIAL AND ECOLOGICAL JUSTICE



in prayer helped me grow closer to God and appreciate the beauty around me.

Similarly, the year I gave up sitting was also experienced as profound. The choice came from a reflection around the struggle of many low wage workers – cashiers, fast food employees and others who spend much of their day on their feet. I am also aware of places where homes do not

have the comfortable couches and chairs we enjoy. So throughout Lent I spent as much time as appropriate standing. No, I didn't stand in the car or when I visited folks in their homes. But I did stand through services, some meetings and when I was working at my desk.

My choice not only challenged my understanding but helped to raise awareness of

the comforts we often take for granted with others.

As we move towards another Lenten season, I find myself contemplating, once again, what might be a meaningful discipline for this time. Given my passion for caring for the environment, I find myself pondering what it might look like for me to move closer towards a goal of zero waste. Of course, this is not an easy goal to achieve, particularly when there are others in the house. Thus, I may focus simply on my breakfast: What would it take to have a zero waste breakfast throughout Lent?

When God created the world, human beings were given dominion over all things. Evidence has shown that we are not always good at caring for the gifts of Creation. This why one of our marks of mission is to seek to safeguard the integrity of creation and sustain and renew the life of the earth. Efforts like moving towards zero waste may seem to make little

difference, but I have found, over the years, that every action in this regard has the potential to ripple outward challenging other choices and challenging others.

As I engage in discernment, I want to be guided by prayer. The collect for Rogation Days seems appropriate: Creator of the fruitful earth, you made us stewards of all things. Give us grateful hearts for all your goodness, and steadfast wills to use your bounty well, that the whole human family, today and in generations to come, may with us give thanks for the riches of your creation. We ask this in the name of Jesus Christ the Lord. Amen. (BAS p. 396)

I hope that you too can find a meaningful way to journey through Lent that will draw you closer to God, others and/or Creation.

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

chrisbrouillardcoyle@diohuron.org

Beware! Education for Ministry is not for cowards!

Five Reasons why participating in Education for Ministry is a bad Idea

By Rev. Canon Val Kenyon

So, here they are:

1. You will be asked to engage with perspectives that may be quite different from the ones you currently hold. EfM groups contain participants with a wide variety of perspectives and as discussions factor so largely in the regular sessions, each time you meet, you may be introduced to quite a different way of seeing things. This can be both quite an expansive experience and also quite a challenging one.

2. You will discover that as long as you are breathing, you are learning ... if you are open to it. In an EfM group you will meet learners of all ages who while perhaps different



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.

in many ways, share a commitment to growing in their faith. You may be shocked to learn that no matter the age of the "dog", new tricks are still being learned on what is a very regular basis.

3. You may find it difficult to stop reflecting theologically. While the habit of theological reflection, as practiced regu-



larly when EfM groups gather, may come to us slowly, once you begin to consider the interconnectedness of your lives and faith, you may find it impossible to limit this practice in your life. Before you know it, you may begin to see on a disturbingly regular basis the outreaching of God to the world all around you. As this

trend continues, you may even experience an overriding urge to participate in this mission of God yourself!

4. As participants discover the many aspects of their Christian tradition over the millennia, confusion may set in as they discover that they are simultaneously part of a rich faith tradition that has expressed itself in many different ways over the millennia, while at the same time being part of a faith tradition that has a message for the people of this particular age.

5. All your questions will not be answered. It is almost entirely a certainty that by the end of the sessions you will have more questions than answers.

So if you're feeling especially brave and wish to travel in the excellent company of other brave souls, who like yourself are looking to more fully live into their faith on a daily base, why not get in touch to learn more and attend an open house coming to your area. I dare you! In the London area we are gathering on Wednesday, May 13, 7pm, at St Anne's Byron. Other locations will be announced shortly.

For more information on EfM and how you might become involved, 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.

Think before you press your 'send button'



MEDIA BYTES

REV. MARTY LEVESQUE

By Rev. Marty Levesque

Web, social media and email offer us instant communication. The speed at which information travels today is unprecedented. And while misinformation travels faster and wider than the

truth, the tools we choose to use can also have unintended consequences and send a message we may not have intended.

With that in mind, here are a few tips to consider before sending an email, instant message or tweet.

