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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • FEBRUARY 2019

The Vicars' Crossing: where faith enters the public square

In October last year, a new podcast re-examining the role of faith and the place of church in our society was launched in London from an unlikely place. Rev. Canon Kevin George, rector of St. Aiden's, and Rev. Rob Henderson, rector of the Parish of Holy Trinity-St. Stephen's Memorial, discuss the ways faith intersects with the public square streaming from the top floor of a local pub.

The podcast streams under the name The Vicars' Crossing. It has a good branding which spreads across different media platforms. All of them indicate that the idea of two priests having an interesting conversation about faith over a pitcher has its followers.

So how did it come about?

"In the fall, I was moved to pray about the possibility of a podcast as a way of reaching out to the community beyond the walls of our church", recalls Rev. Canon Kevin George.

Convinced that it takes more than one person to make the program interesting, Kevin



"The Upper Room" on December 20, 2018: Rob Henderson (right) and Kevin George with their guest Jennepher Cahill (United Way)

started looking for a cohost.

"It was well-timed that my friend and colleague Rob Henderson moved to London that year. Given his past experience in radio, our good friendship, and our easy rapport, I knew he would be the ideal cohost. I was thrilled when he agreed to the idea."

Together they considered what the focus of the podcast would be and they easily agreed

on the general idea of hosting a conversation about how faith intersects with the public square.

With that in mind they contemplated where to record their podcast and the idea to do it in a pub came to mind.

Kevin then approached Stephen Rogers, manager at Crossings Pub and Eatery on Hyde Park Rd, and the deal was made.

"Stephen would write us a check to cover the cost of our recording equipment, and give us a room to meet in weekly in order to record our broadcast. They would be our primary sponsor, and we will give them that recognition on each and every podcast."

A new partnership was forged and the podcast name was born: The Vicars' Crossing.

For both Rob and Kevin, reaching out beyond the walls of the church implies talking with someone – so they have had a guest on every podcast apart from the introductory one.

They had conversations with Michael Higgins, best-selling author, about the work and writings of Henri Nouwen, John Moriarty and John O'Donahue. Then they welcomed Canon Greg Smith who is the Diocese of Huron's PWRDF representative and discussed the options for people to get involved with the important work that the church is doing around the world. After the terrible and tragic events in

Pittsburgh at the Tree of Life synagogue, their guest was Rabbi Debra Dressler, and they had a conversation about ways that we can come to one another's aid in the midst of these crises.

"Each of our conversations had allowed for us to consider how we as Christians, the faithful, the baptized, might be able to get engaged in the wider community around us and effectively bring dignity and peace in this world as our baptism calls us to", Kevin says.

And of course, style matters. Otherwise, why do it in a pub and with a pint of beer in front of the microphone?

"The conversations we have on the podcast are no different than the ones we've had over the years at pubs, restaurants or in the car", explains Rev. Rob Henderson. "We tend to chat about how our lives and the lives of the people we share our ministry with are connecting to the stories within our communities."

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Sharing in the tastes of the season: Epiphany Levee at St. Paul's Cathedral

On Saturday, January 5, St. Paul's welcomed our Diocesan Executive staff, Bishop Linda, Archdeacon Tanya Phibbs, Canon Paul Rathbone, as well as some of our elected civic officials into the Cronyn Hall for our second annual Epiphany Levee.

Over the course of the afternoon, we were entertained by Canto in Armonia, a choral group from Christ Church, Chatham. It was a joy to welcome many into our Cathedral space and to share in the tastes of the season.

Our afternoon ended with a beautiful service of Holden Evening Prayer lead by members of our choir and accompanied by flute and pipe organ.

Plans are already underway for next year, so mark your calendar for Saturday, January 4th, 2020.



Setting a tone for the year: Epiphany Levee was a good opportunity to talk with Bishop Linda Nicholls

Canon Paul Rathbone with Carol Grant and Rev. Canon Marian Haggerty



Canto in Armonia, a choral group from Christ Church, Chatham



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Dreary days of February – an opportunity for visioning

Although February is the shortest month of the year, it can feel like the longest, especially if winter storms add to the dull, dreary days. It is also the month dreaded by many a church secretary, warden and priest as it is the month of the annual vestry meeting.



**BISHOP
LINDA
NICHOLLS**

Barely over Christmas and Epiphany, the leadership team launch into finishing reports, finalizing the budget, finding nominees for elected positions and having the accounts audited. Whenever I hear talk about vestry meetings there is anxiety as February looms.

Our dread is misplaced! A reframing of the purpose and nature of our Vestry meetings may turn them into an anticipated event rather than a dreaded one. Rather than a duty to fulfil the canons it can be an opportunity for celebration, visioning and planning. It begins in the gospel – in God's Good News of love, forgiveness and grace that needs to be shared. God is already in our midst and in our world longing for our partnership in continuing the story. I trust that your vestry meeting will include time to hear God through scripture and prayer.

First, do celebrate the past year. What were the high-lights? Tell the stories of two

or three things that the parish took delight in during 2018. Look at your Mission & Ministry Plan and give thanks for all that was accomplished or learned. Give thanks for all the people who served the parish and community. At past parish vestry meetings I was often deeply encouraged by what was done in the previous year! More than I had imagined.

Then look at plans for 2019. They may have been prepared by the parish council or other groups – and may need input from those at the meeting. What is God calling your parish to do and be in 2019? Have the Five Marks of Mission posted prominently on the wall – and ask how the parish will engage in each of them in 2019. Include new ideas – something never tried before – plan what needs to be learned. Tell the story of that vision for health and mission in a way that is joy-filled and passionate about how every member of the parish of all ages can participate.

When considering the budget – be prudent. A deficit budget is a sign of an unhealthy parish. A healthy budget plans realistically for the needs of the parish. Whatever increase in congregational giving is anticipated in the budget is a commitment of every person in the parish once the budget is passed. So it is important to read the budget – ask questions – understand both the sources of income and the costs anticipated and support your parish!

Elect wise and gracious people of faith as wardens and parish council members.



Don't criticize from the parking lot. Sit down in conversation and work together on solutions.

They carry the daily life of the congregation through the coming year. They need to work together as a team. They make decisions on your behalf for the health and well-being of the parish jointly with the parish priest. Pray for them – and offer to help! Don't criticize from the parking lot. Sit down in conversation and work together on solutions. Everything we do and how we do it is a reflection of who we are as children of God.

Elect lay members of Synod who, as people of faith, see the bigger picture of the parish within the diocese and the whole Anglican Church. They are responsible for keeping your parish connected to the

work of the diocese and their input into both parish and diocese is essential to our life.

Finally, take time to pray for all you have decided in the meeting. Pray for your rector, wardens, lay member(s) of Synod and parish council. Pray for me, our diocese and the whole Anglican Church. Pray for all that God is calling you to in 2019, for courage and joy in every part!

May God, who will give you the wisdom to choose wisely, grant you the power to accomplish all that you will set out to do in mission and ministry. Amen.

+Linda

Prayer walking: a pilgrimage for our time

By Rev. Val Kenyon

Often when we think of prayer and our posture while praying we think of postures that keep us still that is, standing, kneeling or sitting.

However, while certainly tried and true ways of praying, being still is not the only way that we can pray. In fact remaining still can be especially difficult for some of us, and so modes of prayer that allow for movement can quickly become favourites with many.

Prayer walking can be a wonderful gift for those who like to incorporate movement into their intentional communications with God.

As well, prayer walking is very versatile, as it can be done in any location at any time, alone, or with a group. In many ways prayer walking is today's version of ancient practices such as making a pilgrimage, walking the Stations

of the Cross or walking in a labyrinth.

In prayer walking we walk to or within a particular site such as: a church, an office, a school, the neighbourhood, a house, a hospital, or a hotel. Once we are in the desired site, we offer prayers while moving and/or while stopping for a short time at a particular place.

For example if prayer walking in a church, we might walk around the building praying and stopping at specific locations to offer particular prayers at the altar, the choir stalls, the church office, the kitchen, the meeting rooms, etc. Often praying in this way allows us to enter more specifically with the ministry of that place, listening more deeply to God, and connecting to God's particular activity in each of the places visited. Whether to use silent prayer or group prayer will depend upon the individual circumstances.

