



**WALKING TOGETHER IN DISAGREEMENT**

Rev. Keith Nethery's take on the question of unity after the vote on changes to the Marriage Canon at General Synod in 2019.

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**HURON FAITH WITNESSES**

Sharing the testimonies of our lay leaders heard at 2018 Huron Synod.

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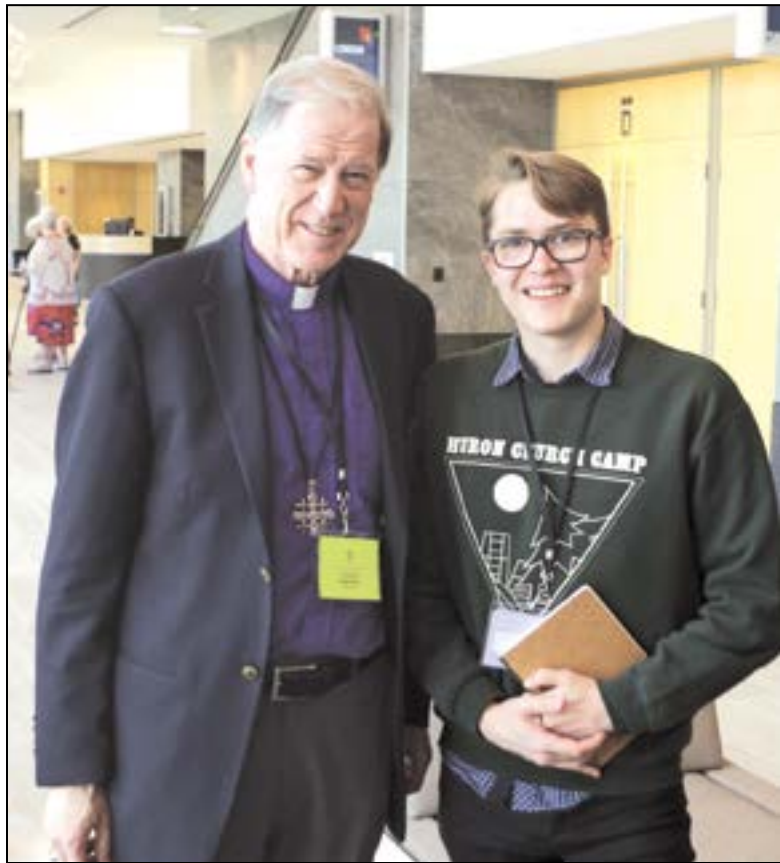


# HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • SEPTEMBER 2018

## Being the Church in and for the world

Entering his last year of service as the Primate of the Anglican Church of Canada, Archbishop Fred Hiltz reflects on his journey, talks about his regrets, and shares his views on some major challenges facing the Church – its place in the Anglican Communion, its role in the process of reconciliation and finding the ways to engage with the problems of the world today.



**By Jack Sizeland**

*When we last spoke in 2007, eleven years ago, you had just become the Primate, and my first question was: How does one become the Primate. Now, as we approach your retirement, I guess I'll ask how does one resign their position?*

You need to do a lot of discernment as to when you should go. Primate in our Church can stay until they are 70, but most people go before that. Because we can only elect the Primate at General Synod – and General Synod normally meet every three years – the question for me was should I resign now or should I stay for another three years.

I began wrestling with that in the last year or so. I came to the conclusion that it was time for me to create a space and opportunity for the Church to elect a new Primate, new leadership, new vision, new energy, a new direction.

I am very much at peace with the decision. When I look back over the last 11 years, and I see what sorts of things

have transpired in the life of our Church, I realize that now is a good time for us to have change and I feel that we need that change. I feel that we've been able to do a number of good things together in the last 10-11 years, but of course you never leave with a sense of having accomplished everything you've hoped would happen.

*If you could give an advice to your successor, what would be that one piece of wisdom that you want to pass on?*

It's not unlike a bishop: you must be Primate for everybody. One of the most important roles of the Primate is to hold the Church together, to hold everybody around the table – in fellowship, in good and respectful dialogue, in prayer and in discernment. You cannot be seen as the Primate for this or that group. As Rowan Williams used to say, "Sometimes as a bishop you have to let people doubt in the name of Jesus..."

*You are someone who has a good understanding of what is*

*Canada's place in the broader Anglican Communion.*

Anglican Church of Canada has a long history of being regarded as a very active member church of the Communion and a very loyal member church of the Communion. We also have a good history of being transparent. So, if we were having a really difficult conversation about a controversial subject, we've never been afraid to say to the rest of the Communion, "We are in it! It's messy, it's difficult, it's painful, it's upsetting, but we're in it, and we're in it for the long talk!"

We are also known in Anglican Communion as a church that has responded very favourably and generously to the invitations to have Canadian Anglicans serving in very significant roles in the life of the Communion. Alyson Barnett-Cowan from Toronto was our director of Unity, Faith and Order for the whole Anglican Communion. She was the acting Secretary General for a while.

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**Eleven years ago, then newly elected Primate sat down with Jack Sizeland for a short conversation which was defined by the interviewer's age: Jack Sizeland was only ten. They met again at this year's Huron Synod. This time around, the questions were more probing and called for some serious soul searching.**

## Unity in diversity: Anglican Bishops in Dialogue

The ninth Consultation of Anglican Bishops in Dialogue was hosted by the Diocese of Huron from July 18 through July 22 in London, Ontario.

A group of twenty-three Canadian, African, US and English bishops gathered at the Ivey Spencer Centre to continue their annual dialogue that began in 2010.

The Rt. Rev. Linda Nicholls, Bishop of Huron explained that the dialogue brings together bishops from different parts of the Anglican Communion to "engage in conversations that deepen our understanding of the context of our mission and ministry".

The conversations, as Bishop Nicholls said, "seek to maintain our unity in Christ in the face of diversity that at times threatens to divide."

This year's dialogue addressed the issue of reconciliation in

Canadian context and the bishops visited the Oneida nation to learn more about this topic.

The ninth Consultation of Anglican Bishops in Dialogue ended with worship at St. Paul's Cathedral in London on Sunday, July 22.

The dialogue was initiated by Archbishop Colin Johnson of Toronto and the Rev. Canon Dr. Isaac Kawuki Mukasa, a Ugandan-Canadian now on staff with General Synod, at the 2008 Lambeth Conference, when the Anglican Communion was split over issues of same-sex unions and larger questions of Scriptural interpretation. This initiative led to the first meeting in 2010 in London, UK.

Discussions at these annual meetings of Anglican bishops also involve preparations for the next Lambeth Conference in 2020 in Canterbury.

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**Anglican Bishops in Dialogue, the ninth consultation: Ivey Spencer Centre, London Ontario, July 18-22, 2018**

# A family of churches: listening to one another

Anglican Bishops in Dialogue, London, Ontario, July 18-22, 2018

One of my current delights is visiting with the newest members of my family – Rowyn and Charlie, a great-niece and great-nephew



**BISHOP  
LINDA  
NICHOLLS**

and their parents. These infants are now a part of the story of our family and I will enjoy telling them stories of their parents, grandparents and great-grandparents in the coming years.

As a diocese we are part of a family of churches that also share a common history, purpose and family resemblance. We are a branch of the Anglican Church of Canada here in southwestern Ontario. The Anglican Church of Canada is part of the family of churches descended from the Church of England and cousins of both protestant and catholic churches around the world. Our Anglican family forms the Anglican Communion, Anglican Churches found in almost every part of the globe.

Like any family we share similarities, each have unique qualities and occasionally disagree, sometimes profoundly, on how we will live together. Like our human families, we can hurt one another and we can seek to be reconciled and offer mutual support to one another. To do that we need to meet, talk together, pray together and listen deeply to one another.

In July 2018 our diocese hosted a consultation of bishops from across our Communion to do just that – to meet, pray, discuss and listen. Eight Canadian Bishops, thirteen African



**Our Anglican family: walking hand in hand despite differences**

bishops, one from the USA and one from England gathered with national staff at the Ivey Spencer Leadership Centre from July 18-22nd. This was the ninth consultation to be held since Lambeth 2008, initiated by Archbishop Colin Johnson and Canon Isaac Kawuki-Mukasa (national staff) to deepen understanding at a time when differences, particularly on human sexuality, were threatening to tear the Communion apart.

These annual conversations, held in Africa, England, USA and Canada, have opened doors of communication and theological reflection to help us hear one another beyond the rhetoric of social media or angry diatribes. These are not conversations designed to reach agreement on issues but to explore our unity in Christ and why, with our common heritage

but different contexts, we find ourselves in different places on issues such as interpretation of scripture, moral discernment, and human sexuality.

While meeting in London we worshipped together each day before entering our conversations. Our primate, Fred Hiltz, gave a passionate summation of the work of the Consultations and urged us to continue to meet, continue to bear witness to the possibility of reconciliation and continue to find our unity in Christ. To better understand a key part of our Canadian context we visited the Oneida nation for a morning of learning with the Rev. Ros Elm.

Part of our discussions involved preparations for the next Lambeth Conference in 2020 in Canterbury as we want to share the gifts of our dialogue with other bishops as a sign of

possibilities we can nurture.

The highlight of the consultation were the testimonies of bishops who have been to almost all of the nine meetings as they testified to the transformation in their own lives and ministries through these meetings and through seeing the contexts of ministry that so deeply shape how we live the gospel. Bishop Michael Bird spoke of discovering a passion to work on human trafficking in light of seeing and hearing the stories of slavery in Africa and Virginia, USA. Archbishop Julius Kalu spoke of learning about seeing the fullness of humanity including those of different orientations, and discovering his call to love all people in the Church. Bishop Jane Alexander reminded us that reconciliation is a mark of the Anglican Communion. She spoke of how this dialogue challenged her to write the 5 Marks of Mission directly into the constitution of her diocese and changed her ministry as a bishop.

Canon Todd Townshend led us in theological reflection including a reminder that one could see the whole New Testament summed up in the theme of reconciliation (2 Corinthians 5:19) – as God's commitment is reconciling us to God and calling us to the same ministry of reconciliation. It is not optional! We are a family. We are one in Christ alone, not because we agree with each other but because God has chosen us first.

It was a privilege to host this consultation in our diocese. Let us pray that the work of reconciliation that we long for in all areas of our life as a diocese, as a Church across Canada and as churches witnessing to unity in an increasingly divided world will bear fruit in the months ahead.

+ Linda

## The words of hope in the times of despair and disunity



Archbishop Colin Johnson of Toronto was one of the initiators of the first bishops' consultations. He attended this year's meeting as well – an opportunity to ask him to look back at the time the dialogue started.

"Initially, we started with one meeting of 11 bishops for one time, to see if it would actually produce anything, and out of that has grown a group that

**Archbishop Colin Johnson and the Rev. Canon Dr. Isaac Kawuki Mukasa in conversation at the ninth Consultation of Anglican Bishops in Dialogue**

over a period of time has had the engagement of over 50 bishops from 12 different provinces of the Anglican Church", recalls Archbishop Johnson.

The meetings have been transformative for everybody who has been taking part in it, says the Archbishop noting that this is something the bishops bring back into the life of their dioceses:

"Stories that I have heard and experiences that I have had in the dialogue I brought back into my own diocese and used them in my sermons. At the time when there is a sense of despair and disunity, these are really the words of hope."

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### Editor

Davor Milicevic  
huronchurchnews@gmail.com  
519-434-6893, ext. 251  
c/o Huron Church House  
190 Queens Ave.  
London, ON  
N6A 6H7

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The Right Reverend  
Linda Nicholls  
Bishop of Huron  
Diocese of Huron  
Huron Church House  
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# God's Church for God's world



By Rev. Michael DeKay

Archbishop Rowan Williams candidly writes in his recent book, *Faith in the Public Square*, that “every archbishop, whether he [or she] likes it or not, faces the expectation that he will be some kind of commentator on the public issues of the day.