1) Whether it is in the business world, in church land or just between friends never send a negative comment or reprimand electronically. It often inflames the situations. It is always best practices to sit face to face or at least pick up the phone.

2) The Internet is forever. Be sure of what you put out there. Ask yourself will you still be comfortable with what you have written in a week, month, year or 10 years from now?

3) If something is on fire, or you need an answer quickly, don't use email or instant messenger. Not everyone has access or responds instantly. If it is on fire, treat it as such and pick up the phone or arrange a meeting.

4) If an email chain has gone on for more than 4 or 5 replies this is a clear indication that it should have been a phone call

or meeting. By the fifth reply, you should take the conversation offline.

5) Email, text and instant messenger simply are not personal. If you really want to connect with someone on an issue, reach out. Go see them or pick up the phone. Your point will have more impact. Your compliment or thank you will mean so much more. Or even better, take the time to write a handwritten note.

The web has given us an amazing opportunity to share information and communicate instantly. That being said

though, relationships are built upon trust. And trust is built when you take the time to pick up the phone rather than banging out an email or sending a tweet. It says we value each other. There are times to step away from the keyboard, pick up the phone and engage directly. Doing so demonstrates the type of love that Jesus continually reminds of in His ministry.

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Making a hell out of heaven



As I See It

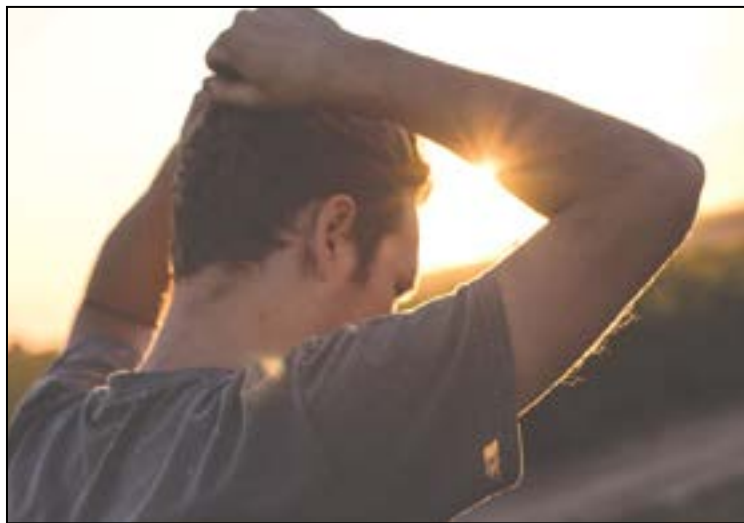
**REV. JIM
INNES**

John Milton, in *Paradise Lost*, stated, "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven."

In this quotation, the speaker is Lucifer, or Satan, also called by Milton, "the lost Archangel." He and his legions have just fallen from Heaven to the newly made Hell. Lucifer is adjusting the thoughts of his mind to manage their new state of being.

Be it argued, it's the mind that defines the situation, and it's the mind that adjusts to any situation. We can easily make a Hell from Heaven, or vice versa.

If you convince yourself of something (put belief and attention into it), it emerges as your reality. And we can



Jeremy Perkins/Unsplash

weave it into a lifestyle that perpetuates, and further establishes, that contrived reality, whether it be factual or not.

This skill of adjusting our thoughts can be quite a blessing. If we choose to see the best in a situation, we can stay lovingly present, manage our anxieties, calm the doubts, and make the right decisions about what behaviour to adopt.

However, the ability of our mind to create various realities

means that sometimes we can make ourselves suffer, especially true for people with high anxiety. Our thoughts can twist a situation into a nightmare and create problems where there were none.

What we contrive can either make a hell of heaven, or a heaven of hell. It is always our choice. And these choices are too often forced upon us when we are not quite sure what to think. We do not have the

people resources to continually check-in (a reality check). No matter how often we can talk it through with our counselors, co-workers, friends, or partners, we still can't avoid making a decision. "Is it this way... or is it that?"

In making our minds up, we fall back on old habits. And these habits hinge on several factors. Are we prone to see the best in ourselves or others, or are we inclined to see the worst? Are we at peace with our God, or are we fearful? Do we feel loved and safe with others, or rightly rejected?

