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HURON CHURCH NEWS

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



Photo: Davor Milicevic

Change is coming: Huron Anglicans join thousands in the Global Climate Strike

Drumming for change: There were no wide enough lenses to capture the crowd at Waterloo Town Square on Friday, September 27. Thousands gathered in support of the Global Climate Strike joining the global movement around the world. The protest started with Indigenous drumming and singing.

It looked as if it grew from a mustard seed. It started a year ago, by a teenager protesting from her classroom and outside the Swedish Parliament. A year later, it became a global phenomenon. On the last two Fridays of September millions – mostly young people – marched around the globe to raise awareness to the imminent dangers of the climate change. "The Earth is sacred"; "There's No Planet B"; "Save the Planet"; and also: "Green Grows - Carbon Kills"; "No New Fossil Fuel Projects" – these were the messages that could be seen across Canada on September 20 and 27, just a few weeks before federal election. A time for change? The Diocese of Huron joined the protests – Anglicans marched in London and in Waterloo. In Waterloo, on September 27, several thousand people gathered at the Waterloo Town Square. The Deanery of Waterloo gave its contribution with the idea of bell-ringing in support of the Global Strike. It came from Anglican folks in Kitchener and has gone around the world as a recognizable part of this global movement. The sounds of Indigenous drums and singing opened the program at 11:30 am. At noon the bells from the churches of Waterloo and Kitchener shattered the sky, followed by an inspiring performance of Beethoven's "Ode to Joy" by KW Symphony musicians and members of several local choirs.

Read the London story: Page 4

PWRDF - transforming the planet by fighting poverty and inequality

Dear Friends in the Diocese of Huron: As always I begin with an expression of thanks for the way in which individuals and congregations have joined hands with the ministry of the Primate's World Relief and Development Fund over the past year. We have witnessed Sunday School groups "buying the farm" through the World of Gifts catalogue in support of food security work. Congregations organized special concerts in support of emergency response and also for the work of All Mother and Children Count. We have witnessed fund raising events in support of

water and housing amelioration for an indigenous community in Canada. Individuals chose to designate ongoing and sometimes major gifts to step up the effects of Canadian Anglicans in parts of the world, like Gaza in Palestine, desperately trying to make a more secure and healthy life for the most vulnerable. And, of course, there are ongoing donations that individuals are making week by week to the partnerships that the Board and Staff of PWRDF maintain around the world and within Canada. Thank you. This annual appeal is a reminder that this work goes on because of your generosity and faith in the call of Jesus to make room at the table for the most

vulnerable, so that together the whole family of God may move towards God's future of justice, mercy and peace. PWRDF Huron (formerly known as the Huron Hunger Fund) is the primary vehicle for Anglicans in Huron to put their outreach resources to work in effective and transformative ways. We have chosen the public name of "PWRDF Huron" to state more clearly that this work is the participation of the Diocese of Huron in partnership with all of the other Dioceses in the Anglican Church of Canada, under the umbrella of the office of the Primate. With the election of the Most Rev. Linda Nicholls (formerly Bishop of Huron) to the office

of Primate, this becomes even more poignant. The name is also a clear statement that, while there continue to be many projects that address the immediate need of "Hunger" (especially through partnership with Canada Foodgrains Bank), PWRDF is equally engaged in the work of transforming patterns and systems that undergird the status quo of poverty and inequality in many places on this earth. The work of emergency response to disasters of natural and human cause and development and education are indispensable in the path to true peace with justice.

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The Anglican Church of Canada

PWRDF HURON Fall Appeal



Episcopal ministry: a microphone, binoculars and a bridge



**ARCHBISHOP
COLIN R.
JOHNSON**



We have a newly elected Bishop. You will know who that is by now, but as I write, that election is still weeks away. For a short time between now and the installation of the 14th Bishop of Huron, I am serving as the Episcopal Administrator of the Diocese, a caretaker role during this significant change in leadership.

This Diocese is my first Anglican home. I became an Anglican as a student at Western and was confirmed in St. Paul's Cathedral. Shortly after, I felt a call to ordained ministry and have now retired – my wife says, “failing at retirement” – after some 42 years of ministry, the last fifteen as Bishop and later Archbishop of Toronto.

Some years ago, Bishop Jo Fricker asked a group of children gathered at the chancel steps if they knew who he was. There was a long, awkward silence. He asked again, and one little boy put up his hand and answered, “We don't know and we don't care!” Much laughter; much truth!

So what is a bishop and what do bishops do? For a long time I was a bit flummoxed, too. I would unhelpfully list all the

things I did in the course of a day. A day in a bishop's life is a lot like flicking through TV programs with a rapid-fire channel changer. What happens at 9 rarely has anything to do with what's on the agenda at 10, 11, and 12. And no two days are the same. The ordination rite lists no fewer than 20 different roles, and that does not include several that actually take the most time, including CEO of a complex not-for-profit, mostly volunteer-driven corporation with 200 branches!

In my own chats with kids, I settled on just three symbols to give a bit of a handle on Episcopal ministry: a microphone, binoculars and a bridge.

The most important role is “to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings.” Hence the microphone – a tool to proclaim good news clearly, of life rising in the midst of death, of compassion

in the face of trauma, of hope overpowering despair. A bishop not only speaks and personally models this life in action, but invites and supports others in that witness. So a bishop ordains deacons, priests and bishops, and presides at baptism and confirmation initiating new members into the faith. The bishop is chief pastor, missionary and teacher of the faith in the Diocese but never alone, always in the midst of the community of the faithful.

The ancient Greek and Latin words for “bishop” (episkopos, episcopus) continue in the English adjective, episcopal. The words mean “overseer”. The bishop has a governance role in leading the Diocese through its synod and councils, in matters of discipline and establishing policy, in setting direction and priorities. But I chose the image of binoculars rather than magnifying glass because the leader's essential role is to “see over”, to scan the environment and look beyond the immediate horizon. Episcopal ministry is the leadership role of searching for opportunities as well as dangers, of seeing where the Church needs to go in response to God's call, analyzing the swirling patterns, discerning danger and taking calculated risk. These are gifts in the service of the Christ's mission and not exercised alone.

Finally the bishop is a bridge builder. Another Latin term for the bishop is “pontifex”,

or “bridge”. Why? The retired Archbishop of Canterbury, Rowan Williams, said that as bishops move from place to place, “They interpret the strangeness of one community to the strangeness of the next.” The bishop carries the story and experiences that knit people from different places and traditions into a stronger unity by sharing the wisdom, the joy and pain, the insight and strength of different parts of the Church. A bishop links parish to parish within the Diocese, and represents and holds up the unique life of the Diocese to the wider Church and reflects the experience of the wider Church back to the Diocese. Similarly, the bishop is the bridge into the Anglican expression of Christianity in ecumenical and interfaith dialogue as well with the secular culture. That is why the bishop is the “sign of unity” – not imposing a static uniformity but holding together the diversity of being Anglican in ways that can strengthen the whole.

So microphone, binoculars and bridge – simple everyday images of an ancient ministry. Others might choose different symbols, but I find these three helpful in negotiating my way through the hugely intricate and not well understood role of bishop in the 21st century.

The Most Rev'd Colin R. Johnson is the Diocesan Administrator.

Keep on asking, keep on seeking, keep on knocking

By Rev. Elise Chambers

Ever since I was a child, I have been drawn to the shore; to the wild, natural sounds of wind blowing through the trees; waves lapping at the shore, or pounding at it; sunshine warm on my face; birds winging overhead; adventurous small animals investigating the intruder in their home. A cacophony of the senses.

The shore has been my refuge and my solace all my life. It is my “thin place” – the place where for me, the boundary between myself and our Creator is thinnest. It is where I have gone when I was grappling with an important decision, a place where I found peace when in sorrow, a place where I could rejoice in the beauty of this earth and all that is in it. It is at the shore that I first heard my call.

Since I was a child, I have found my prayer life easiest in this sacred place. As I have grown older, I find prayer comes more naturally to me many times throughout the day, regardless of where I am. It is part of my everyday life.

ANGLICAN FELLOWSHIP OF PRAYER

As a parish priest, I often get asked about prayer, both by parishioners, and by those who are not part of a church family. They all ask similar questions: Why should I pray? How do I begin? How do I know what to say? Does it make a difference in your life?

We all know that prayer can be difficult sometimes, and many people feel inadequate. And for many, instead of it being something we do every day, like breathing, eating or walking and talking, it seems that often prayer is associated with crises in our life or in the world. Prayer offers so much more than that. Through prayer, our God offers us guidance, joy, hope, solace, love.

We are all created to know the joy of being God's beloved. This is our identity proclaimed at our baptism. We need to hear God's voice again and again, so we



never forget that our God's mercy is new with every sunrise and shines through all of the stars. This awareness fills us with the Holy Spirit and sets us free to speak, and to share with others that they may know they are precious and loved. We can find all of this and so much more in prayer.

Prayer is simply communion with God. It means talking with God. It is so much more than just presenting our petitions or requests to Him. It is a time of sharing love together with our creator.

In Matthew 7:7-8, we read, “Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks, receives, and he who seeks, finds, and to him who knocks, it shall be opened.”

All around us are people who need to know the joy of being

in relationship with our Lord and Saviour. We see the state of brokenness in the world in so many ways: poverty, war, addiction, illness, loneliness. The list can sometimes seem endless. It is more important than ever to have a personal prayer life and support others in theirs.

True prayer is never a waste of breath. Our Lord hears all our prayers, whether they are shouted from mountaintops, sung out with joy, or whispered under our breath.

So find your “thin place”, a place that feels set apart for you and God. Find people to pray with, both in the church and out in the community. Begin praying everyday. Be intentional. It doesn't need to be complicated. Begin by simply talking to God.

My prayer time with my Creator has taken me through good times and bad, through loss and great joy. Prayer is, I believe, one of the greatest gifts our Lord has given us.

So “keep on asking, keep on seeking, keep on knocking.”

Rev. Elise Chambers is a member of AFP Huron Executive.

HURON CHURCH NEWS

Volume 69, Number 9

Submissions

Huron Church News welcomes news articles, commentaries, photographs and story ideas. Publication is at the discretion of the editor.

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Deadline

Monday, October 28
for the December edition

Subscriptions

To subscribe, unsubscribe, change address or name, report a delivery problem, contact:
Circulation Department
1-866-924-9192, ext. 245 or 259
Fax: 416-925-8811
Email: circulation@national.
anglican.ca
Via Web: www.anglicanjournal.
com/subscribe

Individual suggested donation:
\$15 per year in Canada.
\$23 in U.S. and overseas.

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Publisher

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190 Queens Avenue
London, Ontario N6A 6H7
Phone: 519-434-6893

Huron Church News is published by the Diocese of Huron as a section of the Anglican Journal.
Approximate circulation 12,000

Printer

Printed and mailed by
Webnews Printing
North York, Ontario

This newspaper is printed on partially recycled paper using vegetable-based inks.

Through the waters of Baptism: one woman's story of faith

By Rev. Andreas Thiel

In a fabulous celebration of Pentecost (June 9, 2019) that could well have been subtitled "East Meets West" the St. Matthew's community lifted up in prayer our newest sister in Christ, Abbey Yu.

Abbey made her way to the font amid a church festooned with red, a colour which in traditional Chinese culture represents joy, happiness and celebration. After pouring water and offering age-old promises, a haunting tune began to waft through the church. The words, set to composer Pao Chen Li's tune WEN-TI (Common Praise # 661) could not have been more fitting for the occasion: "May the Lord, mighty God, bless and keep you forever, grant you peace, perfect peace, courage in every endeavour." And so, a beaming Abbey Yu took her first steps as a Christian.

Abbey's life story is one of faith and determination, one that we see repeated among the increasing numbers of Chinese nationals who have settled in the South Windsor neighbourhoods. Some are hoping to make a new start in a new land; others are here so that their children can benefit from a Canadian secondary school education. Many of the adults stay here as "single



Photo: Dr. Gordon Drake

From left to right: The Rev'd Glenda Fisher, Abbey Yu, Margaret Kissau (ESL helper and Abbey's baptismal sponsor)

parents" during the academic school year, while the other parent remains at work in China. It is an existence that is not without its challenges.

