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HURON CHURCH NEWS

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

The legacy of Courtright lives on



St. Stephen's Church, Courtright

On Sunday, February 18, St. Stephen's Church, Courtright, closed its doors with a Service of Thanksgiving and Deconsecration presided by Bishop Linda Nicholls.

It was 120 years earlier, almost to the day, that church was opened by Rt. Rev. Maurice Baldwin, the third Bishop of Huron. Between February 6, 1898, and February 18, 2018, the congregation has seen its ups and downs. For many years, St. Stephen's formed the Anglican Parish of Moore (Township) in which it was linked with Christ Church, Corunna (now known as All Saints' Corunna) and Sutherland Trinity Church, Mooretown (now Trinity-St. Clair Chapel on the grounds of Moore Museum).

There is one particular part of that 120 years long story which proves that the influence a congregation may have on a wider community does not end with the closure of its building. It is a little known fact that, despite being a small parish, St. Stephen's was instrumental in establishing what became a national organization, the Anglican Young People's Association (A.Y.P.A.).

Here is the story, according to the parish records:

Rev. Edwin Lee served as the rector of the Anglican Parish of Moore from 1900 through 1909. He noted in the parish's history published in 1941 that: "the Young People's Society at St. Stephen's was one of two such organizations (the other being at Paris, Ontario) that ultimately gave rise to the present

Dominion-wide A.Y.P.A."

The A.Y.P.A. was organized in 1902 by Rev. Lee in conjunction with Canon James Brown of St. James Anglican Church, Paris, Ont. And we read in the records that "its program was based upon the four principles of work, worship, edification and recreation. A.Y.P.A. meetings were worthy ways of spending an evening and no doubt contributed to the mental and moral enhancement of young people as well as helped to maintain contact with their church." (Anglicanism, p. 66)

The spirit of nourishing and mentoring young Anglicans which started in Courtright spread around the globe. Today we do not need to go very far to witness the legacy of Courtright. It is especially well and alive in the church that co-founded the Anglican Young People's Association - St. James' in Paris, Ontario, as seen in these photographs.

History of St. Stephen's Courtright, provided by Rev. Paul Woolley.

Photos from St. James', Paris, provided by Dave Gabriel.

On the top of the world - young Anglicans of St. James', Paris, Ontario.

Cobblestone messages from the Cobblestone church: brightening up the town of Paris with painted rocks.



The Lord is Risen – Alleluia!

The Lord is Risen indeed – Alleluia!

'O, death, where is your sting?

O, grave, where is your victory?'

We are given a gift beyond our comprehension – the gift of life out of death – the Resurrection!

Love wins! Living the gospel is living the principle that the power of God's love and grace is stronger than any other power we encounter – even death.

(Bishop Linda's Easter message, page 2)

Bringing life out of death

Love wins! It is this simple principle of God's Good News that renews our hope every year as we celebrate Easter.



**BISHOP
LINDA
NICHOLLS**

Living the gospel is living this principle that the power of God's love and grace is stronger than any other power we encounter – even death. That is what our journey to Easter is about.

It is the journey with Jesus into the heart of powers that claim authority and use death as the ultimate weapon fueled by fear, betrayal, abandonment, social, political and religious pressures. It is a journey each of us knows personally in some part of our lives when we are touched by the brokenness of this world and its people – including those closest to us and



our own participation in sin. Every year we walk with Jesus from the acclamations of Palm Sunday to the call

to servanthood of Maundy Thursday to the betrayal by his closest friends to the cruelty and expediency of his trial and crucifixion. We weep for Jesus – we weep for Mary and John – we weep for injustice and suffering that permeates our lives and world – for children murdered in their school; for refugees at the mercy of unscrupulous human traffickers; for the poor who cannot afford justice or even find it; for those who suffer physically, emotionally, spiritually at the hands of others; for our own suffering from unwanted disease, natural disaster and human sin... We weep and despair is close at hand.

Then we are given a gift beyond our comprehension – the gift of life out of death – the Resurrection! If death does not win – if Jesus lives – then there is hope – a hope nothing can extinguish. Then we can face the tears and despair with a promise that life is possible in, through and beyond the suffering, despair and death. At Easter Vigil we bring the Paschal candle into a dark church – one small flickering flame of

promise that lights the tapers of each person as they enter – and soon the darkness is banished as the light spreads to every corner and the Exultet is sung – “The power of this holy night dispels all evil, washes guilt away, restores lost innocence, bring mourners joy.”

Every year we need to be reminded that despite what we see, despite the continued suffering and pain and extent of human evil, God is in the midst of this world bringing life out of death, freeing us from the powers that would bind us – including ourselves – and asking us to share in the work of the liberating, life-giving Good News of God's love and invitation to live in God's freedom.

Every Easter – the very first words from our mouths of that day should be “The Lord is Risen – Alleluia!” and those who hear you are invited to respond, “The Lord is Risen indeed, Alleluia!” – a shout of defiant joy to the powers of darkness that nothing can separate us from the love of God in Christ Jesus our Lord. Love wins!

+ Linda

Let the Lord change you into a prayer warrior

ANGLICAN FELLOWSHIP OF PRAYER



By Rev. Kim Metelka

This past fall I watched a movie that changed my life. It was called *War Room*.

It was about a woman, Miss Clara, who discovered the importance of prayer in her own life and wanted to share and teach it to another woman so it could be passed on.

Miss Clara made her clothes closet into a prayer closet. She wrote her prayers, she prayed knowing that her prayers would be answered, one way or another. She trusted the Lord and in the Lord's promises. She was definitely my definition of a prayer warrior. She lived her faith to the fullest by word and example.

Her student and friend began slowly – lukewarm you may say. It was difficult for her to find the time but when her marriage was on the line, she took action. She began to fight the correct way and that was through prayer. She gained her strength through Jesus. She began to believe that prayer truly made a difference in her life.

I guess this resonated with

me at that time because I was in the middle of the Rev. Nadia Bolz-Weber's book, *Accidental Saints: Finding God in All the Wrong People*, when she was telling the story about her friend Steve who asked the question, “What would happen if I really believed.”

What would our prayer life look like, if we truly believed that Jesus will answer our prayers, whether it was to our liking or not? Would we pray differently? Would we find ourselves in the Word more often, learning what the Lord is calling us to do? What would it mean to be a prayer warrior in today's world?

We are now entering into the Easter season of rebirth and renewal. Let the Lord change you into the prayer warrior you have been called to be.

I recommend both the movie and the book to you for your spring watching and reading pleasure.

Rev. Kim Metelka is AFP executive and rector of St. Stephen's & Church of the Redeemer, Oldcastle and Colchester.

HE IS NOT HERE, HE IS RISEN!



Church of St. Jude, London, Ontario.

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Escaping the tomb and finding new life

An alarming change in his ministry and a long dark winter inspired Reverend Matthew Martin to preach about addiction and share his personal experience with alcohol in hopes of igniting change in others.

By Amanda Jackman

Matthew Martin was broken. His poison of choice was alcohol and it ravaged him for two decades. A priest of four years, and eight years sober, Martin recently embarked on an unexpected journey.

Looking at the man today one wouldn't recognize where he's come from; standing at the front of his thriving parish, with the courage to climb the pulpit week after week, touching people's hearts and minds. One would never expect the personable priest depended on

community, it's all over. I hope in sharing my story we can find courage to face our darkest days with God's light helping to guide our way."

The magic bullet

His ministry has recently taken an abrupt turn, heavily supporting individuals with addiction issues, of which he has plenty of experience. "I remember as though it was yesterday the first time I drank a beer," he told the congregation. "I was at friend's house sitting at a poker table. I drank that beer and as the alcohol made its way through my blood stream

anxious. The more depressed I felt, the more I would drink."

The sermon during Lent was an important one. Recently aiding an individual with an addiction that almost claimed their life, Martin felt now was the time to open up in hopes of helping others.

"The truth was that magic bullet wasn't magic after all," he continued. "It was a confusing and painful time, so painful that at one point I remember my desire to escape everything and everyone was so powerful I found myself hanging out the window of an apartment building. Thankfully, a cop and common sense prevailed that night."

We all have our Good Friday moments

Priests have a very difficult job. Reaching people week after week, balancing an ancient text and making it come alive in modern times, being entertaining, illuminating, and poignant. Some steer clear of personal stories, some touch on them, and some like Martin, go all in.

"I remember well the day I ended up in a room with four cement walls, a chair, and a steel table firmly affixed to the floor. The hospital wasn't taking any chances with me. I had hit the bottom."

A recent document prepared for the Mental Health Commission of Canada states one in five Canadians experience a mental health or addiction problem, and by the time Canadians reach the age of 40, half of them have experienced a mental illness. This is no surprise to Martin, who also balances depression.

"The more I talk to people, the more I think that all of us at some point in our lives desire escape. Thank goodness we don't all turn to drugs or alcohol. We desperately desire to escape from that noise that plays like a broken record in our heads, that poetic painful reminder that whispers to us, we failed. We could have done so much more; been a better parent, or partner, we could have followed a different path. That nagging voice, beating us into submission over past decisions or present troubles."

For Martin, the record is beginning to turn more slowly. As he journeys further from addiction he is beginning to recognize the need to move toward his own forgiveness for his perceived failures. He thanks God for guidance as he persevered through his darkest times.

"Even in my tired mind, sitting at that steel table, I remember thinking about Jesus and praying, trying to understand.

A table reserved for the broken hearted spirits

"And after I left the steel table, God walked me over to another table. A table that I had been drawn to as a child, but had somehow let escape over time. This table welcomed ALL with gifts of bread and wine.

It was a table reserved for the broken hearted, the hurting spirits, it was table for men and women, young and old, a table for saints and for sinners, a table for the sick, for the rich and for the poor.

This table is for everyone. That's the Good News. No matter how much we're hurting, how worn down we are, how unworthy we might feel, we're here today and today we're welcome at the table – because God's love is for us all. It's about Christ inviting us to his table to find God's grace, so that we might journey forward – escaping the tomb and finding life everlasting."

(Rev. Matthew Martin, "New Beginnings")



Eight years sober, Rev. Matthew Martin uses his past to inspire change in others.

"liquid courage" for much of his adult life.

"As a teen, despite my public outgoing persona I was fairly shy and insecure," says Martin. "Talking with people, opening up about anything meaningful was not easy."

Vividly recalling his past, first at a retreat at The Sisterhood of St. John the Divine in Toronto, and now during Lent at his home parish of Holy Trinity Lucan, Martin decided to un-wrap his history.

