

**ROCKIN' THE SAUGINS'**

Bishop's Friends North event for this year was hosted by Trinity Anglican Church in Durham.

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AS VETERANS GROW OLDER...

100 years later: Keith Nethery and Christopher B. J. Pratt on Remembrance Day.

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DOORS OPEN

St. Columba, Waterloo and St. Paul's Cathedral, London welcoming their communities.

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HURON CHURCH NEWS

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



Reflecting on the summer in the Saugeens

While many churches complain about the lack of children in their midst, the presence of youth in church events this past summer in the Saugeens shows that sometimes it takes only people, energy and ideas to make things happen.

More than 80 children at a church event in Durham; some 70 young people included in different programs organized by their church in Southampton; a Sunday school being needed all of a sudden in Walkerton: this past summer has shown that something new and exciting is happening in the Saugeens.

In the Regional Ministry of Saugeen Shores, Tara and Chatsworth they explain it as a result of simply paying attention to who is in your community and how you might need

Summer in the Saugeens was filled with joy and laughter of children participating in Child and Family Ministry programs.

"They blessed the whole lake!"

Rev. Carrie and Rev. Anne with Ben, Max, Elysse and Rene after the service of baptism.

to reach out to them in a new way.

"We have begun our bi-weekly meetings in the community where we are seen as a clergy presence at a local coffee shop or restaurant while conducting a catch up meeting", says Rev. Ann Veyvara-Divinski, priest-assistant at the Regional Ministry.

The Saugeens clergy use every opportunity to make Anglican presence in their communities more visible.

"In the past months, I have had the opportunity to preach at Chatsworth at the summer community service, take services at Chatsworth's Country Lane and most recently at the Tara Fall Fair ecumenical service", Rev. Ann points out.

Another example of how to become more efficient in promoting that Anglican presence was offered by the Child and Family Ministry team at St. Paul's, Southampton. They took their gifts on the road and offered a Children's Activ-

ity Tent: very upbeat music from their Sunday School was played and craft tables were set up for children to come and paint pieces of driftwood. More than 70 children participated in this activity.

A service of baptism in the lake was another idea that was successfully realized back in July at the beach in Southampton. Rev. Carrie Irwin, rector at St. Paul's and Rev. Ann baptized an entire family in the waters of Lake Huron. It was such an impactful expression of faith beyond the walls of the church building that Rev. Carrie and Rev. Ann decided to have this service performed annually

This past summer at the Saugeens proved that it is not necessarily true that things happen only in the cities nor that it takes lot of financial resources to make these things happen. It takes people, energy and ideas; it takes vision, creativity and willingness to try new things.

Amazonia and Huron: Reading a new road map

From September 11 to September 28, the Diocese of Huron hosted the representatives of its companion diocese – the Diocese of Amazonia.

The diocese from Brazil was represented by Bishop Marinez Bassotto, the dean of the Belem cathedral Cláudio Miranda, diocesan secretary Joseane Paula and lay leader Marcia Gonçalves. They visited every deanery in Huron.

"They were given an opportunity to see something of the breadth of Huron and its ministries", said the Bishop of Huron Linda Nicholls emphasizing that it is important to understand that different circumstances which exist in Huron and Amazonia dictate different styles of ministry.

The Diocese of Amazonia has only six clergy and nine parochial points – four of

them are church buildings and the rest are preaching points where they literally travel up to 30 hours in a boat down the Amazon river to hold a service under the trees or in somebody's front yard.

"It's that kind of starting from the very ground up ministry", explains Bishop Linda. "They are reaching out to those to whom others are not reaching out."

The guests from Amazonia gave their testimonies of doing ministry with teenagers who are susceptible to AIDS, or reaching out to those who live in an area which used to be a garbage dump, those who are surrounded by constant violence in their society.

"That is the kind of ministry that is right on the edges even though they themselves have so little in the way of resources

in their diocese", said Bishop Nicholls adding that "the companionship reconfirms that we are brothers and sisters in Christ across the Communion, even if our dioceses look so different."

This is why it was also an opportunity to start discussions about the future of companionship between Amazonia and Huron and the renewal of their covenant. The two dioceses signed a companion covenant in 2014. The covenant is valid for five years at the time.

Bishop Marinez Bassotto (right) and Dean Claudio Miranda (left) in front of St. Paul's Cathedral, London, Ontario, during a historical re-enactment of Bishop Cronyn's times.

For more on Amazonia visit See Page 2



Our abundance is in our people: A lesson from Amazonia

Sometimes we need to hear the stories of others in order to see ourselves more clearly!



**BISHOP
LINDA
NICHOLLS**

That was brought home to me in September as we hosted our guests from the Diocese of Amazonia. During their time in Huron they shared stories of ministry in a diocese so different from ours.

Theirs is a fledgling diocese with millions of square kilometres of jungle; where rivers are the roads; with only six priests and congregations that in some cases do not even have a building. I can only imagine what we must look like through their eyes with our many buildings; more than 140 clergy, mostly stipendiary; a theological college in our midst and resources to share through grants like the Jubilee Grants.

It is easy to categorize Amazonia as 'poor' and us as 'rich' but that is only true in material goods. I found myself humbled by the stories of their commitment in mission to those on



Reading a New Road Map: Finding the Future. A shared conversation between Amazonia and Huron on September 25 at the Huron Church House.

the edges of their society. Dean Claudio Miranda spoke about reaching out to women and indigenous people who live on a landfill at the edge of the huge city of Manaus, training community leaders who will train others. Bishop Marinez Bassotto spoke about serving the indigenous people displaced from Venezuela who are finding their way to Belem and need help.

They do not wait for the material resources to be available. They go – as Christ did – into the midst of those in need and offer what they can – teaching and supporting with love and compassion.

At times we describe ourselves only in terms of what we do not have. We assume scarcity believing there is not enough money or people or resources to do something new. We believe the lie that we need more before we can begin.

In the Diocese of Amazonia the clergy and people serve first and trust God to provide enough. They begin with what is available without waiting for more. Their commitment models the story of the widow's mite (Luke 21:1-4) and invites us to do the same.

The Kingdom of God is not about material wealth. It is about how we live with what

we have and use it joyfully to tell the Good News of God's love.

Some of our congregations are very small and may feel as though they cannot possibly engage something new. Yet I have seen the smallest congregations, with few resources, start a youth program; feed the hungry; open their doors to their neighbours; start a bible study and find new partners to share their building.

Some larger congregations feel weighed down by the size of their buildings which constantly need repairs. Yet I have seen them commit to open the doors to neighbours; start community dinners; meet the neighbours and think creatively about alternate forms of ministry.

We can share God's Good News without one more dollar on the collection plate. We can be welcoming communities even if the roof is leaking! We can create communities of hope. Our abundance is not in our material wealth – our abundance is in our people, their faith and their vision for God's Kingdom.

I am grateful to the Diocese of Amazonia for being our teacher through the richness of their faith. Thanks be to God!

+ Linda



**Bishop Marinez
with Bishop Barry
Clark at Trinity
Church, St. Thomas
(Delaware Deanery)**



**In front of the
Her Majesty's
Royal Chapel of the
Mohawks,
Brantford**



**Guests from
Amazonia
visiting Essex
Deanery:**

**Archdeacon
Jane Humphreys
presenting
gifts to Bishop
Marinez and
Joseane Paula**

**Bishop Marinez
at the service
in St. Mary's,
Walkerville**



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Doors Open at St. Columba, Waterloo

On September 15, St. Columba Anglican Church in Waterloo welcomed the community during Doors Open Waterloo Region with the liturgical art of Nancy-Lou Patterson.

By Christine Rier

At St. Columba Anglican Church (Waterloo, Ontario) the congregation has been called to reach out with its many gifts to its community. Those gifts include a beautiful "mid-century modern" church building and an array of art work by accomplished local artist, Nancy-Lou Patterson. Nancy-Lou, her husband, Palmer and their children are members of St. Columba Anglican Church.

