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HURON CHURCH NEWS

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Bishop Linda Nicholls among the candidates for the Primate

Bishop of Huron, the Right Rev'd Linda Nicholls is among the five bishops nominated for the election of the Primate of the Anglican Church of Canada in July this year.

The other candidates nominated by the House of Bishops of the Anglican Church of Canada on March 27 are:

The Right Rev'd Jane Alexander, Bishop of Edmonton;

The Most Rev'd Ron Cutler, Metropolitan of the Ecclesiastical Province of Canada and Bishop of Nova Scotia and P.E.I.;
The Most Rev'd Greg Kerr-Wilson, Metropolitan of Rupert's Land and Bishop of Calgary;

The Right Rev'd Michael Oulton, Bishop of Ontario.

The new primate of the Anglican Church of Canada will

be elected at the 42nd General Synod of the Church which will be held July 10-16, 2019 in Vancouver. The current Primate of Canada, Archbishop Fred Hiltz announced in January 2018 that he will step down from his role on the final day of 2019 General Synod.

More on the election and the role of the Primate: Page 2

Rowan Williams: the gift of sacramental communion is greater than any issue we face

The vote on the proposed changes to the Marriage Canon at the upcoming General Synod of the Anglican Church of Canada should not be seen as a matter of winners and losers, according to Dr. Rowan Williams, former Archbishop of Canterbury.

"If we think what really matters in the Church is to get the right answer on same-sex marriage on one side or the other, then we are actually going to miss some very important things about the identity of the Church", says Dr. Williams in an interview for the Huron Church News at the end of his three-day visit to London, Ontario in March.

Dr. Williams insists that the Church should not break sacramental communion over this or any other issue.

"The gift of sacramental communion and all that it means is so much greater than any one issue", explains former Archbishop of Canterbury.

The former head of the Anglican Church visited London, Ontario from March 16 to March 18 addressing hundreds of people who attended his lectures on three occasions.

On Saturday, Rowan Williams gave his lecture at Metropolitan United Church and on Sunday he spoke on Theology and Human Rights Conflicts and Con-

vergence at St. Paul's Anglican Cathedral.

On Monday, March 18, Rowan Williams received an honorary doctorate from Huron University in London. Special convocation followed by Dr. Williams' lecture concluded his three-day visit to London organized by Metropolitan United Church, Huron University and the Diocese of Huron.

Bishop of Huron, Rt. Rev. Linda Nicholls presided over the conferring of honorary degree on Monday, while the Primate of the Anglican Church of Canada, the Most Rev. Fred Hiltz presented the citation.

Full interview: Page 8-9



178th Synod of the Diocese of Huron | May 26-28, 2019, London, Ontario

What is the role of the Primate?

In July 2019 the General Synod of the Anglican Church of Canada will meet in Vancouver.



**BISHOP
LINDA
NICHOLLS**

This triennial meeting is the opportunity for delegates from every diocese to gather and consider the life of our national Church. This year we will also be electing a new Primate as Archbishop Fred Hiltz will retire at the end of the Synod.

Some years ago CBC Radio interviewed the General Secretary of the Anglican Church of Canada about a series of letters that had been exchanged about the Primate. Apparently an organization for the protection of primates (non-human variety!) had discovered the Primate of the Anglican Church of Canada and wanted to know all about aspects of the primate's habits – eating, sleeping, mating etc. – as part of their research. The General Secretary at the time had a dry wit and responded with humorous anecdotes about the lifestyle of the Primate much to the amusement of everyone who heard about the letters.



The Primate of the Anglican Church of Canada is a curiosity to many, including Anglicans, who wonder what does a Primate do. The Primate is elected from among the bishops of the national church to be a 'first among equals', guiding the House of Bishops and offering pastoral support and counsel.

Just as a diocesan bishop leads the diocesan Synod, so the Primate leads and oversees the General Synod and its work between Synods. General Synod governs areas of national concern for the Church including ecumenical relationships; doctrine; worship and international relationships. The Primate helps all parts of the ACC to hear one another and reflects the voice of the Anglican Church of Canada to the wider community – both locally and internationally. The concerns and nature of ministry in Canada are shared by the

Primate with the Archbishop of Canterbury and other Primates through international meetings.

Although the Primate does not have their own diocese, regular visits in the dioceses of Canada are expected for consecrations of new bishops, special events, consultation or synods and the installation of Metropolitans. It is a relational ministry of listening, interpreting parts of the Church to each other and helping the Church hear all voices, as well as a ministry of prophetic speaking on issues of concern in the Church and the world on behalf of the Church. The Primate exchanges the joys of diocesan leadership in a particular place for the challenge of nurturing the Church across the whole of Canada in all its diversity and presenting our voice within the councils of the Anglican Communion.

We have been blessed with

Primates who have shaped our Church through their leadership in critical times. Archbishop Fred Hiltz will be particularly remembered for his constant affirmation of our 'beloved Church', drawing us to see its beauty and grace even in the midst of very difficult conversations. His leadership of the House of Bishops has drawn bishops into deeper relationships with one another and mutual respect across theological differences for the sake of the whole Church. His unwavering support for indigenous reconciliation has set us on a path of hopeful dialogue and learning together.

As we approach General Synod 2019 please offer prayers of thanksgiving for the ministry of Archbishop Fred Hiltz as he prepares for retirement as Primate. Please pray for the election of the next Primate by the clergy and laity at General Synod. The House of Bishops has presented five candidates - Jane Alexander (Edmonton); Ron Cutler (Nova Scotia & PEI); Greg Kerr-Wilson (Calgary); Linda Nicholls (Huron) and Michael Oulton (Ontario). I especially value your prayers as the decision to allow my name to stand was not easy given my commitment to our diocese. Pray for the guidance of God's Spirit for the good of all God's people!

+Linda

Sent into the world

ANGLICAN FELLOWSHIP OF PRAYER



By Rev. Val Kenyon

Jesus sent them out to proclaim the kingdom of God and to heal.
Luke 9:1-6

At this time of the year, as we gather at our Synod, part of the joy of being a family is looking forward to connecting with others. There are always opportunities to share our joys, our challenges, our accomplishments and our questions.

Bishop Linda has asked us to gather this year around the theme of *Sent Into the World*. And so, confident in God's provision for us in all things, we come together remembering that as disciples of Jesus, having heard and been changed by the transformative power of the Gospel, we are sent by God back out into the world in which we live, to share both the good news of the Gospel and the truth of the kingdom of God.

The Anglican Fellowship of Prayer (Huron) continues its usual practice of providing materials for a Synod Prayer Vigil to direct our prayers for all that will be considered and discussed during our time together.

A simple format is provided to allow for prayers to be said both by those at Synod and by those praying from home. Prayer vigil materials will be sent in April to all of the rectors throughout Huron as well as to AFP parish reps. If you do not have a parish rep, or would simple like a copy of these materials, please visit: <http://www.diohuron.org/prayers> or let me know by e-mailing valeriekenyon@diohuron.org and I would be pleased to send a copy of the prayers to you directly.

At Synod again this year we will all be invited to participate in a "Synod Prayer Wall", with regular opportunities being given throughout our meetings

to respond in prayer to what is being said. By Synod's end, we will bringing together on the wall a collection of our deepest hopes and longings for this Diocese, our loved ones, and indeed our role as participants in God's mission to the world.

At our Anglican Fellowship

of Prayer table you will be welcomed to have a look at our latest resources, and upcoming events in Huron. We do hope you will stop by for a visit.

Rev. Val Kenyon is Anglican Fellowship of Prayer (Huron) diocesan representative.

*God of truth and compassion,
as we gather for this our 178th Synod of the Diocese of Huron,
we are filled with gratitude for the gift of good news
and the coming of your kingdom.
As we are sent by you out into the world,
confident in your provision for us in all things,
may all that we do and say be
a proclamation of this good news of the kingdom of God
and its power to heal and transform.
Loving God, we ask this in the name of your Son
our Saviour Jesus Christ. Amen.*

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Searching for wisdom?

Health science meets poetry in a fundraiser at St. Aidan's, London

In 2013 Helen Butlin, a hospital chaplain and psychotherapist, set out on a journey she had not imagined would ever happen. She was offered the opportunity to conduct doctoral research with participants in her spiritual care groups, Soul-Medicine for Living with Cancer, at the London Regional Cancer Program.

Helen developed these groups to support individuals facing fears, anxiety and grief when confronted with a cancer diagnosis. The groups offered 'soul-medicine' integrating spiritual practices and creative experiential exercises such as mindfulness, self-compassion, nature meditation, dialogue, poetry and creative writing, art-collaging – all with the aim of connecting to the deeper inner wisdom, hope, balance and peace dwelling beneath the fear and trauma of the diagnosis and its effects on their lives and loved ones.

From this process the doctoral study emerged to focus on the phenomenon of 'wisdom' – exploring the ways that individuals discover personal life



Helen Butlin (left) and Jennifer White: "Searching for Wisdom" at St. Aidan's Church, London on February 2.

insight and strength from living with cancer.