"I feel the need to speak out about this because it has been a long winter, it has been a dark winter, and there could very well be people sitting here today struggling to find some relief from whatever pain they are feeling. Addiction is not isolated to one particular

and began to numb my senses, I thought to myself – this is fantastic! I will never have to feel insecure or shy again. I have found the cure! It was the magic bullet. When I drank, my many insecurities diminished. The tremendous anxiety I had in speaking with people, diminished. I felt confident, funny. I felt like I fit in. And not only fit in – I became the life of the party."

As his addiction grew the days turned to months, months to years, and Martin's "party" began to wreak havoc on his life and pulled him deep into depression. "It didn't take long before the gun was pointing inward and the magic bullet – that took the form of any variety of alcohol – was tearing away at my soul. I was miserable. I was depressed, lonely and

It occurred to me – maybe we all have our Good Friday moments. We all have the life sucked out of us from time to time, and I suppose we can all relate to that. Good Friday was an example of humanity at its worst, hatred killing love, yet God, despite our hatred for ourselves, for others, doesn't let hatred win. Christ took on all of it."

Straight from the heart

The teary congregation listened as Martin continued. "Today God points us towards truth and freedom and revealed that one day the Son of Man would be risen from the dead. That's the Good News. Resurrection is Good News. God chooses to love our brokenness. God chooses to find those parts of our soul that have died and breathe new life into them. And time and again he will come to us and open our hearts and our minds to resurrection, new life, new beginnings. That's the Good News today, that's the Good News tomorrow, and that was the Good News that calmed me as I sat at that steel table in the cement room. God's grace washed over me. When I was finally given the all clear to go home, I stood up and looked at that steel table, and I understood that I wasn't coming back. When I left the steel table that day, I left drinking behind forever."

In 2015, Pope Francis said, "Let this be the nourishment of the People of God... that your sermons are not boring, that your homilies reach people's hearts because they come from your heart, because what you say to them is what you carry in your heart."

Martin has carried his past in his heart for many years and now, this Lenten season, he was able to use his experience to help others with what is in their hearts.

Many people approached Martin after his sermon to show their appreciation, hugs, handshakes, text messages and emails.

One parishioner wrote, "Straight from the heart my friend. Many tears throughout the church. You touched everyone in some way with your service." And another stated, "For you to share your past... definitely makes you an incredible priest, friend and above all the man of God you are to all of us. I can identify with you... you have helped me so much."

Even more people were impacted by his words after the sermon was posted on the church's website and Facebook account.

Holy Trinity Parish takes its commitment to the community very seriously and recently agreed to assist the local Alcoholics Anonymous group in having an additional meeting available for those who need it.

As Martin wrapped up his sermon it was evident as he was reaching others he was also journeying toward his own forgiveness. It marked a new beginning, which interestingly enough was the title of his sermon.

(Excerpts from "New Beginnings" by Rev. Matthew Martin included in the text.)



Renison to offer course aimed at discussions with Settler peoples

Beginning in April, Renison University College, the Anglican College at the University of Waterloo, will be offering a non-credit course that will allow participants to enter into the conversation of what it means to be part of the reconciliation process.

Entitled "Reconciliation: Discussions and Implications of Settler peoples in Canada," the 10-week course aims to provide an opportunity for sharing and discussions of how Indigenous and Settler peoples know each other through the stories that have been told of each other in the past, and those that continue to be told in the present. This course, in addition to credit courses in Kanien'kéha (Mohawk Language) and further credit courses in which reconciliation is addressed, further non-credit public events, relationship- building, and re-



Photo: Renison University College

search, is part of the college's growing effort to indigenize its curriculum and respond to the Truth and Reconciliation Commission's Calls to Action.

The Reconciliation course instructor, Kelly Laurila, comes to this new project from somewhat

of a unique perspective. Kelly identifies as an Indigenous and Settler person. While born in Northern Ontario, her ancestral roots reside in Northern Finland with the Indigenous Saami people and in Ireland.

"Recognizing both my Indig-

enous and Settler roots, there's an empathy that I carry with me into the classroom," said Laurila. "I'd like to help non-Indigenous people understand their connection to the reconciliation process that's going on in Canada. There are still many people in Canada who don't have any connection to Indigenous peoples so they may think 'How does this involve me?'"

Laurila explains that she understands the term 'settler' as applied to non-Indigenous people can be uncomfortable for some – especially those whose families have been in Canada for several generations.

Being aware of this, she makes a point of creating a space in her classroom where people can share doubts and concerns with the knowledge that they will be heard and supported as questions like 'what does it mean to be a settler?' are addressed.

However, she feels that the key factor surrounding Indigenous and Settler peoples is how they are related to the land.

"For Indigenous peoples, they are related to the land because they have always been here. With Settler peoples, they have a relationship with the land too, but it's different...in the sense that their ancestors came to the land, or even new immigrants coming to the land, they are settling on a land that is different from their lands of origin. So part of reconciliation – in fact a big part – is understanding who we are and where we come from."

For more information about the Reconciliation course at Renison, visit: uwaterloo.ca/cape/reconciliation

Brendon Bedford
External Relations Renison
University College

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\$300 for credit toward LTh, or \$150 to audit (no assignments)

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Systematic Theology II* (2 location options)

April 14, 2018, at Canterbury College, Windsor **or** April 20 & 21, 2018, at St. George's

Church History*

May 19 & 20, 2018, at St. George's

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July 3-5, 2018, Holy Family Retreat House, Lake Erie.

Explore contemplative prayer.

More online at Huron, at Renison University College, and at Canterbury College!

* *The Saugeens Theology Series!*

Some licentiate courses are hosted by St. George's, The Blue Mountains, Clarksburg (marked above with "**") that can stand alone or be used toward the Licentiate in Theology certificate. Billets available.

For more about the LTh, these courses & to register:

www.huronuc.ca/LTh

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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

Liturgy: How and Why We Worship— Deepen your understanding of the nature, history, and practice of Christian worship and liturgy, with an emphasis on the Anglican tradition. Learn more about the elements of liturgy and how they can be combined to craft creative and meaningful worship for a variety of contexts and develop some practical skills for leadership or participation in liturgy.

Starts April 7, 2018. Instructor: Tanya Phibbs

Religion and Nature— Here are some of the questions you will address in this course:

- How do religion and nature inform each other?
- What is "spiritual experience" and its relation to nature?
- What is the role landscapes have played in religious experiences past and present?
- What are some key works of literature in the Western tradition dealing with religion and nature?

Starts April 14, 2018. Instructor: Jeremy Frost

For more information or to register:

uwaterloo.ca/cape/register

519-884-4404 ext. 28659



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The Brant Anglicans recognized for their community service



The Brant Anglican Sponsorship Group and Ven. Tim Dobbin were recognized for their community service at the annual Appreciation Dinner and Award Night organized by the Muslim Association of Brantford on February 3.

The Brant Anglican Sponsorship Group was recognized for sponsoring a refugee family and Rev. Dobbin received an award for his community leadership.

The Brant Anglican Sponsorship Group has representatives from six Anglican churches in Brantford and Brant County and several community members.

The Appreciation Dinner and Award Night was held at the Brantford mosque.

Photo (from left): The Ven. Dr. Tim Dobbin, Mieke Schroeder, Nawal Salam, Jennifer Dean, David Dean and The Rev. Canon Bob Schroeder.

Former Anglican priest pleads guilty to sex offence

David Norton, former Anglican priest, pleaded guilty on February 28 in a London court to one count of sexual interference against a child which took place during the time when he served in the Diocese of Huron.

Norton relinquished his exercise of ministry as an Anglican priest on May 2, 2016.

In its press release issued on February 28, the Diocese of Huron stated that "we are grieved by his actions and the harm that has been caused to the victim and his family and continue to pray for healing."

David Norton still faces further charges from alleged incidents from the 1970s when he was a priest at St. Andrew's Anglican Church on the Chippewa of the Thames near London.

From Harrow to Haiti, for the third time

Michele Taylor and Hillary Mackenzie – mother and daughter from St. Andrew's Anglican Church in Harrow – are planning their third medical missionary trip to Haiti in 2018.

In 2016 and 2017 they visited the impoverished island as a part of the paramedic based group *Medics4Healing* and distributed donations from their church, including milk bag mats that a group from St. Andrew's has made. Their last trip was in November 2017.

They joined *Medics4Healing* in 2016, just at the time when the group, which had been established a year earlier, planned their first trip to Haiti.

"That coincided perfectly with my 50th birthday celebration" recalls Michele who decided, as a Christian of a medical background, to give something back to those in need and to show her gratitude for the 50 years of God's blessings in her life. At that time, her daughter Hillary was a first year Nursing student, so they decided to make it a mother and daughter trip.

"After meeting some Haitians, seeing their level of poverty and their devotion to God, we were



Michele and Hillary with a 24 year old woman from the village of Labourdie, who was having her first child later that month. The mat would be the only bedding for the Mom and her baby.

hooked up on mission work", says Michele. "To go to a third world country and see the joy the Haitians have with a simple life, few possessions and love of God was truly an eye opener."



*The Anglican Fellowship of Prayer
Huron Presents*

**The Bishop of Huron's Prayer
Conference 2018**

**THE OFFICE DOOR IS
ALWAYS OPEN~
a Discipline of Daily Prayer**
The Very Reverend
Paul Millward
Dean of Huron

Saturday, May 5, 2018
10am-3pm
St Paul's Cathedral
472 Richmond Street, London, N6A 3E6
\$20.00 (lunch provided)

Join us for a day with the Very Rev'd Paul Millward, Dean of Huron as he shares with us those disciplines of prayer that have inspired, shaped, formed and energized his work and ministry over the years. Dean Millward will speak to us in the morning as well as offer a homily during the Eucharist. After a delicious lunch and time to browse resources there will also be afternoon workshops and activities. To register please contact: the Rev'd Kim Metelka at revkim55@gmail.com or by calling or texting info to 519-980-4545.

HURON CHURCH NEWS ONLINE

www.diohuron.org

SHARING YOUR STORIES

Huron Church News is the public communication device for our Diocese

ANGLICAN CHURCH WOMEN

Turn your eyes upon Jesus...

A few years ago, the gospel reading was the story of Jesus walking on water. As I recounted this story to the kids during children's focus, I could feel four year old Bryar's eyes watching me intently. All of a sudden she blurted out: Is this story really true?"

