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HURON CHURCH NEWS

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From Alpha to Omega – in a year

Let's read the Bible in one year. Let's read it every day!

The Bible is at the heart of our faith, writes Bishop Linda in her message while challenging us to join her in an effort to read the entire biblical text in one year.

"The scriptures are the witness of a relationship with God and God's story as told by people of faith in their own time and place. Their hearts have been inspired by their experience of God and the Spirit of God within them. Yet reading it in our own time can be challenging without a deeper understanding of how it was formed and the context of its authors."

"As we begin a new calendar year I pray that we will commit to reading the Bible – the whole Bible!"

Join Bishop Linda in reading the Bible in ONE YEAR. Use THE BIBLE CHALLENGE as an outline:

thebiblechallenge.org

The website posts the scriptures daily and contains study guides for each book of the Bible.

(Bishop Linda's message, page 2)

"The light shines in the darkness, and the darkness did not overcome it." John 1:5
Have a blessed Christmas and a wonderful New Year!

Acknowledging a national sin

The names of 997 murdered or missing Indigenous women in Canada were read aloud and displayed on eight plaques at the memorial service at St. James', Stratford on November 9, 2018.

By Rev. Tom Patterson

"A Memorial Service for Missing and Murdered Indigenous Women and Girls: Acknowledging a National Sin" was held at St. James' Stratford on Friday evening, November 9.

The liturgy was written specially for this service by Canon Gaye Whippey. The celebrant was Bishop Linda Nicholls.

Jingle dancers from Chippewa of the Thames First Nation silently processed eight plaques bearing the names of almost 1,000 murdered or missing women and girls, to be displayed near the font. One of the girls in the dance team led a prayer in her language. There were readings of scripture and of stories about missing or murdered women and the pain of their families.

A powerful sermon was delivered by the Venerable Valerie Kerr, Archdeacon for Truth, Reconciliation and Indigenous Ministries in the Anglican Diocese of Niagara.

Archdeacon Kerr is a Mohawk woman of the Wolf Clan from Tyendinaga. She told stories of her family and of her own life, and the wounds they carried because of the residential schools and the many ways that Indigenous people, especially women and girls, have been told they were not important.

She spoke of injustices that continue in education, health care, access to clean water and many other areas. She spoke of her healing journey, and the ways so many Indigenous women are reclaiming their voices. She said, "I tell my story not to make you feel sorry for me. I don't feel sorry for myself. Life is good! God is good!"

A group of twenty readers read the names of nearly 1,000 murdered or missing women. Each read about 50 names, starting with one reader, then joined by another and another in a crescendo of voices that then diminished to end with a single voice.

The jingle dancers completed the service by dancing down the aisle to traditional music.

This service was preceded by a seminar the previous Friday evening at St. James', "What Their Stories Tell Us", presented by the Rev'd Rosalyn Kantlaht'ant Elm. She is Priest-in-Charge of the Anglican Parish of the Six Nations, Chaplain of Her Majesty's Royal Chapel of the Mohawks and a member of the Oneida of the Thames First Nation.

She too shared stories of her family and her life. She presented Indigenous Creation stories and led us through stories of women down through the

centuries. She showed how the strong roles of women in matriarchal Indigenous societies were dismantled piece-by-piece due to patriarchal colonization and the Indian Act. She spoke of past exploitation and abuse of women by Indian Agents, and present-day trafficking of Indigenous woman. Her seminar was a call to action and provided deep background for this week's memorial service.

This series of events was originally conceived of and planned by Rev. Elm and Rev. Steve Greene of the Regional Ministry of South Huron. The sponsoring churches for the two events were St. Stephen's Stratford, St. Paul's Stratford, St. James' Stratford and the Regional Ministry of South Huron, which includes St. John's-by-the-Lake Grand Bend, St. Anne's Port Franks and Trivitt Memorial Exeter.

At the two events, over \$1,000 in offerings was received for the Native Women's Association.

Rev. Tom Patterson is the deacon at St. James' Anglican Church, Stratford, Ontario.

A group of 20 readers reading 997 names of murdered or missing Indigenous women and girls

Jingle dancers from Chippewa of the Thames First Nation



The Bishop's challenge: let's read scripture every day

Over the past year and more Bishop Terry Dance has travelled across the deaneries of the diocese offering contextual bible studies.



**BISHOP
LINDA
NICHOLLS**

It has been a delight to see so many people making the commitment to four or more weeks of study in Advent and Lent. In November 2018 the London Deanery saw an average of 60 people per evening gathering to learn together. A frequent comment has been - 'Now I understand the bible better!'

The Bible is at the heart of our faith. The Solemn Declaration made at the formation of the Anglican Church of Canada states, we "...receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation." The scriptures are the witness of a relationship with God and God's story as told by people of faith in their own time and place. Their hearts have been inspired by their experience of God and the Spirit of God within them. Yet reading it in our own time can be challenging without a deeper understanding of how it was formed and the context of its authors.

Now I have to admit that I had not read the entire bible before I entered seminary.

Thankfully my seminary insisted on examinations in the Old and New testaments to show we had actually read it! I discovered the richness of the stories of ordinary, very fallible human beings who were part of the great story of God's salvation of humankind - of evil actions redeemed by grace; of women who were essential to God's actions; of foreigners and strangers who mediated God's grace; of the sacrificial love and commitment of those who trusted God; and of the gift of God in Jesus to radically redirect our attention to the heart of God's love, compassion, forgiveness and justice intended for all people.

Whenever I open the bible I am surprised by how words on a page that I have read many times suddenly come alive in a new way as those words come into contact with this moment in my life or the life of the Church or the world. As if turning prism, the light of God is refracted in a new way. But it is not just the words on the page. Those words are simply pointers to the Word of God - the ultimate expression of God among us in Jesus. That Word is a living Spirit within us that inspires and enlightens. As the words on the page ignite the Spirit within, our hearts light up with new insight; or deepened faith; or possibly with questions never pondered before. This is the wonder of reading scripture. At times we are comforted by a long-standing relationships with a passage like Psalm 23 that resonates with our heart desire for God's



Aaron Burden/Unsplash

love and care. At other times we are challenged when a passage jumps into the middle of a current situation and invites us to think or act differently - a call to forgiveness; or a wondering if we are being called into something new.

As we begin a new calendar year I pray that we will commit to reading the Bible - the whole Bible! Seek out a bible study that will help you understand its context. Pray that the Holy Spirit will ignite a spark of new understanding, insight or questions in you. Invite a friend to read the scriptures with you and listen to their discoveries.

Join me in a challenge. Join me in reading the Bible in ONE YEAR. We will use THE BIBLE CHALLENGE (thebiblechallenge.org) as an outline. Let's read scripture EVERY DAY!

The website (thebiblechallenge.org) posts the scriptures daily or you can see and print an overall guide at: https://thebiblechallenge.org/wp-content/uploads/2012/12/TBC_EveryDayInTheWord1.pdf.

There are also study guides for each book of the bible if you want to know more! You may read all the passages each day - or concentrate on the Old or New Testaments. Read and then sit for a few minutes and notice what catches your heart or mind; what surprises you; what invites you to learn more!

Thank you Bishop Terry for igniting a passion for the scriptures in our diocese. Imagine what God may do through us as we hear the Word!

+ Linda

Beginning the year not with resolutions but with intention to see the divine in all things

By Rev. Mary Farmer

Happy New Year! Collectively we have put 2018 to bed, and begin this new calendar year with all the memories of Advent and Christmas still fresh in our minds.

In the Advent AFP reflection, we were encouraged to remain awake to the wonder of the season of preparation for the birth of Jesus. Given the busyness of our lives and the pace around us, the suggestion to cultivate just a moment at a time for prayer or reflection is doable for almost everyone. How do we carry taking that moment to remind ourselves of the presence of God forward in our lives?

Advent gives us a time to remember our shared story, and intentionally 'clear out' space in our lives and hearts for Jesus. The turn of the calendar year often prompts us to turn over

ANGLICAN FELLOWSHIP OF PRAYER



a 'new leaf' and make changes in our lives and practices. Last year a friend suggested that in place of resolutions she had made the 'intention' to seek the revelation of the Divine in all things every day and to be unreservedly grateful. Without putting seasonal limits on taking that moment, it both reinforces the practice of making a moment for God in our lives and encourages the awareness and gratitude that brings.

Intention allows for the uncluttering of the mind, filled with concerns and details that creep in and can threaten to overshadow the space in hearts and minds that considers and wrestles with faith. Having

started the preparations for Jesus coming in Advent, the time we carve out for prayer and reflection can make that space a welcoming and fruitful place.

Using intention instead of resolution as a guide, the season or place doesn't matter when looking to deepen the relationship we have with God. A moment, whenever or wherever it presents itself, is to be taken and explored. With practice, those moments become more easily recognized and can take us to places we hadn't imagined.

Being available, listening and looking to see where God is already present and working in our lives give the 'what ifs'

we began to cultivate in the wonder of Advent room to grow. The 'what ifs' we planted in Advent (taking a breath; pausing while you are stopped at a traffic light; refusing to let worry seep into your thoughts; praying for the people you greet) become habits and opportunities for the Holy Spirit to work in and through us. Those intentional moments become times of reconnection and refreshment, helping you and me to continue to seek the Divine in all times and in all things...and to be grateful.

In the words of my friend, I invite you to begin this year not with resolutions but with the 'intention' to see the Divine in all things and be grateful, continuing in the wonder of Advent, confident in the hope and love of our Lord.

Rev. Mary Farmer is an AFP Huron executive.

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Walking the walk outside the box

The “church” is the people. We are all told this over and over. Yet, we continue to struggle as we cling to our church buildings that, perhaps, we believe define us. “Church On the Street” provides a very different ministry in our diocese. Here is a snippet of what it represents.

By Gail Trehwitt

On September 2, 2018, as a deacon postulant, I began my three month “internship”.

Earlier in the spring I had set in place what I had envisioned would be a new learning experience in a different church than my own; yet, familiar in its traditional Anglican liturgy and routines. I was all set for a challenge but nothing that a ‘cradle Anglican’ could not handle.

One of the things I am learning on this journey towards the diaconate is God often has very different plans for us than we do. This time God’s plan came to me through the Reverend Stephen Martin.

Rev. Stephen has been with the Diocese of Huron for more than two years now, working with a group called “Our House”, presently in Clinton. Steve and his “crew” have been looking to expand their outreach into surrounding communities.

Outreach is what deacons are all about! So when Steve said to me when we met for coffee one afternoon in early July, “Why not do your internship with us? We are outreach!” – I decided to change my plan for my internship.

It has been quite a journey; one that has intrigued me and, at times, I will admit, has frustrated me. I have certainly come to appreciate the journey the disciples travelled with our Lord and have often wondered how did they do it, never knowing what each day would bring or how they would manage.

Here is a snippet of what I have learned about a very different ministry in our diocese, called, “Church On the Street”.

When Rev. Stephen Martin first proposed that I join his team I envisioned this new project like a child on Christmas Eve who has “visions of sugar plums dancing in her head”. My visions included travelling into remote towns

around Huron County in Rev. Stephen’s Ford Explorer, an SUV marked well with decals of Church On the Street and Deus Volens. This vehicle would let people know ‘who’ we were; a “mobile” ministry. (I must tell you it impressed even Bishop Marinez of Amazonia, Brazil, when she visited St. George’s parish in Goderich!)

I was sure many people in remote areas would come to us to find out what we were all about, like people in the gospels did, to learn about Jesus, whenever the disciples came into towns far from Jerusalem. I envisioned feeding the poor and clothing the naked just as Jesus has told us to do in Matthew 25. In my naive mind this would be true deacon ministry and I was ready!

For any of you who have worked in rural areas you can well imagine that that is not the way it went. My first biggest lesson was this – unlike the marginalized and needy in urban areas where poverty is in your face, in rural areas it is well hidden.