Abbey began her life in a remote, rural area of China. She was born in a region that spoke only the local dialect, meaning that Abbey did not learn to speak Mandarin until the age of 18. She left her hometown in order to study at a University, to be trained as a teacher. Upon graduation, Abbey was assigned to a teaching position in Guangdong province. What should have been an exciting prospect quickly presented itself as another linguistic challenge: Guangdong is mainly Cantonese-speaking.

Weighing her options, Abbey decided to strike out in a completely different direction. She began to work in a factory, all the while making plans to one day own her own factory and become successful in business. Over time, this is precisely what happened. Although she was successful in business, Abbey suffered because of the hard work, and along with an unhappy marriage and a sick child, she decided that things needed to change.

Abbey and her son came to Windsor, Ontario in the summer of 2018. Drawn to the region because of its relatively affordable real estate, the moderate weather, and the presence of friends, Abbey began her new

life in Canada by obtaining a drivers' license. She also wanted to find a church. This second point might seem odd for someone who had been raised as a Buddhist, but for years, Abbey questioned the substance of her faith. The more questions she asked, the more it seemed that she was being drawn in a very different direction. As she explains, "Every time I saw the golden Buddha inside the temple, listening to those mysterious Buddhist sutras, my heart was more empty and confused... no sense of direction!" Abbey began to read widely, and her search led her to conclude that Western civilization – with its biblical and philosophical underpinnings – was where she would find the inner fulfillment that she craved.

Abbey came to St. Matthew's after having heard of the English as a Second Language program that we were offering. ESL was launched in the spring of 2018, with the help of a Jubilee Grant from the Diocese of Huron. Abbey tells about her first day at St. Matthew's: "It was Thursday, September 20, 2018. The teachers were so enthusiastic that I didn't feel a bit embarrassed... After class, the kitchen staff prepared cookies, coffee, tea and fruit... Those of us who are interested in the bible stay and listen to the pastor."

The pastor (that's me) soon

found an eager and engaged group of people (including Abbey) who began to explore biblical passages and theological concepts. It wasn't long after this that Abbey approached me with a simple question: "Can I be baptized?" Over the next several months we met to explore the meaning of baptism, while discussing various Christian teachings. We talked about aspects of Anglican liturgy, including the well-known Christian motto 'lex credendi, lex orandi' (loosely translated from the Latin as 'what we believe arises from what we pray'). In all of our discussions, Abbey celebrated the fact that as a Christian, she had the freedom to question the received faith; it was not something to be followed blindly.

Abbey Yu continues to make plans for the future, overseeing her son's high school studies, maintaining her English language studies, and being involved in many aspects of our St. Matthew's community. We are thankful that we have found one another across a distance of many thousands of miles, and we are delighted to be playing a small role in this woman's journey of faith. Abbey's joy of discovery on this journey serves as an inspiration to us all.

Rev. Andreas Thiel is the rector at St. Matthew's, Windsor.

Sarnia – the world travelling pastor's new home



Rev. Musa (second from the right) is excited to be a part of Trinity's future.

By Mike Tanner

Trinity Anglican Church, Sarnia welcomed their new pastor Rev. Musawenkosi (Musa) Daba in a festive way: the new rector arrived with his family at the time of the Trinity annual Fall Fair.

On a beautiful September Saturday, young people enjoyed the bouncy castle, face painting, popcorn and cotton candy. Children of all ages rode the horse drawn wagon, and judged Trinity's version of Iron Chef by sampling ten versions of chilli and half a dozen entries for the cookie competition. Mayor Mike Bradley cut the ribbon to launch festivities, thanked the church for their community involvement.

After waiting nine months, the congregation welcomed Rev. Musa and his family: wife

Levidia and daughter Jessie. This was the first chance for them to enjoy Canadian hospitality because Rev. Musa had a long journey to arrive in Sarnia. He literally travelled from the ends of the earth: his last church home was in New Zealand!

Musa was born in Port Elizabeth, South Africa, the son of an Anglican priest who was active in the anti-apartheid movement and was jailed and tortured by the government. It was not an easy upbringing in the impoverished townships, and Musa himself experienced brutality as a young boy at the hands of the security forces. He belonged to the Xhosa tribe, and taught himself English by "watching TV and reading Archie comics", as he says with a smile.

He became a Christian after responding to an invitation "with great reluctance" by two

white boys to a bible study: "God removed the burden of hate and resentment I carried, and forgave me so I could forgive others".

He graduated from George Whitfield seminary in Cape Town. He served as a deacon at the Cathedral and then pastored a large parish in Cradock before responding to a call from a church in Bermuda, where he served for ten years, including chaplain to the Royal Bermuda Regiment.

"I really enjoyed my role, especially working with troubled youth. I went through 'boot camp' incognito as a recruit; it was a great experience", the new Sarnia priest recalls.

This world travelling pastor's next post was on the other side of the globe, before hearing of the opportunity in Sarnia.

"We have been overwhelmed by the generosity of the people and their hospitality, after what has been a long and difficult journey", he said. When asked about his priorities and his plans, he replied: "I have a passion to preach the Gospel, and a heart for young people. Trinity is an active church; I am excited to be part of its future".

Rev Musa has already made his mark, their entry won the chilli competition, although in all modesty he gave credit to Levidia, "she rules the kitchen".

Christ Church, Vittoria marks 175 years of worship



in front of Christ Church following the 175th anniversary service.

On Sunday, September 8, Christ Church, Vittoria celebrated 175 years of worship.

The historic church was filled for a glorious Evensong which followed the same service offered for the 100th anniversary in 1944.

We were honoured to have Archbishop Linda Nicholls as the officiant with Heather Chwasitak playing the 140 year old pump organ and Janice Ketchen directing the Lynn Valley Voices who provided inspirational choral music throughout.

Christ Church, Vittoria is part of the Parish of Long Point Bay with Rev. Mary Farmer as Rector. Architecturally, the church is considered the last of its kind in Canada and remains an important part of the village and Norfolk County.

James Christison, Trustee

I believe in God... Creator of Heaven and Earth...



Catherine Coish

London, Ontario saw massive protests on September 20 and 27

By Catherine Coish

The Earth is a marvelous, complex, and beautiful gift. It is an amazing, living, breathing, giving gift. It was our first gift, but not our last.

I am studying through the University of Guelph and the more I learn about the planet, the more I am in awe at His love, His attention to detail, His joy, His forethought. I am sometimes speechless and overwhelmed by what He provided all His beloved creatures. And the more I learn about how, in the last 200 years, we have nearly destroyed this gift given by a loving God, the more alarmed and ashamed I am, at our actions, and at our complacency and our ignorance.

Have you noticed that the fall is warm this year or that, in Europe it was really hot, or that when it rains, it REALLY rains? Have you seen the videos of Hurricane Dorian or the devastating fires in the Amazon, the Arctic, Australia? That's climate change.

Climate change is the planet's biggest crisis. It is, amongst all the horrible acts of terror humans commit against others on a daily basis, still, our biggest threat today. As Greta Thunberg has tried to tell us, "our house is on fire," and we are not reacting. We are pretend-

ing that the smoke we smell is someone else's problem, and the heat we feel will go away and all will be well, but the house is burning and the fire will eventually reach us; and while we ignore the fire, others are being badly burned by it.

Greta Thunberg is a well-spoken and passionate teenager from Sweden who is taking the planet by storm. She started by protesting outside the Swedish parliament, striking from school, and a year later, on Sept 20/19, over 4 million people marched on their places of government, demanding change, now. We marched in London, too! The students came out to City Hall, yelling until their throats were raw "What do we want? - Climate Action! When do we want it? NOW!" They crowded the streets, blocking traffic, carrying signs, and proclaimed their care. On Sept. 27, we did it again. Our London crowd grew from approximately 350 the first week to over 3,000 the second week. The worldwide crowd grew from 4.5 million to over 7 million.

Some of us believe that our generation is responsible for this mess and it's up to us to stop it. Some of us want a future for our children and our grandchildren. This isn't a problem that 'might' affect the future unknown, unborn generations. This problem is here

and it's now and it isn't going away. Species are going extinct around the world, and we could be one of them soon enough. This sounds frightening and even unrealistic, but the science doesn't lie. There is no debate in the scientific community - Climate Change is real and 97% of thousands of scientists point the finger at us, humans, for causing it. The IPCC's (Intergovernmental Panel on Climate Change, a UN body) report "Summary Report 1.5 °C" is very clear. We are in trouble and we caused this and we need to act now, because we can avert disaster.

Much of the change in climate is attributed to fossil fuels - the digging for them, the burning of them, the transporting of them... Anything you do with a fossil fuel is causing the release of carbon into the atmosphere, which is staying high above us and creating a blanket, reflecting and trapping heat back to the earth. Deforestation is wreaking havoc in lands where vulnerable peoples are being driven from their homes and livelihoods by fire. The trees were sequestering carbon and providing homes to life; thousands of acres are now gone. The oceans are warming and marine life is at risk. Glaciers and ice packs are melting, and the sea level is rising. Millions of people will be displaced by this alone.

I am saddened, but I am not ignorant anymore. We caused this, it's our job to fix this. I ask His forgiveness and I move forward. And so I took up my sign and I marched on September 20 and 27, with millions of other fellow planetary citizens. It won't end there. As Greta told the UN, emotionally and powerfully, "change is coming, whether you like it or not." Let's choose the change, let's make it right, let's protect His gift.

Catherine Coish is a member of Holy Trinity St. Stephens Memorial Church, London.



Catherine Coish

Planet over profit: a clear message from London, Ontario, just weeks before federal election.



Davor Milicevic

Thousands gathered at Waterloo Town Square on September 27 to reclaim their right to decide on the future of our planet.



Davor Milicevic

It takes a team to get the message across: The only way to fight climate change is to work together.

Fun at Day Camp, Holy Trinity/St. Paul's Church, Chatham

The Second Annual, Free Day Camp at Holy Trinity/St. Paul, Chatham was enjoyed by 26 campers, ages 6 to 14. Phyllis Lyon organized this event and along with many volunteers made it a great week of activities for five days, from 9:00 to 4:00, July 29 to August 2.

A staff of four leaders was hired by the church from the Adullam Camp Ministries. They have been well trained as leaders and came with the program and capabilities to carry out a successful week of games, crafts, singing and learning about God.

Both the church hall and the yard were used in numerous ways. For example, a water game



So many experiences packed in five days!

such as Slip and Slide was a big hit outside. Holy Trinity/St. Paul's provided the registration, place, adult volunteers and the finances for a very successful week.

The day began with Chapel in the sanctuary choir loft with Rev. CJ Adams leading a time of worship using a Celtic Resource.

The church volunteers provided snacks in the morning and afternoon and supervision through the noon hour as a break for the staff.

During the noon hour the children nine years and up were given the opportunity to learn to play chimes. The remaining younger ones spent time with other volunteers hearing stories, doing puzzles etc.

The culmination of the week was on Friday afternoon. Parents, guardians, relatives and church members were invited to come and see what had been going on all week. It began by all in attendance partaking in the short worship service that had been used each morning.

A PowerPoint presentation gave a sampling of all that had occurred. It was amazing to see how many experiences were packed into five days.

Staff and campers sang some camp songs. The chimes' group played two pieces, quite remarkable, considering they had only been together such a short time.

After the short program, all were invited to the hall for ice cream cones!

It had been a very rewarding week. Who knows how many seeds of faith were planted in the children. May God grant a rich harvest.

Text and Photos: Ann Koop

Farewell and thank you to Archbishop Linda



Between the two roles: Archbishop Linda Nicholls between her old Bishop's vestments (right) and her new Primate's vestments (left) at the reception at St. Paul's Cathedral on September 21

On Saturday, September 21, a special reception recognizing Archbishop Linda Nicholls was held at St. Paul's Cathedral.

As community members and people from around the Diocese of Huron gathered for a chance to share their well wishes with our new Primate, the room was filled with great food, amazing music on the piano from Marque Winston Andre Smith,

slideshow presentations created by Gabrielle Rock, and great fellowship.

On behalf of the Diocese of Huron, The Very Reverend Paul Millward, The Venerable Tanya Phibbs, and Canon Paul Rathbone presented Archbishop Linda with a gift and their best wishes.

As Archbishop Linda prepares to make the final transition into

the role of Primate, and says farewell as our Diocesan Bishop, she shared great words of wisdom with the attendees. As she spoke on her time in Huron, she said "thank you for welcoming me and making me Huron".