St. Columba's gifts combined on Saturday, September 15, 2018, to welcome the community during Doors Open Waterloo Region.

Doors Open Ontario showcases the buildings, natural spaces, infrastructure and cultural landscapes that shape and define our communities. - from historical houses to modern marvels of construction. This year, Doors Open Waterloo Region focused on the local "built region," with the theme of Places, Patterns and Plans.

On full display were the patterns and plans of Nancy-Lou's rare and exceptional collection of decorative religious art, which she gifted to the church over a span of three decades (1970-2000).



This included seven banners (some done with cut felt and others quilted), altar frontal, needlework cushion covers and wall art, stained glass, metal work, an external Celtic cross, a mural and wooden furnishings - all of which are still in use today, bringing joy, comfort and inspiration to parishioners and visitors alike.

The predominant theme is Christian symbolism, with references to the Irish monk

St. Columba, who helped bring Christianity to Great Britain in the sixth century AD and after whom the church is named.

Thanks to the generosity of Nancy-Lou's family, these religious works were augmented by a private collection of some of Nancy-Lou's secular work.

The morning of Doors Open, over one-hundred people were also treated to a comprehensive presentation by Susan McFarlane Burke, manager/curator of

Joseph Schneider Haus (Kitchener), "The Gift to be Simple: The Religious and Secular Art of Nancy-Lou Patterson".

Guests enjoyed a guided tour of Nancy-Lou's artistic life and impact on her community. Born in Worcester, Mass, USA (1929), she received her B.A. from the University of Washington and began lecturing at Seattle University (1962) before settling in Waterloo, Ontario.

Subsequently, she became the Director of Art and Curator of the University of Waterloo's art gallery and in 1966 taught University of Waterloo's first Fine Arts course. In 1968 she founded the university's Department of Fine Arts. The many contributions of her prolific career are visible throughout Waterloo Region, but it is at St. Columba that her work is ablaze amidst the understated design and modesty of the building.

The design plans and photographs of the original church building were also on display. The church was designed by architects Horton and Ball of Kitchener and built in 1961. It was designed to be part of the surrounding suburban residential neighbourhood and has since been quietly welcoming all those who follow Christ.

Today, worship is led by Rev. Julia Gill, who marvelled commenting on this occasion: "Doors Open was a reminder to our congregation of how we may be called to reach out in ways we have yet to imagine. I give thanks for the members of our congregation who responded to that call and volunteered, and celebrate all who visited St. Columba that day."

Christine Rier is a parishioner at St. Columba, Waterloo.

History comes alive at St. Paul's Cathedral

On September 15 and 16, St. Paul's Cathedral participated in the 2018 Doors Open event held across the city of London.

Over the course of two days, the Cathedral's team of 40+ volunteers welcomed over 700 persons and shared the story of the Cathedral in the context of

the Door's Open theme "History Comes Alive".

A number of displays detailed the history of our Cathedral church. The visitors had a chance to see a historical re-enactment of Bishop Cronyn returning to his cathedral church, where he recounted

the momentous event when he became Bishop and shared his recollections of early London.

The hosts offered guided tours of the Cathedral which was basking in the glowing light of stained glass windows, including four Tiffany windows.

As 2018 marks the 100th anniversary of the end of the First World War, the presentations outlining the military stories of many Londoners were offered. The presentations also shared the histories of London's regiments and displays of their colours and other regalia.

The stories of St. Paul's and London were highlighted and depicted in the beautiful tapestries designed and expertly crafted by Betty McLeod.

The Door's Open program at St. Paul's began with an historical Morning Prayer led by Rev. Richard Pollard (played by the Rev. Brian McKay), and concluded on Sunday afternoon with Choral Evensong featuring our St. Paul's choir.

St. Paul's Communications Team

Historical re-enactment at St. Paul's: Norma Jean Greenslade, Rev. Michael DeKay, David Warren (as Bishop Benjamin Cronyn), Rev. Brian McKay (as Rev. Mr. Richard Pollard, former Rector of St. John's Church, Sandwich), Christopher McKay (as Alexander Hagerman, retired as a Lieutenant Colonel and ADC to General Drummond), Trudy Warren.



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Trinity church, Simcoe: Choral Evensong for 170th anniversary

By Rev. Paul Sherwood

On Sunday, September 16, Trinity Anglican church in Simcoe was full of people as they gathered to celebrate their 170th Anniversary with a special service of Choral Evensong.

Members of the Lynn Valley Voices Choir delighted the congregation with the introit 'Locus iste' by Anton Bruckner. Trinity

parish choir gave a stately rendition of the anthem 'Blessed is He' by G. F. Handel.

Bishop Linda officiated and preached the sermon in which she recognised the long history and beauty of Trinity Simcoe, and reminded us of the importance of the people of the church being living stones today.

Mr. Earl Brubacher accom-

panied the hymn 'How lovely is thy dwelling place' on the flute with a special arrangement he composed for the occasion.

Special guests included the Mayor of Norfolk County Mr. Charlie Luke, Mr. Toby Barrett MPP and former rectors: Bishop Terry Dance and Archdeacon Tim Dobbin.

Following the service a three-course banquet was held at Renton Golf Club after which official greetings were given and a brief history of the parish was given by Mr. Keith Ashley. At the end of his talk he likened some former rectors, the Bishop and the current rector to characters from the Adventures of Robin Hood. We can only guess the inspiration may have arisen from the current rector's surname!

Rev. Paul Sherwood is the rector of Trinity Church, Simcoe.



St. James', St. Marys: Donations for a new hospice



For three Saturdays in September, St. James Anglican Church has offered the community of St Marys a course entitled "Life, Death and Life After Death".

It was well attended and the participants made comments about feeling safe to discuss death and dying and share their thoughts and feelings around these difficult subjects.

In lieu of a fee for the course, participants were invited to donate to the new hospice being constructed to serve the Perth area. They freely gave \$340 which St James council voted to top up to \$1,000.

Rev. Jenny Sharp, St. James' Church, St. Marys

St. Anne's pollination garden



Photo: Rob Cook

In the cool of an autumn morning, on Sunday, September 23, the people of St Anne's Byron (London) gathered to dedicate their new pollination garden.

The garden is lovingly crafted by a dedicated group of parishioners and kindly funded by a grant from the Julia Hunter Fund and the estate of Dorothy Bowcott.

Adding to the pleasure of the morning were the musical talents of the El Sistema South London musical group, under the direction of Steve Wolsley a St Anne's parishioner. A blessed morning in celebration of all God's creation and creatures great and small who now called St Anne's Byron home.

Rev. Val Kenyon, rector at St. Anne's, Byron

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For more about the LTh & for more courses

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HURON CHURCH NEWS ONLINE

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Trinity, Watford celebrates 150 years

Celebration in Watford started in June with Art Social Day, continued with a quilt show and ended on the last day of September with a service which included former priests and special music played on the pipe organ, violin and clavinova.

By Joan Westgate

On Sunday, September 30 former priests, parishioners, families and guests celebrated at Watford Trinity Anglican Church 150th anniversary service.

Special music was played by Elaine Morgan (violin), Barb Fuller on clavinova, and Rod Brooks on the pipe organ. After the service everyone was invited to auditorium for refreshments and fellowship.

The first Anglican service in Watford was held in the year 1867 in a public hall over Stickle Drug Store conducted by Rev John Gibson; the Rector of Warwick village.

The following year, in 1868, the first church was built at a cost of \$5000.00. Robert Fletcher (rector 1871-1879) had the church nearly debt free. (Many friends in England contributed!) It was built on the south-west corner of Ontario

and Warwick Streets. In 1892, under Rev. James Thompson, the large brick rectory was built on Ontario Street.