If they restrict themselves to reflections heavily based on the Bible or tradition, explains Williams, what they say “will be greeted as platitudinous or irrelevant.” And if they venture into more obviously secular territory, they will be told that they have no particular expertise in sociology or economics or international affairs that would justify giving them a hearing. A focus on what many think are the traditional moral concerns of the Church, warns Williams, “reinforces the myth that Christians are interested in only the narrowest range of

moral matters”, while an interest in other ethical questions invites the reproach that the bishop is “unwilling to affirm the obvious and sacrosanct principles of revealed faith and failing to Give a Lead.”

Clearly, the challenges before all bishops in the twenty-first century are great, and the way forward may appear, at times, incredibly daunting: the need for consultation and dialogue is truly paramount.

It was my honour and privilege, therefore, to see and experience, first hand, a group of Anglican bishops from around the globe meet in London, Ontario, over five days to pray and worship together.

The gathering exemplified mutual responsibility and integrity. The bishops listened and talked, read and wrote, learned and collaborated, visited our part of Canada, engaged our diocesan and Canadian contexts, and built fellowship

and deepened friendships.

I had the privilege of planning and officiating worship for the esteemed gathering – Holy Eucharist, Morning and Evening Prayer, and Compline.

I am grateful to Bishop Linda for giving me this opportunity, and I wish especially to thank Angus Sinclair and everyone involved from the Cathedral and Church House staffs for their help and assistance.

From my perspective, the Ninth Consultation of Anglican Bishops in Dialogue was another positive and productive step forward toward faith and reconciliation as bishops within the Anglican Communion continue to actively and meaningfully prepare for the next Lambeth Conference in 2020.

Guided by our Book of Common Prayer every Sunday, we earnestly pray, “give grace, O Heavenly Father, to all bishops, priests, and deacons, and especially to thy servant Linda our Bishop, that they may both by their life and doctrine set forth thy true and living word, and rightly and duly administer thy holy sacraments.”

May we continue to keep Bishop Linda and all our bishops in our prayers as we all seek to faithfully be God’s Church for God’s World.

Rev. Michael DeKay is the associate priest at St. Paul’s Cathedral.

## A message from Burundi: "This is how we all gradually grow"



**Bishops from Burundi at the consultations in London: Rt. Rev. Sixbert Macumi (left) and Rt. Rev. Ndacayisaba Paisible**

Bishop Sixbert Macumi of the Buye Diocese (Anglican Church of Burundi) has attended all nine consultations and he finds the conversations to be truly beneficial.

The dialogue has really inspired me, says Bishop Macumi: “I have experienced what it means to sit together and listen to each other. And this is how we all gradually grow”, says the bishop recalling the first steps eight years ago. “I remember the first consultation – there was less trust among us than there is today. We have learned how to express ourselves and how to listen to each other.”

For his colleague from Burundi – Diocese Muyinga – Bishop Ndacayisaba Paisible, this is the first participation in the dialogue.

“I am happy to attend the consultation, it will lead us to successful 2020 Lambeth conference. I invite all those who fear to attend the next Lambeth conference to come together with us. If you are not willing to share what you have, you become a prisoner”, says Bishop Paisible.

### COMING THIS FALL

#### Free Public Lectures



#### 17th Annual Holy Cross Lecture

**Dr. Gary Badcock**

Associate Professor of Systematic Theology & Peache Professor of Divinity, Huron

**“The Limits of the State”**

Monday, September 17, 2018, 7 pm, Great Hall



#### 47th Annual R. T Orr Lecture

**Dr. Torrance Kirby**

Professor Of Ecclesiastical History, McGill University

**“Sermons at Paul’s Cross & the Culture of Persuasion in Tudor London”**

Thursday, October 4, 2018, 7:00 pm, Great Hall

For more details & parking info

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# The power of personal testimony: What's your story?



**By Rev. Paul Sherwood**

On Saturday, June 16, clergy and laity from the deaneries of Brant-Norfolk and Oxford gathered at Trinity Church Simcoe for a second Evangelism workshop.

Led by Shawn Branch, parish development officer for the diocese of Fredericton and licensed Evangelist, the focus of this workshop was understanding our own faith journeys so that we are better equipped and

more confident to share our personal stories with others.

The day began with participants looking back over our lives, from childhood to adulthood, to identify formational moments. We were then asked to consider whether we could identify encounters with God during these key moments and to identify particular people or groups that pointed us towards Jesus.

In formulating our experiences we were encouraged to come

up with condensed stories that we could share in a brief encounter rather than full biographies. In our encounters with enquirers, it was jocosely made clear to us that it is impossible to explain the meaning of the Bible from Genesis to Revelation, the Creeds, the Sacraments, the history of the Anglican church, and to have them signed up for vestry and envelopes over one cup of coffee! We are to sow seeds.

After lunch we reflected on the encounters Jesus had with people, the role of the Holy Spirit in witnessing, how we are called to be fishers not fixers of people, the importance of listening, and the difference between evangelicalism, evangelism and the specific vocation of an evangelist.

The workshop was thought provoking and most helpful in seeing how personal testimony can be a powerful tool in sharing the Good News with others today.

*Rev. Paul Sherwood is Regional Dean of Brant-Norfolk.*

# Living the Mission

**By Bishop Linda Nicholls**

**H**ow far would you be willing to go to pray for reconciliation and unity? For one Canadian bishop the answer to that question is – ‘right across the whole country’! On Thursday, June 28 Bishop Rob Hardwick from the Diocese of Qu’Appelle cycled into Wiarton and Owen Sound as part of his cross-country pilgrimage of prayer.

Several years ago Bishop Rob took up cycling as part of a commitment to healthy living. He discovered that he loves cycling – and has discovered that it deepens his prayer life as the journeys offer insights into our relationship with God, creation, one another and ourselves.



**Bishop Rob Hardwick with Bishop Linda and Archdeacon Perry Chuipka in Owen Sound on June 28.**

Out of his desire to foster deep reconciliation, particularly with the First Nations of Canada, Bishop Rob decided to take a Sabbath leave from his ministry as bishop in the Diocese of Qu’Appelle (southern Saskatchewan) to cycle from the Pacific to Atlantic oceans. He began his journey in May and will – as he says, ‘dip his toes into the Atlantic at 5:32 p.m. on August 1’!

On June 28 Bishop Rob joined the parishioners of LAMB (Lutheran Anglican Ministry of the Bruce) at St. Peter’s Lutheran Church for lunch and prayer. He spoke about his journey and its joys and challenges, including a serious accident for his wife who was driving their car and trailer. Just outside of Wawa the trailer hit a gravel patch and flipped into the ditch with the car as well. Fortunately Lorraine escaped with only a few bruises but the car and trailer were totalled. Although a setback, they decided this was too important a journey to stop there – so a rental car, minimal supplies and onward they set out.

From Wiarton they were joined by Archdeacon Perry Chuipka who cycled with Bishop Rob to Owen Sound where we enjoyed tea with the parish of St. George’s Church. Again we shared in prayer for the journey and its mission of reconciliation.

Bishop Rob uses his bicycle wheel as a key to his vision. The spokes of the wheel must be in equal tension to keep the wheel round and able to move freely. Currently our country lives with an imbalance in our relationships that means we cannot live freely together. The journey of reconciliation is a long and important one that requires the participation of all. Bishop Rob has challenged all dioceses in the country to share in supporting the Indigenous Healing Fund. He has asked his own diocese to raise \$200,000 and the rest of the dioceses to raise \$800,000 so that the Fund will have \$1 million dollars in resources for the healing needed. Our diocese made an initial contribution from the Bishop’s Discretionary Fund.

To join this work – consider a donation to the Healing Fund through: <https://www.anglican.ca/healingfund/>

How far will we go?

# Paint Nite in the Afternoon

**By Sheila Chick**

On May 26, a Paint Nite in the Afternoon was held at St James Westminster.

The event, which had as its theme “Water is Life” was facilitated by Moses Lunham, an artist and teacher from Kettle and Stony Point First Nation. Nineteen people participated in the painting session; Moses guided participants to create a turtle returning to the water.

In a short three-hour period, people learned about indigenous culture and painting techniques and created a striking painting. The skill level of participants varied from expert to absolute beginner, but everyone was able to complete a work of art to be proud of.

Moses is a well-known artist who is involved in a myriad of activities, including art shows, pow wows, and leading workshops, paint nites, and edu-



cational sessions for children, teens, and adults in schools, churches, museums, agencies and for private gatherings. His work has been featured on posters, wearable art, and in government publications such as the Government of Ontario’s Guide to Eating Ontario Fish.

His workshops focus on various aspects of indigenous cul-

ture and involve participants becoming immersed in a creative process while having fun.

The paint nite activity was planned by the Outreach Committee at St James Westminster and followed earlier sessions, Truth and Reconciliation Workshop, The Blanket Exercise, and Who is Our Neighbour? – a workshop on diversity in London.

## Diocesan 10th Annual Golf Tournament Saturday, September 8, 2018.

Pine Knot G.C., Dorchester, ON.

All proceeds raised go to the  
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To register and for further information, or if you would like to help volunteer, contact:

Rev. Daniel Bowyer at 519-301-9873 or [hurongolf@gmail.com](mailto:hurongolf@gmail.com)

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# Rock of Ages: a higher power at work

The show held on June 24 in Exeter added support to the operational needs of Jessica's House, a new hospice serving Huron and Perth counties.

By Amanda Jackman

The stage was set as over 600 people, some carrying comfy lawn chairs, poured into the Exeter Rodeo Arena. The atmosphere was casual and friendly as people's hands were stamped with orange smiley faces upon arrival. The good spirits, despite the gloomy weather, was thanks in-part to the upcoming concert, featuring some good old gospel songs. However, looking around the stadium at the all-ages crowd, it was easy to see there was much more at work than music.

The show, Rock of Ages, held on June 24, featured three tribute artists in support of Jessica's House, a much-needed residential hospice serving South Huron and community.

While driving through Exeter it was evident the community was one-hundred percent behind the new hospice. The town was covered in yellow and blue ribbons, commemorating Jessica Hamather, a well-loved young woman, and the inspiration for the hospice campaign, who lost her battle with cancer at the age of 22.

In 2015, at the end of her life, Jessica and her family were squeezed into a drab hospital room, dark and depressing, with not even enough room for her mom to squeeze on the narrow bed with her, or for her whole family to visit her at once.

For large rural families a small room in a distant city hospital is not the ideal situation to care for someone at the end of their life. Something needed to be done. And the little, but incredibly strong and



**Pictured right to left: performers Marie Bottrell as Dolly Parton, John Heaman as little Jimmy Dickens, and Rev. Matthew Martin, as Elvis Presley. The trio dazzled audiences with spiritual hymns and gospel songs at the Exeter Rodeo Arena in June.**

tight-knit town of Exeter, along with surrounding communities, made Jessica's House a reality in record time.

"We just had our first family arrive to the hospice," says Kimberley Payne, Executive Director of the South Huron Hospital Foundation, the organization responsible for helping to raise money for Jessica's House. "The Music Weekend in June was critical in raising funds for operations."

Several years ago, the foundation asked what else they could be doing to support the medical needs of the community.

"It was resoundingly clear we needed a palliative care solution in Huron and Perth, especially after Jessica's expe-

rience. The whole community was rocked by her loss," says Payne.

The politics around the getting a hospice was tricky for this geographical location. Eventually the decision was made to develop it using community resources and funds, not the typical process through the Ministry of Health and Long-Term Care.

"There was a magic around Jessica's House," says Payne. "We received just over 3.4 million in cash pledges alone. The idea was conceived in January 2016 and the building opened two years later. I've been in this business a long time and have never seen anything move so fast."