Certainly no one came running up to us asking for help; rarely did anyone even stop and ask what were we doing in their little town. Wonderful gatherings of sharing stories of faith with people who desperately needed to hear God’s word from the Gospel has been a rarity.

Often we would do a Pioneer Prayer walk praying together over buildings of business, shopping areas, playgrounds, asking for God to bless the people in these places and the lives they led to keep their towns alive and thriving. Occasionally, someone would stop and ask us why we were praying. And for that moment we got to share a little of God’s love with someone we did not yet know.

That encouraged me, but I wanted more. After a month of doing this two or three days a week I confronted Stephen: “What are we really accomplishing? Are we reaching

anyone at all?”

One of my greatest areas of learning has been around “patience”. I am a “doer”. Hence, I can become very frustrated with gray areas in life where there are no obvious solutions. Steve had chuckled when he told me he was waiting for me to voice such a healthy concern. He then went on to explain that in the early stages of ministry on the street it is all about “presence” – simply being there, wherever that may be: a Tim Horton’s parking lot, a park in a small town, at a picnic table near the beach, or simply walking the streets of each town and village. This gave me a whole new way of looking at God’s command to “be still and know that I am God”.

I have been exposed to people who no longer attend a church building but still have a desire and a need to ‘be’ with one another and share with one another, their beliefs and their faith in our Lord Jesus Christ. Rev. Stephen’s ABATE group, the founders of Our House, a group of motorcyclists, is a prime example of this.

ABATE is a group of men and women who come together to do good works for their communities whenever they can. It is ABATE, under the leadership of “Soulman”, Rev. Stephen Martin, that is 100% behind ‘Church On the Street’.

Whenever I meet with this group I recognize how much they see Church On the Street and Our House as “their” church. A church that is not a building but is a community where they are free to share their thoughts and ideas about God and the presence of Christ in their lives, without the formality, traditions and dogma of an institutional church; yet being open to the guidance of a non-traditional, but still, an Anglican priest, Rev. Stephen Martin. Was this group my “church on the street” vision? Not really. But it certainly is God working in His way to reach His people.

As much as I am most comfortable with the Anglican traditions I have been raised in, I believe that the “Anglican” way is recognizing all people of faith in their varying ways of celebrating God’s presence and sharing God’s kingdom here on earth.

I do not see us as a closed religion, one that only allows the faithful of our own church to be a part of who we are. Jesus

Church on the Street vehicle is visibly marked (“Deus Volens”): in the early stages of ministry on the street it is all about “presence” – simply being there, wherever that may be.



Gail Trehwitt with Rev. Stephen Martin (right) and Andy, an ABATE member

was, and is, for all people, in all walks of life, and in my heart, that is the Anglican way. I am so grateful that the Anglican Church in Huron is looking at this type of ‘mobile’ ministry to bring the Gospel to the people, where ‘they’ are and not always where ‘we’ are.

Working in our rural areas with hopes of helping the poor and marginalized, I have learned, is not an easy task. I am told even in the busy streets of Toronto many years ago it took Rev. Stephen two years to establish his ministry on the street program.

Patience in becoming a visible presence for others to feel God’s Holy Spirit reaching out to them is what I needed to recognize is what is most important. This type of ministry has not been about me and my vision. But it is about the Spirit of our Lord swirling around and touching those who are ready to listen and to those who are ready and willing to give, whatever God is calling us to do.

As I am writing this and my internship is drawing to its closure I am reminded of Thomas Merton’s “Thoughts In Solitude”. His words have been part of my daily prayers as I journey on this road toward the diaconate. Many times we do not see the road ahead of us; yet, as devout people of faith we continue to pray that God will lead us by the right road.

I have been led into areas of ministry I never imagined I would work in. Rev. Stephen has helped me to see the importance of meeting our

brothers and sisters where they are and not where we are. We have blessed homes of the ‘unchurched’ who have reached out to us in fear and are now comforted and willing to open themselves and their families to God’s everlasting and protective love. We have assisted troubled souls who only needed a listening ear for just a moment and then went on their way. We have prayed over many towns and villages on our Pioneer Walks.

I have come to recognize that no two towns or villages are the same. Each has its own distinct needs and each meets their needs in their own way. It is still the hope and prayers of all involved with Church On the Street that we will be a part of helping needy communities to help themselves – whether that is setting up daily cafes for seniors to meet and share with one another, or youth programs to help young people know they are an important part of their community, or pool halls for bikers and friends to enjoy, or family gathering places, or travelling in a van with room for people to come inside on hot or cold days as we gather in a group to share the gospel.

In time I pray we will feed the needy and clothe the naked just as our Lord tells us we must. As I write this very statement I recognize we already are!

Gail Trehwitt is a licenced lay reader at St. George’s, Goderich and a postulant in diaconal process.



What a change thirty years can make!

By Rebecca McKay, Deb Scheach and Lynda Smith

Thirty years. How long is 30 years, really?

When thought of generationally, in the mindset of passage of time and of change, so many things seem different. We've been through six Prime Ministers (and six Bishops for that matter). We have seen the creation of the internet, the birth of social media age, the influx of climate change, even the death and rebirth of the electric car.

One thing hasn't changed for 30 years at Church of St. John the Evangelist in Kitchener, and that is one man's steadfast dedication to music, to God, and to his church. Marlin Nagtegaal celebrated 30 years of ministry with us November 1.

Marlin came to St. John's a young man, fresh faced from a specialist performance degree, a *Uitvoerend Musicus* diploma, from the Rotterdam Conservatory in Holland. He came at 31 years old, with his little 2 ½ year old boy in hand (that boy is now 32 years old and engaged to be married). His wife, Susan, was still finishing up a contract all the way back in Winnipeg.

It wasn't long until he was enveloped by not only the St. John's community, but also the music community of Waterloo Region. He was quickly offered a teaching position with Beckett School of Music (where he is



Martin Nagtegaal: 30 years with St. John the Evangelist, Kitchener

now the Director). He was also given a few organ students to teach at Wilfrid Laurier University and University of Waterloo (where he later became head of the organ department). He became a sought after recitalist and accompanist for choirs and performances in the city.

Things were exciting and new in the church as well, and he quickly pushed for innovation. He started a Junior Choir, and

produced magical and elaborate liturgical musical productions in collaboration with other churches.

He was determined to nurture the best volunteer choir in the region. Every rehearsal, they would take a chunk of time to learn music theory, reading, and musical skills. He started a bell choir, and a series of organ recitals featuring musicians from around the

region. He pushed the limits, but maintained dedication to the Anglican Choral tradition. The choir blossomed and even snagged the attention of professional singers in the area.

Marlin helped in the renovation of the sanctuary to make it one of the best acoustics in the city. He then ran a fundraiser to purchase a grand piano to make it even more appealing for concert venues. St. John's, Kitchener became the place for music in Waterloo Region.

In 2007 he heard a rumour of an organ that was sitting homeless, in crates in a storage warehouse in Chatham. It was a beautiful Gabriel Kney 19-rank, two manual tracker instrument, originally designed and built for Park Street United Church in Chatham, Ontario.

Marlin knew the quality of the Kney instruments and was determined to get that instrument at St. John's. He masterminded the fundraising efforts. He coordinated volunteers and contractors for the moving and of the instrument. He also spearheaded the installation of the instrument, using his knowledge of organ restoration and assembly from his years working as the assistant to an organ building in Manitoba. He put the organ together from old pictures, no instruction manuals!

The Kney, as we now affectionately call it, just celebrated its 10 year adoption-anniversary in 2017, and its 40th birthday. That organ is a prized instru-

ment in the city, and fills this church with its bright and clear sound and its impeccable action. We are the only church within a few hundred kilometers that has two organs in the same sanctuary, and we take full advantage of it often! All of this because of Marlin's determination and tenacity to make things happen.

There has been a lot of change around here in 30 years. There has been a lot of change in Marlin, and in all of us. We're all a little older, a little (a lot?) greyer. The building has changed, the programs have grown. We've moved up and on in lives, gotten promotions, retired, graduated school. Some have had kids, grandkids, great-grandkids! But Marlin is still here, through thick and thin. His dedication to his mission and ministry of music has never wavered.

Those of us in the choir are grateful for his special type of patience, dry humour, and wolfish grin. We laugh as he rolls his eyes so far we can't even see them. We have fun, but we know what our task is. He calls from us the best that we can muster, and always sets expectations high, so we may bring the best of ourselves to worship. But he consistently reminds us of why we do what we do, and without knowing, leads by a quiet and understated example.

Here's to 30 years! Thanks, Marlin.

Appreciation for Christ Church Chatham's Remembrance Day vigil

By Judy Simth

On Thursday, Nov 29, Christ Church Chatham was presented with a Certificate of Appreciation for all the work done in organizing the CK Remembers 2018, vigil at the Chatham Cenotaph.

The 64 hour vigil was supported by the Legion as well as the community of Chatham-Kent, with individuals, businesses, organizations and local service clubs all taking part. The church was opened the entire time, with volunteers in the kitchen providing hot food and drinks supplied by Revera Retirement Living in Ridgeway & Blehnheim.

Rev. John Maroney, along with Wardens, Ron Hunter and Judy Smith were presented the certificate by Royal Canadian Legion 642 President, Linda Heyninck, along with Sgt. At Arms, Len Maynard. Christ Church, along with the Legion hope to continue this event in years to come.

On Sunday November 11, with the permission of the Bishop, Rev. Maroney delivered a special Remembrance service, with the Regiment in attendance. The service was a replica of the liturgy used from a ser-



Remembrance service at Christ Church on November 11, 2018

vice held at All Saints, Windsor on Dec 1, 1918 in celebration of the Armistice. At the end of the service, servicemen's names from WWI and WWII were

read from plaques within the church.

Christ Church is the Regimental home of the Essex-Kent Scottish Regiment.

Two hundred years of the Anglican presence in Chatham-Kent

Christ Church in Chatham and Huron University College are teaming up to commemorate 200 years of the Anglican presence in Chatham-Kent. A joint research project, titled: "Finding Christ Church: Social Justice in history, memory, and contemporary practice, 1819-2019," was officially launched at the church on November 22

The aim is to explore and interpret the history and investigate how the legacy of these stories remains relevant for today's world.

Special anniversary service at St. Luke's, Crumlin

St. Luke's, Crumlin held a joyous celebration the morning of November 25 marking its 125th anniversary.

This little church that normally seats 15-18 at an average Sunday morning service, was bursting at the seams for this special Sunday. Former members, family and friends and members from our 'fellow' churches of St. John's in Thamesford and Christ Church in Lakeside joined us as well.

The singing was uplifting and Gord Bell added to the enjoyment when he entertained us with some of his Elvis Presley songs which really added to the celebration. Thanks Elvis!

Following the service, those in attendance enjoyed a catered dinner of hot roast beef and chicken and all the trimmings plus some delicious desserts, catered to by Putnam Catering. Everyone went home, with their tummies and the hearts filled with good things.

Thanks be to God for His loving kindness to us all for 125 years of worship and fellowship.

Barbara Dow

Not the same old church, not the same old workshop

Saugeens Deanery Development Day, Saturday October 27, St George's, Owen Sound

By Charlotte Ewbank

There is comfort, at least for some of us, in attending the same old church and some of us are a little slow to accept change. Nevertheless, with a little encouragement and some soft prodding we can move forward.

As we arrived for the workshop at St. George's in Owen Sound on October 27, we were greeted with cheerful organization – a quick moment to sign in and pick up our already pre-printed name tags and then I heard those dreaded words: "Your colour is green so just find your table with the green card".

And so, the day began. Separated from my travel companions, already feeling a little anxious meeting new people even church people is a challenge for me. And now before I go farther, so that I don't forget I'd like to say a special thank you to the organizers for pushing me to meet new people, thank you!

