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Musical events in Markdale and Kitchener Anglican churches.
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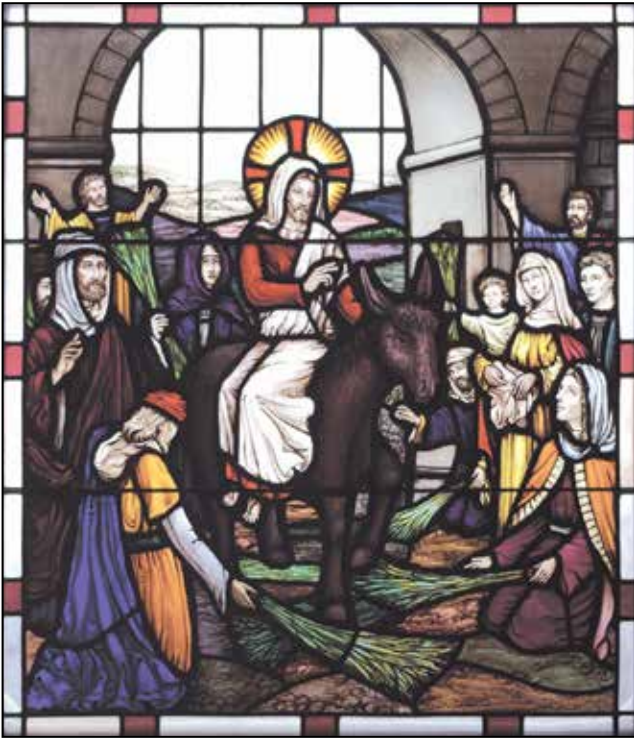
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HURON CHURCH NEWS

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Recalling Jesus' journey towards the Cross

Evoking our need for repentance and renewal

Stained glass windows in the Church of St. Jude, London, ON.

For the story on St. Jude's Rose window go to page 3.

"Our traditions are not about being stuck in the past. They are a rich resource for our faith journey.

Listen to them and learn from them as we practice them together that we may be rooted more deeply in Christ."

(Bishop Linda's message, page 2)

TeDeUm scholars from Delhi: why did they come back?

Someone at a church council meeting noted: "No one ever pays any attention to children." What happened next is described in this story.

By Janet Ternes

One wouldn't expect anything amazing to come from a place as small and challenged as St. Alban's, Delhi, but on December 17, we have with the help of Bishop Linda formally acknowledged three teenagers as TeDeUm scholars.

They have met with me for four years, always Fridays after school, from All Saints to Easter. We have met together to talk, eat, worship and study God.

They have willingly participated in a small group ministry, they have supported one another and myself, they have openly and honestly talked about God and our relationship with Him. They have with grace disagreed and remained in holy conversation.

But why did they come back?

When we try to discern what God wants from us, we can get lost in a pretense to clairvoy-

ance. Sometimes we pretend to a vision and simultaneously despair of the gifts, but what happened here was not even this inspired.

What happened here can only be explained as God crafting opportunities, desires and talents, and us linking very small inclinations without any foreknowledge of His greater vision at all.

I was surprised that they came back.

It happened like this: I was a warden, and at that typical council meeting where people only bring complaints, a perfectly capable, utterly competent, normally gifted person said: "No one ever pays any attention to the children."

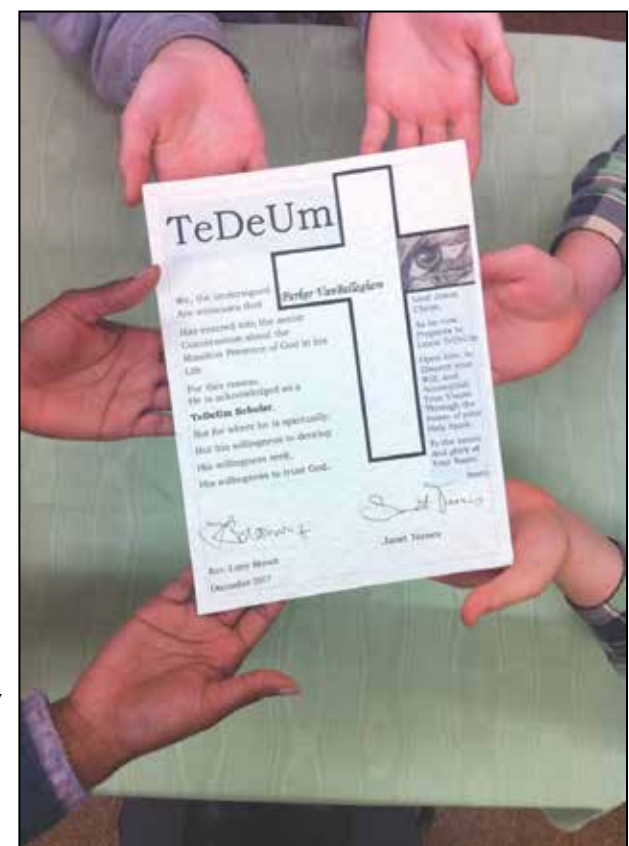
I think that I was utterly worn down by the "Not me Lord" chorus. It's a good thing that our thoughts can't be read in little cartoon bubbles, because at that moment I was thinking: "What the hell is

wrong with you? If you can perceive a need, why don't you just do it?"

I was worn down, and it was easier to say, "Fine, I'll do it, but I don't want to hear any complaints if I have no time left for the old people." That's how God works, not in our strength, but very much from where we are broken.

They say that it's emotion that motivates us, and it might have been a bit of anger, but I was serious in taking on the challenge. I began to be intentional about speaking to the children at coffee hour, and I began to be intentional about incorporating them into the service. I treated them like my assistants, whom I "needed" in order to accomplish a meaningful service to God. I didn't yet realize how much I really needed them, and how much we really needed them.

See Page 4



TeDeUm certificate, presented by the Bishop, held in the hands of the three recipients.

Our traditions are not about being stuck in the past

We are the butt of many jokes about it. We tell jokes on ourselves about it.



**BISHOP
LINDA
NICHOLLS**

The typical Anglican is stereotyped as resistant to change and stuck on rituals and traditions. "How many Anglicans does it take to change a lightbulb?" "Change!! My Grandfather gave that lightbulb!!"

In an age of rapid change and individualism the habits and patterns of our traditions seem out of touch, rigid or maybe even quaint. Yet they each have roots in something important – a way of living what we believe so that the commitments of our hearts can be seen, touched, tasted, smelled and heard as ways of strengthening faith through experience.

In other areas of our lives we each have traditions – things we say or do that have emerged in the life of our family that hold meaning for us, remind us of one another and of the bonds between us. Just think of your family traditions at Christmas or Easter or birthdays – those common to many families and those that are just your own. In my family it just isn't Christmas if there isn't a mandarin orange in the toes

of our Christmas stockings! The feel of the orange in the toe and the smell and taste of the mandarin as it is peeled are traditional touchstones that fill me with memories of the love of my family for one another.