In these days as we consider

ANGLICAN FELLOWSHIP OF PRAYER

how to take the message of the Gospel into the neighbourhoods in which we live, many of whom have very limited interactions with the parish, we may wish to walk through our neighbourhoods, towns, city to offer our prayers. As we do, it is important to remember that prayer is not primarily about asking God to do things, but rather it is about connecting with God in that place, remembering before God those who occupy, pass through, or work in the place, the activities to which the place is dedicated, and even the result or outcome of those activities.

As we walk and pray we are acknowledging Jesus' abiding presence wherever we are and

how His presence makes a difference both to us and to those who occupy the space in which we find ourselves. As we do all of this, imbedded in our prayers of praise and thanksgiving, we ask for God's Spirit to fill each place with love, joy, peace patience, kindness, and goodness and that through it all we would have grace to see as God sees.

If you would like more information about Prayer Walking or many other pamphlets about prayer, we are invited to visit: http://anglicanprayer.org/resources/Prayer%20Walking_2107.pdf

Rev. Val Kenyon is AFP Diocesan representative.



"And establish thou the work of our hands upon us..."

Chuck Erion, a member of Holy Saviour Anglican Church in Waterloo and former co-owner of Words Worth Books, built an altar for the National Church House in Toronto. He sees his love for woodworking as a part of his ministry.

By Davor Milicevic

For Chuck Erion building an altar for the National Church House in Toronto was an ultimate test of his woodworking skills. But for this retired bookstore owner from Waterloo it was more of a spiritual exercise.

"When I was growing up, my United Church family spent several summers at family camps at Five Oaks, the retreat centre near Paris, ON", Erion recalls his childhood and focuses on one specific memory – the centre's bell which was rung every three hours ("like and Angelus", says Chuck) and the short meditation over the PA system always ending with the closing verse of Psalm 90: "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

"I thought of this verse several times while building the altar last spring", explains Chuck.

In December 2017, Chuck Erion was approached by Rev. Eileen Scully, Anglican Church of Canada Director of Faith, Worship and Ministry, to build an altar table for the chapel of the National Church House in Toronto. Eileen has been an honorary assistant at Chuck's church, Holy Saviour in Waterloo and was aware of his woodworking skills.

"They wanted a communion table as opposed to an altar. They already have a large altar, but since it's a fairly small group that gathers there regularly, they wanted something more convenient and I was keen to try it out", says Chuck who has done book shelves and coffee tables but nothing of this size.

"It was a steep learning curve. I made some mistakes but chis-



Chuck Erion with Archbishop Fred Hiltz and Rev. Eileen Scully standing behind the new altar at Church House in Toronto. The dedication service was held in September 2018.

eled my way out of it", admits Erion.

Chuck has been an amateur woodworker since his twenties. He has learned his basic skills in his family, from his grandfather.

"It skipped a generation, my dad was a United Church minister. He would call himself a 'wood butcher'", says Chuck with a smile. But what he had learned from his grandfather came in handy when he decided to open a bookstore, first in Mount Forest and then, later, "Words Worth Books" in Waterloo.

From the very beginning he started making shelves for the bookstore. He made a natural connection combining his two loves – the love for books and

the love for woodworking. And when the Erions sold the store in Waterloo seven years ago and retired, Chuck decided to spend more time doing woodworking. It has grown into his main hobby.

Chuck goes into technical aspect of his work for the National Church with a great delight and – in great detail.

"We agreed that the top should be live-edge cherry planks with an epoxy "river" poured between them", Chuck sums up his first meeting with the Primate and others on staff at Church House.

So in February 2018 he sourced the wood and epoxy at Legacy Lumber near Rockwood. Eileen helped with the layout of the two planks and suggested cutting curved ends on both.

The setup for the epoxy pour proved to be a major challenge.

"I have never done something with epoxy. I could find loads of river table videos online but little instructions. Turns out you must really seal the edges!" says Chuck while remembering a few truly horrifying moments:

"I first caulked the edges of the planks and attached a five-foot wide sheet of plywood to the bottom. I should've taped across the gap first. I mixed and poured the epoxy on a Friday in March and left it to cure for the weekend. When I returned the level of epoxy was down by a third because it had leaked, gluing the plywood to it, and running down my table saw to the floor! It was a painful challenge to separate the plywood from the cherry."

Even when he talks about these technical details, Chuck puts them in a wider context. Like when he explains the way in which the legs are joined to the apron and struts:

"They are joined with mortise and tenon joints, a wood connection dating back 7000 years. In a stained glass window at our church, Jesus in his carpenter period is shown carving one!"

When the altar was displayed at his home church in Waterloo on September 16, 2018, just a few days before its dedication, this stained glass window was the place where Chuck gathered the children's focus group and explained them why and how the altar was made.

"I love this window, it depicts Jesus as a carpenter. Both Jesus and Joseph are in a workshop but Jesus is the one who is carving", says Chuck.

Chuck has been involved with the church his entire adult life – from being a church pianist and organist in his teenage years with his dad's church, to his role as a warden in Anglican churches in Mount Forest and Waterloo, following his decision to become Anglican during his student days at the University of Guelph thanks to the chaplain at the University. His wife is now a warden at Holy Saviour.

His retirement marked the beginning of a serious discernment regarding his ministry in church, first through the Ignati- us exercises and later Education

for Ministry courses. He found himself engaged in the Movie Night project at Holy Saviour – a gangbuster from the get-go in September 2017 – and also helping with the parish newsletter.

"The Movie Night is very social – on the second Saturday of each month we have some 20-30 people – and also the work on the newsletter since in each issue we are doing a profile of someone in our congregation. The woodworking balances more my solo side. I need time by myself and the most pleasurable is the time spent in the shop", explains Erion.

This is why the dedication service for the newly built altar was so rewarding for him. It was held in Toronto on Sept. 19 with Archbishop Fred Hiltz presiding. Former archbishop Michael Peers was among the fifty guests.

"The ceremony itself, the blessing was really gorgeous. The Primate wrote it", remembers Erion and explains how it talked about the cherry tree – the material he used – and about the birds that lived in it. There was a prayer thanking the artist for his dedication and patience and his attention to detail...

"When the Primate blessed the altar, he touched every part of it and then he turned to me and said: 'Chuck, I want to bless your hands' – the detail of the service Chuck Erion will never forget.



Chuck's favourite stained glass window at his home church, Holy Saviour, Waterloo: Jesus and Joseph in a workshop; Jesus is the one who is carving.



Brotherhood of Anglican Churchmen Conference and Annual Meeting

at
St James the Apostle
Wallaceburg

Saturday, April 27th, 2019

Understanding Indigenous Issues

Registration 8am
Conference Program 9am
Annual Meeting 2:30pm
Holy Eucharist 3:30pm
Annual Banquet 5pm

Speakers

Bryan Loucks
Dr Laverne Jacobs
Rev Mark Loyal

for registration information and conference details visit
www.bac.diohuron.org

Six months of growth and a new sense of energy

The Friends of Mudtown – a neighbourhood ministry started at St. George's Church, Owen Sound – received the diocesan Jubilee Grant six months ago. Since then a lot of positive things have happened that affected the entire community.

The members of the Friends of Mudtown, neighbours in Mudtown, neighbours in St. George's, and neighbours in the wider Owen Sound community have benefited from the goals of the neighbourhood ministry.

Over the course of six months, since receiving the diocesan Jubilee Grant, there has been change in community relationships, the one which affirms that people desire to gather together in shared space and enjoy neighbourliness.

This is what the community has experienced:

- An increase in the number of neighbours attending each dinner from 60 to 110;
- An increased awareness about the ministry through the Friends of Mudtown Facebook, community conversations with faith groups, farmer groups, grocery stores, social agencies, Habits of the Heart;
- An increase in St. George's members enquiring about and participating in the ministry,

each month from about 20% to 70%; a change within the demographics and diversity of neighbour teams and guests, which are now more intergenerational and culturally inclusive;

- Neighbours attend primarily through invitation of other neighbours, typically 50% are returnees and 50% are new folks;

A welcoming shared space with sincere and warm hospitality, a healthy meal, enjoyable music, opening prayers, and time with neighbours – all that has been experienced as a gift to one another. We are building our community – one meal, one kind deed and one opportunity to share at the time.