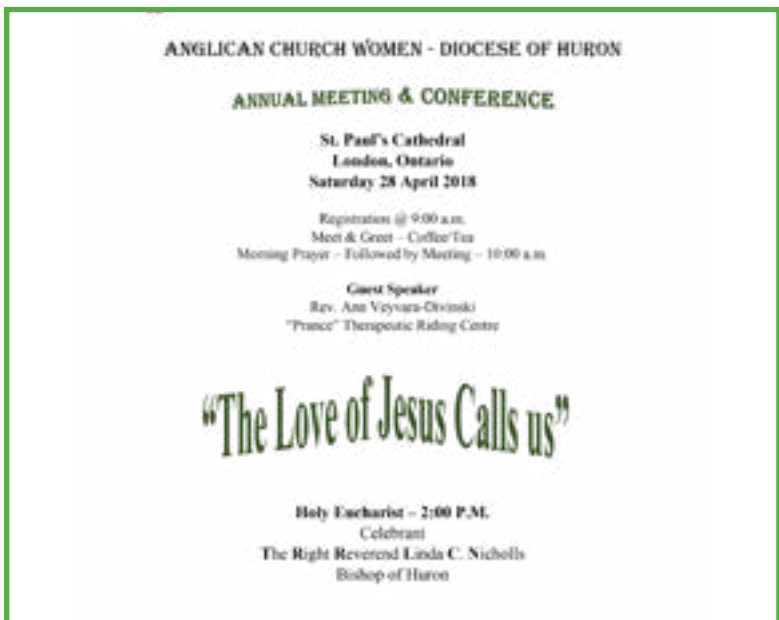
At this point the congregation burst into laughter. As this died down, I replied, "Well, the story IS in the Bible, Bryar". To this she said, "Then it must be true!"

How often do we have the faith and understanding of children? Do we give credence to the miracles we witness and/or experience in our daily lives?

Even Peter was ill-prepared to believe as he lost faith in Jesus' ability to enable him to walk on water. Our Lord emboldened him to look to Him and he would be saved.

This reminds me of that wonderful old song "Turn Your Eyes Upon Jesus." Keep your eyes on THAT prize, fill your life with the love of Jesus and, oh, by the way, believe in miracles!

Brenda Clingersmith,
ACW President



ANGLICAN CHURCH WOMEN'S ANNUAL
Saturday 28th April 2018
Held @ St. Paul's Cathedral, London

Lunch will again be catered by
"NOONERS"
(local restaurant)
The lunch includes assorted sandwiches, wraps, vegetable & fruit trays & cookies
Coffee & tea will be provided
(Gluten free available - see below)

The cost of the lunch is \$10.00 - per person
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Gluten free sandwiches & salads are available if requested (indicate number of Gluten free lunches)
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RSVP for lunch order no later than 12th April 2018. Thank you.

In Memory



Huron/Perth Deanery

Holy Trinity, Lucan
Helen Hardy
Marion Hodgins
Marlyne McFalls

Kent Deanery

St. John's, Augrim
Marilyn Awarm
Dorothy Boswell

Church of the Redeemer, Highgate

Irene Lee

Church of the Advent, Ridgetown

Muriel Hill
Angelia Lozon

Christ Church, Chatham

Audrey Jackson
Irene Volkes

Holy Trinity, Chatham

Donna Jean Arnold
Virginia Jaques

St. Paul's Chatham

Susan Eves
Phyllis Kelly
Barbara Clard

Lambton Deanery

Trinity, Sarnia

Mae Elizabeth Blanchard-
Shirley Marie Boyd
Alison Pamela Byrne
June Betty Harkins
Margaret Alice
Viola Lumley
Lila Evelyn Scott

All Saints, Sarnia

Lillian Daws

Archbishop Hiltz keynote speaker at Canadian Anglican Cursillo Triennial Conference

The Niagara Huron Cursillo Community is looking forward to hosting the 2018 Triennial Conference in the city of Waterloo at the Renison University College, on June 22-24, 2018. The keynote speaker will be Archbishop Fred Hiltz, Primate, Anglican Church of Canada.

The theme for the conference came from Isaiah 43:19 - "Behold, I am doing a new thing".

In addition to hearing from our Primate, there will be a choice of 2 of the 3 workshops offered:

1—DISCERNMENT—led by Sr Elizabeth Ann Eckert, Novitiate Director for the Sisterhood of St John the Divine, Toronto;

2—YOUR SPIRITUAL AUTOBIOGRAPHY— led by Rev.

Canon Peter Davison, Diocese of Niagara;

3—LABYRINTH— led by Lori Haskings-Barber, Certified Labyrinth Facilitator, Brantford, On.

Representatives from the Anglican Foundation and the PWRDF as well as Sperlings Church Supply will also be on hand. Meals and accommodations are to be provided by Renison.

On Sunday morning there will be a short business meeting as well as an election for the new Cursillo National Executive, the Canadian Anglican Cursillo Secretariat (CACS) for the next 3 year term.

Here's a chance to meet people from all over Canada in a

setting filled with prayer, praise and worship and new friends. If you haven't already booked June 22-24 for the Cursillo Triennial, pray about it now. Think about what 'new thing' God could be calling you to do in your life!

Cursillo has proven to be a valuable tool to strengthen individuals in their purpose and every day walk. Our life styles have changed a lot since Cursillo was created in the 1940's and this scripture challenges us to look at our era and develop more relevant and effective programs.

For more information www.anglicancursillo.org or CursilloTri18@gmail.com.

Marion Bailey



Photo: Anglican Journal

PASTORAL PROGRESSIONS

Service of Ordination at St. George's, Owen Sound

Retirement

Bishop Linda has accepted the retirement request of the Reverend William (Bill) White, effective April 1, 2018.

Bill was ordained a deacon on June 4, 2008 and priested on November 27, 2008. He has served the parishes of St. John's, Eastwood; Christ Church, Oxford Centre and St. Paul's, Princeton and Trinity, Lambeth from where he will retire. Bill will be recognized with the other retirees at this year's synod.

Rest in Peace

The Rev. Canon Harold Ivor Groves (Ben) Ragg died in Shawnigan Lake, BC on February 25, 2018. Ben received his LTh from Trinity College, Toronto, was ordained deacon in St Barnabas Church, Victoria in 1952, and priest a year later.

In Huron Ben served a three-point parish including St. David's Blackwell (Sarnia),

St. John-in-the-Wilderness, Bright's Grove, Christ Church, Camlachie and Christ Church London.

He retired in 1995. His work in hospitals as visitor and chaplain was greatly appreciated by many. Predeceased by his wife Marion, he is survived by children, grandchildren and great-grandchildren. A funeral service was held in Victoria, on March 7.

Mrs. Marguerite Clarke Vernon died on February 23rd aged 93 years. Mrs. Clarke is the mother of the Rt. Rev'd Barry Clarke and mother-in-law of the Ven. Janet Griffith Clarke. A funeral service was held in Montreal.

Mr. James Peter Ferguson, the father of our Diocesan Chancellor, Canon James Ferguson, died on February 7th. Mr. Ferguson is survived by his wife Patricia, children and grandchildren.



Photo: Jennifer McLaughlin

Two new priests were ordained by the Bishop of Huron at the service held on the Commemoration of John and Charles Wesley, Priests and Evangelists, Saturday March 3, 2018 at St. George's Church, Owen Sound.

The newly ordained priests are: Rev. Jeffery Kischak, upon ordination, rector of Christ Church, Markdale with St. Mary's Chapel of Ease, Maxwell; and Rev. Ann Veyvara-Divinski, upon ordination, priest assistant to the rector, the Regional Ministry of the Parish of Saugeen Shores (St. Paul's, Southampton and St. John's, Port Elgin), Christ Church, Tara and St. Paul's, Chatsworth.



See the heavenly image above?

Believe it or not, it was photographed over HCC by our friends from the Kitchener-Waterloo Royal Astronomical Society, who last fall came to marvel at our starry night sky! It is called the Veil Nebula and it is found in the constellation Cygnus, 1470 light years from Earth. What a wonder to behold! Many and great are God's works!

See the sandy beach below?

For over 70 years campers have dipped their toes into the sparkling waters of Lake Huron, gathered to live and work and pray and play together. What a wonder to remember those who have gone before us, walking together, companions in Jesus' name.

Here we are at the beginning of a new camp season, a new adventure, a new chapter in the never ending story of God's love for us, a story as old as the stars above us and the sands beneath our feet, a

Tale as Old as Time
Come, be part of the story!

MEN'S CONFERENCE and ANNUAL MEETING
Sponsored by BAC
CHURCH OF THE EPIPHANY
Woodstock, Ontario, Saturday, April 21
'KNOW THY BROTHER'
Check BAC website for additional details
bac.diohuron.org
Email registrar: Terry Hoare
coebacvp@gmail.com

AN EVENING WITH BISHOP LINDA NICHOLLS



BISHOP'S FRIENDS HURON-PERTH 2018
FUNDRAISING EVENT
in support of the Bishop's Discretionary Fund
Your donation helps the bishop to meet pastoral and ministry needs.
Gifts to the Fund help us supplement to our whole church family in times of emotional, physical or spiritual crisis.
THANK YOU
for sharing in ministry through your donation

Wednesday April 25, 2018

Mitchell Golf & Country Club

6:00 pm: Mix & Mingle Reception
6:45 pm: Dinner and Silent Auction followed by Conversation with Bishop Linda

Tickets: \$30.00 payable to the Deanery

Special entertainment: **THE PHIL HARMONICS** under the direction of the Rev. Tim Elliott (Perth-Huron Interchurch Liberation - HARMONICS) featuring humorous and whimsical Anglican music

HURON CHURCH CAMP

One Week Camps
ages 6-14, grades 1-8 \$500 + \$65 HST

Session 1	July 8-14	Long Ago and Far Away
Session 2	July 15-21	Tall Tales
Session 3	July 22-28	To Infinity and Beyond
Session 4	August 5-11	All in a Dream
Session 5	August 12-18	By the Firelight
Session 6	August 19-25	Even to This Day

Senior Camp
graduating from grade 8 \$1200 + \$156 HST

Session 1	July 8-21	Companions on a Journey 1
Session 2	Aug 5-18	Companions on a Journey 2

Leader in Training
ages 14-16, grades 9 & 10 \$1800 + \$234 HST

July LIT1	July 8-28
July LIT2	July 8-28
August LIT1	August 5-25
August LIT2	August 5-25

Go to www.huronchurchcamp.ca to watch our video, see great pictures and register online.

Contact us at huronchurchcamp@gmail.com 519-434-6893 ext 217




APPORTIONMENT REPORTS



By Canon Paul Rathbone

A grateful thank you to our congregations in the diocese for their generous financial support of our apportioned budget for this past year.

This support has allowed us to proclaim mission and ministry in Huron in many ways that our diocesan financial budget entails. Thank you all.

Enclosed is a reporting of apportionment received from our congregations in 2017.

In 2017, apportionment revenues received total \$3,250,263, as reported. This was 96% of budget, or only \$118,225 short of plan. Our provision for apportionment shortfall in our budget was only \$202,616.