While she will be back in the Diocese a few times over the next few months, they will be primate visits.

"My prayers will be with you, especially on October 26", Archbishop Linda shared before telling the attendees that she would be back for the consecration of our next Diocesan Bishop.

After a wonderful reception, special thanks to: Gabrielle Rock, Administrative Assistant to the Bishop's Office; The Very Reverend Paul Millward & the staff of St. Paul's Cathedral as well as the volunteers like Carol Grant and Gail Anderson who regularly help at the Cathedral; Brenda Fieldhouse from Fanshawe Pioneer Village for the mannequins and her son Trent who helped setting up a display; and Blackfriars' catering team.

Text and photo: Kyle Gascho



"Huron is permanently stamped on my heart and my ministry"

I have been overwhelmed by all the farewells celebrated in the last month of my time in Huron. Your generosity in gifts touched me deeply.

Although my time in Huron has been short this diocese is permanently stamped on my heart and in my ministry.

Thank you.

"Now to God who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen." (Ephesians 3:20-21)

Thanks!!

+Linda

Huron Church Camp: the season is over but work continues



We can't wait for our new bathrooms!

persons of all gifts and abilities, a facility that is welcoming for one and all, is now a reality!

The building will house six self-contained units with a toilet, sink and shower, one of which will be barrier-free. Along its central corridor there will be extra sinks for a quick hand-wash, teeth brushing or filling up water bottles. There will also be an outdoor shower for rinsing off after a sandy beach visit or muddy puddle jumping!

Even while the camp is closed work continues as we prepare this wondrous place for the upcoming season ... and beyond! Please enjoy these pictures taken in September. This new

building will be up and running next year!

Please check our website, www.huronchurchcamp.ca for more updates about this exciting project and our 2020 season.

Rev. Canon Gerry Adam, Deacon and Director

Foundation is ready. The new building will be located just east of the original camper bathroom.



Good news!

Thank-you everyone for your prayers, donations and support for the long-awaited Camper Bathroom Project!

The dream for an updated facility, one whose fixtures are easy to clean and maintain and are fully compliant with current health codes, accessible for

PASTORAL PROGRESSIONS

Appointments

Archbishop Nicholls appointed the Reverend Sherry De Jonge as the rector of St. John the Evangelist, Strathroy and St. James', Parkhill with St. Ann's Chapel of Ease, Adelaide effective December 1, 2019. Sherry was a priest in the diocese of Algoma.



Gabrielle Rock(s) the Church House Team



Gabrielle Rock

In May 2019, amidst the Church House flurry of Synod, we welcomed Gabrielle Rock to the role of Administrative Assistant to the Bishop's Office.

Gabrielle exudes a positive and welcoming attitude, strong attention to detail, organizational and administrative skills.

She is responsible for the overall office administration for the Bishop's Office, providing support to the Bishop and the Executive Archdeacon; managing correspondence and calendars, coordinating travel and events, and anticipating the needs of the office to keep things running smoothly.

Gabrielle's extensive background includes graphic design and specialized consultant work, as well as secretarial and administrative functions, during her career in Barbados. She is settled back in Ontario with her family and happy to be a member of the Church House Team!

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ANGLICAN CHURCH WOMEN

Lest we forget God

November 11th, the day we pause to remember the lives lost protecting our freedoms, our liberties, our way of life. We may take much of this for granted during the year. We take a few moments on one day to consider how this came to be.

How indeed. We know that we righteously fought two world wars and numerous other conflicts to stop despots from destroying the very rights and freedoms we hold dear. We believe that we have been justified in protecting our people from tyranny.

At what cost?

Legion Magazine reports that the United States has spent \$5.9 trillion on wars since 9/11. What is the cost to protect our freedoms? What has \$5.9 trillion bought us? Has it really cost that much? Would we be willing to pay that price to “buy” peace? Where is our moral compass in all this?

The arms race continues. Local air shows often display the latest military marvels – fighters, bombers, surveillance aircraft. We marvel at their speed, their complexity, the science and engineering that went into their creation. In the USA, President Trump insisted that a parade include military hardware, a display usually only seen in less peace-loving countries. The gun lobby is strong south of the border. Hand guns and rifles of every kind are prevalent. We see their destructive force every day – in our own cities. All this to “protect” our freedoms.

I often wonder if we would wage wars if the children and relatives of our politicians were required to enlist in our armed forces whenever military action is considered. How many of our politicians, our leaders, ever served in the military? How many found loop-

holes to avoid doing so? If we sent our politicians to face the “enemy” on the front lines, how soon would the conflict end?

What does it take to realize that the people we are shooting at are mechanics, general labourers, clerks, food service and housekeeping workers, etc.? Do they have the fervour of our politicians? We send our sons and daughters to fight for us. How many mothers willingly give up their children to wage war?

A library will hold stacks of books on war and the military. How many books would there be that discuss peace? How much literature is there on avoiding conflict? Where are the “how to” books on helping people deal with despotic rulers? We have sympathy for those in countries where the people are oppressed, who suffer greatly if they try to change their regime. How do we help them if not by force?

\$5.9 trillion. What could that buy if it were directed toward conflict resolution? Would there be enough left over to feed the hungry, fund our schools and hospitals, help those marginalized?

The military machine is mighty. It employs millions of people, gives them good wages. It is a major industry. Great scientific and medical discoveries are the result of the arms race and wars fought.

We struggle with the dichotomies these questions present.

Where is God in all this? Where, indeed. Perhaps Lest We Forget should be Lest We Forget God. Perhaps our leaders should consider What Would Jesus Do far more often.

Bonnie G. Rees, President
ACW Diocesan Council



DELAWARE DEANERY FALL MEETING
of
ANGLICAN CHURCH WOMEN
SATURDAY, November 2, 2019

Trinity
170 John Street North
Aylmer On

PROGRAMME

9:30 a.m.	Registration and Refreshments
10:00 a.m.	Service of Holy Eucharist
11:00 a.m.	Business Meeting
12:00 noon	Lunch
1:00 p.m.	Guest Speaker: The Ven. Janet Griffith Clarke, Archdeacon of Oxford and Delaware

Please phone Judy Anderson at 519-765-3188 by October 24
with the number of members planning to attend.



With the cooler, colourful days of autumn approaching we can look forward to getting together at Trinity in Aylmer November 2nd.
Have a blessed Thanksgiving,
Judy Anderson, Delaware Deanery A.C.W. President

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November 6, 2019 @ 5:30 pm

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1922 Highland Heights, London

(entrance off Commissioners
between Ridout/Upper Queens and
Wharancliffe Rd)

MEET THE CANDIDATES FOR BISHOP

The candidates for the 14th Bishop of Huron answer four questions posed by the Electoral Procedures Committee. Candidates were given a limit of 2,000 words for all four questions. We present you with answers, listed in alphabetical order by candidates' last name.



In the October edition of the Huron Church News we presented candidates' biographies. We continue introduction of five candidates by posting their replies to four questions posed by the Electoral Procedures Committee.

The public had a chance to meet the candidates in person on September 21 at St. Paul's Cathedral, London. Each of the five were given five minutes for an opening address on why they believe they are called to the office of Bishop at this point in time. The speaking order was selected in a random draw. Following the opening addresses, each candidate was assigned an area of the Cathedral to conduct a meet and greet.

The election takes place at St. Paul's Cathedral on Saturday, October 26. The members of Synod will start their regis-

tration at 8:30 am. From 8:30 to 9:30 all five candidates will be available for an informal meet and greet session at the Cathedral. The Eucharist service is scheduled at 10:00 followed by the opening of the 179th (Electoral) Synod of the Diocese of Huron. The Synod will be chaired by The Most Reverend Anne Germond, Metropolitan of the Ecclesiastical Province of Ontario.

To be elected a nominee needs to have more than 50% of all votes cast on a ballot by both order of clergy and laity (voting separately).

Candidates for bishop at St. Paul's Cathedral on Sept. 21 (from left): Ven. Tim Dobbin, Rt. Rev. William Cliff, Ven. Tanya Phibbs, Very Rev. Paul Millward and Rev. Canon Todd Townshend. (Photo: Rev. Kristen Aikman)

1. What is your vision for Huron?



The Right Reverend William Grant Cliff

My vision is, and will likely always be, the gathering of the community of disciples to learn, to pray and support one another in the gospel commands of service, study and proclamation.

Our deficit in discipleship can be remedied by a fearless engagement with our faith and the teachings of Jesus. We should be tireless ambassadors for the faith always ready to give an accounting for the hope that is in us. As a church we have been fearful of change, and worried by a loss of position in society. That fear has let us drift with a sense of being unsure of what it is we proclaim, and perhaps to doubt the hope into which we are meant to live. Every parish can be a place where people come to be energized by the hopeful message of mercy and transformation that Jesus has given us. Every parish can be a place where, large or small, the faithful person is drawn into a deeper relationship with God through the teaching, preaching and celebration of the sacraments. Every parish can be a place where both old and young, evangelical and catholic, newly converted or cradle Anglican can flourish in the ministry Christ has given them.

A bishop's job is to gather, teach and then release in people that spirit of Christ to flourish. In every person, in every parish.



The Venerable Dr. Tim Dobbin

I have heard it said that the first responsibility of any leader is to name our current reality. We find ourselves in

a time of significant transition. Twenty years ago, I recall Archbishop Percy O'Driscoll telling us that within fifteen years vast tracts of the Diocese would disappear. We knew the demographic cliff was coming – we are now over it. Over the past 15 years, average Sunday attendance has dropped by over 40% and the number of baptisms by nearly 70%. In 2000, there were 230 congregations; last year there were 175. What we are living is now our new 'normal.' It is an in-between time, when casting a clear vision may not be advisable, let alone possible when so much remains up in the air as we look ahead.

I expressed my heartfelt gratitude at the 'Meet the Candidates' event in London for the ways in which the Diocese of Huron has been the family of God to me since arriving here in 2000.

You have blessed me beyond measure in providing me with a spiritual home, some extraordinary friendships and unparalleled opportunities for ministry. What we live and share together by God's grace has transformed my life. It is one of the reasons I am deeply and personally committed to our being the family of God to one another – praying for each other, listening to each other, supporting each other as we face tough choices. My prayer in this time of transition is that the Spirit would call forth from us three gifts to inspire and guide our life together as God's family in Huron

The first gift is adaptability – being agile, flexible, nimble.

We are both institution and movement. As institution we need our structures and processes for stability and for continuity. We are also a movement – the Jesus movement as Presiding Bishop Michael Curry calls us. As the Jesus movement we flex, we improvise, we adapt, we experiment and we learn, and where necessary we fail and forgive. We keep experimenting until it works as one colleague remarked. As a movement, if our structure and processes are hindering rather than helping our ministry and mission, then we may need to adapt them – with care, with gentleness and with patience. This includes our processes of forming candidates for ministry. Our processes need to serve our mission not our mission serve our processes.

The second gift is accompaniment – being there for each other.

Our of the greatest gifts of my 20 years as a parish priest is the willingness of people to come alongside, to listen, to guide, to challenge... Our parishes need sound and mature accompaniment – whether parishes are creatively reaching out in new ways, rediscovering tradition, or making difficult and sacrificial decisions. Parishes need support which meets us where we are at and helps us to take the next step towards the future God is inviting us into. Clergy also need sound and mature accompaniment – the support and the resources to explore all options, especially for those of feeling called to remain in parish ministry for the long haul.

The third gift is authenticity – being the best version of the Anglican family of God in Huron calls us to be.

Our international family has proposed the Five Marks of Mission as a lens through which to view our life – a lens to help us celebrate our strengths and to give attention to our growth areas. Our goal as the Anglican family of God in Huron is simply to live and share Jesus-shaped lives. As a priest, nothing has brought me greater joy over the years than watching people grow in their love for each other and their love for God. I delight in seeing folk learn to bring Jesus wherever we go in ways that are true to who we are: whether it's through finding joy in praying for others, or in taking a chalice at communion, or in hearing Bible stories as if for the first time, or in asking important questions about God at Messy Church, or in participating in climate justice initiatives, or in helping settle a refugee family, or in building friendships with folk in Amazonia. There are so many ways in which God calls us and empowers us to grow in Jesus' likeness.