From the relationships formed through the dinners, a neighbourhood garden was established and harvested. Vegetables were gifted to neighbours, a compost system was initiated.

Baseball games have hap-

pened, the Summer Festival grew and was attended by many more neighbours this year.

The plans are being made for music jam sessions, sports events, and regular eucharistic services in 2019.

There have been challenges along this path, mainly in the relationship development as a Committee and as neighbour teams. We are learning to journey together in humility and hope which has aided us to find the light through some dark and foggy situations.

Six months of growth in the ministry has taught us to become more accountable to one another, and reflect on our purpose as a community in Christ. We respect our diverse backgrounds and beliefs as we continue to walk and work together as neighbours. A new sense of energy has sprouted and is flourishing.

We are grateful to the Jubilee Committee for funding this vi-



St. George's Church, Owen Sound

Photo: M.J. Idzerda

tal ministry which has enabled us to share the gifts of many followers of Christ within our Diocese with our local neighbours.

Our neighbours of Mudtown and the wider community are experiencing the love of Christ in a way that speaks to them and brings a deeper meaning

of what loving your neighbour feels, looks, and sounds like. The power of love is transcending past and current divides to build hope and create meaningful and lasting change.

Carol McCurdy
Chair, Friends of Mudtown
St. George's Anglican Church
Owen Sound

COURSES FOR LAY PEOPLE & FOR THE LICENTIATE IN THEOLOGY

Expanding your personal development? Seeking deeper understanding of faith?

WINTER/SPRING 2019 COURSES

3.00 credit toward the Lic. in Theology or the Lic. in Theology (Theology)

Master of Life & the Peacemaker:

Narrative & Reality in the Haudenosaunee Landscape

Instructor: Bill Rushton PhD

Feb 12, March 9, April 16, May 20, 2019 10am - 3:30pm at Huron University College

Religion & Place

Instructor: John MacFarlane

Tuesday evenings, March 19th-April 30, 2019, 7:30pm at Huron

This course will explore the relationship between religion and place in the Haudenosaunee world.

A special space will be provided to explore the difference between the Haudenosaunee and the modern world. A special space will be provided to explore the difference between the Haudenosaunee and the modern world. A special space will be provided to explore the difference between the Haudenosaunee and the modern world.

Journeying through the Bible: A Guide to Leading Bible Studies

Monday evenings, April 22 - June 3, 2019 (6 sessions), 7:30pm at Huron

Instructor: Rev. John MacFarlane

Have you ever wanted to lead a Bible study but felt overwhelmed by the prospect? Are you often frustrated by some of the prepared study guides you are able to use? This course will give you the tools and resources you need to lead a Bible study with confidence and joy.

All your questions will be answered and the necessary leadership opportunities will be provided. The course will be held in the Huron University College building. The course is free of charge.

* Huron courses register through Huron University College

More online at www.huronu.ca or on our website at www.huronu.ca

FOR MORE INFO & TO REGISTER

www.huronu.ca/LTh

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Huron AT WESTERN

The good news from the upper room on Hyde Park Road

From Page 1

The recipe, as Henderson sees it, seems very simple: throw in some good natured ribbing, a bit of silliness, and a few laments about our sports teams and it's like eavesdropping on the conversation next to you at Tim's.

Yet, when we sneaked in to one of their podcasts, the depth of conversation with their guest – Jennepher Cahill, Director of Development at the United Way – was pretty impressive. Both Rob and Kevin were relaxed – and so was their guest – but at the same time they were extremely well prepared to discuss the issues of the day.

While Rob and Kevin may be able to carry a conversation, neither of them, by their own admission, has a technical bone in their body. They needed someone who might be able to join the team and produce the podcast. So enter Iain Stevenson, a member of St. Aidan's and a student at Central Secondary School. All the technical set up, recording, editing, and even the theme music is the work of this very skilled 17-year-old.

"We constantly remind people that this is not a product of two priests only. This is a three-way partnership", says Kevin. "While he's not nearly as chatty as myself or Rob, Iain is also very keen to offer his opinion from time to time on our podcast. When he does, it is always incredibly instructive and meaningful."

The recordings are all done in after school hours to accommodate Iain's schedule. The young man enjoys being a part of the team.

"I was given a great opportunity to not only produce something fun, but contribute my voice as well. Kevin and Rob have great ideas for new episodes, and I look forward to talking the post production of those recording sessions", admits Iain.

If the production is cross-generational it is fair to assume that their audience may be so as well. Their Facebook page, with followers already in hundreds, confirms the assumption.

"So far the people in my parish who have listened to the podcast say it's easy to listen to but also gets them thinking about how they can use their voice and engage with issues in the public square. That's the best kind of feedback to get", reports Rev. Henderson.

Obviously, the energy is there, the momentum is on the Vicars' Crossing side. It seems that we can expect more good news from the upper room on Hyde Park Road.

For more info see: <https://www.facebook.com/vicarscrossing/>
You can listen to Kevin and Rob on Youtube and also on Soundcloud (<https://soundcloud.com/kevin-rob-713701550>)

The ambassadors of reconciliation

Looking back at the events of Treaty Recognition Week organized by Reconciling Circle, a group initiated through Lutheran and Anglican conversations in Brantford

By Rev. Peter Mogk

How do you like the term “ambassadors of reconciliation?”

Although borrowed from the two volumes by Ched Myers and Elaine Enns, this may describe part of what is happening in the Treaties Recognition Week (TRW) activities of our Reconciling Circle; an evolving circle of intention initiated through Lutheran and Anglican conversations in Brantford that now recognizes participation across Southwestern Ontario.

This is a learning journey that offers whispers of growth and hints of reconciliation possibilities. Such hopefulness is rooted in observations and comments shared by participants.

Increasing diversity in group makeup, range of experience and interest expressed, as well as expansion toward two hundred engaged persons suggest that some new life is being nurtured. As “prisoners of hope”, we are praying that these precious times together are facilitating two outcomes: 1) encouraging ambassadors of reconciliation; and 2) pointing toward new horizons of relationship and justice.

There were signs of this movement in gathering at St. Mark’s Anglican, Brantford, to view the film “The Longhouse People” and discuss personal observations through the life experience of Barry Hill. One of these insights was reinforced another evening at Faith Lutheran, Brantford, where exploring the “doctrine of discovery” continued to help us recognize that there is a world



Blanket Exercise at St. John’s Lutheran, Hamilton

of difference between a culture and a civilization.

Musing on this distinction continues to present the invitation to consider this fact of history: millions of people occupied the Americas for numberless generations and had greater wisdom of agricultural methods than our ancestors who came to these immigrant shores; also wiser than contemporary corporate mono-cultural schemes that feed shareholders. We are casting our votes for learning from Indigenous civilizations, rather than buying into corporate cultures that enslave as surely as pharaoh.

Affirming that ambassadors work in the meeting place between realms, we dare to ask: “How can we believe that civilizations flourished in the New World? What other conclusion can we reach, when we accept the historical record that Meso-American residents cultivated more than five thousand varieties of corn, when Columbus mistakenly reported that he had “discovered” India and named the residents “Indians?”

What other agreement can we reach, when we accept the evidence that Inca people tended some three thousand varieties of potatoes to ensure a reliable food supply during adverse conditions?”

There is powerful wisdom in gathering in a sharing circle to open perceptions of destruction of Indigenous civilizations, loss of millions of lives, theft of previously occupied lands, and twisted thinking that turned people different than us into disposable nobodies. Such learning demands patience and time. This is as true of movies and sharing circles as it is of the profoundly moving Blanket Exercise that was developed jointly twenty years ago by KAIROS and Indigenous representatives.