The hospice moved at a light-

ning pace because of the community response – towns, families, businesses and individuals stepped up to help. "We were getting phone calls from people all the time saying, we are holding this fundraiser or that fundraiser, people donating their time, materials, you name it," states Payne. "Everyone was all in! Everyone wanted to work on this project"

Jessica's House was very thoughtfully designed. The barrier-free hospice features three separate patient rooms, a quiet meeting space, a fully equipped kitchen, lift chairs, in-floor heating, patio doors that open wide enough for a bed to roll onto the porch, a smart TV enabling technology so families can easily connect with others long distance, and lush gardens. In fact, the building has exceeded all the required standards by Hospice Palliative Care Ontario.

"There was fierce pride and passion that went into this build. It's such an amazing gift from the community. I really feel there was a higher power at work here. There was so much participation and joy," says Payne.

With the building complete, the Jessica's House Music Weekend focused on raising funds to operate the facility, and Rock of Ages delivered on their promise of an entertaining time, spearheaded by Canada's Country Hall of Fame and Juno nominee Marie Bottrell. Bottrell came to the plate with her spectacular talent and ability to pull together an impressive show.

"It's so impactful to lose someone so special in a small

community," says Bottrell. "I was happy to be a part of supporting the cause." Bottrell not only brought her own tribute performances of Dolly Parton, Patsy Cline, Loretta Lynn and Tammy Wynette to the stage but she also brought along back-up singers, a full band, John Heaman, as little Jimmy Dickens, and Rev. Matthew Martin, as Elvis Presley.

Martin, a priest in the Diocese of Huron, is very familiar with the needs around palliative care.

"If possible, the end of life should be serene and accommodating. All too often I see cramped quarters, lack of privacy, and even lack of dignity for those who are dying. It's already so difficult on the individual and their loved ones. Ensuring a place of peace can really change their whole experience, and help them to feel comfort on earth before they move into the comfort of God", says Rev. Martin.

Bottrell was tickled by the outcome of the concert. "It was lovely to see such a large and supportive audience. I'm over the moon with how it went. It took a really good team of players to make it come together."

It was quite fitting to have Rock of Ages focused on gospel music. The raising of Jessica's House was a purely emotional experience that seemed to move with a power and grace that intertwined a community as they rallied around a special woman and an important cause.

*Amanda Jackman is the Volunteer Communication Coordinator at Holy Trinity Parish, Lucan.*

## Proud Anglicans 2018 came from several London parishes

By Rev. Canon Greg Smith

The London PRIDE parade has been running for 24 years. It is an annual opportunity for people in the London area to celebrate in solidarity and walk alongside the LGBTQ+ community.

There has long been an Anglican presence in the parade through Integrity London, associated with (now deconsecrated) Christ Church, London. 2018 saw the expanded participation of local diocesan representation under the banner "Proud Anglicans."

Participants came on July 29 from several London parishes: St. Aidan's, St. Andrew Memorial, St. Anne's (Byron), Church of the Ascension, St. John the Evangelist, St. Stephen Memori-



**The largest parish contingent walked under the parish banner of St. Jude's.**

al, St. Paul's Cathedral, and the Diocesan office.

In addition, the largest parish contingent walked under the

parish banner of St. Jude's.

It should be noted that many other local Anglicans were witnessed participating as in-

cluded members of several other organizations, including Circles (Bridges Out of Poverty), Thames Valley Addiction Services, Camp Wendake and Huron University College, as well as some political parties.

2018 marked the largest London Pride Parade yet and was met with enthusiastic crowds along the route despite threatening skies and occasional downpours. One thing new participants remark upon is the happy and grateful reception of the crowds to the presence of religious communities in the Parade.

As well as the Anglican presence, local churches of the United Church of Canada, Metropolitan Community Church and the London Jewish Community Centre and at least one

Buddhist were represented. The sprinkling of a few signs declaring Divine condemnation were dwarfed by the testimony of joy and support for human diversity under God's covenant rainbow among the parade participants and the people lining the streets of the parade route.

Contrary to some uninformed assumptions, the parade is not about "sex and nudity" but is about the whole human family celebrating together as a witness to a way beyond hate and violence and prejudice.

For those Anglicans taking their place in the parade, it is an evangelizing testimony of the kind of Table to which we have been called in Jesus. Hopefully this is a testimony that will continue to grow.

## In appreciation of their ministry: BBQ luncheon for retirees



On Thursday, June 21, the Bishop of Huron once again hosted a BBQ luncheon for the diocesan retirees: retired clergy, clergy spouses, surviving spouses and retired church house staff of the Diocese of Huron. As in previous years, the event was organized at Church of the Ascension in London.



## Share, love, serve at St. John the Evangelist, London

Rev. Canon Dr. Judy Rois

Founded in 1864, St. John the Evangelist is one of the oldest churches in London. Nearby is Western University and Huron College as well as the business and retail areas of London.

The building, modelled on the English church has an architectural design like that of a medieval parish church with a long rectangular Nave leading to a Choir and Chancel, and an open Rood Screen that serves as a triumphal arch leading to the High Altar. Its rich history does not mean that St. John's lives in an archival past. No, they are "building tomorrow together". That's their tag line for their Share Love Serve campaign to embark upon a major renewal of the building and

parish hall with an immediate need to renovate a flat roof.

The renovations are mostly structural to be sure. But the renovations mean that St. John's will be able to even further position itself as a place of welcome and hospitality. It already provides space for Cubs, Scouts, 12-step programmes, community programs and outreach initiatives, and these robust renovations will secure a safe and resilient facility to meet the demands for ministry in the 21st century.

The Anglican Foundation of Canada was pleased to offer a \$10,000 grant toward this ambitious project in the Diocese of Huron.

Rev. Canon Dr. Judy Rois is the Executive Director of the Anglican Foundation of Canada.



### COMING SOON!

In addition to a number of promotional items, the AFC web store will soon include:

- a chic new silk scarf
- Children's Prayers with Hope Bear in French

[www.anglicanfoundation.org](http://www.anglicanfoundation.org)

## Be part of an inquiring community of learners!

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

### Upcoming courses

*Introduction to Theology*— Attending to Holy Scripture, Church Tradition, and personal experience and reflection, the course will pursue both dogmatic definition and the moral/pastoral implications of core Christian doctrines – with a view to a deeper understanding of what Christians believe.

6 Saturdays, starting: Sept. 29, 2018  
Instructor: Rev'd Dr. Patrick Patterson

*World Religions*— Learn more about the similarities and differences in the ways humans understand and express religious worldviews. You'll do this by becoming more familiar with several world religions and how they developed in their historical and cultural contexts, as well as some recently emerging religions.

4 Saturdays, starting: Sept. 29, 2018 Instructor: Jeremy Frost

### Upcoming events

*When Skywoman Fell: Cosmology and Theology in the Haudenosaunee Tradition* - Nov. 10, 2018

*Mary the Mother of Jesus Workshop* - Dec. 8, 2018

### For more information or to register:

[uwaterloo.ca/cape/register](http://uwaterloo.ca/cape/register) | 519-884-4404 ext. 28659



BE ANGLICAN IN THE WORLD!



AFFILIATED WITH THE UNIVERSITY OF WATERLOO

Picture of the Pinwheel Galaxy (M101) taken by a member of the Astronomy group in July from the Huron Church Camp

Windsor Essex loves Huron Church Camp!

## Catch the Spirit

Join us for an evening of music and fun to support our camp!

Cooper's Hawk, Harrow

October 24th 6:30 – 8:30

More information coming soon!

For information and tickets contact

Cynthia at [cynthiaconnell2@gmail.com](mailto:cynthiaconnell2@gmail.com)

or Jessica at [jessica\\_bennett@wrh.on.ca](mailto:jessica_bennett@wrh.on.ca)



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# PASTORAL PROGRESSIONS

## Appointments

Bishop Linda Nicholls appointed the Reverend Paul Silcox as the rector of Grace Church, Brantford effective August 15, 2018. Paul was formerly the rector of St. Thomas, Cambridge and St. Luke's, Cambridge.

## Resignation

Bishop Nicholls has accepted the resignation of the Venerable Greg Jenkins as the rector of Trinity Church, Cambridge and Archdeacon of Waterloo, effective September 30, 2018. Archdeacon Greg has been appointed the Incumbent of St. Alban the Martyr, Burnaby, BC in the Diocese of New Westminster.

## Church House Staff Announcement

Ms. Cathy Hodgins has shared with the bishop and staff of Huron Church House her desire to retire in the fall, with her last day of work being September 14, 2018. Cathy has been with the diocese since November 2005. Most people will know her as the welcoming face and voice of the diocese as the receptionist at Huron Church House. Among her many duties, Cathy also maintained our data base, prepared tax receipts, kept the photocopiers functioning and the mail room stocked and assisted in preparing for synod each year. Her presence and skills will be missed by all at Huron Church House.

## Rest in Peace

Mrs. Margaret Hamilton (widow of the Reverend Canon George Hamilton), died on Sunday, June 10, 2018. Margaret was a registered nurse serving with the Red Cross and as a missionary nurse in the Yukon and N.W.T. In addition, she played the organ at St. John's, Glencoe. The funeral service was held at St. John's Anglican Church, Glencoe June 14th.

Mrs. Colleen Madge-Williams (widow of the Rev'd Douglas Madge (1991) died on June 22, 2018. Colleen was a devoted minister's wife supporting Doug's ministry in the parishes he served: Paisley, Cargill and Pinkerton; St. John the Evangelist, Kitchener (assistant curate); St. Columba's, Waterloo and Elmira; Holy Trinity, Brantford, and St. Paul's, Wingham with Trinity, Belgrave. A funeral service was held on June 27 at St. George's, Goderich. A memorial service took place on June 29 at St. Edmund's, Tobermory.

The Reverend Canon Sonjie Pearson, Honorary Assistant at St. John the Evangelist in Kitchener, died on April 25, 2018. Many will remember her compassionate pastoral care in the church, in nursing homes and at Monica Place. A funeral service and celebration of Sonjie's life was held at St. John the Evangelist Anglican Church on June 24, 2018.

Mrs. Mary Margaret Gram (sister-in-law of the Rev'd Canon Marian Haggerty) died peacefully at home on July 12th, 2018.

# Ten years with the diocese



July 14, 2008 Huron Church House welcomed Diane Picard to the staff where she currently serves as the Executive Assistant in the Bishop's Office. Bishop Linda and the Church House staff marked the occa-

sion. They celebrated the ten years Diane has worked for the diocese and the gifts she shares through her role. Diane, thank you for your hard work and dedication!

# "We are doing a new thing" in Niagara-Huron Cursillo

By Susan Little

When over a hundred people gathered at the height of the Canadian Anglican Cursillo Triennial Conference at Renison in Waterloo (June 22-24), little did they expect to get so much singing, prayer and faith building!

On Saturday afternoon, people attended two of three workshops on Spiritual Journaling, the Labyrinth or Discerning God's Call. These workshops plus the displays provided by The Primate's World Relief and Development Fund, The Anglican Foundation and The Anglican Fellowship of Prayer engaged and challenged the participants to grow, or, in the words of the theme, "to do a new thing"

Although the Triennial conference of the Canadian Anglican Cursillo began on Friday night, the Saturday night was the highlight.

On Saturday night, when the faith talk and responses were the focus, Bishop Linda Nicholls greeted those attending from Newfoundland to Vancouver Island, and especially the Primate, Archbishop Fred Hiltz, and welcomed them to the Diocese of Huron.

She expressed her own gratitude to be able to encourage and support Cursillistas (the people who have attended a Cursillo weekend) as they enhance leadership in the Church and especially in their parishes and deaneries. (In Cursillo, people are taught to intentionally live out their baptismal covenant. The goal of Cursillo is to revitalize environments, the places where people live, work and worship. The renewed faith and commitment of Cursillistas spill over from their home parishes into the work they do with other parishes, deaneries, communities, and organizations.) Bishop Linda's response to the faith talk was the highlight of the evening speeches, summing up how each person can respond and, taking large or small steps, accomplish great results.

