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HURON CHURCH NEWS

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Living the Five Marks of Mission with love, joy and action Synod 2019 Popular Report

By Rev. Cheryl Highmore

The members of 178th Synod of the Diocese of Huron gathered on Sunday, May 26th, 2019 in London at the invitation of The Right Reverend Linda Nicholls, to come and “consider the needs of our whole diocese and to reflect on the theme of “sent into the world”.

Our special Guest was The Right Reverend Marinez Rosa Bassotto, Bishop of our companion diocese of Amazonia. Archdeacon Graham Bland acted as a translator for Bishop Martinez during Synod, enabling us to hear her story of mission and ministry and her passionate words of faith.

She was our guest preacher at the Sunday evening service on the Gospel reading from Luke 10:1-12, 16-20. Like Jesus disciples, Bishop Marinez said, she is called and we are all called to God’s mission: “The faithful giving of our life to God impels us to work in his name, to seek his kingdom, to truly engage in his Church to act in our communities; and then, in his name, we will also be involved in the growth of the Church, committed to the word of God.”

She left us with a lingering image of a statue of Christ



Sunday, May 26, St. Paul's Cathedral, London, Ontario: Bishop Linda Nicholls and Bishop Marinez Bassotto dedicating a 30 foot high Purple Beech tree in front of Cronyn Hall in celebration of the renewal of the covenant between Amazonia and Huron but also as a living symbol of the commitment “to strive to safeguard the integrity of creation and sustain and renew the life of the earth”.

When announcing the event a few days before Synod, Bishop Linda called on the Provincial Government to reconsider cancellation of its Ontario tree planting program.

Photo: M. J. Idzerda

broken during the war in Europe that was left with the hands missing and a sign saying “Christ now only has our hands”. She prayed that “we do not let ourselves be carried away by the values of the world; so that we may be able to see in the actions of brothers and sisters the very hands of Christ.”

Bishop Nicholls’ charge to Synod Tuesday morning was for us to look forward using “as

our guide, the Five Marks of Mission.” We are to live them out she said, “with love, joy and action.”

Bishop Linda reinforced Bishop Marinez scripture message from Luke 10, where Jesus sends the disciples in mission with nothing but “their willingness, their faith, their courage, in all their frailty, to be those who transmit the Good News of the Kingdom and love”.

The purpose of the Church, she said, is “not for self-preservation”. The people of God, like the disciples, are to go where God calls us and not fear or worry about having all the answers or to have an end goal but to see ourselves as “continuing apprentices” in God’s work; a life long journey.

The Bishop called us to celebrate the work already being done in the diocese by faith-

ful people living out the Five Marks of Mission.

The Bishop concluded by quoting from a prayer by Oscar Romero that encourages us to keep in mind that “we cannot do everything but we can do something”, that we can “plant the seeds” and we can allow “an opportunity for God’s Grace to enter”.

See Page 3: Sent into the world

Old and new forms of ministry: we must be willing to be sent and to live with uncertainty and risks

With the help of Bishop Marinez Bassotto, Rev. Steve Martin and Rev. Canon Nick Wells (who played the role of Bishop Cronyn), Bishop Linda created a presentation about old and new forms of ministry at this year’s Synod.

Rev. Wells brought us back to the times of Bishop Cronyn and the challenges he faced in mid-19th century while building the Diocese; Bishop Bassotto’s experience in Amazonia reminded the audience that even today being sent to the world could mean being engaged in a mis-

sionary work that we associate with the times of distant past. And Rev. Steve Martin once again pointed to the world of marginalized when he talked about his ministry on the streets of Toronto.

The presentation revealed that, despite different circumstances in different times and in different places, a unique response of Christ’s true disciples has been the readiness to take risks.

The same topic dominated Bishop Linda’s Charge to 178th Synod of Huron.

“In these days of rapid change when we are being asked to re-imagine the Church – a first question for us must be, ‘What is the purpose of the Church?’”, said the Bishop and warned that the purpose of Church is not for self-preservation.

“We are the vehicle for God’s presence to be made known”, stated Bishop Linda before concluding that we “must be willing to be sent and live with uncertainty – incompleteness – and risks. We do not go alone.”

Bishop’s Charge: Pages 4-5



Bishop Marinez, Rev. Canon Nick Wells (as Bishop Cronyn) and Rev. Steve Martin at Synod 2019

Synod 2018: in focus



"A mountain of diapers": The College of Deacons

It has been the College of Deacons' practice to support an outreach project at Synod over the past few years. This year they put out the call to the Huron Diocese for diapers desperately needed at maternity homes and shelters throughout the Diocese.

Once again the people of Huron gave generously. A mountain of diapers from newborn to pullup size was created this year at Synod – the hands of Christ alleviating a human need by dispersing 24,300 diapers to maternity homes and shelters throughout the Diocese.



"Build a barn": Huron Youth Group

Another Synod – and another challenge from the Youth Group. This year, their offered "building blocks" for sale asking Huron deaneries to compete in "building a barn" out of these blocks. To purchase a block, the deanery representatives had to give a correct answer to a question prepared by the Youth Group. The winners of the Youth Cup with the most blocks purchased were the Deanery of Saugeens and Church House.

The presence of these young and entertaining young Anglicans has been welcomed. The goal of their novel competition was to raise funds for CLAY conference which will take place in Calgary, Alberta later this year.



"Give local": Anglican Foundation of Canada

For more than 60 years, the Anglican Foundation of Canada has been helping local Anglican communities. Since the AFC's inception – at General Synod in 1956 – the Foundation has been dedicated to supporting ministry where need was greatest. The AFC has so far given over \$10 million endowment. Over \$34 million has been disbursed in grants and loans across Canada – close to \$1 million annually.

The Synod presentation, given by the Foundation's Executive director Rev. Canon Dr. Judy Rois and executive administrator Dr. Scott Brubacher, showed that in last 10 years, local churches in the Diocese of Huron received \$284,000 in grants and \$75,000 in loans.

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THANK YOU FOR YOUR GENEROUS SUPPORT!

Sent into the world: change and new beginnings

From Page 1

We began Sunday with the traditional BBQ on the Cathedral lawn but we also honoured the environment with biodegradable serving ware and using refillable water bottles. During Synod, the Justice League's brought a motion to encourage parishes to reduce single-use plastic products with 2023 as the target date to eliminate their purchase and it was passed.

Bishop Linda and Bishop Marinez together dedicated a 30 foot high Purple Beech tree in front of Cronyn Hall in celebration of the renewal of the covenant and growing relationship between the two dioceses. It will also be a living symbol of the commitment of the Diocese "to strive to safeguard the integrity of creation and sustain and renew the life of the earth".

Bishop Linda has called on the Provincial Government to reconsider cancellation of its Ontario tree planting program. Bishop Linda is encouraging congregations and individuals to consider making tree planting and advocating for tree planting in Ontario part of their missional work with others in their communities.

Monday, we witnessed the signing of the Covenant between The Diocese of Huron and the Diocese of Amazonia for another five years by Bishop Marinez and Bishop Linda. We will continue working together to: "care for, learn from and teach each other to love Christ in all people...to serve the poor, the weak and the victims of injustice." The Regional Deans were given two black rings for their deaneries. They are worn only by Christians in Brazil and they cannot be purchased but were a gift from the people of Amazonia.

The theme "Sent into the World" was evident all through Synod. In the words of one of the hymns, we are called to "sing a new song". The presentations, reports and Faith witnesses all told of: change and new beginnings; the past we know, the present still in process and the future that we only have glimpses of.

The Order of Huron

The recipients of the Order of Huron for this year are Jim Ferguson and Terry Marklevitz.

For 10 years, Jim has been advising and giving counsel to our Bishops in the capacity of Vice Chancellor and now Chancellor. For Bishop Bob, the words integrity, wisdom and sincerity are the hallmark of Jim's service to the church. Bishop Terry, for whom Jim was a warden and then laterally, the vice chancellor, recalls Jim as a remarkable warden, who exhibits a calmness which would often defuse otherwise stressful situations. Terry describes Jim as a gift to the Church who has a way of gently steering the ship in the right direction. All of this Bishop Linda would add, and a man with a deep and abiding faith.

(From the Citation by Very Rev. Paul Millward)

Terry Marklevitz became associated with the diocese in early 2000 when he was contacted by Huron Church Camp to help them vision and long-term plan for our property on the Lake. Over two - three years ago, Terry was approached to provide his building structure experience on the Land & Property Committee. This was after he had already served for several years on the Church Location Advisory Committee and had helped this committee create a church building matrix to help determine building planning and conditions.

(From the Citation by Canon Paul Rathbone)

Bishop Linda demonstrated this in her presentation about Old and New Forms of Ministry with the help of special guests: Bishop Cronyn (The Rev'd Canon Nick Wells), Bishop Marinez and Rev. Steve Martin.

Bishop Cronyn immigrated to Canada in 1832 with nothing and built 31 churches in 14 years in the Diocese. He was able to do it by providing clergy and building churches for the growing number of settlers to continue their traditional worship services.

Bishop Marinez is the first female Bishop in Brazil. She endures long and dangerous journeys away from her family to do the hard work of planting many new parishes where no other churches want to go.

Rev. Steve Martin was working with the marginalized on the streets of Toronto. Now in Huron, he is still called to the marginalized, the large community of bikers. He gave us a glimpse of new ways to do ministry in taking the Gospel where people need it by having the Eucharist in a Tim Horton parking lot or a Baptism on a front lawn.

We were inspired by four people who told their faith stories. They spoke from the heart about their journey in faith,

how Christ worked changed their lives and is using them and their gifts to bring change to others.

The Synod celebrated ministries going back 50-60 years: The Anglican Foundation of Canada (AFC), Huron Camp, Primate's World Relief and Development Fund (PWRDF), Anglican Church Women (ACW), Brotherhood of Anglican Churchmen (BAC), Monica place (originally St. Monica house)...

Bishop Linda thanked them for they are the many "hands of Christ" committed to helping others in their ministries; in the hard work of raising funds; in new projects and outreach to those in need.

The Anglican Foundation of Canada (AFC) began as a cooperative initiative by the churches in Canada to donate \$50 dollars to create a fund that parish could go to when they needed help in building repairs. Today they still do that but also provide funds for clean drinking water, to feed the hungry and house the homeless. They also look to the future, funding new ideas and initiatives of parishes in mission and ministry in Canada but they need all churches to contribute. Monday morning, a motion from the floor was put

to Synod to encourage every parish to add \$50.00 to their annual budgets in 2020 to go to AFC and it was passed.

Primate's World Relief and Development Fund announced the "Huron Hunger Fund", which has always been the PWRDF in Huron, will now be known as "PWRDF Huron Committee" with a new logo. They always were and can now be clearly seen as one sent family, the worldwide Anglican Communion and our commitment to our missional call, "to respond to human need by loving service". A motion was brought to Synod and passed raising the PWRDF Huron Committee target for 2019 to \$350,000

Huron Camp will sponsor this year's Anglican Church of Canada Justice Camp at St. Clair College, Windsor on August 13-19. The theme will be "respect" of one another and creation.

The Constitution and Canons put a motion to Synod to update language in the relative canons; where the word "congregation" is replaced by "Parish" and "Rector" and "Priest-in-Charge" by "Incumbent". It was passed.

"Newer groups" showed us what they are doing. The Bridge Builders, who led our two bible study sessions at Synod spoke new ways of telling Indigenous history; from Blanket exercise one place at a time to using media technology, inviting communities to movies about Indigenous history followed by talking circles. To help all of us in our continuing journey to truth and understanding, The Bishop has appointed the Rev. Rosalyn Elm to the new position of Animator for Reconciliation and Justice to begin anti-racism training in the diocese.

A speaker for The Refugee Committee told how he was sponsored as a refugee from Syria and is now completing his MA in social studies, in addition to working full time and helping other refugees.

The College of Deacons built a mountain of 24,300 diapers for their outreach ministry with community partners and

shelters to help those most in need.

The Congregational Coaching Team (CCT) demonstrated what they do by example. Kent deanery council meetings were changed for the better when CCT introduced them to twenty-minute visioning exercises before they begin.

The Youth Group challenge to Synod was to "build a barn". Their novel competition is to raise funds for this year's CLAY conference in Calgary. It requires and encourages teamwork in each deanery to answer questions in order to purchase "building blocks" for their barn. The fundraising competition for the Clay Cup was won by the Deanery of the Saugeens and Church House.