It was a wonderful thought provoking, energizing day; definitely not the same old workshop.



Rev. Canon Dr. Duke Viperman brought us together in lively conversation on what it is to become a Missional Church. Through group discussion, and videos we saw how some congregations were moving outside the building, to help their communities, simply doing things differently.

One very interesting exercise was a discussion on the type of church we had, 'the box'.... Following the discussion, we faced the ultimate challenge; asking ourselves what our church is like and placing ourselves in one of the boxes

physically moving to stand in the space that represented type of box we believed our church represented. From Fortified Box, (traditional, few visitors, always doing things in the same way) The Inviting Box, {regularly invites new members, offers basic classes for new people, some innovation and has visitors almost every week). The Opening Box (Visitors and new comers are frequent, experimenting with new ways of gathering with un-churched peoples outside of the building). The fully opened box, out there as part of the community

not just parishioners. That fully opened box. What does it look like when God moves back into the neighbourhood? I believe I saw the answer to that question with the presentation on the Downtown Windsor Community Collaborative. In reality it may not be recognized as church as we have grown up to know it, but something different, something more working serving others.

The Ven. Perry Chuipka's afternoon presentation Congregational Vitality worked hand in hand with our previous session, the big picture of doing things differently as a Missional Church. What we quickly realized was that we needed individually to learn who we are; how we see the church today; how we feel about change; what are our talents and the list goes on. Leading us through prayer, discussion and a study of Matthew 6:25-30, putting our trust God, not brick and mortar as beautiful as it is. We held lively group table discussions getting to know each other on a personal basis, and sharing ideas and thoughts about pro-

grams in our home churches. The group discussions taught us about real communication, which is more about listening and less about talking, listening with an open mind, not being judgemental or critical of other's ideas.

We also talked about our talents. How do we share them? How do we develop them? Jesus developed and sent out disciples in pairs to help people – the original community outreach project

During this workshop we were challenged to think outside the box, outside of our personal comfort zone, and it was invigorating. Now the challenge is to continue the conversation started this day, by communicating with our church councils, fellow parishioners, other churches within our broader parish and community and to move forward as disciples of the gospel, reaching out to help others.

Charlotte Ewbank is a parishioner of Trinity Church, Wiarton, a part of the Lutheran and Anglican Ministries of the Bruce Peninsula.

Seasonal tree of love at the Church of the Ascension

For a variety of reasons the Church of the Ascension, London decorating ladies decided to leave our Christmas tree in the same location and decorate as the seasons and special holidays passed through the calendar year.

In January, our church family knitted scarves mitts and hats to be donated to various charities in the city. In February we celebrated Valentine's Day and in March St. Patrick's day also with knitted items. April brought spring flowers while May and June members brought in pictures of their moms and dads.

During the summer our tree was filled with beach items and lazy pursuits.

In September once again our church family amazed us and donated many school supplies which was later given to two area schools. October: we welcomed harvest and thanksgiving. November was special as we celebrated 100 years since ending of WWI and adorned with 100 handmade poppies. Pictures of veterans of all war and service was attached.

Our seasonal love tree once again brings us back to Christmas.

Gwen Hunter



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WINTER/SPRING 2019 COURSES

\$300 for credit toward the LTh, or \$150 to audit (ask about group rates)

Theological Voices in the Wilderness:

An Historical Conversation on Social Justice in Canada

Instructor: Dr. Darlene Brewer

Wednesdays, Jan. 9 to Feb. 13, 2019, 6-9 pm, ONLINE COURSE

Are you passionate about social justice? Ever wondered about the relationship between the Church and Social Justice in Canada? Explore the early voices in the ecumenical movement from the 1970s to the present with focus on Refugee Life and Newcomers, Indigenous Rights, Economic Justice, Ecological Voices and women's lives. There will also be an exploration of how ecumenical and interfaith dialogue has continued to inform these topics.

Online!

Dietrich Bonhoeffer:

An Introduction to His Life & Thought

Instructor: Rev. Dr. Patrick Patterson

Jan. 26, Feb. 23, Mar. 23, Apr. 27, 2019, 10 am-3:30 pm, at Renison University College*

Master of Life & the Peacemaker:

Narrative & Reality in the Haudenosaunee Landscape

Instructor: Rev. Rosalyn Elm

Feb. 9, Mar. 9, Apr. 13, May 11, 2019, 10 am-3:30 pm, at Renison University College*

Religion & Place

Instructor: John MacKenzie

Tuesday evenings, March 5 to April 30, 2019, 7-9 pm (at Huron)

(Please note this course is being presented over nine weeks with 2-hr classes)

What is space? What is place? What is the difference? What makes some places sacred? What happens when a sacred place is used for a different purpose? Examine at the relationship between geography and religion by exploring both corporate and individual religious places. A site visit to a local place of worship will be included.

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: Rev. Janet Anstead

Have you ever wanted to lead a Bible Study but felt overwhelmed by the prospect? Are you left unmoved by some of the prepared Study Series available to be used? This course will give you the tools necessary so that you will have confidence in creating a Bible Study which will speak to your context and your audience. Although our focus will be on providing the necessary tools, opportunities will be created in which those tools will be used within the context of a mini-Bible Study. The best way to learn is often to do!

* Renison courses register through Renison University College

More online at Huron, at Renison University College, and at Canterbury College!

FOR MORE INFO & TO REGISTER

www.huronuc.ca/LTh

Faculty of Theology

Huron University College

1349 Western Road, London, ON N6G 1H3

519.438.7224, ext. 289; janstead@uwo.ca



ANGLICAN CHURCH WOMEN

Wonder women

The hustle and bustle of the season of Advent is behind us. Many of us probably tried to be Martha-like Wonder Women, trying to accomplish everything on our bloated To-Do lists, trying to make everything wonderful for everyone.

Did we make time for the Mary side of our lives – marvelling at the wonder of God's love for us by sending us his only begotten Son?

It is not just the Advent season that gives us this challenge – the secular versus the spiritual. We are often torn between the reality of our busy lives and our responsibility to praise God. Yet, "responsibility" does not cover our relationship with God. The first three commandments, are, in truth, not rules under which to live our lives, but wisdom that will bring us fulfillment and into a closer relationship with God, all to our benefit. Taking the time – making the time – for praise, worship, thankfulness and asking for and bestowing forgiveness – gives us peace, consolation, relief and with these, the freedom from our cares and worries. How can we not "make" the time for worship?

"Make" that time for yourself. You need it. You need it because you cannot be all things to all people. You are not Wonder Woman. You need to be a healthy you, both physically and psychologically, in order to be a Martha for your family. Yes, sometimes we feel the Martha need. That's fine, but realize that we also need to be Mary.

In this long season after Epiphany, take the time to get back on track with your spiritual health. Praise God when you are working out; think about Jesus when you are doing chores; thank heavens for the Holy Spirit in your life while standing in line for coffee. You will be better for it. And, we will all be better for it. Being a better you has a marvelous ripple effect in everyone's lives.

Try to be Mary first, and Martha second.

Bonnie Rees, ACW president



Focus on

Introduction to another initiative for the ACW page in the Huron Church News

In 2019, we want to focus on and to publish accounts of the various activities/talents of different individuals and groups of Anglican Women in our diocese.

We are looking for photos and brief descriptions of events, services, volunteering, crafts, arts and music. We want to hear about what amazing things that you are doing in your church.

Here are some suggestions that came from your Council. And you may have other activities that are not included in the following list, which may greatly interest others and inspire others in another area of the Diocese: Chancel/Altar Guilds; Food Banks; Retreats/Trips; Environmental Group Activities; Funeral Groups; Knitting/Needlework Groups; Choirs/Musical Groups; Wellness/Meditation Groups; Yard Sales/Christmas Bazaars; Second Hand Shops; Gardening Groups; Justice/Helping Outside Community Groups; Games Afternoon/Nights; Social Events.

What to do:

Just choose one activity at a time. Write an explanation. Include a couple of pictures. Due date into Karin: by the 15th of the month to be included in an issue which is published two months later.

Don't forget the name of the group, the church affiliation and all the names of those participating that make the difference between success and failure. Don't do it just once, but choose a second or a third activity to brag about at another point.

We will try to present various locations, so that you can see what others are doing throughout the Diocese. Maybe there will be ideas for speakers or maybe the necessary inspiration to start up something new in your own church or deanery.

Send your contributions often.

Karin Mussen, Communications chair
mussenkjm@gmail.com

Meet your Council



Pamela Walters

Pam is married to her husband Don and they have two delightful adult daughters, son in law, and two very precious grandchildren.

From attending the previous synods, she has become very interested in the topics being presented and have read a great number of articles relating to these topics.

"I promise to listen intently to each speaker and with God's spirit to guide me, acceptable results will be positive for the folks in the Diocese of Huron and the National Anglican Church. Please pray for the delegation that goes to each of these synods", says Pam.

Diocese of Huron. Present positions:

Grants and Loans; Bishop's appointment as Diocesan ACW Chancel Guild representative; Diocesan ACW Chancel Guild Administrator and ACW council member.

Past positions:

Craft person for Children's Festivals; Lay member of Diocesan Council (20 years); Elected Diocesan Sub Council; Elected Diocesan Nominating Committee; Elected Lay Representative to Ontario Provincial Synod -2015 & 2018; Elected Lay Representative to General Synod – 2010, 2013, 2016 & 2019.

Deanery of Delaware:

Lay Co-Chair; Alternate delegate to the diocesan council; Treasurer of Deanery of Delaware

Home Church – St. John's, St. Thomas:

Christian Education Treasurer; Lay Reader and Lay Administrator; Secretary of St John's Chancel Guild; Parish Council member – Elected Lay Delegate to Synod; Kitchen worker for Luncheons, Dinners and Funeral Luncheons (this is where the fun and fellowship can really be enjoyed).

Community – St. Thomas and Elgin County:

Volunteer for St John's Bi-Weekly Community outreach meals; Noble Grand of Supreme Rebekah Lodge #251; District Deputy President for the Ladies Encampment Auxiliary of Ontario and Past Chief Matriarch and Past Officer of Ontario Grand Ladies Encampment; Volunteer for the Cancer Society.



ANGLICAN CHURCH WOMEN - DIOCESE OF HURON

ANNUAL MEETING & CONFERENCE

St. Paul's Cathedral
London, Ontario
Saturday 27 April 2019

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

Guest Speaker
The Rt. Rev'd William G. Cliff
Bishop of the Diocese of Brandon Manitoba

"Ministry & Challenges in the North"

Holy Eucharist – 2:00 P.M.
Celebrant
The Right Reverend Linda C. Nicholls
Bishop of Huron

Grandma, what do you do, now that you are retired?

For the answer to our grandchildren's queries of the heading above:

The women of St. James' Church, Stratford, are an amazing group of women who work tirelessly in service to our Church.

We serve as lay assistants, readers, greeters, counters, and sides-persons. We serve as the chancel guild, the altar guild, and we work as a member of the parish council, the wardens, the outreach committee, the Special Events Committee, the Building Committee, the Marketing Committee, the Cemetery Committee, the Membership Committee, the Meditation Group, the Bible Study Group, the Benedict Study Group, in the Library/ Archives, in the Choir, in the Food Bank, with the Green Team, AND we are the A.C.W.

We meet for a luncheon meeting 8 months of the year and average 30-40 people at each meeting. How do you get so many out to your meetings you may ask? Well, as an ACW, we continue our service by serving as the Visiting Group, the Meals on Wheels Group, by sending Bales to the North, by providing after church refreshments, by providing for funeral gatherings, and if I was to be perfectly honest...by providing wonderful free lunches at our meetings. Our resident chef (Phil Guest) provides us with amazing meals, and by keeping the cost economical, it is not a burden to our budget.

The two most prominent functions we engage in, as an ACW, are our two fundraisers: the Mistletoe Market and the Annual Variety Sale.