In her clinical practice Helen had observed that ovarian cancer – a type of cancer that is often diagnosed only in more advanced stages – specifically was a particularly acute 'wisdom forming crucible'. She bore witness to immense depths of rich wisdom from the women she supported in their treatment process and in the support groups.

Helen's goal was to bring the women's hard-won wisdom about living and dying forward into formal research within

oncology. She also wanted to make the participants' wisdom accessible to other women needing hope so that they too might live through such a difficult experience with more than despair, overwhelming grief or fear and spiritual struggle.

Helen developed a novel qualitative research methodology to investigate participants' wisdom called 'poetic-phenomenology'. She argued that poetic inquiry has its own qualitative research rigor for conveying the intangible.

A poetic representation of findings can move us emotion-

ally in ways that go beyond cognitive knowledge into transformational experience. Helen believed this would better serve a study on 'wisdom'... if we are to be changed by the participants' contributions.

Helen successfully defended her thesis in October 2018. On February 2, 2019 she performed the poems created in the doctoral study at St. Aidan's church in London to fundraise for their outreach ministries.

Jennifer White, a well-known harpist and storyteller, who composes heart moving harp music weaving story and song together, joined Helen for a shared performance to over 70 people. Some of the doctoral poems were set to music, others were performed as spoken word.

The event was a great success with comments from audience members speaking to how moving the weaving of music and poetry was and that the wisdom of the study participants, Beth, Carrie and Denise (pseudonyms) was "profound and hope inspiring".

St. Aidan's is hosting a second offering of this performance.

Join us on Friday May 10, 7 pm – 8:30 pm for "Searching for Wisdom: A journey of poetry and harp music" with Helen Butlin and Jennifer White at St. Aidan's church, London.

Helen J. Butlin is a registered psychotherapist, certified spiritual care practitioner and trained spiritual director (Regis College Seminary, U of T) in private practice in London, ON.

Helen has been a hospital chaplain and psychotherapist for twenty years, is published in medical journals, book chapters, a book and online.

Jennifer White is a well-known London musician for her beautiful original harp and story compositions in the Celtic traditions.

The "Searching for Wisdom" poetry and harp performance with Helen and Jennifer is available for your community or church fundraiser or if you're interested in spiritual direction please contact Helen through her website at www.helenjbutlin.com or call 519-281-8675.

In solidarity with our Muslim neighbours



Vincent Ball/Brantford Expositor

Brantford religious and community leaders at the local mosque

Brantford's Anglican community stood in solidarity with their Muslim neighbours on Friday, March 15 condemning the mosque attacks in New Zealand.

Ven. Tim Dobbin, rector of Brantford's St. Mark's Anglican Church, was among religious and community leaders gathered at the Brantford mosque on March 15 at the special prayer service conducted by Imam Aby Noman Tarek.

St. Aidan's EfM group in conversation with the Imam of London mosque

The EfM group from Saint Aidan's Church invited Imam Abdi Alfath Twakkal, imam of London Muslim Mosque, to join them for their session on March 26, 2019.

Imam Twakkal spent more than two hours with the group. He shared his personal history and his experience of what it is to be a person of faith in a multicultural community. He spoke at length about the nature of doing justice, loving kindness, and walking humbly with God.

Everyone present was deeply moved by Imam Twakkal's openness and willingness to engage in any and every question. The St. Aidan's EfM Group is most grateful for this really valuable learning experience. Plans are under way for a future gathering at the mosque.



"To enter into conversation and common vision is not expected to dilute or deny one's faith. Rather, because we are people of faith we enter into relationship, conversation, and common vision. To speak of the other is not then to define one's self over against another or to deny the common humanity that we share. Rather, it is to respect differences, for we understand that difference is not simply what separates us but is also what makes us present to each other."

(Heaney, Sayilgan, Haymes: "Faithful Neighbours: Christian-Muslim Vision and Practice")

Her Majesty's gift to the Chapel of the Mohawks

On Wednesday March 27, the Rev. Canon Paul Wright, Sub-Dean of Her Majesty's Chapels Royal (U.K.), made an official visit to Her Majesty's Royal Chapel of the Mohawks in Brantford.

Members of the Six Nations Community including Chief Ava Hill, Six Nations Tourism, Mohawk Chapel Committee members, representatives from Massey College, as well as the Archdeacon and Regional Dean of Brant-Norfolk, among others, were present for the gathering.

The meeting began with a shorter form of the traditional thanksgiving in the Mohawk language led by the chaplain, the Rev. Rosalyn Elm. Gifts were exchanged including traditional tobacco and wampum.

After beginning with prayer, Canon Wright presented a gift to the chapel from Her Majesty the Queen to be used in the chapel as a reminder of the bonds of affection between the Crown and the people of Canada's First Nations. The gift, from the Chapels Royal in England, is a copy of the Book of Common Prayer, embossed with the insignia of the Queen's late Father, King George VI. In recognition of the significance of the gathering the Queen Anne Bible (1712), a gift from Queen Anne to the chapel, was on display for visitors to see.

This bible is brought out on special occasions, including Royal visits, where it is signed. The Queen Elizabeth's signature appears four times along with several Archbishops of Canterbury. The Chapel is looking forward to the prospect of another visit from the Chapels Royal (U.K.) next year.

Rev. Paul Sherwood



Canon Wright presenting the Prayer Book

Bruce Howe: fifty years a deacon (and along the way a priest and bishop too!)

By Rev. Canon Keith Nethery

On May 25, 1969 at All Saints' Cathedral in Halifax, Nova Scotia, a 21 year old Bruce Howe was ordained Deacon in the Church of God.

The folks in Huron could be forgiven if they took little notice of this occasion, as few would know this energetic, risk taking young man. Now, 50 years later, Bishop Bruce Howe continues to be known and loved in this Diocese, having served as Dean of St. Paul's Cathedral and Bishop of Huron.

Things were dramatically different in theological education when Bruce Howe entered the University of Kings College in Halifax at just 17. He would receive a BA in 1967 and a Master of Sacred Letters in 1970. Bruce remembers that in his seminary class, only one student was entering a second career.

Following ordination, Bruce took on work in social services for the Diocese of Toronto. He was priested in 1971, again at All Saints' Cathedral in Halifax, and three years later returned to the east coast as Rector of St. Mary's, Glace Bay. In 1980, historic St. John's in Lunenburg called Bruce as Rector.

It was 1988 that saw Bruce Howe take up residence in Huron, as he was appointed Dean of St. Paul's Cathedral, a position he would hold for some 12 years.

Many things stand out from those Cathedral years. The stellar work done by the Daily Bread Food Bank and the Fellowship Center; a significant increase in the Cathedral's relationship to the arts community; and a trying, yet very important time, as St. Paul's offered Sanctuary to a family from Iran who had become a part of the faith community at the Cathedral. After several avenues of appeal, the family's request to stay in Canada was denied, and they were offered Sanctuary by then Dean Howe. That meant



The Right Reverend Bruce Howe, the eleventh Bishop of Huron

that the parents and their two sons, one born in Canada, had to remain inside the Cathedral 24 hours a day 7 days a week. Eventually, a conditional approval was issued for the family and they were allowed to stay in Canada.

Also involved in the Sanctuary standoff was the Rev. Canon Beverley Wheeler:

"I first met Bruce Howe in 1990 when I joined the Cathedral ministry team as Associate Rector. It was my privilege to work with Bruce for ten years. During his time in ministry Bruce has achieved much, but I believe just as important as the positions and offices he's held, is the fact that throughout his ministry Bruce has touched many lives, and been a blessing to countless numbers people. Bruce was dearly loved by the congregation of St. Paul's, partly I'm sure because he loved them too."

Bruce was and is a true

extrovert. He's energized by people and loves people. One of his nicknames during that time was the "Energizer Bunny", which was extremely appropriate because he had so much energy himself and he brought that life and energy to everything he did. Later he brought this same commitment and energy to the Diocese as Bishop. As the People of God we have been truly blessed by the life and ministry of Bishop Bruce Howe. Congratulations on 50 years of ordained ministry Bruce and well done!

In 2000, Dean Howe became Bishop Howe, when Bruce was elected 11th Bishop of Huron. He was consecrated Bishop at St. Paul's Cathedral on October 28th. He retired in 2008.

Jane Howe has memories of one of the more unique things her husband instituted:

"A few months after Bruce took office he began his unique deanery visits. He visited every

deanery (then 13) for three or four days. He asked the clergy to organize the itinerary. He visited farms and factories etc. and on three occasions was given flights over the deaneries."

And then there was the 2007 happening. Conceived and visioned by Bruce and with a cast of hundreds helping out, Huron celebrated a Sesquicentennial like no other. Some 9,000 people came by bus, car, bicycle, foot and other modes of transportation, to the then titled John Labatt Centre for a eucharistic celebration you had to see to believe. I remember clearly CTV London reporter Scott Lightfoot asking me in the bowels of the building before the service started, "You aren't really going to give all these people communion?" My reply, with exuberance learned from Bishop Bruce was, "You betcha!" And we did.