Throughout the weekend, Archbishop Fred provoked thought by using the model of St. Peter. Taking a look at Peter as a Friend to Jesus,



then a Disciple and finally a Leader, Archbishop Fred examined the various episodes of Peter's life, especially those surrounding Good Friday and the resurrection appearances.

He emphasized that being a Follower, Peter often failed to do what he was supposed to do, but he was always able to get back up and begin following Jesus again. Likewise, our own journey often involves a similar pattern of failure and success, so we are not to be discouraged.

With his accustomed wisdom, warm wit and startling precision, Archbishop Fred spoke of God's deep and abiding love for all who earnestly seek God.

By Sunday morning, Cursillistas were fully engaged and ready to take their faith journey to the next level. As the Eucharist concluded, Archbishop Fred laid his hands upon people, affirming them as they returned to the places across Canada from which they had come.

With lively singing provided by guitars, keyboard and drums, the momentum of joy and enthusiasm continued to grow until the final dismissal. As the last chords of music faded, the words of the final song filled the air, "Build Your Kingdom here, we pray."

Susan Little is the Lay Director of the Niagara Huron Cursillo Secretariat.

## Diocese of Huron Discernment Dinners

Is God calling you?  
To what?  
Learn about ways to serve God

priest  
deacon  
lay leader  
priest  
lay leader  
deacon  
priest  
lay leader  
deacon

Essex Deanery: October 16, 2018  
Waterloo Deanery: November 21, 2018  
London Deanery: February 20, 2019

## BISHOP'S FRIENDS

A FUNDRAISING EVENT IN SUPPORT OF THE BISHOP'S DISCRETIONARY FUND

Bishop's Friends North:  
September 20 at Durham Legion Hall

Kitchener-Waterloo:  
October 23 at Renison College

London & Area:  
November 14 at Highland Golf & Country Club

## ANGLICAN CHURCH WOMEN

### Meet our Council members



ACW Council members at their meeting on June 13, 2018 at Huron Church House in London.

This is what you can look forward to over the next year on our Anglican Church Women page in the Huron Church News.

Most Anglican women don't have the opportunity to come to the annual General Meeting and Conference at St. Paul's Cathedral in London on the last Saturday of every April. They often cannot put a face to the Council members, who represent them.

To help you get to know the wonderful women who are on this Council, please take the time to check out this new initiative every month.

Perhaps getting to know them will also encourage more women to attend future AGMs and Conferences.

Each edition will highlight two Anglican women, who join the council once a month, often traveling a distance in questionable weather to make decisions that affect many lives.

In this space, you can get to know a bit about

each person on council, who has taken time out of her very busy life to help make many decisions, and also the position(s) she has taken on, for your benefit. You will find a great deal of sharing and caring from many diverse backgrounds.

You may already know some of the council, but there still may be something of which you were not aware. You may also get to know other members with whom you have yet to meet.

Women, like yourself, keep the Church going. You are very important to the running of your church.

Your Council helps you and all the valuable groups, who rely on Anglican women, stay relevant and viable in today's world.

*Strive for Trust, as I do: Drive the Dark of Doubt Away.*

– Hymn (CP) 425 *Joyful, Joyful, We Adore Thee*  
Karin Mussen, ACW Communications chair

### In Memory



Waterloo Deanery

St. John's, Cambridge  
Pat Bath

Huron/Perth Deanery

Holy Trinity, Lucan  
Carol Beatson

## September



An invitation to  
SAUGEENS DEANERY

Altar & Chancel Guild Celebration

To be held at  
ST. GEORGE'S ANGLICAN CHURCH  
Blue Mountains  
166 Russell Street - Clarksburg, Ont

Saturday 22<sup>nd</sup> September 2018

Registration 9:00 - 9:30  
Meet & Greet - Coffee/Tea



Eucharist  
Rev'd Grayhame Bowcott - Celebrant

Guest Speaker  
Mr. Jim McLean

Lunch provided @ minimal cost



We look forward to welcoming you!  
Contact Person: Frances Murray  
519-538-3937 Email: [fmurray43@rogers.com](mailto:fmurray43@rogers.com)

RSVP by Friday 15 September 2018

### Bonnie Gay Rees



Bonnie Gay Rees is a cradle Anglican born in Windsor, ON. Her family's church was St. Stephen's in Oldcastle.

She earned a B.Math degree from the University of Waterloo and worked in software development. With partner Gary Botzang, they raised two children.

Bonnie became very involved in volunteer work. She is currently the National President of IODE Canada and the President of the Anglican Church Women (ACW) Diocesan Council for the Diocese of Huron.

Bonnie was awarded the Queen's Diamond Jubilee Medal in honour of her 35 years of work with the IODE, a Canadian women's charitable organization.

She has been a volunteer tutor of computer literacy for adults with physical challenges, a member of the University of Waterloo National Alumni Council and a Senator representing Alumni for the Uni-

versity of Waterloo. She is very involved with her church, Saint Columba, Waterloo, ON, having served two terms as warden, sat on parish council for more than 15 years, edited the church bulletin for several years, was treasurer for a few years and had been an acolyte for many years.

She enjoys reading, needlework and gardening. Bonnie states that, "The Lord has blessed me with many gifts which I try to use to the best of my ability to help others".

### Brenda Clingersmith



Brenda Clingersmith is the immediate past president of the ACW council for the Diocese of Huron.

Brenda is also a cradle Anglican and was raised in a home where the ideals of the WA—now ACW—were most important.

She is presently a member of the church of St. John in the Wilderness, Brights Grove. If you've never visited, you should come! Service at 10:30. Brenda will be looking for you.

Within the church Brenda is president of the ACW, member of the prayer shawl group, servers coordinator (and server) and a member of the altar guild. She has been on council for seven years and she encourages everyone to consider this ministry.

Brenda has been happily married to Bob for 40 years. They are the proud parents of Adam and his wife Beckie, and Nate and his partner Cassandra.

Their granddaughters Lexi, who is four, and Haley, who is two, are a constant source of joy for them!

Brenda is blessed to live in a home surrounded by the beauty of God's creation—even in the winter! Praise God!



# How do we pay our clergy?

By Rev. Raymond Hodgson

We understand how to pay a firefighter, or a nurse, or a mechanic, or a manager. Each is paid a salary or wage based on factors such as education, experience, skill, responsibility, hours worked, and the difficulty/danger of the job. Doctors, dentists, lawyers, and other professionals are often paid based on a fee-for-service model that also includes these kinds of factors, along with employment expenses such as office rental and support staff costs. But how do we properly pay clergy?

While it may sound a little crazy, we actually provide clergy with a stipend so they won't work. As a community of faith, we join together to support people among us so that they can devote themselves to the non-work of prayer, study, reflection, caring presence, encouragement, and teaching through word and example. Instead of factors like education

and responsibility, a stipend is best understood to be based on need — food, housing, clothing, transportation, health and dental care, and the other expenses of life — both during their “working” life, and in retirement.

Here in the Diocese of Huron it is the responsibility of the Human Resources Committee to recommend how we can best meet the financial and non-financial needs of our clergy, while recognizing the need to be good stewards of the resources that have been provided to the Church. Over time some items become less expensive, others become more expensive, and we seek to balance all these things in order to model the justice that is God's desire for all God's children.

Most years all that is really required is to reflect changes in the broader economy — inflation — and seek to control costs wherever possible through our provision of benefits and pensions. From

time-to-time, however, a larger reconsideration of all the parts that make up our clergy compensation need to be made. In particular, the Committee is concerned about how the cost of housing and health care have been changing at greater rates than the general inflation rate and how parishes are feeling limited in their ability to

choose clergy based on economic factors.

Our goals have not changed — to meet the material needs of our clergy in a manner reflecting the principles of good stewardship and justice. There have been changes to the environment in which we live that require us to review how we best accomplish these goals. To this

end, we would invite all clergy, Diocesan Council members, wardens, treasurers, and other parish leaders to participate in one of four Town Hall meetings where the proposals for 2019 Clergy Compensation will be presented and discussed.

Rev. Raymond Hodgson is a member of the diocesan HR Committee.

## Clergy Compensation Changes Town Hall Meetings

Following the 2017 synod request, The Human Resources Committee has reviewed the total compensation package for clergy of the Diocese of Huron.

They will present the proposed 2019 Clergy Compensation changes at Town Hall meetings in September.

St. Jude's, London: Tuesday, September 18 at 7:00 p.m.

Holy Trinity, Chatham: Saturday, September 22 at 10:00 a.m.

Trinity, Cambridge: Tuesday, September 25 at 7:00 p.m.

St. Paul's, Southampton: Saturday, September 29 at 10:00 a.m.

# A discipline of daily prayer

ANGLICAN  
FELLOWSHIP  
OF PRAYER



By Rev. Andreas Thiel

Utilizing a play on words for this year's Bishop of Huron's Prayer Conference (“The Office Door is Always Open”), The Anglican Fellowship of Prayer (Huron) invited the Dean of Huron, the Very Rev'd Paul Millward, to lead us in an exploration of the discipline of daily prayer, paying particular attention to the Daily Office.

After hearing the words of greeting sent by Bishop Linda Nicholls, the participants, gathered at St. Paul's Cathedral, embarked on a day which featured worship, prayer, learning and even some “hands-on” activities. As in the past, parish representatives to AFP were commissioned at this service.

Dean Paul established the atmosphere for the day by intoning the opening words of the Morning office: “O Lord, open thou our lips.” Without any prompting (and in true Anglican fashion!), we offered our sung response: “And our mouth shall show forth thy praise.”

Dean Paul then touched on his personal experience (and struggles) with the discipline of daily prayer, emphasizing the

importance of knowing that people were supporting him in their prayers through difficult times; occasions where he found it not only difficult, but impossible to pray. The prayers of others “carried him through” periods of crisis.

Turning this illustration on its head, Dean Paul encouraged us all to engage in regular times of prayer, as they provide us with countless opportunities to pray for others. He was quick to add: “Be sure to tell them that they are being prayed for.”

We learned about some of the history of the Book of Common Prayer (for instance, what the Daily Office is and what it consists of), and were left with multiple print and online resources to help us as we continue to explore our individual and common prayer life in the future.

It was uplifting to hear a personal message from someone who practises a discipline of daily prayer.

The Rev'd Andreas Thiel is Rector of St. Matthew's, Windsor. He has served on the AFP (Huron) Executive for the past seven years.

The Anglican Fellowship of Prayer (Huron) is pleased to present the Fall Gathering 2018



## The Power and Potential of Silence

With Sister Elizabeth Ann, SSJD

SATURDAY, SEPTMEBER 29, 2018; 10am-2pm  
St James Westminster, 115 Askin Street, London

SATURDAY, OCTOBER 20, 2018; 10am-2pm  
St John's, Port Elgin

SATURDAY, NOVEMBER 3, 2018; 10am-2pm  
St Stephens, Oldcastle, 5280 Howard Ave

For many of us, silence can be uncomfortable. Why not plan to be a part of this day with Sister Elizabeth Ann as we explore its power and potential in our lives of prayer. To register please contact: the Rev'd Kim Metelka at [revkim55@gmail.com](mailto:revkim55@gmail.com) or by calling or texting info to 519-980-4545.

# God is saying: "It's not about you, it's about my world.."

## From page 1

The current director of the Unity, Faith and Order is another Canadian – John Gibaut from Ottawa. Bishop Linda is the co-chair of the Anglican – Roman-Catholic International Commission...

I could make a list of all the different aspects of the life of the Communion where Canadians play a significant role. That says a lot about our commitment to the Communion and it also says a lot about how the Communion views us. Archbishop Michael Peers used to say: "We are not like some churches, we can't carry bags of money to the Communion office". But we sure can carry a lot of good will and a lot of confidence in a variety of areas.