In our church life our traditions have been shaped over centuries of shared worship as we have gathered to praise God, hear God's word and been fed at God's table. As the church desired to shape its life to remember and deepen its understanding of the gospel we set out Seasons of the year to help us remember. Currently we are in the season of Lent when we recall Jesus' journey toward the cross and our need for repentance and renewal.

The richness of the traditions that have grown, however, are only as satisfying as our willingness to participate in them – to let them speak to us about our relationship with God in Christ – and to practice them with intention so that the outward habits become inward habits of the heart.

However, many of our traditions have simply become the 'thing we do' and we forget why we do them. We forget the intention that they are meant to convey to us about God and our relationship with God.

One of those traditions is that of receiving Holy Communion. The priest says, 'We break this bread to share in the body of Christ' and the congregation replies, "We being many are one body because we all share of the one bread." The act of



coming to the communion table is a sign of our willingness to move towards Christ and our unity in Christ. We are one, not because we like each other or agree with each other, but because each of us is in Christ when we share the same bread and/or wine and that makes us one with each other. When we receive the bread and share the common cup we are one. When we leave the table we are called to live as one - in love, respect and unity. Communion is not just about me and Jesus but about all of us together with Christ, signs of God's love for a broken world, together.

Anglicans have a rich history of signs and sacraments to help us outwardly practice our faith. It is important that we know their meaning so that they can continue to teach us and teach those who join us. Some of you may have come to the Anglican Church from another tradition

and never had an opportunity to learn more. Some are Anglican from birth and no one has ever shared the meaning and history.

Our traditions are not about being stuck in the past!! They are a rich resource for our faith journey. If you have a question about our life as Anglicans – ask your priest or parish leaders.

Today some young adults are seeking out rituals and traditions, looking for roots that help bind us to God and to one another. Cathedrals are seeing an increase in attendance at evensong and interest in the rhythms of the Church year. Our heritage is a rich resource for our faith and is not simply inherited habits. Listen to them and learn from them as we practice them together that we may be rooted more deeply in Christ.

+Linda

Challenging children in Lent

ANGLICAN FELLOWSHIP OF PRAYER

By Libi Clifford



but a meatless pizza will be noticed!

Self-denial may make more sense to a child if it is an exchange. Instead of dessert, money can be given to a food bank so someone else can eat. Some "screen" time can be substituted with reading a book of Bible stories or using a Bible story app instead of games. If discussed and not imposed, most children will rise to the challenge of short term self-denial.

Adding prayer to the life of children might be even easier than adding fasting. Researching or writing graces for daily meals can be a family challenge. After learning a prayer method like the "Five Finger Prayer", children can easily say their own bedtime or morning

prayers. Instant prayers can teach them to be more observant. (Dear God, please help the man over there who looks hungry; or Dear God, please stop people from throwing their garbage on the road.) A "thank-you jar" is a fun and prayerful activity for everyone. Each day children write one or more things they are thankful

for on slips of paper and put the papers in their own or a family jar.

Challenge your children and grandchildren to take part in the preparation for Easter. The activities just might become habits!

Libi Clifford is a member of the Anglican Fellowship of Prayer executive committee.



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Editor

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

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Publisher

The Right Reverend
Linda Nicholls
Bishop of Huron
Diocese of Huron
Huron Church House
190 Queens Avenue
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Reflections of the House of the Lord

Buildings have to be the vehicles and not the destinations, a jumping off point and not a hiding place.

By Terry Marklevitz

Over the past twelve months I have seen quite a few 'Houses of the Lord'. My travels have taken me from Windsor to Owen Sound, Toronto, even to Ottawa and England beyond. For the most part I have been visiting parish churches within our own diocese assisting them and the Land and Property committee with reports on building condition.

I have chosen to conduct these reviews after attending their Sunday services. It has been quite the experience.

NO, this is not a summary of traditional building conditions. That would be exceedingly repetitive. I have seen more crumbling brick, damp basements, old roofs than I care to mention. It would be sufficient to say that my travels did not find a single building that was free of needed repairs.

Instead I would like to talk a bit about the true House of the Lord as defined by 1 Corinthians 3:16:

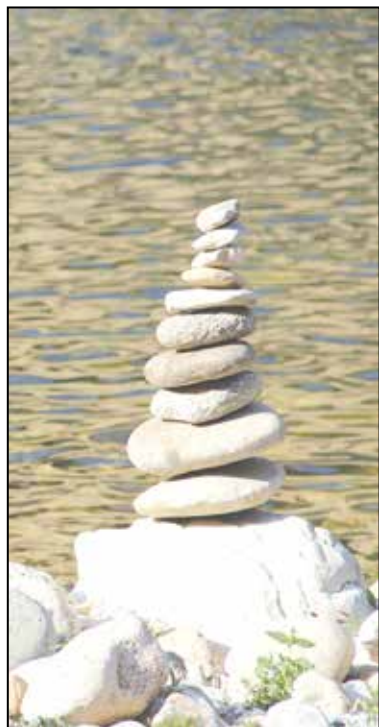
Do you not know that you are God's temple and that God's Spirit dwells in you?

I think as people of faith, congregations of faith, as God's temple we are also in constant need of maintenance and repair, rejuvenation. One of the reasons I chose to visit these parishes on a Sunday was to experience the services that were happening inside the buildings I was sent to review.

So instead of boring you with the condition of bricks and mortar we are going to consider some real issues I discovered in God's temple.

Let's start with the entrance

If I was lucky enough to get to the right door then my



visit would start in the narthex, gathering area or the 'west' end of the nave. Now there are many possibilities for what happens next and I have experienced every one of them.

1. Greeted by a "Welcome to (insert name of church here), my name is (extra points for this but rarely achieved), and your name is? Are you visiting? Come for coffee afterwards". Full points, Doors wide open!

2. Greeted by a look of glee for 'fresh meat' has arrived. This creates the feeling of foreboding that you will be requested to SIGN HERE and they might make you a committee chair before you leave. Negative points. Head for the emergency exit!

3. Who are you? I get a look that makes me want to check a mirror to see if my extra head and tail are really all that visible. I want to tell them I am just visiting and there is no fear of taking up permanent residency. Doors rusty and closing

4. No one is there to greet me, or worse, they are too busy talking to their friends to notice my existence. The doors might as well be locked and probably will be soon.

Yes indeed all that has happened. Perhaps the best greeting of all was a welcome by someone I will call the Vicar of the Door at the Ottawa Cathedral. A retired clergy, a self-proclaimed door operator, greeter, elevator attendant, who ensured we knew where everything was, including the washrooms. He gave us a tour and his card. Award of Excellence

Now let's talk about the nave

There is a church myth about visitors who are asked to move from a pew because it 'belongs' to someone who has been coming and sitting there for the last fifty years. That actually happened, but also people have come up to the pew and made it quite but quietly clear that they now have to find another place to sit.