The apportionment received this past year surpassed the total received in 2016

by \$13,802 and \$120,894 above that received in 2015. Thank you for your continued generosity and support of our Church here.

The 2017 financial year is currently being finalized and the external audit of our financial reporting and statements will commence in mid-March. This early indication is for an operating surplus of approximately \$70,000 for the diocese and church camp. This positive result for the year is attributable to the strong apportionment received and cost savings through staff attrition. Such performance in 2017 will help to reduce our accumulated deficit down to approximately \$230,000.

Paul Rathbone is Secretary-Treasurer for the Diocese of Huron.

DEANERY OF BRANT/ NORFOLK	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
Brantford, Grace	35,016.00	38,518.00	35,016.00	100%
Brantford, St. James	17,502.00	19,252.00	17,502.00	100%
Brantford, St. Jude's	19,094.00	21,003.00	0.00	0%
Brantford, St. John's	12,799.00	14,079.00	4,761.98	37%
Mt. Pleasant, All Saints	12,053.00	13,258.00	6,000.00	50%
Brantford, St. Mark's	49,041.00	53,945.00	49,041.00	100%
Burford, Holy Trinity	15,002.00	16,502.00	14,982.50	100%
Scotland, St. Mark's	1,039.00	1,143.00	0.00	0%
Paris, St. James	32,086.00	35,295.00	32,086.00	100%
Port Dover, St. Paul's	21,256.00	23,382.00	21,763.57	102%
Port Rowan, St. John's	11,484.00	12,632.00	11,468.00	100%
Simcoe, St. John's (Woodhouse)	6,614.00	7,275.00	6,605.08	100%
Port Ryerse, Memorial	3,764.00	4,140.00	3,764.00	100%
St. George, Holy Trinity	17,831.00	19,614.00	17,831.00	100%
Simcoe, Trinity	32,968.00	36,265.00	32,968.08	100%
Six Nations, St. Luke's	1,596.00	1,756.00	1,596.00	100%
Six Nations, St. Peter's	1,536.00	1,690.00	0.00	0%
Six Nations, St. Paul's	3,156.00	3,472.00	1,315.00	42%
Waterford, Trinity	10,251.00	11,276.00	10,251.00	100%
TOTALS	304,088.00	334,497.00	266,951.21	88%

DEANERY OF ESSEX	Apportionment Budget
Amherstburg, Christ	20,398.00
Colchester, Christ	13,340.00
Harrow, St. Andrew's	14,014.00
Cottam, Trinity	11,283.00
Essex, St. Paul's	11,242.00
Kingsville, Epiphany	29,130.00
LaSalle, St. Andrew's	13,898.00
Leamington, St. John The Evang.	27,655.00
Oldcastle, St. Stephen's	18,463.00
Colchester, Redeemer	9,726.00
Pelee Island, St. Mary/Calvary	471.00
Tecumseh, St. Mark's	29,015.00
Windsor, All Saints	32,051.00
Windsor, Ascension	36,818.00
Windsor, St. Augustine's	24,786.00
Windsor, St. David's-St. Mark's	18,013.00
Windsor, St. George's	13,485.00
Windsor, St. James	23,906.00
Windsor, St. John's	19,438.00
Windsor, St. Mary's	32,881.00
Windsor, St. Matthew's	28,022.00
TOTALS	428,035.00

* St. James', Windsor paid further \$2,390 in

DEANERY OF DELAWARE	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
Aylmer, Trinity	14,161.00	15,577.00	13,000.00	92%
Port Burwell, Trinity	8,487.00	9,336.00	8,685.00	102%
Vienna, St. Luke's	3,327.00	3,660.00	3,327.00	100%
Glencoe, St. John's	9,215.00	10,137.00	9,215.00	100%
Mt. Brydges, St. Jude's	6,096.00	6,706.00	6,096.00	100%
Muncey, St. Andrew's	1,464.00	1,610.00	1,022.00	70%
Oneida, Zion	1,391.00	1,530.00	1,391.00	100%
Port Stanley, Christ Church	9,673.00	10,640.00	9,672.96	100%
St. Thomas, St. Hilda's-St. Luke's	22,350.00	24,585.00	22,358.16	100%
St. Thomas, St. John's	33,006.00	36,307.00	32,976.00	100%
St. Thomas, Trinity	33,533.00	36,886.00	33,533.00	100%
Tyrconnell, St. Peter's & Nativity	5,267.00	5,794.00	5,280.00	100%
Burwell Park, St. Stephen's	1,323.00	1,455.00	1,323.00	100%
West Lorne, Grace	3,635.00	3,999.00	3,999.00	110%
TOTALS	152,928.00	168,222.00	151,878.12	99%

DEANERY OF HURON/PERTH	Apportionment Budget
Bayfield, Trinity	13,535.00
Middleton, St. James	4,232.00
Exeter, Trivitt Memorial	26,361.00
Grand Bend, St. John's	17,970.00
Port Franks, St. Anne's	0.00
Goderich, St. George's	29,052.00
Port Albert, Christ Church	4,922.00
Lucan, Holy Trinity	16,430.00
Parish of the Holy Spirit	
Clinton, St. Paul's	11,236.00
Seaforth, St Thomas	11,453.00
Parish of the New Beginnings	
Blyth, Trinity	7,680.00
Brussels, St. John's	6,574.00
Wingham, St. Paul's-Trinity	7,920.00



Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
22,438.00	20,398.00	100%
14,674.00	13,340.04	100%
15,415.00	14,014.00	100%
12,411.00	11,283.00	100%
12,366.00	11,242.00	100%
32,043.00	29,130.00	100%
15,288.00	13,898.00	100%
30,421.00	27,655.00	100%
20,309.00	18,462.96	100%
10,699.00	9,726.00	100%
518.00	518.00	110%
31,917.00	29,015.00	100%
35,256.00	32,050.98	100%
40,500.00	36,818.00	100%
27,265.00	24,786.00	100%
19,814.00	18,013.00	100%
14,834.00	13,485.00	100%
26,297.00	23,906.02	100%
21,382.00	19,438.00	100%
36,169.00	33,042.00	100%
30,824.00	27,984.00	100%
470,840.00	428,205.00	100%

February 2018 for 110%

Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
14,889.00	13,535.00	100%
4,655.00	1,500.00	35%
28,997.00	26,369.06	100%
19,767.00	17,970.00	100%
0.00	1,000.00	110%
31,957.00	29,052.09	100%
5,414.00	5,414.04	110%
18,073.00	16,430.00	100%
12,360.00	11,236.08	100%
12,598.00	11,453.04	100%
8,448.00	7,680.00	100%
7,231.00	6,574.00	100%
8,712.00	8,054.55	102%

DEANERY OF HURON/PERTH	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
Parish of the Resurrection	23,384.00	25,722.00	23,384.00	100%
St. Mary's, St. James'	23,236.00	25,560.00	23,836.00	103%
Stratford, St. James'	43,878.00	48,266.00	43,885.00	100%
Stratford, St. Paul's	25,437.00	27,981.00	25,437.00	100%
Stratford, St. Stephen's	13,693.00	15,062.00	13,693.00	100%
TOTALS	286,993.00	315,692.00	286,502.86	100%

DEANERY OF KENT	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
Parish of Rondeau Bay				
Blenheim, Trinity	20,747.00	22,822.00	20,747.00	100%
Erieau, St. Pauls	7,260.00	7,986.00	7,249.50	100%
Rondeau, Grace		Summer Parish		
Chatham, Christ Church	36,666.00	40,333.00	36,666.00	100%
Chatham, Holy Trinity	38,173.00	41,990.00	38,173.08	100%
Chatham, St. Paul's	11,575.00	12,733.00	11,575.05	100%
Dover Twp., St. Thomas	4,482.00	4,930.00	2,614.50	58%
Moraviantown, St. Peter's	758.00	834.00	758.00	100%
Parish of the Transfiguration				
Ridgetown, Advent	5,017.00	5,519.00	5,017.55	100%
Highgate, Redeemer	2,720.00	2,992.00	2,720.00	100%
Thamesville, St. Stephen's	2,097.00	2,307.00	2,097.00	100%
Dresden, Christ Church	6,447.00	7,092.00	6,447.00	100%
Florence, St. Matthew's	5,523.00	6,075.00	5,523.00	100%
Aughrim, St. John's	3,487.00	3,836.00	3,836.00	110%
Comber, Ascension	2,822.00	3,104.00	3,420.62	121%
Wallaceburg, St. James The Apostle	18,576.00	20,434.00	20,434.00	110%
Port Lambton, St. James	6,420.00	7,062.00	6,420.00	100%
TOTALS	172,770.00	190,049.00	173,698.30	101%

DEANERY OF LAMBTON	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
Bright's Grove, St. John's	19,781.00	21,759.00	19,781.00	100%
Courtright, St. Stephen's	4,412.00	4,853.00	0.00	0%
Forest, Christ Church	15,532.00	17,085.00	15,532.00	100%
Kettle Point, St. John's	1,239.00	1,363.00	1,239.00	100%
Petrolia, Christ Church	19,451.00	21,396.00	19,451.04	100%
Point Edward, St. Paul's	19,624.00	21,586.00	19,624.00	100%
Sarnia, All Saints	53,145.00	58,460.00	53,145.00	100%
Sarnia, Canon Davis Memorial	21,041.00	23,145.00	21,041.04	100%
Sarnia, St. Bartholomew's	24,773.00	27,250.00	24,773.00	100%
Sarnia, Trinity	84,344.00	92,778.00	45,000.00	53%
Strathroy, St. John the Evangelist	21,279.00	23,407.00	21,279.00	100%
Parkhill, St. James'	5,957.00	6,553.00	5,957.00	100%
Watford, Trinity	7,219.00	7,941.00	7,219.00	100%
Kerwood, St. Paul's	1,597.00	1,757.00	1,597.00	100%
Walpole Island, St. John the Baptist	8,880.00	9,768.00	7,292.04	82%
TOTALS	308,274.00	339,101.00	262,930.12	85%