We took time during Synod to honour the work and service of the members of Synod who have passed.

We welcomed new clergy, new members to Synod and two new Canons to the Cathedral Chapter of Canons. At Monday's supper, we celebrated the achievements of members and honoured our new retirees.

Bishop Linda summed up the work of this Synod as recognizing that the world will always be changing and the church will always be "Sent into the World", "whether ready or not to go as God calls us". She said we should also celebrate: all that is being done by so many called out to serve in our Diocese, the members witness to Christ in their lives; in new initiatives in parishes reaching out to transform lives and in living out the Five Marks of Mission.

She thanked Bishop Marinez for being with us and inspiring us with her passion and joy in mission. Bishop Marinez was given two "hope bears" from the Anglican Foundation as gifts to her daughters.

The 178th Diocese of Huron Synod adjourned until May 24-26, 2020.

Rev. Cheryl Highmore is a deacon with special responsibility for outreach at Trinity Church, Cambridge.



Synod honoured Huron retirees.

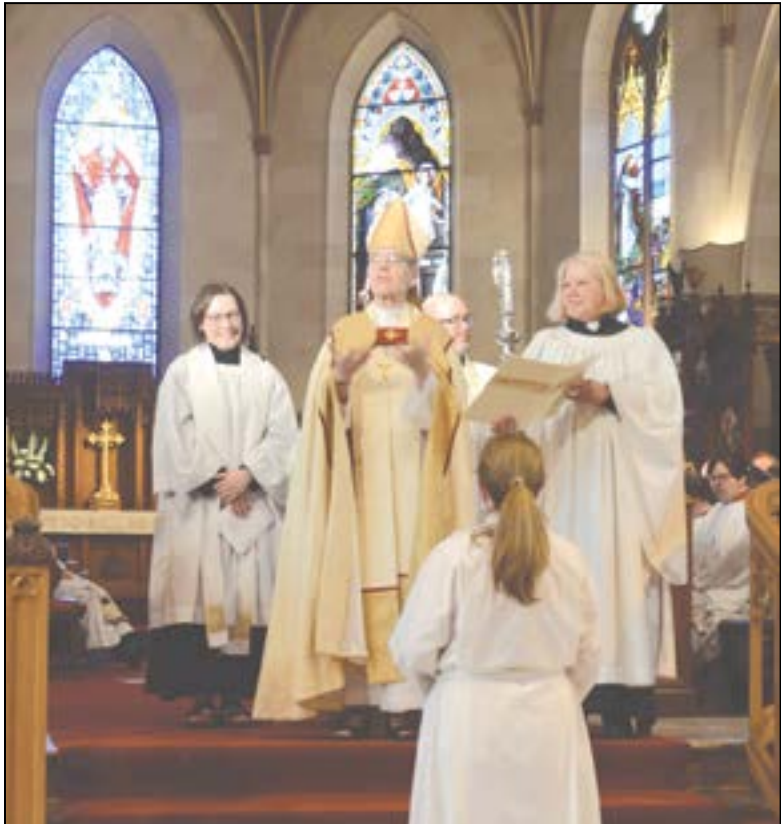
Retirees and their spouses: (standing, from the left) Rev. Dr. Wayne Malott, Rev. Canon Vicars Hodge, Rev. Dr. Ray Hodgson, Rev. Canon Dr. Tim Connor, Jeff Beck; (sitting) Carole Hodge, Rev. Joyce Hodgson, Ruth Connor, Heather Moller.

Bishop Linda installed two new Canons to the Cathedral Chapter of Canons, Rev. Canon Valerie Kenyon and The Rev. Canon Tom Patterson.



Being in a missional apprenticeship

Bishop's Charge at 178th Synod of the Diocese of Huron



A continuous cycle of sending out - coming back - reflecting/ learning - sending again: Bishop Linda appoints Donna Gingras as the member of the Diocesan Servers Guild at the Synod Service on May 26.

By Bishop Linda Nicholls

Welcome to the 178th Synod of the Diocese of Huron! A very warm welcome to Bishop Marinez Bassotto, Bishop of our Companion Diocese who is with us for a few days through Synod.... and I believe we may see Bishop Cronyn in our midst tomorrow!

In these days of rapid change when we are being asked to reimagine the Church – a first question for us must be, ‘What is the purpose of the Church?’ That sounds like a simple question but may be one we rarely ask ourselves. We take it for granted and believe it is simply our job to keep it going. The purpose of Church is not for self-preservation. We are the vehicle for God’s presence to be made known! The ministry and structure of the Church are to support God’s call to Love God with heart, soul mind and strength and to love neighbour as self.

The disciples Jesus chose and mentored did not have much preparation time. Soon after meeting and listening to Jesus he sent them out into the world. He sent them to tell what they DID know – what they had seen and heard. A continuous cycle began of sending out - coming back - reflecting/learning - sending again. They were in a missional apprenticeship – learning as you go! Whether following Jesus as he taught, preached and healed or going out themselves they were learning the kingdom through action and reflection.

Life is an extended engagement in this same praxis

– learning what is needed to respond to this moment so that God’s kingdom may be seen and known. We often want to be absolutely sure we have the answers lined up – and are completely ready before we set off. The disciples show us a different way. Instead we see disciples who are not united in themselves; with different agendas (political, spiritual, personal....); often barely grasping the significance of what they were hearing or seeing; sent out into the world to proclaim what they did know. And God used their willingness, their faith, their courage, in all their frailty, to be those who transmit the Good News of the Kingdom and love it into birth both before and after the death and resurrection of Jesus.

A life of faith – is just that – a life of FAITH... it is a relationship that we trust is strong, flexible, enduring in which we can face whatever comes. It is this relationship we are called give witness to. We will not have all the answers; or everything neatly tied up. We are continuing apprentices invited to practice what we are learning. We are called to a way to live in this crazy, upside down world that loves, heals, forgives, renews and creates. It is an apprenticeship as an apostle – an apprenticeship we enter at baptism and continue every day of our lives until we are called home to God.

We are SENT INTO THE WORLD TO LIVE AND PROCLAIM THE KINGDOM OF GOD.

Over the past two years I have delighted to hear the stories of how you are being

sent into the world, into your communities to proclaim the Kingdom. We are using, as our guide, the Five Marks of Mission. Our Mission & Ministry Plans are helping us focus our efforts – to choose wisely how to use the resources we have been given to fill these Marks of Mission with love, joy and action.

- To serve refugees through sponsorships across the diocese
- To provide a place of worship for foreign students - and learn with them in Simcoe

- To serve youth who are parenting through Monica Place

- To share God’s word with those in prisons through the ministry of our Deacons

- To introduce children and youth into God’s story - Vacation Bible Schools and Huron Church Camp

- To hold deanery workshops on Evangelism, Discipleship, Vitality, Growth

- To offer theological courses - for any and all wanting to explore in Saugeens, Huron, Renison and Canterbury Colleges

- To respond to the TRC recommendations learning our history with our indigenous brothers and sisters and speaking up against continuing injustices

- To feed the hungry - the many Food Banks and Clothing Depots and community suppers

- To love neighbour - offering a place for prayer to our Muslim brothers/sisters and standing in solidarity against the violence that is threatening religious communities worldwide

- To learn from and with our Companion Diocese of Amazonia - as they build their diocese and stand with the marginalized

A look back...

In 2018 our Synod theme was ‘Rebuild My Church 2018’. Over the past year we have had:

- a second round of Jubilee Grants trying new ways to connect with those outside the Church - pizza lunches & conversation for high school students/St. Brigid dinners/Green Space Spirit Garden/Alpha

- Missional parish coaching for a group of 10 parishes as a pilot project;

- Stewardship workshops assisted parishes to reflect and engage and strengthen their stewardship of all resources - people, buildings, finances;

- Evangelism and discipleship workshops in Deaneries;

- and grants from Huron Development Fund to parishes trying new approaches.

- Every parish was asked to implement their Mission & Ministry Plan review, revise and renew it for 2019.

We had a very good year as a diocese as parishes were able to pay almost full apportionment – 99.2%! I know that required a concerted effort from all parishioners. Thank you!!

We continued to streamline our Diocesan office seeking to improve our use of technology. Many meetings are now held in a way that allows participation by Zoom - with ‘Isaac’ the owl connecting us by voice and visuals. We did see some staff changes as Charlie Mungar, Cathy Hodgins, and now Diane Picard have retired. We welcomed Meg Walmsley & Shyla Guy to assist us in the office and have just welcomed a new assistant for the Bishop’s Office, Gabrielle Rock. Please know that our staff are dedicated to you and your parish! The changes have meant steep learning curves in new or adapted positions and we have faced some technology challenges that continue to be worked out. Yet there is a spirit of joy and faithful dedication among the staff as they serve our parishes. I am deeply grateful for their partnership in our ministry.

I have now visited – 99 churches in 70 parishes on Sunday mornings and others for meetings of Clericus, Deanery Confirmations, Selection Committees and so on. I look forward the adventure of every Sunday morning as I continue to learn Huron!

Since Synod 2018 I have ordained – two Transitional Deacons (David Hyatt & Hana Scorrar); one Vocational Deacon (Cheryl Highmore) and one Priest for Specialized Ministry (Anne Veyvara Divinski) and one Priest (Jeff Kischak). We welcomed new clergy from other dioceses – Rev. Joel Steiner (Holy Trinity/Ayr); Rev. Preston Parsons (St. John the Evangelist, Kitchener); Rev. CJ Adams (Holy Trinity/St. Paul’s Chatham); and Rev. Stephen Martin (St. Stephen’s, Stratford).

In 2018 we installed three new Archdeacons: The Vens. Tim Dobbin, Kim Van Allen and Megan Collings-Moore. They joined six other Archdeacons to offer critical leadership

with me and the regional deans to every deanery – some are retired!! Bishop Terry stepped back as Archdeacon of Lambton-Kent after helping us for over a year. We are reviewing all of the ministries in Lambton-Kent through a Bishop’s Commission before determining a new Archdeacon for the area. I am grateful for Archdeacon Tanya Phibbs leadership as interim Archdeacon for the area.

Over the past year we have had seven congregations disestablish or reorganize and buildings be deconsecrated. We will honour these parishes later in our Synod giving thanks for their faithfulness. St. Paul’s Chatham, St. Stephen’s Court-right, St. George’s Windsor, Bishop Cronyn Memorial, London, St. Paul’s Kerwood; (2019) St. James, Middleton and St. James Hanover. In addition one parish, St. Luke’s Broughdale, has become a Worshipping Community as it develops a new ministry reaching out to University students called Luke’s Place. I ask your prayers for Canon Adele Miles and her team as they risk new ways of connecting and being God’s people.

A look ahead...

Key goals for 2019: Marks of Mission

Mark 1: Proclamation - telling God’s story

- Huron Church Camp
- Encouraging the Bible Challenge; events like Bound to the Word; podcasts like those sponsored by the Rev. Stephen Hendry & Rich Jones and Canon Kevin George & the Rev. Rob Henderson

Mark 2: Teach, Baptize and nurture new (and continuing!) believers

- FAITH STORIES at Synod last year and this year; Christian Foundations (200 books – bought and used – All Saints’ Windsor); Courses at Saugeens School of Theology and Lth around Huron; regular ongoing bible studies/programs in every parish;

- Missional Leadership training for parishes.....1st round complete – will evaluate – and consider a second round of parishes

- IDLC – Interdiocesan learning Community – how do we structure the diocese to support ministry? What needs to change? Key members of the leadership team – staff and Archdeacons and Lay leaders will be joining other diocesan



leadership teams in Canada.

Mark 3: Loving Service
- PWRDF & Anglican Foundation

- Continued parish outreach locally -

- What is the need near you and your parish?

Mark 4: Justice and Peace

- Anti-racism work - parishes, staff, deaneries, clergy & lay leaders

- Appointment of Animator for Reconciliation and Justice – the Rev. Rosalyn Elm

- Continued focus on learning for all Anglicans: Every parish/Deanery to screen:

Doctrine of Discovery: Stolen Lands, Strong Hearts (Anglican Video)

- Respect Justice Camp 2019

Mark 5: Creation Care

- Greening of parishes – especially our use of plastics – Can we reduce more?