Adaptability, accompaniment, authenticity are charisms I believe the Holy Spirit is calling forth from us as by God's grace we build a church for our children and our grandchildren. We build a church for our children and our grandchildren by equipping and empowering a movement of people who love Jesus and who are all about growing God's Reign wherever God plants us.



The Very Reverend Paul Millward

"Building up the body of Christ and preparing God's people to live God's mission in the world". This, our Diocesan mission statement captures the essence of my vision for Huron, in that it conveys that our mission is to join in the work that God is doing in the world around us, and to discern what God is inviting us to, as part of that plan.

My vision for Huron is that it will be a healthy and vibrant place in which people with a variety of gifts and skills for ministry work collaboratively to share in this co-mission to which we have been called, furthering the mission of the church at both the parish and diocesan level. We will be intentional about nurturing a culture that is open to the ways in which the Holy Spirit is guiding us as we move forward in faith, understanding that while the message of God's grace hasn't changed, the ways in which we proclaim it must.

As I consider the resources that God has placed in our care, my vision for Huron includes:

- the on-going nurture and development of our lay and ordained leadership in a way that is representative of who we are as the people of Huron, including those from our indigenous communities, our LGBTQ2+ communities, as well as our youth and young adults.

- a recognition of the demographic changes in our Diocese and our need to address the question "where are we, and where should we be" as it pertains to each of our communities. Do we have too many churches in some of our urban centres, placing us in competition with each other? Are we effectively serving the rural communities in our Diocese, many of which have seen their churches close due to a lack of resources? Seeking out viable alternatives for ministry in our diocese will be essential.

Continued on Page 8

MEET THE CANDIDATES FOR BISHOP

Continued from Page 7:

What is your vision for Huron?

- affirming the need that we must be more actively engaged in the care of creation by being good stewards of the earth.

- the development of Huron Church Camp into a facility that has the capacity to be more fully utilized and resourced for its on-going sustainability.

Most importantly, my vision for us as the family of Huron is that we will be a place where all feel included and feel that their particular gifts have value as we seek to take up anew our mission to prepare God's people (make disciples) to live God's mission in our world, or, as I have said before, to be the Church God created and intended us to be.



**The Venerable
Tanya Marie
Phibbs**

My vision for our diocese is the diocese as a family of vibrant and sustainable worshipping communities that in loving one another, reaching out in tangible ways to the hurting world around us and sharing the good news of Jesus Christ with others, make a difference in the villages, towns and cities we serve. A diocese where each of us – lay and ordained – are able to use the gifts that God has given us. A diocese where we work together in teams of priests, deacons, lay readers and lay leaders in our parishes, deaneries and diocese in order to be stronger together not only for our sake but for the sake of the world. A diocese where responding with justice to the 94 Calls to Action of

the Truth and Reconciliation Commission and rebuilding relationships with Indigenous peoples (Anglicans and others) is one of our core values.

This vision is also one where all the people of the diocese are people of prayer and of learning. It is impossible to begin to discern God's particular call to each congregation and to the diocese without grounding it deeply in prayer that includes intentional time to listen to God.

As the church and society change, we need to be learning new ways to carry out the age old mission of sharing the good news and caring for others. And we are! Deaneries have held workshops on stewardship and evangelism. Parishes are using the Christian Foundations: A Grounding for a Life of Faith to assist in discipleship.

There are many resources available to help us become the people that God is calling us to be. And within our own diocese there are leaders from whom we can learn – parishes and clergy using new models for reaching out including social media, podcasts and pizza lunches for high school students. As we pray for ourselves and for each other, as we learn with and from one another, there emerges both a stronger diocese now and a continuing vision to guide us.

An important aspect of this vision will be the work of the Diocesan Animator for Reconciliation and Indigenous Ministry who will help guide us in our work of justice and reconciliation with Indigenous peoples. The Animator will also lead in the development of antiracism training for our diocese and engage us in its implementation. It is also my hope that funds used previously for the role of Stewardship Officer for the diocese could be used in the future for a part-time Discipleship Animator who would assist parishes, deaneries and the diocese to grow in all aspects of our discipleship.

As we learn, teach and grow, we will live into being a healthy and vibrant diocese.



**The Reverend
Canon Dr. Todd
Townshend**

*New wine, new
wineskins...
(Luke 5:36-38)*

"... if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us." (2 Cor. 5:17-19)

My vision for Huron is rooted in our summons by God into something new—knowing that new wine requires new wineskins. So for me, some ongoing vision-questions are: What does a new creation look like in our midst? Where is the life? What can we keep? What must become new? What kind of change is God's gift to us?

A more detailed vision for our diocese revolves around two recognitions.

1. To recognize that the Church is currently doing something in society that no one else is doing. We have the opportunity to align all of our energy and resources into making sure that we are offering this:

- an opportunity for people to learn what the mystery of God is really like;
- a place for people to embrace who they are and why they're here;
- a community where confession of sin/wrongdoing/harm is met with unconditional love, God's forgiveness, and restoration/healing and unity in the Spirit;
- a body of people who become Christian through prayer and worship and accept a task or mission in life that

is worth doing because it participates in the ongoing activity of God – a God who is alive and well, who is bigger than any trouble before us, who moves us from death to life, and who transcends the created universe yet also is engaged in the tiniest units of created matter.

I would steer us towards seeing what the church uniquely is and towards doing only what the church uniquely does. As Anglicans, we can do this work in a very appealing way. We can let go of many of the exhausting things we currently do and allow the present circumstances to help us become much more cooperative and collaborative in our work.

I believe that we need a conversion of imagination when it comes to our ecclesiology – our understanding of the nature and structure of the church. I embrace the view that the baptized ones (you and me) only become "church" when the Risen One, Jesus, seeks to raise up a body for himself in the world. So, our vision begins with the question, "what is the triune God doing and how does God want us to participate?"

2. Another central matter is to be looking for ways to always make a material difference in our surrounding communities. The scriptures reveal that God has a preferential option for the poor, the marginalized, and those without hope. We have made, and can continue to make, it our central mission to be in solidarity with the poor and doing the work that changes unjust structures and patterns. Asking questions like, why is our church crucial to the health of our wider community? What do we add? Who is served? What leaven are we? What impact do we make that causes the angels of heaven to rejoice? How does this reveal the reconciling work and purposes of God?

It will help everyone if we think ecumenically and join with people of other religions to do this work. Imagining ourselves doing this work in new ways and measuring "success" according to these two priorities is part of my vision for "new wine, new wineskins".

2. How would you describe your leadership style? What role do you foresee Synod playing in the administration of the Diocese?

The Right Reverend William Grant Cliff

As a leader, I trust those around me to do their work to the best of their ability. That trust is integral to the process of listening required to properly delegate some tasks and to reserve others. I look to build a circle of trust with clergy and lay leaders, who in turn are empowered to build communities of trust. My leadership style is rooted in the conviction that in the Church, the Holy Spirit has supplied what we require, we only need release it. This belief in the nature of the Church empowers the whole body according to their gifts to become disciples of Jesus and agents of the Kingdom, right where they are.

The Synod is where we take counsel together to chart a course. It is how we discern the path upon which we are meant to walk. Synod is a gathering of leaders. This means that we need one another and cannot govern or admin-

ister without one another. The burdens of the episcopal office demand that we collaborate and take counsel together.

The parishes have put forward their representatives. The model for governance in the Anglican Church is "the bishop in Synod". The members of the parishes have the responsibility to be informed about the issues that face the Diocese. The Diocese has the responsibility to communicate those issues. Indigenous voices in Huron have been around for a long time through the work of LAIC, and as we did in Brandon, I believe that it is time for Indigenous Pastoral Elders to become a part of the governance of the Church. I would look to meet with Indigenous elders and communities to ask them if they would consider offering elders to join us as we govern the Diocese of Huron together. In this way Indigenous voices can be heard clearly when we consider the future of walking together on the land.

The Venerable Dr. Tim Dobbin

Leadership style needs to fit the context in which leadership is being exercised. To that end, I pray for the grace to exercise a style that is a good fit for where the Diocese is at, and what it needs at this particular time. Any Christian leadership is derivative. It is sourced in and issues from the person and work of Jesus Christ. As such, Christian leadership is necessarily servant leadership – a willingness to say to others 'after you.' We serve others by enjoying them, listening to them, praying with and for them, guiding them, challenging them – by sharing their journey in the booms and the busts as best we can. One of the insights that emerged during several years with L'Arche (a Christian residential community for people with intellectual disabilities) was the impact on our faith communities of moving those who are most vulnerable from the periph-

ery of our life to the centre. Those with intellectual disabilities are often called the 'core members' in a L'Arche home. Genuine renewal can and does occur as we understand and organize ourselves as places where the first become last, and the last become first, where those whom others may tend to overlook turn out to be those deserving of special attention with a vital role to play in our life (1 Cor. 12:22-26). We serve in leadership by looking out for the needs of the vulnerable.

Second, I ask for the grace to lead collaboratively. I believe we are better together and that developing partnerships in our ministry can take us places we might never get to on our own. It can be a lot more fun too! Collaborating with lay people in parishes; collaborating with other clergy, including those from other denominations and even other faith traditions; collaborating with agencies in our communities has been a gift I have found both enriching

MEET THE CANDIDATES FOR BISHOP

and life-giving. For example, our Messy Church in Simcoe was a partnership with St. Paul's Presbyterian and the Ontario Early Years Centre – we could not have hosted it month by month without each other.

Third, I pray for the grace to lead by empowering others. Jean Vanier has written that when we love others, we call forth gifts from them (as they call forth gifts from us). With both the challenges and opportunities before us, God through us needs all the charisms, skills and experience we each bring to the table. I am deeply committed to our understanding of the priesthood of all believers by reason of our baptism. I rejoice in seeing folk lay claim of whatever gifts God has entrusted to them and sharing them in the ministry and mission of the church with courage, generosity and faithfulness.

As Anglicans, we are episcopally-led and synodically-governed. Synods are part of our DNA, like it or not! My hope and prayer is that Synod would exhibit the same leadership characteristics I have named above. As a body, Synod would seek to serve the Diocese, would collaborate with laity, clergy and the Bishop and would empower all of us to exercise the particular ministry and mission we believe God is calling us to. At the same time, how we do Synod is not cast in stone. In this time of transition, it may be necessary to simplify some of our structures and processes, particularly if how we organise our common life is no longer serving the ministry and mission of the Diocese as it once did. Too, I would strongly encourage conversations with other Dioceses across the ecclesiastical province to explore efficiencies of scale and the feasibility of amalgamating some of our synod office functions and portfolios.

The Very Reverend Paul Millward

I would describe my leadership style as being collaborative, a style of leadership which seeks input from and considers the feedback of those with whom leadership is shared. In both my pre-ordination life, as well as in parish ministry, my aim has been to establish leadership teams whose gifts of experience and expertise are valued, and who become fully invested in the life and ethos of the community.

I am committed to the on-going mentoring and nurturing of new and future leaders, to create what the corporate world commonly refers to as a succession plan. I believe that this is essential for our diocese, especially in key lead-

ership positions. I believe that we need to nurture and prepare the next generation of Territorial Archdeacons. Our Diocese been blessed by its clergy who have, in their retirement, served as archdeacons. Going forward, I believe that we should be asking our retired leaders to act as mentors for new archdeacons, allowing their wisdom and experience to be a resource and support for those within our church who are called to be archdeacons.

In terms of our Diocesan leadership, I believe that we need to enhance our capacity for episcopal ministry, in the re-establishment of a suffragan bishop who would share in the work of being a pastor to the entire diocese. I also believe that we must be mindful of our financial resources, and the current and impending demands on them, knowing that it would be irresponsible to commit ourselves to the addition of a second bishop without the proper accommodations in place. To that end, I would invite our recently retired bishops into a conversation about their willingness to serve as bishops, and not simply as fill-in or interim clergy. I believe that our congregations hold their episcopal leadership in high regard and look forward to regular parish visits from them. My vision would be to invite those bishops who are willing, to share in regular parish visits and to form a Bishop's council as a source of support for the diocesan bishop.

As our church is synodically governed and episcopally led, I see the role of Synod, as well as that of Diocesan Council, as a decision-making body on behalf of the diocese, with the concurrence of the Bishop. I believe that our church is healthiest when the body of Synod is engaged and active in the life of our Church.