However, there have been people sitting in front of us who turned and extended that all important, very warm welcome. I have also been greeted in the pews by clergy, a verger and even a warden. Triple points to be sure, for it is the exception and not the rule.

One day as duty warden I welcomed a young man who was so nervous that he wanted to produce his 'proof of confirmation' card so he could get in. I asked one of our members to go up and welcome him as well. She took her kind smile up to the boy and asked him to join her and he did. The church was warmer and brighter, all without the expense of a new heating system or better lights.

The Order of Service

There is some comfort that most Anglican churches follow a similar liturgy, but sometimes that is only cold comfort.

The order of worship is one of the cornerstones that surround our faith, it is a comfort not only because its familiarity but that the words still convey so much meaning to us. I would suggest that those words wrapped in the pageantry of the service are as important as any building in which they are spoken. However I would also suggest that the liturgy may also be responsible for driving people away. Getting through the service is like trying to get through a maze without a map. I can get through most of the BAS, but I still bring breadcrumbs for the BCP and attending most services in other parishes I fall silent during the sung liturgy. We cannot just assume that visitors know or are comfortable with our service.

The Peace

Ask my wife Susan, how little I like to engage in the sharing the peace portion of the service. I am trying, well perhaps just a bit... I could do better.

In St Thomas someone told me as he walked up to my carefully guarded perch that 'You cannot reach out if you are stuck in a church pew'. Cheeky, I must say. I drove all that way to attend, volunteered my time, paid for my gas, I do not know anyone there and still he has the nerve to... But he was right. I was the one that was stuck, intransigent.

We cannot outreach without reaching beyond our comfort zone. Instead of worrying about bums in pews we need to get beyond the pew, beyond the comfort and security of this place.

And now the departing

In Ephesians 3:20 are found the words we use to prepare us for departure from our sanctuary.

With God's power working in us, God can do much, much more than anything we can ask or imagine.

It brings us full circle to US as church. It gives us the encouragement we need to preserve and grow the House of the Lord. If the church is to survive and grow – it is up to US, each one of US independently and, more importantly, US together in communion and congregation.

Where does mortar and masonry of the traditional built form fit within all of this?

For many of us our church building is a refuge and a second home. From many the building may have been a significant reason why we became a member of our parish. But it is not a parish, we are the parish.

For me, buildings have to be the vehicles and not the destinations, a jumping off point and not a hiding place. If they help me in my journey, in our mission, then it is well worth worrying about their maintenance. If they are just places to park then they are not.

My travels over the past year have allowed me to worship without relying on any single building. It has taught me that the best parish outreach can often be simply reaching out. It is our faith in God that is truly our stronghold, our mighty fortress, our safe place, our reason to celebrate and our incentive to share

Terry Marklevitz is an architect practicing in Stratford and a past warden of St James.'

The Rose window in the Church of St. Jude

The Rose Window in the South wall is a striking feature of the church.

Completely funded by 118 parish members, visitors and friends, in response to a special appeal during the building campaign, the window was designed and built by Christopher Wallis.

It was installed in July 1993 and dedicated with the building on October 31st. 1993.

The artist describes its elements as follows:

"The central focus of the window is a boat, the symbol of St. Jude, set against a golden sun and red cross, a composite symbol of Christ.

The boat is presented in a forward motion with the Saint's monogram and palm fronds, a symbol of martyrdom, emblazoned on its billowing sail.

In Christian art, a golden sun is symbolic of the

Divinity of Christ, and a cross symbolic of His sacrifice on the cross. Its colour, red, is the Church's colour for martyred saints. The inclusion of the Alpha and Omega complete the symbolism.

The ever presence of the Holy Ghost is acknowledged through the traditional form of a descending dove above the boat. The cross and crown at the masthead are further symbols of martyrdom.

Completing the iconography, in the centre, beneath the boat, is a cross from which are depended (left to right), three shields bearing the arms of the Anglican Church of Canada, the Diocese of Huron and the Ecclesiastical Province of Ontario."

Rosalie Hopkins



They were responding to Him, that's why they came back

From Page 1

At the same time we were blessed with a very authoritarian priest and he said, "Those two, prepare them for confirmation". It was a command.

I had never taught in the church before, and I didn't know where to start, but very slowly and carefully we, God and I, accomplished a taming.

The children trusted me to love them, they knew that I was offering them my best so that they might benefit. They knew that I would entertain any question, and that I would never be angry. They knew that we were not here to memorize given answers, but rather that we needed to investigate our story and we needed to frame our experience

of God in a personal narrative, one full of incredible meaning and power if we would but see it.

Next, another young person said: "We should have a youth group".

So I went to each young person and asked a personal question: "Would you like me to try? I mean if it's really bad, you just don't come back," and all six said, "Yes, try." I was surprised.

So now I'm not saying that the first session wasn't a disaster. No one wanted to talk, and no one was looking anyone in the eye, and I thought to myself I don't know much, but this one problem I can solve.

I have some training as an art teacher, and in our next lesson I said, "I don't know much, but I know how to draw eyes,"

and so I paired them off and we took time to look at one another carefully.

They thought it was all about rendering the eye, but I knew that seeing someone, looking at them intently builds a bond. On that exercise we layered some lessons about the social importance of making healthy eye contact, and finally with a gentle stroke we took it to how God sees us.

It's what I now call drawing an ellipse for youth, going directly to the topic that concerns them, whether it's sex or emotional abuse, or social media, whatever, and investigating that concern openly and honestly, and then drawing the conversational line back to God. It's an ellipse because there is a rival center of gravity and the two points are still at a distance. Four years later, I can now speak to them about God without apology or wide sweeping elliptical movements of conversation, but we still talk about everything, everything before God.

Most surprising has been the intellectual caliber at which they want to engage. They want nothing diluted or sanitized, they want to know where the range of opinion lies. They have wanted to poke at the difficulties so that ideas are proven not just accepted, and personal before



St. Alban's Anglican Church, Delhi, Ontario

corporate. They have done this fiercely, but humbly before God.

This has been the most rewarding ministry of my life, the profoundest experience of God's gracious care in our lives. He has pulled together numerous actors and a multitude of opportunities.

Without ever realizing that He was doing something amazing, I can now look back with my fellows in this journey and say: all Glory belongs to God, to Him who takes the willing, to Him who provides every opportunity, to Him who gathers us in these small communities, that we might see and feel how

profoundly He loves us.

I will not say, "May God bless you", as though that might sometimes happen, I will say, "See how He does!" That's the spirit of TeDeUm, to say: "I am ready to see God's manifest presence in my life", to say, "Yes" in response to Him who can do all things.

Why did they come back? They were responding to Him.

Why do they come back? It is in response to Him.

How can anything great happen in the church?

He is already carving a path, we must but respond to Him who can do all things.

Looking back with a sense of accomplishment...

Paying off approximately \$750,000 in only four years gives huge cause for celebration!

On Sunday, October 15, the parishioners of St. Paul's, Southampton, gathered in Bevan Hall to mark the paying off all debts related to the construction of the new community hall and commercial kitchen.