- Tree planting – last night at the Cathedral – Do we have space for more?

General Synod

A final word on the upcoming General Synod. Thank you for the work our diocese did on the Marriage Canon. Our reflections were submitted to the Convening Circular and will be part of the discernment of the General Synod as it votes for a second time on the proposed change to permit same sex marriages.

We will be considering some small changes in the Canons of the Anglican Church of Canada that will permit the growth of a self-determining Indigenous Church within the Anglican Church of Canada.

Finally the clergy and lay members of General Synod will be electing a new primate. It was with much prayer and no little hesitation that I let my name be nominated. I want to assure you that if I am not elected I am very happy in my role here as the Bishop of

Huron. I have committed to leaving this discernment in the hearts of General Synod led by the Holy Spirit – so the Spirit better be working overtime for the good of both Huron and the national Church! Please pray that the bishop needed for this time in the Anglican Church of Canada will be selected. Pray for our own members of General Synod as we discern and pray and work with the whole Church.

Conclusion

The work before us can be daunting but I am confident that – as we say in the baptismal covenant – we can meet our call 'with God's help'. We must be willing to be sent and live with uncertainty – incompleteness – and risks. We do not go alone.

This poem by Archbishop Oscar Romero beautifully describes our task as we are sent into the world!

Reflection prayer on Mission and Transition

It helps, now and then, to step back and take the long view.

The Kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.

Nothing we do is complete,

Which is another way of saying that

The Kingdom always lies beyond us.

No statement says all that should be said.

No prayer fully expressed our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the church's mission.

No set of goals and objectives includes everything.

This is what we are about.

We plant the seeds that one day will grow

We water seeds already planted,

Knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produced effects far beyond our capabilities.

We cannot do everything.

And there is a sense of liberation in realizing that.

This enable us to do something, and to do it very well.

It may be incomplete, but it is a beginning,

A step along the way,

An opportunity for the Lord's grace to enter and do the rest.

We may never see the end results,

But that is the difference

Between the master builder and the worker.

We are workers, not master builders,

Ministers, not messiahs.

We are prophets of a future that is not our own. Amen.

Oscar Romero

Bridge Builders' Synod Bible Study: The building of the Kingdom



Rev. Hana Scorrar (left) and Rev. Rosalyn Elm at 2019 Synod

Huron Bridge Builders took a deep dive into Jeremiah and Revelation during Synod's Bible Study sessions.

Rev. Rosalyn Elm and Rev. Hana Scorrar asked us to immerse in the Bible passages and went on to challenge us to ask ourselves what does a new heaven and new earth – as promised in those passages – look like to us. How do we see the building of the kingdom, this "kingdom project", as they called it?

It is clear what it means for Bridge Builders: the need for a restoration through acts of expiation; the need to accept responsibility for our complicity in the evil of the world, not shy away or make excuses. We need to confess and repent, as Rev. Scorrar said before making this conclusion:

"We talk a lot about how we love God and how we are bringing His word into the world. We talk about evangelism and discipleship and how to bring in new people. But at the end of the day, we love God exactly as much as the person we love the least.

And trust me, I get how harsh that sounds. But these are the stakes in a world as broken and fragmented as ours. The refusal to take sides on great moral issues is in itself a decision. It is a silent acquiescence to evil. The oppressed do not owe us their patience, we owe them our compassion. And if the moderate middle is more devoted to order than to justice, prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice, it is not the moral high ground. It is false neutrality. And false neutrality is propaganda for the system.

But, and this is a big but, we do not have to continue this way. We are not called to be an empire, we are called to the mission of God.

And that can absolutely change the world, but it will not do it by changing society to suit us, our transcendent God will transform our hearts. He will make us brave and strong enough to be vulnerable and open to others; He will make us more loving that we could even imagine; He will give us hope even when it seems like there is nothing left."

Vicars' Crossing at Huron Synod



Rob Henderson, Iain Stevenson, and Kevin George set up their podcast at the 178th Synod of the diocese of Huron. It was great fun, they interviewed 22 people in total. It was exciting to see so many people come to look in at them while they recorded.

Those who were interviewed gave their thoughts on the proceedings. Some shared their response to the Bishop's church. They all took part in a fun trivia challenge.

They were overwhelmed by the love and excitement of Synod delegates.

Photo: Rev. Canon Dr. Todd Townshend with The Vicars' Crossing team at 2019 Synod.

"Christ now has only our hands!"

From Bishop Marinez Bassotto's sermon at Huron Synod, May 26, 2019



The mission of God in the world, to be a church out of itself, focused on the lives of the people who are around us is the potent call that God makes us through Christ, and is not an easy call, involves

delivery, involves compromise, it involves dreams.

Sometimes we believe that this is only the responsibility of others, not ours – we address the missionary call to those who are better prepared, for those who have better training, or for those who have more time availability than we do... But actually, we all have the task of being his disciples and disciples, we who from the baptism said our yes – not just the ordained people, not just the leadership, but all of us Christians and Christian.

I remember a small parable of today, this parable tells the story of a small town in Europe that was bombed during the Second World War. There was in this small town a church

and in the church there was a statue of Christ welcoming, this was a statue that showed Jesus with extended arms, ready to embrace the people who approached him.

After the bombing the church was completely destroyed and the villagers resolved that they would initiate their reconstruction by the statue, they rebuilt the statue piece by piece, but could not reconstruct the hands of the statue because they had been very damaged.

Then after some meetings they resolved that they would leave the statue without hands and placed at the foot of the statue the following phrase: "Christ now has only our hands!"

The missionary challenges

in the Amazon and here are possibly different, but equally great! The harvest is great and the workers are few ... but there, just like here - Christ only has our hands, our arms, our feet, our lives!

The faithful giving of our life to God impels us to work in his name, to seek his kingdom, to truly engage in his Church to act in our communities. And then, in his name we will also be involved in the growth of the Church, committed to the word of God.

May the Lord Jesus strengthen us so that we may be faithful to Him - so that we do not let ourselves be carried away by the values of the world; so that we may be able to see in the actions of brothers and sisters the

very hands of Christ; that we may not be seduced by the appearance of the world-and that we may cast aside our fears, our mistrust, and allow the values of Christ to guide our lives.

Dear brothers and sisters, may the Holy Spirit of God strengthen, bless and keep us, may Christ in the end say to us: Come, blessed of my Father, you have practiced solidarity, generous welcome and support for one another.

May we be able to become involved in the work of the Church of Christ and to support those who dedicate their lives to the growth of the Gospel; and that at the end Christ may say to us, "Rejoice because your names are written in heaven." Amen.

What does Amazonia have to teach us? An awful lot!

By Ven. Tim Dobbin

Even as we sit on a very cramped flight from Belem to Sao Paulo swimming in a myriad of thoughts and feelings, Rev. Jenny Sharp and I are returning with hearts that are full. We both are deeply thankful for by the gift of ten days with our friends from Amazonia in and around the bustling city of Belem (pop. 1.4M) in the northern province of Para.

Their hospitality was outstanding, and we were treated to food and drink the likes of which we had never tasted before, let alone even knew existed. Whilst it took us time to adjust to the heat, humidity and the daily torrential rain, the warmth and generosity of the people more than made up for any minor adjustments.

We were privileged to be part of a special synod which was approving a series of canonical changes passed at a recent General Synod in Brazil. Many of the changes were procedural. Of significance was the Diocese's passing a motion to approve same-gender marriage and another motion which raised the profile of mission. It was the latter emphasis which touched me time and again in our various visits around the Diocese. Amazonia as young and as materially under-resourced as it remains, is a Diocese who walks the talk when it comes to mission.

One of the questions I took with me was, 'What does Amazonia have to teach me/us about being church?' Obviously, the transformative power of over-the-top hospitality was one take-away. Another was their singular focus on those with whom God was calling them to connect.



Ven. Tim Dobbin and Rev. Jenny Sharp with their hosts during the visit to Amazonia

Rev. Elias Barata, who is a part-time chaplain with the Mission to Seafarers, volunteers the remainder of his time to support and nurture a mission community 'Lord's Annunciation' in Icoaraci on the outskirts of Belem. About 20 people gather on Wednesday evening in a parishioner's home to sing, pray, discuss Scripture and eat together. Their Sunday worship revolves amongst two other homes. They host an after-school music programme that welcomes about 40 underprivileged children. They have recently secured a loan from the national church and purchased a dilapidated home on a main thoroughfare which they plan to renovate over time. It will provide a stable and strategic location for their ministry with children and a home for their bi-weekly worship.

Rev. Sergio Silva works full-time as a law clerk at the courthouse in Belem. Miriam and he have three children. He

is studying at night for a law degree to improve his prospects for a promotion. Whilst working in Ulianapolis a city of 60,000 people some seven hours by road from Belem, he not only gathered a small missional community around him. Five years ago, this community built a small church 'The Divine Saviour' on a corner lot provided by the farmer on whose land the neighbourhood was developed. Rev. Sergio provided half the funds himself for the construction. He also founded an afterschool programme that provides supplementary tutoring for children struggling in school. Around 60 children attend classes either in the morning or the afternoon. Some of the families of the children now attend the church. Rev. Sergio now works for the law courts in Belem and is the Rector of Holy Trinity in the neighbourhood of Conjunto Maguari in Belem. We worshipped with a

small but lively group of parishioners at their Sunday evening service. He is already planning to renovate the parish hall as a rental community space and as a venue for an afterschool music programme for children in the area.

The former Dean of the Cathedral, Rev. Claudio Miranda who was previously a Redemptorist priest, chose to leave his post as Dean in order to focus more on the mission of the Diocese. He now serves the community in Ulianapolis and has plans to expand the church and construct a more suitable meeting space for the afterschool programme – it has already outgrown the church building. He has oversight of a mission community at Saint Isabel which has a weekly healing service. He also coordinates a leadership development programme on Saturdays at the Cathedral from March until August. It attracts folk from all walks of life, including some

Anglicans. The practicum component of the course requires that small groups develop a mission project which benefits their local neighbourhoods in some way. One participant described how her group has launched a recycling programme out of her house, a first in her area.

Rev. Marcos Barros has been with the parish of St. Luke's in the neighbourhood of Marambaia for 14 years. It seemed that his tenure has been one long construction project – renovating a roof, a floor, the electrical system. Recently they have received a loan from the national church to renovate their parish hall and construct a modern kitchen. Again, they plan to provide necessary community space for their neighbourhood. The next stage involves developing a soccer pitch on land in front of the church in order to connect with the local children and youth.

The short answer to my travelling question, 'What does Amazonia have to teach me/us about being church?' is this: 'a lot... an awful lot.' I trust that there is much they in turn will learn from us. It is for this reason, I am deeply grateful that we have renewed our covenant for another five years.

I look forward to all those ways in which God can and will help us to celebrate and deepen our friendship: through correspondence, through visits, through parish partnerships, through theological education, through sabbaticals, through shared ministry projects...

The opportunities are as many and varied as the Holy Spirit inspires and moves each of you.

Ven. Tim Dobbin represented the Bishop of Huron at the signing of the covenant in Belem.

At 60 years: PWRDF Huron or Huron Hunger Fund?

At this year's Synod, Huron Hunger Fund announces the name change. To make it more clear that it is a part of a national ministry, it will be called PWRDF Huron.



Will Postma, PWRDF executive director (second from the right) with the representatives of PWRDF Huron Committee

By Rev. Canon Greg Smith

What was once the Primate's World Relief Fund, was formed 60 years ago at General Synod 1959, when the Anglican Church in Canada was finding its identity apart from the Church of England.

With the Springhill, NS Mining Disaster (1958) there needed an organized way in which all Canadian Anglicans

could respond together in a situation of need. The Primate's Fund began.

Very quickly, it became evident that as a national church we could be responding to international situations of emergency. A few years later, exposure to the international field revealed that short term emergency response – though essential – was not enough.

Development was added to the portfolio of the Primate's Fund and it began to develop relationships with partners around the world helping to promote transformational, long-term development. Through ingenuity and hard work and some familial support from within the family of God, local peoples could make significant improvements to conditions and systems which burdened them. The life and ministry of Christ into which we Anglicans are baptized, embodies for us the way in which our God gathers the wounded, the poor, and little ones of the earth and honours them with healing and a place of dignity at the table.