With the entire House of Bishops of the Anglican Church of Canada and their spouses in attendance, with the newly elected Primate of the Anglican Church of Canada, Fred Hiltz as the preacher, and Bishops Bruce and Bob glowing as they oversaw the pomp and ceremony of the day; it was an occasion not to be soon forgotten. How could we, the next morning, there on the front page of the London Free Press was a glorious picture of the procession into the service. More than one bishop was heard to say, "We sure don't get that kind of coverage where we come from." Perhaps it wasn't widely known just how much the assembled bishops and their spouses got to experience Huron in all her glory. Bruce made sure they saw all the highlights, from a play in Stratford to a beef BBQ and country dance on a local farm, before the bishops got down to several days of meetings.

I personally have great warmth, love and admiration for Bruce Howe. In 2001, I

sensed it was time to leave my first parish in Medicine Hat, Alberta and I wanted to come back to Huron. A letter to Bishop Bruce, brought a call from Sue Tite. Bishop Bruce would have a stopover in Calgary to visit family, while travelling to the House of Bishops. He would have 20 minutes or so to chat. I had never met Bruce, nor even seen a picture of him, until he came off the plane and down the ramp in Calgary. The 20 minute time frame turned into an hour and a half and a promise to "see what he could do" to bring me home to Huron. Another call from Sue Tite brought word of an interview for the Parish of the Thames and the rest, as they say, is history. That history included Bruce offering me the Life and Faith television program, appointing me as Media Relations Officer, and as a member of the Sesqui Committee.

It was a bittersweet task for me to write the media release announcing Bruce's retirement in 2008. Now, 11 years later, Bruce and Jane make their way now and again to St. James Westminster for the early service.

Retirement has been quieter for Bruce. Time for family and friends and well away from the spotlight of Episcopal Ministry. However, he is truly cherished by those who worked with him, those who have known him as Deacon, Priest and/or Bishop. He has left a legacy on the Diocese of Huron. As he marks 50 years in ordained service to God and the Anglican Church – we give thanks for the ministry of a faithful servant and a great human being. Congratulations on 50 years a Deacon, and along the way a Priest and Bishop too!

(With great thanks to the publication: A Light in the Forest, 150 Years of the Diocese of Huron, written for our Sesquicentennial in 2007 by Mark Richardson)

St. Patrick's Day and the annual Irish Benevolent Society luncheon

The aroma of corned beef and cabbage and the sound of hundreds of folk laughing and chatting greet you as you enter the gathering at the Carousel Lounge at Western Fair.

It is the once a year chance for Irish, those wishing they were Irish, dignitaries and politicians to enjoy a meal, a cool beverage and entertainment together. Singing old Irish songs and watching the Irish dancers is all part of the afternoon.

This year's March 17 gath-

ering marked the 142nd year of celebration.

Clergy from the Roman Catholic and Protestant churches are part of the organization and participate in the event. Society chaplains alternate annually between Roman Catholic and Protestant.

This year Rev. Matt Martin from Trinity Anglican Church, Lucan and Fr. John Comisky, Chaplain gave prayers and toasts.

More about their charitable works and information and de-

tails about The Irish Benevolent Society of London and Area can be found on their website: www.irishbenevolentsociety.ca.

As they say on the website, "May you live to be a hundred years with one extra year to repent"!

Heather Moller

For Irish and those wishing they were Irish: Rev. Matt Martin giving a toast to Ireland. Irish Benevolent Society luncheon, March 17, 2019.



Get cracking, the time to help is now



Keith Ashley presenting cheques to Diane Dance for the AFC

On Sunday, February 24, at Trinity Church, Simcoe, following morning service with guest preacher (and former rector) Bishop Terry Dance, around 70 parishioners stayed behind to enjoy a hearty cooked luncheon and to hear Diane Dance give a presentation on the work of the Anglican Foundation of Canada.

The parish has been trying to raise awareness of the work of the foundation and took Diane up on her offer to come and speak.

At the end of her presentation, Mr. Keith Ashley a member of the Outreach Team, presented Diane with cheques from the B.A.C and the parish.

Following the presentation of cheques, Diane presented the rector, Fr. Paul Sherwood, with an AFC Clergy 'Hope' bear – which was well received!

Hope bears are available for \$20 donations that support the AFC 'Kids helping Kids' projects like providing kids a nutritious breakfast before school, helping kids with homework after school, caring for kids with a terminal diagnosis and giving

kids a chance to go to summer camp or choir school.

The Anglican Foundation of Canada was something that Outreach Committee at Trinity Church in Simcoe has been looking for since the early 1990's. During the early years of the committee, they looked for major projects within Canada that we could help either through hands on help or through monetary givings. It was very difficult to organize hands on but not so for the monetary.

Some of the projects included sending money to Bishop Terry Buckle in the Yukon for work with youth programs. Money went to northern communities

in Ontario, educational materials to Labrador.

In the early 2000's the committee's focus changed to hands on medical missions to Central America.

When the congregation heard that Diane Dance was coming to Trinity to speak about the AFC, it was incentive to raise a little money for the work of the Foundation. As it usually is at Trinity the congregation and organizations like the BAC took the little target and made it bigger.

Diane's presentation reaffirmed that there is a real need right at home, in Canada. With that in mind the Outreach Committee and congregation will continue to support AFC.

We urge all Anglican Churches throughout this wonderful country of ours to make the Anglican Foundation of Canada a major part of their outreach yearly commitment.

No matter how big or small you are, every dollar raised will be put to good use and together we can make a difference right here at home. As they say in some of the agricultural commercial, "Get Cracking", the time to help is now.

Keith Ashley, Trinity Simcoe Outreach Team member.

Do you know someone who is being ordained or someone celebrating an ordination anniversary?

Give them a Clergy Bear with surplice and stole in a colour of your choice.



www.anglicanfoundation.org

Brotherhood of Anglican Churchmen at Monica Place

On Saturday, March 23, 2019, the Brotherhood of Anglican Churchmen Diocesan Executive Council met in Waterloo at Monica Place.

It was an opportunity for the Council members to learn more about Monica Place and they took a tour of the Waterloo facility with Jennifer Breaton, the Executive Director.

Monica Place is a registered charity that provides support to pregnant and parenting youth between the ages of 12 and 24. It began as a supported program of the Diocese of Huron over fifty years ago, and continues today as a non-denominational, not for profit agency that serves the needs of pregnant and parenting youth across the region. The organization has two locations - one in Cambridge and one in Waterloo. They have been serving communities in the re-

gion for over 50 years, and in that time have helped to support over 10,000 young women and their children.

Monica Place offers education, child minding, safe housing, nutrition and emotional support to young mothers and their children. Adolescent parenthood is associated with a range of adverse outcomes for young mothers including mental health problems, depression, substance abuse and post-traumatic stress disorder, and the need for supports at this time is great. Despite these challenges, the staff and volunteers at Monica Place hold the belief that early parenthood can be a time of opportunity for personal growth and positive life changes.

"With the right support young people who become parents often learn to draw upon personal strengths they didn't realize they

had, and to make new healthier and more responsible choices" says Ms. Breaton. In this way, "teen pregnancy and parenting can be a teachable moment and an opportunity to turn lives around".

Monica Place works hard to support young women as they transition to becoming a parent.

"We offer a variety of programs to help support them through this transition including our Chaplaincy Program, Circle of Security and Counseling Programs, Prenatal Health, Skills and Parenting Programs, and a fulltime nursery and high school on site", says Breaton.

To find out more information about Monica Place, contact Jennifer at 519-743-0291 or jenniferb@monicaplace.ca.

For information on BAC activities, please go to <https://bac.diohuron.org/>

Two pigs, two farms, and much more

A letter from Jason Selvaraj who attends Sunday School at St. Luke the Evangelist, London. Jason wanted to share with our readers "how we at Luke's Place Sunday School contributed our time and efforts to raise money for the Primates World Relief and Development Fund – the PWRDF."

I was first introduced to the PWRDF by our Sunday School teachers, Ms. Carline and Ms. Vale. They explained to our Sunday School how raising even the smallest amounts of money could change the lives of people in many places around the world, by providing them with various farm animals, farming equipment, water purifications systems, and medicines.

It seemed like such a cool idea!

Jeremy, my Sunday School classmate, wanted more cows on farms, while my brother Jordan thought that having more chickens would be wonderful. I thought that the idea of a whole farm sounded better, and we then challenged ourselves to see how much we could raise.

There were various ways we earned money, most of which were through helping out at home with chores our moms gave us to do. The chores we did were sweeping the floor, taking the garbage out, and helping with the groceries. From that we collected money in orange PWRDF boxes, which we gave to church once a month.


Sometimes we also passed on donation containers during the coffee-hour at church to collect money from our church members after telling them what we were doing. On Shrove Tuesday, we put up information on the PWRDF project on a billboard during the Pancake Supper at church. When someone came up to the billboard and asked about the project, I presented all the details and explained how we were trying to raise money. We also put up flyers, pins, stickers, and a Super Friends activity book so people could take information with them. There was also a box for extra donations if someone wanted to donate at the table. The entire proceeds from Shrove Tuesday went to PWRDF.