Every year since I've been in this office, I've met with the Archbishop of Canterbury. Apparently – I'm told this – I am the only Primate in the Communion that goes to England every year for this very purpose, and I believe it's really been a good practice. I hope that the next Primate will be able to find the time to commit to that continuing opportunity to meet with the Archbishop of Canterbury and to nurture good relations between our national office and the Anglican Communion Office.

*What are the lessons that Canadian church might be able to learn from its international counterparts?*

I'll take one example: Consultation of Anglican Bishops in Dialogue. One of the things that are very eye-opening and very humbling for some Canadian bishops who are involved in the dialogue with African bishops is to recognize the huge difference in social, political and cultural context around sexuality. We live in a country where same-sex marriage, through federal legislations and in lot of cases through provincial legislation is a given. So you are coming into a dialogue with bishops from Africa, where in some countries homosexuality is considered an abomination and a punishable crime. You also get into the Christian-Muslim mix around sexuality issues in that part of the world and you realize that this conversation has an impact on inter-faith relationships and on relations between the church and government.

Another example is around climate change. You have to be in conversation with other folks in other parts of the world to realize what kind of challenges they face with rising sea levels or expanding deserts, or



irresponsible mineral resource extractions...

So, that's why these wider conversations are important. You get a sense that the things we do here actually do have a ripple effect. They affect people in other parts of the world, people who may be as committed to these conversations as much as we are, but they live in a very different political, social and cultural context.

*We are talking about our sensitivity to the impact of our decisions on wider Communion relations?*

Yes, and I know it's daunting, it's certainly humbling, but we have to continue to listen and learn from that. My experience is – and I'm going to be quite blunt – when we are talking about the issues of sexuality in the Primates' meetings, there are what I call the regular speakers: you know what they are going for and you actually know what they are going to say before they open their mouth. And as soon as you shift gears and move into something like a conversation about human trafficking, or climate change, or women on the frontlines of conflict resolution, the level of participation in the room goes up exponentially...

**Reconciliation is not something that I can simply declare. I cannot impose it, and I cannot rush it.**

If I have one big, single regret, it is that in my time as Primate we have spent so much time on human sexuality that we haven't given other important matters the kind of attention that is due. And I'm always reminded of that when I go to an international gathering where the picture is big, and the world is huge and complex. Some of the stuff we think is so important, so crucial to the life of the Church, to the unity of the Church – all of a sudden you see them in a different perspective. It's like a wakeup call and for me it's simple as God is saying, "It's actually not about you, it's about my world, and it's about the world that's broken; it needs healing, it needs compassion, it needs the justice of my ways..."

*How can individuals and congregations that are often very concerned with their own sus-*

*tainability and viability engage with these larger problems?*

There are two things, I would say. One is around the baptismal covenant, the vows of baptism, and how seriously do we take those. We live in a Church where there are still too many places where the preparation for the baptism is pretty shallow. It's about, "We'll meet you at four o'clock on Saturday afternoon, we'll have a little chat, and go through the order of service." There is a huge amount of work that we need to do around that. Because if you look at the baptismal covenant, you are already into an opportunity to talk about things like work with the poor, building a just society, caring for the Earth... they are right there in the vows!

The other thing is around leadership and how are we training men and women to be strong, spiritual leaders – ordained or lay – who can help the Church to see itself in and for the world, and to point the Church in that direction. We need people who can point to the resources, weather through the National Church, or through diocesan synod, or through the Anglican Communion. We live in the world where you can download all kinds of stuff, you don't have to invent everything. And that gets into conversation between churches and theological colleges, like here in Huron, where we have three colleges: Canterbury, Renison and Huron. The relationship between churches and these schools is really, really important, because if the leaders in a congregation do not know how to access the resources, then how is congregation going to be able to do that? There are opportunities there, sometimes untapped.

*The legacy of Church's treatment of the Native peoples has been one of the passions in your time as the Primate. How can our past be used to build a better future?*

Given long and awful legacy, we have to be prepared for the long ball. Reconciliation is not something that I can simply declare, I cannot impose it, and I cannot rush it. It has to emerge, and sometimes it takes a long, long time.

I, as the Primate, can never get weary of saying "I'm sorry". But reconciliation is not just a matter of saying I'm sorry for

what we did; it means living in such a way that people can see that there's some integrity in our apology. We have to be giving some evidence that we are trying to make amends, that we are committed to discovery of language and culture and indigenous spirituality, all the things that we took away from people. But having acknowledged that we've robbed them of their very identity, we need to find a way not to give it back to them (because it's not ours to give it back to them) but for them to be able to discover it afresh and for us to be supportive of their deep desire to recover the values they've lost.

That was one of my issues with the TRC and the idea of having gestures of reconciliation. I've always thought it was an insult to Indigenous people and I've always believed that we need to have an opportunity for a conversation to figure out what are we going to do here, to see if we are ready to start talking about reconciliation. And if we are, then what is that going to look like... So, it's a journey that will require courage and humility on our part. It will require commitment and leadership of our next Primate and the next Primate...

*Finally, what does a Primate do for fun? What do you plan to do with your retirement?*

I'm shifting gears – that's how I'm talking about what happens next summer. I garden, we are great animal lovers, my wife and I, and we've just acquired a new Black Labrador puppy. We are so crazy about these creatures that we flew to Nova Scotia the weekend of the ice-storm in Ontario, we flew there, rented a car, drove to Lunenburg county, picked up this puppy and drove all the way back to Toronto. And of course, we have a grand-daughter whom we love dearly.

I am resigning as the Primate but I'm going to continue to do some work in parish ministry. I may do some reflecting and writing, but right now I'm looking to some more time to give back to my wife, just the gift to be able to be home, to be present to our grand-daughter, to enjoy that pup, and to do some parish work – that's as simple as the plan is.

*Jack Sizeland is the assistant director at the Huron Church Camp and a parishioner at St. James' Westminster, London.*



## The Primate as a faith witness

**That's how it happened to me:**

I majored in biology. I always had in the back of my mind that I would be a school teacher. But I also had an incline about the possibility of serving the Church – though not in full time or ordained capacity.

I got my science degree in 1975 and I was already registered for a Bachelor of Education program. I still to this day do not know why, but I was in Halifax and I walked from the ferry terminal down to the Northwest Arm, to the Atlantic School of Theology. And I can remember going into the old administration building. It was late July or early August, there was not a soul in the building to say hello, and I just picked up a brochure, I took it home, I read it. They had a program where you can do the first year – check it out kind of thing. And I remember thinking, maybe I'll do that instead of the Bachelor of Education...

So I went to see Bishop Arnold. He sat in his chair and he said, "You should go back down and register right away, I want you to start in September." I was thinking to do it maybe next year, and he said, "No, you have to go now."

And that's how it happened to me. Rather quickly, but I have no regrets.

**If I were 20 again:**

If I were starting all over again, I would say, I need a spiritual director, someone who could sit down with me every once in a while and ask me some hard questions about my own prayer life, my own spiritual disciplines, my own commitment to retreat and quiet time...

In all honesty, when I look back, I was not very good at that when I was your age, not at all...

Be more attentive to your own spiritual wellbeing so that you can be more able to be attentive to the spiritual wellbeing of other people. You cannot always be giving, you have to go to the well yourself and say, I'm thirsty, and allow yourself to be refreshed.

At the diocesan synod back in May, Bishop Linda challenged a few of Huron's lay leaders to share their experience of being Christ's disciples. In this and the next edition of the Huron Church News we bring you their testimonies.

# To teach, to lead, and sometimes to push

By Scott Saunders

I am constantly challenged by my faith, by the church and in this situation by our Bishop!



I was born and baptized into the Evangelical Lutheran faith but raised an Anglican as the Lutheran worship time conflicted with my nap schedule when I was two years old.

I was raised in the church, attended Sunday School, served at the altar, attended Huron Church Camp. I explored my faith through the 53rd Weekend where I was privileged to be a participant, 53rd musician and eventually the chair of the organizing committee.

I have served on parish council for many years, been a warden and treasurer and currently head the Altar Guild at my home parish of St. Paul's, Southampton. Most recently I have had the opportunity to help with the formation of a Regional Ministry.

When I am not working in the church I am a licensed real estate broker bringing together buyers and sellers and helping people fulfil their real estate dreams. I am a husband, step-father, brother, son and uncle.

Being challenged by Bishop Linda to express my faith has been an interesting journey over the past few weeks as I allowed this task to rattle around in my head. Who am I as a Christian and, perhaps more importantly, what do others perceive of me as a Christian were the questions I asked myself.

So I began to think about who or what nurtured me.

I shared last week with Gerry Adam, our HCC director, that the first year I attended HCC I was ticked when I left. Not because I didn't have an incredible week but because I realized that I was old enough to have been there the previous summer! Camp introduced me to activities, music, worship and devotions that you didn't get at home or in your home parish. The people at camp opened up an entire new world to me.

As a young person I served at the altar, so watching the commissioning of the diocesan servers on Sunday night in the cathedral was a special treat. That role taught me about honour, duty, protocol, expectation. It taught me to love the church

and through the intimacy of being near the altar taught me to love God.

As a teenager I met bishops Bob and Terry when they were starting their ministries. Through their teaching they furthered my dedication and love for God and the church by the examples they set running youth retreats.

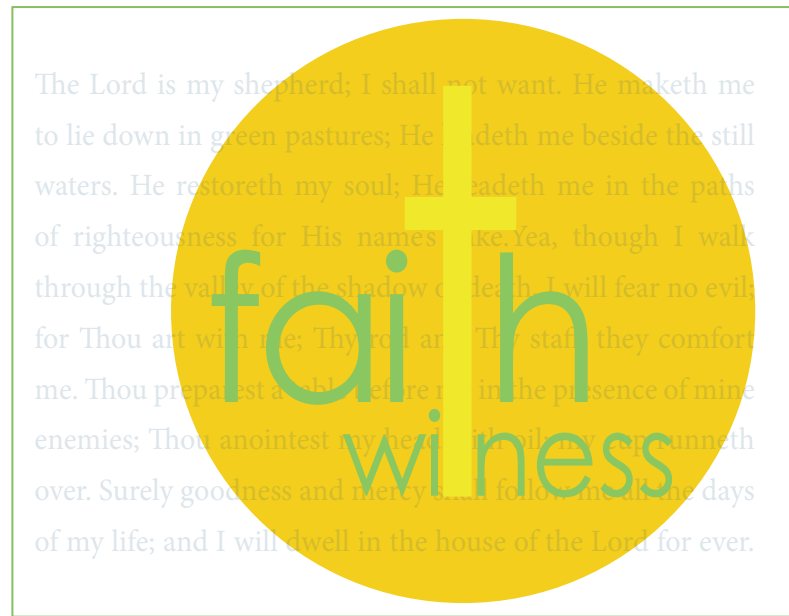
An invitation by a parishioner to attend 53rd Weekend in 1981 is probably what did me in. I saw the larger church and realized through the speakers, electives and worship what the Good News of Jesus was really about.

I realize that people and experiences are what has brought me to be standing before you this morning. That Holy Spirit placed these people beside me on my faith journey to teach me, lead me and sometimes push me along the way.

And then I thought about who I am and who do I teach, lead and sometimes push?

In the very secular world of real estate, a profession where ethics are often questioned and sometimes in the news I believe that my faith helps to guide me each and every day.

I once had a fellow realtor call me to ask if I would help to sell his friend's house. I was thrilled for the referral and then he asked "Are you a Christian?" He didn't ask whether I was successful as a



realtor, how many listings I had or how many buyers and sellers I was working with, he asked if I was a Christian! This made me question whether or not it should make a difference but it did to him. He specifically was looking for someone who was guided by their Christian faith in dealing with his friend.

As a realtor I believe that my faith is shown through my actions and my ethics. That I have the opportunity to teach, to lead and sometimes push.