*Trinity, Sarnia paid 100% of "set" apportionment

APPORTIONMENT REPORTS

DEANERY OF LONDON	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
London, All Saints	22,893.00	25,182.00	22,893.00	100%
London, Church of the Ascension	36,255.00	39,881.00	16,431.00	45%
London, Christ Church, Glanworth	4,678.00	5,146.00	4,679.04	100%
London, Epiphany	16,656.00	18,322.00	16,656.00	100%
London, Holy Trinity	20,945.00	23,040.00	20,945.00	100%
London, St. Aidan's	41,838.00	46,022.00	41,844.00	100%
London, St. Alban's	23,617.00	25,979.00	23,937.00	101%
London, St. Andrew Memorial	24,654.00	27,119.00	24,654.00	100%
London, St. Anne's, Byron	36,262.00	39,888.00	36,276.00	100%
London, St. George's	49,846.00	54,831.00	49,846.00	100%
London, St. James' Westminster	84,155.00	92,571.00	84,155.00	100%
London, St. John the Divine, Arva	26,853.00	29,538.00	26,867.04	100%
London, St. John the Evangelist	73,085.00	80,394.00	82,421.00	113%
London, St. Jude's	37,611.00	41,372.00	37,610.98	100%
London, St. Luke's, Broughdale	23,056.00	25,362.00	23,056.00	100%
London, St. Mark's	8,076.00	8,884.00	8,076.00	100%
London, St. Martin-in-the Field	22,101.00	24,311.00	22,101.00	100%
London, St. Michael & All Angels	40,119.00	44,131.00	40,119.00	100%
London, St. Paul's Cathedral	142,609.00	156,870.00	142,609.00	100%
London, St. Stephen's Memorial	26,522.00	29,174.00	26,522.00	100%
London, Transfiguration	7,434.00	8,177.00	7,434.00	100%
London, Trinity, Lambeth	10,498.00	11,548.00	10,500.00	100%
Middlesex Ctre., St. George's	13,578.00	14,936.00	13,578.00	100%
TOTALS	793,341.00	872,678.00	783,210.06	99%



DEANERY OF OXFORD	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
Delhi, St. Alban's	5,002.00	5,502.00	5,002.00	100%
Otterville, St. John's	8,021.00	8,823.00	8,021.00	100%
Dorchester, St. Peter's	18,725.00	20,598.00	18,725.04	100%
Ingersoll, St. James'	28,238.00	31,062.00	28,238.00	100%
Oxford Centre, Christ Church	4,417.00	4,859.00	4,859.00	110%
Eastwood, St. John's	5,853.00	6,438.00	5,685.54	97%
Princeton, St. Paul's	5,568.00	6,125.00	6,125.00	110%
Tillsonburg, St. John's	30,850.00	33,935.00	30,850.09	100%
Woodstock, Epiphany	41,065.00	45,172.00	41,127.36	100%
Woodstock, Good Shepherd	17,036.00	18,740.00	17,036.00	100%
Huntingford, Christ Church	11,779.00	12,957.00	11,784.00	100%
Woodstock, Old St. Paul's	32,740.00	36,014.00	32,740.09	100%
London, St. Luke's, Crumlin	4,533.00	4,986.00	4,560.00	101%
Thamesford, St. John's	7,042.00	7,746.00	7,042.00	100%
Thorndale, St. George's	9,650.00	10,615.00	9,650.00	100%
TOTALS	230,519.00	253,572.00	231,445.12	100%



APPORTIONMENT REPORTS



DEANERY OF SAUGEENS	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
Tara, Christ	9,598.00	10,558.00	10,544.00	110%
Clarksburg, St. George's	31,113.00	34,224.00	31,113.00	100%
Hanover, St. James	12,682.00	13,950.00	12,682.00	100%
Durham, Trinity	12,496.00	13,746.00	12,496.00	100%
Kincardine, Messiah	21,913.00	24,104.00	21,913.00	100%
Kingarf, St. Matthew's	2,549.00	2,804.00	2,549.00	100%
Kinlough, Ascension	2,049.00	2,254.00	1,125.00	55%
Pine River, St. Luke's	3,360.00	3,696.00	3,696.00	110%
Walkerton, St. Thomas'	8,126.00	8,939.00	8,126.02	100%
Markdale, Christ Church	17,764.00	19,540.00	17,764.08	100%
Meaford, Christ Church	19,537.00	21,491.00	20,000.00	102%
Fairmount, St. James	3,650.00	4,015.00	3,650.00	100%
Owen Sound, St. George's	42,082.00	46,290.00	42,082.06	100%
Owen Sound, St. Thomas'	21,353.00	23,488.00	21,360.00	100%
Southampton, St. Paul's	15,167.00	16,684.00	15,167.04	100%
Port Elgin, St. John's	13,314.00	14,645.00	13,314.00	100%
Parish of Bruce Peninsula	16,399.00	18,039.00	16,599.00	101%
TOTALS	253,152.00	278,467.00	254,180.20	100%

DEANERY OF WATERLOO	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received	Percent of Apportionment
Cambridge, St. Thomas	18,149.00	19,964.00	18,197.66	100%
Cambridge, St. James'	34,620.00	38,082.00	34,620.00	100%
Cambridge, St. John's	32,490.00	35,739.00	32,490.00	100%
Cambridge, St. Luke's	11,269.00	12,396.00	11,269.00	100%
Cambridge, Trinity	58,554.00	64,409.00	64,416.00	110%
Kitchener, Holy Trinity	25,509.00	28,060.00	0.00	0%
Kitchener, St. Andrew's Memorial	28,363.00	31,199.00	28,363.00	100%
Kitchener, St. George's	41,729.00	45,902.00	41,733.00	100%
Kitchener, St. John the Evangelist	56,016.00	61,618.00	46,680.00	83%
New Hamburg, St. George's	20,178.00	22,196.00	20,178.00	100%
Ayr, Christ Church	9,675.00	10,643.00	10,643.99	110%
Waterloo, All Saints	39,452.00	43,397.00	39,458.04	100%
Waterloo, Holy Saviour	43,758.00	48,134.00	44,587.80	102%
Waterloo, St. Columba's	18,626.00	20,489.00	18,626.00	100%
TOTALS	438,388.00	482,228.00	411,262.49	94%



SUMMARY OF DEANERIES	Apportionment Budget	Extra Mile Requests	Jan-Dec 2017 Received
BRANT/NORFOLK	304,088.00	334,497.00	266,951.21
DELAWARE	152,928.00	168,222.00	151,878.12
ESSEX	428,035.00	470,840.00	428,205.00
HURON/PERTH	286,993.00	315,692.00	286,502.86
KENT	172,770.00	190,049.00	173,698.30
LAMBTON	308,274.00	339,101.00	262,930.12
LONDON	793,341.00	872,678.00	783,210.06
OXFORD	230,519.00	253,572.00	231,445.12
SAUGEENS	253,152.00	278,467.00	254,180.20
WATERLOO	438,388.00	482,228.00	411,262.49
TOTALS FOR DEANERIES	3,368,488.00	3,705,346.00	3,250,263.48
A.C.W. Fair Share	25,000.00	27,500.00	26,117.88

Personnel files: another valued research resource

By John Lutman

The Diocese of Huron Archives' personnel fonds is among the most frequently consulted by patrons. Users from within the Diocese include priests, wardens and congregants, and Huron Church House for administrative reasons; from without, students for course assignments, faculty researchers, regional historians and, most especially, genealogists.

The files hold a wide range of materials including church and public published items such as newspaper reports around church activities that focus on the priest, newspaper obituaries, news releases from the Diocese, biographies, photographs and videos, ordination services, photocopies of death notices from Synod Journals and e-mails from Huron Church House noting a present or past priest's death as well as past genealogical inquiries and responses.

FROM THE ARCHIVES

Today, forms still exist less, but are less flowing in their language and the style of font or are superseded simply by a letter signed by the bishop and notarized by the seal of Diocese of Huron. In every case the subject priest in the documents was a male as the first female priest was not ordained until the 1960s.

Ordination: Si Quis and Certificate

"Si Quis" is a Latin term meaning "if anyone", which takes on meaning in the context of the document which relates to ordination. The document was to be read on a Sunday, to quote the wording, "at least one month before the day of ordination" and read at a church within the parish where the

form (see illustration) with its flowery font was completed by the Bishop of Huron in response to a priest requesting transfer to another diocese. Under the heading "Letters Testimonial", the bishop fills in the blanks with the priest's name and church thereby testifying to a priest's worthiness and character. The latter is expressed as "good life and conversation" and "did behave himself piously, soberly, and honestly, nor do we know that he behaved or maintained any opinion contrary to the doctrine or discipline of the Anglican Church of Canada."

Bene discessit reply

In order for the transfer to take effect allowing the priest to practice his priestly duties in his new diocese, the bishop of the diocese on receiving the Letters of Bene discessit would respond immediately using another form indicating that he has been presented with it and has accepted it (see illustration). A portion of the wording stated "I hereby certify that the Letters of "Bene discessit" of the Reverend [blank space to include name] from the Diocese of [blank space to name the diocese] have been presented unto me, and been by me accepted and the date of record thereof is [blank space]". Thereafter the Bishop would date and sign, e.g. "James Toronto" (see illustration).

Letters Dimissory

A "Letters Dimissory" is a printed form ("letters"), again in a flowery font, from one bishop to another certifying that the priest in question [blank space in which the priest's name is hand written or typed] "has signified his desire to be transferred [from the Diocese of Huron] to the Diocese of [blank space in which the name of the diocese is hand written or typed] thus "dimissory" ("dismissed" or "sending away").

The bishop from whose diocese the priest is leaving certifies that the priest is "in regular standing, and that during the time that he labored in this Diocese, which was for the space of [blank space in which the time in years and months is hand written] he has not, so far as we know or believe, been justly liable to evil report for in religion or viciousness of life."

The bishop signs off recommending the priest to the bishop in question "under our hand and seal" including the date in the blank spaces provided.

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.

Form of Resignation to the Bishop

This form is different from the Letters dimissory in that the priest is resigning from a parish from within the Diocese of Huron and requesting transfer to another parish within the Diocese rather than another Diocese. The font, now more business-like, quotes the then Canon XIII of 1922 ("On notice to be given on leaving a parish or mission") which is relevant to the discontinuation of the services of a curate or assistant as requested by an Incumbent; the resignation at the request of a curate or assistant; or the wish of a clergyman to resign his charge and transfer to another parish. Addressed to the "Rt. Rev. The Lord Bishop of Huron", the curate, assistant or priest would provide the date when the resignation would take effect, sign in the space

indicated, give the charges of the parish and date. The form continues "We, the undersigned Churchwarden, have received notice of the above Resignation, in accordance with Canon XIII"; they sign, one churchwarden for each of the charges.

Other examples of personnel file will comprise our next column in the Huron Church News.