Meanwhile, in the Diocese of Huron, a Bishop and a Synod became energized by the thought of having an impact on world hunger and began a fund of their own called the Huron Hunger Fund. It did not take long to recognize that the work was so enormous that it could only be efficiently accomplished

in partnership with others and so, the Huron Hunger Fund became a partner in the work of PWRDF. The name of Huron Hunger Fund was not dropped for many reasons and under that name, the Diocese of Huron has contributed generously to the work of PWRDF for many years; although for some years limiting its involvement to projects of food security.

By 2019, it has become evident that continuing with the name of Huron Hunger Fund simply confuses people. There is an impression among many that there are two separate organizations vying for support – one national and one diocesan. This is not so. There is one Canadian Anglican response to world relief and development. This is the Primate's World Relief and Development Fund (PWRDF). This is our organization; this is our ministry. Also, the singular reference to "Hunger" does not encompass all the outreach work that is now being accomplished. So, at

Synod 2019, with the Bishops' assent, the Huron Hunger Fund Committee announced that we will cease referring to ourselves by that name. From now on we will be called PWRDF Huron. In this way, we hope to be clear that we in Huron are a part of a national ministry on behalf of all Anglicans and for the sake of the whole world.

On the occasion of the 60th Anniversary of PWRDF, the Diocese of Huron is grateful to be part of this ministry.

Rev. Canon Greg Smith is the PWRDF Huron representative.



Expanding our horizons: parish nurse ministry

By Elsie Millerd

Is it possible that the church has lost its relevance in our society to the exact measure that it no longer sees its role in touching people?

This is the question which Laurie Duke, a parish nurse from Burnaby, BC, asked as she introduced the 21st conference and annual general meeting of the Canadian Association for Parish Nursing Ministry held in London, Ontario from May 23 – 26, 2019.

Could the re-focus in holistic health and healing – that of tending to our bodies, minds, souls and spirits – become through parish nurses the very gift that the church has to offer to our fracturing communities today and thus rediscover its place in society?

She suggested that we imagine every church with a parish nurse 25 years from now. That may seem impossible but Duke had set the scene for the near 50 participants as they considered what is involved in expanding the horizons of the parish nursing ministry.

The conference consisted of opportunities for participants to share resources and initiatives that they use to expand their horizons in their faith communities. They shared examples of outreach activities in their practice under their roles of health promotion, health education, advocacy, health counsellor, coordinator of volunteers, integrator of faith and health, liaison with resources



Debbie Belowitz, parish nurse at an Anglican church in Brantford, Patrick Ferguson, parish nurse at St. Aidan's Anglican Church in London, Kevin George, rector at St. Aidan's Anglican Church in London and Elsie Millerd, parish nurse at St. John's Anglican Church in Kitchener

and researcher.

Lanadee Lampman, parish nurse at St. James Anglican Cathedral in Toronto, described how the cathedral had become a symbol of God's presence and love in the community over the last 20 years of parish nurse ministry through Gloria Wiebe and herself. She described how the quiet initiative of foot care in the weekly drop-in centre at the cathedral has now developed into a collaboration with street health nurses who bring wrap around services and continuity of care. Other efforts went into building a sustainable pastoral care team, addressing the harm reduction needs brought about by the opioid crisis, and developing an

array of professional connections through volunteering at the Journey Home Hospice for homeless people who are dying.

St. Aidan's Anglican Church (London) "Creating Caring Communities" program was introduced by Patrick Ferguson (parish nurse) and the Rev. Canon Dr. Kevin George (rector). They described how the program addresses mental illness with education, commitment (covenant), welcoming environment, ongoing support and advocacy. The program encourages awareness of mental illness and develops congregational member's abilities to come alongside people suffering with mental illness. They had participants examine their

experiences of receiving care, the negative attitudes and stereotypes towards mental illness in churches, and what needs to be done to create a safe environment for people with mental illness. They also provided the opportunity for participants to experience healing prayer just as they provide this in their parish.

There was an opportunity for non parish nurses to learn more about church health ministry through a designated session. The assembly also learned about the new program at the Lutheran theological seminary in Saskatoon, called the Master of Theological Studies in Healthcare and Parish Nursing. It is cohort based (requiring six or more students to start) and features online courses, part-time study and flexibility.

The conference was blessed by the music ministry of Bev Foster, executive director of Room 217 Foundation. Foster demonstrated how music is found in all stages of our life. She described why music works in care because it helps us remember, expresses thoughts and feelings, makes connections, supports well-being and rehabilitation, and nourishes the whole person. She provided several suggestions for how parish nurses can integrate music into care practice and gave participants opportunities to experience these resources.

At the evening banquet Foster related her own personal journey into music care ministry and blessed us by exercising

her marvellous gift of music. She stressed the importance of using a variety of music genres, blending ancient and new music. The Solace Bedside Singers closed the evening with some of the songs and choruses which they bring to the bedside of dying people: Going Home, The River Is Growing, Shenandoah, We're Walking Each Other Home.

This annual conference and meeting is a time for parish nurses from across the country to find companionship and support in their unique and sometimes lonely ministry. Through worship, fellowship, laughing, crying, walking and wonderful meals, the nurses found their empty cups being refilled for the days ahead. Strategies were developed to improve connections for mutual support when they return to their home parishes.

To learn more about the parish nursing ministry visit the website of the Canadian Association for Parish Nursing Ministry at www.capnm.ca.

Elsie Millerd is parish nurse at St. John the Evangelist Church, Kitchener.



The circle of love in Leamington



Standing hand in hand against violence.

Photo: Southpoint Sun

By Rev. Andrew Wilson

Have you ever been afraid?

I don't think the average Canadian knows the afraid I speak of. My in-laws would

because they were children in London during the Blitz. They would understand the fear of being a target and not knowing if something might happen to them.

That fear was palpable the first Friday after the massacre

in New Zealand. I went to Friday prayers to offer my support on behalf of St. John's, Leamington. My friend Najam Jutt (the Imam) asked me, "Can you believe it?" I had to say "yes," because that is who we are now, - this terror and violence is a monthly occurrence it seems. And I heard my very words repeated during his sermon, and he said to us that we must respond with love, we are not to return hate with hate.

But what about fear? What can we do about fear?

The next week, Pastor Sylvia Swiatoschik from St. Peter's Lutheran in Leamington contacted me. She suggested the Leamington Ministerial form a ring around the church, as others have around both mosques and churches and synagogues far too many times, because of course we must do something.

Five churches came out, in the middle of the day on short notice to support our neighbours. Yes, they were afraid, several said they were afraid to come to worship, but they saw us standing in solidarity, and they were glad. As Pastor Sylvia expressed, "We can't realistically use our bodies as a shield, but we can be here and show people love." She presented Dr Tawil, a board member and local doctor, with a letter from her bishop. Throughout the building, the word love was used over and over again.

This is God turning things back to good purposes. God brought us together through tragedy: initially through relationships with refugees, and through inviting them to our parish picnic. This deeper relationship formed after the shootings in Quebec, because

we had to do something for our neighbours and friends.

Najam said of today's gathering, "It was a wonderful symbol of love, We'd do the same for them, we are both fighting extremism." Sadly, before I could get through Easter and put these words to paper, churches in Sri Lanka were attacked, and then a synagogue. I cannot imagine what might have happened before you read this.

I will say that I was not afraid to come to of my parish that first Sunday. That same day Najam and Shahbaz (a local business owner) came to offer the mosque's condolences and their support, and to tell us they loved us and felt loved. See you at the Peace Party in June.

Rev. Andrew Wilson is the rector of St. John's, Leamington.

Windsor All Saints' Church Kirkin'O'The Tartan



The Royal Scottish Country Dance Society performs at All Saints.

Bag pipers with drums filled Windsor's All Saints' Church Sunday evening May 26th. The Essex Kent Regiment returned to their 'Spiritual Home' for a blessing of the MacGregor tartan.

Blessing the Tartan may originate from Carmina Gadelica by

Alexander Carmichael - a 19th century collection of Highland folklore, prayers, charms and omens. Mr. Carmichael mentions the 'Consecration of the Tartan'. Our rector Reverend Robert Clifford following this Scottish tradition blessed the regiment's tartan, and the other

tartans that evening at the altar rail.

Many thanks to all that participated. Especially: Honouary LCol. Joe Ouellette, LCol. John Hodgins, and Pipe Major Dave Mercer, photographed at their regimental cairn outside the church.

The regimental pipe band performed in the square as the sun was setting. Included was a rendition of Amazing Grace that filled many with tears. And concluding the evening the Royal Scottish Country Dance Society performed in our parish hall. Refreshments included fresh baked scones, shortbread cookies, and tea.

Reverend Clifford would receive an award from Pat Reid, Multicultural Council, for preserving Scottish Heritage in the Windsor community.

Thom Smith

Blessing of the hands at Trinity Simcoe



Saturday, June 1 was an inspirational day for the Prayer Shawl Ministry groups that attended Trinity Simcoe.

We were blessed to have Bishop Linda Nicholls talk about God's boundless love,

the three types of love and how easily we take that love for granted. Bishop Linda offered blessings and prayers with the Blessing of the Hands Service.

Reverend Mary Farmer led us in prayer and encouraged each

of us. Christine Mulholland accompanied our three hymns on piano and played beautiful music throughout the afternoon.

Hands of Grace Prayer Shawl Ministry, which is celebrating ten years in November, offered inspirational stories and blessed us with suggestions, patterns and beautiful work.

Trinity Prayer Shawl members and Trinity parishioners brought joy and laughter as well as a few tears as they remembered lost loved ones. It was a wonderful reminder of how much love we give in the work we do.

Rose Langley, Prayer Shawl Ministry Coordinator, Trinity Simcoe.

Holy Trinity has a trick up its sleeve



Evan showing resident Bernice a card trick during an outing with Holy Trinity Church in Lucan Ontario. Evan was one of almost 20 volunteers providing companionship to residents at Prince George Retirement Residence.

Quality time was the name of the game for Holy Trinity Lucan parishioners and the residents at Prince George Retirement Residence on April 28.

Together they sang gospel songs and enjoyed each other's company while Sunday School teachers and children made art for each resident's room.

Between songs there was plenty of time for conversation, and even a trick or two. Ten-year-old Evan Jackman Snider found a large deck of cards and started performing a little sleight-of-hand.

As part of the Diocese's Mission and Ministry Plan, Holy Trinity identified the seniors in their community as a group in need of fellowship and outreach.

It was a lovely visit which included a lot of chuckles and smiles. Holy Trinity plans on making this after-service outing a tradition with the goal of visiting every season.

Amanda Jackman

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Breakfast with the bikers

By Rev. Greg Little

Bikers' Breakfast – what in heaven's name is a Bikers' Breakfast? Well, I found out a few weeks ago at St. John the Evangelist Church in Strathroy.

Let me assure you it is not a case of a bike gang such as the Hell's Angels arriving in town raising hell in the local hang out during the breakfast hour. It is not even the modern Christian version of Daniel in the Lions' Den with the bikers on the menu. This Bikers' Breakfast was a most civilized and enjoyable experience that the most sedate Anglican would approve of (and that is saying a lot). No bikers or even non-bikers were harmed during the event.

I found my introduction to the monthly Bikers' Breakfast at St. John's to be a most entertaining and educational event. Actually, the Bikers' Breakfast, which began in September 2018, is the brain child of Greg McNair, one of the Lay Readers at St. John's, and was enthusiastically embraced by St. John's as a form of outreach to the community. As Greg noted "There are no other breakfasts quite like this with guest speakers



Rev. Steve Martin, the guest speaker at the Breakfast with Bikers, blessing one of the motorcycles on May 25.

and with a religious flavour that I know of." The bikers come from the Strathroy area but I wouldn't be surprised if this expands geographically-wise as the word spreads. You wouldn't know it by looking at Greg but he is a biker, or perhaps I should say, a rider of motorcycles. Greg's current ride is a 2003 Honda GoldWing. However, the breakfast is open to all and you don't have to be a biker to partake of the food and activities.

The breakfast itself is the work of a team of enthusiastic volunteers comprised of six or

seven parishioners headed by Lyn Charlton. The menu this month was a wonderfully tasty version of French Toast which was enthusiastically and summarily devoured by all present. The cost of the food is covered by a \$7.00 donation from those in attendance and the honorarium for the speaker is covered by a Jubilee Grant.