To date, we have raised enough for two farms, two water purification systems, and two pigs. We are now trying to raise money to fill a dispensary. God likes it when we help people, and sometimes helping people can be through raising money. I hope I can one day visit the people I have helped and see the farms which I contributed to growing.



Jason Selvaraj (right) with his brother Jordan

The Saugeens Theology Series




Spring Term L.Th COURSE DETAILS
TUITION: \$300 for credit, \$150 to audit


Course #1: April 27-28
Evangelism: What Makes a Growing Congregation?
Taught by The Rev'd Grayhame Bowcott

Course #2: May 18-19
Liturgy: Forming a Gospel-Shaped People
Taught by The Rev'd Dr. Jay Koyle

Course #3: June 15-16
Administration: Running Healthy Churches
Taught by The Ven. Dr. James Sutton


Course Times: Sat. & Sun. 10 A.M. – 6 P.M.





Presented by Huron University College
Hosted by St. George's, The Blue Mountains
146 Saxe-Wilfrid Street East, Clarksburg, Ontario, N6H1N6

For Registration & More Information, Call 519-884-2121 or email www.diohuron.org



ANGLICAN CHURCH WOMEN

Resurrection and renewal

The celebration and miracles of Easter and the Resurrection are just past. Now we are experiencing the auspicious 40 days until the Ascension. After the meditations of Lent, consider reflecting on the personal meaning that the Resurrection has for you. It may bring home to you the entire meaning of the Easter season. It may cause you to reflect on your core beliefs. It may make you feel that you have been given a great blessing. It may leave you confused as to what is believable, what really happened, how much do you believe, how far can you stretch your faith? Is it a wonderful acknowledgement of the greatness of God or a real test of your beliefs?

Women are close to the cycles of life. We do use the term "Mother" Nature. Spring is a renewal. Many plants, dormant all winter, "resurrect" themselves and spring into life. How they do that is a wonder in itself. We have lived through a particularly harsh winter this year. And yet, even now our grass may be greening – how can it do that after being smothered in ice for weeks? Spring flowers somehow poke through frozen ground – we can't even get our shovels in the earth – but the daffodils, tulips and hyacinths somehow manage to pop through. Here is nature's rebirth and renewal, her resurrection, if you will. If something as simple as a flower can "resurrect" under seemingly impossible circumstances, is it then much of a stretch as to what else God can do?

Think about that. What can He do ... for you? What do you need? Do you need to renew yourself, to resurrect yourself? Is it time to reconnoitre, to consider where you are going in life? What do you really want to accomplish in life? Are you headed in that direction? What do you need to do to get there? Maybe you need to take a few steps back and think about it. Maybe you need to turn around and look down another path. How can God help you get there? What

gifts has He given you so that you can help yourself?

It is time to resurrect you. Dig down into your being and find out who you really are, what you really want, what you really need. Have you ignored a call from God sometime in your life? Is He calling you now? Is He leading you somewhere or pointing you somewhere? Do you have a "feeling" that there is something you need to do?

Take some time to reflect. What does Jesus' Resurrection mean to you? What does the concept of resurrection mean to you? Take these 40 days to think, to feel. What is the essence of your life? What would you like to accomplish? What legacy would you like to leave? Jesus had only about 33 years to make His mark on the world and of that only about 3 years of active ministry. What can you do in 3 years? If you "resurrect" yourself, what can you accomplish with His help? What could we accomplish if each one of us refocused our lives? What, indeed!

Best Wishes,

Bonnie G. Rees, President

ACW Diocesan Council



Meet your Council



Edith Lukow, chair of Bales for ACW, Diocese of Huron

Edith was born in Shelborne, Ont. and raised on a farm just north of town. She was a member of 4 H: in both Beef and Home Economics clubs. She was trained as a Food Service Supervisor and worked at the Scarborough General Hospital.

Edith met and married her husband, George Lukow in 1969 at St. Paul's, Shelborne. They moved to Windsor in 1978, due to a job opportunity for her husband as an optician. She worked as a Personal Support Worker for both the Red Cross and the St. Elizabeth Health Care. They have a son and a daughter, plus 5 grandchildren.

Edith was asked to become a member of the Chancel Guild at St. Barnabas, and is currently the president of the Chancel Guild at St. Stephen's, Oldcastle. She also became a Girl Guide leader, when her daughter joined; Edith is still a member of the Trefold Guild.



Diane Watson, ACW Social Action and Nurture, chair

Diane is a cradle Anglican. She was baptized at Holy Trinity Church, Chatham. She married Barry at St. Paul's, Chatham and returned to Holy Trinity, where her two sons Aaron and Adam were baptized. Both sons are in committed relationships: Aaron and Melanie, Adam and Rena. Diane has two grandchildren: Eva, 13 years old and Preston, 10 years. Diane and Barry have been married 47 years.

She is an active member of the new combined Holy Trinity/St. Paul's. She is past president of HT ACW; she serves on the Parish Council (4 different times); and she teaches Sunday School. She and her husband currently co-ordinate the Monday Lunch Kitchen for the needy at

Christ Church.

Diane is also active with Goodfellows, where "No child goes without Christmas". She serves in the Porchlight Campaign, packs food hampers and organizes books for the Toy Baskets. As "The Book Lady", she recently was awarded a Certificate of Appreciation by the Goodfellows; her picture was on the back of the Goodfellows paper. Diane also campaigns for Cancer and for Heart and Stroke.

PASTORAL PROGRESSIONS

Appointments

Bishop Nicholls appoints the Rev'd Musawenkosi (Musa) Daba as the Rector of Trinity, Sarnia with a start date to be determined. Musa is currently the Vicar of Churton Park Anglican Church in the Diocese of Wellington, New Zealand.

Ordination to the Diaconate

The Bishop of Huron announces that the following will be called to the Diaconate at a

service of Ordination to be held on the Feast of St. Philip and St. James, Apostles, Wednesday May 1st at 7pm at the Cathedral Church of St. Paul, London. Clergy are invited to vest, the colour being red:

Ms. Hana Scorrar, upon ordination the Assistant Curate to the Rector of St. James, Westminster, London.

Ms. Cheryl Highmore, upon ordination, Deacon with Special Responsibility for Out-

reach, Trinity Church, Cambridge

Church House Staff Announcements

Ms. Heather Moller, diocesan Development Stewardship Associate, retired on March 7, 2019. Heather joined Huron Church House in the fall of 2013 in the role of Renew Development Coordinator. In 2016 she became the Development Stewardship Associate.

Ms. Diane Picard, diocesan

Exetuvie Assistant, retired on April 8, 2019. Diane has been with the Diocese in Bishop's Office since July 2008. Most people will know her as the first contact in the Bishop's office.

Rest in Peace

With sadness, we share the news of the death of Marie Grace Cliff on Tuesday, February 26th. Please keep in your prayers her family and friends, remembering especially her sons Bishop William Cliff, Pe-

ter (Rita) and David (Tracy). A memorial celebration of life took place on March 5th, 2019 in Sarnia.

Peacefully at his home with family by his side, Jackson Stephen Guiler died on March 11, 2019 at the age of 16. Jackson is the son of our former Diocesan Solicitor, Stephen Guiler. A Celebration of Life was held on Sunday, March 24th at the Ingersoll District Collegiate, Ingersoll.

In Memory

London Deanery Church of the Ascension London

Myrna Bradley
Dorothy Newland
Shirley Arnot
Betty Barley
Marlene Fogarty
Jill Williams

Waterloo Deanery Trinity, Cambridge

Dora Brooks
Doreen Barwell
Doreen Daly
Ruth Wright

Lambton Deanery Canon Davis Memorial

Church, Sarnia
Brenda Davidson
Dorothy Giffin
Maureen Goodwin
Patricia Hamilton
Dora Kaija
Bonnie Lackey
Mary Mathany
Dorothy Smith
Vera Stevens
Audrey Taylor
Margaret Winwood

Essex Deanery Church of the Ascension, Windsor

Margaret Loretta Moore

Delaware Deanery Spring Meeting

Faith, Fun & Fellowship

FRIDAY, MAY 3, 2019

St. John's Anglican Church

20 Flora Street

St. Thomas ON

9:30 a.m. Meet & Greet

Guest Speaker: Rev. Canon Greg Smith (PWRDF)

Lunch

12:30 p.m. Holy Eucharist
with Rev. Canon Janet Lynall

Huron Church House: Happy retirement to Heather and Diane



Heather Moller with Bishop Linda Nicholls

Two valuable Huron Church House staff members have retired between the two editions of the Huron Church News.

Heather Moller retired on March 7 and Diane Picard's last day at Church House was April 8, 2019.

In the fall of 2013, Huron Church House welcomed Heather Moller to its staff in the role of Renew Development Coordinator. Three years later, in 2016, Heather became the Development Associate. This was followed by her additional duties/responsibilities as Development Stewardship Associate until the time of her retirement in March of this year.

We are thankful for Heather's support of parishes, supporting Bishop's Friends and building relationships with donors and supporters. Heather worked closely with the Ontario Stewardship network and the National Church.

Diane Picard has served the Diocese in the Bishop's Office since July 2008. This April, after almost 11 years, Diane has decided to retire from the role of the Executive Assistant.