When Rev. S.P. Irwin was rector (1905-1922) the cornerstone of the new Trinity Church was laid by Rt. Rev. David Williams, Bishop of Huron, in 1912. The church was completed and dedicated in 1913 on the corner of Main Street and St. Clair Street.

The parish hall was added during Rev. Bob Mills (1956-1962) as rector. It had an upstairs hall and downstairs hall, also a vestry room and small chapel. Minshall chimes were installed by Heintzman Piano Co. at a cost of \$1233.00.

Like in all Anglican churches, the women's group played an important role in the life of the congregation. The women's group was first mentioned in 1888. In 1891 the Anglican Women's Association with 20

members was formally formed.

To celebrate Trinity's 150th Anniversary a few events were being planned for the year.

In June Trinity had free ice cream sundaes and horse rides in conjunction with Art Social Day. About 75 people came out to enjoy the sundaes and horse rides around town, many people riding two or three times. The sundaes were enjoyed by all.

On Sept 7 and 8, a quilt show entitled, "Memories and Historical Items" chaired by Shirley Greer and Linda Bryson was held. This was the third time Shirley and Linda chaired a quilt show at Trinity. In the previous two quilt shows we had over 150 quilts ranging from large to smaller articles. This quilt show had about 140 quilts.

There was also a section of antique quilts and articles displayed in the downstairs hall to bring back memories of days gone by. Many were offered by parishioners, others came from the Warwick Township Historical Old Firehall. Shirley had a special quilt made with antique cars displayed here. Dave Wilson was her advisor when she needed information on colors and details of the cars.

The weather co-operated and we were able to have on display on the church lawn — the Maxmobile (which was manufactured in Watford), an old Fire Engine from Watford and a 'Mack' pick-up! Having the antiques and collectables rounded out the show for everyone. A tearoom was available for everyone to enjoy and two quilt shops were displayed to round up the show.

As a special addition to our



The first Anglican church in Watford was built in 1868. The large brick rectory was completed in 1892.

show Jo-Anne Aylard spoke about her mother's quilts which were on display in upper auditorium. This collection of quilts is called 'Secret Stitches'. Her mother Jean endured domestic violence for the entire length of her 58 year marriage. She created 13 amazing quilts for her children and grandchildren when she was estranged from them during the last 30 years of her life. Her children want

to share their mother's story to talk about her legacy of love and the impact of domestic violence on their family.

Trinity Anglican Church is also producing a special edition 150th Anniversary Cookbook that was available at the quilt show and will continue to sell them till they are gone.

Joan Westgate is the secretary at Trinity Church, Watford.



Dave Wilson greeted guests at the entrance.

Shirley Greer Quilt Show Co-ordinator proudly stands by her 'Antique Cars' quilt.



Some 140 quilts were displayed at Trinity, Watford.

Trinity Church to help Warwick-Watford municipality provide support for people with depression

By Ven. Dr. Gordon Simmons

November 2018 will see the launch of a new foundation at Trinity Anglican Church, Watford that will provide support for people battling depression.

In April 2018, the Municipality of Warwick-Watford approached the parish council of Trinity Church and asked if it could provide space for the Mike Harvey Foundation.

This is a new organization formed to provide support for families and individuals seeking help to deal with depression and mental health issues.

The Municipality had given unanimous support to the organization in the light of several high profile suicides in the community.

The Trinity parish council

voted unanimously to provide space to the organization with the full support of parishioners.

The Mike Harvey Foundation was founded by Lori and John de Bruyn to provide assistance to those suffering from mental illness and to provide a shoulder to lean on, a non-judgmental ear, guidance and information.

This was an effort on their behalf to help those who like their son suffered from depression and had sought help for many years. Mike Harvey was 32 years old when he lost his battle on March 3, 2017. He had tried to help others even while fighting his own battles.

Lori and two of Mike's close friends Katie Dortmans and Steve Pereira established the

Mike Harvey Foundation to help those fighting similar battles by providing a place where people could come and receive the support and direction that they sought. The Foundation wants to complement and support the work of other organizations by directing clients to the most appropriate body. This work is especially needed in rural areas where many are isolated and the support is non-existent.

The foundation has received its Letters Patent, and hopes to grow support throughout the rural area and to encourage satellite sites where the help and encouragement will be available to all in need.

Ven. Gord Simmons serves at Trinity Church, Watford

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ANGLICAN CHURCH WOMEN

Lest we forget

In Memory



London Deanery
Church of St. Jude,
London

Carol Kelly

Deanery of the Saugeens

St. John's Church,
Port Elgin

Beverly Ryan

November 2018 marks the 100th anniversary of the cessation of WW I – “the war to end all wars”. If only.

While our Church is clear that it desires continued negotiations among the statesmen of the world in order that they may find ways of settling disputes without recourse to war and of obtaining justice for all by peaceful means, it has, reluctantly, agreed that standing armies are necessary as is the need to create and sustain measures and alliances of defensive power.

While a desire to end the manufacture and use of all weapons and to curtail the use of all conventional weapons is laudable, the need for defensive means is acknowledged. Be it a peacekeeping effort that brings our military into harm's way, or active intervention to curtail unconscionable and horrific abuses of human rights, we make war. We, therefore, are responsible for its consequences, for the death, grievous injury, grief and destruction. Refugees beg for intervention and how can we refuse to help? And here is the dichotomy – a desire for peace and a need to fight. Will we ever be able to “beat our swords into ploughshares”? Will war never end?

As Christian women, we share in the hypocrisy of the situation. We do not wish to fight but cannot stop evil without fighting.

Give consideration to the plight of our military chaplains. Surely they are on the front lines of this dilemma and deal daily with the consequences of broken bodies and broken souls.

How do you tend the spiritual needs of a soldier who is about to go out with a loaded weapon and quite possibly fire it with intent to kill? To shoot someone who is shooting at them?

How do we face a loved one who has killed another in the name of “peace”? How we console them, uplift them, thank them for doing what we could not, in our defence? Facing the horrors of war – and make no mistake that “peace keeping” can be horrid – how do we ease them back into everyday life? How do we help them forgive themselves and us for what we ask them to do?

As we face, once more, the 11th hour of the 11th day of the 11th month, be clear that we are all in this together and must all strive to find a way to end war, to end suffering, to bring peace to this world, to build the kingdom of God.



Pray. Pray harder. Pray for ways to actively strive for peace. Helpful contacts to consider are:

- Project Ploughshares, is part of the ICAN coalition which won the Nobel Peace Prize in 2017. ICAN is the International Campaign for the abolishment of nuclear weapons.
- Amnesty International: a global movement of people fighting injustice and promoting human rights
- Human Rights Watch
- And pray to help our military personnel and families:
- Military Family Resource Centres
- Soldier On Canada
- Invictus Games Canada
- Royal Canadian Legion and other forces associations.

How do we end warfare? How do we stop evil without physical fighting? How do we make peace, not war?

Every moment of every day there is conflict in our world. We must strive for peace every day. We cannot do this alone. We need God's help. It is there for the asking. Just ask.

Bonnie G. Rees, President



Remembrance Day
Lest We Forget

Meet our Council members

Barbara Wicks is currently the recording secretary for the ACW Diocesan Council.

She has served as both President and Deanery Representative.

After emigrating with her husband from England (so are cradle Anglicans) they started their family. They have two grown children and three grown grandchildren).

Like many in a small parish the Wicks were very involved with the day to day operation of their church which included warden, envelope secretary, treasurer, parish council secretary, synod representative, janitor, etc.

Barbara has had the honour and privilege of serving on ACW Diocesan Council for several years and have met and made many friends – the wonderful ladies that have and are now serving the Diocese of Huron. “I encourage all to consider serving your Diocesan Council, either as a Deanery



Representative or any of the other positions and to come and join us at our Annual Meeting at the Cathedral on the last Saturday in April”, says Barbara.