I sit in the 'busy' pew in church each Sunday. I have my niece and nephew, 9 and 7, close by and they often attract other children to sit near as well. For almost two years I had the pleasure of Jason Postma's four children competing for a place on one of my knees. This gives me the opportunity to quietly teach these kids about the beauty and the rituals of our church. To look at the stained glass windows of the saints and talk about why Peter has keys in his hand and George a sword! I realize that my role has become one of a teacher. To teach, to lead and sometimes push.

That role is further enhanced by what I like to call Hot Tub and Jesus! My family are all close and so we are privileged to gather for family dinner on a regular basis and usually on a Sunday.

Often my niece and nephew want to come home with Uncle Scott to help prepare the dinner and to spend time in the hot tub! On a number of occasions our conversation in the hot tub turns to what they are talking about in Sunday school or what we were celebrating in church that morning. It is an opportunity to teach, to lead and sometimes push these young minds.

I have realized through my reflection that my role in being a disciple of Jesus is simply to follow. To follow the example of the people and experiences that have shaped my life, to teach by example, to lead my life in a way that reflects my faith, and sometimes to push.

Scott Saunders is a parishioner at St. Paul's, Southampton.

Photo: Scott Saunders, with his niece Seri and nephew Andrew.

# Growing in intimacy with Jesus

By Marilyn Malton

What sustains me in my faith journey?



I love the stories of Jesus: stories about Jesus, stories Jesus told, and stories of people, down through the ages, who have tried to follow in the way of Jesus. It was at Sunday School that I first encountered not only the stories of Jesus, but also stories of creation, fantastic creatures, and ordinary, flawed human beings. And so began

my first and enduring vocation: to be a learner, a pupil, a disciple of Jesus.

Gradually I learned that these bible stories were mixed up with the story of my own life and those of my family and my community. And there, in the middle of them all – these stories of struggle and generosity, conflict and sacrifice, betrayal and enduring love – is God. So, when I was a young teenager and within a short time three of the most important people in my life died, I knew that God was in the middle of that messy, grief-filled story too. Again and again throughout my life, with the help of wise companions, I have been helped to recall that God is in the midst of our stories.

I have experienced several intersecting vocations in my life. What holds them together, most of the time, is trying to navigate the best ways to follow Jesus. This sorting out is a disci-

pline and a continuous cycle of action and reflection, reflection and action. In church language we might call it discernment. The idea is simple enough but living it out by sorting through overlapping, complementary, and contradictory stories, perspectives, values, and learnings, well, that is complex enough to keep me learning for the rest of my life.

Sometimes there is great joy and consolation in working through this circle of action and reflection. For example, this Lent I decided to take on a new prayer practice. I purchased a do-it-yourself retreat book that included reflections on John's gospel (I love John's gospel), some history and theology (I love history and theology), suggestions for prayer (I love many suggestions for prayer), and . . . step-by-step instructions for writing an icon of Christ. The thing is I had never painted a face before. It

seemed rather bold and somewhat risky to begin with an image of Jesus. But begin I did. It is a source of wonder to me that I moved from a blank piece of wood to something that is indeed a recognizable icon. And it is a source of wonder to reflect on the ways in which taking this risk helped me to grow in intimacy with Jesus.

But sometimes action and reflection brings hard consolation or is tiresome or grueling. At the risk of sounding like Captain Obvious sometimes this process of opening my eyes to realities around and within me, and trying to follow Jesus, is challenging and deeply painful. Some days I am tempted to pack it all in. When the circle of action and reflection starts feeling more like going around on a hamster wheel than being a faithful disciple, I know it is time to pay attention. It's often a sign that I have been neglecting other disciplines of

discipleship such as the disciplines named in our baptismal covenant or other practices like resting, meditating on the stories of scripture, attending to beauty, celebrating what God is doing in our midst, sharing good food and drink and laughter, or hiking and canoeing. Forests and lakes are my green pastures and still waters (except when it is windy, of course) and they do restore my soul. Through the grace of God, I am able, once again, to recognize God's presence in the midst of my messy story and our collective messy stories. It is my prayer that I will continue to recall that all God asks of me is to do justice, love kindness, walk humbly with my God, and embrace the abundant life Jesus offers. May it be so.

Marilyn Malton is the director of Renison Institute of Ministry and a parishioner at St. John the Evangelist, Kitchener.

# Celebrating the creation, God's icon

Seeing nature as a divinely written icon, it is possible to praise the Creator and give thanks to Him for this beautiful creation, as the Psalms everywhere enjoin us. In doing so, we serve as a priesthood of creation, fulfilling the task for which we ourselves were created: not to exploit the created world after our own designs, but rather to celebrate and consecrate and offer it back to the Creator — “Thine own of Thine own we offer unto Thee on behalf of all and for all”... (John Chryssavgis and Bruce V. Foltz, “The Sweetness of Heaven Overflows onto the Earth”: Orthodox Christianity and Environmental Thought)

By Rev. Lisa Wang

The ancient liturgy of the Church both embodies and enables humanity's primordial priestly vocation towards God's creation.

As Anglicans, we are heirs to this liturgical tradition, handed down to us through the historic expressions of our Common Prayer. Those looking to “celebrate and consecrate” the creation, and “offer it back to the Creator — on behalf of all and for all”, need look no further than this rich inheritance as the starting point for our efforts to fulfill the fifth Anglican “mark of mission”: “to safeguard the integrity of creation and sustain and renew the life of the earth.”

Two ways in which we may do this are: to follow our tradition's liturgical engagement with the agrarian cycles of the year, and to deepen our understanding of the way in which our liturgy expresses the full scope of God's redemption.

Concern for the agricultural needs of the human family has historically dominated the western Church's liturgical references to the natural order, an emphasis which we see duly reflected in the Anglican rite in two important moments in the year: the ancient Rogation Days observed just before Ascension, and the modern Harvest Thanksgiving in October.

The Rogation Days (from the Latin phrase “te rogamus” = “we beseech thee”, found in the Litany) originated in the fifth century as a community



Triumph of the Cross, mosaic. Basilica of St. Clement, Rome

expression of repentance and supplication for a favorable growing season. The Rogation ceremonies traditionally involve the recitation of the Litany (see BCP 30-5; BAS 138-43) in procession, followed by the Rogation liturgy itself (see BCP 198-201; BAS 396-7). (If the procession is performed out of doors, it may serve as a powerful public witness.

The Litany may also be recited with parishioners on the land as a prayer for fields, gardens, and newly planted crops.) Whether we live in the country or the town, this ancient observance, together with the aforementioned Harvest Thanksgiving liturgies (see

BCP 617-21; BAS 396-7), are a salient reminder of our dependence on the well-being of the earth for our very life.

In addition, our Anglican tradition allows us to access the age-old customs of the blessing of seed and soil on the feast of St Isidore (Mar 22), the Rogation liturgy on the feast of St Mark (Apr 25), and the blessings of summer harvest and fall seeds on two Marian feast days (Aug 15 and Sep 8). Again, whether we live in town or country, it is possible to observe the liturgies proper to these days in the Anglican rite (see BCP 304-5, 272-274, 309-10; BAS 438-9, 444-7, 404-5, 419-20, 403-4),

either inviting congregants to bring seed, flowers, herbs, or garden harvests for blessing in the Church, or visiting parishioners on the land to offer such a blessing. Other popular customs include the blessing of small crosses to set in fields, vineyards, orchards and gardens on the feast of the Holy Cross, and the blessing of animals on the feast of St Francis of Assisi. Through our observance of these feast days, we may not only be reminded of our relationship to the creation, but also engage in outreach and teaching about creation care.

[Christ] stands in the centre as the eternal High Priest; he himself is the unceasing sacrifice. And again the whole of creation takes part in this liturgy, this solemn worship of God... not only through man-made images, or through their human representatives, but in their own right, in this great Eucharist of creation; or rather, we share through our liturgy in their eternal praise of God. (Edith Stein, “The Prayer of the Church”)

While the feasts and fasts of the liturgical year help us to enter more and more deeply into the mystery of our redemption, it is the Eucharist itself which is that redemption.

A deeper understanding of the meaning of this redemption is key to our celebration of it. If, inspired by the ancient Christians' reading of Romans 8:18-25, we understand God's redemption to comprise not merely the salvation of hu-

manity but the renewal of all creation, then we may also begin to glimpse the immensity of the words: “This is my body” and “This is my blood”. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. (Rom 8:19-21)

“This is my body. This is my blood.” It is as we hear the familiar words again and again that their meaning enters more and more deeply into us, becoming part of us, transforming us as we pray, and as we offer the creation — in thanksgiving, repentance, supplication, and hope — into the loving hands of the Creator: “Thine own of Thine own we offer unto Thee on behalf of all and for all.”

Over every living thing which is to spring up, to grow, to flower, to ripen during this day, say again the words: This is my Body. And over every death-force which waits in readiness to corrode, to wither, to cut down, speak again your commanding words which express the supreme mystery of faith: This is my Blood. (Pierre Teilhard de Chardin, “The Mass on the World”)

Rev. Lisa Wang is a member of the diocesan Doctrine and Worship Committee.

## There's room for you!

by Rev. Val Kenyon

September has always felt like much more of a new year than January ever has.

The crispness of autumn mornings brings with it the fresh energy of new and renewed beginnings inviting us into a variety of possibilities.

So many routines will begin their familiar hum, as students of all ages will be returning to their studies.

For many of us, it has been a while since we last found ourselves in a classroom, but as we know, learning can and does happen in many different ways over the course of our lives.

If you are looking for a small group learning setting designed to help participants consider how their lives are



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shaped and guided by their Christian faith, why not consider Education for Ministry built upon an openness to growth and lifelong learning with respect for human and theological differences and comfortable with ambiguity.

Sessions will begin in September in London (daytime or evening), Strathroy, Lucan,

and Kitchener.

For more information or to indicate your interest in 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](mailto:EFM@huron.anglican.ca)

Rev. Val Kenyon is EfM Animator in Huron.

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# Creation does matter!

Each year, from September 1, the Global Day of Prayer for the Care of Creation, to October 4, St Francis of Assisi Day, many Anglicans use the Season of Creation – also known as Creation Time – to pray and celebrate with creation, focus on the story of Earth, and commit to a ministry of healing Earth.

By Sue Carson

Once a month a group of a dozen Canadian Anglicans connect by conference call; we may be scattered geographically across the country, but we are united by our passion for the environment.

The Creation Matters Working Group of General Synod (CMWG) is co-chaired by Dean Ken Gray from St. Paul's Cathedral in Kamloops and Nancy Harvey from the Diocese of Huron.

Our mission is to help Canadian Anglicans meet our commitment to the fifth Mark of Mission "to safeguard the integrity of creation and sustain and renew the life of the earth."

One of the most pressing issues of our time is climate disruption. We are all experiencing changes such as higher than normal spring floods,

massive forest fires, invasive insects and unusual temperatures. We urgently need to reduce or eliminate our use of fossil fuels, and so reduce our carbon emissions. One way to educate how human impact is affecting the earth is through our church services.

Recently our CMWG discussions have been centered on raising awareness in the church on ways to celebrate the beauty of our earth during the Season of Creation, which starts September 1st and extends to St. Francis Day, October 4th. There has been global awareness of the need for more time spent celebrating our beautiful world. Celebrating our world for 5 weeks, rather than just Earth Sunday, is gaining popularity over all continents. CMWG feel there is a need for more liturgical examples that focus on Canada's problems with climate change and



prayers unique to our eco-systems and animals.

Ideas on how to celebrate Season of Creation can be found on:

<https://www.anglican.ca/publicwitness/creationmatters/>

More liturgical sources, prayers, and other ideas will be added to help parishes with planning for the Season of Creation. We are hoping particularly to increase material for

youth activities and have been discussing these ideas with Ryan Weston, (lead animator of public witness for social and ecological justice) and Sheilagh McGlynn, (animator for Youth Ministries).