The Venerable Tanya Marie Phibbs

I am a collaborative leader who prefers to work collegially with clergy, lay leaders and staff whenever possible. The best ideas and the most energy come from times when we can discuss situations, together reaching an answer or determining the next best step. In our diocese, there are various leadership teams that the bishop is called to work with regularly including the Executive Staff of the diocese (the Executive Archdeacon, the Secretary-Treasurer and the Dean working with the Bishop) and the Archdeacons. Each of these senior people with whom the bishop shares leadership in the diocese bring knowledge, discernment and creativity to bear on issues under discussion without which

poorer decisions would be made.

There are also decisions that the bishop must ultimately make. While I would gather information and input from trusted advisors (who may vary depending on the situation), I am willing to make those decisions. It is not unusual for the reasons for difficult decisions to require careful confidentiality making it difficult for those outside the decision to understand why it was made often leading to frustration and anger directed at the one making the decision. The leader's role becomes to provide a non-anxious presence while holding all affected by the decision in prayer. Leaders can also, at times, make mistakes. I am willing to revisit decisions if new information or a new perspective is brought to light that calls into question the initial decision. As a leader I am adaptable, flexible, collaborative, creative and relational. I understand my role as helping those I lead develop their individual gifts and skills. Doing so is not only good for the church, but I find much joy in watching others discover and use their abilities to the fullest.

Anglicans are episcopally led and synodically governed. It is in synod, where the bishop, the clergy and the lay people gather together, that we make decisions for the good of the diocese. Any member of synod may bring motions to Synod for consideration and there have been many creative motions over the years that have shaped the life of our diocese. It is at Synod that the Canons are passed that govern our parishes and our diocese. Due to the timing and size of our synod (over 400 members), it is difficult for it to be deeply involved in some of the important administrative tasks of the diocese such as passing the annual budget. For this reason, Diocesan Council acts as 'the synod between synods' to carry out these functions during the year and then to report back to Synod as needed. Our Synod also offers opportunities for committees, ministries, the bishop and others to communicate priorities, hopes and challenges for the upcoming year and to receive feedback from the members of synod so that the priority of the diocese and its committees are indeed the priorities of the people of the diocese of Huron.

The Reverend Canon Dr. Todd Townshend

First, about Synod. A diocese is governed by a diocesan synod composed of the bishop(s) and elected members of the clergy and laity chosen by the parishes. Bishops are elected by diocesan synods and, as chief pastors, preside over the work of that diocese. A quick sum-

mary is often used: we are "synodically governed and episcopally led." Therefore, a question about the relationship of leadership and synod is a good one. The two need to be "a good fit".

A good Christian leader is, first, a follower of Jesus. That's my prayer when tasked with leadership; may I first be a follower of Jesus. Leadership is also, of course, more about substance than style—but one's approach to leadership does develop some visible patterns. We want to trust someone who is given leadership and oversight and we tend to rely on two main categories to make this determination: character and competency. These traits are proven over time. The humble leader wants to defer to what others have said about him/her (!) but I will try to speak about my leadership gifts directly.

Since I was young, I have found that in most situations I end up with some kind of leadership role—in neighbourhood play, on sports teams, in student organizations, among my friends—people suggest that I take some kind of lead. I think that some of my personal traits contribute to this: I am drawn to leadership—I like leading, I like group activities, I like them to be done well, I can see how parts relate to the whole, I enjoy a good challenge, I am easy to work with, people enjoy and appreciate what I offer. As I get older, I realize that as a leader, I don't feel threatened by difference, uncomfortable situations, strong personalities, or ambiguous (paradoxical) readings of life and truth. I tend to seek "the whole story" not just the part of it that I like. I like to create order when it's helpful and good organization when it's possible. I prefer to gather different voices and perspective before making decisions. I am willing to learn and to change my mind. I believe that good stewardship includes "staying firmly in the black", financially and spiritually. That vibrancy-of-life is the key measurement. That trust is the basis for everything. That you have to get these three things right: partnerships, people, pathways. I do not believe that consensus is always necessary or wise. I trust in encouragement, kindness, and grace as powerful ways to shape the spirit of leadership. I trust the wisdom of the group, as long as the group has not silenced or excluded important voices. I am willing to speak my mind/conscience and I love to proclaim the gospel.

Good leadership finds the right vision for the right time, holds it up for others to see, invites participation, finds processes or ways-of-being that can accomplish the objectives and direct the "organization" in a way that makes it more coherent and cohesive—more faithful to its mission.

3. Given the wide range of positions in the church locally, nationally, and internationally on difficult issues, how will you shepherd the diverse flock that is Huron?

The Right Reverend William Grant Cliff

Trust and generosity are the core to episcopal ministry. Generosity to those whose theology is different, whose culture is different, whose language is different, whose identity is different, whose history is different, whose understanding of church is different. Generos-

ity will always bring us closer to Christ, and closing ourselves off from one another will always diminish us. If we all, and especially the bishop, can adopt a generosity of spirit in our discipleship, we can walk together in Christ without choosing to see difference as brokenness, but rather see difference as blessing. Those we disagree with have a gift to give us. We need to remain generous enough to receive it. Trust is the natu-

ral response to generosity. Trust grows wherever generosity has been adopted. If we have learned to trust the goodwill of the one with whom we disagree, we can see an end to suspicion and anger. This does not mean we will stop disagreeing, but it does mean we can trust one other to listen for Christ in each other. Having done this we can seek Christ's way forward together. Once generosity and trust are established,

we have a common language through which we can seek to know Christ in each other. I believe the Bishop should be the most generous one in the room. Generous in heart, in listening, in hope, in interpretation, in vision. I shepherd the people under my care from that place of generosity. I would do the same in Huron.

Continued on Page 10

MEET THE CANDIDATES FOR BISHOP

Continued from Page 9:

How to shepherd Huron's diverse flock?

**The Venerable
Dr. Tim Dobbin**

One of the many aspects of being Anglican I value is our desire to make room for everyone at the table. We may not agree about everything all of the time – in fact some of our contested issues may be substantive. At the same time, we take time to listen to each other, to pray together and move (hopefully) towards a deeper understanding of others' points of view. How to disagree respectfully and remain at table together is a significant gift we have to offer an increasingly polarized culture.

We pray then that the Holy Spirit calls forth from our life as the family of God in Huron the gifts of adaptability, accompaniment and authenticity. We seek the grace to serve, to collaborate with and to empower members of our Diocesan family irrespective of our particular views so that we can learn to live together well with difference. Too, we are intentional about recommitting ourselves to what is core in our life. Davor and I had the privilege of interviewing one of the Anglican Communion's leading theologians earlier this year, the former Archbishop of Canterbury, Dr. Rowan Williams. In response to a question about divisive issues in the life of the Church, he reminded us of the church's identity:

"It's why in the book Being Christian, I said that it's the acknowledgement of the sacramental structure, the reference of everything to the Bible, the reality of shared prayer and shared silence. These are the things we can go on affirming. I've never seen why we should break sacramental communion over some of these issues. The gift of that sacramental communion and all that it means is so much greater than any one issue."

("Baptism takes us into the heart of the human experience", *Huron Church News*, May 2019, p. 8-9)

**The Very Reverend
Paul Millward**

At our recent gathering of the Bishop's Clergy Conference, we sang a hymn entitled Yearnings, found in the Iona hymnal by hymn-writer Pat Bennett. In the fourth verse, we sang:

*We yearn to feel at one
With all who call your name
To breach the walls that separate
And end division's pain.*

I believe that these words capture both our desire as a church, and our Lord's desire for our church. Throughout history, we have expended much time and energy on issues which have been divisive, often in the hope that one side might convince the other that their position was correct. Many of the conversations dominating our Church over the past 40 years have been about human sexuality, and most recently, around the practice of marriage as our Church understands and orders it. Although this particular issue has generated much conversation and debate, it is certainly not the only one that has caused angst within our Church. Matters such as liturgical renewal, the ordination of women, medically assisted deaths, to name a few, have caused some degree of discord within the Church.

Following General Synod in 2016, in which the motion regarding the proposed change to the Marriage canon was first voted on, and from which there was an increase in tension within our Church, we also began to hear murmurings of finding a different way forward, a way which recognized that many had prayerfully and faithfully considered this matter, and that while we weren't of one mind, this need not be an obstacle to our sharing in ministry as the Body of Christ.

This is not be the first time that our Church has come to an understanding of agreeing to disagree, and while I recognize that some matters are easier to address than others, I also understand that our Church continues to be diminished when we lose sight of who we are as the body of Christ, and when we fail to live into our baptismal covenant

which calls us to "seek and serve Christ in all persons... respecting the dignity of every human being." It is my belief that as followers of Jesus Christ, our yearning, regardless of the issues we face, is to feel at one with each other and with the God of our creation.

**The Venerable
Tanya Marie Phibbs**

The diversity of the Anglican Church has always been one of its great strengths. It can also be a source of deep tension. One of the responsibilities of the bishop is to guard the unity of the church. Unity is togetherness, oneness, and can exist despite a variety of views. This begins with a willingness to listen to one another – to ask about differences in a spirit of curiosity. To share where we stand on issues, and why, without trying to win the other person over to our side.

As a bishop, it means honouring the culture and beliefs of a congregation when matching them with a new rector or honouring a variety of worship styles within the boundaries of Anglican liturgies. It means encouraging healthy conversations among parishes in a deanery and at clergy meetings, always seeking to know and understand the other. It also means ensuring that persons chosen for leadership positions in the diocese are as diverse as the diocese itself.

When a difficult issue does come into prominence, it is important that the Diocese provide resources and materials that will assist in conversations at the parish and deanery levels. Where appropriate, some of these discussions may also be held at Synod meetings as we encourage open and respectful conversation among people throughout the diocese. In the end, we are called to love one another as Christ has loved us. A bishop must live that call to love all people and constantly encourage God's people to do the same.

**The Reverend Canon
Dr. Todd Townshend**

My simple response is that (a) Jesus is the good shepherd and bishops can only hope to align their

work to his work and to the work of the Spirit, and (b) I embrace diversity in the church—I am compelled to do so by the gospel but I have also experienced the benefits of diversity in the church.

I would go so far as to say that the "flock that is Huron" suffers from a painful lack of diversity when compared to the Anglican Communion world-wide. In terms of language and ethnicity, most churches in our diocese are more "white" and "english" than the Church of England! We can cherish parts of that heritage but we'll be much better off if we can insist on transforming our communities, wherever possible, so that the proportion of "white" and "english" is better balanced by a more prominent place for the presence of our indigenous sisters and brothers and, generally, if we make a strong move towards a rainbow of colours and the sound of many languages (and music!) in our churches. This would better reflect the genius of God's human population and the creative potential of "difference" in the Christian body.

In terms of a "wide range of positions", I embrace differences of view and learn from them. But I "filter", too. It is one of the values and skills I have learned in both the church and the university.

We need to develop discernment in our listening. There are limits to what is acceptable in a Christian community and we have all experienced some unhealthy dynamics arising from time to time. Generally speaking, our society teaches us how to "engage difference" in a polar and hostile manner. This is totally unnecessary in the church. The key skills here are open-listening and faithful-interpretation. If someone is promoting something contrary to the gospel, it needs to be reshaped according to the rule of love. If someone is speaking an uncomfortable word that can be heard as prophetic for the church, it must be accepted and engaged with in good faith. Anglicanism values a wide spectrum and a deep diversity. It is challenging, but I value it too.

4. Do you have a plan in mind to address the related issues of decline, sustainability, and mission? If so, can you speak to that plan? How would you root it in your own theology and spirituality?

**The Right Reverend
William Grant Cliff**

I have been living "further along the curve" of rural de-population and urban crisis in my current Diocese. We are all well aware of the changes that have confronted society and the Church. The spiritual issue we must confront is the grief over the loss of "what has been" in order to work with God to bring to birth "what will be". It is the old understanding of empire that is declining, not the gospel. We need to make disciples. It is the old models of church we inherited from the Victorian era that are declining, not Jesus. We need to make disciples. Seeking new models for community interaction which are faithful to our story as Christians, but set free from

the structures and understandings which are weighing us down is the obvious way forward. This means a mixed economy of churches, ministries, clergy, laity, and community partners all in support of the central mission of making disciples.