Sadly, St. Andrew's, Tilbury was decommissioned in 2013 but the Communion set was donated to the ACW Diocesan Council.

Barbara and her husband are now living in Windsor, and attend the beautiful Church of the Ascension, which this year celebrated 125th anniversary. Barbara serves there as a member of the altar guild. The church also has a St. Katherines ACW group.

Your ACW Council at work

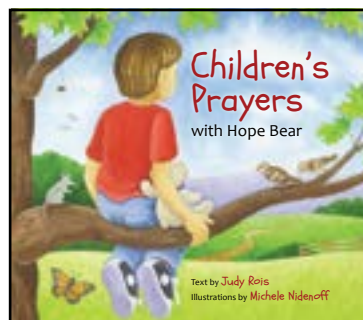


Here is your Council at work (19 busy and wonderful Anglican women), planning for the current year, at a retreat on September 11-12 at the Michaelite Fathers' Retreat. \$550 was also raised through an auction by these women for My Sister's Place in London, which is a crisis home for women in need.

In the picture, front and centre: Esther Moore-treasurer;
front row, left to right and staggered: Susan Winlaw - Education & Oxford, Robin Gingerich - Children's Ministries, Janice McAlpine - Lambton, Christine Couch - Kent, Barbara Jackson - v.p.&Essex, Barbara Wicks - secretary, Trudy Warren - London&Area, Rev.Patsy Allison - Chaplain;

back row and spread out: Bonnie Rees - president, (next to our host), Diane Watson - social action, Brenda Clingersmith - nominations & past president, Joan Liddiard - Saugeens;

missing but not forgotten: Pam Walters - Chancel&Delaware, Edith Lukow - Bales, Marion Bailey - Brant/Norfolk, Rev. Sandra Clark - Huron/Perth, Jennifer Uttley - Waterloo and Karin Mussen - Communications&Monica Place representative.



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Children's Prayers
with Hope Bear

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Bishop's Friends North hosted by Trinity Church, Durham

On Thursday, September 20, Bishops Friends North was hosted by Trinity Anglican Church in Durham and held at the Durham Legion Hall.

Over 45 people enjoyed an extensive and delicious pot luck dinner. There was an silent auc-

tion featuring everything from an oversized cribbage board to local jams and jellies to overflowing baskets of goodies.

The Reverend Canon Dr. Duke Vipperman provided the musical entertainment and lead a singalong.

Bishop Linda gave greetings and told of the happening around the Diocese and in the Anglican Church.

Proceeds from the auction and the donations will support the Bishop's Discretionary Fund.



Enjoying the evening in Durham



Rev. Duke surprised everyone with his guitar and entertaining skills



There is always something interesting at the silent auction



The ladies from Clarksburg presented Bishop Linda with a cheque for the Diocese of Amazonia

PASTORAL PROGRESSIONS

Appointments

Bishop Nicholls appoints the Reverend Canon Megan Collings-Moore as the Archdeacon of Waterloo, effective October 1, 2018. Canon Megan is the Chaplain at Renison University College and the Anglican Chaplain to the University of Waterloo. A Service of Collation will be held on Tuesday, November

13th at 7pm at Renison University College.

Rest in Peace

We received word of the death of Mr. Walter Goodwin, JR., (brother of the Rev'd Canon Linda Nixon) who died on Thursday, September 27th, 2018. A private family gathering was held.

Diocese of Huron Discernment Dinners

Waterloo Deanery:
Trinity Church, Cambridge,
November 21, 2018
at 6:00 pm

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

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

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October 23
at Renison College

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

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More on our history through personnel forms

By John Lutman

FROM THE ARCHIVES

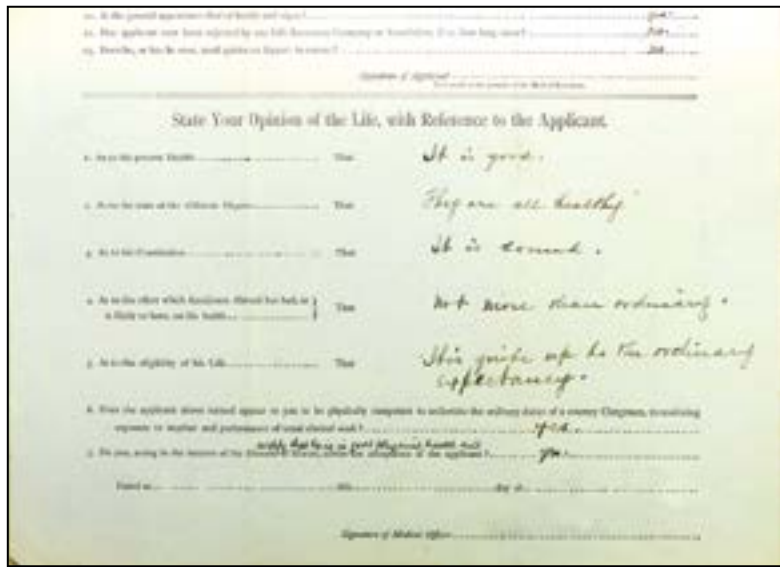
As promised in my previous "From the Archives" column, this, my next article for the Huron Church News, is likewise on interesting personnel forms from the earlier years of the Diocese found within the Personnel fonds held by the Diocese of Huron Archives.

Declaration against Simony

The one early personnel form that really puzzled me was "Declaration against Simony". What is "simony?" I asked.

The word apparently is taken from a biblical figure named Simon Magus (Acts 8:18), who endeavoured to buy from the Apostles the power of conferring the gifts of the Holy Spirit.

In the signing the simony document, the priest was solemnly declared, to quote the document, "that I have not made by myself, or any other person, any payment, contract, or promise whatever which, to the best of my knowledge or belief, is simoniacal touching and concerning the obtaining the preferment of: [the name of the church and its location] nor will I at any time hereafter perform or satisfy in whole or in part any such kind of payment, contract or promise without my knowledge or consent." In other words, the sign-



Medical Examiner's Report

diaconate. Later, the offense of simony was extended to include all traffic in benefices and all pecuniary transactions on masses (apart from the authorized offering), blessed oils, and other consecrated objects.

This document has long been out of use.

Statement of Opinion by the Medical Officer (Medical Examiner's Report)

"State of Opinion by the Medical Officer" form from the early 20th century, also issued in a smaller format a little later

quote the document) as or relating to ruptures; the brain and nervous system functions; small pox; and ulcers, tumors or hemorrhoids among a list of other questions. I'm intrigued by the question: "Does he, or has he ever, used spirituous liquors to excess?"

Again, today, this detailed lengthy, Medical Examiner's Report is not required.

Letter(s) Testimonial

On receiving notice from a priest in a diocese requesting transfer to another diocese, the bishop of the said diocese would complete a form entitled "Letters Testimonial". The priest asked the bishop to attest (1904 and, thus, no female priests) to "his good life and conversation" to quote the document with blanks to fill in names and dates.

The bishop also attested that he "did behave himself piously, soberly, and honestly, nor do we know that he believed or maintained any opinion contrary to the doctrine or discipline of the Church of England." The bishop in a very stentorian tone would sign off: "In Witness Whereof, We have hereunto subscribed our Hand and affixed our Seal" (meaning that the Seal was embossed with the coat of arms for the Diocese and with the bishop's signature underneath).

For a priest requesting from the Bishop of Huron for transfer to another parish, the procedure was somewhat similar to the above, even to the wording. A parish within the Diocese of Huron would request a "Letter Testimonial" from the bishop from those willing to attest to the priest's suitability in terms of his adherence to church doctrine and his character.

The operative phrase on this document, dated 1911, is "... to the present date, did behave himself piously, soberly and honestly, nor do we know that

he believed or maintained any opinion contrary to the doctrine or discipline of the Church of England."