In addition to the great breakfast, the event was, as I noted, also educational. Each month there is a guest speaker who usually speaks on a motor cycle theme. The breakfast I attended had speaker Cal

Zavitz, the senior road captain for the Canadian Motorcycle Cruisers, Strathroy chapter 021, covering the safety protocols for riding in groups. Now, this is something that motor cycle gangs (e.g. Hell's Angels) probably don't worry about – but that may be prejudice on my part. However, group riding, when done properly and safely, is much more involved than the non-biker realizes. There are rules and lots of do's and don'ts, and even a whole series of hand signals that are a match for a high Anglican worship service. There are designated positions (perhaps the equivalent to the presider and sub-deacon) including Road Captains who are in charge of the route and leading the way and tail-gunners who bring up the rear to ensure that no lamb goes astray.

In all there are 12 general rules which you could say are the group bikers' version of the Ten Commandments. The procession of bikers in the group is every bit as formal as any Anglican procession (and we Anglicans are known for our processions). For example, the organized groups must be 100% alcohol free (rule #3 – unlike Anglicans who believe

that Jesus was using actual wine at the Last Supper.) There are also some very sensible rules for comfort as well as safety such as #12; Please ensure you have a full tank (of gas) and an empty bladder when you show up for group rides.

Finally, there are a series of hand signals which are used to communicate to all the bikers on the group ride. You have the usual ones that you might remember from riding the other kind of bikes (those with peddles) such as left turn i.e. the left arm extended out to the left. But there are also ones I have never encountered before such as Emergency Stop which involves tapping the top of the helmet with a closed fist.

All in all, I was very impressed with the planning and organization that goes into a group ride when done properly to ensure the safety of those involved and the motoring public in general. The Bikers' Breakfast is a great way to engage the church with the broader community and Greg and the other parishioners of St. John's are to be commended on a great idea well executed.

Rev. Greg Little is a retired Huron priest.

Shelters are not the answer to homelessness, housing is!

By Cory Davies

Why do we have homelessness in London? Who are those experiencing homelessness? What supports are being sought by those experiencing homelessness?

On May 1 in the St. John the Evangelist sanctuary in London, Dr. Abe Oudshoorn, the Chair of the London Homeless Coalition, and Cheryl Morrison from the Rothhome Women's and Family Shelter, addressed the above questions. Rev. Deacon John Thompson chaired the panel. Terence Kernaghan, MPP for London, also spoke to the audience.

Dr. Oudshoorn laid out the history of social policy in Canada pointing out that decreased federal investment in social housing since 1986 has created homelessness as we see it today.

He identified key moments in the downloading of housing from the feds to the provinces, and from provinces to municipalities. During the Thatcher, Reagan, and Mulroney eras, recessions and austerity caused this downloading with increasing disastrous results to this day.

Abe challenged us to view homelessness as a crisis of our own creation. He demonstrated the relationship between housing and social support (or their absence) and their impact on homelessness. Shelters are



St. John the Evangelist Outreach organized yet another panel on the problem of homelessness in London and Ontario on May 1. The next panel is announced for October 2 and will address the issue of housing the vulnerable in a new housing initiative in London.

NOT the answer to homelessness. HOUSING IS, concluded Dr. Oudshoorn.

Many are homeless because of abuse, addiction or mental health issues. The addictions only increase with the pain of homelessness. The average age of death for those living in shelter is 47. Abe laid out that housing support needs including flexible and affordable places, trauma informed care, tenant security, on-site supports etc.

Finally, he introduced the idea of homelessness preven-

tion to bring the discussion to a close with a consideration of local, provincial and national policies. He argued that "homelessness is a terminal condition unless treated with housing." Then he told the story of Jeff who had been homeless for years. Jeff's health drove him to hospital emergencies in London 20 times a month.

Abe and others finally were able to find a home for Jeff and work with him so that he could function in his own unit. He now visits the hospital once a

month for his ongoing health issues.

Housing first, is Dr. Oudshoorn's recommendation when it comes to addressing the problem of homelessness. It makes more economic sense to provide housing than police, hospital and prison services. And it allows individuals a new, safer, and more hopeful life.

In a shorter presentation, Cheryl Morrison began by saying that those who are experiencing homelessness are not who we think they are.

She sees two types of families at the Rothhome shelter for families: local families and families from all over the world (who are often rerouted from Quebec). Marriage breakdowns, loss of jobs, injuries and disabilities bring these families to Mission Services.

As there are fewer affordable housing spaces available and more landlords who refuse to take families on social assistance, the length of their stays

at Rothhome have doubled in the last few years.

Cheryl pointed out that the supports being sought by these families are Housing First, schools for kids, ID replacement, medical follow-ups...

We have homelessness in London because of a lack of affordable housing, concluded Morrison. The average price of a one bedroom apartment is now \$990.00 per month.

Terence Kernaghan, MPP for London, summarized the situation in London by pointing out that shaming and blaming has no place in addressing homelessness. We all need to work together on contacting out politicians on this issue and on placing housing first.

St. John the Evangelist's Outreach asks Londoners to learn about poverty and homelessness in the city and to dispel the myths around these increasingly complex issues.

The Outreach has sponsored two panels to date and is now ready to move into individual and parish action.

The next panel is announced for October 2, 2019 in the sanctuary at 7 p.m. The guest speaker will be Julie Ryan from Indwell, a faith based housing group, who will talk about housing the vulnerable in a new housing initiative in London.

Cory Davies is the Chair of St. John's Outreach.

Statistics on homelessness in Canada.

35,000 Canadians are homeless on a given night. 235,000 Canadians experience homelessness in a year and this number is probably higher.

Out of this number, 27.3% are women, 18.7% are youth, 24.4% are seniors, 28-34% are indigenous. Families stay twice as long in shelters. In London the waiting list for housing is approx. 4000. We now have 1,086 shelters with 28,500 beds in Canada and 330 emergency shelter beds in London.

ANGLICAN CHURCH WOMEN

Receiving the Holy Spirit

Pentecost is almost upon us. This is the time when the Apostles received the Holy Spirit and began speaking in foreign languages. It marks the beginning of their ministry.

This was a remarkable and notable event. It still is. What is its meaning to you?

Do you recall your Confirmation? Do you recall the spiritual preparation you made prior to Confirmation? Many of us were confirmed as teenagers, about 14 to 16 years of age. Was this a significant time of your life? Was it meaningful? Did you learn anything new during your preparation?

Or, were you a girl who was dutifully taken to church regularly, maybe went to Sunday

School for years, and duly went along with the rituals of the church because everyone else in your Sunday School class was and because your parents expected you to? And, you were not about to challenge your parents or the church on such an issue at that age.

Perhaps at the time of the laying on of hands, your experience was quite unlike that of the Apostles at Pentecost. Did you expect to hear a rushing wind, feel the presence of the Holy Spirit in you and embrace your faith? Did you even have faith at that time or only the many things drummed into your head at an impressionable age that you never thought to question? Was your Confirma-

tion anticlimactic? Not at all like the Apostles at Pentecost?

Or, has this come to you gradually? Your faith, your feeling that the Holy Spirit is in your soul, knowing God, loving God, coming to sense that you want to serve Him? Have you, in spite of a less-than-thrilling spiritual journey, come to know Jesus anyway?

I expect that some of us have had "eureka" moments when a sudden awareness of God has come to you. For many of us it has been, perhaps, a slower awakening to Jesus - gradually coming to realize that God is great, that we are His children, that He loves us unconditionally, that He sent Jesus to be our Saviour, and that He wants us to

spread the Good News, to be a Disciple, to live what we believe.

However you came to your faith, even if you are still on a faith journey, how you come to love the Lord is far less important than that you do love Him and want to willingly serve Him. Our church is not perfect; our methods are not perfect. Remember that the Apostles came from many diverse backgrounds, had moments of doubt, continually questioned Jesus and clearly did not understand everything He taught them. Yet, in the end, they all came to know Him in their own way. They all came to truly believe and to love and to follow Him even to the end of their lives, many of which were

fraught with immense challenges and suffering.

Follow your own path. Do not despair of how long it takes or that others do not understand you. Come to feel the Holy Spirit within you. It may come in a rush - or the awareness may come to you slowly. If you are still searching, keep on searching. You will get there. The Holy Spirit is guiding you, though you may not sense it yet.

Jesus loves you, not because the Bible tells you so, but because the Holy Spirit guides you to love. To know. To be one with Him. To follow Him. To serve Him.

Come Holy Spirit, Come!

Bonnie G. Rees, President



In Memory

Saugeens Deanery
St. John's Church
Port Elgin
Leanne Brown

Bishop's Friends Huron-Perth: a night of fun and laughter in Mitchell



On a rainy and chilly April 23rd evening, the Huron-Perth Deanery came together at the Mitchell Golf and Country Club to sing, dance, share and enjoy another wonderful Bishop's Friends Dinner.

Nestled in the Municipality of West Perth, all of the attendees were graciously welcomed and the festivities were delightful and organized by the incomparable duo of Lynda McGregor and Stephanie Donaldson. The night, the venue, the people, the food and the music made this Bishop's Friends gala quite enjoyable!

As the night approached the time for our Bishop, the Right Reverend Linda Nicholls, to respond to the concerns of the Deanery, the Diocese and the imminent General Synod.

Bishop Linda spoke with great care on how the Diocese of Huron will faithfully listen and respond to the same-sex marriage vote. Amidst the great divisiveness on this issue, Bishop Linda reminded the attendees that we are all called to live out Christ's mission and ministry. The Body

of Christ has many parts and at times we assess and profess different views, yet we are called by and to serve the One Lord, One Saviour, the Holy and Triune God.

In regards to her name standing as a candidate for the next Primate of the Anglican Church of Canada, she is honoured to be one of the five, yet she was adamant, that if she is not called to the Primate position, she is excited and honoured to lead, serve and care for the people of this great Diocese.

A party isn't a party without music and dancing!! Many thanks to the Irish Cowboys for the music and to the Reverend Matt Martin and to our Bishop (yes, you read correctly...our Bishop) for the dancing! Many thanks to the people and to the many churches who contributed to the silent auction, so more money can be given to the Bishop's Discretionary Fund.

Thank you Huron-Perth for a great night of fun and laughter. Get ready for the 2020 edition!

Rev. Steve Green

Just when you think everything is going well...



Members of the BAC at the annual conference, April 27, 2019

The Brotherhood of Anglican Churchmen from across the Diocese of Huron and others from local and regional churches met in Wallaceburg on April 27 to hear and learn about Indigenous Cultures and the relationship between the Indigenous Community and the Anglican Church of Canada.

Everything was going fine until - the lights went out. Hydro service was disrupted just before it was time to turn on the computers and projector and listen to presenters lined up for the day.

Loss of hydro is not a common occurrence, so battery back-ups are not a normal requirement. What do you do now? How long will the hydro be out? How do you keep 60 people occupied when the

planned program can't continue? How long will the coffee stay warm?

Remembering that a gas generator was sitting in his garage (another story there), the Chair and other BAC members from St. James the Apostle Church sprang into action and within 20 minutes they had everything back up and running until, the generator ran out of gas. Ten minutes later, the show was on again and no further disruptions occurred to the main program.

Meanwhile up in the Hall, the ladies had a gas stove but no hydro for the coffee or tea. Remembering back to their time at camp, coffee was made on the stove the very old fashion way and the day continued but perhaps not exactly as planned.

Hydro service was restored about 2:30 in the afternoon and the excitement of power outage was over.

In spite of the power outage, everyone enjoyed the day listening to presenters talk about the relationship of the Indigenous Community and the Church. We listened to the Doctrine of Discovery, Stolen Lames Strong Hearts. We heard Rev. Canon Laverne Jacobs, Bryan Loucks and Myrna Kicknosway speak about that relationship from a very personal perspective.

Diane Dance, AFC representative for Huron, spoke briefly about our Anglican Foundation which has contributed close to \$400 000 in grants to parishes, grants to our three colleges and bursaries to our theological students in the past ten years.

She noted, that as the participants spent the day deepening their understanding of Indigenous issues and finding positive ways to move forward, that the Anglican Foundation is committed to addressing the 94 Calls to Action as recommended by the Truth and Reconciliation Commission.