We all want the ability to make the best of every situation (making heaven out of hell). Or, as some say, "making lemonade from lemons." Unfortunately, there are situations where seeing Hell for what it is, is vital. And vital for at least two reasons: we may need to change something we are doing, or we may need to stand against something someone else is doing.

Whatever choice we might want to make, there is no

formula for certainty. All we have is our experience and our willingness to keep trying to get it right. These limited options are a source of great distress. Why can't doing what is right be easier? Why isn't the desire to do what is right enough to do so?

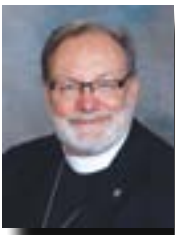
As I see it, the distress is not just managed by finding answers, but also, and perhaps more recurrently, learning to live with the questions. It means sitting in confusion and struggling with the discomfort. As one friend said to me, "Think of yourself as the new Anthony of Egypt, in your little cave, with the burning light of God in you, and nothing to do but weave mats out of rushes... and pray."

I like this quote, but I dislike the process! And to be honest, I hope to find a way around it. But for now, all I can do is find me a cave.

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Holy days and Earth hours



**A VIEW FROM
THE BACK PEW**

**REV. CANON
CHRISTOPHER
B. J. PRATT**



This year, as the pages of the calendar herald the arrival of the month of April, Christians around the world will mark the days of Holy Week and begin to celebrate the joys and blessings of the Easter Season.

Just as the celebration of Christmas is shortened, by many, into a twenty-four hour period, few people value and appreciate the fact that the Church celebrates Christmas for a season (twelve days), and also celebrates Easter for a season (go ahead and guess... consult your Prayer Book... ask your rector...)!

The community of faith will have its primary focus on the life, ministry, death and resurrection of Jesus. Yet in addition to observing an essential period in our faith story, other priorities will claim our attention.

A number of years ago, I had the honour of presiding at a wedding on the same day as Earth Hour. During the wedding feast, the moment of Earth Hour arrived. The electric lights were all turned off. An acoustic guitarist offered an hour of beautiful music as the room

was bathed in candlelight. The decision to mark Earth Hour in the midst of that celebration enhanced the wedding festivities and made that evening a unique moment indelibly etched in my memories of ministry. March 28, 2020, at 8:30pm, marks the start of Earth Hour, wherever and however, you choose to observe it.

On the Eve of the Feast of St George another day of significance will be marked around the world. April 22 will mark the 50th Anniversary of Earth Day. The day was identified originally as a moment in time when special efforts would be made to raise awareness regarding environmental concerns and give people an opportunity to express their support for environmental priorities. The day may prove to have special events in your own community which may deserve your attention and support.

For those who look to noting

special saints whose life, work, witness and ministry may become attached to certain causes, the care of God's Creation has been linked, by some, to two patron saints. Saint Kateri Tekakwitha, the child of a Mohawk father and an Algonquin mother, offered a faithful witness to her Lord in difficult circumstances. Known as the "Lily of the Mohawks", she faced harassment and extreme persecution, yet she sought to follow her Lord in trying times. Her Feast Day is April 17th.

The more familiar name of St. Francis of Assisi identifies the second patron saint of environmentalists. Long associated with the care of Creation, St. Francis statues seem to find a place of honour in family gardens. The statue of St. Francis in the gardens of Assisi, in Italy, provides a place where birds savour a sip or two of water as they find their way to rest on his outstretched hands. St. Francis' Feast Day is October 4th.

The simple fact that secular dates and Holy Days may appear at unique moments in the calendar does not mean that the message that they highlight is limited to a particular time. The message of Christmas, calling for Peace and Goodwill to be the hallmark of our lives, when it is linked to the blessing of the Incarnation, is at the heart of our Faith. The Easter Proclamation, "Alleluia, Christ Is Risen!", is a statement which

transforms our lives throughout the year.

We accomplish nothing if we simply pay lip service to moments like Earth Hour and Earth Day. If the rest of the days of the year are given over to causing environmental distress and wounding God's Creation, we simply miss the point.