The bishop would sign it and would send it to the bishop of the diocesan location and sign it in the spaces allowed. Space would also be provided for the priest's name and the parish at the time of the request. The seal would then be affixed and embossed with the coat of arms of the Diocese.

The formal acknowledgment from the Diocese of Huron was bolded: "To the Ecclesiastical Authority of the Diocese of _____" (left blank for the name of the diocese). Essentially, the document stated that the Letter Testimonial for the priest in question had been received ("...presented to us and have been accepted").

The bishop signed off "Witness our hand and seal" dated in spaces provided with the seal of the diocese embossed in the paper.

Letters Testimonial are still required with at least two signatures as to the veracity of the deacon named.

Declaration of Conformity

Several of the files for individual priests in the Personnel fonds are of considerable vintage. I make reference in particular to the file for the Rev. Charles C. Brough, Rector of St. John the Divine in Arva in the Township of London covering the period 1841, when Rev. Brough was appointed, until his death in 1871 (I quote names and dates Brough and Cronyn and their spouses have been dead more than 100 years). Brough and the then Rev. Benjamin Cronyn, Rector of St. Paul's Church, London were friends having travelled overseas together with their families from Dublin in 1832.

The "Declaration of Conformity" document, dated 1845

(see illustration), at first reading, appears nonsensical.

The title "Declaration of Conformity" appears clearly at the top. The lower text, after a heading of "GREETING", melds oddly into a statement about admission to a rectory!

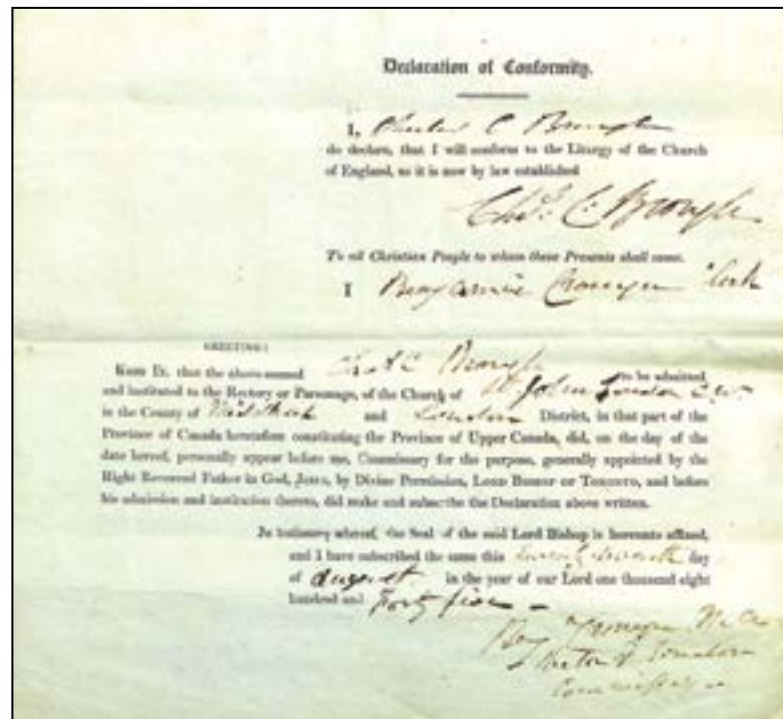
Greatly puzzled, I made reference to The Ordinal for the Anglican Church in North America of 2011 for guidance.

The preface to this second draft made it clear that in 1845 the historic Anglican Ordinal of 1662 would have been in force. Unchanged in purpose since 1549, the Ordinal lays out the form and manner of ordaining bishops, priest and deacons of the church. The document states clearly than "no one shall be accounted to be a lawful Bishop, Priest, or Deacon in this Church, or allowed to execute any of the sad Functions, except they be called, tried, examined, and admitted thereunto, according to the Form set forth in this book, or have received Episcopal Consecration or Ordination already."

Thus, in the Declaration of Conformity statement, Rev. Charles Brough declares and signs that he is conformity with the Liturgy of the Church of England; Cronyn in signing his name confirms it. In the Greeting portion of the document, Rev. Cronyn declares that he has been commissioned and permitted by John Strachan, Bishop of Toronto, to assign the St. John's Rectory having "made and subscribe the Declaration above written".

(The first Rectory of St. John, Arva, was located on Clergy Reserve lands on the 4th concession of London Township, now the southeast corner of Richmond St. and Windermere Rd.)

John Lutman is Archivist for the Diocese of Huron.



Declaration of Conformity

The personnel fonds is closed by the Archives for 100 years counting backwards from the priest's death or that of the spouse, which ever dies last.

Items redacted before consultation comprise pension information, stipendiary matters, leaves of absence and medical examiners reports, disciplinary and dismissal matters, and any correspondence of whatever nature between the priest and the Diocese; thus, only published materials are made accessible to researchers.

Access exceptions apply to family members with proof of identity. This practice is applied universally by all Anglican diocesan archives across Canada.

ee has not used his position as priest to profit personally.

The Anglican Church practice against simony pre-dates the Reformation and the establishment of the Church of England by Henry VIII in 1534. Indeed, simony, in the form of buying holy orders, or church offices, was unknown in the first three centuries of the Christian church, but it became familiar when the church had positions of wealth and influence to bestow.

The first church legislation was the second canon of the Council of Chalcedon (451), which listed prohibitions and penalties and reiterated verbal practices against buying or selling promotions to the episcopate, priesthood, and

in the 20th century as "Medical Examiner's Report", was required as part of the admission process for every applicant for the priesthood to the Diocese of Huron.

The ultimate purpose of the document was to determine the physical competence of the applicant "to undertake the ordinary duties of a country Clergyman, necessitating exposure to weather and performance of usual clerical work".

Under the signature of the medical officer appointed by the diocese, a series of questions were required to be asked by the physician to determine the physical and mental competence of the applicant to holy orders. Questions concerned such physical conditions (to

Theological reflection: A spirit of inquiry

Far more of a process than a product, theological reflection supports a spirit of inquiry, taking us on a journey of discovery.

By Rev. Val Kenyon

Reflection at its essence is about asking questions and for most of us we are quite familiar with the asking and answering of questions as we spend a great deal of our lives sorting through the challenges of life, great and small, in the course of daily living.

Although a part of Christian thought and tradition from the very beginning, theological reflection may be a bit less familiar to us as in this kind of reflection we are asking many of our questions with the intention of deepening our understanding of our faith, the nature of God and how all of this connects to and interacts with the daily living of our lives and our ongoing development as individual disciples of Christ and members of a Christian community.



A great deal has been written on this topic highlighting different techniques and approaches, however, at the heart of theological reflection we find our “wonderings”. Far more of a process than a product, theological reflection supports a spirit of inquiry, taking us on a journey of discovery, with many stops along the way as we with time begin to connect the dots between our understanding of God and our everyday choices.

What does it mean to be a Christian? What does it mean to be the ‘body of Christ’ in

this place and time and how are we to live faithfully in it. And out of all of this, how is God to be first understood and then proclaimed, as we ‘preach the good news’ in the living of our lives, participants within God’s activity?

These questions are addressed, of course, within our communities as we gather for worship and for study, and for other excellent learning opportunities offered throughout the Diocese on a regular basis. As an additional resource to you, you will find within the curriculum of the Education

Education for Ministry is spiritual, theological, liturgical, and practical formation for laypeople. EfM is about integrating faith and life, and communicating our faith to others.

for Ministry program currently offered within the Diocese of Huron, that theological reflection features prominently in this program of formation for laypeople.

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

Rev. Val Kenyon is an EfM animator in Huron.



The power and potential of silence

Anglican Fellowship of Prayer Fall Gathering 2018

By Anne Jaikaran

On Saturday September 29, approximately 60 people came together at St. James’ Westminster Church, London for the Fall Gathering of the Anglican Fellowship of Prayer. The day was also videotaped for further gatherings to watch in the northern and western parts of the diocese.