The day ended with a banquet and a reflection on Indigenous Heroes by the Rev. Mark Loyal.

Sheldon Parsons

PASTORAL PROGRESSIONS

Appointments

Bishop Nicholls appoints the Rev'd Eleanor Caruana as the rector of Trinity, Cambridge effective July 1, 2019.

Bishop Nicholls appoints the Rev'd Stephen Martin as the Rector (50% time) of St. Stephen's, Stratford effective May 15, 2019.

Bishop Linda Nicholls appoints the Rev'd Stephen Greene as the rector of St. Luke, Cambridge and St. Thomas, Cambridge effective July 1, 2019. Steve is currently the Assistant Curate to the rector of the Regional Ministry of South Huron.

Bishop Nicholls appoints the Rev'd Sharla Malliff as the rector of St. James (Roseland), Windsor effective August 5, 2019. Sharla is currently the rector of Holy Trinity, St. George.

Bishop Nicholls appoints the Rev'd Valerie Kenyon and the Rev'd Thomas Patterson as the Canons of the Cathedral Church of St. Paul's.

Bishop Nicholls appoints Donna Gingras as the member of the Diocesan Servers Guild.

Ordination to the Priesthood

The Bishop of Huron announces that the Reverend David Hyatt will be called to the Priesthood at a service of Ordination to be held on the Feast of St. Barnabas,

Tuesday, June 11, at 7pm at Grace Church, 4 Albion St., Brantford.

Conclusion of Ministry

The Reverend Quenton Little has concluded his ministry as the rector of All Saints, London and St. Mark's, London.

Church House Staff Announcements

Huron Church House is pleased to announce that Ms. Gabrielle Rock has been hired as the Administrative Assistant, Bishop's Office. Gabrielle may be reached at grock@huron.anglican.ca or 519-434-6893 ext 223.

Retirement

Bishop Nicholls has accepted the request of the Reverend Wayne Malott to retire effective June 30, 2019 with his last Sunday in the parish being May 26, 2019. Wayne was ordained a deacon May 27, 2010 and priested on November 30th of that year. He has served the parishes of St. David's and St. Mark's, Windsor and Trinity, Bayfield and St. James, Middleton, the position from which he will retire.

Rest in Peace

With sadness, we share the news of the death of The Reverend A. E. Douglas (Doug) MacKenzie on April 26. Doug was

ordained a deacon in May 1986 and priested in December of that year. He served the parishes of St. James, Parkhill, Trinity, Ailsa Craig and St. Mary's, Brinsley; St. Aidan's, London and as an Honorary Assistant at St. John the Divine in Arva following his retirement in September 1995. He also served as the Regional Dean of Medway.

The Funeral Service was held at St. John the Evangelist, 280 James St., London on Friday, May 3rd.

The Reverend Phil Gandon died on April 26, 2019. Phil was ordained a deacon on September 23, 1956 in the Diocese of Chelmsford and a priest on September 22, 1957. In 1958, he moved to the Diocese of Huron where he served the parishes of Ascension, Windsor; ST. David's and St. Luke-in-the-Field, Windsor; Trivitt Memorial, Exeter with Hensall; and St. Michael and All Angels, Windsor. He also served as the Rural Dean of Huron. He then served in the Diocese of Toronto and moved back to the Huron shore in retirement.

A memorial Eucharist and celebration of Phil's life was held at St. George's Anglican Church, 87 North Street, Goderich on Saturday, May 4, 2019 Ingersoll District Collegiate, Ingersoll.

Deacons: Being with rather than doing to



By Rev. Matt Koovisk

I had the honour of not only attending the ordination of the Rev'd Cheryl Highmore and the Rev'd Hana Scorrar to be Deacons in Christ's Holy Catholic Church, but I also had the honour of presenting Deacon Hana, alongside the Rev'd Brad Johnson, the Rev'd Rosalyn Elm, and Mike Bodkin (we were all classmates at Huron College together.) It was wonderful to be back in St.

Paul's Cathedral, a building that does hold some significance in my own life.

I've borrowed the title for this piece from the sermon preached by the Rev'd Matthew Kieswetter for the liturgy. In the sermon, he reminded the ordinands (along with the rest of us in attendance) that the ministry of a Deacon is much more than just "doing to", but it's about "being with." When engaged in ministry, they need to be present with those they find

themselves with. In order to do this, they need to be in "loving relationship" with them, in loving relationship with God, and in loving relationship with themselves (which is probably the hardest one for all of us to be in sometimes.)

He then recalled how he met Deacons Hana and Cheryl. He met Deacon Hana (and her clerical presenters) during a tour of Huron College (he joked that that his decision to seek theological education elsewhere was unrelated to meeting all of us.) He also worked with her in the Bruce Peninsula. Fr. Matthew then recalled that he and Deacon Cheryl have worked together for two years in a ministry at the federal prison for women in Kitchener.

Deacons Hana and Cheryl, I echo Fr. Matthew's parting words to you: I, too, pray that your hearts will be filled with the grace and power of the Holy Spirit, and that through the Holy Spirit's work, your ministry may continue to be faithful to the God who has called us each into loving relationship one with another. Be assured of our prayers and support as you undertake this new form of ministry, and may God continue to work in you as you seek to discern how to faithfully serve Him.

Rev. Matt Koovisk is the editor of the Mustard Seed, Diocese of Brandon.



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

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

Sung Together

- all of us, all creatures, all creation.

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ages 6-14, grades 1-8 \$510 + \$66 HST

| | | |
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ages 14-16, grades 9 & 10 \$1800 + \$234 HST

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



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

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



Dance of Trinity or Being together with Christ

By Rev. Chris Brouillard-Coyle

Recently a friend sent word over (Facebook) messenger that she had had a disastrous day. I responded by sending her an animated gif of lambs playing. That gif and the opportunity to vent provided the balm that she needed that evening.

Knowing someone for more than 30 years creates space from which we can respond to life's challenges and blessings in ways that are meaningful. Can we even begin to imagine what it would be like to know someone for eternity?

In the celebration of Trinity Sunday we honour the understanding that God is three persons so intimately connected that they are one God. As Jurgen Moltmann said in "The Trinity and the Kingdom" (1981):

"An eternal life process takes place in the triune God through the exchange of energies. The Father exists in the Son, the Son in the Father, and both of them in the Spirit, just as the Spirit exists in both the Father and the Son. By virtue of their eternal love they live in one another to such an extent, and dwell in one another to such an extent, that they are one. It is a process of most perfect and intense empathy. Precisely through the personal charac-



teristics that distinguish them from one another, the Father, the Son and the Spirit dwell in one another and communicate eternal life to one another. In the perichoresis, the very thing that divides them becomes that which binds them together..."

Perichoresis is roughly translated as dancing in a circle together. It is this image that has captured the imaginations of those planning this summer's Respect Justice Camp. As Church we seek to pattern our lives based in the relationship

we have with God. To know God as Trinitarian and imagine God as three persons in one dancing in a circle, creates space from which to recognise the powerful ways in which God interconnects. Based in our own experiences and beliefs, we trust that intimacy and interconnection extends outward influencing God's relationship with all of God's beloved creation.

To pattern our lives based on this dance is to work towards developing intimate inter-

connections with a diversity of individuals and Creation itself. We are thus challenged to encounter neighbour and stranger in ways that recognise the gifts and challenges of each, while creating space through which all of God's creation can participate fully in the dance.

Respect Justice Camp seeks to provide opportunities through which participants can experience these types of encounters. Through plenary sessions and immersion programs, we desire to create space through which we can dance together with individuals and creation in ways that are meaningful and informative with the goal of furthering our ability to respect others and thus, ultimately, collaborate alongside in ways that help to address the challenges faced.

Interested? Information about the camp and the link to registration can be found at: <https://justicecamp.ca/> You can also follow us on Facebook - Respect Justice Camp and/or on Twitter - @CampRespect. Videos describing the content of the camp are available at all these sites.

Respect Justice Camp will take place Aug. 13-19 at St. Clair College, Windsor. The program is open to individuals 18 and over. Each participant will have the opportunity to select one of the seven immersion programs to further

explore a particular group or theme within the camp. The cost is \$450 which includes food, accommodations and programming. We hope to see you there!

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

chrisbrouillardcoyle@diohuron.org

RESPECT JUSTICE CAMP received \$15,000.00 grant from the Anglican Foundation of Canada (AFC) in the Foundations's May grant cycle.

As stated in AFC's press release on May 31, the Foundations has announced \$450,000 in grants to support new projects across Canada in its May cycle of awards. AFC's board of directors met in Winnipeg on May 22-23, 2019 to review its strategic road map and begin to chart a new course for 2020-2023, in addition to awarding grants to over 60 applicants.

In addition to infrastructure and restoration grants of \$254,000, AFC provided \$110,000 for innovative ministry projects, \$25,500 for theological education bursaries, \$20,500 toward church music, and \$25,000 for theological formation projects.

Coaching through deanery council meetings

By Shirley Sewell

If you were a fly on the wall, this is what you might have seen and heard discussed at the February Deanery Council Meeting in Kent.

The meeting is called to order by the Rural Dean and then the meeting is turned over for what is called the "Visioning Section" of the agenda.

1. Opening Prayer
2. Is everyone aware of the January Bishop's letter?
3. Let me so bold as to paraphrase from this letter: "When you gather for your deanery meeting as the body of Christ, baptized followers of Jesus, to consider the life of our deanery and how it reflects the light of Christ in our communities, let's reflect on our Ministry and Mission Plan."

- It is done?
- Have you started to implement it?
- Did you bring it so we could discuss where we are and where we might go?
- Any comments about the plan and how it affects your congregation?
- Did you advertise the meeting tonight so everyone is aware of it and makes it a priority?
- List of resources we have used or are in the process of using (chart these)

4. Are the Marks of Mission visible in your church buildings? Remember they are the guideposts of a healthy parish. Posters provided by the Diocese were distributed at this time.

CONGREGATIONAL



COACHES

5. Are the Marks of Mission included in the bulletin? We need to be intentional in our commitment to the Marks of mission.

6. The theme of synod last year was Building Disciples - Abiding in the Word. What does being a disciple mean to you?

- Are you including a teaching component at all your meetings?
- What is a disciple?
- How has God touched your life in the last week/year?
- Share an experience or learning that has made a difference in your life.
- How are you setting aside time in Lent for meditation and devotion?
- We need to know the biblical story of God's love and redemption. Have you joined in the bible challenge? How has that worked for you?
- 7. Final reflection: How would considering your children's children to seven

generations change the way you make decisions about deanery council, reading the bible, sharing the good news or intentionally following the Ministry and Mission Plan now we have one? If we want to have church our future generations, what are we going to change to make this possible?

8. Homework!!!

(This was handed out as everyone commented that they hated homework!)

- I. Bring your Ministry and Mission Plan for reference and discussion.

- II. Advertise the deanery council meeting in the bulletin so everyone was aware of the date and what was taking place at the meeting.

- III. Make sure the Marks of Mission are visible in your church buildings.

- IV. Bring a question you used in your parish council meetings to promote discussion about discipleship and evangelism.

- V. Share what you used in Lent for meditation.

- VI. If you weren't aware of the bible challenge before, what have you done to promote it?

- VII. Bring back some responses to this question:

How would considering your children's children to seven generations change the way you make decisions about deanery council, reading the bible, sharing the good news or intentionally following the Ministry and Mission Plan now we have one?

This entire process took about twenty minutes. Sometimes it takes an hour if the discussion warrants it.

As a fly, I'm sure you would have been moved by the stories shared. And guess what... you were seeing a modeling process of the first two Marks of Mission in action the whole time!

Is this discussion important? Would this work for you?

P.S. At the May meeting the visioning (after the homework discussion, yes I was a teacher) will focus on "What does synod have to do with me?"

Shirley Sewell is a parishioner at St. Matthew's, Florence and a member of Huron Congregational Coaches team.



A relationship of prayer, love and ministry...

By Stephanie Donaldson

A year ago I began a journey that paralleled a journey that I already was on.

A friend asked me if I would like to go the Sisterhood of St John the Divine (SSJD) Convent in Toronto on a retreat with her. I had never been and happily accepted. This was not an intentional oversight as I had been booked to go in 2010. My late husband's health took a turn for the worse and I had to cancel.