Creation Matters Working Group hope that you will consider celebrating the Season of Creation for at least one week in 2018, with the hope that some parishes might be able to

worship with an environmental theme for all 5 Sundays. We would welcome feedback and other resources that we could share.

*Sue Carson is the chair of The Greening Niagara Committee, St. James, Dundas, Ont. and member of The Creation Matters Working Group of the Anglican Church of Canada.*

[d.carson@sympatico.ca](mailto:d.carson@sympatico.ca)

## Safeguarding the integrity of creation: what will you do?

By Rev. Chris Brouillard-Coyle

Weather and work made it so that our lawn remained untouched well into May. Since we refrain from the use of pesticides and are surrounded by untreated fields, there was a bounty of dandelions on the grass.

I think this is pretty, as the yellow breaks up the sea of green. Besides, dandelions have a host of benefits including being the first food for bees, a source of rubber. The roots can be used as a coffee substitute, there are compounds with curative properties, the leaves are high in vitamin A, vitamin C and iron, and these can be made into soup, jam, salad and, perhaps most importantly, wine.

This year I also discovered another benefit: as we looked out the window on a gray day, we saw flits of yellow. Four male goldfinch had discovered our lawn and were feasting on the seeds of the dandelions.

Over the next few days, we saw a bounty of other songbirds doing likewise. Then, I saw a post on Facebook where a woman was lamenting the need to forego bird feeders in her area because of the prevalence of rats. It had been months since we had put seed out for the birds. As it turns out, we don't need to – Mother Nature has provided through the dandelions and the various native plants we have included in our garden.

### SOCIAL AND ECOLOGICAL JUSTICE



Our fifth mark of mission is: to strive to safeguard the integrity of creation and sustain and renew the life of the earth. When we think about the environment, what often comes to mind are reduce, reuse and recycle campaigns, conversations about the use of plastic, the debate about pipelines and the tar sands, or perhaps the debate about carbon tax. These are important practices and conversations as they provide a framework from which humanity can act in an effort to sustain and renew the life of the earth.

What I have learned from reading "Bee Time: Lessons from the Hive" (Winston, Harvard University Press, 2014), "The Hidden Life of Trees" (Wohlleben, Ludwig Verlag, 2015) and participating in the "in the zone" project (<http://www.inthegardens.ca/>) is that there is incredible value in seeking to safeguard the integrity of creation. If we begin with the premise that God created and it was good, then we need to trust the foundation of creation as being something which is already sustainable and renewable.

Human beings have spent an inordinate amount of time trying to engineer creation so that it works to our convenience and benefit. The result is that

we arbitrarily decide what aspects of creation are valuable to us and put less effort into caring for the rest. In doing so, we miss the interconnectedness which supports our eco-systems and allows all of creation to thrive.

For example: mass deaths of honey bees has created a crisis which has contributed to the evolution of an industry where honey bees are shipped to farms to assist with the pollination process. To further address this problem, scientists are working to create self-pollinating plants. Meanwhile, studies show that allowing natural plants to grow in areas near farmland helps to encourage other species of bees to participate in the pollination process and has led to increased stability of the farm.

It would seem that there is incredible value for all of nature when we support the integrity of creation itself. The more we seek to enable nature to do what it is designed to do, the more benefits we experience. This is certainly a conversation worth having in our homes and in our churches. As we are called to do in serving one another, when we look at the environment, it is important to recognize what God is already doing and seek to participate as we are able.

The use of native trees and plants in gardens, the use of rain barrels, organic agriculture, buying local, and celebrating the beauty that already exists can all be vital steps to trusting that God's creation is already good. We have a role to play in preserving what is

already not only for our own benefits but also for our children and grandchildren unto seven generations. What will you do?

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

### Anglican Journal Appeal

The General Synod of The Anglican Church of Canada



#### Keep the conversation going!

As we mark the 25th anniversary of the Anglican Journal Appeal, please consider joining your fellow readers in supporting this vital vehicle that links the Anglican family across Canada.

For decades, the Journal and your diocesan newspaper have been a vital communications link between parishes, dioceses and the national Church.

Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action.

Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, these publications have sparked compassionate conversations in an increasingly secularized world.

Please give generously to the Anglican Journal Appeal this year. With your help we can keep the conversation going!

Please fill out and return the enclosed postage paid donor reply card or call 416-924-9199, ext 259.

Alternatively, you can email [mross@national.anglican.ca](mailto:mross@national.anglican.ca) or go online to [canadahelps.org](http://canadahelps.org) and make your gift today.

*If you have already sent your donation, thank you.*

# Stewards of the invaluable, intangible, and impractical

By Rev. Matthew Kieswetter



Thomas Merton once noted that the early Christian monastics valued the desert precisely because it was of no value to the rest of society.

Merton's reflection came to mind when I heard of a (quickly deleted) opinion piece in Forbes by Panos Mourdoukoutas that argued that libraries should be replaced by Amazon-run book stores. His reasoning: digital services were replacing physical media, and Starbucks had usurped libraries as neighbourhood hubs. Libraries consume taxes... Amazon and Starbucks would at least pay taxes.

That is one view, but a skewed and partial one. My local library does a lot more than lend books. It hosts concerts, offers musical instruments and museum passes, and educates people on everything from computer basics, résumé writing, and podcast creation.

Merton's comment about the desert came to mind on another occasion — at the library, actually — while attending an information session about proposed drug safe consumption sites. The topic is, admittedly, controversial. But I was unprepared for the comments that I heard that were utterly lacking in empathy. Yes, this is an anxiety-laden situation. But

as someone who has friends and family who struggle with addiction, I know that these are human beings we are trying to help.

What do these examples have to do with Christian stewardship? Stewardship has to do with responsibly taking care of things: our physical, mental, and spiritual lives. Our relationships. Our stuff. And as Christians, it means taking care of our churches: from our bell towers, organs, liturgical practices, signage, and our sense of mission. But not just that. As Christians, if we're following Jesus, we're continually being called beyond ourselves, and challenged to see God in 'the other.' Especially those deemed, by the rest of society, to be without value.

That op-ed in Forbes dismissed libraries, but many more people dismiss churches as places that are just open once a week for some quaint songs and prayers. The fuller picture is that churches are feeding, clothing, and advocating, and caring for people who fall through bureaucratic cracks.

The challenge for us, as stew-

ards of that which is often unnoticed, unvalued, or unquantifiable, is to communicate the breadth of our life as Church. Here is where Facebook, newsletters, bulletin notices, press releases, photographs, narrative budgets, and reports to parish council can all help witness to the lives that are being touched.

This message needs to be heard by those within and those beyond our congregations. We need to wrestle with that tension in our faith that calls us to take care of our pasture and our flock, but also to remember that the Great Shepherd is way off, searching for that one sick, trouble-making, seemingly useless 'other' sheep. Christian stewardship includes taking care of the walls of our church building, but importantly, not being limited by them. "For those who want to save their life will lose it, and those who lose their life for my sake will find it" (Matt 16:25).

Matthew Kieswetter is priest-in-charge of St. Andrew's Memorial Anglican Church in Kitchener, and part of the diocesan stewardship committee.

## STEWARDSHIP WORKSHOPS

### Lambton and Kent Deaneries:

Saturday, September 29, 2018

9:30 am to 2:30 pm

St. John's-in-the-Wilderness, Bright's Grove

Lunch provided

Registration: Nicole Grieve @ St. Bart's

(519)383-6933

stbartsanglicanchurch@cogeco.net

### Deanery of Waterloo:

Saturday, October 13, 2018

9:30 AM - 2:00 PM

St. Andrew's Memorial Anglican Church  
(275 Mill St., Kitchener)

Register at 519-743-0911 or

FrMatthewKieswetter@gmail.com

### Joint Deaneries of Oxford/Brant/Norfolk:

Saturday, November 17, 2018

9:30 AM - 2:00 PM

St. James' Ingersoll

Registration details to follow.

Contact person: The Rev. Meghan Nicholls

rector@stjamesingersoll.com

# If you want to reach people – go where the people are

When Paul on his many journeys would arrive in a new town, he would make his way to the Agora, the marketplace. It was here in the



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**REV. MARTY  
LEVESQUE**

centre of Ephesus and Corinth that he would begin preaching and teaching the people about Jesus Christ.

Paul knew that if you wanted to reach the people, you simply had to go where the people are.

You cannot wait for them to come to you. And this remains true today. The difference between today and when Paul was on his evangelism mission is the Agora.

Gone are the town squares. They have been replaced by the square spaces of our computer screens. This new Agora, much like the old town square is ripe with opportunity to make Jesus known, but it also ripe with danger. It is a good idea to protect oneself when using social media so as not to be discouraged in our mission.

I am sure many of us have seen memes we are encouraged to like and share. Some are innocuous, but many are

phishing exhibitions. A good example is the one designed to entice individuals to share their answers to security question. Normally these are laid out with a word or picture for your birth month and you will be asked to put together your month with the name of the street you grew up on to get your superhero name, for example. Another example is the year you were born and your first pet's name to get your rock n roll stage name.

There are many variations of this type of phishing exhibition, and far too many to describe. So it may not be just one meme that causes you to give away the answers to your bank or

Facebook's security questions, it may have occurred over the course of a few months or years.

This does not mean that we should shy away from social media and sharing our faith and the story of Jesus with the world. Rather, it simply means that we should be careful of the information we post and share with the world, just as we would be careful in a crowded marketplace to not leave our expensive camera on a table unattended.

The fact that we don't shy away from the dangers of the world, but protect ourselves accordingly, means we can

still live the Mark of Mission to proclaim the good news of the Kingdom of God and make Jesus known to a world that is desperate for a message of love.

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



## Editor's note

### The words of praise for our columnists

Rev. Canon Keith Nethery's recent appearance on the pages of the Anglican Journal, in Tali Falkin's article "Assisted dying: One Anglican family's story" (June 2018) got noticed by our readers. The article talks about Keith's account – reported in his column in the Huron Church News way back in January 2017 – of the last days of a person who chose to end her life with the help of a physician and discusses the role of a priest in these circumstances.

Another HCN columnist, Laurel Pattenden, sent us these words of praise for Keith: "He has shown us that no matter how new or controversial the situations of this world become that there are Anglican clergy willing to go there for their congregants. It certainly is not easy for clergy to travel these uncharted paths to areas that were unthought of years ago. So whether one agrees with assisted dying or not, we can be sure that Rev. Keith Nethery took the light of Christ there for this family and for this woman."

Rev. Jim Innes' opinions in his "As I See It" matter! As Linda Oxenham from Forest, Ontario admits, his

writings have kept her with her faith: "Please thank him for helping me with added strength to understand my problems at the time and to 'keep on going' when I think all else is failing me", writes Linda.

We remind you of Rev. Canon Christopher Pratt's award received back in May from the Canadian Church Press for his article published in the New Brunswick Anglican.

Finally, we are excited to announce that, starting October, Laurel Pattenden's column will be illustrated with her own work of art – something you will enjoy as much as her writing.

# The hungry wolves (part 1)

*"It is useless for the sheep to pass resolutions in favour of vegetarianism, while the wolf remains of a different opinion"*  
(W.R. Inge)

This quote has more than one meaning. For me, I am left with the question, "who the heck are these wolves? And how powerless am I against them?"



**AS I SEE IT**

**REV. JIM INNES**

It is implied that the wolves are those who will eat the sheep. And that despite our best efforts, we can't keep these wolves from the door. They can huff and puff and blow our house down... even if it is constructed of brick and mortar.



Michael Larosa, Unsplash

So it is as we read of a 17-year-old boy carrying a shotgun and a revolver opening fire at a Houston-area high school Friday, killing 10 people, most of them students. And before that late May shooting in Texas, there had been 23 gun incidents and 17 deaths at American schools and univer-

sities since a gunman killed 17 staff and students at a Florida High School in February.