A delicious dinner was prepared by rector, Rev. Carrie Irwin and Ann Veyvara-Divinski.

Following dinner, everyone watched an audio-visual presentation of the construction, from archaeological assessment and ground breaking to the last

nut and bolt. Then, Rev. Carrie Irwin, wardens Doug Goar and Ann Veyvara-Divinski, along with former warden, Jim Stark symbolically burned the mortgage, amid applause from those assembled.

A huge thank you was extended to every member of the congregation for their generosity and whole-hearted support of the project.

Time was also taken to fondly remember former parishioner Josephine Bevan, who, through the Guy and Josephine Bevan Foundation, provided significant funding for the expansion

of the 1905 parish hall.

This church family believes that the future of their church is promising, trusting in the abundance of God. They eagerly embrace their slogan "moving confidently into the future".

An increase in mission and ministry activities within the new facilities has already been noted. By simply changing the name from parish hall to St. Paul's Community Hall, the community is becoming aware that this facility is available to them, allowing such ventures as seniors' yoga, community suppers, the ability to host groups like the Alzheimer's Society's Minds in Motion, art therapy programs, community receptions and banquets, as well as private rentals.

No more debts: burning of the mortgage at St. Paul's, Southampton. From left to right: Jim Stark (former warden); Rev. Carrie Irwin, Rector; Doug Goar (warden) and Rev. Ann Veyvara-Divinski.



... And anticipating an exciting future...



January 29, 2018: LEGO Sunday at St. James' Church, Paris: Sophie and Samuel looking over their creation, just one of eight LEGO stories of John the Baptist created by twelve talented kids.

Huron Church Camp: a place that defines us

By Lisa Boate

Blue sky, lush green leaves, the sound of wheels crunching on gravel and butterflies in my stomach.

To this day, I have the same feeling of nervous anticipation that I had the very first time I drove down that driveway to Huron Church Camp when I was ten years old.

The difference is, the first time, I had no idea the impact camp would have in creating the person I am today. Now when I head down that driveway I am going home.

My first summer at camp, I came to realize that this was a sacred place, a place that fostered relationships and an environment where I could discover who I was through challenge, friendship and love.

I am grateful that my story has had many camp chapters, as a camper, a leader in training, a staff member for seven years and now as a parent, each chapter has had a different role in shaping my life. Little did I know as a 10 year old girl, that through Huron Church Camp I would have experiences that I still use to inform my practice as an educator. Or that I would meet creative, passionate and thoughtful people who would become lifelong chosen family, or that I would meet the strong, funny and compassionate man who would become my husband and that together, we would create a family who is contributing to the next generation of campers.



Our family roots sink deeply into the HCC soil. The faith, love and relationships formed in this place weave together the fabric of our family. Now camp is a weekly topic of conversation at our dinner table. Our boys cherish their camp time and community just as much

as we do. Nate's description of the first day of camp expresses his excitement:

"HCC is a wonder filled place that is full of magic and fun. Every time I go down that road I become nervous and then when the area opens up I am filled with awe. When I get there I start to get my stuff out of our car and hang out with my friends that I have been there with for a couple of years. Then we go and register and head to the cabins. After our parents talk to the counselors I go in to the cabin and pick my bunk, make my bed and put my stuff away, then, I'm ready to chill in the cabin for a while patiently waiting for the rest of my cabin mates to show up. After they show up, we play some name games so the counselors can know our names, then we head off to dinner. The first dinner is outside so we sit together at a picnic table and eat!"

Our oldest son Will is heading into his last summer as a senior camper. He can't wait to begin his leadership journey and he is already reflecting on the ways HCC is giving him the opportunity to discover who he truly is:

"HCC is place of magic to me. The experiences I have had there have defined me as a person. They have shaped me into my character and defined my skills. It has been a place of joy and wonder. Every time we arrive in Goderich, my heart begins to race because I am just about 20 minutes from my favorite place on Earth. As soon as I leave my car I am whisked off to a world that I only get to experience once a year.

As I go through the week, I experience something new and exciting each day, One day it might be Journeys the next it might be crafts - you never know what your day will hold.

After your day is done you will wind down with campfire, a one of a kind experience. It all starts with bang, then as the stars rise above your head campfire will quiet down with some slow songs. As you drag your tired feet back to your cabin, you hear crickets chirping as you cross the bridge to the camper compound for a nice long rest. When you leave camp you a filled with enthusiasm and are ready for the rest of the year."

All of the members of our family recognize the significance of the camp road, the road that leads us to a place where we experience God in the excitement of being reunited with friends, the art of a Lake Huron sunset, the warmth of a campfire, the sparkle of stars in a dark sky, the love of a community, the road that leads us home.

Lisa Boate is former camper, Leader in Training, counsellor and Assistant Director at Huron Church Camp.

Right:
Entering a sacred place on the shores of Lake Huron.



Left:
Will and Nate started their Huron Church Camp journey years ago.



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- 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

See the heavenly image above?

Believe it or not, it was photographed over the 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!



Meet Pam Moncrief: still young at a hundred

By the time you have read this story, Pam Moncrief will be ready to take her driver's exam. This is important to her – she likes her independence and being mobile is a big part of it. So she has to take the test. And she'll do it again, in two years. She will soon turn 101.

"Basically, it's an intelligence test", says Pam, "they want to see if my brain is still working fine".

And a fine-tuned machine it is. Pam remembers her past with absolute clarity and she enjoys every moment of the present time. She takes exercise classes three days a week. And afterwards she drives her friends for coffee at Tim Hortons. Her smile gives her away: this is certainly a favourite entry in her busy schedule. She wants to stay active and have fun. Though, she admits: "I wouldn't go on the highway."

In the summer Pam spends her afternoons at a swimming pool reading or doing crossword puzzles. And she still carries on with some of the activities she has been doing for decades while active in her church – she knits bunnies for Children's Hospital for comfort gifts.



Pam Moncrief with her daughter Ann Jenkins

Pam was born in England, during the First World War, in 1917. She joined the army during the Second World War and drove an ambulance and a mail van. Pam remembers those years with accuracy, and brings a bit unusual perspective when talking about them.

"This may be a terrible thing to say, but I had more fun in war than I had in my life" says Pam and explains: "I was one of three girls, went to a Girls' school, I never met a boy. When I joined the army I met men, I went to dances, I hitchhiked..."

That is when Pam met her future husband who came from Canada to fight. After the war, in 1948, they moved to Canada. In 1952, she returned to UK but was back to London, Ontario in 1961. She got remarried, to John Moncrieff, deacon at St. Anne's, Byron.

Pam's life revolved around St. Anne's. As a St. Anne's member, Pam worked on the Western Fair booth for many years, making pies and hamburgers, and volunteering on the Bazaar committee. She did Meals on Wheels for 35 years and was

always ready to help anyone with a ride to appointments. She also knitted hats and mitts for children in need.