With our focus on treaties and the destructive history of treaty abuses, we are drawn to recognize that treaty formation is akin to covenant development. We are given rich opportunities to live into the implications of both treaty and covenant being founded in both open presence and relationship; not legal technicalities

and behavioural impositions. This summons to connect with the broken edges of history predictably engaged everyone participating in the Blanket Exercise at St. John’s Lutheran, Hamilton.

We continued to enter into new rooms of exploration and truth, when an age varied group gathered in Her Majesty’s Royal Chapel of the Mohawks under Dorothy Patterson’s patient skill and guidance. How rich and satisfying to do the intricate work of crafting medicine pouches and learning history of their contents.

Rick Hill’s keynote presentation on “Treaties Affecting the Haldimand Tract” ushered an enthusiastic group into the history of wampum belts, their fabrication, symbolic meaning, and practical guidance into respectful treaty relationships; relationships that are refreshed in open trusting dialogue that surfaces both the intent and the lived experience.

As usual, all participants in our TRW activities were offered copies of UNDRIP (United Nations Declaration of the Rights of Indigenous Peoples). Reading here directs attention to the five little words (should we say stumbling stones?) that were ignored politically and led to the launch of Idle No More: “free, prior, and informed consent.” These words remind one of the five smooth stones that David gathered in his approach to the vision-impaired Goliath. We are left to ponder how can these five words expose our complicity in messing up the lives of so many people around this Earth; usually Indigenous.

As we begin the work of looking toward TRW 2019 (3 - 9 November), we move the intention of Ontario’s Bill 207 (the Treaties Recognition Week Act of 2016) beyond school classrooms into the adult life experience of potential ambassadors of reconciliation. This focus on our treaties is being supported financially by the Diocese of Huron, Anglican Church of Canada, the Eastern Synod, Evangelical Lutheran Church in Canada, and others. Many individual donations affirm our working relationship with the Woodland Cultural Centre where individual gifts <http://woodlandculturalcentre.ca/> are directed to the Save the Evidence Campaign to restore this first residential school in Canada.

Our purpose as Reconciling Circle is to provide opportunities for shared learning and for building bridges of relationship that promote respect and reconciliation between Indigenous and non-Indigenous peoples with particular focus on Treaties Recognition Week.

Rev. Peter Mogk is a retired Lutheran pastor resident in Brantford and a member of Reconciling Circle.

(The term “ambassadors of reconciliation” is borrowed from Ched Myers’ and Elaine Enns’ volumes “Ambassadors of Reconciliation: New Testament Reflections on Restorative Justice and Peacemaking” and “Ambassadors of Reconciliation: Diverse Christian Practices of Restorative Justice and Peacemaking”.)



More than 40 people came to Woodland Cultural Center to listen to Rick Hill’s take on respectful treaty relationships. Rick talked about history of wampun belts, their fabrication and symbolic meaning.

Photos: Chun Zhang



Providing opportunity for shared learning: Rick Hill and Ven. Tim Dobbin at Woodland Cultural Center.

To view photos go to: reconcilingcircle.weebly.com/trw-2018-footage.html

To go to the homepage: reconcilingcircle.weebly.com

To go to the Facebook page <https://www.facebook.com/reconcilingcircle/>

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

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Dawn Bentley

Margaret Cardora

Linda LaSalles



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

Let your light shine

The traditions of our church regale the accomplishments of the great leaders who have led us to Jesus.

Prophets, apostles, martyrs, missionaries and priests have dedicated their lives to making the Good News known to all peoples. As is all of history, secular and religious, little mention is made of the women of faith. Brief bible passages here and there are but footnotes to the history of our Church.

Yet, there is much history untold of the work of women in our Church. While women in the past have honoured their traditional roles of nurturers, handmaidens and unequal partners to their husbands, there are many instances of prolonged and silent service to our Lord. Many women through the decades have joined religious orders, forgone secular life and devoted themselves to the service of God.

The wives of the apostles are unheralded. Surely there were children to care for and responsibilities to assume when their men followed Jesus. Who supported the families when the men sat at the foot of Jesus? Did the women and their children travel with their husbands or stay at home? Did they share in their husbands' zeal for the Lord but stayed behind to care for their families?

Women did travel to unknown parts of the world with their missionary husbands, setting up churches, schools and hospitals in tireless, undocumented service. Women have been humble in their accomplishments, even to this day.

It is only now that we are seeing women taking on untraditional roles and becoming known in our Church: members of parish councils, wardens, deacons, priests and even bishops, though we continue to serve gladly in our altar guilds, ACW groups and many church functions.

Our light, which may have been shining only as small candles through the ages, is becoming brighter. Yet, let's embrace even the most modest candle, as its light will be cast farther than we may think. Look how far away are the stars and how small their light may seem. In a dark sky, they are clearly seen. In a bright sky, not so much. But that light is still there, shining as best it can, lighting the way for us, just as a small candle will. Embrace your light, your faith. Nurture it, fuel it. And, do not be afraid to let it shine more brightly. The world needs to know that women know and love God and will follow Jesus. Just as women always have.

The old King James version of this Bible passages reads: "Let your light so shine before men that they may see your good works..." Pardon the paraphrase but... men do need to see the good works of women that glorify Our Father which is in heaven. They need to recognize the contribution of women to our church. We need to let them see us, to see our light shining.

Bonnie G. Rees, President
ACW Diocesan Council

Let your
LIGHT
shine.
MATTHEW 5:16

Meet your Council



Sharon Walter

Sharon has been part of the ACW Diocesan Council for 10 + years serving as the rep. for Huron Deanery, rep. to HCN and rep. for Spiritual Development. She is a cradle Anglican and still attends the parish church of her childhood, St. Thomas' Church, Seaforth. Sharon is a member of the choir, the Altar Guild, president of the ACW & co-chair of the prayer shawl ministry.

Whilst living and teaching in Brantford for 26 years, she attended Grace Church & St. Jude's church but never really left St. Thomas, Seaforth where she returned for major feast days as well as many weekends. During this time she sang in the choir, served on the board and was vestry clerk of St. Thomas' Church.

She finished her teaching career in Huron County and upon retirement served on the board of the Women's Shelter & Second Stage Housing in Goderich. She also was part of the Clinton Community Players and acted in several productions. She tried her hand as a director as well.

Sharon is an active member of Delta Mu Chapter of Beta Sigma Phi Sorority in Clinton.

The many friendships made during her time on the diocesan council are special treasures for Sharon.



Trudy Warren

Trudy has been a member of the ACW Diocesan Council for seven years holding the positions of treasurer, policy chair and currently is the London Deanery rep.

She was born and raised an Anglican in St. Catharines, where she attended St. George's.

After relocating with her son to London in 1977, she began a career in business management, pursued part-time studies at U.W.O, graduated from Fanshawe College in Creative Arts, and more recently completed a Lay Certificate in Theology from Huron College.

She gratefully participates in regular worship service as a lay administrator, intercessor and liturgical reader, and has been an active member of the Evening Women Group of St. Paul's for 29 years.

An oboist with the Mocha Shrine Concert Band, she performs in concert with her husband David, at local retirement/nursing homes in support of the Shriners Hospitals for Children.

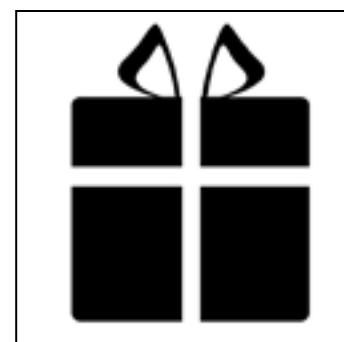
As this is her final year with the ACW Diocesan Council, she is most grateful for having the opportunity to have met and served with the Diocesan Council members as sisters in Christ and encourages others to prayerfully consider joining the council when positions are available.

Bales Report from the ACW Executive Council for the Diocese of Huron

The ACW send bales to Northern Ontario, where the way in is either by air or by road... This makes everything very expensive.

The bales are boxes that individual churches send at their own cost. Among the items sent are washable clothing, school supplies and personal hygiene products.

If you have any questions or comments, please get in touch with Edith Lukow, Bales chair.



PASTORAL PROGRESSIONS

Appointments

Bishop Nicholls appoints the Reverend CJ Adams as the rector of Holy Trinity St. Paul's, Chatham effective February 1, 2019. CJ is currently a priest of the Diocese of Toronto.