We have to remind ourselves repeatedly as the old understandings fade that Jesus continues to call us to ministry. Even in the midst of rural depopulation or urban disintegration, an addiction crisis fueled by opioids and meth, a climate emergency, and homelessness emergency and our own declining membership, Jesus waits for us on the margins. If you want to disrupt the systems which oppress, that is, if you want to bring the empire down, then you need to make disciples. → Jesus is calling us to pick up and go make disciples. It is the only plan which makes sense.

**The Venerable
Dr. Tim Dobbin**

We are in significant transition as the family of God in Huron. Some of what we hold dear in our tradition is disappearing before our eyes.

At this critical juncture in our life, the question I want to ask is, "What is wrong with simply being the church, the Gospel-centred community of faith where God meets us in word and sacrament and in those most vulnerable?" There are core aspects of our life which do not change and will always endure: Jesus and the resurrection; the grace of forgiveness and reconciliation; the gift of the Holy Spirit to the church for the healing and restoration of the world; the forming of disciples to live and proclaim God's reconciling love. More specifically, we

give our best attention to Jesus' call to discipleship, to growing in faith, to learning to lead Jesus-shaped lives in our local parishes. Mike Breen has written that mission without discipleship is like a car without a motor. Meeting in small groups around Scripture, asking simple questions of the text and of each other, praying for one another can be a very effective means of growing in our love for God and for one another. Again in the words of Dr. Williams in that same interview, "I do see this as way forward for the Church; in fact, I don't see much happening without it. The Church did not begin in the New Testament as a mass movement. It begins as a very tangible, local community of transformation." God through our life in Huron as a Diocesan family is continuing to transform the world one heart at a time.

MEET THE CANDIDATES FOR BISHOP

The Very Reverend Paul Millward

This question is undoubtedly one of the most important for our Church to address, as we come to grips with a new reality in which we have fewer resources, greater expenses, and an uncertain role in the communities we serve. The issues facing many of our churches today can leave us feeling helpless, unable to change the direction or fate of our Church. As difficult as this is, I believe that we are being called to something new and life-giving, albeit different from the past we have known. There is a Eucharistic prayer which comes out of the Anglican Church in Southern Africa which says “As our past is in You, so our hope for the future rests with You”, which expresses fully my theology and understanding of where God is calling us to be.

At the Meet the Candidates gathering in September, I posed the question “Where are we, where could/should we be?” In 2018, Statistics Canada released the results of a survey, indicating that the top 5 fastest growing cities in Canada were in Ontario, and of those 5, 3 are in the Diocese of Huron: Cambridge/Kitchener/Waterloo, Windsor and London. I believe that one of the questions we need to be asking is whether we have churches in the right places, and perhaps equally important, do we have the right number of churches in these places. Within our Diocese, there are several communities (including those listed above) with multiple Anglican congregations, each offering similar forms of ministry, each trying to attract parishioners from the same constituent body, each devoting resources to maintain buildings, staff and programming. I believe that this is not the most faithful use of our time, talents, and treasure.

As well, I believe that we need to discern how best to serve our rural communities, which make up a large part of our Diocese. We have closed many of our rural congregations in communities that continue to suffer from depopulation, leaving many of them without viable options for Anglican ministry in their towns and villages. Our plan forward must include finding ways to offer ministry in these communities.

Regardless of where we are serving, urban or rural, single or multi-point, we must continue to nurture a commitment to excellence in ministry for our lay and ordained leaders and to provide on-going support and continuing education opportunities to insure that our leaders are as fully prepared as they can be to offer ministry in our time and place.

As we seek to prepare God’s people for mission in the world, we must use our resources faithfully, looking to a future that we may not be able to see, but one in which we trust in the God of our past and present. I believe that the questions raised for both urban and rural communities invite us to examine how best we can offer ministry, and to consider new ways to work collaboratively as the Body of Christ. These conversations will not be easy, for they will demand of us an openness to change, in the recognition that through careful and faithful re-structuring, new models and opportunities for parish ministry will be open to us, utilizing both lay and ordained leadership. Prayerfully, we will look

to our future with an understanding that preserving our past doesn’t simply mean retaining our buildings and past practices, but rather, it invites us into an understanding that the Spirit who has guided our past, from generation to generation, is the same Spirit who will lead us into our future. As we look toward that future, my prayer for our Diocese of Huron is that we will faithfully be the church God created and intended us to be.

The Venerable Tanya Marie Phibbs

Over the past two years, each parish has been asked to complete a Mission and Ministry plan taking a careful look at where they are and discerning what God is calling them to over the next five years. It is now time for the Diocese itself to develop a Mission and Ministry plan; time to discern who God is calling us to be, what God is calling us to do and how to best prioritize in order that our resources are utilized in the most effective manner. Having read the M&M plans for each church in our diocese, I believe that the issue of decline versus sustainability is directly linked to mission. Parishes are most likely to quickly decline when they cannot articulate a clear understanding of their mission and ministry.

A diocesan M&M will include changes we can make to encourage stability and vitality diocese-wide. The Reverend Grayhame Bowcott is currently completing a Doctor of Ministry degree with research focused on looking for the marks of growing (and sustaining) churches several of which are within the Diocese of Huron. This research may help identify “best practices” that churches could be encouraged to adopt and adapt to their own context. The Bishop’s Commission on Ministry (BCOM) has done an informal study of clerics in healthy congregations to discern if there are ‘best practices’ that other clergy could be encouraged to adopt and that could be included in the training and formation of clergy. Recently, I had the privilege of chairing a Bishop’s Commission to look at the sustainability and mission of the churches in the Archdeaconry of Lambton/Kent. The Commission returned a number of recommendations including the formation of three cluster ministries. Cluster ministries not only bring parishes together into a shared configuration but also bring together a team of stipendiary priests to serve the cluster. To this team would also be added, depending on the local context, non-stipendiary priests, deacons, licenced lay readers and other lay leaders. This model has been successfully used in other dioceses to better stabilize churches, while the synergy created between the churches and among the leadership team leads to more mission focused ministry. Over the next two to three years, this model will be considered in other areas of the diocese. Where churches have closed, we need to explore if there is a way to maintain a toe-hold of Anglican presence in those areas. The purpose of this would be two-fold: to provide some ministry to those Anglicans still living in the area and to have a beginning point if considering a church plant in those areas where the demographics are shifting and

people are now moving back into the area.

These are a few examples of the things that I would seek to include in a Diocesan M&M plan but the most important thing we must do if we are to change the direction of the decline is to become more comfortable in proclaiming the Good News of the Kingdom. We need to share our faith with others, to invite them to join us for worship, for bible study or even for a simple social gathering. If you are reading this, your church – your faith – is important to you yet we are often reticent to share our faith with others. But it is good news and good news is meant to be shared. Any plan for increasing the sustainability and vitality of our parishes and diocese must include ways to help each of us become better at sharing our faith.

I believe that God calls us to abundant life and to be a people of the resurrection. Frederick Buechner wrote that “vocation is the place where our deep gladness meets the world’s deep need.” This is as true for a diocese as it is for an individual. Plans for the future of the diocese must be rooted in offering a way for ourselves and others to experience this abundant life – this deep gladness in the midst of our work and worship. Even then, not all ministries will last. Our plans will need revising over and over. We will try new ways that will fail. But we are people of the resurrection and in failures, in endings, we know we will also plant the seeds of new life. We vision, we plan, we hope and then, we trust because we believe that God will be with us in our discerning, in our planning, in our endings and in our beginnings.

The Reverend Canon Dr. Todd Townshend

One so-called realist said to me recently that the #1 job of a bishop is to “manage the decline”. Certainly, the Christian churches in North America and Europe have shrunk considerably over the last 60 years and it will get worse before it gets better. This complex change started long before I was born and has little to do with what any of us have done or left undone. Yet it is also true that many of us can witness to the fact that, over that same period of time, our lives moved towards Christ and the church, not away. So, decline may come but so will new life. Perhaps in parallel streams.

One problem, simply put, is that the model of church we inherited is broken. It worked so well for so long but now it doesn’t. One example of this model, or mindset, is “the parish system”—lines on a map distinguishing between geographical jurisdictions for ministry. The whole thing is so much more fluid than that now. Further, the model idealizes the “one parish, one priest” idea and this is just about killing the clergy and key lay leaders. We are spread too thin, we each carry too much, we are overburdened with buildings and short of people. In this, the Holy Spirit is providing us with an opportunity.

There is an urgent need for our next Bishop to get out in front of this opportunity. It is, perhaps, a better opportunity than any bishop has had since the earliest ones. To “get out in front of it” means that the bishop, synod leaders,

and others will have to help the bishop to steal as much time away from “operations” (making sure it’s covered) as possible—to be a ministry developer and catalyst for the new creations of God—preaching, learning, teaching, guiding, planting, cultivating and recruiting new leadership and supporting the growth of all, in Christ. The goal would be to liberate, resource, focus, and reshape ministry where there is a desire to do so.

We can start by seeing the Diocese as a “new and innovative” multi-site church with over 150 sites, over 100 pastors, over 40,000 participants, over 30,000 square kms! From one point of view, that’s who we are now. We can get out ahead of it by stopping the chase for money, numbers, and trends. We can get out ahead of it with a deep and pragmatic understanding of Christian Stewardship, with courage to invest, with some personal sacrifice intended to create genuine cooperation and collaboration, to let go of competition, to work with those who have hope.

My plan would also be to help create a learning church, focused on disciple-making, for a mission of reconciliation in Christ.

1. A Learning Church: our size, resources, numbers will shrink for a while so the task is to make sure our faith does not. This “required” learning has the goal of shaping Christ-like character and to actually experience the benefits of the gospel (not just to talk about them). Leadership formation and development of Christian character, continual conversion to the fullness of the gospel, self-confidence building, all based on the good news of what God has done, is doing, and will do. The goal is spiritual growth. We will get better at telling the Jesus story.

2. A Disciple-Making Church involves a decade of intentional “traditioning”—passing on the tradition (content and practices) of Christian faith, knowledge, and wisdom, especially for the sake of those who are under 30 and yet to be born. This is a proposal for a new catechumenate and the recovery of mystagogy.

3. A Reconciling Church: focuses on God’s primary mission of reconciliation. This is urgent for relationships with the Indigenous people within our diocese, in particular. There is also a constant, ongoing need for healing and reconciliation in every relationship, family, and church community. We will seek to be trustworthy partners and to learn what languages will be helpful. We will commit to staging of goals, learning what is possible, what is ambitious, and how to communicate the wins, how to enjoy the low bearing fruit, and how to look for things that will make a material difference in communities. Reconciliation will draw us into engagement with Christ and, in if anyone is in Christ, there is a new creation.

END NOTE: The gift and call of two contemporary documents, along with ancient and historic agreements (like the Creeds!) provide a common touchstone for most of what I have written. I encourage you to do a quick search and read them, if you are unfamiliar with: “The Five Marks of Mission” (Anglican Communion) and “The Arusha Call to Discipleship” (World Council of Churches).

What have you shared: a short reflection on public theology



MEDIA BYTES
REV. MARTY LEVESQUE

By this everyone will know that you are my disciples if you have love for one another.
John 13:35

By the time you are reading this the Federal election is over. Either Mr Trudeau won a second mandate, a majority or minority or Andrew Scheer was able to turn the tables and is now on his way to 24 Sussex Dr.



D. Milicevic

Perhaps Jagmeet Singh or Elizabeth May hold the balance of power? One never knows what role the Bloc will play, and

they may have more influence and seats than the NDP and Greens. Regardless, the election is over and we can all go back to our regularly scheduled lives.

But I wonder what would happen if in light of the Gospel and the verse above we were to go back through our Facebook and Twitter feeds, what would we find?

Would we find good factual information shared or memes insulting the leaders? Would we find the positive proposals highlighted or another string of insults demeaning Trudeau or Scheer? Do we condone behaviour that belittles or do we rise above it and show God's love to the world?

Public theology is the en-

gagement and dialogue with the larger society by the church and individual Christians. It seeks a fair and just society for all by engaging issues of common interest to build the common good. We, therefore, talk with society not just to society. And no time is better for this to happen than election season. And nothing is quite as public as social media.

So what have you shared? Have your posts and comments reflected love for one another?