She watched the Byron community growing and becoming a part of the city of London. Pam's entire family was involved in the church. Her grandchildren were baptised at St. Anne's.

Finally, at the age of 84, in 2001, Pam Moncrief left Byron and moved to Cherryhill. Here, in her apartment, one can see quite a few items from the past: a 500-year-old chair ("it cost me a pound"), a metal bed warmer, hanging on a wall, like a souvenir, a lovely painting of Pam when she was only six years old...

But Pam is certainly not stuck in the past. She likes when someone comes to visit, her daughter Ann being probably the most frequent visitor. While posing with Ann for a photo, Pam's keen eye notices the camera: "Pentax?" And she reveals her secret: "I was very interested in photography." At Ann's big surprise, Pam shows one of her first pictures taken with an old Brownie camera that she got when she was twelve years old. It's a photo of

her sister's shoes – almost nine decades later, the photo shows her artistic talent.

Pam also worked as a re-toucher. She hand-coloured many students' graduation pictures before colour photography came in.

"Making life more beautiful" – that is what this lady is all about. Pam did it for her family, for St. Anne's church and the Byron community, for her friends.

We wish her good luck on her exam and many cheerful moments to follow.



My sister's shoes, Pam Moncrief, cca. 1929.

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*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.

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The Temple Cantata debut at St. John the Evangelist, Kitchener

By Chuck Erion

On Sunday, January 28, Spiritus Ensemble presented to a full church in Kitchener a brand new cantata as part of the Vespers service for The Feast of the Presentation.

The Temple Cantata was commissioned by Daniel Cabena, a counter-tenor who also sang the alto solos. The libretto was written as a collection of poems by Amanda Jernigan and set to music by Zachary Wadsworth.

The music was conducted by Ken Hull, director of Spiritus Ensemble, which has been presenting Bach Cantatas in an evensong setting for nine years at St John the Evangelist Church in Kitchener. The Rev. James Brown was the officiant.

The debut at St. John the Evangelist Anglican Church was given a standing ovation and accolades, such as "It was the sort of affirming event not to be missed in one's spiritual journey" and "quite simply an uplifting experience."

So how did all this come about?

A collaboration of young artists – Cabena, Jernigan and Wadsworth (all three in their 30s) – involved many creative stages.

In November, 2016, Daniel

initiated the idea of a new cantata and "cold called" Amanda Jernigan, a Hamilton poet whose first volume, *Groundwork*, Daniel had discovered in 2012.

They met at a Waterloo café and she was excited about the prospect of both listening to several of Bach's cantatas and writing a poetic sequence in response to a lectionary passage.

Daniel then approached Ken Hull about the project, which they dubbed *Hauptmusik*. Ken's mission with Spiritus Ensemble has been to present Bach's Cantatas in the liturgical setting they were written for.

Each is a setting of contemporary poems, Bible passages and chorales written for the Gospel reading of the day, set for soloists, chorus, small orchestra and organ.

Bach wrote most of his 300 cantatas during his years as music director of two churches in Leipzig in 1723-45.

The majority were each written in less than a week, and this punishing time frame was chosen for Daniel's commission.

Amanda's poems were presented for the first time to Zachary Wadsworth on January 14.

Zachary had just six days to choose from her poems and write eight compositions (two chorales, four arias and two recitatives).

Ken and the Ensemble then had barely a week to rehearse before the January 28 Vespers.

Ken Hull, a church music professor at University of Waterloo, is pleased with the growing response to the Bach Vespers.

"We quickly discovered an appetite for this kind of experience across denominational lines and also among people of no formal faith commitment", says Hull who sees the Bach Vespers as a 'Fresh Expression' of church, a place where "churched" and "unchurched" meet on a common ground.

Soloists performing at St. John the Evangelist Anglican Church on January 28 were Cabena as countertenor, Daniel Lichti bass, Sheila Dietrich, soprano and Steve Surian, tenor.

There were ten other voices in the chorus, ten instrumentalists, and Jan Overduin at the organ.

They also performed Bach's Cantata 98.

Chuck Erion is editor of the parish newsletter at Church of the Holy Saviour, Waterloo.



Daniel Cabena, a highly regarded soloist in Canada and Europe, grew up in Kitchener-Waterloo where his father, Barrie, was organist at St John's and later Church of the Holy Saviour. Daniel teaches voice at Wilfrid Laurier University. He has performed with Ken Hull and Spiritus Ensemble since 2010.



Zachary Wadsworth grew up in Virginia where he sang in an Episcopalian choir. He became a Canadian while teaching at the University of Calgary. He has a growing opus of choral, operatic and orchestral works. His "Out of the South Cometh the Whirlwind" was performed in 2011 in Westminster Abbey in the presence of the Queen, Prince Charles, and the Archbishop of Canterbury.



Amanda Jernigan has no church background but explores Biblical themes in many of her poems. In preparation for this project, she immersed herself in the Gospels for a month last summer. As the mother of two young boys, she was drawn to "both the beauty and the terror" of Mary's story.

A concert in the bleak midwinter

By Rev. Jeff Kischak and John Schnarr

An incredible performance of the Orchestra Grey Bruce took place at Christ Church Anglican, Markdale on Saturday February 3.

Despite the Markdale mid-winter weather, where there was heavy snowfall – an appropriate night for a concert entitled: "In the Bleak Midwinter" – there were more than 50 people in attendance.

Proceeds from the concert are in support of local musicians from Markdale and the surrounding area. Half of the money went to the performance and the other half is used to support the training and education of local musicians.

People in attendance absolutely love supporting the music program that Christ Church is very proud of and spends quite a lot of time and energy preparing for the community throughout the year.

The sound inside the church is very good for putting on musical performances and concerts and people from miles

around make a point to support the incredible talent that comes to this quiet little community.

How did this event come about?

The Orchestra director John Schnarr contacted one of the wardens of the parish, Chris Griffin, and together, they organized this lovely performance.

It was an extraordinary evening of classical and modern pieces of music, ranging from Vivaldi, to Jerry Holland, to Anton Dvorak, to Jay Ungar.

Soloists for the evening were: Kaitlin Beard and Hilary McPherson, solo flutes (Telemann's Concerto for Two Flutes and Strings); and Jasminne Schnarr, solo viola (Telemann's Viola Concerto).

Orchestra Gray Bruce has been playing in the Bruce-Grey area for many years. It is composed of amateur and professional musicians in this region, young and older, who are interested in playing all kinds of music from the classics to modern pieces.

Directed by John Schnarr, the Orchestra has also been a great opportunity for students. Many have performed their first solo

concertos with this orchestra supporting them.

The Orchestra has performed annually in Handel's Messiah in Kincardine and at other events such as the dedication of the new St. Paul's Anglican Church Hall, Southampton.

The Orchestra rehearses Monday evenings in Kincardine at the Baptist Church on Queen Street.

If you are interested in joining the Orchestra or know someone who would enjoy this experience, please contact John at 519-934-2744. Students are always welcome!



The Orchestra Grey Bruce in full swing at their concert in Markdale, at Christ Church Anglican.