Bishop Nicholls appoints Mr. Justin Comber as the Lay Pastor-in-Charge of the Church of the Transfiguration effective March 15, 2019. Justin is a postulant for ordination in the Diocese of Huron.

Ordination to the Diaconate

The Bishop of Huron announced that Mr. David Hyatt was called to the Diaconate at a service of Ordination held on the Commemoration of Nicholas, Bishop of Myra on Thursday, December 6, 2018 at the Cathedral Church of St. Paul. Upon ordination, David was appointed as Deacon Assistant, Grace Church, Brantford.



Sunday, January 13, 2019 at 4:00 pm. The service included a celebration of their past ministry. Bishop Nicholls was preacher and celebrant.

A Service of Thanksgiving and Deconsecration of St. James', Middleton, was held on Sunday, January 20, 2019 at 3:00 pm. The service included a celebration of their past ministry. Bishop Nicholls was preacher and celebrant.

Rest in Peace

Peacefully, surrounded by family, on Friday, December 28, 2018 in Chatham, Joan Emily Parker passed away at the age of 71. Beloved wife of the Rev'd Gary Parker. Joan will be deeply missed by all those who knew and loved her. The funeral service took place on Saturday, January 5th at All Saints' Anglican Church, Sarnia.

Colonel Brock Millman, PhD (Dayna Knight) died on Monday, December 3rd. Beloved son of the Reverend Canon William (Bill) and Delores Millman. The funeral service took place at Trinity Anglican Church, St. Thomas on Monday, December 10th, 2018.

David Hyatt with Bishop Linda Nicholls at the Ordination Service, St. Paul's Cathedral, December 6, 2018.

Photo: M.J. Idzerda



Online registration opens January 19, 2019 at 6 pm

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



Go to www.huronchurchcamp.ca to find out about this summer's theme, watch our video, see lots of pictures and register online.

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

Fire in Brazilian city of Manaus affects local Anglican community

About 600 family homes were burnt in a fire in the Amazonian capital Manaus early Tuesday, December 18, affecting a young Anglican community which has just started its ministry in this part of Brazil.

The fire destroyed the Educandos neighbourhood in the southern part of Manaus, mostly the favela of Bodozal, where thousands of people were forced to flee their homes.

"These 600 families who were already living in a situation of

great vulnerability have now lost everything they owned", says Bishop Marinez Bassotto of the Anglican Diocese of Amazonia in her letter to Bishop Linda Nicholls of the Diocese of Huron which is Amazonia's companion diocese.

The Anglican community in Manaus, whose ministry started in November is working to seek help to ease the sufferings of these families and help them rebuild their lives, says the Bishop.

"We are involved in a chain of solidarity in search of spaces that can house the victims and also collect the requests for donations of clothing, hygiene material, food, mattresses, nets", states Bishop Bassotto in her letter.

This is the biggest urban fire in the history of Manaus. With a population of 2,200,000 people, Manaus is the most populous city in the Brazilian Amazon area and the seventh most populous in the country.



The city of Manaus on December 18. The fire destroyed the Educandos neighbourhood where thousand of people were forced to flee homes.



Coaching Chronicles: sharing life-giving stories in our diocese

Our purpose is to help your congregation find a deeper experience of vocation and mission and assist you in becoming a healthier community

By Ven. Pery Chuipka

Some of you may have already made your New Year's resolutions and if you're anything like me – you've already broken them!

Well, there was a woman who said to herself, "I am not making up resolutions this year. I am just going to pray for what I want in 2019". This was her prayer, "Dear Lord, I want a fat bank account and a skinny waist line". She paused and added, "And don't mix them up like you did last year!"

Most people, whether we are an individual or we are a church community want better health. Congregational Coaches are available to help you and your congregations work towards better health.

Our Vision is a spiritually regenerated church

Some of you may have heard that for many years now, in the business world and in many other areas, people have been hiring coaches to help them achieve new outcomes to enhance various aspects in their life. Our diocese offers you this coaching service along with all of our resources for free!

CONGREGATIONAL COACHES



We can assist your congregation in becoming a healthier community. We can be a resource for you, our clergy and all the churches in our diocese. We're not pretending to have all the answers. Some issues are very difficult but we do have resources that can move things forward in a positive direction.

Coaches are available to help you with your Mission and Ministry Plan in the New Year

Currently, one of our priorities is to help parishes develop and enrich their Mission and Ministry Plans.

Coaches may be able to assist your parish with the some of the following: ways to incorporate the five marks of

mission into your M & M Plan; additional resources to explore the Five Marks of Mission; evangelical possibilities to include in your plan; partnering and working with other groups in the community; developing some of your goals; providing resources to enhance already created goals; and exploring a healthy decision-making process.

We are always open to discussing with you other possibilities in assisting you with your Mission and Ministry Plan.

Your Congregational Coaches also have other resources that might assist your parish: VIVA visioning & goal setting; Evangelism Education; Discovering your Spiritual Gifts workshops;

Re-imagine Church workshops; Parish Profiles; Brainstorming; Guided Discussions; Relationship Building; Effective Meeting Skills; Natural Church Development; Assisted Town Hall meetings with congregations to discuss specific issues; and Custom Workshops designed in discussion with the Rector or Leadership Team.

Feel free to contact us about possibilities for your parish

Let me go back to the story of the woman who was praying to God to ask for the things she wanted to happen in the New Year to help her become healthier. We all need to pray for God's guidance but we also need to take action when God is nudging us forward into new areas of our congregational life. We may not feel that confident on our own. Bishop Linda supports the work of the Congregational Coaches to provide that extra help. We can't always do things on our own. Sometimes we need the help of others in our community.

We are always looking for new coaches from both the laity and the clergy. Check us out at our website <https://coaching.diohuron.org/> and if you're

interested, please contact your Archdeacon, Regional Dean, Co-Chair, Paul Townshend, myself (Co-Chair, Archdeacon Pery Chuipka) or one of our coaches: Helen Cole; Sandra Coulson; Linda DeBurger; Rev. Stephen Hendry; Cheryl Highmore; Rev. Matt Kieswetter; Shirley Sewell and Rev. Paul Silcox.

Ven. Pery Chuipka is the Archdeacon of Congregational Development.

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"Blessed be thou, Lord God of Israel..."

By Rev. Matthew Kieswetter

I don't know about you, but I find that I go through periods where a certain part of the liturgy sticks out for me.

These days I find myself more attuned to the scripture verses that are said after the preparation of the altar in the Book of Common Prayer Communion liturgy: "Blessed be thou, Lord God of Israel, for ever and ever. All that is in the heaven and in the earth is thine. All things come of thee, and of thine own have we given thee."

This is at the core of our theological thinking regarding the stewardship of our time, talent, and treasure: we give back to God (especially through the Church as an agent of God's workings in the world) out of a spirit of gratitude for the abundant blessings that God has given us. There is enough to go around for all of us. We give with joy because God joyfully gave first, starting with our very lives.

For a contemporary take on a distorted view of stewardship, watch the second season of the HBO show *The Wire*, which depicts dock workers and fire fighters in an unhealthy rivalry to one-up each other through their donation of stained glass

windows to the local church. Neither group wants their window tucked away, out of sight, in the rectory. Rather, they want it displayed prominently in the nave. This is stewardship — if we can even call it that — not out of a spirit of gratitude, but with strings attached. These competing groups in *The Wire* want the church to be indebted to them, and they want their donations to attract attention.

In her book *Grateful* (New York: HarperOne, 2018), Diana Butler Bass writes about the selflessness of gratitude: "we are all beneficiaries and, in turn, we are all benefactors to each other... [T]o live gratefully is to liberate ourselves and humanity from the slavery of payback and debt, of entitlement, privilege, and superiority" (p. 187).