I wonder if I am ready to stand before God with the resume of my social media posts in my hands. Would they convict me of love for one another or indict me as someone who put aside the Gospel to fling

a little mud during a bitterly fought election campaign? Perhaps a good exercise is to go back, read what we shared and ask ourselves if by sharing it I made the Gospel known? Did others see Christ through our shares and retweets? The world is watching and we should always be deeply conscious of the responsibility each of us as the baptized share in making Christ known through word and deed. Even and most especially, during election seasons.

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

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Taking up the invitation

By Rev. Canon Val Kenyon

Every day, dozens of times in a day in fact, life invites us to reflect.

This invitation can sometimes surprise us, sometimes delight us, and more often than we might like to admit, it can be quite challenging for us. While an invitation to reflect can sometimes be timely, it can also be rather inconvenient. Quite often the invitation appears right in the middle of the busyness of life. When it does, it makes a simple request. Theological reflection asks us to slow down, and to allow a conversation to happen between whatever has caught our attention and what we know about God, through Scripture and tradition. Often out of that conversation something new



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.

will encounter them, and the more we encounter and engage with them, the more we will begin to see God at work in and around us.

At the heart of Education for Ministry lays the practice of theological reflection. Why not consider taking up this invitation to learn more about upcoming EfM sessions, and opportunities to connect with others committed to making space in their day for theological reflection? If you would like to learn more about this or any other part of the Education for Ministry (EfM) program, please do not hesitate to be in with either Libi Clifford, the Diocese of Huron EfM Coordi-

nator or myself, Val Kenyon at EFM@huron.anglican.ca.

Rev. Canon Val Kenyon is EfM Animator in Huron.



Jean Gerber/Unsplash

will be born, a gift to support us through the complexity of

life. The more we are awake to these invitations, the more we



Primate's message: become members of the Anglican Foundation



ARCHBISHOP LINDA NICHOLLS

At our Diocesan Synod in May 2019 I invited Judy Rois, Executive Director of the Anglican Foundation, to give a presentation on its work. She responded with an enthusiastic 'yes'!

Judy and her AFC colleague, Scott Brubacher shared a brief history of the Foundation and thanked donors in Huron for their generosity which is helping to train leaders for Canada's future, making an impact on the climate crisis, providing hundreds of children with breakfast before school,

training young musicians, upgrading church facilities, and shaping Canada's future.

When the Foundation was established over 60 years ago, donations were used primarily for building and rectory repairs. It has now broadened its scope to fund innovation, creativity and experimentation in a Church that needs to think differently. "The Foundation is now addressing issues of importance to our churches and our country," Rois said, "...climate change, human trafficking, medically assisted dying, access to clean drinking water, homelessness, and child poverty."

In the last ten years, the Diocese of Huron has received close to \$300,000 in grants \$80,000 in student bursaries, and \$75,000 in loans. Of 171 parishes, at the time of the May

Synod, 10 parishes gave an annual donation. It was therefore a wonderful moment when a motion passed at our Synod asking that, all parishes in Huron make an annual donation to the Anglican Foundation of at least \$50 per year as a budget item, beginning in 2020.

As Primate, it will be my responsibility and privilege to serve as Chair of the AFC. "If you want your donation dollars to have an impact right here in Canada," Judy Rois said, "consider the Anglican Foundation." I encourage all parishes in Huron to fulfill the commitment of our Synod resolution and become members of the Anglican Foundation. Let us recognize the AFC for the gift that it is, continue to support its efforts to support our whole Church in the ministry entrusted to our care.



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2020 Request for Proposals
to address the
Crisis of Climate Change

20 grants up to \$2,500 each available.
Submission deadline is April 1, 2020.

anglicanfoundation.org/rfp

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Presenting visible signs of faith beyond our church community

By Rev. Chris Brouillard-Coyle

It is September 30. As I write this, I am wearing an orange shirt which says "Every child matters" in honour of the day of remembrance of victims of residential schools.

At Sunday services yesterday, we included information and prayers, distributed throughout Canada, to educate about and mark this day. This morning, Archbishop Linda Nicholls posted: "Today the Anglican Communion Office – at morning prayer – prayed for the first release of names of children who died at residential schools to happen in Ottawa. May those who continue to suffer the legacy of residential schools know the whole Communion prays with you." Through social media, I am acutely aware that there are many people of faith who are marking this day in a variety of ways and holding in prayer all those affected by residential schools.

The weekend that has just passed has been an active one for clergy and people of faith. This past Saturday (Sept. 28), a group of right-wing, evangelical Christians had planned a march through the (Gay) Village in Toronto. Past experienc-

SOCIAL AND ECOLOGICAL JUSTICE



D. Milicevic

es of this group strongly suggested that their actions would not be felt as loving. In fact, one of the leaders was arrested back in June for creating havoc by preaching anti-LGBTQ2+ rhetoric in the Village. The LGBTQ2+ community, many who have previously experienced religious trauma, was bracing for more hate speech.

In response, people of faith gathered en masse outside of St. James Cathedral, standing between the right wing Christians and the Village to pro-

claim a message of love. Clergy were on the front lines but were not alone. Anglicans wearing Equally Anglican shirts along with a multitude of others stood vigil with only police between them and a group intent on berating the LGBTQ2+ community. It wasn't long before the LGBTQ2+ community found themselves welcomed among those gathered at the Cathedral and they shared speakers, music and dancing lightening the event and showing the community that there

are those who do respect the dignity of every human being. In the end, this vigilant, positive presence, helped prevent the strong negative messages from being heard in the homes and safe spaces of the Village.

The day prior to this, Friday, Sept. 27, in 85 cities across this country people gathered en masse in climate strikes. It is suggested that Canada had the third largest demonstration in the world. Among those gathered were people of faith: clergy with signs that said "hot under the collar", and lay people of all ages sharing their concern for the future of this world. Through their participation, these individuals communicated a shared desire to seek to safeguard the integrity of God's Creation and sustain and renew the life of the earth.

When people of faith are visibly present in moments like these it can be a kind of evangelism which proclaims to those who see us that churches are about more than buildings and books. Those who participate in visible ways can become outward and visible signs of the inward and invisible grace we know through God's love for us and the world. We live the Marks of Mission in the ways in which we engage beyond our

church buildings. This work is important and valuable as evidenced by the fact that when I inquired about a presentation to church folks from the chair of our local electric vehicle association, his response was a surprised: do church people actually care about these things? The more we are present in these moments, the more likely people will get the message that, in fact, we do care about many things.

I am grateful to all those who offer visible signs of faith in ways that extend beyond our church communities. We cannot know what seeds will be planted when someone sees Christians actively engaged in seeking to transform unjust structures. We may never realise the extent to which our presence in one moment might be the sign of God's love someone or some community needs. We can trust that the harvest is plentiful, but labourers are few. Thus we should perpetually ask ourselves: what more can we do individually, as Churches and as a Diocese to go into the harvest and be that sign the Life-Giving Spirit calls us to be?

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

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A story about an offering

By Ven. Kim Van Allen

You may have seen a little news clip a few weeks ago about St. George's (Goderich) 185th anniversary.

London's CTV news was kind enough to cover the congregation's desire to invite people to a tour of their church and their celebration of ministry that reaches back in time before Goderich and Canada existed! The local newspaper and radio station interviewed us and shared the events too.

An enthusiastic group of people worked with a vision over the summer. The goal was to focus on ministry not the building. Ministry of lay people of all ages was featured. For sure, Eleanor told the story of two stained glass windows, but her stories always focus on the person commemorated through the gift of the window rather than the window itself. Like many old church buildings, the stained glass is a window to another time in history giving thanks for a pioneer, politicians, an early entrepreneur, founders of the town or industry. We learn about life in another time when the facts of someone's death are not always clear because it was not appropriate to share certain things. Accidents claimed some lives.

giving



St. George's, Goderich (Huron Archives)

A man was killed in an explosion outside of a post office!

After WWI, St. George's walls were adorned with beautiful images based on Anglican prayer such as the Benedictus and the Venite. Other murals portray pioneer life in the very early days of settlement in Huron County.

Our worship Sunday morning was one service instead of the usual three. Ten people offered to share a two to three-minute description of something that has given them

joy in ministry in their life or in the congregation's history. We heard about women's ministry throughout the generations, St. George's vestry's attempts to change Diocesan Synod's stance on who can vote at vestry meetings. Women would watch the vestry meeting deliberations from the balcony, but in 1874 St. George's took a motion to Synod to allow women to participate in and vote at vestry. The motion failed, but the parish did not give up. We celebrated the voices in the parish

that raised the awareness of the need for a shelter for women who were victims of domestic violence and engaged others in its creation. The Huron County Women's Shelter continues today. One member described what it was like to grow up at St. George's. Children captured the future through their prayers for the parish's concerns.

The gift of ministry serves God's people within the church and beyond. The tour and the festive liturgy were a simply a means of giving thanks for the gifts throughout the generations.

The Anniversary planning team wanted to use invitations rather than a traditional letter and special offering envelope. We also created a newsletter featuring the weekend of celebration and invited everyone to forward the invitation and bring food to share with anyone who happened to attend. Our community partners were invited – the museum staff and volunteers, the historic society, a local choir that practices in our hall. Even our Mayor came. His mother had been an active member.

I have to say, I wondered if people would respond generously. Like many churches, giving was down over the summer. Thing is, we know that

a generous response to God's gifts is simply part of who we are. We give in response to all God has and is doing through the church and through our lives. We try to give, to live, generously because that is what we see in Jesus. Money, material things, time, skills, health, creation, all of these are relationships that require nurture just as our relationships with the people we love require nurture.

I wondered, would anyone come to the weekend that many had prepared with great care?

You are right. People came. And they gave generously. The offering that Sunday was the same as for the whole month of August.

This is my story about an offering. A small group of disciples planned a party focussed on doing God's work ~ work that they or others like them from another time have done. They invited as many people as they could. And people were generous. They did not need a letter or a special envelope. They just needed an invitation to a celebration.

Ven. Kim Van Allen is the Archdeacon of Huron/Perth, serving at St. George's, Goderich with Christ Church, Port Albert.

Cell-phone-itis, or How to avoid endless exposure to social anxiety



AS I SEE IT

REV. JIM
INNES

Remember when the only way to immediately connect was through phone, either on the wall at home, or the desk at work? Once we left our house or office, we were alone.

I suppose, as children, we must count those embarrassing occasions when our mothers stood at the front door and yelled into the neighborhood, "Jimmy, supper time," or "Jimmy, time to come in."

I remember how, when out of earshot, I would always get trouble for being late. My argument was, "I didn't have a watch."

My father made the better case, asking why then did I never arrive early.



Omar Prestwich/Unsplash

In many ways, the use of a cell phone has improved our connectivity (and made being late tricky to justify). But, setting all light-heartedness aside, questions linger as to the harmful effects of such immediate availability.

Cell phones have shifted how people of all ages engage. Whether it be family, friends,

or work, we are always plugged in. Always on top of things. And with apps like Twitter and Facebook (you can tell how old I am), we are even more instantly engrossed.

A recent CBC report spoke about some of these effects on our young people. "Doctors say it's no coincidence the increase [of self-harm cases] began

a year after the iPhone was introduced." They argue that such endless exposure to "social anxiety" can be very damaging.

Such stats push the issue of having appropriate personal space; time to absorb and manage our stress effectively. Taking our space may mean, in the case of our cell phone availability, we must unplug regularly.

Many of us struggle with unplugging. We are afraid to be seen as unkind or selfish if we don't stay immediately available. But try to remember that besides our social responsibilities, we must also live where we find our feet planted. Unplugging ourselves enables more significant responsiveness latter -- like storing up energy for when it's needed.

Unfortunately, unplugging can be likened to breaking an addictive habit. One article stated, "the size and convenience of smartphones and tablets means that we can take them just about anywhere and gratify our compulsions at any time. In fact, most of us are

rarely ever more than five feet from our smartphones."

I suspect that for some folks, unplugging can feel quite isolating. And we all know the dread or anxiety we experience when we forget our phones at home, or when the battery dies. And how many of us compulsively check our phones even though the notifications are turned on?

I am reluctant to leave the phone in the car for a meeting or when visiting with friends. And it has undoubtedly increased my sense of vulnerability to external conflict 24/7. Nonetheless, cell phones have, for the better part, made my life easier.