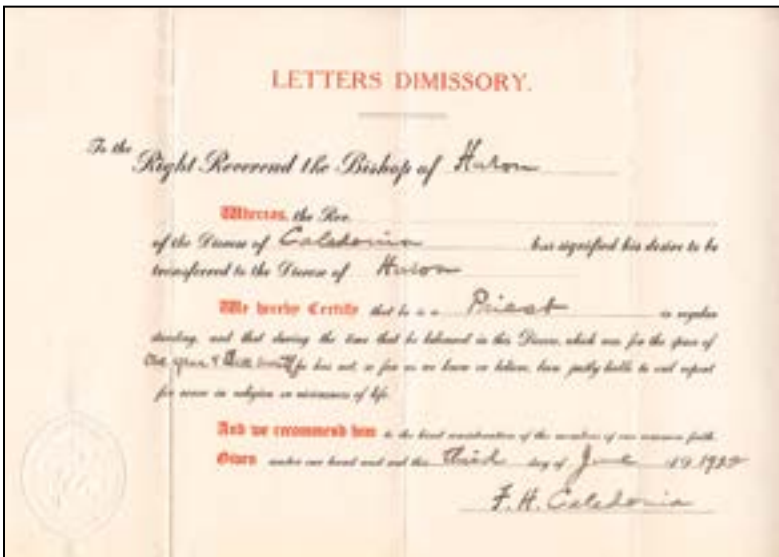
John Lutman is archivist for the Diocese of Huron.

Sources consulted:

www.finedictionary.com

Webster's Ninth New Collegiate Dictionary. Markham, Ont.: Thomas Allen and Son Limited, 1988.

Special thanks to Dr. Bill Acres and Rev. Canon Nick Wells for their contributions in interpreting the documents.



Letters Dimissory (the name of the priest has been redacted)

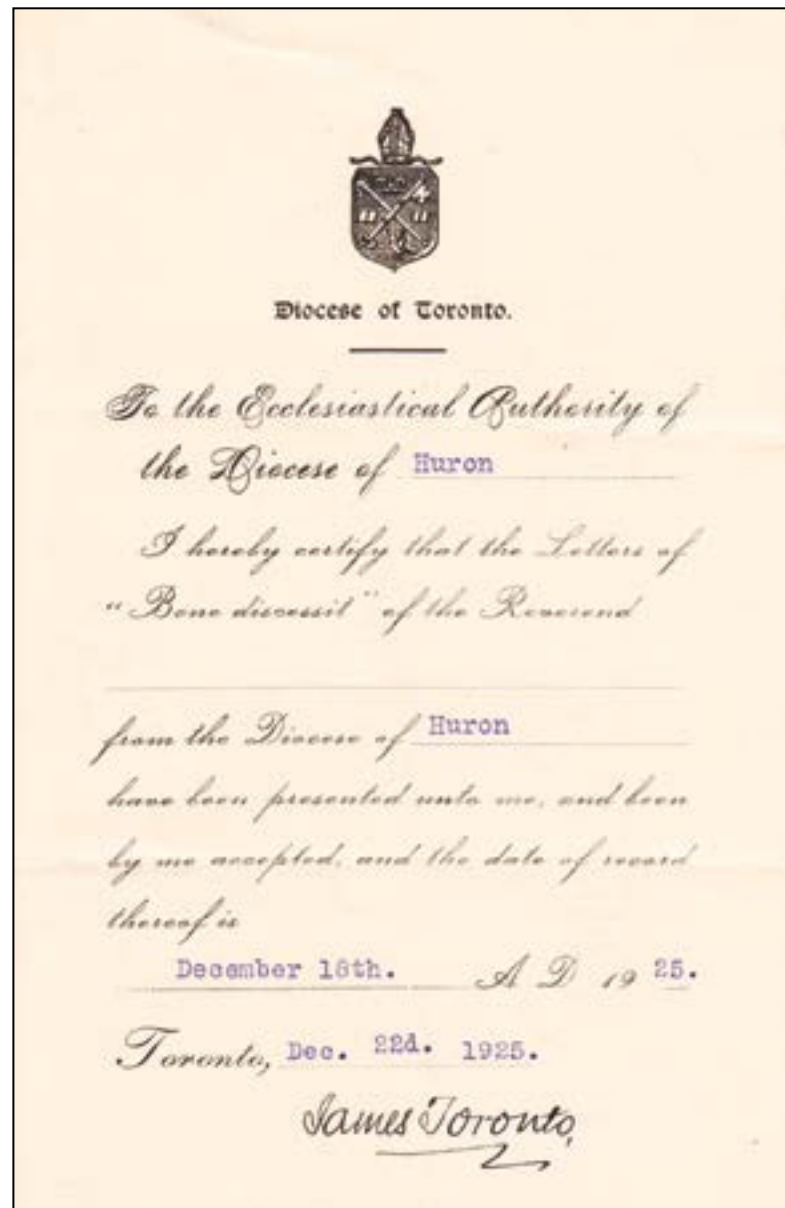
The files also hold printed forms unique to the priestly profession. The forms reflect the canon law of the Diocese of Huron at the time of the signature of the document by the bishop. The origins of some the documents predate the Reformation and the establishment of the Church of England in 1534 and are a carry forward to the modern era.

The forms in most instances either relate to the ordination of a priest or the leaving of a priest. They are printed using invariably a flowery font with blanks left for the bishop to fill in by hand the priest's name, the location of the parish church, his signature and the date signed. By the 1890s as typewriters becomes more common, the above information, other than the bishop's signature at the bottom, was typed in the blank spaces. Some of the forms were generic and thus applicable to all Anglican dioceses in Canada; others were particular to a diocese, especially those that quoted canon law.

candidate resided. To further quote the document, the person "intends to offer himself as a Candidate for the Holy Office of Deacon/Priest at the ensuing Ordination of the Bishop of Huron." Similar to the reading of the bans for marriage, the text continues: "If any person [thus, "if anyone"] know any just cause or impediment why he ought not to be admitted to the said office of Deacon/Priest he is hereby requested to declare the same to me, or to signify the same forthwith to the Bishop of Huron." Thus, "certificate" in the sense that the candidate has fulfilled the requirements. The document concluded with the named location of the church in which the Si Quis and Certificate was read, the date and on the lines indicated the signatures of two churchwardens and that of the officiating minister.

Leaving: Letters of Bene discessit

Bene discessit, a Latin term, translates into English as "well left". The printed Bene discessit



Bene discessit reply (the name of the priest has been redacted)

Kids helping kids

Hope Bear joined the Anglican Foundation in 2011 as a tangible reminder that the Anglican Church cares for kids in Canada by establishing a Kids Helping Kids Fund.

Hope Bear was chosen as the mascot. A variety of Hope Bear styles are available.

With a \$20 donation, you

can have your own AFC Hope Bear – a great gift for a special celebration – with all funds going to support:

- providing kids a nutritious breakfast before school
- helping kids with homework after school
- caring for kids with a terminal diagnosis
- giving kids a chance to go to

summer camp or choir school.

Children and youth can support the Foundation by becoming Toonie Members. Children are invited to collect toonies during a special church season. Colourful coin boxes are available for this purpose.

This is a great project for kids in a parish - it's fun, it teaches children the importance of generosity, and the impact makes a huge difference for kids in Canada. All the funds collected are placed in the Kids Helping Kids Fund.

Since its inception, the Kids Helping Kids Fund has given over \$70,000 to support programs that benefit kids in Canada!

Diane Dance, diocesan liaison with AFC



SHOW YOUR SCHOOL SPIRIT!

Know a student who's going to college? Send them with a loving prayer and a Hope Bear dressed in a scarf of their college colours. Perfect for graduation too!

Contact AFC to order. 

www.anglicanfoundation.org



ANGLICAN
FOUNDATION OF CANADA

Coin Boxes

Make a commitment to kids in Canada during Lent or Easter

Donate to the Kids Helping Kids Fund

www.anglicanfoundation.org

'I Intend': Generous, intentional living

By Ven. Kim Van Allen

Are you looking for an opportunity to grow as a disciple and follower of Jesus?

I have often wished we had an Anglican resource to help us reflect on what discipleship looks like in our time.

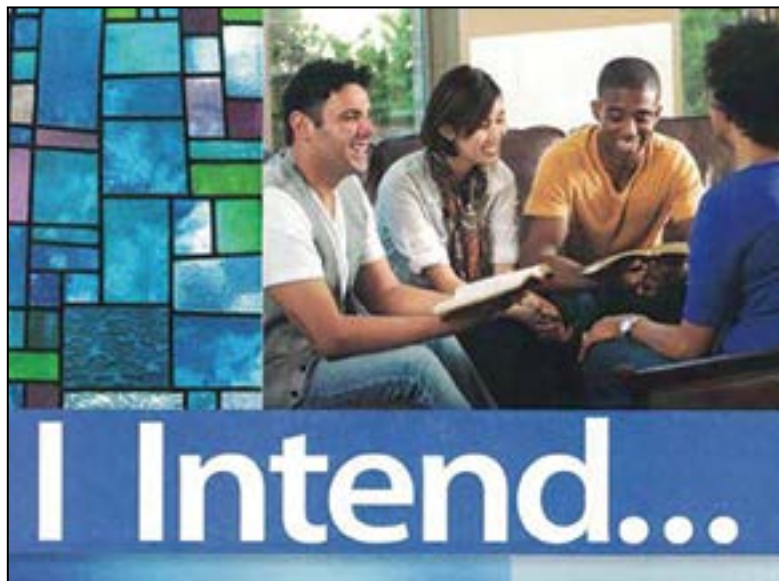
Generous, Intentional Living is a new Anglican resource to which many of us were introduced at a Stewardship conference in Quebec in the fall. Originally created by Trinity Church, Aurora, the National Church was given the program to share across the country.

You may be working your way through this meaningful, down to earth resource through the forty days of Lent!

Generous, Intentional Living or its short form 'I Intend' focuses on five key areas of life. Each area forms a chapter or a session as we consider how we, a disciple of Jesus Christ and a steward of God's mysteries, shape our daily lives in response to:

- The Environment
- Our Time
- Our Talents
- Our Treasure
- Our Mental and physical well-being

The Introduction in the workbook explains that 'I Intend ... is a discipleship program that fosters spiritual growth, offers a holistic understanding of the life of faith and proposes practical and specific spiritual practices for daily living. Each area and session



give the individual an opportunity to:

- Reflect on their life
- Ask some key questions
- Discern God's call for faithful living
- Decide on suitable spiritual practices
- Record the practices in Intention Statements
- Begin living generously and intentionally as a disciple of Christ'

St. George's, Goderich and Christ Church, Port Albert engaged in this program throughout Lent. St. George's parish council agreed to be ginea

pigs for a trial of the resource over the summer of 2017.

Feedback was positive to use it within the parish. We choose Lent, but the resource may be used whenever you like.

There are six sessions, one serves as an introduction.

The program outlines the many ways the material may be used:

- As an at-home workbook for individual or home-group work
- As a sermon series providing people with a workbook to bring with them each Sunday or simply provide the sheet for each topic.
- As a small group for six weeks.