Those who have contacted Huron Church House or the Bishop's Office have been greeted by Diane Picard's friendly, professional manner.

Among Diane's responsibilities were assisting parishes on Episcopal visits, providing formal documentation, correspondence, arranging events for the Bishop's office, liaising with clergy and lay people throughout the diocese and scheduling appointments for the Bishop and Executive Archdeacon.

Diane's presence, gifts, hard work and dedication will be missed by all at Huron Church House.

We wish Diane and Heather all the very best in their retirement years.

Fifteen years at the diocesan Archives

At a recent staff meeting at Huron Church House, Bishop Linda recognized Carolyn Lamont's 15 years at the diocesan Archives, The Verschoyle Phillip Cronyn Memorial Archives located at Huron University. Carolyn assists diocesan staff and patrons in their searches of historical documents, records and geological searches. Carolyn's friendliness and efficiency is greatly appreciated.



Paul Rathbone, Diane Picard, Archdeacon Tanya Phibbs and Bishop Linda Nicholls on April 3, 2019

A retrospective and congratulations



by Rev. Val Kenyon

This spring will mark a special moment in the life of Efm here in Huron as we recognize our first graduating class.

There are eleven graduates from our two London groups, with each group celebrating this accomplishment in their own way at the end of their June sessions.

In a recent conversation with some of those graduating, they spoke of their experiences over the past four years, and how developing the practice and habit of theological reflection had changed them in so many ways. A number of the participants would go on to say that they felt that being part of an Efm group had helped them become more aware of and relate to the needs and concerns of the world around them.



For many in this group they would leave it with quite a different idea of ministry than when they began. With a renewed, expanded perspective of ministry and a view of God as dynamic and leading the way in mission, they experienced a greater openness to where they felt God was leading them in their daily lives. While their reading and study would bring a number of insights, what they gained from the sessions together was not so much about knowing more, but rather about developing an understanding of who they were in God and what it was to be part of God's mission in the world.

They began as a collection of individuals from a variety of parishes and approaches. By the end of their time together they would become a group journeying, exploring and won-

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.

dering together. For many they felt that they were not the same people as they had been at the start of their time together.

With a third Efm group opening up in London in September, you may wish to take advantage of an upcoming Exploring Efm Open House Evening on: **Wednesday, May 22nd from 7:00pm-8:30 at St Anne's Byron, 1344 Commissioners Road West.**

As always for more information about Efm, to register for Fall classes in London, the Windsor area, Strathroy, Lucan, and Kitchener, or to discuss possibilities of beginning an Efm group in your area, please contact Libi Clifford, the Diocese of Huron Efm Coordinator or Val Kenyon at EFM@huron.anglican.ca

Rev. Val Kenyon is Efm Animator in Huron.



Crickets chirp, birds tweet, bees buzz. Breezes blow, leaves rustle, waves crash! Campers run, splash, shout out loud and whisper softly. What wonderful sounds - music to God's ears.

Follow the joyful noise to HCC! With feet stomping, hands clapping, hearts beating and many voices raised, we'll join a chorus of friendship, welcome and belonging,

Sung Together

- all of us, all creatures, all creation.

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| | | |
|-----------|------------------------|--------------|
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| Session 2 | Earth Below, Sky Above | July 14-20 |
| Session 3 | Lost + Found | July 21-27 |
| Session 4 | A Place in the Choir | August 4-10 |
| Session 5 | Surprise! | August 11-17 |
| Session 6 | Sing a New Song | August 18-24 |

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| | | |
|-----------|-----------|---------------------------|
| Session 1 | July 7-20 | Companions on a Journey 1 |
| Session 2 | Aug 4-17 | Companions on a Journey 2 |

Leader in Training

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| | |
|-------------|-------------|
| July LIT1 | July 7-27 |
| July LIT2 | July 7-27 |
| August LIT1 | August 4-24 |
| August LIT2 | August 4-24 |



Go to www.huronchurchcamp.ca to find out more, watch our video, see lots of pictures and register

For more information contact us at huronchurchcamp@gmail.com or call 519-434-6893 ext 217



Baptism takes us into the heart of the human experience

In conversation with Dr. Rowan Williams, former Archbishop of Canterbury on the last day of his visit to Huron, March 18, 2019

Riveting and profound, incisive yet gentle. And, above all, challenging.

It is with these words that the audience in Huron reacted to Rowan Williams' lectures as if sensing the presence of someone who speaks "the truth in love" and shares his doubts and concerns without fear. That is why we start the interview with former Archbishop of Canterbury with the question on teaching in the context of Church:

Would you be willing to share some of your thoughts on the importance of the renewal of teaching ministry in life of Church, especially on teaching as a Gospel exercise – the reason we teach is to know Christ, to be drawn through Christ into fellowship with God by the power of the Spirit.

One thing that often strikes me if I have been involved in a teaching event is that people will say to me afterwards, 'I was surprised...' They realize that they have been living in a larger landscape than they knew. It always reminds me of a character in Molière's *Le Bourgeois gentilhomme* where he realizes that he has been speaking prose all his life and never knew he was doing anything so clever.

So it's surprise in this sense, 'Oh, so this is a bigger house than I thought, there are other rooms, other floors.' That sense of grateful surprise, and sometimes slightly alarmed surprise is what is going on in teaching. And it is a Gospel activity because if it's true that the Gospel brings a new creation into being, then there has to be something of the same immense horizon that there is in creation already from the beginning. It's not just a new set of ideas or habits, but a whole new landscape... And that's good news, because sometimes people think that nothing about the Church or the faith can surprise them again. I believe that good teaching takes us beyond that...

Being Christian, as you once stated, means to be affected by the mess of humanity. To say "I'm baptized" is to claim a new level of solidarity with other people.

What I meant by that was that baptism is being taken to where Jesus is. In the traditional imagery of baptism Jesus is taken down into the depths and being within the depths where he is with us, human beings, means that baptism instead of separating us from the rest of the human experience takes us a bit further into the heart of the human experience. So if I encounter somebody who is living with privation, with guilt, with confusion, I can't say, 'Well ain't I the lucky one'. Instead, I should say, 'Well, I belong with you.' And it's that belonging with people who are a bit lost



Archbishop Rowan Williams with Bishop Linda Nicholls and Ven. Todd Townshand at the convocation at Huron University

and a bit confused that is the heart of our Christlikeness in the baptized community.

Which brings us to the question of our action in the world?

Our action in the world is not so much that we turn up with solutions, but that we turn up... that we become a sign to people that they are not despised, they are not untouchable, they are not forgotten. I learned this in a variety of ways as Archbishop. For example, in some of the visits I made as Archbishop, whether it was to a school on a Council Estate or to the church in Melanesia, people would say, 'Well, it's nice to know we are not forgotten.' It wasn't that they were expecting lots of solutions; it did matter that they felt as a part of something. Out of this may come various kinds of change, various kinds of action, but first of all we join them. My great friend Ken Leech used to talk about the story of the prophet Ezekiel going to join the exiles (Ezekiel 3:15), where he says when he got there, 'And I sat there among them stunned for seven days.' And that's what we do.

Jean Vanier has said that L'Arche communities are not so much called to be a solution, as they are called to be a sign?

Jean has been a very important person in my life and L'Arche has been a very important sign for me. What it teaches is that it's never just this asymmetrical doing good to somebody. Jean's immense patience and graciousness is quite extraordinary, quite transforming. At the Lambeth Conference in 1998, he had the bishops wash one another's feet. I stayed with him once at Trosly and my memory of the Eucharist there was one of those moments where you see what it is all about. The image that stuck with me was of a young man with very severe learning difficulties going up to receive communion. After he received communion, he just put his arms around the priest and gave him a wet, slobbery kiss. And I thought, 'Well, the sacrament works both ways'... It's as if the world is a set of concentric circles. There's the human community at large, sometimes wonderful, sometimes not so wonderful; there's the Church which is committed in a very special way to be a sign of God's idea of community; and within the Church there are communities like L'Arche and good monastic communities which say to the Church, "This

Archbishop's impressions of Huron

"Two things struck me about the Diocese and the Huron College. One is the immense challenge of changes in agricultural life in this area. So much of what I was hearing from a couple of clergy on Saturday is what I used to hear in my diocese in Wales. So many people have been chewed up in the works because of that, losing traditional ways in approaching agriculture life. Younger members of community do not want to stay. It's heartbreaking because some of the human values and human skills are being lost. And if you end up with this hugely mechanized, consolidated, homogenized business, something about our whole relation to environment does get lost. I see that as one of the big challenges in Christian ministry in this diocese.

What struck me about the college – talking to the president – was how much he emphasized the significance of the small size of the college, not wanting to grow beyond a certain number. Again there are values and skills which human scale makes possible. It is something that matters when you are talking about, as the College does, leaders with heart. You cultivate that heart, you educate that heart in the human size community."

"A rights culture alone just keeps putting all the threads back into where I sit. The idea that my right is my right to give, to be active, turns it around."

is what you ought to be doing and thinking about'.