Jasminne Schnarr, performs Telemann's Viola Concerto.



Photo: Daniel Holm, The Word and Image Studio

ANGLICAN CHURCH WOMEN

God so *LOVED* the world...

As I type this, I realize that tomorrow is going to be February. I am still trying to figure out where Christmas went! Because it is so close to February, I am taking the topic of LOVE – even though you will get this in March.

For God so LOVED the world that He gave His only begotten son that whosoever believeth in Him should not perish but have everlasting life. John 3:16 This is probably the most famous and quoted verse in the Bible. I know it is not a story but think about the story it tells us about God's LOVE for us-everything we need to know about redemption. We need only to believe in the son of God and we will be granted eternal life. Is it easy to love Jesus? In good times, absolutely. In darker times maybe not so much. Do we declare our love for Him in our daily actions and thoughts? Can people tell of our love for Him by the way we live our lives and through our witness and commitment? Answer these questions positively and you will be reflecting God's love for us.

Another LOVE quote I LOVE is Love thy neighbour as thyself. Mark 12:31. Did you guess I would quote this? When you are angry with someone does this cross your mind? One Sunday as I was doing the children's focus in church, I quoted this passage. A little seven year old asked, "Do you just need to LOVE the people who live beside you?" I assured her that God wants us to love each other--everyone, regardless where they live. She suggested that this would be hard to do! Yes, to forgive and forget, to show compassion and generosity, to be inclusive of everyone--very difficult. But, this is the commandment, to LOVE one another no matter their circumstances or yours.

After a month filled with LOVE, let's carry it into another, and another and another...

Are you, my sisters (and brothers), up to the challenge?

Faithfully,

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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Please fill in the following information & return to:
Anglican Church Women
Attn: Ellie
Synod Office – 190 Queens Avenue
London, Ontario N6A 6H7

NAME: _____ Home Address _____

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Please make Cheque or Money Order - **PAYABLE to ANGLICAN CHURCH WOMEN**

Number of luncheon tickets ordered _____ Paid by Cheque _____
Money Order _____

Gluten free sandwiches & salads are available if requested (indicate number of Gluten free lunches)
of Gluten free _____

RSVP for lunch order no later than 12th April 2018. Thank you.

In Memory



Lambton Deanery

St. Bartholomew Sarnia

*Jacke Barnes
Marilyn Manore
Hillary Work*

Essex Deanery

St. John the Evangelist

*Evelyn Adamson
Joyce Hilman*

Huron/Perth Deanery

St. James, Stratford

*Patricia Moore
Phyllis Neilson
Susan Patterson
Brenda South*

Waterloo Deanery

**St. Thomas the Apostle
Cambridge**

Vickie Murphie

ANGLICAN CHURCH WOMEN
Diocese of Huron

PROPOSED Budget for 2019

<u>INCOME</u>	
Donations: Fairshare	\$20,000.00
Thankoffering	11,000.00
Interest from Investments	33,000.00
Miscellaneous Income	400.00
Total Income	\$64,400.00

DISBURSEMENTS

<u>Outreach</u>	
Diocese of Huron – Fairshare	\$20,000.00
Huron Church Camp	5,000.00
Monica Place	4,500.00
College Chapels (3 X \$1,500.00)	4,500.00
Canterbury, Huron, Renison	
D o H, Children & Youth Ministries	2,000.00 – Funds to be directed to CLAY
Mission to Seafarers	500.00
Henry Budd College for Ministry	500.00
Dr. Graham's Homes – Child Sponsorship	600.00
Donation to Huron Church News	5,000.00
Total Outreach	\$42,600.00

General & Administration

Office Rent & Administration	\$ 4,000.00
Council Lay Training	4,000.00
Annual Meeting Expenses	2,000.00
Salary & Benefits	6,800.00
Council Expenses, Travel, etc.	3,500.00
Audit	1,100.00
Special Requests	400.00
Total General & Administration	21,800.00

Total Expenses **\$64,400.00**

ANGLICAN CHURCH WOMEN

LAMBTON DEANERY - Spring Meeting

Thursday, April 12th, 2018

St. Bart's Anglican Church

718 Cathcart Blvd., Sarnia, Ontario

10:00 am Registration

10:30 am Holy Eucharist, Rev. Raymond Hodgson

11:30 am Brief Business Meeting

Noon - Potluck Lunch

1:00 pm Guest Speaker - **Rev. Canon Vicars Hodge**
"Recent Pilgrimage to the Holy Land"



Everyone Welcome - Bring a Friend!

PASTORAL PROGRESSIONS

Appointments

Bishop Nicholls appointed the Rev'd John Goldsworthy as Priest-in-Charge of Trinity, Aylmer effective January 1, 2018. John is also the Pastor of St. John's Lutheran Church in Aylmer.

Bishop Nicholls appointed the Rev'd JoAnn Todd as rector of the new Regional Ministry of Hope (St. John's, Brussels; St. Paul's-Trinity, Wingham; Trinity, Blyth and St. James, Hanover) effective January 1, 2018. JoAnn was previously the rector of St. James', Hanover and Trinity, Durham.

The Bishop has appointed The Rev'd Canon Dr. Tim Dobbin, rector of St. Mark's Church Brantford, as Archdeacon of Brant/Norfolk as of February 5th, 2018. Archdeacon Janet Griffith Clarke will continue as Archdeacon of Oxford (and Delaware) at this time. A service of Collation was held on Sunday, February 25, 2018 at St. Mark's, Brantford at which Bishop Linda Nicholls presided and the Rev'd Canon Dr. Todd Townshend was the preacher.

Bishop Nicholls appointed the Rev'd Mark Loyal as rector of St. John the Baptist, Walpole

Island (1/2 time), effective February 1, 2018. Mark will also be the pastor of Walpole Island United Church.

Re-Appointment: Regional Deans

Brant/Norfolk: The Rev'd Paul Sherwood;

Delaware: The Rev'd Canon Nick Wells;

Essex: The Rev'd Rob Lemon; Huron/Perth: The Rev'd Dan Bowyer;

Kent: The Rev'd John Maroney;

Lambton: The Rev'd Kristen Aikman;

London: The Rev'd Bill Ward; Oxford: The Rev'd Meghan Nicholls;

Saugeens: The Rev'd Carrie Irwin;

Waterloo: The Rev'd Canon Linda Nixon.

Ordination to Priesthood

The Bishop of Huron announced that the following were called to the Priesthood at a service of Ordination held on the Commemoration of John and Charles Wesley, Priests and Evangelists, Saturday March 3, 2018 at 2pm at St. George's Church, Owen Sound.

The Rev'd Jeffery Kischak, upon ordination, Rector of

Christ Church, Markdale with St. Mary's Chapel of Ease, Maxwell.

The Rev'd 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.