The Mistletoe Market

After 25 years of holding the Holly Wreath Shoppe sale, our two convenors retired – not

from the work, but from the organizing.

We were lucky to have a super marketer in our group, and since we did not want to see this annual event fade away, we re-organized ourselves, re-branded the sale, and started our successful Mistletoe Market. It is still our Christmas Bazaar. Our crafters, sewers and canning experts work during the year to provide products for our sale. We formed a kitchen crew, who make tourtières and cabbage rolls in bulk, which sell very well (sold out in first 10 minutes of sale). Over the last five years, we have continued to see from \$5000 to \$9000 profit from this sale.

The Annual Variety Sale

This sale has been in place at St. James' Church for longer than I can remember. We have three floors of bargains, including furniture, appliances, clothing, house wares, art, jewellery, music, books, treasures and just good old junk; all organized by the ladies of our ACW (ok, we get help from some of the men). Donations come in starting April 1, and we spend most of the month pre-sorting and storing everything - (thank goodness we have a large church and ample space). We spend a week putting everything in place in the various departments under the guidance of our department leaders.

The sale goes on for two days. People line up hours before the opening night and it becomes a community happening. We provide clients of our food bank with a coupon for a free bag of things; we hold a toonie a tote night and then we start the clean up.

We spend another two days re-distributing our left over items to other churches and Charities, and finally we just

go home and collapse. From this gargantuan effort, we make from \$10,000 to \$14,000 profit.

Where does the money go?

First, we support the work of the Parish Council by giving them \$12,500 yearly. As well, every new stacking chair and work table, has been financed by us; the Club room flooring and some furniture, has been purchased by us; and just recently our brand new painted and tiled kitchen and the Commercial Dish Washer was provided and paid for by the ACW.

We support community organizations like the Children's Aid, L'Arche, the Stratford Hospice, and the Youth Drop-in Centre at Knox Church. In the Diocese, we give to the PWRDF, the Huron Church Camp, Monica Place and of course to the ACW.

The Future

Things change, or at least that is what Bishop Linda assures us, as we struggle to stay relevant in a changing world.

Our members are aging. This is not something that is new to all of our churches or to our ACW. It is a phenomenon that is part of the paradigm shift that is upon us.

What can we do?

Well, we at the St. James' ACW will once again re-examine our direction, re-organize our activities, re-direct our efforts... and continue to pray.

We will continue to serve. We will continue to work for our parish. We will continue to be the wonderful Women of the ACW that we have always been. And we will continue to show our grandchildren, what we can and do accomplish in our retirement.

Karen Haslam, President, ACW of St. James Anglican Church, Stratford

PASTORAL PROGRESSIONS

Appointments

Bishop Linda Nicholls appointed the Reverend Matthew Kieswetter as the Rector of St. Andrew's Memorial Church, Kitchener, effective December 1, 2018. Matthew has previously served St. Andrew's as the Priest-in-Charge.

Baby News

Congratulations to Rev. Brad Johnson and his wife Laura as they joyously welcomed the arrival of baby Oscar Bradley Lyle Johnson on November 9th, 2018.

Deconsecration service

A Service of Thanksgiving and Deconsecration of St. Paul's, Kerwood was held on Sunday, December 9th @ 4:00 pm.

Collation of Archdeacon – Waterloo Deanery



A Service of Evening Prayer and the Collation of the Venerable Megan Collings-Moore as Archdeacon of Waterloo, took place on Tuesday, November 13 at 7:00 pm at Renison University College. The Rev'd Canon Dr. Wendy Fletcher was the preacher.

Be part of an inquiring community of learners!

Open to everyone, **Renison Institute of Ministry's** courses and events offer participants supportive and interactive learning experiences led by passionate and knowledgeable instructors!

Back by popular demand:

Harry Potter and God: Love and Lumos

Consider the common ground between the Harry Potter series and the theological foundations of the Christian faith—Platform 9 ¾ and the leap of faith, Dobby's sock and salvation, free will and the Sorting Hat, Harry Potter as a Christ figure, and more.

4 Saturdays, starting: Jan. 26, 2019

Instructor: Rev'd Victor Kischak

Two new courses:

Bonhoeffer: His Life and Thought

Survey the life and writings of the prominent and contested modern theologian Dietrich Bonhoeffer.

4 Saturdays, starting: Jan. 26, 2019

Instructor: Rev'd Dr. Patrick Patterson

The Master of Life and the Peacemaker

Explore Haudenosaunee (people of the longhouse) narratives of creation, the Journey of the Peacemaker and their theology of transcendent truths and values of peace and transformation.

4 Saturdays, starting: Feb. 9, 2019

Instructor: Rev'd Rosalyn Elm

For more information or to register:

uwaterloo.ca/cape/register 519-884-4404 ext. 28659



AFFILIATED WITH THE UNIVERSITY OF WATERLOO

Diocese of Huron Discernment Dinners

**London Deanery:
St. Jude's Church, London
February 20, 2019
at 6:00 pm**

To register and for more info contact:
jmclaughlin@huron.anglican.ca

LEARN ABOUT WAYS TO SERVE GOD

The wonders of Amazonia – the Anglican way

By David James

Back in September, many members of our diocese met Bishop Marinez Bassotto of the Diocese of Amazonia in person as she and Dean Claudio Miranda, with Marcie Gonçalves and Joseanne Paula visited every deanery in Huron. We have been paired with the Diocese of Amazonia for more than four years, and some of us had met Bishop Marinez as she attended our Synod. However, if we and they are to truly benefit from this relationship, we need to do more than just visit.

Sao Paulo, which makes for a much longer journey. We were greeted at the airport by Dean Claudio and other members of St. Mary's Cathedral congregation, and after hugs, we are loaded into cars for the drive to the Cathedral.

It was by now late afternoon, and a feast had been prepared for us. We met more of the Cathedral congregation, including Bishop Marinez who arrived with her two daughters.

We were treated to a delicious meal of soup followed by chicken, rice and salad all washed down by tropical fruit juices.

be of Portuguese origin. The fisherman liked the statue, and took it home with him. The next morning it had disappeared, and he later found it back on the stream bank. This was repeated a couple more times, so the fisherman built a small shrine on the bank of the stream and placed the statue in it. Word spread that praying at this shrine would promote healing.

Forward 93 years, and the Governor of the state of Para fell ill, and ordered that the statue be brought to his palace. He was warned that it likely would not remain, so he posted an armed guard on it. The next morning the statue was back at the shrine. The Governor recovered from his illness, and in gratitude ordered the first Cirio, during which the statue was processed through the streets and returned to the shrine. That was 1793, and the Cirio has been held every year since.

The small shrine has been replaced by a magnificent basilica, and the one procession has grown into many, including one on the river. So we started our first full day in Amazonia with a visit to the basilica. It is a magnificent Roman Catholic church, reminiscent of many in Europe. After a brief tour we went next door to the inevitable gift shop where replicas of the statue could be purchased along with numerous other Christian icons.

Then on to a Centre set up to welcome the many pilgrims, many of whom have walked long distances to get there. Free meals are served, and there are people to tend to sore feet; you can even get free physiotherapy.

We were welcomed in song and treated like celebrities. From here we journeyed to the Roman Catholic Cathedral, another magnificent church, adorned with beautiful art work. The statue is brought here during the main procession.

Sightseeing the city

A break for lunch and we were taken to visit a museum which started life as a monastery, became a notorious prison for 150 years and more recently has been converted into the museum. Many precious and semi-precious stones are on display, all mined in the local area.

From here to the market down on the water front. We were told it is the largest market in South America. It is divided into sections, with clothes and accessories, then food, and finally miscellaneous where you will find arts and crafts to interest the tourist. One elderly lady was selling herbal cures for whatever ails you. She spots our group, and proffers a small bottle, and not knowing the English word Viagra, demon-

strates with her hands quite clearly what it can do for the men in the group. We move on.

After the jostle of the market we took a quiet walk along the water front, exploring some more shops and restaurants, and finally after a long enjoyable day returned to St. Mary's for supper and thence to our billets, feeling more like tourists than pilgrims.

On our third day our hosts showed us a softer side of their City. We started with a visit to the Emilio Goeldi rainforest museum – a combination botanical garden, small zoo and museum depicting the history of man, and a whole section on environmental responsibility. There have been some important environmental initiatives emanating from this part of Brazil.

After lunch we visited an eco-park called Mangal das Garcas, which is more formally laid out, and also contains a museum dedicated to the history of the Brazilian Navy. A tower in the park gives excellent views of the City of Belem.

That evening our hosts took us to a restaurant known for specializing in local dishes. We were happy to sample a variety of new foods, none of which were too spicy or too strongly flavoured for our taste buds. It was really a party atmosphere, especially as we had been joined by some of the younger, university aged, members of the Cathedral congregation, most of whom spoke good English, and were therefore able to interpret the menu for us.

The procession of Cirio

The next morning we were up before dawn, and we made our way, along with hundreds of thousands of others, to the river, where we boarded a large boat for the first procession of the Cirio, on the river.

We left the dock at 7.30 am and headed down stream to a location where hundreds of boats had gathered. The statue had been removed from the Basilica and was now on board a Brazilian naval corvette bedecked with flowers and protected by an honour guard. At

nine o'clock the corvette set sail for Belem surrounded by boats of all shapes and sizes. There were fireworks going off at various locations as we passed by. We sailed back to our starting point, where the corvette slowly made a bypass for all the folks waiting along the river front.

That evening the statue was processed through the streets of Belem, and more than two million people gathered to either process with the statue, or to watch it go by. We joined the crowds of onlookers. Experiencing an event like that is not something I would have missed, but having done it, is not something I would care to repeat. When you are in that large a crowd, you have limited control of where you are going, as you get carried along with the masses. We did not stay that long, and did not see the statue go by.

In the Amazon delta

The next day was Sunday, so it was breakfast at the Cathedral followed by the Eucharist. Graham preached in Portuguese, but gave us a translation of his sermon so that we could follow along. The small choir accompanied by guitar were really good and made the service a most joyous affair.

The rest of the day was quiet time during which some of us explored a local park where many vendors had set up their stalls. In the evening we visited the parish of Holy Trinity for another service, this time with Bishop Marinez preaching.

Monday morning and we were going on another boat trip, this time to one of the many islands in the Amazon delta. These islands are quite large, mostly covered in jungle, but with homes, and the odd restaurant or small business along the shoreline. Some of the larger ones have a few roads to take you to the interior of the island.

About 40 of us boarded the boat, as a large contingent from the Cathedral has joined us including the younger crowd. It was a quick trip across the river and then the captain took us up a channel between two islands.



A better understanding of what the Anglican Church in Amazonia looks like

So let us start by asking what is the intent of the companion diocese programme?

According to the Anglican Communion website, it is to encourage us to pray for one another, to learn and share one another's joys and concerns, and to participate in face-to-face spiritual and material exchanges. This programme is encouraging us to get to know our fellow Anglicans around the world so that we can put more meaning into the word "communion".

Most, if not all of the Canadian dioceses, have partners in the third world, often in Africa, but Huron is the only one with a partner in South America. One advantage of that is they are close to our time zone, which makes face-to-face communications easier.

Bethlehem on the Amazon

On October 9, a group of nine members of Huron Diocese travelled to the City Of Belem (Belem is the Portuguese word for Bethlehem) in Brazil to visit with our new Anglican friends there. We were lead by the Venerable Graham Bland who had lived and worked there in the past, and who speaks Portuguese. Apart from Graham none of us had visited Brazil before and truth to tell we did not really know what to expect.

Even though Belem is a city of one and a half million people with an international airport, there are no direct flights there from Toronto, so we flew via

This was a taste of things to come, as the food was excellent throughout our visit.

After supper we walked over to a nearby square where a cultural event was taking place with music and dancing. We watched for awhile, and then returned to the Cathedral where we split up to be taken to our various billets.