Part of what we have all learned from L'Arche is simply to be open to the unexpected gifts of people we don't pay attention to. What am I going to learn from this person, who on the surface might look as if they have got nothing to give me?... A rights culture alone just keeps putting all the threads back into where I sit. The idea that my right is my right to give, to be active, turns it around. If you look at human rights in terms of L'Arche, it's not that here are some unfortunate people who have a right for us to be nice to them; but rather, here are also a people who have a right to be set free, to be.

Often the decision-making structures of the Church function in such a way that we invariably create winners and losers – the 'zero-sum game' as you mentioned. What changes in our decision-making structures involving laity, clergy and bishops can you imagine happening, which would help us address the complex issues we wrestle with?

We became very aware of this in the Church of England as well. One of the things we tried to do in my time was try to make sure that at Synod, we sometimes (not often enough) had a guided Bible study session, for people in smaller groups so that there would be more personal interaction. I can recall that before the first vote on women bishops, I suggested that every member of Synod should seek out somebody that they were at odds with and commit to praying with them regularly over the course of the Synod.

A lot depends on two things. First, it depends on what we vote for, how we actually frame a motion – people became very impatient with our toing and froing on how to frame the motion for the vote on women bishops in England. But I think it was right to take that time, so that when we got the motion to vote on, it was a little less scratchy than it was at the beginning.

Second, it depends on what we commit to do in the aftermath; in allowing it to bed into, to be realized in a way which doesn't ignore the minorities. Again, we had a lot of difficulties in setting up the systems to look after the minority in the vote on women bishops. Many people thought we shouldn't have done that. At the same time, I am very loathe to think that we operate as simple winners and losers.

Those two aspects, how we shape the motion and how we actually listen to the minority

in the implementation of it, gets us a bit away from the 'We are the masters now' stance.

There were some who after the vote on women bishops said 'Well, you can go now.' To me, one of the basic questions about democracy is how we deal with people who are not going away...

The Anglican Church of Canada is facing this challenge with the vote on the proposed changes to the Marriage Canon. People are not of the same mind when it comes to this issue. How to continue together, as one Church?

One of the requirements for this is that everybody has some common language for what really matters in the Church. If we think what really matters in the Church is to get the right answer on same-sex marriage on one side or the other, then we are actually going to miss some very important things about the identity of the Church. It's why in the book *Being Christian*, I said that it's the acknowledgement of the sacramental structure, the reference of everything to the Bible, the reality of shared prayer and shared silence.

These are the things we can go on affirming. I've never seen why we should break sacramental communion over some of these issues. The gift of that sacramental communion and all that it means is so much greater than any one issue.

In one of your addresses here you said that you wonder if in fifty years time our great-grandchildren will wonder why we weren't out on the street over the environmental crisis we are facing. One of the perennial temptations is for us to become an 'issues' church – which can flatten us. In Being Christian you link the environment with the Eucharist, advocating for the sacramentality of all things. Do you have any thoughts on how we as individuals, as communities of faith, as a diocese pray, think and act more prophetically on caring for creation?

It ceases to be an issue when it is seen as a discipleship question, when it is seen as a matter of virtue in old fashion language. In other words, it is helping people into the habits of responsible action towards the environment, not because this is absolutely necessary for the campaign, but because it is a good place to be, it's a human place to be. It comes down to all the sort of boringly granular things like recycling, car-pooling... daily practices. This is discipleship, the raw material of discipleship, just as much as our family ethics or whatever.

You advocate the role small groups have to play in our learning to pray, think and act. For



Bishop Linda on Rowan Williams' lectures in Huron

"It was a joy to hear Archbishop Rowan Williams engage people across the spectrum of church life from parishioners and parish clergy to academics in reflection on the nature of Christian life and of God.

The Archbishop spoke about the life of discipleship in a way that all could find their baptismal call reflected. He spoke at the Cathedral with an intellectual rigour that kept a filled cathedral spellbound for a full hour as he gave us confidence in the necessity for a theological grounding of any discussion of human right(s).

He speaks with a passionate tenderness of the love of God and a humility and honesty about human life with all its frailties, including and especially in the Church. What a privilege to be able to hear him in person in our own diocese!"

Photo: Archbishop Rowan Williams at St. Paul's Cathedral on March 17, 2019 with (left to right): The Very Rev. Paul Millward, The Rev. Canon Marion Haggerty, The Rt. Rev. Linda Nicholls, The Rev. Michael DeKay, The Rev. Deacon Pat Henderson, Matt Gillard

many of our communities of faith, this can seem like a significant shift. Do you have anything to say about how we can foster small group life in our respective faith communities?

One of the things which matter is do people feel safe in a small group. I don't just mean the safeguarding question. I mean do they feel safe to express what they don't understand? Do they feel that other people are to be trusted? If you can establish that, it is half the problem.

Sometimes one way of doing that is to start just by gently suggesting partnerships between people for prayer and reflection. 'Why don't you go and call on [name] one evening next week and have a look at the Gospel together and see

what comes out of that.' So often people will say, 'I am so nervous about coming here... I don't know anything about Jeremiah.' If they know that everyone else is in much the same boat, that nobody else knows much about Jeremiah, then it helps...

I do see this as way forward for the Church; in fact, I don't see much happening without it. The Church did not begin in the New Testament as a mass movement. It begins as a very tangible, local community of transformation, which is why I am a bit wary of the megachurch as a model which is for everyone. Sometimes it works and sometimes it doesn't. The megachurches that have real health in them are the ones that understand how to work with cells.

To be within face to face distance from people – that does make a difference. In my times as Archbishop, we had a number of interfaith initiatives. The one that was very effective was the Christian-Muslim forum in the UK which was meant simply to build friendships between churches and mosques within local settings. So, if there was a local issue – something as simple as having speed bumps on a road beside a school, or something related to local youth crime – church and mosque would be able to work together. It humanizes the issue and opens the appetite for action.

I am sometimes inclined to think negatively about where we are as a culture, and whenever I do that, we should think

that an awful lot of people simply need permission to do the right thing. And sometimes even politicians need that kind of permission.

Finally, as someone who had spent quite a lot of time in discussions with Roman Catholics and with Orthodox Christians, could you share a few thoughts on the subject of Church unity?

There is a part of me which does get deeply impatient with our confessional divisions simply because it feels like a luxury in a world that's hungry for what we want to say and for what we want.

We sometimes treat the sacraments in particular as if they were our property rather than Christ's and that's what worries me. But we are in the world we're in, and inherited

Christian cultures separate us quite often.

We have one Lord. The Primate was talking the other day about receptive ecumenism, the notion that no one strand of the Christian Church has all the answers. And to say that is not to minimize the importance of the visible unity of the Church. It's simply to say that as our history has unfolded, different bits of the Church have developed different skills and focii, each one of which has something Godly and life-giving about it. But if we try to take them on their own, they become less life-giving.

The Venerable Tim Dobbin
Davor Milicevic

Sacred Matter:
Shining Light
on Faith & Mental Health

A community conference about mental health, hope, and the role of faith in the care and recovery of those who live with mental illness

May 10-11, 2019, Huron University



Keynote Speaker
Rev. Mark Theobald
National Director of the Faith Project

Friday, May 10
Saturday, May 11
All events
Anderson Hall

12 noon - 2:00 pm Faith Project in the Chapel (free) \$25
2:30 pm - 4:00 pm Lunch & Refreshments in the Chapel (free) \$5.00 (advance and cash only) \$10.00 (cash only)
5:00 pm - 7:00 pm Dinner in the Chapel (free) \$10.00 (advance and cash only)

To Register & for Complete Details:
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Journeying through the Bible: A Guide to Leading Bible Studies
Monday Evenings, April 29-June 3, 2019 (Excluding May 20), 6:30-9:30 pm (at Huron)
Instructor: The Rev. Janet Anstead

Liturgy: Forming a Gospel-Shaped People
Sat., May 18-Sun., May 19, 2019, 10 am-6 pm (St. George's, Clarksburg). Register through St. George's
Instructor: The Rev. Dr. Jay Koyle

Administration: Running Healthy Churches
Sat., June 15-Sun., June 16, 2019, 10 am-6 pm (St. George's, Clarksburg). Register through St. George's
Instructor: The Ven. Dr. James Sutton

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Social reality and our perception: 'We see things as we are'

By Rev. Chris Brouillard-Coyle

Writer Anais Nin once said: "We do not see things as they are. We see things as we are."

Our perspectives, ideals, and circumstances can shape how we view and understand everything. Those who are Christian see a cross and recognize it as a sign of faith. Scientists, engineers and mathematicians may look at the same cross and see the sign for addition. "We do not see things as they are. We see things as we are."

Our relationship to the world is thus impacted by who we are and the privileges we experience. If we are among those for whom hard work has led to success, we may assume that the same opportunities for success are available to everyone who chooses to work hard. In fact, however, we may not have

SOCIAL AND ECOLOGICAL JUSTICE



experienced barriers that could undermine opportunities for success in the ways that others do. The result is that, while we make assumptions based on our experiences, we miss the reality that our experiences are not the same as others. "We do not see things as they are. We see things as we are."