Closer to home, and as of the day of this article being written, two people detonated a bomb in a Mississauga restaurant injuring 15 people.

Where is our power to stop it? In Sweden they are making a valiant attempt to fence out the wolves (at least some of them) by distributing an updated 20-page booklet on how to survive such threats as "accidents, extreme weather, an attack, or war!" I suppose this can help. But even in Sweden where homicide and murder rates are well known as very low, other crimes, such as sex related offenses (including rape) and robberies, have increased...some quite significantly. It seems that no matter the attempts to stop them, the hungry wolves don't simply leave...instead, they adapt to

meet the times.

Can anything prepare and equip us to fend off the wolves? Can such a manual as Sweden's, no matter how well written or extensive, fully address the kind of terrors we hear increasingly happening every week? It is one thing to fight off the wolf you can visualize and monitor. It is an entirely different story when the most shocking crimes are occurring by the hand of the quiet neighbor living around the corner...the notorious wolf who hides in sheep's clothing.

Generally, I'm full of all manner of hopeful thought, but truth is, the wolf is for real. Bad things happen. And there is no avoiding it. Most of us can suppress this truth until something happens. Then we fall apart with some manner of a PTSD that we didn't even know our body was carrying.

Much work is being done to try and understand the social,

political, and economic structures that wakens the hunger of wolves. Much of this falls into the category of crime management; a highly complex study of the need for effectual preventative campaigns, law enforcement and criminal justice. This includes such measures (many arguable) as stricter sentencing for violent crimes, tightened gun control, increased (and strategic) policing, early childhood intervention, urban upgrading, and family education.

However, trust as we must that these ideas will get a foothold, for now, at least, the wolf is here to stay. And, as I see it, we must make psychological and spiritual adjustments to counter the effect that such an undeniable threat creates.

(To be continued)

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

[Rev.Jiminnes@gmail.com](mailto:Rev.Jiminnes@gmail.com)

# Conversations of love - conversations of faith

One of the special joys of the summertime is the potential of spending time with family and friends, who are not always able to connect up during the rest of the year.



**A VIEW FROM THE BACK PEW**

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

The melding of family calendars can be a challenge at the best of times, but the summer seems to allow miracles to happen and family members, who are usually stretched out across the province are able to get together.

Time spent around a dinner table, enjoying the food and each other's company, leads, in many cases, to conversations which have an element of, "do you remember when...?" Special moments of the past are remembered with varying degrees of accuracy, and familiar stories are shared once more.

The amazing thing about family get together, is their ever changing dynamic. Relationships keep morphing and, although essential elements of those familiar stories do not change, the stories themselves take on a new life when they are heard by new family members for the first time. Those who marry into a clan gain new insights as to why their spouse is the way they are. Children and grandchildren learn about their family history and their roots.



Debby Hudson, Unsplash

Family gatherings are infused with a mutual care and love. Differing points of view are offered with the understanding that they are being shared in a safe place. Those are hallmarks, not only of personal family life, but also need to be essential elements of the life of any congregation or community of faith.

Telling of stories is an integral part of the life of the community of faith. The stories of family may be communicated with ease, yet the stories of personal belief and faith may not be so easy to share. Even in the presence of those people whom we love and cherish, sharing those profoundly inner thoughts may not prove to be as easy as we might wish.

It is interesting to note that one of the essential elements of the growth of any community of faith is the opportunity to share the stories which surround the history of that fellowship and to assist individuals to take on that story and claim it as their own. Why

do people who gather together for worship follow a particular pattern or style of worship? Are those patterns so ingrained that change is not an option?

My father was a priest in the Episcopal Church and for many years was the rector of the Church of the Holy Trinity in downtown Philadelphia. That was the congregation where the familiar Christmas hymn "O Little Town of Bethlehem", was written by the rector, Phillips Brooks, and the music was composed by the organist, Lewis Redner. During the Christmas Season we used to sing that hymn... endlessly! (But, I digress!).

One summer my Dad asked one of his colleagues to fill in for him. The keen cleric, mindful of the traditional mindset of the parish, came to visit. He watched carefully as my father conducted the service.

He marked every detail as the liturgy was offered and afterwards indicated that he thought that he was prepared to lead worship just as he had

witnessed it. After the family vacation ended and Dad returned to the parish, one of the wardens approached Dad with a smile on his face.

**We do not keep our love for other members of our family to ourselves. We share that love freely.**

"Thank you for finding such a committed replacement, while you were away," the warden said. "The liturgy was offered with great dignity, suitable to the parish. We did ask him why, in places in the service, where the priest usually kneels, he did not, but remained standing."

"I did that because that is what I saw Dr. Pratt do, when I visited," he said. The warden replied, with a chuckle, "Dr. Pratt had an operation on his knee and kneeling is not really an option for him."

Traditions change. Worship morphs and is shaped by the community who offers it. Key to the whole experience is that fact that belief and faith in Jesus is the message that the community of faith has to share. As years pass, and as circumstances change, the way in which the story of faith is conveyed by the community and by individuals who are a part of that community reflects the sense of belonging, the love, the care and the awareness of divine love which is which nurtured by relationship with Jesus.

The Love of God for each

of us, the Love of God which God has for God's world never changes. It is a love that we can depend upon, as many of us depend on the love and support of our families. The manner in which we tell our story of faith is as unique as each one of us. It is shaped by our family and personal history. It is shaped by our personal spiritual journey. We do not keep our love for other members of our family to ourselves. We share that love freely. Sharing our story of faith is a response to our Baptismal Covenant and the ministry to which each one of us is called.

*Rev. Canon Christopher B. J. Pratt has retired from full time parish ministry, but continues to offer priestly ministry in the Diocese of Huron.*

[prattcbj@gmail.com](mailto:prattcbj@gmail.com)

**Aon**

One London Place  
255 Queens Avenue  
Suite 1400  
London, ON  
N6A 5R8  
Tel: 519-433-3441  
Fax: 519-433-3853

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# Walking together in disagreement

Like many others, I was incredibly moved at Synod this year by the session involving Bishop Linda Nicholls and Archbishop Fred Hiltz.



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



Gaelle Marcel, Unsplash

As others have chronicled, their on stage chat about the Marriage Canon and what things might look like going forward showed compassion, leadership, humility and more than a touch of sadness that pain would result from decisions to be made at General Synod 2019, no matter what way delegates might vote on this controversial issue.

While I understand the need for discussions, debates, votes, changes and a myriad of other things – it grieves me to see and experience the discomfort that results. People who had been close, had shared worship

for many years, sometimes decades, are left barely able to speak to one another. While we might all recognize at some level this is the way humans tend to do things, that doesn't lessen the hurt.

The fact that we expect that people will leave fellowship based on a vote, a change is heart wrenching enough. But what may be worse is the collateral damage that will be done. Those who will give up on Church, give up on pursuing a faith relationship because they can't fathom why we can't all "get along."

My own personal view is that we are never given permission to divide God's church. We are never allowed to let someone walk out the door, nor are we able to leave ourselves. I could get into a significant discussion quoting this passage of Scripture against another; but I think it is sufficient to say that I don't understand God walking away from anyone.

If we are committed to our faith, are we strong enough in it to walk in disagreement? What would it look like if, before the vote takes place, everyone states categorically that they are staying, no matter what we decide.

Philosophically, I believe that Jesus created "one" church. I do not believe that Jesus ever gives permission for us to walk away from one another. As we splinter the church into more and more fragments with less and less relationship, we avoid the hard work that is entailed in going out to make disciples. Key to discipleship, in my way of thinking, is relationship. That relationship is with God. We are not given permission to judge and thus none of us can state that we have all the right answers, or perhaps even a ma-

majority of the right answers.

Church history is full of spats and disagreements. Looking back today, some of them seem trivial; others we can see why they caused division. But is that division of God or of humans? I will argue always for the latter.

We cannot say that what we face in the Marriage Canon decision is a unique disagreement, or the disagreement to end all disagreements. No matter what we decide, I don't think any of us will be able to proclaim that we got it completely right.

If someone walks away, if someone is lost because of our inability to journey together, then I think God is saddened. If we continue to divide seemingly at whim, eventually the entire body of Christ will splinter because there won't be a critical mass in any one group.

I do not believe that God ever throws up God's hands and gives up on anyone, any group, any church. God who is the creator of all desires to be in relationship with each and every one of us. God has always known that the human race that God created is fundamentally unable to stay in relationship on many levels. But with

that said, God created "the" church. I believe that God asks us to value relationship, to allow God to make the decisions, and to walk together.

Yes, it would be so much easier to simply dismiss those who we disagree with, tell them they are in the minority, tell them that God doesn't love them as much as God loves us, suggest it is self evident to everyone that I am right. But those are not things I see in the person of Christ.

So let me say it loud and clear – no matter what decision we make in 2019, I am staying and I want everyone who reads this to stay too (and there will be those who read this who will have significant disagreement with me – and I want them to stay.) I believe that God's Holy Spirit can and will help us to walk in disagreement. It won't be easy, it will fray nerves and cause animated conversations. But at the bedrock of faith, it seems to me that breaking relationship is not God's answer to anything.

Rev. Canon Keith Nethery is the rector at St. James' Westminster, London. [rector@stjameswest.ca](mailto:rector@stjameswest.ca)

# The water of life: staying with Christ

Summer is coming to a close and I am feeling somewhat deflated.

Floating is just one of many summer water activities. It is low in calorie expenditure and effort. Both delightful on a hot day.



**LAUREL PATTENDEN**

Definitely, water is a strong draw during our short summers. Nothing beats drifting along floating on air mattresses or large inner tubes. Or sitting on the sandy beach taking in all the colourful inflatable water toys available in whatever shape or size your heart desires.

Ah....water! Feeling the waves gently sway your air mattress back and forth. Hearing them roll onto the shore. But summer is ending and the season for deflating is upon us. Yes,

deflating all of our wonderful float toys. As the air is released from our toys it seems to also deflate our spirit.

After packing away all my floaties, I glanced out over the river and realized that it really isn't our water toys that allow us to float but the water. You can sit in an inner tube as long as you want on the grass and you ain't gonna float!

We need water. We seek water and we are of water. From our earliest time in a watery womb to the salt tears, that fell like rain, when we were first hurt. We are born knowing water intimately.

Water is needed for our life on this planet. And the planet provides so many types of water. Salt sea water, fresh lake water, natural spring mineral water, ice caps, hot geysers and the rain that falls upon our heads. This water will get us through life.

Following the Christian tradition we know water can be so much more. Genesis begins by mentioning water in the first sentence "In the beginning

when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters." (NRSV)

Mark's Gospel begins with Jesus' baptism in the water of the Jordan River. John's Gospel begins the miracles of Jesus when he changes water into wine. Three Biblical beginnings all with water.

Our Christian birth also begins with water. "There should be water in quantity, enough for members of the congregation to see and hear when it is poured." (BAS pg. 148) If allowed, I would have added to this "as if filled with life and spirit" but the editors of the Book of Alternative Services didn't consult me. Our life begins again with being washed and cleansed with this sanctified water. We are now born again in Christ. This water will give us eternal life.

So our lives begin again with baptism, living water. This water changes how we get through

life. Don't lose touch with this water! When all of our "life" water floats and other diversions are deflated do not worry, because living water is what gives our life buoyancy. It keeps us resilient.

It is written in Isaiah, "I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." (41:18) Living water is found in the heights, the valleys, in the

wilderness and the dry land. It is fully accessible! And according to John in Revelation 22:17, "the water of life is a gift". It's free!

So as summer ends and we are packing away our summer gear there is no better time to think about water. We can continue to float and drift along on the water, with or without our floaties. Put up with the things in the world that can deflate us. Or we can maintain our buoyancy, our resiliency by staying with the living water, Christ.



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