Our hosts had decided to have us stay at the homes of members of the congregation. I am to stay with Gladys Skeetes, whose family originally came from Barbados. She is a retired lawyer, and I was pleased to find out she speaks good English.

The story of Cirio

I need to tell you about the Cirio. Before this trip I have to admit that I had never heard of it. It is the largest Christian festival in the world, and is recognized by UNESCO as a world heritage cultural event. The festival is spread over two weeks and is attended by two and a half million people. Our visit has been timed to coincide with the start of the festival, and we will be observing and participating in some of the events. This year is the 226th Cirio, the first one having been in 1793.

Central to the celebration is a small statue, slightly less than twelve inches tall, of Mary the mother of Jesus holding the baby Jesus. The statue was found by a fisherman on the bank of a stream in what is now Belem. It is believed to



Lunch by the river



Can you spot the lone Anglican among all those Roman Catholics? Cirio is the largest Christian festival in the world. It is spread over two weeks and is attended by two and a half million people.

It was perhaps 60 metres wide, with a few homes dotted along the banks. The only transportation for the people living there is boat. We docked and explored a small business which produces local chocolate which we were invited to sample. We stretched our legs, explored their small shop and looked at the tropical trees and flowers growing in the neatly kept grounds.

Back on the boat and we progressed further along the channel until the captain determined it was narrow enough, perhaps 20 metres, and he turned around and we headed back out to the main river to a restaurant with a nice view across the river to Belem. After lunch we headed back to Belem and the Cathedral. We had said good-bye to our billet hosts as for the next few days we would be staying at a retreat. No longer the tourists, we were going to be put to work.

The Mount Tabor retreat

The Roman Catholic Retreat Centre is on the river further downstream. A very nice facility with a large conference room, a dining room, a number of bedrooms and nice landscaped gardens. Our facilitator would be Father Marcello Barros, a Benedictine monk who is an exponent of liberation theology. When asked to explain liberation theology he said you don't explain it, you live it!

We spent the evening in quiet reflection and worship. A number of our Brazilian hosts had joined us for the retreat, including Beatrice, who is 95 years young, and as sharp as a tack.

The next morning we started our studies with a reading from the book of Revelation. Father Marcello liked us to work in small groups, and to also spend time in quiet reflection, coming together to share our thoughts with one another. In the afternoon he posed some challenging questions including "What are our duties in mission and in faith?" He said we must learn to live with God here and now and take our faith in God beyond the church. The goal of our retreat is to discern where God is calling both Huron and Amazonia to go in the future.

Father Marcello asked us to share a very personal view of our relationship with God, and to put that into the context of the wider church.

After supper we watched a video on an organization to promote peace and social justice around the world, and then we relaxed and went for a walk along the river front before retiring for the night.

The next morning we started by reading the seven letters to the churches as described in chapters two and three of Revelation. Father Marcello pointed out that most of the letters are heavily critical of the conduct of the churches, with perhaps the exception of the church in Philadelphia. He asked us how our own church is similar to that church. Some of us suggested we have some similarities, but also see ourselves in the churches of Ephesus and Laodicea as well.

Our reason for studying these texts was that we were to write an eighth letter to our own churches. This was to be a single letter addressed to the churches in Huron and Amazonia, to encourage and invigorate our members and to express to them the confidence we have in them. We studied in small groups interspersed with quiet reflection and then came together in two groups, one English and one Portuguese to draft our letter in each language. Finally we combined the two, initially in Portuguese, and then the bilingual members of our group worked on the English translation. The intent was that the letter be published on the Huron website as well as being shared around Amazonia.

Father Marcello also reminded us that as followers of Christ we are called to take a leadership role in the protection of our natural environment and the establishment and maintenance of social justice.

We also participated in two more Eucharists while on the retreat. The first was at a chapel at the retreat and was quiet, contemplative and rejuvenating, while the second was a joyous affair at St. Luke's parish to celebrate their 50th anniversary. That one was followed by another delicious meal

prepared by the ladies from St. Luke's.

Our final day in Brazil was more relaxing as our hosts took us out to explore the local market and shops. Although it was hot, it was good to get the exercise, and a number of us found good souvenirs to purchase for our friends and relatives at home.

Final reflections

So as we prepared to leave our many new friends I reflected and posed these questions: What have we achieved from this visit?

- New friendships and a strengthening of existing ones.
- A better understanding of what the Anglican Church in Amazonia looks like.
- An appreciation of the challenges faced by the people of Belem in their daily lives.
- A view of the NE corner of Brazil, its climate and its people.

And then I asked: What do we hope will result from our visit?

- Spreading the word in Huron about our companion Diocese and fostering a desire for greater involvement by more people in Huron.
- Closer relationships between congregations in Huron and parishes in Amazonia, perhaps a twinning of churches, or between a Deanery in Huron and a parish in Amazonia.
- Perhaps shared outreach projects.
- More visits to further understanding.
- And prayer. Bishop Marinez has asked for the prayers of the people in Huron as they look at four years with a right wing president who has a reputation for intolerance.

For more information, or to get involved, please contact the companion diocese committee which meets regularly. If you would like a power point presentation and first hand anecdotes from one of the team on the trip, I am sure it can be arranged.

David James is a parishioner of Grace Anglican Church, West Lorne.

A letter to the churches

Written at the Mount Tabor Retreat Centre in Icoaraci.

Fr. Marcelo Barros, a well-known theologian of the Theology of Liberation, led us through reflections on the Mission of the Church in the 21st century, guided by our study of the Letters containing Jesus's messages to the 7 Churches in the Book of Revelation. Together we created this covenant, written in both languages. Please accept this covenant, our offering to you, from our team of Huron travellers and our partners and friends in Amazonia.

God's peace be with you.

To the angels of the Amazon and Huron Churches, companions in mission,

Thus says the liberator, who with loving tenderness looks at your weaknesses and limitations, but also sees your ability, the one who says that you must see and value what you have that is good, and encourages you to move forward and evangelize; I know your hospitality, your commitment to the native peoples, immigrants and refugees, your desire to safeguard my creation.

I know the places where you live, I know the wealth that you contain. You have more than 40% of the fresh water of the planet, you guard forests that are the lungs of the world. I exhort you to care for and watch over these natural riches, to care for and watch over human life in search of social justice.

I know the times you are living in, I know that new things are emerging in your lives, I know of the resurgence of the great danger in the Americas of old ways that humiliate and destroy humanity - such as human trafficking, violence and intolerance.

I recommend that you not be discouraged in the face of difficulties, that you trust in your calling to make disciples, to form leaders. Join hands and walk together in unity

Do not be afraid to be who you are, and invite others to be themselves. May you return to your first love, to the Kingdom of God. May you be a Church with doors open to all people. May you be animators of faith, healers of fear and relief for all affliction.

Therefore contemplate the face of the Most High in the treasures which I have set apart for you, especially my words so that you may be guarded with zeal by all your saints. And to those who achieve victory, I will fulfill my promises of love, hope, and mercy.

He who has ears to hear, hear what the Spirit says to the Churches.

As anjos das Igrejas da Amazônia e Huron, companheiras em missão.

Estas coisas diz o libertador, aquele que com amorosa ternura olha para tuas fraquezas e limitações, mas também vê a tua capacidade, aquele que diz que deves ver e valorizar o que tens de bom, e te encoraja a seguir adiante e evangelizar; a semear consciente de que quem dará o crescimento sou Eu. Conheço a tua hospitalidade, teu compromisso com os povos nativos, imigrantes e refugiados, o teu desejo de salvaguardar a minha criação.

Eu conheço os lugares onde habitas, conheço a riqueza que tu guardas. Tu detens mais de 40% da água doce do planeta, tu guardas as florestas que são os pulmões do mundo. Exorto-te a cuidar e zelar por essas riquezas naturais, a cuidar e zelar da vida humana em busca de justiça social.

Eu conheço o tempo que estás vivendo, sei que novas coisas estão surgindo dentro de tua história, sei do ressurgimento do grande perigo nas Américas de coisas velhas que humilham e destroem a humanidade - tais como o tráfico de pessoas, violências e intolerâncias.

Recomendo que não desanimes diante das dificuldades, que confies em tua condição de fazer discípulos, de fazer lideranças. Deem-se as mãos e caminhem juntos em unidade

Não tenhas medo de ser quem você é, e convides as outras pessoas a serem elas mesmas. Que voltes ao primeiro amor, ao Reino de Deus. Que sejas uma Igreja com portas abertas a todas as pessoas. Que sejas ânimo para a fé, cura para todo o temor e alívio para toda a aflição.

Por isso contemples o rosto do Altíssimo nos tesouros que para ti separei, sobretudo as minhas palavras a fim de que sejam guardadas com zelo por todos os teus santos e santas. E aos que alcançarem a vitória, eu realizarei minhas promessas de amor, esperança e misericórdia.

Quem tem ouvidos para ouvir ouça o que o Espírito diz para as Igrejas.

We met, we talked, we respectfully listened..

The diocesan Marriage Canon Task Force members reflect on conversations about proposed changes to the Marriage Canon held in Huron before the second reading at General Synod in July 2019.

The Anglican Church of Canada, including our own Diocese, has been engaged in challenging conversations about proposed changes to the Marriage Canon (Canon XXI, On Marriage in the Church).

General Synod 2016 passed a resolution to change the Marriage Canon so it will apply to "all persons who are duly qualified by civil law to enter into marriage." This would allow for same sex marriage in the Anglican Church of Canada. It will only come into effect if passed by General Synod at a second reading in July 2019.

Between the first (2016) and second (2019) reading, the resolution was "referred for consideration to diocesan and provincial synods". The Diocese of Huron considered the proposed changes during 2017 and 2018 at two consecutive Synods and a series of 16 Deanery Gatherings.

The Marriage Canon Task Force reported, at Synod 2018, on issues and concerns heard at the deanery gatherings and asked synod members for feedback. A large majority of synod members, both in favour of and opposed to the proposed changes, felt that their views were reflected in the report.

vides me with a more informed and comprehensive understanding of the opinions and concerns of our diocese; and yet another expressed appreciation for "seeing the full range of views" included in the report. Many synod members were discouraged that "people [are] planning to leave the church over this issue and by the "prolonged pace of church decision making - that we go so slow in our attempt to listen - to go slow can also be lacking respect.

Following Synod 2018 the Marriage Canon Task Force created an addendum to the report to reflect the discussions at Synod 2018 and then submitted the final report to the Council of General Synod. It can be viewed on the Diocesan website at <http://diohuron.org/resources> (click on "Diocesan" and then on "Marriage Canon Task Force").

Also at Synod 2018, Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, and our Diocesan Bishop Linda Nicholls responded to some of the common questions raised in our deanery gatherings. The majority of synod members expressed their deep appreciation of this dialogue. For example, they noted, "the understand-



Photo: M. J. Idzerda

The Diocese of Huron is not of one mind about the proposed changes to the Marriage Canon.

additional resources in the form of a video recording of the dialogue between Archbishop Fred Hiltz and Bishop Linda Nicholls, and conversation starters to use in parish conversations. In response, we created a series of five short video segments. The accompanying discussion guide provides a summary of the video content, suggestions for prayer, expected respectful behaviours at gatherings, and some conversation starters.

There are other resources on the Diocese of Huron website that may be useful for your parish conversations including reports of the Marriage Canon Task Force, timelines, a summary of theological and scriptural issues, the introductory video used at deanery gatherings, the wording of the resolution passed at General Synod 2016, and more.

We hope that these written and video resources will assist congregations in their own conversations. You can find all these resources on the Diocese of Huron website at:

<http://diohuron.org/resources> (click on "Diocesan" and then on "Marriage Canon Task Force").

As you can see from synod members' comments, our Diocese is not of one mind about the proposed changes to the Marriage Canon. People in our Diocese, with opposing views and many questions, were able to engage in prayerful, thoughtful, and frank conversations.