So, as I see it, remaining plugged in must come with some enforced boundaries. And, it seems, we are left to ourselves in policing this one.

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

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"Preach the Gospel at all times, if necessary, use words..."

The series of articles which I have been sharing with you through the Huron Church news



A VIEW FROM
THE BACK PEW

REV. CANON
CHRISTOPHER
B. J. PRATT

have been entitled "A View From the Back Pew", simply because upon my retirement from full-time ministry, that has been a location where, for the most part, I choose to share in worship. From that perspective, I have a heightened awareness of the way in which a community of faith engages in worship and how I am able to connect with and share in that worship experience.

One of the elements of a Sunday service that I have found, over my years of ministry, to be of particular interest, is the offering of Announcements.

There are those who engage in offering a simple and brief (sometimes, not so brief) recitation of facts, building on, or simply repeating, the material already offered in the printed weekly bulletin.

Then there are those times when a parish family is able to make the connection between the experience of shared worship and an Announcement being made. This offers a greater insight into how the worship of a congregation is being transformed into a ministry which is



D. Milicevic

having an impact in the wider community. Those are exciting moments!

An essential declaration offered in the Baptismal Covenant, is the commitment to "proclaim by word and example the good news of God in Christ." Carrying out that commitment happens both within the context of our community of faith and within the experience of our life in the wider community. How we do that is reflective of the opportunities which exist and the opportunities which we create.

We have often listened to Announcements which simply indicate that volunteers are needed for a fund-raising event. Perhaps we have also listened to calls for us to be diligent in spring cleaning efforts around our homes to generate materials for rummage sale events. Those Announcements herald nothing more than the beginning of a designated Nap time!

What a difference it makes to the energy of an Announcement when there is a point being made as to why the event is taking place, what ministry or outreach goal is being impacted by the gifts of time, effort and energy which are being offered by members of a parish family.

I recall an Announcement made several years ago regarding the ministry offered by a congregation who provided (and continue to supply and serve) ice cream at a community kitchen during the summer months. As a part of the Announcement, all of the large ice cream tubs which had been used that summer were piled high in the front of the congregation to both celebrate the summer's ministry and also to encourage further support for that ministry as a focus for meaningful outreach by that community of faith. An enthusiastic appreciation for the work done behind the scenes,

Going outside the four walls of our church buildings, proclaiming the good news of God in Christ, becomes more of a challenge... In some communities, anyone simply looking at the local church advertising page, would not even be aware that the Anglican Church of Canada even existed.

to all who donated to that ministry, and to all volunteered to show up during the summer to serve the ice cream was a natural result of the Announcement.

Going outside the four walls of our church buildings, proclaiming the good news of God in Christ, becomes more of a challenge. The cost of advertising in local newspapers, in an online world, may be seen as a lost cause, in terms of a cost/benefit analysis. However, in some communities, anyone simply looking at the local church advertising page, would not even be aware that the Anglican Church of Canada even existed.

It is when members of a church community step outside their church structure into a situation where they are able to offer a statement of faith as a part of a wider community conversation, where the proclamation of the good news of God in Christ is heard. Events that draw media attention, like a world record preaching marathon, participating in a conversation regarding a safe injection site, the raising of a Pride flag on a church flag pole, or even clerical participation in community Remembrance Day events, at least let members of the wider community know

that the church is not living out its days in a vacuum, sealed off from the rest of society.

Within the four walls of our church buildings there is a ministry offered through worship, study of Scripture, Christian Education and fellowship which is being offered with a purpose. The purpose of all that is being offered is to "equip God's people for work in (God's) service, to the building up of the Body of Christ." (Ephesians 4: 11,12 NEB) To engage all of us in that experience, means that at the initial stages, at the Announcement of any new enterprise, we need to be informed that, whatever the project or event may prove to be, it will be interesting, ministry enhancing, potentially life changing, and a worthwhile focus for our time and energy.

Let the joy and excitement that you bring to every facet of the ministry opportunities you present in your Announcements, permeate the life of your Parish Family and be heard all the way in the back pew.

I will be listening!

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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Our formative years: faces and places we treasure

A recent Facebook posting touched an emotional connection that, for me has been rebuilding for many years.



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**

It was a picture of eight women (all now north of their 60th birthday – how I know that will come clear in a moment) who for many years have committed to a gathering to celebrate their beginnings in elementary school. Four of them first appeared together on the television program *Romper Room* (do you remember?) and started Kindergarten together along with a somewhat awkward young man with black rimmed glasses, usually trimmed with a wad of tape holding things together after the latest breakage. By the middle years of elementary school all eight were now friends (and the young man was still rather awkward.)

Up to this point, the story perhaps isn't that rare. What is exemplary is that given the different paths they chose in life, the eight have always come back together, once a year to celebrate humble beginnings in the megatropolis of Wingham.



Nick/Unsplash

I think I am right in saying that only one of the eight has lived their entire life in Wingham.

Two summers ago, with many of these ladies involved in the planning, all the 1957 babies that would have graduated from Grade 12 at F.E. Madill Secondary School (I can still remember all, well maybe most of the words of the school song) in 1975 received an invitation to gather for a reunion and celebration of birthday number 60. That many more than 100 people came and enjoyed a day of memories, renewed friendships and the odd polite jab, showed just how important these years have been in our lives.

When I joined the workforce at the ripe old age of 20, I could hardly wait to shake the dust off as I rocketed out of Wingham, with no thought of returning, ever! My life's path has taken me to live in three Canadian provinces, marry a wife who was born in Holland and visit four countries outside my own.

So why the growing nostalgia for my roots? The example of eight people who are so connected by the formative friendships in their lives that it is a priority to meet once a year, has only increased my own attempts to understand my increased fascination for where I come from.

Now, those school years were not social highlights for me. I was far from being one of the popular kids and my athletic abilities did not bring any notice from anyone. Self-confidence was not my friend and disappointments were frequent. All that should argue for my wanting to hide from these memories. I can tell you with great certainty that the most successful moments of my life did not happen during these years. But what I couldn't get over at our reunion two years ago was how important it felt to catch up, to revisit stories like the Grade 13 Geography field trip and talk to people that I literally hadn't seen since 1975. There was a feeling of belonging, a feeling of being part of the group. I have long felt that my growing years in Wingham are crucial to who I am. The stories that first come to mind are the stories of the 1970s and while I can't say I have kept up relationships as have the eight people mentioned in the Facebook post; I can say I am a little bit envious of the connection they have maintained over time.

There is another reunion planned for our next milestone birthday and I must admit I eagerly await seeing the people who are part of the community in which I grew up. A few of them are now friends on Facebook and there are others that I have more of a chance to see and talk with.

Through all these years Wingham and memories of the Frosty Queen, Friday nights driving the mainstreet circuit from Canadian Tire to the Beer Store and repeat, and high school dances with bands who had songs on the radio, have helped me define the person I am. I can remember all my elementary school teachers and I'm reasonably certain that given enough time, I can create a list of all those who taught me during my high school years. A journey through the yearbook from my final year at Madill leads me to wonder where others have gone, what they have experienced, what memories are important to them and if any of this corresponds to how I understand this key time in life.

So I'm not so sure what this all means. Maybe I'm unique (not a word usually used to describe me) in holding this hallowed place in my heart for the people and memories of my formative years. But something tells me that many more people will have the same thoughts about the place they grew up and the impact the people have had on their lives. If nothing else, I hope this sends you into a memory lane tour of your life story.

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Traveling through Advent: prepare the stable in your hearts



**LAUREL
PATTENDEN**

The Wizard of Oz is such a great movie. The old version with Judy Garland. Haven't seen an updated one but why chance it. Never read the book either.

Imagine getting ready to visit the wizard in Emerald City.

Dorothy's trip was almost right and one just has to admire her example of traveling well. Right from the start she received advice and good wishes from the Munchins, plus followed the advice of a wise, kind character to wear her red ruby shoes and to follow the yellow brick road. After gathering a few companions along the way, staying true to the brick road, she arrived at the Emerald City. A jewel of a city, and one fit to be bragged about later. All Dorothy carried was her strong desire to meet the wizard, Toto and wore her ruby shoes.

Mary and Joseph set out from Nazareth and traveled to Beth-



Mantas Hesthaven/Unsplash

lehem under orders from Emperor Augustus. They travelled lightly. Took only what was necessary. Joseph walked beside Mary riding on a donkey. They didn't have the means to over pack. They didn't have the affluence of options to travel any other way. Simply and humbly they arrived in Bethlehem.

However, today, we have many ways of traveling. Our choice of how to travel dictates how much we are allowed to carry. Business class we get to have two suitcases. Economy class we get to take one. A cycling trip would allow only the minimal choices according to the racks on the bike. A

canoe trip, again, is limited by the size of the canoe. The thing about traveling is that you can't take it all no matter how much you jam in. We try to take as much as we can and then any extra room is filled. Rarely do we travel with space in our suitcases.

While traveling we have to develop a whole new lifestyle. Packing for a trip is similar to decluttering our wardrobe, minimizing our tech gadgets. Limiting our number of lotions and potions for self-care. Leaving behind as little as possible so our everyday routine is not disrupted. Sometime during the trip we usually realize we

over-packed and carried too much. Sometimes to the point of taking away from the freedom and discovery of the travel trip. Does worry of "not having enough" dictate our heavy packs? Are we rattled when we don't experience our designed lifestyle?

Advent is a time of travel. Our journey to meet the Christ Child is about to begin. The choice of travel is by way of the heart. There is no other way to travel.

Do we need to travel like Dorothy needing the right shoes for the path? Do we need a list on how to pack for Advent? Or perhaps, for this trip, we should unpack? What would it feel like to be free of our burdensome baggage? Would we feel rattled or freer when we reached Bethlehem? How should we prepare for our trip to Bethlehem?

We could opt to travel like Joseph and Mary. Simply, humbly and having just enough to make the journey. No glittery shoes. No travel class distinction on how much we can lug along. Even though they traveled for the census, it ended up being their Advent journey. They simply and humbly went

to Bethlehem. They prepared the stable and only then they met the Christ Child. Shall we also change our travel preparations this

Advent, prepare the stable in our hearts and then, only then, we too will meet the Christ Child.

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

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Photos: PWRDF

From Page 1:

Engagement as PWRDF Huron has meant that when Hurricane Dorian struck the Bahamas, Canadian Anglicans have been able to help with practical response by partnering with Episcopal Relief and Development, coordinating its response with the Anglican Alliance, of which PWRDF is also a member. Zaida Bastos of PWRDF says, "Many of the churches in Bahamas were destroyed and priests and their families are equally affected by the immediate basic needs of food, shelter, clean water and health care."

In the Paramo de Pisba highlands in Colombia, a new PWRDF partner: ILSA (Instituto Latinoamericano para una Sociedad y un derecho Alternativos) has identified 75 women and 400 family members who will take part in training and discussions on everything from women's rights, leadership, agriculture, public policy and environmental protection. These trainings will promote the women's participation in the public sphere and create community campaigns on climate change mitigation and environmental protection. The women will use their new skills to establish a native plant

nursery that will help reforest the land damaged by mining. They will also receive seeds and livestock for their family farms including hens, chickens and sheep, which can be used to obtain wool and bred for additional income. Women will also receive training and coaching on entrepreneurship including financial, administrative and technical information. By transforming the leadership norms of rural women, ILSA seeks to work toward the recognition of women's rights to the rural economy and guarantee their economic autonomy while creating initiatives for the protection of their land. In Malawi,

PWRDF partners with Partners In Health (PIH) Malawi, locally known as Abwenzi Pa Za Umoyo (APZU) to improve livelihoods by providing Community Health Workers (CHWs) with breeding goats. These goats will provide CHWs with another income source, additional food security and open up more time for them to fully participate in health delivery for the community. CHWs will receive training and support from APZU in collaboration with the Malawi Ministry of Agriculture to ensure the goats thrive and families receive the full benefits of owning them.

These are three small snapshots of the current work produced by your continuing support of PWRDF. You can read many more at www.pwrdf.org. Please consider your support for the upcoming year both as individuals and as congregations. As former Primate, Fred Hiltz, has noted, PWRDF is one of the most effective ways in which Canadian Anglicans are working to fulfill the Marks of Mission in the world.

Rev. Canon Greg Smith
PWRDF Huron Representative

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