In recent days I have witnessed example after example of lives touched through gracious giving. (I write in the week leading up to Christmas.) A number of weeks ago I reached out to nearby schools,

informing them of my church's food cupboard ministry. This resulted in more than just an increase in people availing themselves of our ministry; more than that, it started a cycle of gracious living that motivated one of the schools to donate to us several surplus boxes of non-perishables from their food drive! As good stewards, we are feeding one another! Like St. Paul wrote in 2 Corinthians 8, we are each meeting a need by sharing from our own abundance. I hope those characters from *The Wire* are taking notes.

"Blessed be thou, Lord God of Israel, for ever and ever. All that is in the heaven and in the earth is thine. All things come of thee, and of thine own have we given thee." Amen!

Rev. Matthew Kieswetter is a member of the Diocesan Stewardship Committee, and Priest-in-Charge of St. Andrew's Memorial Church, Kitchener.

giving

FIVE MARKS OF MISSION

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

Justice Camp: coming soon to the Diocese of Huron

By Rev. Chris Brouillard-Coyle

This year the Diocese of Huron has the privilege of joining the list of dioceses whose passion for social justice has inspired programming open to the entire country! Called Justice Camp, these weeklong experiences have encouraged Anglicans, Lutherans and others to explore the ways in which we live out the Marks of Mission.

The first of these camps focused on Food Justice and was held in Winnipeg in 2005. Since then, there has been:

- Advocacy Justice Camp, Ottawa, 2006
- Environment Justice Camp, Victoria, 2007
- Poverty Justice Camp, Nova Scotia/PEI, 2009
- Community Justice Camp, Niagara, 2010
- Shalom Justice Camp, Toronto, 2012
- Land Justice Camp, Edmonton, 2014
- International Justice Camp, Cuba, 2016

Traditionally, these camps have been weeklong experi-

SOCIAL AND ECOLOGICAL JUSTICE



Matt Botsford/Unsplash

ences focused on the identified theme with 3-day immersion experiences which further highlight aspects of that theme. Some may recall that I attended Land Justice Camp in 2014 and wrote extensively about my experiences exploring the issues surrounding Alberta's Tar Sands.

The Diocese of Huron is blessed by the fact that we have something which is unique to our diocese, a committee which gathers together the various justice-based committees of the diocese for mutual sharing, support and collaboration. It is the ability of the Justice League of Huron to work together

which has fueled our reflection of what this diocese could bring to Justice Camp.

Respect Justice Camp, 2019 thus seeks to bring together people of faith in an effort to further explore the ways in which we can respect God's Beloved children, including God's creation, so that we, in turn, seek to collaborate with these individuals in meaningful and progressive ways.

The camp will be held in the Deanery of Essex, Aug. 13-19 and is open to all those who are 18 and over. Local churches have already begun to volunteer their gifts to assist with meals and programming. The hope of the planning team is to develop interactive opportunities to explore more deeply our relationships with each other and creation. Plenary sessions will likely include collaboration across generations, collaboration with other faiths, an exploration of our theology of dancing together with the Trinity and an opportunity to advocate based on immersion experiences. Worship, music, food and fellowship will round out our days.

Planning to date is exploring the following immersion experiences:

- Respect for Creation
- Collaboration with First Nations
- Respect for and Collaboration with People with Disabilities
- Collaboration with those living in poverty
- Collaboration with companion dioceses – Diocese of Amazonia
- Respect for and Collaboration with LGBTQ2ia+
- Collaboration with migrant workers

The expectation is that these experiences will provide profound insights into the gifts each of these groups brings to our world and the challenges these face in an effort to further inspire our response as people of faith called to live out the Marks of Mission.

More information is available at www.justicecamp.ca or follow "Respect Justice Camp" on Facebook. Registration open soon!

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

Participating in an EfM group could be a valuable opportunity

by Rev. Val Kenyon

Iron sharpens iron, and one person sharpens the wits of another.
Proverbs 27:17

In a number of CBC programs over the past year or so, the topic of loneliness has been getting a lot of attention.

Research shows that long-term loneliness can affect many different aspects of our lives and that while more prevalent among older populations, loneliness can be a problem for people of all ages and situations.

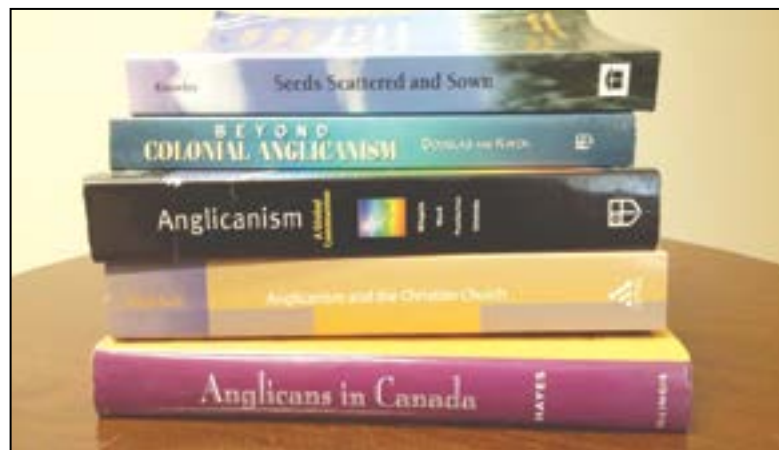
How blessed are we in our churches that if we choose to take advantage of them, opportunities to gather around, opportunities for meaningful connections as we come together for worship, for study, for fellowship and for service.



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.

I would like to suggest that participating in an Education for Ministry group offers yet another such opportunity.

In a recent conversation with Catherine Hall, Director of Education for Ministry, Canada (EfM Canada), she spoke of how over her many years within EfM she had witnessed



how central the building up of community is in an EfM group.

It is a common occurrence to hear from participants in various groups that week by week, and month by month, individuals who share a passion and a curiosity for learning, especially learning the art of

theological reflection, experience what it is to see developing around them a strong and supportive community of faith within communities of faith.

With mentors committed to intentionally creating environments for open sharing, a free expression of ideas, and space

to allow for questions and wondering with others on their faith journeys, a strong and supportive community is able to flourish.

At its essence Education for Ministry represents a valuable opportunity to individuals to stretch into something new in the company of others. As the proverb noted above implies, it is in the company of one another that we grow and develop; it is as we journey together that we are changed.

For more information on EfM or to discuss possibilities, please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca

Rev. Val Kenyon is EfM Animator in Huron

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Being connected – being accepted and loved

“I’d rather starve in Newfoundland than live anywhere else”. This is a well-articulated sentiment from a contributing writer to CBC, Sarah Smellie, who further affirms, “No jobs, no plan, but at least we’re home”.



As I See It

REV. JIM
INNES

The article speaks to financial hardship, but more importantly, it is about feeling connected. And it speaks of the innate need to feel safely attached.

Smellie shares that though she found a few friends while away, “it was nothing like running into Nan’s house with the window steamed up from the salt beef boiling on the stove.”

Being connected is being

rooted. It is feeling deeply grounded in safe satisfaction. And as Smellie notes, it is moist, warm, and familiar. It is irreplaceable. Enduring deep in memory.

A research professor at the University of Houston, Dr. Brene Brown, writes, “We may think we want money, power, fame, beauty, eternal youth or a new car, but at the root of most of these desires is a need to belong, to be accepted, to connect with others, to be loved.” Which accounts for Smellie’s decision to remain in a province that is not fully supporting her financially. And perhaps it accounts for many choices we all make?

Psychologists agree that any lack of connection leads to some degree of loneliness, isolation, or alienation. And studies point to loneliness as a leading reason in the decision to seek counselling. Even introverts need to know that connection is within arm’s reach when needed.

One may get used to living with some disconnection, may even think it is ‘normal’, but a connection once made, then broken, is an experience of being torn apart. Whether it be a loved one dying, or losing a parent to Alzheimer’s, or facing a divorce, or unresolved fighting with your family, disconnection takes one into grief. And such sorrow can be difficult to manage, even in regards to less traumatic events like having a friend or a child move away, or a need to change jobs, or an unexpected change in church or social activities.

The need for connection runs deep, so deep that it can mean life and death to a newborn. Nonetheless, many suffer a lack, and consciously or unconsciously have a thirst for greater attachment. This thirst leads to variations of social contact (not all healthy). Yet healthy or not, we are wired to take it in from wherever it will come.