There was uncertainty when we began the process but trust developed as both those in favour of the changes, and those opposed, were encouraged to voice their views and questions and listen carefully to others. As one synod member expressed, "I am encouraged that the conver-

sation continues and is inclusive of all; it seems as though there is more openness on both sides to hearing the either side. We are aware, however, that these conversations and the forthcoming decision may have a different kind of impact and pain for the LGBTQ community.

At Synod 2018 members expressed their gratitude for a pastoral consideration process that gave voice to a variety of views; for the recognition that two faithful theological views of marriage will likely continue to exist in the Church; and for the strong desire to continue to walk together regardless of the outcome of the vote at General Synod 2019.

At the same time, there are some continuing concerns about how we engage with one another, and with scripture, theology, social justice questions,

or power analysis in the midst of our conversations. While many issues and concerns were raised it does not mean they were all resolved.

It is our hope and prayer that in your parish conversations you too will be able to listen well to each other, use the resources to learn more about the conversation in the wider church, and to pray for our church and all members of General Synod 2019. We close with some advice from synod members:

Keep talking to each other and seeing the other person's point of view. Courtesy must go both ways.

The Marriage Canon Task Force:

Ven. Greg Jenkins

Canon Marilyn Malton

Rev. Dr. Stephen McClatchie

Your thoughts on the Marriage Canon discussions in the Diocese of Huron

"We met; we talked; we respectfully listened."

"I am encouraged by the depth of dialogue that happened throughout the diocese; the commitment to continuing in communion with those with whom we disagree – from our parish family to our international family; that there is room for ongoing discernment."

"This is still not being understood as an issue of discrimination and injustice, and instead is being debated as an issue where there is legitimacy on both sides. Bigotry will be accommodated."

"I would like more clarity on why scriptural prohibitions should be ignored in this case."

"Please consider the power dynamics and stop allowing hatred to be an opinion."

"I appreciate all the discussion and resource information available. I also appreciated that all our deanery feedback was listened to."

Comments from Diocese of Synod 2018 members about the Diocese of Huron's consideration of proposed changes to the Marriage Canon

For example, one synod 2018 member reflected that the presentation of the report was, "an open-minded and fair presentation to a difficult question. I am not in favour of changes to the sacrament of marriage. I don't even feel that it is an appropriate question to be debated in the church", while another member not in favour of the changes was encouraged by "honesty in the reporting". Another synod member stated, "I appreciate receiving this [report] as it pro-

ing, compassion, and leadership evidenced by our primate and diocesan bishop in their responses to difficult questions and scenarios and their guidance and leadership is greatly appreciated" and that "this presentation has given me a lot to take back my congregation and I will be able to encourage more discussions through the next 18 months. Thank you for all the resources".

Along with their appreciation, synod members asked for



Online learning anyone?

By Rev. Val Kenyon

For the past year or so, we have been sharing in these brief articles, different aspects of Education for Ministry (EfM) and how and where it is alive and thriving in the Diocese of Huron.

In its most usual form, EfM invites people into small, mentored communities, designed to help participants consider how their lives are shaped and guided by their Christian faith. There are mentors, who bring their energies to framing questions, facilitating reflection, and planning and managing their time together.

Mentors are trained especially to be open to growth and lifelong learning, have respect for human and theological differences, and are comfortable with ambiguity.

Every week there is time given for students to review what they have read and heard and to consider how it might affect the living out of their faith on a daily basis.



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.

But did you know that it is also possible to participate in an EfM Online group?

While Online learning is not for everyone, it does provide some unique opportunities where the core components of the EfM groups are present, but where groups are composed of members in some cases spread from coast to coast.

While every group is a wonderful mixture of the many personalities of its participants, online groups by their very na-

ture bring into closer contact individuals from a variety of settings, which meet, in real time.

A new online group is forming in January 2019. If you would like more information on this group or any other EfM matter, please be in touch with either Libi Clifford, the Diocese of Huron EfM Coordinator or Val Kenyon, EfM Animator at EFM@huron.anglican.ca.

By Rev. Val Kenyon is the EfM Animator in Huron.

Anglican Foundation of Canada awards \$305,000 in November 2018 grant cycle

The Anglican Foundation of Canada (AFC) has announced \$305,000 in grants in support of new projects across Canada in its November cycle of awards. AFC's board of directors met in Toronto from November 14-15, 2018 to set its strategic direction and to award grants to over 65 applicants across Canada.

"The rich diversity of imaginative and creative ministry projects across our country is genuinely inspiring," said the Rev. Canon Dr. Judy Rois, AFC's executive director. "Many

Canadian Anglicans from children to seniors are imagining and undertaking innovative programs to push the church forward in positive and transforming ways," she said.

In addition to infrastructure and restoration grants of \$168,000, AFC provided \$30,000 for innovative ministry projects, \$60,000 for theological education bursaries, and \$32,500 for theological formation projects.

From coast to coast to coast, the donations of Canadian An-

glican are making it possible to fund ministry of all kinds: educational resources for children and youth reflective of new family formations and inclusivity, creative liturgies for trauma-sensitive congregations, youth leadership, theological education, grass-roots community projects, art installations, summer camps for young refugees new to Canada, and after-school homework clubs.

- AFC Press Release

Huron grant recipients:

St. Luke the Evangelist, Broughdale, London.

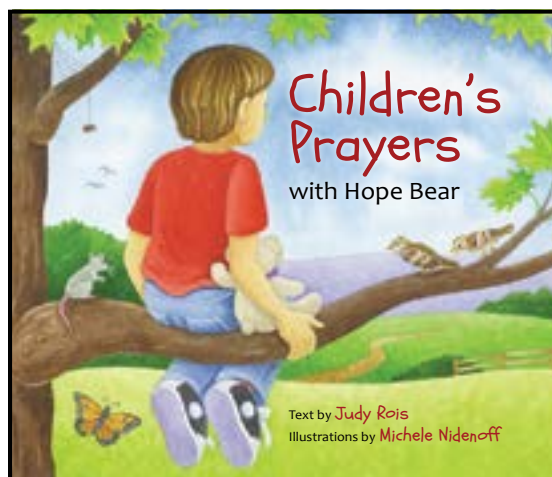
Luke's Place ministry. The AFC board awarded a grant of \$15,000.

Church of St. John the Evangelist, Kitchener.

Replacement of the roof and installation of HVAC system. The AFC board awarded a grant of \$15,000.

Faculty of Theology, Huron University College, London.

Consultation on Medical Assistance in Dying and the Church. The AFC board awarded a grant of \$10,000.



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Session 2	Aug 4-17	Companions on a Journey 2

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



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



Before and after: Conservation in the Diocese of Huron Archives

By John Lutman

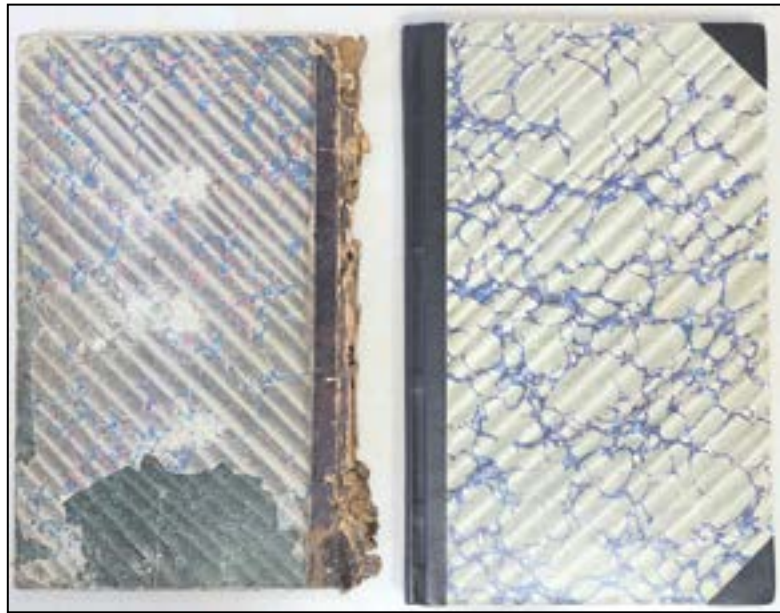
Recently, I have sent two archival items for conservation. The items comprise a set of three drawings for a "Synod House" in London, dated 1867, and an attendance register for the Mohawk Residential School in Brantford, dated 1859-1873 (a brief section comprises inspector's reports).

The work was done respectively by professional conservators, Jennifer Robertson (Book and Paper Conservation Services) and Dan Mezza (Dan Mezza Bookbinding), both resident in London. This month's article on the register comprises Part I; a subsequent month's article will comprise Part II and will focus on the drawings.

From a rare book librarian's or archivist's perspective, conservation, whether for a book or a document, holds an important place in the policies and functions of a special collection or an archive.

The register, as it is bound in a similar manner to a book, is thus by definition a "book". From the book perspective, conservation is a continuum from repair through restoration to the ultimate goal of conservation. Repair implies fixing a particular problem (a loose page or a tear) to keep the book stable thereby guarding it against further damage; restoration implies returning the book as near as possible to its original state using the skill of the conservator and tools of the trade; conservation has elements of restoration in its definition, but ultimately

FROM THE ARCHIVES



Before (left) and after (right): Mohawk Residential School Attendance Registrar

denotes the book's final state on completion of restoration thereby conserving it for future use and protecting it from additional damage. A cardinal rule for book conservators is that the work undertaken must be reversible if it is determined that the materials used are causing further damage to the item.

The conservation of a book, however, as opposed to a document is an entirely different process. Different approaches to conservation are required as a book is a three dimensional object where a paper document is a two dimensional object. This difference will be apparent in the conservation strategies devised by Dan in Part I and Jennifer in Part II.

First, the register (Dan)

Mohawk Residential School Attendance Registrar

The goal that Dan set for himself was to return as much as possible the structure and appearance of the register to the 1870s, when it was new. Functionality is an additional goal. Will the book open? Is it usable?

Initially, he determined that the register comprised a mid-nineteenth century stationary binding. To explain, there exists a marked distinction between letter press bindings used for written matter or accounts known as stationary bindings.

The register's stationary binding is interesting because it was put together from two or possibly three older ledgers. There are three distinct papers used.

The oldest have entries dating from the 1850s. Other papers have watermarks (a distinguishing mark made on paper during its manufacture) dating from the 1860s with entries starting in 1870. The sewing structure on the spine of the ledger also shows that it was made from several older ledgers.

The ledger was in very poor condition (see illustration). Both the back and front boards were detached from the pages and the leather spine, which was disintegrating. The boards were also damaged at the corners and where they had been attached to the spine. There were also problems with the sewing; as well, the sections were coming apart (the paper of a book is gathered in sections and then sewn together).

The ledger was taken apart and the papers repaired as needed. Repairs were made to the back of the sections so that the ledger could be resewn on four linen tapes. New end papers were made (the blank pages at the front and back of a book). A new case was made (the outside of a book comprising boards back and front and a spine). In imitation of the original register, the structure included a spine of leather and boards covered in marbled paper in a Spanish style that was made c. 1870. This gave the ledger the same appearance when first used.

Conservation work is costly, which is not surprising given the time devoted by the conservator to accessing the item, devising a treatment plan, and on the actual restoration of the item; added to this of course

is the cost of materials used in the conservation process. An important factor worked into the cost reflects the conservator's professional attainment - education, experience, reputation, and membership and participation in professional associations. The Archives, understandingly, can only afford to restore one or two items in a year, if that.

The conservation of an archival item be it a register, an architectural drawing, a 19th century property document or a parish register acts to conserve and protect them from further damage. Much depends thereafter on climate control, storage, and policies on access and handling policies of the archives. The diocesan archives has undertaken recently an effort to digitize its more fragile holdings which, because of their precarious condition (mostly due to crumbling paper), can no longer be used.