Sister Elizabeth Ann of the Sisterhood of St. John the Divine (SSJD) was the featured speaker on the topic of the Power and Potential of Silence – a topic very fitting for her, as she said in her introduction. Silence forms a large part of Sister Elizabeth’s daily life and the tradition of SSJD has always highly valued silence: silent waiting on God is part of the sisters’ rule of life. She did, however, along with her own experience draw heavily upon the book, “Silence, A Christian Story” by Diarmaid MacCulloch.

Sister Elizabeth Ann began by focusing on the potential of silence, noting that Christianity actually arose from a noisy tradition in the Jewish faith, with Psalm 150 being a prime example of choir and orchestra building up to a mighty crescendo. However, as she said, there are also many biblical references to the importance of silence not least being the story of Elijah to be read in 1 Kings 19:11-12, where God cannot be found in the noise of the world but only in silence. At one time silent prayer was not thought respectable but

ANGLICAN FELLOWSHIP OF PRAYER



Hannah’s silent prayer asking God for a son helped to counteract that opinion. We also have in the New Testament the story of Mary being praised by Jesus for sitting silently at his feet to listen while Martha is chastised for scurrying around.

Sister Elizabeth Ann finished this first session by introducing the group to Centring Prayer or Prayer of Consent

which is based on a 4th century document, “The Cloud of Unknowing” and involves sitting in silence consenting to be in God’s presence. A single word or phrase is chosen to focus on to bring oneself back to God every time distractions intrude. Further information on this type of prayer can be found at www.contemplative-outreach.org.



The second session centred on the power of silence and Sister Elizabeth Ann began with the story of Nicodemus who came to Jesus at night for fear of others finding out.

The term ‘Nicodemites’ came to be a derogatory term for those who would hide their faith but as Sister Elizabeth-Ann pointed out, right from the beginning of Christianity there has been persecution, first from the Romans but then soon enough among the different Christian groups who showed very little tolerance for each other. It was therefore often very necessary to be silent in practising one’s faith or else the alternative could be being burnt at the stake or drowning. There was also the silence of dissimulation such as Theresa of Avila practised, pretending to be a weak, uneducated woman in order to have her writings accepted.

There is, however as Sister Elizabeth Ann warned, a negative side to silence’s power when silence is used to hide truths which should be made open. Sometimes we have to speak out and naming modern examples: ‘me too’ movement, ‘black lives matter’ and the reality of murdered and missing indigenous women.

Sister Elizabeth Ann of the Sisterhood of St. John the Divine at this year’s AFP Prayer Fall Gathering.

The group was asked to ponder whether they had ever been silenced, if there a time when they did not speak out against an injustice and wished afterwards that they had and how would they wish for things to be different for those coming after them.

The closing session looked more closely at the balancing act between silence and words with Sister Elizabeth Ann pointing out that God is a communicator. In one of our creation stories God speaks creation into being and in John’s gospel Jesus is called ‘The Word.’

Sister Elizabeth went on to speak about the monasticism of St Benedict who was influenced by the eastern hermits but wrote a rule of life for communal living. From Benedict we have ‘Lectio Divina’ which is a balance between silence and speech and is a form of prayer soaked in scripture.

The group ended the day experiencing another middle way, ‘Passage of Meditation’ where a short passage of scripture is memorised and then meditated upon.

It is certain that those who attended this year’s AFP Fall Gathering were given much to think about and new ways to come into the presence of God without words getting in the way.

Many thanks to Sister Elizabeth Ann for an insightful and interesting day.

Anne Jaikaran is AFP Huron Executive.

Reducing our dependence on plastic within our churches

By Rev. Chris Brouillard-Coyle

SOCIAL AND ECOLOGICAL JUSTICE



Paper or plastic? For a time, this question was asked at many grocery store check outs.

It was a time of transition. For a while, paper bags were the norm. This allowed families to reuse the bags to cover textbooks for school. But, the bags had a habit of breaking due to moisture from cold products. So, plastic bags were offered as a more secure alternative.

It didn't take long for the transition to happen. Greener Footprints estimates that Canadians use between 9 and 15 billion plastic bags per year – enough to circle the globe 55 times.

These bags don't magically disappear when we are done with them. No matter how many times we may reuse them to carry items to various places, regardless of whether these bags become our garbage bags, at some point these bags 'go away'. This really means they are added to the bevy of products that enter landfills or end up polluting land or water.

Plastic bags are only one component of our plastic problem. According to Water Docs (waterdocs.ca) and Environmental Defence (environmentaldefence.ca) in Ontario alone, one billion plastic water bottles are sent to landfill each year.

Waste Reduction Week states that Canadians throw away about 57 million single use plastic straws every day. Add to the pile: take out containers, plastic utensils and other plastics we consume and we are faced with a mountain of plastic.

Some of this plastic has ended up in our waterways. There are islands of plastic waste in the oceans that are the size of Texas. There are similar islands in the Great Lakes, 80% of which are plastic and that plastic takes time to break down. As it does, it often leaches chemicals into the water. Marine life confuses this refuse for food and consumes it making them feel full but, in fact, leaving them to starve to

death in the absence of any real nutrients.

One recent study found microplastic particles – fragments measuring less than 5 millimeters – in globally sourced tap water and beer brewed with water from the Great Lakes (<https://www.twincities.com/2018/05/10/plastic-bits-found-in-most-great-lakes-tap-water-and-beer/>). We have a plastic problem that impacts the health of our world and ourselves.

As awareness grows, so does our response:

- A&W Canada has announced that it will be eliminating all plastic straws by the end of 2018 – giving patrons the option of a biodegradable paper straw.

- Ikea Canada has committed

to getting rid of all single use plastic including straws, plates, cups, freezer and garbage bags and will phase out disposable plastic from its restaurants by 2020.

- Several companies, sometimes based on local legislation, now charge a fee on plastic bags.

- The city of Toronto is holding consultations this fall to identify opportunities to reduce the generation of single use and take-away items.

- Vancouver is the first major Canadian city to ban plastic straws.

- Bayfield is the first community in North America to be recognised as a Plastic-Free community (<https://canadians.org/blog/bayfield-becomes-first-community-north-america-be-recognized-plastic-free-community>)

We know change is possible. We have experienced this yearly during our BBQ on the lawn at Synod where we have kept our waste to a single garbage bag for the last several years.

How many of our communities have taken this work back to their home parishes seeking to reduce our own waste through banning plastic water bottles, straws and non-compostable take away containers? What else have communities done in an effort to reduce our

dependence on plastic within our churches and beyond? To what extent have we participated in advocacy on behalf of the environment and future generations?

Our fifth mark of mission is to strive to safeguard the integrity of creation and sustain and renew the life of the earth. This work is part of our mission and ministry plans. What new initiative can our churches add to this plan for 2019? We would love to hear what you are doing.

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

Check the facts:

Canadians use between 9 and 15 billion plastic bags per year – enough to circle the globe 55 times:

<https://torontosun.com/2017/08/14/our-plastic-problem/wcm/8d673e31-ba02-4589-96a8-4c78cf472157>

Canadians throw away about 57 million single use plastic straws every day:

<https://www.thestar.com/opinion/contributors/2018/08/13/saying-no-to-straws-time-to-ditch-the-bottles-too.html>

A reflection on generous living

By Ven. Kim Van Allen

One of the blessings of parish ministry, for me, is that we have opportunity to be with so many different people day after day

More and more ministry invites engaging with people beyond the congregation too! The Rev. Dr. Duke Vipperman, missional ministry consultant, has told us that 'God has a mission. The Church does not have a mission. God has a mission, but the God of Mission has a Church in the world. Our role is to find God, what God is doing in the world – and engage in that ministry.'

That kind of vision calls for an intentional awareness, don't you think? Looking for God's activity is the discernment of holy time, holy place, holy activity. We pay attention to our surroundings or local context. May sound simple, but how easy it is to be somewhere, with someone, and not notice what is happening. We must learn to pay attention again.