Retirement

Bishop Nicholls has accepted the request of the Reverend Julia Gill to retire effective March 1, 2019. Julia was ordained a deacon May 14, 1992 and priested on November 30th of that year. She has served the parishes of Christ Church, Oxford Centre, St. John's, Eastwood and St. Paul's, Princeton; St. Paul's, Palmerston and Christ Church, Listowel; Holy Trinity, Waterloo and St. Columba, Waterloo, the position from which she will retire. Julia has also served on Diocesan Council, as the Provincial Advisory Committee on Postulants for Ordination Secretary and as the Regional Dean of Waterloo.

Mr. Charles Mungar has written to Paul Rathbone and the Bishop announcing his intention to retire June 22 of this year after 22 years of employment with the Diocese. Charlie

has been the Financial Analyst for the Diocese. As Financial Analyst, Charlie has been instrumental in accounting for our investment portfolio, which has grown immensely over his time here, and managing the accounts for our diocesan and parish trust funds. This alone requires extensive reconciliation work in balancing our trust funds internal accounting records to the investment managers and in the important service the diocese provides of income distribution of these funds to all parishes concerned. Charlie has also played a significant role in managing our diocesan cash flow, which at times has been arduous. He also has supported five committees of the diocese in his role. Charlie's corporate memory of the investment accounting, our parishes and their treasurers is immeasurable. Please join us all in thanking and congratulating Charlie for his dedicated service to his Church and its people here over all these years. Charlie will be honored at Synod in May.

Grandbaby News - Paul and Kris Rathbone

We give thanks to God for the safe arrival of Hannah Evelyn Rathbone, the first grandchild of Paul & Kris Rathbone, who ar-

rived January 16th, 2018. Hannah and her delighted parents, Kayla & Eric, are all doing well.

Rest in Peace

The Ven. Morley Pinkney (retired) died peacefully at home on January 12, 2018. Morley was deaconed on June 6, 1954 and priested on May 29, 1955. He served the parishes of St. Paul's, Thedford and St. John's by the Lake, Grand Bend; St. Timothy's, London; Holy Saviour, Waterloo; St. Bede's Chapel, Renison College; St. James', Paris; St. Ann's, Byron; and St. John the Divine, Arva and was the Field Education Director at Huron University College for many years. He served as Regional Dean of Medway, an Examining Chaplain on the Postulancy Board and as the Archdeacon of Middlesex. The funeral service was held on January 20th. Bishop Bob Bennett officiated.

McDonald Frederick Millman passed away peacefully, January 21, 2018 with his wife Margaret (Moir) and family at his side. Don was a longtime supporter of Bishop's Friends (since 2003) and a recipient of the Bishop's Awards for Excellence in Ministry in 2006. Don was a man of strong faith whose service and good humor touched many lives.

AFC helped me to further develop my preaching skills

By Rev. Kristen Aikman

In February of 2015, I invited Rev. Canon Dr. Judy Rois, the Executive Director of the Anglican Foundation to come and address our deanery council and introduce the Foundation's ministry to us.

Canon Judy was so open and proud of the work the Foundation does. She spoke passionately about the fantastic projects that have been funded by the generosity of Anglicans across the country.

There were only a couple in the room who had ever heard of their ministry, making it one of the best kept secrets in the Anglican Church of Canada.

After the presentation, Deanery Council proposed a motion that the deanery become a contributing member and encourage all parishes in Lambton to offer a donation to the Foundation in their annual budgets. This motion was unanimously passed. That night, I had no idea that I would someday count myself among those fortunate to receiving their funding.

In 2015 the Diocese invited Rev. Bill Brosend from the Episcopal Preaching Foundation (and head of the Ad-



vanced Degree programme in Preaching at Sewanee) to offer a preaching workshop for clergy. About 30 of us gathered in Niagara Falls to listen and learn and preach in front of our colleagues.

That first evening in conver-

sation with our speaker and my bishop a whirlwind month of paperwork, applications, funding requests and VISA applications began. Five weeks later I found myself standing in the lobby of the faculty of theology on the campus of the Univer-

sity of the South, in Sewanee Tennessee, beginning a D.Min in Preaching.

I have been able to study with some of the best preachers and scholars in the communion, and can't believe how lucky I am to have this opportunity. Learning from Amy-Jill Levine and Rev. Martin Smith and, this summer, Lauren Winner and Tom Long will offer their wisdom. My inner preaching geek is really looking forward to classes in June!

I've noticed a shift in my preaching skills since beginning these studies. I'm more confident in ability to tell stories, and weave the gospel narrative into something that more fully answers the homiletical question "What does the Holy Spirit want the people of God to hear from these texts in this time?"

Without the funding assistance of the Anglican Foundation, and the support of my bishop, I wouldn't be able to afford to do this and bring the gifts they teach me back to my parish. I am grateful for all the support I have received and for the generous donors who make the foundations ministry possible.

Rev. Kristen Aikman is the Regional Dean of Lambton.

A medal for our columnist



The Reverend Canon Christopher B.J. Pratt has been notified by the Office of the Secretary to the Governor General that he has been named as a recipient of the Sovereign's Medal for Volunteers.

The medal recognizes the exceptional volunteer achievements of Canadians from across the country and celebrates a wide range of voluntary contributions.

Photo: Rev. Canon Pratt greeted by the Lt. Governor of Ontario, the Hon. Elizabeth Dowdeswell.



Marinez Santos Bassotto is the new bishop of the Diocese of Amazonia

Elected in the first ballot, Rev. Bassotto became the first female bishop in the history of the Anglican Episcopal Church of Brazil.

January 20, 2018 will be marked in the history of the Anglican Episcopal Church of Brazil (IEAB) as the day of election of its first female bishop.

The election occurred in the second session of the Council of the Anglican Diocese of Amazonia in which the Reverend Canon Marinez R. Santos Bassotto was elected in the first ballot. She received the majority of votes of parish laity delegates and also of the resident clergy.

Bishop João Cândia Peixoto (Bishop of the Diocese of Recife), who presided over the conciliar session, confirmed the election after the first ballot. There was only one other candidate in the election: the Reverend Dean Silvio Freitas (South Western Diocese).

The Elected Bishop Marinez Bassotto is "gaúcha" (a term used for people born in Rio Grande do Sul – South of Brazil), married to Paulo Bassotto and mother of two daughters, Luisa and Laura. She is currently a parish priest, and is the current Custodian of the Common Prayer Book, member of the National Commission of Diaconate and Coordinator of the Executive Group for CONFELIDER 2018.

Reverenda Marinez was also the dean of the National Cathedral of the Holy Trinity, in Porto Alegre/Rio Grande do Sul.

Bishop Francisco de Assis da Silva (the Brazilian Primate), who is traveling in Africa, sent his congratulatory message: "We certainly live at a special moment of our Province with the election of our first female bishop. A breeze is blowing on the Church and that certainly represents new times and a new way of exercising this very special ministry. The Diocese of Amazonia and our Church in Brazil are taking a decisive step towards gender equity and we are very happy. From Ghana I raise my prayers for our province and the bishop elect Marinez and her family. I thank Bishop João Peixoto for his blessed leadership of this historic conciliar session."