I recently had the opportunity of attending Bach's "Vespers for Creation", which was offered by the Spiritus Ensemble at the Church of St John the Evangelist, Kitchener. Words of Scripture, Hymns, a reflection from Wendell Berry's work, "The Agrarian Essays", and prayers which focused on our relationship with Creation, shaped a framework for the presentation of J.S. Bach's Cantata 76, "Die Himmel erzählen die Ehre Gottes". The message of this beautiful piece of music dating from the 1700s offers a contemporary challenge to each and everyone of us.

The heavens declare the glory of God, and the firmament shows his handiwork. One day tells its tale to another, and one night imparts knowledge to another. Although they have no words or language, and their voices are not heard, Their sound has gone out into all lands, and their message to the ends of the world.

Psalm 19: 1 - 4

Matters of faith and Christian witness are interwoven each day of our lives with the challenges of our world. When we hear the question as part the Baptismal Covenant, "Will you strive to safeguard the integrity of God's Creation and respect, sustain and renew the life of the Earth?", it is not a question which only needs to be answered on Earth Day, at Earth Hour, or any special Saints' Day. Living our faith each day as followers of Jesus gives us the opportunity to take the words we profess and make them come alive in our lives.

As we seek to change the world and have an impact on this global village, which is our home, our response to the Baptismal Covenant question affirms the reality that all that we seek to do, we do not, we cannot do, alone. Each question of the Baptismal Covenant begins with the words, "Will you...?" Each answer begins with the words, "I will...".

The key words of each answer allows us the opportunity to claim that all that we seek to say and do each day of our lives making a difference as a part of God's Creation, as faithful disciples of Jesus, we can only offer, "with God's help...".

Rev. Canon Christopher B. J. Pratt has retired from full time parish ministry, but continues to offer priestly ministry in the Diocese of Huron.

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Chiefs and Indians: branding and offending



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**

Many of you will know that I am a long time Kansas City Chiefs fan! After 50 years of futility, winning the Superbowl on February 2nd was beyond amazing. I think I have watched the replays of those 4th quarter touchdowns a hundred times and I will be watching Mahomes magic on 3rd and 15 with just over 6 minutes left for the rest of my life as often as I can.

Some might wonder how a Wingham boy found a love for the Kansas City gridiron group! When you move to Alberta and Saskatchewan, as I did in the early 1980's, you are fed a steady diet of Chiefs football due to geographic connections.

My true affection for the team bloomed in the early 90's when Joe Montana came over from San Francisco and for a couple of blissful seasons there was the true promise of greatness! But as I would learn, football can be fickle and the two trips deep in the playoffs with Montana would end in disappointment, as would each season for the next 25 plus years. Never did I give up. In fact, I was drawn deeper into the Chiefs family, purchasing the obligatory hats, t-shirts, team jerseys, hoodies, key chains, license plate holders, Christmas ornaments etc etc



and one more etc for good measure.

Being surrounded by New England Patriot fans, I took much good natured ribbing about the shortcomings of my team and their futility when the season was on the line. While there were moments of hanging my head at the end of yet another stunning opportunity to wrestle defeat from the jaws of victory, I always said, "Next year will be better!"

And this season was better. As only the Chiefs could do they won some, then lost some; looked liked Super Bowl Champions and then dished out a helping of close but not close enough, as they have been wont to do. Same thing in the Superbowl. Up early, looked awful, probably beaten until the juggernaut was roused by number 15 and the 49'er dreams were dissected and dispatched by the skill of just a third year budding NFL superstar.

But there are some things about my team that I don't particularly like. As always happens when one of the

sports teams that has appropriated some indigenous cultural elements (and not always in an remotely positive way) reaches a major championship, there were two or three very well written articles published through Super Bowl week. There were calls for names like Redskins, Braves, Indians and yes, Chiefs, to be peeled away as culturally inappropriate. Indigenous spokespeople decried the tomahawk chop cheer and the use of a horse called War Paint as a representation of the Kansas City football team. And they have a case and we should listen.

But I don't think simply forcing teams to drop names and traditions is the solution to a much broader problem in all of society. I believe that dialogue: direct, intentional and sincere, is the way forward. And it can't be limited to the moments surrounding a major event, but needs to be part of our everyday discussions.