Such is this need that according to a study conducted at Purdue University, a simple acknowledgement, as minor as eye contact from a stranger, increases one’s feelings of connection. All of which points to how susceptible we are, for better or worse, to those who appear accepting. It also speaks to why someone may stay in situations they know are not good for them, or, fight to remain connected to those who reject them over and over again.

It has definitely been my journey to learn how and when to make connections at more than a superficial level. I, like many, manage trust issues, and the innate drive to find connection, deepen that connection, and ever-hold that connection close to heart, is a courageous act of vulnerability. As I see it, we may not like the fact that we are wired such that our well-being depends on our connections with others, but, as they say everywhere, ‘the facts are the facts’.

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

jiminnes@diohuron.org



Robert Anasch/Unsplash

Missing the point: on sacred and secular in art

Puttering around in the art studio is something I would like to do most days but another favourite of mine is to read about and to hopefully understand art.



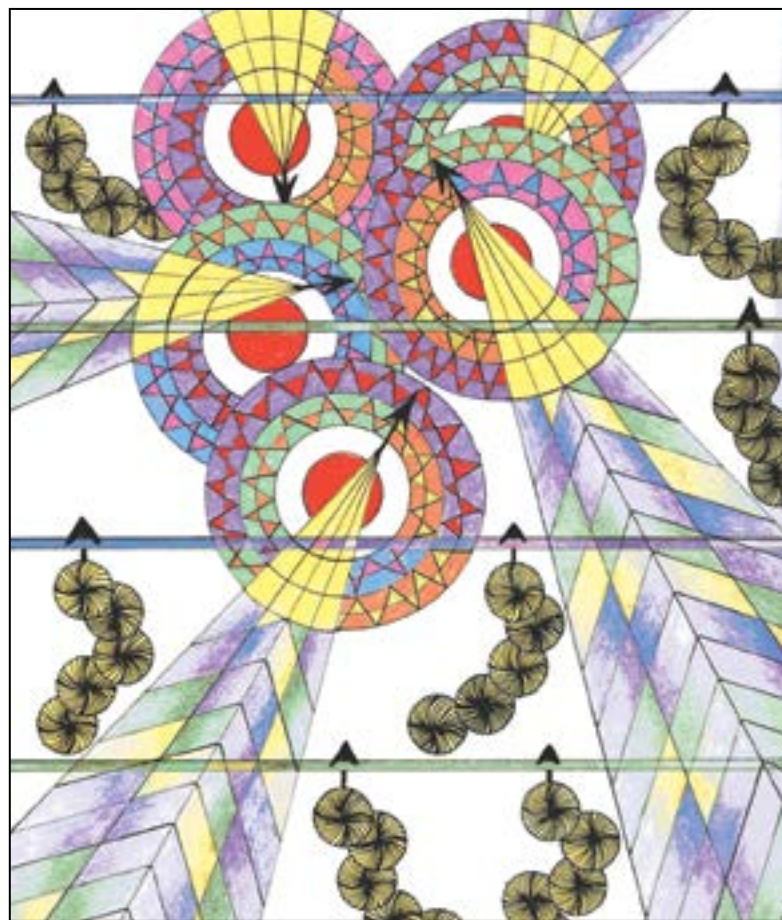
LAUREL
PATTENDEN

When I personally use the term art I am thinking in the limited sense of painting or drawing. The word “art” really refers to the full spectrum of writing whether story or poetic, music across all genres, visual arts of all kinds through time.

With all things in life, we like to pigeon hole everything into categories. So as I read my art books, the art is assigned into a variety of descriptive sections. For example, visual art has primitive, impressionism, renaissance, neo-classical, sacred, secular, modern, contemporary and on and on.

Music and literature fall into categories also. All art is sorted and assigned. It is neat and orderly and very controlled.

I came across a small book written by Madeleine L’Engle called *Walking on Water: Reflections on Faith and Art*. This author is more popularly known for her work *A Wrinkle in Time*. She proposes in *Walking on Water* a different way to categorize art. Good art and bad art.



Laurel Pattenden, *Missing the Point*. Ink and coloured pencil, 2015

True art or good art, for L’Engle, is any art that shows cosmos (order) and not art in chaos (disorder). In our faith tradition we believe all creation is with God and when God creates it is creating order or cosmos.

We have inherited this gift from God and have the ability to co-create. So the artist who is co-creating, with God, will be portraying order (cosmos) therefore good art or true art.

She also writes that the artist is free to choose how to respond to this gift of creating.

Like all gifts from God they can be used to add to the cosmos or the chaos. So the artist (that is all of us!) is free to use this gift in whatever way we choose. Bad art, for her, is anything that does not give birth to order in the awe of life and creation.

There was no division of secular and sacred for L’Engle. All art was divided between good art and bad art. Good art is art that is incarnational or birth giving to our soul and spirit. Good art is all religious and all spiritual. Bad art is art that

adds to the chaos which is a misuse of our co-creating gift.

There are many other opinions that would say there is no bad art but she strongly disagrees.

pens” when we get out of our own way and let the Creator assist. When this occurs the art becomes greater than the artist. It enters the cosmos. The joy of Bach’s music transcends

**Are children not putting parts of their world and heart onto their crayoned pages?
For the rest of us, when we overcome our fear the world has imposed on our creativeness, do we not also open our hearts up and crave to put our souls in order?**

In music, Leonard Bernstein, said that “music is cosmos in chaos”. Is this were L’Engle got the idea? And an interesting idea it is! Did Van Gogh feel this as he painted a *Starry Night* or Maud Lewis painting her snowy, east coast scenes?

Are children not putting parts of their world and heart onto their crayoned pages? For the rest of us, when we overcome our fear the world has imposed on our creativeness, do we not also open our hearts up and crave to put our souls in order? It is all good art!

For L’Engle, good art “hap-

time and space and presents the same joy today as it did in the 1700’s. The love and connection a seven year old puts into a landscape painting for grandma also transcends time and space a decade later. It is all good art and will remain so for eons. It all adds to the cosmos.

Does Madelaine L’Engle have a point? Is all good art spiritual and religious? Have we been missing the point all along? What do you think?

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



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Communication is a two way street

After many years of writing this column, something new has begun. I'm getting responses.



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

I received more email (and regular mail) comments on my writings during 2018 than I did in all the previous years of writing combined. And I am exceeding happy about this.

Communication has to be a two way street. For many years I wondered if maybe nobody even read what I wrote, given

that the only feedback came at Synod and other diocesan events when someone would approach to inquire if I was, in fact, the person who wrote the column.

So what are the responses? Well, most are supportive. I did get one recently in which the author expressed a position very different from the one that I presented. But it was written in honesty, with passion and as an attempt to create a conversation.

That is all a writer can ask for, that there is some engagement. It is also appreciated when the responses are constructive in nature. It is very much possible to disagree and still have a meaningful discussion.

I'm going to guess that I what

I am about to say would be supported by most, if not all the columnists in the Huron Church News. Please write, please share your thoughts, ideas and opinions. We write because we believe we have a story to tell. The only way for the story to grow is for others to participate in the story telling.

Now there is a concern in asking for comment and it is something in our society that saddens me greatly. Often times, especially, but not exclusively, on line, people hide behind anonymity and say or write things that they would not have the courage to share in a personal conversation.

How many blogs have I read where the author keeps their identity well camou-

flaged and they incite a group of like-minded followers to level unbridled and oft times inaccurate criticism on anyone who attempts to provide the slightest bit of an alternate idea. The problem is that they accomplish their underhanded agenda by this method; drowning out anyone who would disagree. And that cheapens the communication in that specific situation, and in the broader discourse in society.

So please write, text, email! I'd be very happy to hear from you and understand your thoughts on anything that appears in this column.

One of my silly little catch phrases is "I've never met a conversation I didn't like!" So what would you like to talk about? What do you think of



Hayden Walker/Unsplash

what I have written about? Do you have ideas for a column, a subject you would like to read more on?

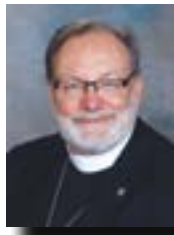
Communication is a wonderful thing, as long as we remember that we need all participate for communication to happen.