While I was looking forward to it I did have some apprehensions: we had chosen a time when there was no program to allow us to immerse ourselves into the rhythm of this special place.

Our days began with breakfast followed by Morning Prayer, Holy Eucharist at noon, lunch, then supper at five followed by Compline. It was very easy and natural to slip into a life of reflection, discernment and prayer. I chose to spend

ANGLICAN FELLOWSHIP OF PRAYER



a lot of time on the labyrinth, praying as I made the circuit. It is such an incredibly peaceful place that prayer just comes naturally.

One day Reverend Mother noticed that we had picked up a brochure about their Associate's program. She asked us if we were interested. When we responded affirmatively she made an appointment for us to meet with the Director of Associates.

We were interviewed and asked to return home and discern and pray about this for a year. To quote the brochure, we were now part of a group of men and women, lay and ordained, members of a Christian community, who seek to deepen their life in Christ through following the Rule of Life in association with the Sisters. In

other words, we were ordinary people seeking 'something more' in their spiritual lives and believing that they can be nurtured on their spiritual journey through being connected with the life and ministry of a monastic community. We were entering a relationship of mutual support of prayer, love and ministry that exists between the Sisterhood and the Associates.

We followed the rule for Associates:

1. To enlighten others about the overall principals of the Monastic Life and in particular about the life and work of the Sisters;
2. To be an active member of a worshipping congregation in the Christian faith, sharing in the Eucharist on Sundays and Major Feasts whenever possible

and to pray especially for the Sisterhood on their four major anniversaries: February 9 (Hannah Greer Coome, founder of SSJD), May 6 (Feast of St, John), September 8 (the nativity of the Blessed Virgin Mary and the Foundation Day of SSJD) and December 27 (Feast of St. John the Evangelist);

3. To include in our daily intercessory prayers the Community and the Associates;

4. To seek to grow in prayer for renewal of life in Christ by spending some time daily in some form of listening prayer;

5. To seek to live an intentional Christian life with thoughtfulness and integrity;

6. To read some portion of Holy Scripture daily and to read books helpful to growing in the Christian life;

7. To make an annual Retreat of at least two days whenever possible or to participate in two or more Quiet Days annually;

8. If called upon, to be willing to help the Associates who live in their vicinity, and if able to

contribute financially to the Sisterhood;

9. To report yearly through a reflective letter or visit with the Director of Associates within the month of the Anniversary of their Admission as to the value of keeping this Rule.

Further we are to include: All Associates, Those in Discernment, All Oblates, The Community, and Vocations in our daily prayers. This past week we returned to SSJD and were admitted as Associates as our crosses were placed around our necks.

It was a powerful and most moving service and brought the first leg of our journey to a conclusion.

I say 'first leg' as the journey continues. It is a journey that has no end, As we travel we will, "rejoice always, pray without ceasing, give thanks in all circumstances, for this is the will of God in Christ Jesus for you".

Stephanie Donaldson is AFP Huron Executive.

The process of becoming a disciple

By Rev. Canon Val Kenyon

What is it to be a disciple of Jesus?

Of course in Jesus' day his disciples 'followed' him, they accompanied him from place to place and shared and supported him in his ministry. In the early church, David Heywood reminds us, the 'following' took on the character of 'a commitment to a way of life based on the pattern of God's kingdom'.

The disciple is a 'learner', but not someone whose only goal is to gather information, but rather someone who opens



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.

themselves, despite the inevitable discomforts that come with change, to being transformed into the 'image' or 'pattern of Christ.' (Matthew 10:25, Romans 8:29).

As disciples of Jesus we give ourselves to study and to reflection, intent on allowing our faith to influence and direct every area of our lives, our learning, and our growing. As

we do this both as individuals and in community, as disciples we are ever in the process of becoming. Reflection becomes a tool for learning and change in this process, a tool that considers, Scripture and tradition, our thoughts and our feelings, as well as the church past and the church present. Reflection is couched in prayer, and is undergirded by our confidence in the presence and guidance of the Holy Spirit. We are all invited into this process.

Reflection lies at the heart of the EfM programme.

Looking ahead to September, we are anticipating the opening

of a new, second evening EfM Group in London in September 2019, as well as continuing with the London Tuesday morning group. Registrations are now being accepted for these sessions as well as for groups in Windsor, Strathroy, Lucan and Kitchener.

To begin this process or to discuss possibilities of starting an EfM group in your area, please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca

Rev. Canon Val Kenyon is EfM Animator in Huron.

The foundation of good stewardship is being clear what the Church is for

By Ven. Graham Bland

I am not a fan of 'survival' talk. Digging bunkers and hunkering down against future catastrophe does not appeal to me; it despairs of our finding solutions to our troubles. The Church is an agent of new life in Jesus, but we may be spending too much time in 'end of life' mode.

In the daily office lectionary we've been reading John's Gospel. There is much reason for hope there. Good Stewardship involves the privilege of claiming and pro-claiming the Gospel as hope for the world. When we're fully convinced of that, we will fearlessly seek the resources that will make it possible. Consider a few thoughts about John's Gospel in the light of present realities:



"In the world you will face persecution," Jesus says, "but take courage; I have conquered the world." Will only his followers face persecution? No, sadly, sometimes they dish it out! There are myriad examples of persecution in Christian history, often of one Christian group by another. Unfortunately, Jesus's followers, like all humans, do not always treat one another with Love. So, when Jesus says, "I have conquered the world," what does he mean? Is it not this ... Jesus has overcome the

Love-denying power of death; and now Love and Reconciliation will be the lifeblood and breath of a new world? A new world now, that is something I will give myself for.

Deadly incidents of sectarian violence in Muslim mosques in New Zealand, Christian churches in Sri Lanka and Jewish synagogues in America are fired by religious extremism and hatred. Near the end of his life, Jesus prays for his followers to be one, as God is. Surely Jesus wants this loving solidari-

ty for all humanity. Leo Tolstoy wrote: "Love is only love when it is given in the same degree to outsiders, to the adherents of other religions, and even to the enemies who hate us and do us harm." Here is a peace-making Gospel agenda for the Church in our day ... bridge-building and common cause with other faiths.

Jesus's followers, he says, do not belong to the world, but they are sent there. In other words, you're not owned by the priorities of the wider society, but you still live there intentionally seeking to live in the way of life that Jesus embodied. It's not about being pious and world-denying but rather loving the world so much that you want it to be full of life and health. With hatred, denial, greed and self-serving

ways being so prevalent, the world needs healing doses of love, realism, generosity and humility to help it towards a more salutary future. Here the Church may find its purpose. This is surely what we're for.

These are just a few reflections on recent daily Gospel readings. You'll have your own ideas, I am sure, when you read the Gospel with the same question running ... What are we for? Then you will shape your vision for the Church and find your own reasons why it should go on and receive your support. When you have that clear, you can tell others about what you're pursuing. They may come with you.

Ven. Graham Bland is a member of the diocesan Stewardship Committee.

The Ontario Occupational Health and Safety Act applies to churches

A favourite line of parish councils, boards of management and occasionally clergy is, “we don’t have to worry about that, because churches are exempt”. Well I am sorry to burst your bubble, but churches are not exempt, and contravening the regulations can have serious consequences.

Just to get your attention, the penalties for contravening the regulations are potentially fines and/or prison, so please read on.

There are a number of aspects of this Act that wardens in particular should be aware of, if not familiar with. In this article we are going to deal with the regulations around designated hazardous substances.

There are eleven designated hazardous substances which may be found in buildings and workplaces and four of them are typically found in our church buildings. These are asbestos, lead, mercury and silica. The regulations require us to know what and where these substances are in our buildings, and there are good reasons for this.

The penalties for contravening the regulations are potentially fines and/or prison.

If you have a Day Care using your buildings, and some of your paint is lead based, you have a problem. You have a duty to know the paint is lead based, and you must inform anyone using your building of that fact.

More typically you may run into problems if you hire a contractor to do any work on your buildings, as you are required under the Act to inform them of the presence of any and all of the designated hazardous substances they may encounter.

That is not as difficult as it sounds. There are specialist companies who will come in and inspect your buildings and provide you with a report detailing all of the designated hazardous substances. Once you have that report and you have shown it to any person or company that may be impacted, then you have complied

with the requirements of the Act.

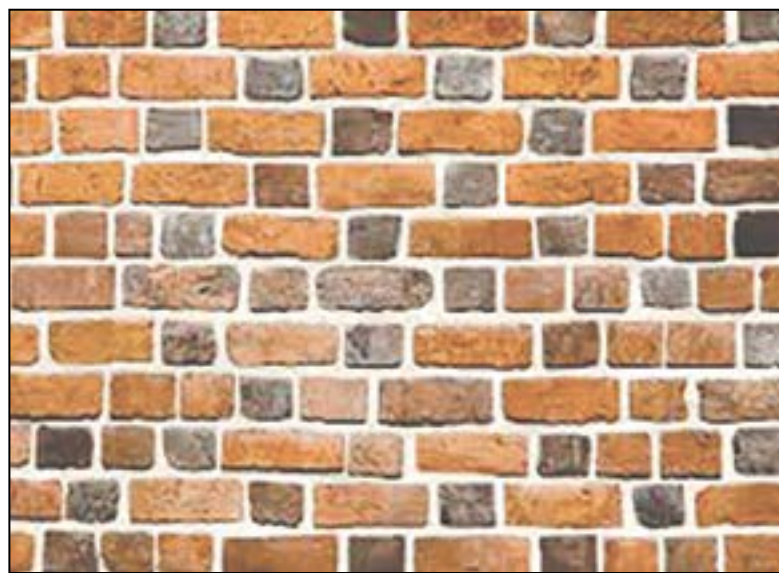
Such a report may cost as little as \$1,500, or perhaps as much as \$5,000 for a large building complex. While you may complain of the additional cost to your project, the price is small compared to the trouble you could land yourself in if you ignore it.

You may be concerned that the presence of hazardous materials may increase the cost of your project. In most cases there will not be an increase in cost, or any increase will be minimal. Occasionally you may run into circumstances where the increase in cost is significant.

An example could be the removal of friable asbestos (Friable means asbestos particles can become airborne simply by touching it), but if that is what must be done, then you really need to know before you start your project or you are liable to serious charges under the Act, as well as for the potential of civil litigation.

Why are you telling us this now?

The Diocesan Land and Property Committee has been



inviting experts in various fields to come to our meetings to inform us on issues that are of concern. These regulations have been in existence for decades, but the Ministry of Labour inspectors are enforcing the regulations more vigorously.

We now have a number of professionals on the Diocesan Land and Property Committee who have raised the issue and because ignorance of the law is not a viable defense, we feel it is important for all congregations and wardens in particu-

lar to be aware of this Act and how it applies to us.

The Land and Property Committee exists to assist you, and we welcome questions and will be happy to provide advice if you are not sure what you should do. Also please look for more articles as there are other aspects of this Act that can impact us. For any major project you should be retaining professional help, and your architect or engineer should be advising you.

Diocesan Land and Property Committee - May 2019.

We can't run, we can't hide – what can we do?

Notes on relational chaos (Part 1)

When the winds blow crazy strong, and trash flies dangerously close, duck, and as best you can, get out of the damage zone.



AS I SEE IT

REV. JIM INNES

Too often we try and calm the storm. We can't. Not usually, and certainly not without a well-developed resilience. But, even then, despite our skill, the storm will inevitably cost us something.

In some cases, without warning, the storm can brew up and blow full on. This is the birth of PTSD (post-traumatic stress disorder). And as I have suggested in a past article, this very real wound may need to be addressed before anything other healing can be done; including the re-establishing of a peaceful space (after the storm).

PTSD, because it puts you on high alert, can lead to neurochemical changes. The brain can build an emotional wall behind which a person feels detached or withdrawn. At the



Wild Vibez/Unsplash

very least, someone who has been so traumatized, may be disabled from processing the depth of pain associated with the storm.

In short, sometimes, after the storm blows through, we need time to come back into our bodies. And we may naturally fight this. Because it may feel too scary...like stepping into a dark hole that will swallow us up.

Yet the work needs to be done. We may need to talk to our doctor. If not, we carry it within us. Which, according

the DSM-V, can have any number of related symptoms; from job performance to extreme psychological stress.