It is the hope of Respect Justice Camp to create opportunities to see things differently. Through interactive experiences, we endeavour to encourage participants to acknowledge the blessings and challenges confronted by others and creation itself. The desire is to create space in which we may become more deeply attuned to the realities of others including

the barriers that undermine full and meaningful participation in society.

Specifically, immersion experiences seek to highlight the ways in which:

- The instability that comes with living in poverty undermines education opportunities and establishes different priorities because survival is continually in question. (See: Collaboration with those Living in Poverty)
- People living with disabilities continue to face multiple barriers that undermine access and opportunities. (See: Respect for and Collaboration with People with Disabilities)
- First Nations are often stereotyped in ways that under-

mine their wisdom and value outside of their communities. (See: Collaboration with First Nations)

• Mental health is the assumed default creating stereotypes and stigma for those who suffer from mental health setbacks. (See: Respect for and Collaboration around Mental Health)

• Arbitrary lines on a map define who belongs and who is stranger leaving space for the latter to be exploited as outsider and less important. (See: Collaboration with Migrant Workers)

• Those who are considered 'different' because they don't conform to the binary norms of gender and sexuality can be treated as somehow 'immoral' by those who benefit from these social constructs. (See: Respect for LGBTQ+)

• And creation itself can be viewed as a tool for human benefit without full consid-

eration of the implications of our relationship with it. (See: Respect for Creation)

"We do not see things as they are. We see things as we are." Who we are is continually evolving and changing. As we seek experiences which help us to better understand the realities of the world around us, we strengthen our ability to love as Jesus loved and live the Marks of Mission.

Respect Justice Camp is open to those 18 and over and will be hosted at St. Clair College in Windsor, August 13-19, 2019.

Check out our website: justicecamp.ca, Facebook page: Respect Justice Camp and Twitter feed: @CampRespect for more information and registration.

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Friends on Facebook: less is more!

MEDIA BYTES

REV. MARTY LEVESQUE



In Lent, we learn to live simply so others may simply live. We eat less, shop less and even take social media breaks. But we don't seem to apply this same idea of less being more to our friends' list on social media.

There have been countless studies that have demonstrated

that 150 people are the maximum ideal size for a community. This is known as Dunbar's number, which suggested a cognitive limit to the number of people one can maintain stable social relationships—relationships in which an individual knows who each person is and how each person relates to each other. Past 150 it becomes tenuous to maintain meaningful relationships with individuals.

And while social media allows us to break many rules there really must be a cap to the number of "friends" we have on Facebook if we truly want to

have meaningful relationships where our lives become a light for others.

It is tempting to say yes to that "friend" request from the person you lost track with from high school twenty years ago. You might even chat once or twice, but quickly they just disappear into an endless stream of noise in our news feeds.

My rule of thumb for Friends on Facebook is simple. Would I have dinner with them? And, would I look them up to invite them for dinner? If the answer is yes, I accept the friend request, if the answer is no to

either one, I let it go.

I also use this same rule to periodically go through my friends' list and bring down the number to a manageable level where I get to interact with each person on my list.

In a world where Likes and Shares dominate we tend to think in numbers and the bigger the number the better. And while Lent is over, spring though is upon us and perhaps weeding our social media gardens should be in the offering. After all, trimming the excess will allow our other relationships to flourish more deeply.



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

Stewardship – moving from oppression to freedom

By Rev. Raymond Hodgson

The History of Salvation — shared in Scripture, prayers, and preaching — is the story of God's People moving from oppression to freedom. This is our story. Slavery in Egypt becomes a new life in the Promised Land. Exile in Babylon becomes a return to Jerusalem and the rebuilding of the Temple. Death on a Roman cross becomes Resurrection and an empty tomb. This is how God acts to liberate and restore us.

The things which oppress us in this time and place are rarely as obvious as the physical chains, whips, or foreign soldiers in these stories. And yet there is oppression, and a need for God to save us. Materialism and consumerism — with the greed, jealousy, selfishness, and short-sightedness that accompany them — are the source of



our captivity. Our willingness to embrace them speaks to our need for God's help.

At the same time, these forces are not new. In the Torah there are commandments concerning providing for the poor, forgiveness of debts, return of land, and just treatment of workers, foreigners, and animals. In the Prophets there is encouragement to repentance and condemnation for those who continue to ignore these laws. In the Gospels there are parables of stewards both just and unjust, workers paid a full day's wages for an hour of work,

and banquets with unexpected guests.

These teachings call us to really question the way in which we see the world, the people around us, and foreigners living amongst us. Is the world a source of wealth, to be exploited for our own gain? Is protecting and providing for other people a burden, which takes away from what is ours? Are foreigners a danger to our pleasure, our comfort, or our safety?

To experience in full God's promise of salvation and restoration, we need to ask God to

save us from that which holds us in captivity and restore us to the relationships which God intends for us to enjoy. God's Creation is the source of all wealth, all material goods, and even our lives.

We ask God to deliver us. To save us from greed, jealousy, selfishness, and short-sightedness. To free us from the bondage of materialism and consumerism. To restore us to our place as God's stewards — using what is God's as God would have it used.

When we experience this liberation, we are transformed. We can love our neighbour as ourselves, because that neighbour is no longer a competitor, or a burden, or a threat. We can love God with our whole selves, because we are no longer focused on wealth and the accumulation of stuff. We can be the people God has called

us to be, because we live in the Kingdom of God.

Rev. Raymond Hodgson is a member of diocesan Stewardship Committee.



We will never be abandoned: a note on loneliness

Mary was so poor she could not afford any of the extras, like getting out and socializing, or inviting people in for supper.



AS I SEE IT

**REV. JIM
INNES**

She had friends, but due to her decreasing self-esteem, a growing depression, and a desire not to be a burden on those who would otherwise support her, she was often left sitting at home wondering if this lonely script would ever end.

For most of us, such loneliness comes and goes, for some, the unsettling seclusion turns into a downward spiral.

There is a study that concludes how loneliness is as hard on your health as smoking 15 cigarettes a day. The article goes

on to state evidence that social isolation also increases the risk of Alzheimer's disease. Yikes!!

As I have said in a past article, the largest complaint in professional counselling is loneliness, a stat which represents only those who have recognized the problem and sought help for it. There are many, many others out there. Certain circumstances, aside the example above, lend itself to this huge problem; like the death of a loved one, managing separation and divorce, or the reality that the older one gets, the smaller the world becomes.

Loneliness is a social-political issue; such as addressed by groups like Opportunities for All (a newly formed federal initiative to decrease poverty), and addressed by direct programming, such as found in many senior residences.

Unfortunately, the problem of loneliness can also grow into a psycho-spiritual issue. Loneliness can turn into isolation and this isolation can not only turn into depression, it can also

lead to uncontrollable feelings of panic or even alarm. Like something is suddenly wrong... whether you can see it or not.

In my experience, to act effectively, it is important to remember that the answer lies not outside ourselves, in our minds and hearts. Despite the enormity of feeling, there is no imminent danger. We won't be swallowed up. We won't drown in isolation. We will, once again, and in some near time, feel connected and whole.

It also helps to remember that managing difficult feelings of loneliness (or feelings of isolation) is our process of completing particular developmental tasks. Some might call it the building of a strong ego. Especially, as I understand it, one in which we learn to self soothe. It is a task that the well know psychologist Eric Erikson defined as Trust vs. Mistrust; developing a sense that the world is a predictable and safe place to be. You know the one... where, as one example, our parents are



Unsplash

challenged to balance rescuing with letting us cry.

I'd also suggest that another task could be what Erickson calls Intimacy vs. Isolation; developing and maintaining successful relationships. He argues that if other developmental tasks have not been successfully resolved, we will have trouble mastering this stage because it requires our coming into a strong sense of self.

So, as we try and fight back (and heal) the depressing loneliness (or sense of isolation), we might find the strength to reach out, ever slowly and methodically, to increase our times of

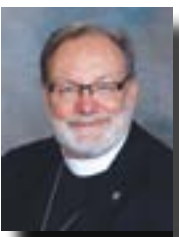
engaging others. Especially, I would argue, engaging others in a manner in which we are there for them.

One last thought, managing our loneliness can open the door to deepening our spirituality. For example, we may say we believe in God's omnipresence. But do we really feel it? Are we really living in a manner congruent to it? As I see it, God is here, God is always here... We will never be abandoned.

Rev. Jim Innes is the rector of the regional Ministry of South Huron.
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Going beyond the financial balance sheet

A number of years ago as a territorial archdeacon and as a member of diocesan council I participated in few meetings where there was not a request for permission to sell the rectory of a parish.



**A VIEW FROM
THE BACK PEW**

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

Like the proverbial canary in the coal mine, whose main purpose was to warn miners when the supply of oxygen had reached a critical level, with their dying breath, the sale of a rectory served as a warning signal that the expenses of a parish were beyond the levels of offerings and other income being reported on the balance sheet.

I noted recently that in another diocese the cathedral congregation had asked for permission to sell the deanery. A building of local historic significance, right across the street from the cathedral, the structure had no longer been deemed to be essential, as a previous resident had chosen to reside elsewhere and his successor had followed that pattern.