As a result of Dan's work, the register can be handled in the future without fear of further damage.

Part II of "Before and After" will feature the conservation methodology for a set of three architectural drawings produced and submitted in 1867 for a competition for a Synod House that formerly was situated on the northwest corner of the St. Paul's Cathedral property.

Much of the material for this article was supplied by Dan from interviews and a conservation report.

John Lutman is archivist for the Diocese of Huron.

Bishop's Friends, London at Highland Golf & Country Club

Friends gathered at the Highland Golf and Country Club on November 14 for a dinner to support the Bishop's Discretionary Fund as they have been doing for over 35 years.

For all these years, people have gathered for a social evening, a fine dinner, to visit with the old and new friends and to meet with the Bishop of Huron. Some of the attendees have been coming to this event since it first began and this is an opportunity to connect with the old friends they may not have seen since last year's dinner.

The Bishop's discretionary fund is an account that is not in the Diocesan budget and, at the discretion of the Bishop, supports unusual and extraordinary needs not covered by any other benefits such as ex-

cessive illness, dental coverage, disasters, housing issues, emotional support and also help for the larger Anglican family.

Co-chairs Bette Ferguson and John Sizeland spoke of the Bishop's Friends history and introduced Bishop Linda Nicholls.

Bishop Linda spoke of the happenings in the National Church, in the Anglican community and in our own Diocese.

She answered questions and spoke of our challenges, our accomplishments and our mission in the Diocese and in the entire Anglican Church. There was much dialogue and laughter throughout the evening.

All are welcome at the Bishop's Friends dinners.

Heather Moller,
Huron Development and
Stewardship

Huron's new representative on the Lutheran, Anglican, Roman Catholic (LARC) Interchurch Committee



Representatives of Lutheran, Anglican and Roman Catholic churches in Guelph 2017, marking the 500 years of Reformation.

Members of the Lutheran Anglican Roman Catholic Committee gathered on November 12 at the Chancery offices of the Roman Catholic Diocese of Hamilton.

The conversations which have been ongoing have enabled educational clergy days, retreats and most recently, the 500th Commemoration of the Reformation Service which

was held in Guelph in 2017. Plans for a Ministry Day in the Spring of 2019 were discussed.

Representatives from the Eastern Synod of the Evangelical Lutheran Church of Canada, the Diocese of Huron, the Diocese of Niagara and the Roman Catholic Diocese of Hamilton have been engaged in dialog for many years.

The Diocese of Huron has been represented recently by the Diocesan Ecumenical Officer, the Reverend Stephen Berryman and the Reverend Canon Christopher Pratt.

The Reverend Paul Sherwood has been named by Bishop Nicholls to fill the vacancy created by Canon Pratt's recent retirement from the committee.

Rev. Canon Christopher Pratt

The stewardship of relationships: building community as mission

By Ven. Graham Bland

In Stewardship ministry, it is not sustainable simply to develop good fund-raising ideas. You have to know what your mission is, what you want money for.

Well, we have to maintain our church building and pay our priest, right? Yes, but what do you want a building and a priest for? In other words, what is the Church for?

Our answers to that question may vary, but we need to find answers that satisfy our souls and that reach beyond simple maintenance towards mission, God's mission in the world.

What I call the 'stewardship of relationships' is becoming more and more important in my understanding of what the Church is for, and what our mission is as the People of God.

Experiences of healthy community are increasingly rare in our society. Churches have a vital role in helping our fragmented world learn about community. The practice of community is part of a church's purpose, because the Church exists to serve those who are not yet its members (William Temple). And a church cannot serve others if it is not strong in itself.



Jon Tyson/Unsplash

So ask yourself: How are we doing with building a strong and healthy servant community in our church?

Eighteen months ago in Owen Sound, we brought two congregations together. We have had our challenges, but there are wonderful signs of budding relationships here. There is always someone new for us to reach out to in friendship and love. Also, God keeps bringing seekers who add their gifts to help

shape our new community in exciting new ways.

Every church community wants to be able to say, "All are welcome in this place!" and I'm sure we all strive to make the spirit of welcome a reality in our church.

To support our commitment to build good relationships and hospitable communities, here are a few concrete strategies that might strengthen our practice of community where we are:

FIRST, BUILD FOUNDATIONS...

If community-building feels new to you, try these things first:

- Think about how you want to be present at church, and what kind of church you want;
- Pray for God to help you discern your role in your community;
- Decide that you would like to help with community-building;
- Be Gentle with yourself and others if you find it challenging;
- Realize that this is not only or especially about new people... it's to strengthen the ties we already have with one another ... to build trust and friendship ... to refrain from assumptions or judgments;
- Expect to meet someone new at church... be ready for it;
- Rejoice that you are not alone when you feel a bit nervous or shy about meeting people;
- Doubt that it's the minister's job to know everyone;
- Wear a name-tag; if you don't have one, create one.

THEN, TAKE CONCRETE STEPS TO HELP BUILD COMMUNITY...

- When you're ready, try these things:
- Plan to be at church long enough on Sunday to meet someone;
- Greet someone, anyone;
- Avoid asking, "Are you new here?";
- Admit to someone if you don't know their name but would like to;
- Remember a person's name when they tell you ... If you forget their name, admit it and start again;
- Invite someone to coffee hour, or lunch;
- Look for the same person next week... and the week after that...;
- Phone someone;
- Visit someone;
- Attend church regularly so that you can keep building community;
- Accept that 'your' pew is actually not yours - after all, no-one else knows it is;
- Change seats from time to time.

Together, let us make our church a house where love dwells, where everyone feels welcome because we make it our practice always to welcome one another.

This kind of hospitality will prepare us to become a hospitable Church in mission beyond our walls. Then, we will know more clearly what in the world we are for. Then, we will give enthusiastically to make it stronger still.

Ven. Graham Bland is chair of the Diocesan Stewardship Committee.

The estate planning resource

The Stewardship Committee of the Diocese of Huron is offering an important document for your estate planning.

The Estate Planning booklet includes information on advance care planning, after-death planning, funeral instructions, ways to give and much more.

You may wish to use some or all of this booklet.

This booklet provides the questions you need to consider to get started or to review decisions made long ago. It gives you a place to record your thoughts and intentions and provides an excellent resource to bring along when you visit the professionals that you choose to help you

put your plans in place (e.g. lawyer, accountant, financial advisor, funeral director and priest).

Most importantly though, this estate planning tool allows you to think about and communicate to your loved ones what is most important to you as you contemplate your legacy and theirs.

The Stewardship Committee of the Diocese of Huron will be introducing the Estate Planning resource through workshops, at Synod and conversations with people like you who have asked for practical support in this area.

As you prepare your estate, please connect with the Diocese of Huron Stewardship team. We welcome any questions. The Estate Planning resource will be available on diocesan website (www.diohuron.org) - Stewardship Resources in Parish Toolbox on Resources page. It can be printed or filled in online, or you can call Heather Moller at (519)-434-6893 x 228.

Andra O'Neill,
Diocesan Stewardship Committee

New email addresses for diocesan clergy

Starting January 1, 2019 diocesan clergy will share a new email platform, with a unique extension (diohuron.org) for all users.

The new email addresses are assigned to all Huron clergy with the Bishop's licence. Clergy with General Permits can also ask for a new email address by contacting Davor Milicevic, diocesan communications officer at communications@huron.anglican.ca or 519-434-6893, ext. 251.

All new emails will be listed on diocesan website (www.diohuron.org) Go to CONTACT US>CLERGY EMAILS.

The members of the Communications Committee started the "soft launch" of the new email platform earlier in October. They organized the instruction sessions with clergy in all deaneries.



The soft launch of new clergy emails in Port Edwards (Lambton)

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Bread but no butter: the welfare diet, again

By Rev. Chris Brouillard-Coyle

SOCIAL AND ECOLOGICAL JUSTICE



Back in 1995, the Ontario government, under Mike Harris, gutted the social assistance programs and froze minimum wage at \$6.85. Officials went on to argue that a single, able-bodied person on welfare could survive on a monthly food budget of \$90.21 and included a list of items that would constitute the 'welfare diet'.

The list was widely criticised for including bread but no butter and pasta but no sauce. Critics also noted that the food contained less than half the calories recommended by the world health organisation. (see <https://www.thestar.com/news/gta/2015/10/10/cost-of-ontarios-1995-welfare-diet-soars-amid-inadequate-rates.html>)

More than 20 years have passed since those decisions. It took almost ten of those years before the government mandated an increase in minimum wage rates. In the meantime, food costs continue to increase such that by 2015 the grocery list promoted by the govern-



Andra Ion/Unsplash

ment as the 'welfare diet' would cost \$189.91, a 107% increase. As a result, minimum wage would need to increase from \$6.85 to \$14.18 just to keep pace with food prices in 2015!

These prices have continued to rise and it has only been this year that the government has mandated an increase in min-

imum wage to \$14.00 with the promise that in 2019 it would increase further to \$15.00.

How many of us are regularly given wage increases that at least keep our wages in line with the cost of living? How would it feel to have wages frozen for years? What would it be like to watch our buying

power go down, challenging us to more seriously consider what we need and what is expendable?

Now imagine starting from a wage that doesn't allow you to pay for the bare minimum necessary to live!

The fact remains that, despite increases over the years, social assistance rates and minimum wage are insufficient to meet the needs of those who receive these. This is why we continue to see increases in the number of individuals who utilise charitable resources like food banks, meal programs and clothing cupboards.

These are human beings who each have their own story and their own struggles. These are the ones for whom we are told: "...just as you did it to one of the least of these who are members of my family, you did it to me." (Mt 25:40)

Through our baptismal covenant we commit to seek and serve Christ in all persons, loving our neighbours as ourselves. And we commit to strive for justice and peace among all people, respecting the dignity of every human being. As we

enter a new year, the Ontario government is once again seeking to gut social assistance programs and freeze minimum wage at the 2018 rates.

We have a role to play in ensuring that those who live in poverty can experience the grace and dignity that comes simply because we are all made in the image and likeness of God.

A challenge has been issued to all parishes to consider at our vestry meetings how we will increase our response to human need with loving service and seek to transform the unjust structures of society that leave God's beloved in need. Congregations are encouraged to share their actions in their Mission and Ministry Plans and through the Huron Church News as a way to encourage and inspire one another.

We look forward to hearing the ways in which our communities continue to engage as the Body of Christ in new and meaningful ways.

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

Analogue or digital? They work in tandem!

I fully admit to being a very amateur gardener.

And one trick I learned is to never plant a solo tomato plant. Plants, flowers and trees require cross-pollination.

The same is true between analogue and digital. We must stop thinking of them as separate but part of the means in which we tell our story, the church's story and the story of Jesus Christ. They do not exist separately but work in tandem to cross-pollinate.

After all, we want to be able to leverage the social networks of our parishioners to grow the church. The best means of encouraging growth is getting them to interact with your church on digital platforms.

Each week we have a cap-

ative audience of people who want to hear what we have to say. Seize this opportunity to always direct parishioners back to Facebook, Twitter and your website. Have announcements slides with your social media accounts, email announcements each week with links to your social media accounts, always include web addresses on all printed material and ask people to sign up to Facebook events like you would any other sign up sheet.

This ensures your parishioners move from analogue to engaging with you digitally. It also ensures that those engagements will be seen by their family and friends.



Rawpixel/Unsplash

This cross-pollination will help your church grow, both in digital footprint but also with analogue visitors on Sunday mornings.

Rev. Marty Levesque is the diocesan social media officer and rector of All Saints' in Waterloo. marty.r.levesque@gmail.com



MEDIA BYTES

REV. MARTY LEVESQUE

With a lot of dedication, a little luck and willingness to learn I generally am assured of a bumper crop of tomatoes each year, regardless if this one variety is supposed to produce fruit in 65 days, this one in 75 days and this one in 85 days. They all come at once!!