Our two congregations indicated in our Self-Assessment and Ministry and Mission Plans that Stewardship and Discipleship are key areas for growth. Because of this, we choose to use the 'Generous, Intentional Living' in many ways.

Copies of the workbook were made for members of the congregation to take home for individual reflection and to bring to worship with them for the sermon series.

The program suggested that the average attendance could be a guide to determining how many copies to print. We also emailed the resource electronically to all in the parish who have given us their email address.

Some in the parish have an appetite for small group discussion finding value in cracking open the scriptures before we hear them in worship on Sunday. A Friday morning discussion group for an hour or so was offered bringing people together from both congregations which is our norm.

What are we gaining? A way of discussing and considering our lives as disciples and stewards grounded in our everyday living. We are intentionally making decisions about how we want to live in the world responding to all that God has given us.

Yes, Jesus, we are following you, caring for God's creation, considering how we use our time, sharing our skills, our money, and nurturing our mental and physical health.

At the end of the program, in whatever way you choose to

use it, you will make a list of 'I Intend ...' statements based on your own personal decisions working through each session. The intentions are given to the coordinator (perhaps by way of the collection plate) in a self-addressed envelope. After six months, each envelope is returned to you (unopened) so that you may see how you are doing in the intentions you created for yourself.

Enjoy this program. Live intentionally!

Ven. Kim Van Allen is a member of diocesan Stewardship Committee

For more information, feel free to contact any member of the Stewardship Committee: Graham Bland, Chair, Heather Moller, Matthew Kieswetter, Raymond Hodgson, Andra O'Neill, Kim Van Allen.



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How to truly 'teach, baptize and nurture new believers'?

By Rev. Chris Brouillard-Coyle

A rich man was looking for a special diamond to add to his collection. A famous dealer in Belgium believed she had such a stone and invited the rich man to come and see.

Upon arrival, the dealer introduced the rich man to her best seller who then explained in detail how the size, cut, clarity and colour of this stone made it such a special gem. When the seller had finished, the rich man decided against making the purchase. The dealer then asked if she could show him the stone again.

When he agreed, she took it in her hand. She didn't repeat anything the seller had said but rather looked deeply at it and described how the beauty of this stone made it stand out from all others. The rich man was captivated and immediately purchased the stone.

SOCIAL JUSTICE HURON



As the seller left, the rich man paused and asked the dealer why it was she could convince him to buy the stone when her seller could not. She replied that her seller knows diamonds more than anyone else, including her. The one thing she wishes the seller could learn, however, is her love for the stones.

The second mark of mission calls us "to teach, baptize and nurture new believers". Like the four C's of diamonds (cut, clarity, colour and carat), there are many practical things which can be taught about being Christian.

It certainly is helpful to learn the Lord's Prayer, The Creeds, the shape of worship, the Great

Commandment and about our relationship to the Bible. These are some of the things which are raised in Sunday school and adult programming. Knowing these things, however, does not automatically convey a love for God. That is embodied in how we live.

When we baptize infants and younger children, the parents and sponsors are asked: "Will you be responsible for seeing that the child you present is nurtured in the faith and life of the Christian community?" and: "Will you by your prayers and witness help this child to grow into the full stature of Christ?" (BAS p. 153)

The first of these questions encourages participation in the

life of the Christian community as a natural way in which to engage in the practice of our faith. The second question challenges us to teach through our behaviour – the ways in which we embody faith beyond the doors of our church buildings. This is our opportunity to move beyond knowledge into the realm of love!

The ways we embody love for God and love for neighbour teach more about the wonder and awe of God than any knowledge we can recite. Actions speak louder than words!

Every time someone is baptized the congregation present is asked: "Will you who witness these vows do all in your power to support these persons in their life in Christ?" (BAS p. 155) When we respond, "we will", we are making a promise – a promise to teach and nurture these new members of our congregation through the ways we continue to inspire and include them in our acts

of worship within and beyond our sanctuaries. Through our response, we promise to be examples of what it means to live the love that is at the heart of our faith.

Our faith isn't solely what we do in church. It is something that is lived through our choices, through the ways we treat others and the ways we seek to safeguard creation. Faith is embodied not only in thoughts and prayers but in seeking to transform unjust structures. Faith is evidenced in the ways we reflect God's love into the world.

To truly teach, baptize and nurture new believers, we must always seek to learn, reflect on our baptismal promises and nurture our lives of faith, thus enabling us to embody the best of what it means to be Christian for those who seek to become part of our community.

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

EfM participants share: so what keeps you coming back?

by Rev. Val Kenyon

"I'm learning to find God in the ordinary and I'm finding this deepens my understanding of all of life ..."

"...I think it makes me a better Christian because my faith has become more personal..."

"...I have learned that context is important and I can now apply that understanding to all parts of my life; it really helps me better understand my past actions as well..."

"...Every week is something



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.

new as we learn to think more about the Bible and the stories in it..."

"...EfM challenges us to look at the Bible and Christianity differently as our preconceptions are challenged..."

"...Living my faith is an all-week endeavour. I volunteer my time for lots of different things, but EfM... I do that for me."

"...Learning takes time, and so I keep coming back to give myself the time I need to think

and to reflect..."

"...The more I read the Bible, the more I'm realizing that its message is timeless, filled with universal metaphors ..."

For more information on EfM and how you might join

this journey of exploration, please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca

Rev. Val Kenyon is EfM Animator in Huron.

Who do you really like: be careful with Share Bait

Share Bait is any post on a social networking site (typically a puzzle, optical illusion, political question, inspirational story, etc.), that asks for the user to share it

that reads, "whoever is praying for snow, please stop!!" (Pro-tip, it is I, I pray for snow, now you know.)

The point of these memes is to get as wide as possible an audience to "Like" and "Share" the meme, but also to "Like" the organization's page. It is a communication tool in any organizations media toolbox.

The question though is not whether we share the meme or not, but rather is the organization asking us to "Like" and "Share" the meme representative of an organization we, as the church and representatives of the church, want to signal boost?

Many questionable organizations use this technique to gain "Likes" and then leverage your

contacts to further propagate their message. And while the original meme may be innocuous or the political message may be one you personally agree with, signal boosting Alt-Right or Alt-Left organizations has consequences.

Before sharing a meme I will click on the link to the organization's page and read their "about" section. I often scroll down the page and look through a few post and even read the dreaded comments section.

In short order, I am able to ascertain if this is an organization that I want to tie my reputation to or more importantly the reputation of the church.

For instance, one page I recently visited has these com-

ments left on a post just down from a share bait meme. "That ugly nasty greedy no good money grubbing snot faced witch"; "The ugliest human dyke who ever existed"; and "I'm surprised that no one has shot her but maybe the bullets cost too much."

Clearly, this is not an organization I want to associate myself with or the church. Nor is it an organization that I want to give any oxygen too for it does not represent a life in Christ, love of God and love of neighbour. And all it took was a single click and a few minutes.

Rev. Marty Levesque is the diocesan social media officer and rector of All Saints' in Waterloo.
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Rawpixel-com, Unsplash

MEDIA BYTES

REV. MARTY LEVESQUE

with friends, with the objective of getting as much exposure or attention for the meme as possible.

These are often cute memes that "Like" and "Share." Usually, they are something innocuous like a church sign

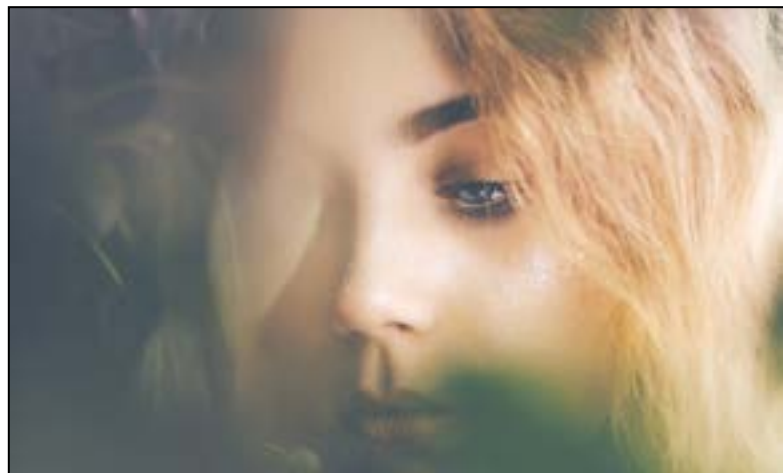
'I am at a loss here!'

Where do we turn for comfort, for reassurance... for repair? And what do we do when overcome by the immediate experience of suffering?



AS I SEE IT

REV. JIM
INNES



Anton Darius, Unsplash

On Feb 21 of this year, near Orangeville, a female driver's van was swept away by flooding. As she was exiting the vehicle, her three-year-old boy was swept out of her arms and was gone. In the same Grand River flooding, a state of emergency was called and many were evacuated from their homes.

At any given moment our life can be turned upside down. Security can be torn away by circumstance. And what felt

like an orderly, well executed lifestyle, can become completely dismantled. Our ability to focus becomes fuzzy (to say the least) and our established priorities are rattled.

In some cases, the disturbing circumstances are temporary. Even still, though life may return to some semblance of "normal", there often remains a scar. And too many scars can lead to emotional and physical problems.

What do we do when overcome by the immediate experience of suffering? And where, after all is said and done, do we turn for comfort, for reassurance... for repair?

I'd like to share two preliminary thoughts on this. First... tragedy is out of our control, and its painful distress is unavoidable. Secondly... when such tragedy strikes, there is no straightforward method for relieving the inevitable suffering.

In the aftermath of tragedy, and relative to the level of distress experienced, we can be out of our minds with fear and confusion. For many of us, when we are flooded by such emotion, we stop thinking rationally and fall prey to panic. An overwhelming sense of isolation and helplessness undermines our "normal" coping strategies. And all we are left with is our tears.

One of my bones of contention is that too often, and almost disrespectfully, people suffering are told to "have faith", or to "trust the process." Such advice, as sincere as it might be, requires a cognitive rationality that, in the aftermath of a tragedy, is disabled by the spinning juices of our central nervous system.

Even if we could muster the wherewithal to mind our faith in the face of tragedy, faith can paint the sky blue or it can paint the sky black. God can be seen as much a foe as a friend, and consequently, faith can lead to even greater despair.

For example, one might get lost in the shame of the question, "Why did God do this to me... what did I do wrong?"

As I see it, whether we brought on the tragedy or not, at the point of suffering we are in need of consolation, not consultation. Our central nervous system needs relief not answers. We need to be held in a sympathetic embrace... whether this be emotional or physical or both. What we don't need so much is advice and opinion.

Suffering is life at work within us. We try to avoid it, but we can't. Tragedy calls us to break down before we rebuild... to hurt before we find new peace.