Once we notice what God is doing, we connect with others engaging in that activity in whatever way we can. We take stock of what we have to offer



this activity. We are stewards of all we have to offer.

Living in the world as a Christian, as a follower of Jesus, as a disciple shapes our life. We become more mindful. We consider what is God doing here today? Can I be part of this? In what way can I engage in this holy activity?

I do not know about your town or city, but my experience of life where I live is that people look for places to gather wanting to be with others in casual ways. When some of us in the parish need to meet to plan an event for example, we intentionally try to meet where other people gather. What is God doing there that we need to notice? The libraries get in! They have a strategic program becoming the hub of your community. They have books and services to offer. In our town, homeless people can meet with social workers if they want to. They can read or use the com-

puters as long as they like. God is at work in our libraries. Pay Attention, O Church!

We are stewards of our time, our facilities, our skills, of all that we have. We get to decide a great deal about how we live. With God's help – we set our priorities, use of our time, care for our health, practise a spiritual life, nurture relationships, care for our minds, our mental health and developing ourselves, look after creation practising a lifestyle and daily habits that care for the environment. With God's help – we decide how to use our talents, skill, and our money. We can decide to participate in God's mission in many ways. Our lives can make a difference. They do make a difference!

We know from Jesus that a generous life is liberating, frees us from so many things that try to bind us to unhealthy aspects of our culture. Engaging in God's mission wherever we

see it, involves us in life-giving activity!

We choose whether to follow Jesus or not. We choose day by day. We are stewards of all that we are and all that we have. God has given us this. Stewardship is a way of life – a generous, God-centered way of living. We engage with others looking to participate in God's mission today in our own communities for example. God's there doing God's thing.

We are God's people. This is the life we have chosen and affirm regularly through our prayers and sacraments. Bless you for all that you do in Jesus' name in your community!

Stewardship is simply a generous way of life centered on God's life-giving work here and now.

Ven. Kim Van Allen is the Archdeacon of Huron/Perth and a member of the diocesan Stewardship Committee.

STEWARDSHIP WORKSHOPS

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

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The hungry wolves (part 3)

A wolf happened to pass by the lane where the three little pigs lived; and he saw the straw house, and he smelled the pig inside. He thought the pig would make a mighty fine meal and his mouth began to water... (from the fable, The Three Little Pigs)

In parts one and two of this article I spoke of the persistent and unpredictable hunger of the wolf. And since last article, in keeping with my



AS I SEE IT

**REV. JIM
INNES**

premise that the wolf's hunger, and its violent attacks upon its prey is an inevitable part of our society, more has surely followed.

One such incident, which speaks to the wolf's indiscriminate taste, occurred late June when a 73-year-old man was killed after being pushed onto the subway tracks in Toronto's

Bloor Station. Most disturbing is that police believe it was a "completely unprovoked attack" (CBC).

The wolf is not a crazed creature. By thinking that, we fool ourselves into false hope that somehow we can tame it. But we can't. The wolf is hungry and shrewd. It wears many masks (like the proverbial 'wolf in sheep's clothing'). And its violence is the result of the wolf acting as wolves naturally do.

When I was a child, faced with the wolf about me, I, like in the fable of the Three Little Pigs, scrambled for safety: building walls and fighting back. For better, and for worse, these conceptions of self-preservation have stayed with me in most of my life.

Unfortunately, such guarded (and too often offensive) behavior can be counterproductive.

We become hardened. And though I will never underestimate the courage to stand nose to nose with the wolf, if we (or those whom we appoint to protect us) are not careful, there is the potential of becoming the wolf ourselves.

Look for example at the uncertainty between wolf and victim in Afghanistan. It is a dangerous contradiction to be seeking peaceful goals by threatening another with violence. Every side is doing it, and cloaked beneath the chaos, the wolf breeds freely. "An eye for eye only ends up making the whole world blind" (Mahatma Gandhi).

The question we are left to ponder is how to best live in the reality of the wolf's unending hunger.

One answer (albeit limited) is elevating the best of our

nature – the ability to love and forgive. It requires a courageous decision to live alongside the wolf and, with the support of likeminded others, cultivating an inner resilience.

Cultivating inner resilience means, after accepting the reality of the wolf's existence, differentiating ourselves from the violence it causes, and finding the wherewithal to act in a manner that counters its destructive energy.

Differentiating ourselves from violence begins with accepting our potential to be violent. Even at times having felt 'good' expressing it. And though this potential is an arguably natural response to certain triggers, we can choose otherwise. The emphasis is on choice.

Not an easy task. We will not succeed in all circum-

stance because it means staying vulnerable. And this can be counterintuitive, especially to those who have been hurt and now suffer fear in anger. We must forgive ourselves and not let shame open the door to the wolf (in us).

Joan Baez once said that nonviolence is "organized love". In this light, and as I see it, nonviolent choices are an intentional, highly conscious decision, to treat others better than they may potentially treat us. And by better I mean with compassion.

It is as Martin Luther King Jr. once said, "You not only refuse to shoot a man, but you refuse to hate him."

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

Rev.Jiminnes@gmail.com

As veterans grow older...

It would be incorrect to say that I look forward to Remembrance Day. In fact, I wish it didn't exist, in the sense I wish war was



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**

something completely foreign to our society. Because it isn't, we must remember those who have served and those who have made the ultimate sacrifice.

All this said, I consider it a special honour to take part in gatherings that call us to stop and think about those men and women who answered the call.

My first memories of Re-

membrance Day are at the Cenotaph in Wingham, as a young boy. It seemed the entire town was in attendance and while I didn't appreciate the breadth of importance attached to the memorial, I clearly understood that it was a special time honouring special people.

Fast forward to 1996 in Redcliff, Alberta. As a newly minted Legion Padre, I was asked to march from the Legion to the Cenotaph with the assembled veterans. I didn't think much about it, until we began to move. Men who were twice my age marched in perfect step and at a pace that kept me challenged to maintain. As I remember, it was more than cold that day, but I seemed to be the only one who noticed.

My time as a Legion Padre provided me with the distinct privilege of listening to those who knew the horrors of war

first hand. Oft I have heard it said that those who went to war didn't talk about it much. But I learned quickly that as the end of their tour in this life approached, there was a need to tell another human being about the experience and there were times I was chosen to learn the story.

I have since journeyed with many veterans through life and death. I have seen first hand the tears well in their eyes as they think of those who walked with them on the battlefield, especially those who didn't come home with them. I have sensed the anguish of the painful memories, the fear that still lives deep in their souls. As veterans grow older, they march a little slower, but always with a sense of pride and honour.

George, Red, Bob, Ed, Earl, Frank, Doris, Ruth, Gordon and Jack. These are but a few of

the names. Memories, stories, families, loved ones, funerals, tributes, poppies, hope, despair, pride: these words all stir something in my spirit as I think of those whose lives have intersected with mine, whose faith has encouraged mine, whose pain has moved my tears.

Time has a way of soothing our memories so that the sharp emotions are somehow mullied. When I was but a lad, we all went to remember because the War was just a decade or two removed from reality. Now, as the number of those who marched through the hell of battle in far away lands, fades to just a few, we seem to have misplaced the call to remember, to appreciate, to say thank you. Maybe I too have become less diligent, less willing to find the time to stop and think and say thank you. But then a story comes to mind, a veterans face

slides into my vision, I remember the march, the pipes, the prayers, the bugle. And then I do remember.

A few years ago, I came across a song called "In Color" by Jamey Johnson. Warning it is a little more old school country than many would like. But in the words, the emotions, the pictures, the colours that Johnson shares, I find the story of a generation almost gone; a reminder of what they did, who they were, the love they shared and the pain they bore. Perhaps you might find it and listen. Maybe even on Remembrance Day.