I look back to the day in the early 1990's that an Indigenous Elder from northern Manitoba, Abraham Lathlin, gave me

There are some things in use today that I would have to label as offensive and the conversation around change must be ramped up to find solutions. Other elements can be taken care of with conversation, historical understanding and a willingness to give indigenous culture control over it's own symbols. If they say no, we must respect!

an education in what it meant to be an Indigenous Canadian. From his days in a residential school, to his time on the trap line, to native spirituality, to how he came to faith in the "Creator," Abraham took me on a journey through a history that I was never taught and, if I'm truthful, I had never sought out. Many many more wonderful people from our indigenous communities have helped me with friendship, dialogue and understanding.

Professional sports is a multi-billion dollar business. To undo decades of marketing and building of brand is not something that a team would be want to do. But as the articles written around the Superbowl indicated, the Chiefs and other teams that use indigenous imagery, are open to dialogue and have made changes. There are some things in use today that I would have to label as offensive and the conversation around change must be ramped up to find solutions. Other elements can be taken care of with conversation, historical understanding and a willingness to give indigenous culture control over its own symbols. If they say no,

we must respect!

One of the indigenous people interviewed in one of the articles said they didn't want anyone to stop being a Chiefs fan. They simply wanted people to understand what using these appropriated symbols did in a negative way to impact indigenous people. They wanted people to know of the pain that was inflicted and enter a real dialogue for change. How can we say no?

So when next season kicks off, I'll be in front of the television with my Mahomes jersey and cheer loud for a second Superbowl for coach Andy Reid. But I will also be watching to see the Chiefs follow through with their commitments to discussion with indigenous peoples about issues that are in fact bigger than football. They are issues of human rights, of assuring that culture and history is used to educate, not to demean. It's time to change in order to bring respect!

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Learning from the one-to-one moments in the Bible



**LAUREL
PATTENDEN**

When I was reading some scripture at the beginning of Lent, it occurred to me that some of the most pivotal moments in the Bible are in the one-to-one conversations.

Take a moment, begin at the beginning of our Biblical story, and recall all these conversations. Eve talking to the serpent. Moses talking to God. Mary talking to the angel Gabriel. Jesus's conversation with Satan in the wilderness. Peter denouncing Jesus to the servant girl. Mary Magdalene, one of my favourite conversations,

when Jesus asked her "Woman, why are you weeping?"

There are so many "tete-a-tete" conversations in the scriptures that if they were removed there would be way too many gaps to fill in with "supposes". The biblical story would be lacking close encounters of the personal kind.

Just as there was a lot of life changing elements in these biblical conversations there can also be life changing elements in our private conversations with each other. However, when it comes to us humans, these life changing elements are not always for the good. We are not one hundred percent of the time "on our game" to host a good and nourishing conversational exchange.

We seldom take time to stop, look and listen during our conversations, yet it is something we do every time we cross a

street! (Hopefully) Also, the kindness and warmth in our hearts seems to go on vacation and our brains become vast blank canvases empty of insight. But we can do better and we need to do better. Here's why.

The Christian church is vanishing. It is being side-lined by the world. Many reasons for this have been cited. Many theories for recovery proposed.

So, one more proposal surely won't hurt. Maybe we can take the Church on the road again? It was on the road in the beginning a long, long time before Willie Nelson sang about it. Here's the plan.

Our worldly desires have not changed since one of the very first private Biblical conversations that took place. So we ate the apple. But since then there have been better private conversations. Yes, Moses, you did stutter, but you DID speak.

Speaking of which, Jesus did speak privately to Satan in the wilderness. He had a strong, learned answer for all the questions posed by Satan. Jesus drew from his background knowledge of scripture to support his position.

And yet, he also was able to stop, look and listen on the day He rose from the tomb and said to Mary Magdalene "Woman, why are you weeping?"

As Christians, we could learn a lot about our one-to-one conversations from Jesus and the other biblical conversation-ists. Do our conversations strengthen the church and lift each other up in Christ? Are they life enhancing to those outside of the church? Do people feel valued and listened to when they converse with us? Are we grounded and humble in our talk? Can you answer yes to these questions?

If so, let us go on the road

again. Expectantly along the road to Bethlehem. Hailing the King along the road to Jerusalem. Humbly along the road to the Cross. In companionship along the road to Emmaus. Together along the road again. One conversation at a time.

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



Laurel Pattenden, Mary at the Cross (detail)