I once heard it said, “95% of us have experienced some manner of trauma, the other 5% are lying.” This witticism is not far off the fact sheets.

Relational chaos, and the distressing effects such turmoil creates (including PTSD), are not avoidable. We can't run and we can't hide. And in some unfortunate cases, which is not all too uncommon, we are in some way addicted to them (a topic

for another article).

So, how do we weather the storms? How do we live inside the chaos? As a person of faith, I like to pose the question as, “how do I put one foot in front of the other, managing the inevitable chaos, and staying peacefully tuned into the Spirit that carries me.”

A belief in a higher power is a measurable benefit in regards to managing chaos.

There is no straightforward, one page, 600-word solution to this issue. Nonetheless, I'd like to offer a thought (for now) from personal experience. To quote Timber Hawkeye, a Buddhist writer, “You can't calm the storm so stop trying. What you can do is calm yourself and the storm will pass.”

As I see it, all we can control is ourselves. And doing so is work. Either we tackle it head on, or predictably, we become part of the problem.

It requires a skill set that includes healthy distractions, self-soothing, and an acceptance of what is. There is nothing simple about these skills, and developing them is a process of success and failure

(in equal doses). More on this in part 2.

One last thing... a belief in a higher power is a measurable benefit in regards to managing chaos. Trusting that everything is situated within a bigger picture promotes increased stability. It is helpful to focus on developing a prayer life that is meditative in nature. Particularly, a prayer life that deepens our awareness of God's constant presence.

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

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Scavenger hunt: looking for the lost words

This past Christmas season (do not worry you are reading the June edition!) I visited a favourite bookstore. Gliding through the front door a pile of large picture books sat with the handmade sign saying “the most beautiful book of the year”.



LAUREL PATTENDEN

Opening up the oversized book and viewing the beautifully illustrated pictures I immediately agreed with the store sign. The book illustrator, Jackie Morris, takes your breath away with single and double page artwork throughout a book called “the lost words”.

Not only did the art work capture me but also the first lines of the book written by Robert MacFarlane. “Once



Laurel Pattenden, The Sunflower

upon a time, words began to vanish from the language of children. They disappeared so quietly that at first almost no one noticed - fading away like water on the stone.”

This book is about twenty words that have been taken out of the Oxford Junior Dictio-

nary. The Oxford Junior Dictionary is used world-wide in schools as an English language reference book. Here listed (in order found in book) are the twenty words you can no longer find: acorn, adder, bluebell, bramble, conker (I always thought these were called horse

chestnuts), dandelion, fern, heather, heron, ivy, kingfisher, lark, magpie, newt, otter, raven, starling, weasel, willow, wren. It is a list of “lost” nature words. Seven of the words being birds.

Language has always changed throughout history. We will always have words that become extinct. Sometimes the word remains but the meaning of the word has changed. When words leave the everyday vocabulary it affects how we speak, read and especially how we notice things in

Creation. One of the first jobs God gave us was to name things. (Gen. 2:19,20)

Now a junior dictionary can only be “so big”. Let’s face it, if a junior dictionary includes everything it is no longer junior. Does any dictionary include all words? However, the space created from the omission of these words was quickly filled by words of our wired world such as blog, voice-mail and cut-and-paste. Words that belong in our virtual, indoor world.

Robert MacFarlane’s book

makes clear the widening space in childhood from the natural world to the virtual world.

The differing lifestyle of a child moving from an outdoor environment to an indoor. This book “the lost words”, as stated on the back cover, has started a movement in re-introducing children to the natural world.

It is a beautiful book with a beautiful and powerful message whether you are child or adult. So, what shall we do with this information? When was the last time you saw a kingfisher or wild ferns?

It’s time for a scavenger hunt. Grab your kids, grandkids or the neighbour’s kids. Don’t like kids, then get a friend or do it in silence as a meditation. Can’t get out or around, then find these words in your reading or paint them. We can all do this!

Let us go on a journey to find those “lost words”. Happy summer.

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

Change in life – stability in faith

My grandparents began their lives in rural Ireland and England. During a visit to County Longford, I sat down with my cousins in the farmhouse where my Irish Grandmother was born, and heard stories of family history for the first time. Life in that setting was a challenge as we looked back over more than a century.



A VIEW FROM THE BACK PEW

REV. CANON CHRISTOPHER B. J. PRATT

Years ago, a visit with my Dad to his birthplace in Banbury, Oxfordshire, gave me the opportunity of seeing the house which my Grandparents had called home. It was a place I had heard my English Grandmother talk about, as, even in the heart of the community, the house lacked many of the elements of housing that we take for granted today (indoor plumbing!).

After her recent Baptism, as I held my Granddaughter in my arms, her technologically savvy Godfather noted that with the rapid changes happening all around her, that her present experience of technology in the her world would be the worst that she would ever experience in her life!

Keeping up with all the changes that seem to be an

inescapable part of life is a challenge each of us has to face in our own way. Our world is moving away from almost anything that cannot be experienced online. It does not matter if we see that as either a positive or a negative transition. That is our reality.

The world of the past is, in essence, only available through stories and memories which have either survived the oral traditions of family story - telling, or have been written about in letters or memoirs. As each generation dies, so does the source of first-hand accounts of the life experience of individuals who built the foundations upon which our own lives stand.

Efforts made and energy expended to shore up institutions which were the mainstay of the lives of previous generations appear to be perceived as a waste of time. Concepts held to be essential, like places of worship being places of safety and sanctuary, fade away, as individuals gathering for worship become victims of violence.

In the midst of all of this transition and change, in the midst of what may be felt to be immense turmoil and upheaval, it becomes even more important to be reminded of the words found in the Epistle to the Hebrews, “Jesus Christ is the same yesterday, today and forever.” (Hebrews 13:8)

In a world where individuals and institutions, (yes... even the church community) expend time and energy seeking to be

“relevant”, the essence of our identity is that which does not change.

In times past, individuals sought to experience God’s Love within the context of a worshipping community encapsulated within a physical structure that was prominently placed in the heart of the secular community. Those who were associated with that worshipping community were clearly identifiable, because they showed up consistently for worship and saw their connection with a Parish Family as something of which they could be proud of and publicly claim as a central focus of their life. There are those communities where this still holds true.

However, I suggest that these days, rather than a physical structure, or a particular liturgical style, the seeker looks primarily at the lives of individuals around them. They look at what makes others unique. They listen to how others speak and how they act and what motivates them in their daily lives.

The seeker searches for others, who not only seek to respond to human need by acts of loving service; who not only seek to transform the unjust structures of society; who not only seek to sustain and renew the life of the earth; but also, who are grounded and energized by a power which sustains them in their lives.

Each of us, in our own unique way, is the way in which God’s unchanging Love is proclaimed in God’s chang-

ing world. In the maelstrom of change, the consistency of God’s Love expressed in the person of Jesus is a constant upon which we can rely.

As a disciple of Jesus Christ, what you say and what you do, matters. If a person who is seeking God, watches you and listens to you, will there be something that motivates them to learn more about what is at the heart and soul of who you are?

Generational changes are

an inescapable reality as we navigate our way through life. Our faith in an unchanging expression of Divine Life and Love in the person of Jesus is a stable reality upon which we can depend and place our trust.

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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Diocese of Huron 2019 Golf Tournament

Saturday, September 7th 2019
Ironwood Golf Club, Exeter ON

\$140 registration fee* includes:

- 18 Holes of golf (with electric cart)
- Lunch (pre-golf)
- Dinner (post-golf)
- Silent Auction
- Prizes to win
- Tax Receipt (\$25)
- Fun!

*Dinner-only option available for \$40.

To register or volunteer, contact Rev. Daniel Bowyer by phone (519 301 9873) or by email (hurongolf@gmail.com).

All proceeds go to the Faith in Action trust fund for outreach missions throughout the Huron Diocese.

Like, comment or share your church's social media content



**MEDIA
BYTES**

**REV. MARTY
LEVESQUE**

Just how important is each user? How important is each like, subscription or share? Why put so much effort into social media, websites and ethereal content?

About the best answer I can give is to point to Metcalfe's law.

Metcalfe's law states the effect of a social network is proportional to the square of the number of connected users of the network.

In other words, if your page has 50 likes, it has an effective reach of 2,500 people. Add just one more person to the network and your reach increases to 2,601. One user translated to 101 more people in the network.

And as you can see this will grow exponentially. Each person added to a social network, such as a church's Facebook page, opens hundreds of new possibilities to reach out with the Gospel message and leverage growing networks.

Coming off the heels of synod and the bishop's charge of being sent into the world, a renewed commitment to social media as a means of evangelism is something every parish should revisit and prioritize.

Over the coming summer

months, it is the perfect time to prepare for a robust fall launch and social media engagement. Ask parishioners to like your church's Facebook page, leave a review and purposefully engage with content.

Metcalfe's law applies to not only the number of likes on a page but engagement per content. So if a post is like by 10 parishioners then it has an effective reach of 100 people.

If we take the bishop's charge to heart and take a few seconds to like, comment or share your

church's social media content then we can begin to apply Metcalfe's law to not just the number of likes of the page, but to each post we make.

And this would mean that each day, with each post, we all take part in the apostolic ministry of being sent into the world.

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

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Want to improve communication in your parish? Tell us what you need!

So, if you could fix one area of communication in your parish; what would it be?



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**

What if I told you the solution was at hand from a team that has people to troubleshoot in any area of communication that you may be experiencing problems with?

The Communications Committee is amongst the best kept secrets in the Diocese and believe me this is in no way intentional. Formed a couple of years ago (perhaps re-formed might be a better term as several different ver-

sions of the Communication Committee have been present over the years), the committee is actively sourcing people who can provide the information and assistance that you might need to work on your parish communication plan. We have offered to do workshops in the Parish or the Deanery; or just to have a chat about needs, ideas and possibilities.

What seems to prevent us from doing this is a – wait for it – a communications problem. The church has long wanted to funnel large amounts of communication through a very small channel.

As a parish priest, I swear I could spend most of my day writing and reading emails, checking websites, monitoring facebook etc. Dozens of good ideas, interesting articles and urgent communications come in on a daily basis (even when I'm supposed to be taking a day off!).

So, how do we get all this "stuff" to the people who need it and can best circulate it to the right people?

In the nearly 20 years I have been involved in communications in the Diocese, we haven't yet hit the right method, save trying as many different avenues as possible.

So, let me use this vehicle to share with you a wider understanding of what the Communications Committee might be able to do for you. Simply put, we can advise on just about any issue that you want us to. If we don't have someone with an expertise on the particular subject that is of concern for you; we are in a reasonably good position to find someone who can help.

We would also like to offer a communications workshop in your area and allow the people who might attend to set the agenda. All you need to do is ask.

Communication is at the center of everything we do. In simple form, it is just sharing information by way of telling a story.

Not so many years ago, almost all communication was done person to person in real time. You spoke face to face, or on the telephone. There was no internet to search, so you might well have to go to the library to find answers, where you would speak face to face with a person who would direct you to where you could find the information.

Fast forward a few decades and the vessels for communication have increased exponentially and become vastly more complicated. Communication most often today involves a device with a screen and can be instantaneous or even faster!

We can move large amounts of information in the blink of an eye and we have so many

ways and means to produce, accentuate and dramatize what we are trying to say. In one simple worship service we might use story telling, spoken word, powerpoint, internet, Ipads and more. We might reproduce segments or download videos or Tedtalks from the internet. We might consult dozens of websites to get a plethora of ideas to share. And honestly, how many of these areas do each of us have expertise in?

Do you wish you had a mentor? Would you value the opportunity to learn a little about a lot of things? Or maybe a lot about one thing?

It also starts with one simple communication. Email me and tell me what you need!

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

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In a recent survey of a large number of subscribers, 10 per cent of the surveys mailed were returned as "unknown at this address."

That is, at least 10 per cent of newspapers (*Anglican Journal* and diocesan papers) are being mailed to people who don't live at that address.

This means a waste of thousands of dollars each month. So we are verifying the subscription list to avoid this waste.

If you wish to continue to receive the *Anglican Journal* (and any diocesan paper mailed with it), please complete the confirmation and return it. If we do not hear from you, your subscription will come to an end with the June 2019 issue.

With every blessing,

Michael Thompson
General Secretary,
Anglican Church of Canada

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