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Christmas is about the creation of peace

The bridging of the secular and the divine occurs each Christmas – symbolized in how both believers and non-believers celebrate it.



AS I SEE IT

REV. JIM INNES

Of course, there are those who don't observe. But in my part of the world, those who in some way don't, are few and far between.

Naturally, we can't all agree on every sacred nuance (if any) that ought to support, or become part of, the season. Which is nothing new – even amongst the 'faithful'. However, what seems widely shared, is how Christmas is special enough to set aside differences, and, in some manner, make peace with those around us... wherever one finds them self.

One of the most enduring



Rawpixel/Unsplash

images of World War One opposing troops along the Western Front putting aside their differences to share carols and exchange gifts around Christmas 1914. It continues to symbolize a shared humanity, meaning, more specifically, a sacred desire for the intimacy found in a peaceful community.

There is now evidence to argue that such truces con-

tinued throughout the War. One researcher, Dr. Thomas Weber argues that despite folk arguing, such a truce was just a 'one off' at a time when the fighting had just begun (and they hadn't got lost in their violent hatred towards the enemy), "soldiers never tried to stop fraternising with their opponents during Christmas."

As one such example, here is a letter home, written by Pr.

R. MacKinnon, a soldier of Scottish descent serving with a Canadian regiment on Vimy Ridge in 1916:

"Here we are again as the song says. I had quite a good Xmas considering I was in the front line. Xmas eve was pretty stiff, sentry-go up to the hips in mud of course. ... We had a truce on Xmas Day and our German friends were quite friendly. They came over to see us and we traded bully beef for cigars. Xmas was 'tray bon' which means very good."

Peaceful community is a must for us all. And Christmas is a great excuse to create it... whether you're a Christian or not. It is an idealism known around the world as 'the Spirit of Christmas'. A sentimentality that cannot be controlled by religious definition. Nor monopolized by those who claim to know Jesus Christ.

And we have all heard this monopolizing rhetoric when, all too wrongly, and way too loudly, well-meaning Christian folk claim that they alone know the "true reason for the

season". And further claim that this truth is most genuinely celebrated within a particular liturgy filled with someone's theological correctness.

Even though others may not define Christmas like Christians do, it doesn't mean they are any less Spirit lead. Getting concerned over religious and moral rightness is a waste of good energy. And It is not the path to peace, but leads to chaos and a sorry distance from God (and one another).

As I see it, Christmas is more about the creation of peace and charitable attitudes, then it is about a particular birthday or set of religious precepts. Christmas is a time when the Spirit brings light into a dark word...whether the participants know it as such or not. And for some, Christmas is the door through which Spirit will touch their souls for the very first time.

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Defending our faith by being willing to be challenged

Several months ago I picked up the book "Zealot: The Life and Times of Jesus of Nazareth" by Reza Aslan.



MOSTLY ABOUT RELIGION

REV. CANON KEITH NETHERY

I follow the mantra that I should once a year read something I am reasonably certain I will disagree with. And there is that which I disagree with in this book. It's not that Aslan is not a good writer, far from it – the book is very well researched and the text is engaging. The concern for me was that Aslan writes from a historical, cultural, academic perspective and is clear that faith does not move his work. For the most part, he does not reference the Scriptures, unless it serves his purposes.

On the positive, Aslan gave me an unequaled view of the history of Jerusalem and the surrounding area in the years just before, during and after Jesus' life and ministry. I found his vibrant description of the cold, calculating violence of the time shook me just a little. He told the story of several others who would claim to rise up and lead the children of Israel against the Roman government. There punishment was harsh and real, just like that given Jesus.

But there were moments that jarred me. Such as when he declared that the conversation between Jesus and Pilate, as written in the Gospels, must be a figment of someone's imagination, because the violent and fear mongering Pilate would be unlikely to even lift his eyes to acknowledge the Jewish king before sending him (or many others) to be crucified.

This was not the first time that I had read such material. In fact, I think it is crucial that we do read things that will jar us, that make us think clearly about what we believe and why, so that we are able to give a response from our own knowledge.

It's good to have multiple opinions, coming from dramatically different perspectives to help us come face to face with the history that shaped our world and our faith.

Along the way, I wanted to read a fresh understanding of the subjects that Aslan described, from a faith perspective. At clergy conference, I spied a book called "Simply Jesus" by N.T. Wright (from 2011 so perhaps not the newest.)

I've come to enjoy Tom Wright and this book was no different. He did indeed cover much of the same territory as Aslan and provided some similar scholarship and cultural understanding of the events in that time period. But it was when he put the "faith" perspective into play, that Wright drew me deeply into his understanding.

The conversation with Pilate, took a vastly different route. Wright comes to the edge of suggesting that Pilate would have been drawn to Jesus because, while Jesus was a person who had power, it was power in a way unknown to Pilate. He needed to try and figure it out. Wright's version of the conversation near danced off the pages.

At the end of the experiment, I am glad that I took on this challenge. I don't fancy myself as an academic or a scholar; just a parish priest with a love of learning, teaching and repeating the cycle. It is when I get the opportunity to compare these worldviews, to stand in the author's footsteps as they survey the scene, that faith becomes so much more real for me. Aslan is clear that to have faith, one must deliberately take that step, that leap, from the facts and figures presented, to find belief. While Aslan acknowledges faith in his personal life, it is not represented in his academic work. Wright turns that leap into a dance through the world of Jesus of Nazareth.

I do believe that we all must be willing to be challenged, take on the task of defending our faith, if we are to understand our faith. It's good to have multiple opinions, coming from dramatically different perspectives to help us come face to face with the history that shaped our world and our faith.

I highly recommend that you take on a challenge such as this. I believe, at the end of the day, it will deepen your faith and give you a chance to focus on those things that inspire you and give you life. I can honestly say that both Reza Aslan and Tom Wright did exactly that for me.

One final note. Given today's blizzard of communication,

coupled with the decline of the place of mainline churches in society in general and information sharing in particular, it is reasonable to assume that Aslan's book – dubbed a #1 New York Times bestseller – may well be the only version of the life of Jesus that some will have access to.

Do we, as people of faith, not have an obligation to read and understand Aslan's position so that we are prepared to enter into an informed conversation so that people are receiving more than just one point of view?

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Randy Fath/Unsplash

Our gatherings and our thanksgivings, now and then

In a different century, I used to sit at what was known as, "The Children's Table", whenever my Mother, her two sisters and brother convened a family gathering.



**A VIEW FROM
THE BACK PEW**

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

I remember my Grandfather smiling as he watched his family come together, most especially as we celebrated Thanksgiving. Everyone had a part to play in this family production. From setting the table to washing the dishes, and everything in between, each person had their role and function.

When the family gathered last November, in New Jersey, things had changed. I had moved up the generational ladder and was sitting at the adult end of the table, while a daughter of one of my cousins and her son provided the lead for the feast. Instead of a store bought turkey, the bird that was the focus of the meal had been raised by my niece especially for the occasion! Her son brought his chef skills to the celebration and added new elements to the traditional

menu. Everybody still pitched in, as a new generation shaped the day.

As I looked around the table at the different generations, it was possible to note the growing number of family members who never knew my Grandfather or even the Aunt upon whose china platter the turkey rested in the centre of the table.

generation" for a living family history that stretches from the late 1800's to present day. Some at the table did not know the stories of the past.

My cousins and I shared stories and memories of moments important to us and our limb of the family tree. Some were attentive to the stories told, others drifted away to watch a

**Praise God from whom all blessings flow
Praise Him all creatures here below,
Praise Him above, ye heavenly Host,
Praise Father, Son and Holy Ghost.**

Amen

All of my Mother's siblings have died, as has my Mother. One of my cousins died a number of years ago.

Family members used to live in a tight knit geographical area around Brooklyn, New York. Now we have members of the clan living in New Zealand, Canada, California, Arizona, Florida, New York, New Jersey, Connecticut, Vermont and Massachusetts! During dinner the phone was being handed around, so that those who were not able to make the trip, were still able to feel a part of the moment.

My Irish Grandparents, unknown by the younger generation, were known by me and my cousins. We are the "bridge

football game, or were simply drawn to other priorities.

The life of the Church is a lot like the family experience that I have just shared with you. We are living in a time when the foundational stories faith need to be told to a new generation. Not the stories which begin, "We have always done it this way", but rather stories which begin with "I remember when I became aware of God in my life / went to church for the first time / experienced prayer as a reality / shared in the Sacramental life of the community of faith I now call my Parish Family...."

Who is the audience for our story of faith? Our family? Our friends?



Priscilla du Preez/Unsplash

Individuals God places into our life who are seeking to experience the reality of Divine Love which we feel in the presence of Our Lord? Who...? Whoever they may turn out to be, we must be prepared to seize the moment and engage in sharing our journey of faith in a way which invites others to experience the journey with us.

Half a century ago, when our family held hands and we offered our Thanksgiving to God for all the blessings of our lives, we sang the Doxology as the mealtime Grace.

Everyone knew the words, the tune and sang with gusto (even with a harmonious "Amen"!). This year, the voices who carried the prayer ranged through the different generations in different degrees of certainty and volume, reminding me of the need to tell the stories of family and the need to tell the story of faith.

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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Auld Lang Syne: remembering old acquaintances

Just when you think you've got this Christmas season under control in pops New Year's Eve right in the middle of our twelve days of Christmas. So we take a hiatus from the journey of the magi to ring in the New Year.



**LAUREL
PATTENDEN**

All cultures celebrate a new year somewhere in the calendar year and for some of us this is celebrated on the eve of Dec.31.

The festivities usually includes the singing of Auld Lang Syne at midnight. Most attribute this song to Robert Burns but there is some controversy about the authorship.

Just as controversy seems to appear everywhere but that is not why I mention this song. Many of us know or recognize the one line in the song that goes like "Should old acquaintance be forgot, and never brought to mind?". Once again the ugly head of multitasking arises. Not only are we to



**Laurel Pattenden,
SNOWY NIGHT,
Watercolour.**

celebrate the twelve days of Christmas at the same time of New Year's but we are also to ring in the new while remembering the old. I believe this is why most people have "just a wee nip" on New Year's Eve! It is truly a dance!

Other occasions can also stir us to reminisce. Articles that have appeared in the Huron Church News about Camp Wendake (the annual camp for HIV positive campers at HCC) caused me to think of a

woman counselor I met there. (I volunteered 21 years ago as a lifeguard.) I was reading the Bible in my bunk and she mentioned she couldn't read it anymore or acknowledge the church as it was far too patriarchal for her.

Being me, I took on her challenge. Starting by mentioning the women by name I could remember in popular scripture readings starring in major roles. Then reflecting on how many stories were dependent

on women, in minor roles, for the story to evolve.

Women are included in the genealogy of Jesus. Mentioning to her that you have to sometimes search for the "seed pearls" for the story of women in the Bible and church history. We met again, a few months later, at the debriefing session for the camp. She mentioned that she started reading the Bible again.

Just as the HCN article caused me to reminisce about

the counselor so did our chance meeting spurred her to rekindle her old acquaintances with the women in the Bible.

Sweet January, in Canada, was created for remembering our old acquaintances. Did Robbie Burns know that there is no more perfect time than this? Well, probably, as I don't think winter is much warmer in Scotland.

Ah January, as we shelter in place against the cold, hopefully providing us respite from the previous month's scurrying. Perhaps I will renew my acquaintance with Deborah or Dorcas, Huldah or Herodias, Leah or Lois, Phoebe or Priscilla. Or maybe Ahaz or Andrew, Salmon or Saul, Jeremiah or Jechoniah, Mahlon or Mark.

"Auld Lang Syne" literally means "old, long, since". What better words to describe our Christian scripture. 'Old' words carried through "long" years and how do we relate to them "since" then.

Let's journey together, this January, beginning a new year to renew our old acquaintances.

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