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Love overcomes hatred

"Love overcomes hatred." *The Mayor of Gander, Newfoundland is shown offering those insightful words as the movie "You Are Here" draws to a close.*



**A VIEW FROM
THE BACK PEW**
**REV. CANON
CHRISTOPHER
B. J. PRATT**

The documentary presents the 9/11 experience where more than 30 planes were re-directed to land in Gander after two airplanes were crashed into the World Trade Center and as other hijacked planes proceeded on their deadly missions. Throughout the movie the reality of the commitment of all the members of the community to offer food, shelter and other necessities to bewildered, stranded travellers is overwhelming.

In one sequence, a conversation is reported that an airplane

passenger wants to express appreciation for the kindness that has been offered after experiencing days of Newfoundland hospitality. "No need to say thank you", says the Newfoundland host, "you would do the same for me, if I landed on your doorstep in New York." "No, I wouldn't", says the New Yorker, "I would probably call the police and lock the door..."

The director of the documentary was present for the show. After the movie he spoke about his own experience of meeting and being a part of the community of Gander and how the experience had shown him the reality of the Mayor's reflection. Hospitality as a means of offering care and support to those in need was, from his perspective, a simple, yet profound way in which human beings can realize how truly interdependent we are.

"Love overcomes hatred."

To commemorate the 100th anniversary of the Armistice, which signalled the conclusion of hostilities at the end

of the First World War, movie director Peter Jackson (of 'The Lord of the Rings' fame), was commissioned to use century old film from the British War Museum to tell the story of the conflict in a new and unique way. The resulting film, entitled, "They Shall Not Grow Old", enhances black and white film with colour, using the latest high tech developments to bring the life and death in the trenches of the Western Front into new perspective.

Lip readers captured the previously unheard words spoken by soldiers being filmed a hundred years ago. Interviews of World War One veterans, which were made decades ago provide the framework of the presentation of the historical reality of that experience.

In a brief interview which followed the special screening of the film, which I attended, Peter Jackson spoke about his personal motivation behind the years of his life which he committed to this project. He referred to family members

whose lives were shaped by the conflict which involved so many people from all around the world. He invited anyone who had seen the movie to seek out family members or friends whose parent or grandparent had memories of those days to talk about and share what they had heard from previous generations. He spoke passionately about how individuals were able to find compassion in the midst of conflict.

"Love overcomes hatred".

Throughout the Seasons of Christmas and Epiphany, familiar stories from the Gospels have been at the heart of worship and congregational life.

The birth of a baby, shepherds, wise men, and angels all have their place. Individuals, like Mary and Joseph are presented as models of faith, the Gospel story tellers are invested in telling the story of Jesus coming into the world. They want to enable us to experience the beauty, the mystery and the reality of how God's Divine Love finds its full expression in

the person of Jesus, who comes as divine light in a dark world.

As a New Year dawns, the Gospel story which we have to tell, as people of faith, is not complicated. In a world which so often feels like a dark place, the light of faith provides a beacon of hope for us all. Letting your light of faith shine through your words and deeds may prove to be surprisingly easy as you open your heart and mind to the opportunities which come your way each day.

The words of the Mayor of Gander echo the familiar words which may be found in the Gospel of St. John: "The light shines on in the dark, and the darkness has never mastered it." (John 1: 5)

May this be a truly blessed New Year for us all.

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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Top five social media trends for 2019



**MEDIA
BYTES**
**REV. MARTY
LEVESQUE**

It is the end of 2018 and the beginning of 2019. Which means the end of year list are making the rounds and the pundits are prophesying lists of things to watch for in 2019.

Not to be outdone, I thought I would get in on the game with 5 social media trends for 2019.

1. Live Video Feed. 80% of users prefer to watch a live feed

than read a long blog post. For the church, this means posting a video feed of your service or sermon will gain you more attention than posting the text on your website. The most popular platforms for live video feed is Facebook Live by far, but also include Instagram and Periscope on Twitter.

2. Paid advertising on social. Currently, Facebook has over 6 million advertisers and Instagram surpassed 2 million in 2017. Paid advertising on social allows you to micro-target to your desired audience through identifying location, age, gender, languages spoken and

keywords, such as church, Jesus Christ, Easter Service, etc

3. Ephemeral Content, otherwise known as stories. This content is short video clips or posts that disappear after a period of time, usually 24 hours. The reason why short-lived content is so popular is that people feel as though it is more authentic compared to traditional sponsored advertisement. It's an opportunity for you to post several times throughout a day or a week without spamming your followers' news feeds.

4. Referral traffic and organic reach are declining for

businesses as social platforms change their algorithms to priorities family and friends. While this may be bad for businesses as social shifts back to personal, it is great news for organizations like the church. Now more than ever, every congregant can take up the great commission through their social channels and share content that spreads the gospel and have a greater reach.

5. The growing importance of personal branding to organizational branding. We are the face of the church and each of us has a brand that is tied to the church. Putting a human

face to the brand of the church organization humanizes the institution and garners more trust and trust is instrumental in building relationships and relationships are key for church growth.

These five tips for social in 2019 should help yourself and your congregation make that next leap to engaging seekers and driving that traffic to your front doors on Sunday morning.

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HURON CHURCH NEWS

Anglican Diocese of Huron • 190 Queens Avenue • London, ON N6A 6H7



We need your help more than ever before. Here is why...

With your continuing support, Huron Church News has visited every corner of our diocese in 2018.

Giving a voice to our young generation was one of our goals in the previous year. The small community of St. Alban's in Delhi made the front page of our March edition with a story about their TeDeUm scholars. The same happened in May, when Lily Ryan, a grade 7 student from London, stood up for the victims and survivors of the Parkland school shooting and proclaimed: "Our voices will be heard". And in June, we gave Jack Sizeland, a young adult leader, an opportunity to hold an in-depth interview with our Primate in which Archbishop Hiltz spoke sincerely about his life-long journey and reflected on some major challenges facing our Church.

As in previous years, we focused on attempts to reach those who are often marginalized in our society. Back in January, Cheryl Highmore showed us how "ministry behind the walls" works in a prison for women in Kitchener. With Amanda Jackman we spent a weekend at Camp Wendake, coming to understand that "acceptance, love and peace for all" represent the very essence of everyday existence for people who are coping with HIV/AIDS (October 2018). In December, Rev. Andreas Thiel shared with us a touching story of his service as a chaplain at a long-term care facility.

In 2018 the diocese gave out its first Jubilee grants – some "seed money" for parishes who came up with new ideas for their ministry, which resulted in several exciting stories in our December edition. We expect all these stories to have their sequels and we will be ready to follow them.

For the second year in a row, our paper was recognized for its excellence among 80 Canadian Christian publications. The Canadian Church Press presented Huron Church News with two third-place awards.

The year 2020 will mark 70 years of our joint journey. Help us reach this milestone. There is no sub-

scription fee for our paper. It entirely depends on its readers. Seven decades of Huron Church News represents seven decades of your selfless support for your newspaper.

We need your help more than ever before. As we have informed you, the future of the Anglican diocesan newspapers in Canada is in jeopardy. It is mainly due to the uncertain status of the Anglican Journal in its print form. We share our printing and mailing costs with the Anglican Journal and if the Journal is to be discontinued, our mission in print form will most probably have to end.

So, this year, while asking you to continue your financial assistance in support of Huron Church News' continued role in the diocese, I also remind you to confirm your subscription to the Anglican Journal. And do not forget to inform us of your address change: the accuracy of our mailing list is crucial for our cost efficiency.

We heard your voice in favour of continued print format of our paper. But we are all aware that the change is coming: eventually, you will have your news delivered in a digital form. We have taken steps to prepare for this change. Our newspaper can be downloaded in pdf format from the diocesan website where we also publish our articles daily (www.diohuron.org/news) with some of the stories featured on the website's home page. Still, we would like that this change happens when you feel that you are ready for it. Let it happen on your terms.

That is why I am certain you will, once again, show your support for our mission.

Thank you.

Davor Milicevic, Editor



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