In the fairly recent past, the ability of episcopal leadership to match clergy with congregations was not hampered by any concerns regarding where the clergy would live. There

were parishes who viewed their rectories with a sense of pride and cared for them in cooperation with the incumbent of the day. Other congregations did not see the need to expend resources to either maintain, or even to enhance their rectories until the building was vacant during a time of clerical transition. Rectories were no longer claimed as identifiable elements of congregational life and ministry, but rather as burdens to be carried until they could be discarded.

Contemporary concerns regarding the establishment of a financial resource base that will enable clergy to retire without having to search, at the same time, for a place to live, has led many individuals and congregations to move into a system of housing allowances, as clergy either rent or acquire their own homes. In times of transition the sale or purchase of a place to live has the potential of generating a level of anxiety for clergy which has the significant potential of being a preoccupation as they exercise their ministry.

These were some of the thoughts that came to my mind as I listened to Archbishop Rowan Williams during his recent visit to the Diocese of Huron. His eloquent reflections on discipleship and ministry pointed to the concept that congregational life was to be built upon a life of prayer, the experience of learning and an opportunity for mission. He called upon preachers to proclaim the Gospel with joy and with strength and conviction

which welled up from a personal faith and relationship with our Lord. With poetic imagery he painted a picture that allowed his listeners to visualize the concept that as people of faith we need to see ourselves in a place where "we can stand where Jesus stands and look in the same direction."

The Archbishop's beatific vision of individuals and communities of faith sets a standard worth striving for...

And yet...

I asked the question of the Archbishop of how we as individuals and as congregations move to that place that he pointed to when so many of us are preoccupied and burdened by the challenge of surviving financially. Whenever he was asked a question, the Archbishop paused prior to his response. He clearly indicated that he was taking a moment to give consideration to the question and respected the questioner.

Archbishop Williams indicated that he did not have a "silver bullet" to offer as an answer.

He did reflect on the call that he offered, that when communities of faith are focused on being centred in prayer and learning, when congregations were seen as places where a vision of mission and ministry were clearly evident, that financial health and well-being often resulted as by-products of the stated priorities of congregational life.

At the heart of the Archbishop's messages and so many other facets of life in the church, these days, there is a

simple message which has its roots in Huron and the Anglican Congress of 1963. Archbishop of Canterbury Michael Ramsey and a working group based at Huron College (there is a plaque at Huron to help us remember this fact), helped define what it means to be an Anglican, by saying that we are called to be "mutually responsible and interdependent members of the Body of Christ..."

How well are we doing with our response to that message?

Does our life in a congregation or community of faith reflect that call?

Do we work well (or at least play nicely with) neighbouring Anglican congregations in our Deanery?

Do we support each other in the life of our Diocese, our

National Church, or even our worldwide Anglican Communion?

Whenever the Church gathers and decisions about our shared life are being made, it seems to me that beyond the financial balance sheet there is a need for us to see how decisions we make impact every facet of our shared life. Our primary focus needs to have as its goal the heartfelt desire for us to "stand where Jesus stands and look in the same direction..."

That is not only a vision for our future, but also a plea for our shared life at this moment.

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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When you are a spinning, saddle sore carousel rider...

There is something about circles that definitely appeals to us.



**LAUREL
PATTENDEN**

We have prayer circles, knitting circles and story circles. We circle our wagons when under threat. We circle close, as a group, when scared or fearful. As we roast marshmallows the fire is circled with our outstretched arms. There is the Arctic Circle and the dodge-a-ball circle. Airplanes circle in the air and we circle things on our calendars. Circles abound.

A Merry-Go-Round is a circle. Most of us have ridden one when younger. The fancifully decorated ponies circle around following each other as the rider goes up and down. Buy a ticket and you become a delighted rider. Riding with your peers seeing the world spin around you. People wave to you (most likely your parents)



Laurel Pattenden, Spinning on the Merry-Go-Round, Mixed media

as you go by. Disappointed and perhaps begging for another ticket as the ride ends.

So what exactly happens when we grow up? The Merry-Go-Round suddenly gets a bad name and all we want to do is get off. The proverbial Merry-Go-Round when our lives feel like they are spinning out of control or going way to fast. "Stop", we shout. "Let me off", we cry out. Our hearts are

no longer full of delight for the ride. It can become a ride of horror. We are saddle sore as we ride our carousel horse.

Do you ever have times when you feel like this? I do and I don't think I'm alone on this one.

Life is hard when you are a spinning, saddle sore carousel rider. Anxiousness and feeling a loss of control over choices and a myriad of other reasons can

produce this angst in our lives. Angst that affects the circle of our life and those close to us. (You know, the ripple effect - more circles!) So what can I or we do when life feels this way?

Before we all want to abandon the beloved Merry-Go-Round ride of our youth there are some actually good reasons to stay on. No one has to sit at the front or the back. Remember, it's a circle. All the Carousel horses are of equal size and take the same amount of energy to move around.

They are allowed to show their own true personalities just as the riders can. We have a variety of ponies to choose from each time we get on the ride.

The ponies stay in community. There is never a stampede and no one gets left behind. I think this circle ride is actually pretty awesome. The circle of life is also pretty awesome.

So what actually is it that makes us want to get off? It's not the circle ride itself but the spinning. The speed. I need to change the speed and way I ride. Maybe the brightly painted blue Carousel pony with the white mane is no longer the

ride for me. It is tired with the weight of all my baggage and burdens stacked high. I think it's time for me to ride the dappled grey pony. The grey one that looks gentle, has a kinder view of the world and of me.

The pony with some joy in its eyes, a warm sense of humour and love in its heart. The one that travels at a slower pace, stopping more often, but still has delight for the ride. No need to cry out "Stop" or "Let me off". Yes, that dappled grey one, the one over there. Yes, that one, were Jesus is holding the reins. We don't need to get off the ride we just need Jesus to hold the reins. To keep us from spinning off. To keep us from loading on our burdens. We need Jesus to keep our delight in this circle ride we call life.

E.B. White wrote: The children grabbed each other by hand and danced off in the direction of the merry-go-round, toward the wonderful music and the wonderful adventure and the wonderful excitement...

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

The joy of baptism: it's all about the kids!

Not many things leave me speechless! But this story, from a baptism several years ago, left me without words.



**MOSTLY ABOUT
RELIGION
REV. CANON
KEITH
NETHERY**

In fact the story comes after the baptism. A week or two after I did baptism number three for a family, mom approaches to tell me this. "When we were on the way home from the baptism, our oldest daughter said, 'Mom and Dad you need to have another baby so we can have another baptism! That was awesome!'"

In all honesty, I wanted to cry right then and there.

My philosophy of baptism has always been that the kids need to be front and centre. They pour the water into the font. They hold their hands out to help me bless the water. They walk with me as we "show off" the baby to the congregation. Why? Because I want the kids to feel special.

At the baptism of a child, I can't bear the thought that the kids in the congregation might somehow feel left out; that this was something for the adults. When I heard that a child was so moved by being part of a

baptism, so wrapped up in being hands on, had such a great time that they felt the need to do it again as soon as possible, well it was the best thing anyone has ever said to me!

Strangely, however, baptisms don't have the funny stories of weddings or some of the unexpected plot twists of funerals. Now, all the ingredients are there. You have kids at the front by themselves, you give then water to pour and there are candles, lit candles in the area. For some reason, calamity has always avoided baptismal services that I have presided over.

But that's not to say there haven't been moments. Often I have to pour water on a child who, despite fussing and crying for the first 20 minutes of the service, is now sound asleep. Some hardly move, but there have been a couple of startle reflexes that resulted in some interesting gymnastic movements.

There have been some rather clear learnings as well. Asking kids at a baptism smart alec questions, will bring smart alec responses. If you ask a child if they are sure the water in the pitcher isn't ginger ale, they will find interesting ways to test that possibility. If you think it a bright idea to ask big sister when you are carrying little brother down the aisle on display if we should just duck out the door and do something

else, she will want to take you up on it.

You also need to know that flatulence is a regular response from a baby to being baptized. It is also reasonable to assume that a small child that has just been fed, will not be overly concerned about regurgitating on you. It is possible to get a lovely long baptismal gown wrapped around your arm to the point that you might not get loose. Oh, and water spilled on the floor around a baptismal font is every bit as slippery as water spilled elsewhere.

I am familiar with what to do if you pick up the pitcher and there is no water in it. I also have learned how to cover when you look in the box to pull out the baptismal candle and the box is empty.

But far and away the most enduring part of baptisms is watching the kids. Peering into the font, eyes wide, just wanting to know what is going to happen next. Skipping down the aisle with the sibling of a baby that has just been baptized. Having a theological conversation with a four year old about baptism is absolutely mesmerizing!

I am proud to say that I have only had one child absolutely scream during a baptism. I get a little smug when parents bring a child to the front that is fussing and as soon as I take the child in my arms, the child settles.

And the final comment. The honour and privilege of baptizing your own child is absolutely without equal.

I hope you have enjoyed this three part offering on funerals, weddings and baptisms. Next

time you attend such a service, keep your eyes peeled for a new story!

Rev. Canon Keith Nethery is the rector at St. James' Westminster, London.

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