Elisabeth Kubler-Ross once said, "The most beautiful people we have known are those who have known defeat, known suffering, known struggle, known loss, and have found their way out of those depths."

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

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'Reach out and touch someone'

It had been a full calendar year since I had seen my hip surgeon in his office. Now, it was Valentine's Day, and he stood by the side of my gurney, just outside the operating room.



A VIEW FROM
THE BACK PEW

REV. CANON
CHRISTOPHER
B. J. PRATT

After checking the details regarding my identification and the expectations of the morning he decorated me with a pen mark to avoid any distractions and to ensure that he would be operating on the correct hip. It was an action which I found to be very comforting, because I did not want him operating on the wrong hip, either! Other than the preoperative nurses, who had put needles into my body to allow for the flow of medication, it was the first time that anyone had touched me, in the hospital, prior to my operation.

After the successful surgery and during the next couple of days that I remained in the hospital, my world, my personal space, was measured by the size of the bed upon which I lay. With the exception of the nurse

who wrapped up my arm to take my blood pressure, the physiotherapy assistant who briefly lifted up my leg to place it on a pillow, nobody touched me.

Medications were left on the table by my bedside. Meals came and went, deposited and removed swiftly, so as not to slow down the pattern of efficiency needed to make sure that patients throughout the hospital were looked after within an appropriate time frame.

Conversations were polite and brief. No outside act of compassion was permitted to sneak in and slow down the process of recovery leading to discharge. Nobody touched me.

As the time drew nearer for my departure from the hospital, questions were asked regarding how I was dealing with the medications which had been prescribed for me. Standing by my bedside and holding on to a clip board to make sure that all the necessary questions had been asked and answered an individual made sure that the official requirements to allow me to go home were met. Once again, with the exception of the nurse who withdrew the needle from my body, where it had been placed prior to my surgery, nobody touched me.

A number of years ago, when I was hospitalized, the technology has not been put in place to measure my pulse by machine. A nurse actually had to touch me to take my pulse.

As a member of a hospital advisory committee in another community, I remember that we had to address a time management report that called for new guidelines to be put in place directing the cleaning and meal serving staff not to talk to patients, because conversation with patients would negatively impact the rate in which the required jobs would be done.

At the same time, consideration was being given to the concept of holistic care, looking after the total patient, body, mind and spirit. These days technology has advanced and quality health care being offered with fewer resources being provided for its delivery is the norm. Yet the needs of the patient as person, care being offered to enable the renewal of the body, mind and spirit still remains.

After being home for a few days it was possible for me to venture out to join in the worship and fellowship offered in a couple of the congregations in the Deanery of Waterloo. "It's great to see you, we have been praying for you," were greetings offered in conjunction with a warm embrace. Parish prayer chains and personal expressions of good wishes from friends and family reflected the fact that I had been the focus of the prayerful support of many people. I am truly grateful.

The tactile expression of compassion and affection is, in



many ways, an essential step along the path of healing, with as much value as any prescription and medication.

Yet in a world where physical touch may be misread, misinterpreted, misused and misunderstood, the actual act of caring and compassionate touch appears to have been stifled and regulated out of any sanctioned health care system.

In sharp contrast to my hospital experience, I invite you to be aware of words which form a framework for the healing ministry offered by our community of faith.

Holy Scripture teaches us that in acts of healing and restoration our Lord Jesus and his disciples laid hands upon the sick (and anointed them). By doing so, they made known the healing power of God.

Pray that as we follow our Lord's example you may know his unfailing love.

(BAS pg. 555)

The healing ministry of the Church empowers God's people to be aware of the way in which God's caring, compassionate and transforming love may be experienced, through

the acts of prayer and by the act of touch. The anointing of the sick leaves a lasting imprint of that healing ministry which is rooted in scripture.

Years ago, a communication advertisement encouraged people to, "Reach out and Touch someone". Asking permission to offer that compassionate act of caring physical contact, is an essential element in this ministry.

The desire of the one who is reaching out, may not always be the hope of the one who is the focus of that gesture. Clarity of understanding, not distorted by an imbalance in relationship, is essential.

The simple act of physical touch, so fundamental to our human nature, finds its refuge in the ministry offered by the followers of Jesus, who seek to share his "unfailing love", binding up broken lives in God's broken world.

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

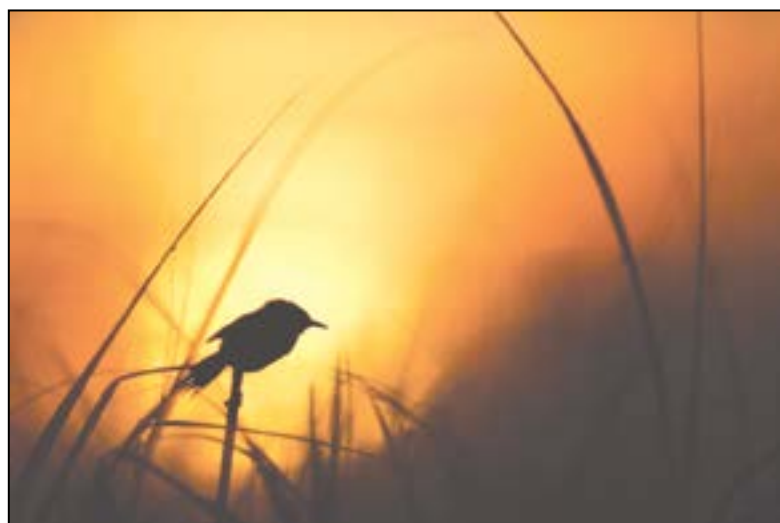
Christ is Risen: the whole world is participating

Just over twenty years ago, a newly minted Anglican priest in Medicine Hat, Alberta, was asked if his congregations will join with another Anglican Church and a United Church for an Easter Sunrise Service in a park in the adjacent community of Redcliff.



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**



Ray Hennessy, Unsplash

A little skeptical of the decision to have the service at the time Environment Canada said would be sunrise, a band of 30 or 40 people gathered on a frosty morning to begin a new tradition.

Within a couple of years, the numbers had grown and it was not lost on said Anglican priest that the average age of those

attending the Sunrise Service was significantly younger than the normal gathering in church.

Soon a new twist was added to the Morning Prayer styled liturgy. A United Church liturgy was found that traced the "wave of alleluias" as Easter dawned around the world.

The numbers continued to grow and being a reasonably

intelligent person, said Anglican priest decided that the Sunrise Service would be a staple, but he changed the title to Sun(Son)rise service.

Then came a moment of spiritual awakening.

The service was held in a park that bordered on an open space inhabited by several hundred pronghorns (think: antelope.) As the sun peaked

in the eastern sky that morning, a group of pronghorn walked slowly to the edge of the roadway that separated the park from the open space. They stood motionless, walking this rag tag bunch wrapped in blankets, toques pulled over their ears and steaming mugs of hot chocolate helping their frozen lips form the words of prayer. No sooner had the priest said amen, the pronghorns turned and sauntered slowly away, their worship concluded at the same time as the humans.

Said priest found himself back in Ontario in a few years, and the Sun(Son)rise service idea came with him.

Although the folks in the east didn't seem to have the same need for the service to be right at sunrise, 7 am would be a fine time to gather on the steps of Christ Church, Lakeside. Pointing his trusty Ford north, our priest, turned east at Bryanston and just about drove off the road. Just as he turned

the corner, the sun crested the horizon and soon was a glowing ball of brilliant yellow. As tears leaked from the corner of his eyes, our priestly friend found his spirit soaring. In a few moments, his eyes cleared and he drove off into the sunrise to lead worship. His spirit tingled in a way not often experienced and the regal pronghorns were in his thoughts.

I think this will mark the twentieth time I have presided at an Easter Sun(Son)rise service. I believe this will be the fifth different location and in a new parish, it will be a new group of people. This year we will be outside St. James Westminster at 6:30 am, with music and prayer, and yes, the wave of alleluias liturgy that helps us understand that Jesus is Risen and the whole world is participating.

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

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Unwrapping the gift of grace

About two decades ago, I heard this following meditation at a conference. You may have already heard it yourself or read it somewhere.



**LAUREL
PATTENDEN**

The meditation is a favourite of mine as it is readily adaptable to many situations. I thought it might be a nice exercise adapted for Easter. So let's get ready to wander.

It was a beautiful day. Sun was out, air still a bit crisp for early spring but inviting for a stroll through the countryside. You found a path leaving your usual walking route and decided to take it. The path began by weaving through a copse of



Erwan Hesry, Unsplash

deciduous trees just starting to come into bud. The air smelt fresh after having been indoors much of the winter. It was good to stretch the legs and breathe deeply.

As the copse of trees was beginning to thin, you noticed a small cabin with a colourfully painted front door. It looked so

inviting that you tried the lock and the door opened easily.

Inside it was sparsely furnished with only a table and chair. The small windows allowed the sun to shine exactly on the table and chair inviting one to sit. Once seated, you noticed a piece of paper and an old stub of a pencil. Soon you were doodling and then writing out your worries, decisions to be made and a whole host of inner thoughts.

The silence inside the cabin was quite inducing to this introspection. Soon the paper was completely covered. Absentmindedly you crinkled it up and put in your jacket pocket.

Rising, you left the silent cabin and continued along the path that led you through a glorious meadow of spring flowers and bees. It navigated you to the foot of a hill that was soon covered in pine and balsam fir trees. The scent was

almost intoxicating. The wind stirred the tops of these trees and their song was drawing you on.

Breathing deeper as the slope became steeper and rockier. The trees were no more. The scene was quite barren but the top of the hill was so close that you continued to walk on.

As you approached the top you saw the most unusual sight. There was this man sitting on a flat rock with a basket full of beautifully wrapped gifts beside him. You cautiously went closer and you noticed his hands were badly hurt. His feet were wrapped raggedly barely hiding the bloody sores.

Even though you were extremely quiet, his head rose and his eyes met yours. It was hard to understand the look in his eyes because instead of being full of pain from the sores they were brimming with love.

Without a word being said and not knowing why, you

reached into your jacket pocket and placed the crumpled piece of paper at his feet.

He then chose the most beautiful gift and handed it to you.

Stunned, you turned around carrying the gift. Before you knew it, you were sitting at the table, in the cabin. The gift in front of you. Waiting to be unwrapped.

You slowly unwrap it and peer inside. It was the most amazing gift. It was the most priceless gift. It was the gift your heart had been searching for. It was the gift that made you whole.

The meditation ends here, but if you will just wait a minute, I will unwrap my gift. Wait. Wait till I look inside. Just wait. Oh... it is grace. The gift of grace!

What was yours?

Yeah, thought so, it was perfect too. And everlasting.

Happy Easter!

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