At the going down of the sun, and in the morning. We will remember them.

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

Making communications beyond our walls



**MEDIA
BYTES**

**REV. MARTY
LEVESQUE**

In a recent blog post "Church Attendance is Dying, Here is What is Next," Carey Nieuwhof points out that most churches spend less than 5% of their budget on their online presence and ponders how that is working out for most of us?

Carey has a very good point

as many of our churches are the best-kept secret, mostly because we don't invest in a communications strategy to tell the world about the great and life-giving things happening in our parishes.

Millennials and Gen Z are searching for community. They long for something more and they are spiritually curious. But since their parents fell away from the church and their only connection may be a grandparent, reaching this generation requires actively pursuing them with the same love that Christ

pursued us with.

This means making communications beyond our walls a priority. And this will be reflected in how much of our budgets we dedicated to communications and how much we continually set aside for communication and web upgrades every few years.

Personally, I like to see the communications budget come in around the 5% mark of the overall budget. This allows for ongoing Google keyword advertisement, Facebook ads for special services and events, up-

dates and upgrades to websites, the production of welcome packages for newcomers, a video or two a year about life at the parish and the production of a parish newsletter.

And while there are many free tools to help disseminate our message, there comes a time when the priorities we set as a community can be seen by where we spend our money or don't spend our money.

As we approach that time of year when parish budgets are being set, it might be time to take another look at the

communications budget. How much do you put aside for advertisement beyond Christmas and Easter? How much do you put aside for web and social media? Does your budget reflect our shared priorities as a church to teach new believers all that Christ taught and baptize them in the name of the Father and the Son and the Holy Spirit?

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Commemorating a moment of history and looking to the future

The very concept of peace is foreign to many people, simply because they have never been able to experience it as a reality in their lives. Lives lived in turmoil and an awareness of ongoing military conflict happening in various parts of our global village leads people of faith to express their yearning for peace through prayer.



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

The petitions offered as the community of faith gathers in prayer (using the Book of Common Prayer pg. 75), call God's people to pray for "peace on earth..." offering the prayer (or is it best understood as an urgent plea), "...that thy people may enjoy the blessings of freedom and peace".

The season of the Incarnation is marked in the Book of Alternative Services, as a time when the community is invited to focus their petitions with the following invitation, "In joy and humility let us pray to the creator of the universe saying,

Lord, grant us peace." (BAS pg. 120)

As the eleventh hour of the eleventh day of the eleventh month of 2018 appears on the calendar the tradition of being still and holding a period of silence will be observed in different places. There will be those who will attending a service of worship, as they regularly do, on a Sunday, and then there will be those who will feel compelled to be present with other members of the wider community who will gather at the local Cenotaph or Memorial.

For those who will be sharing in the worship offered in a church, the witness of St. Martin of Tours provides a focus for the day. The traditional story associated with St. Martin points to a moment when as a soldier, who is beginning to prepare for his Baptism, he meets up with a beggar, whose lack of clothing has left him almost naked. Martin drew his sword and cut his soldier's cloak in half and clothed the beggar.

In his sleep that night, Martin dreamt that he saw Christ wrapped up in the half of his cloak that he had given away, saying, "Martin, a catechumen, covered me with his garment". The community of faith may

easily be reminded that one of the calls of the Marks of Mission is to "respond to human need by loving service..."

The threads of sacrifice and remembrance are interwoven when the community of faith

In the public square the message takes on a different shape. Political correctness and expectations impact the framework of the observance. People of a variety of faith communities, Christian and non-Christian alike, will be present, as will people of no faith, or whose life journey of faith has been impacted by the pain and suffering experienced on the battlefield or by the loss of a loved one.

Marking the one hundredth year since the signing of the Armistice, which concluded the fighting at the end of World War One, is a significant event in the ongoing history of Canada. Many historians look at the sacrifices made on the field of battle during that conflict as essential elements in defining Canada's national identity. With

little more than half a century of experience as a nation, the Canadian contribution to the Allied war effort was a key part of the victor's story of success.

It does not seem to be appropriate to me to gloss over the reality of the pain and loss of individuals, families and the community at large, offering words of "peace, peace; when there is no peace..." (Jeremiah 6: 14) The sacrifices of a century ago led people to hope that the conflict whose ending will be commemorated in a country where peace has been the norm experienced by so many through the years, were sacrifices which still have an impact in our lives.

The threads of sacrifice and remembrance are interwoven when the community of faith and its members take the time to commemorate those whose lives ended or whose lives were impacted by experiences on the battlefield. The Church does not take time to glorify war, as some have suggested to me, when Remembrance Day ceremonies are offered. People of faith have lives that have been shaped by sacrifice. The freedoms which we enjoy as citizens, the responsibilities which are ours as we claim our identity as citizens of Canada,

are the result of sacrifices which have been made by generations which have gone before us. The life we lead as we seek to be faithful followers of Jesus in our lives is offered as a response to the sacrifice made for us on the Cross.

November 11th 2018 is not simply a day when we commemorate a moment of history. It is a day on which we look to the future with a sense of faith and hope and offer our prayers, that God's Peace will become a reality in God's World.

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What season are you in this Advent?

While writing these articles for Huron Church News, I have always tried to either follow the seasons of the Church year or the four seasons of the calendar year. However there are other seasons in our lives that touch us and change us.



LAUREL PATTENDEN

These seasons do not follow any prescribed rotation. So I got to wondering if our own seasons change the meaning of Advent.

While looking at the season of Advent, which is always the beginning of the Church year lasting 22 to 28 days, which always begins in the late fall of the Canadian calendar year. Two to four months prior to this I always (or nearly) purchase a new Advent book or two. This year I purchased Dietrich Bonhoeffer's "Away in the Manger" plus another called "Watch for the Light: Readings for Advent and Christmas" with a collection various noted authors. So these are the set seasons, agree?



Laurel Pattenden, About Feeling Uninvited, Mixed Media, 2017

Looking over my collection of Advent books purchased over the years, I started to think about how my seasons have changed. Some of these books were read when I was a young mother and trying to put together the whole Christmas

thing. A few would have been read while my mother had cancer. Another couple would have been read while my father was aging and needed care. A couple were read as an expectant grandmother and then as a grandmother.

From a world perspective, Advent books have been read during World War I and World War II. People have read them during the Depression and following 9/11. Many who were experiencing the financial collapse of 2008, read Advent devotional books.

You have perhaps read Advent devotionals through every season of your life. Birthing and welcoming new family and saying goodbye to your loved ones. Taking on new opportunities and letting go of those that no longer nourished you. We have read during times of feeling uninvited in this world, during loneliness and also during those times when life was pure sailing.

These many examples may have been our own or collective seasons of life. So going back to the question of how our own seasons affect the meaning of Advent. This period of waiting. I think we can all agree the meaning does not change but I think it can change the intensity and mindfulness of our waiting. Dietrich Bonhoeffer wrote this question: "Who among us will celebrate Christmas correctly?" (You can research his answer or just buy the above mentioned book.) Let's change his question to this: "Who among us will wait

through Advent correctly?"

I think Oscar Romero, who spoke these following words on December 24, 1978, answered this question very well. "No one can celebrate a genuine Christmas without being poor. The self-sufficient, the proud, those who, because they have everything, look down on others, those who have no need even of God - for them there will be no Christmas. Only the poor, the hungry, those who need someone to come on their behalf, will have that someone. That someone is God. Emmanuel. God-with-us. Without poverty of spirit there can be no abundance of God." (This quote can be found in the second Advent book mentioned earlier.)

Taking in Oscar Romero's words, I will wait through Advent, spending time to ponder the reality that I truly have nothing, I am not self-sufficient and that I need someone to come on my behalf. I am one who is poor in spirit. No matter what season I am personally in, during Advent, I will acknowledge this season by my poverty of spirit.

What season are you in this Advent?

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