The Anglican Diocese of Amazonia in Brazil comprises the states of Pará, Amapá, Roraima, Amazonas and Acre. The Church Office is located at the Santa Maria Cathedral in the city of Belém, in the state of Pará.

The Diocese was created in July 29th, 2006 at the 30th General Synod of the IEAB.

On October 15, 2006, the Anglican Diocese of the Amazon was solemnly installed with the consecration of Santa Maria Cathedral and with the investiture and installation of its first Bishop Saulo Mauricio de Barros.

In 2017, Bishop Saulo Barros announced his resignation, which started the election process for a new bishop.

The election of a woman to the episcopacy takes place more than three decades after the first female ordination in 1985. Since then, the Church has hosted several events to mark and reinforce the importance of the role of women in leadership roles.

The Diocese of Huron signed a five-year Companion covenant with the Diocese of Amazonia in 2014.

Rev. Hilton Gomes



Marinez Santos Bassotto, elected bishop of Amazonia

AN EVENING WITH BISHOP LINDA NICHOLLS



**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



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

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

Brotherhood of Anglican Churchmen Diocese of Huron



Men's Conference and Annual Meeting
Sponsored by BAC
CHURCH OF THE EPIPHANY
Woodstock, Ontario Saturday April 21, 2018
"Know Thy Brother"

Banquet Speaker
The Right Reverend Linda C. Nicholls
Bishop of Huron

Check BAC Website
For Additional Details
bac.diohuron.org

or
Email Registrar
Terry Hoare
coebacvp@gmail.com



Opinions & Reflections



Spiritual formation or spiritual unformation?

Are you spirituality formed or unformed? Perhaps I could also ask if you are spiritually uninformed.

I believe that the Anglican Church, at least the part I am familiar with, has been left behind in encouraging and assisting our members in spiritual formation.

An article in the January edition of the Anglican Journal by Bishop Mark Macdonald hit the nail on the head when addressing this situation; the article was entitled "A return to spiritual formation".

In the article, Bishop Mark notes that the Anglican Church has never completely given up on spiritual formation focusing on the preparation for baptism and confirmation. There have also been elements of it in the Proclamation of the Word in services especially in the preaching.

I would also add that it has always been a part of Christian



KT, Unsplash

Education; however, that has been to a great extent restricted to Sunday School for our children (where our congregations still have children).

Bishop Mark notes that Anglicans have taken this rather *laissez faire* approach to spiritual formation because Christianity was to a great extent the

foundation of our culture:

We leave much of the formation of attitude, spirituality and daily practice to our participation in the larger culture. It is not hard to understand why this is so. Our contemporary church is only a short time away from a period when the broader culture was much more influenced by

Christian thought and practice. During those years, formation happened through regular and common participation in a number of different societal organizations and institutions. It was possible to approach spiritual formation in the church as a kind of finishing school, affirming much that was already there in the culture and adding a distinctive, often denominational, flavour to the whole.

(Anglican Journal, January 2018, p. 5)

As a result of our relationship to culture, in which in the past we did not need to take a proactive approach to spiritual formation or evangelization, our church finds itself in the position we are in today — with dwindling, aging congregations that are closing in shocking numbers. Our diocesan announcements seem to have a notice about the deconsecrating of a church building most weeks.

There are, of course, many reasons why this is happening beyond the lack of spiritual formation. The forces of modernity and secularization are driving much of the change. We Anglicans, as well as other mainline denominations, have not responded to these forces quickly and adequately enough.

As a spiritual director what I do is to offer companionship and guidance to my directees in their spiritual formation journey in which their spiritual life will develop more fully and their relationship with God (however, they understand God) will become richer, deeper, and stronger.

I believe that is the journey in which God invites each person to take regardless of their tradition or lack of tradition. It is a journey which we are all intended to take.

Blessings on your journey.

Rev. Greg Little

Whiteout: a theological reflection based on personal experience

Our vibrant fall colours had given way to the gray-brown of November and the occasional white of a hard winter. White conveys a myriad of images from the purity of a child's Baptismal outfit, the hope and beginnings of a bridal gown, and ultimately to the white face of death.

In the fall, during the first snow storm, while driving just outside Kingston, Ontario, I had slowed for the bad weather. Several cars in front were easing to the shoulder, avoiding a car stopped crossways on the road, and another car crumpled in the ditch.

The question of whether to stop has become easier to answer with age and experience, the answer now being "yes". I pulled to the side and stopped — no emergency vehicles in sight, just one or two helpful, uncertain citizens, investigating both cars and their occupants.

Cautiously approaching the first car, I discovered the driver husband, appearing unhurt, comforting his wife who was awake, sitting up, complaining of chest pain, leg pain, and difficulty breathing. Seeing no obvious signs of serious injury, I reassured her as best I could, and made my way down the slope to the pretzel shaped pick-up truck.

Peering in the passenger window, I observed a curious phenomenon: the inside of the cab was completely white, and even more strange, the driver appeared totally white from hair to waist, as he remained trapped between the seat, door and wheel. What an eerie sight, more unreal than the wrecked cars. Was he dead or alive?

I spoke and he replied, a small voice coming from the white mask. He also was experiencing chest pain and shortness of breath, and seemed stable to the time being. Back

and forth between the cars, I gave some moral support, and in time flashing lights appeared, with the paramedics ready to assess and transport.

I want to reflect on my other worldly "white experience." During impact, a gallon of paint had splattered, covering everything inside the truck. My first image was of Halloween costumes and front yard decorations. He looked dead, yet indeed was alive.

Death and life, life and death. Where is the distinction?

Jesus repeatedly demonstrated his power over death: life always trumps apparent death. In Luke, Jesus restores a leader's daughter to full life. Lazarus miraculously staggers from his tomb, still swathed in funeral clothing, probably white. And of course, Jesus' final victory over death. On Good Friday He dies, becoming lifeless as white. Several days later, the disciples discover the

empty grave, guarded by an angel with "clothing white as snow" (Luke), and "a young man dressed in a white robe" (Mark).

Victory over death becomes a central gospel message, or as succinctly described in

Anne Lamott's book: "Plan B: Further Thoughts of Faith." as she quotes Barbara Johnson, describing Christians: "We are Easter people living in a Good Friday world."

John Arber, London



Anton Strofonoff, Unsplash

The 'goodness' of the Good News is within you

By Rev. Chris Brouillard-Coyle

The first Mark of Mission is to proclaim the Good News.

As Christians and regular participants in Church, we have a sense of what is good about the news of Jesus Christ. We recognise moments in our lives when we have felt the love of God, experienced God's grace and have been blessed. In the Gospel story we find hope, peace and possibility.

There are those, however, for which these experiences are less palpable; those who may wonder what is good in the Good News.

What is experienced as good for those who have been told by Christians that who they are, is a perversion that should exclude them from God's grace? In what ways are women, who are implicitly and explicitly reminded that the Bible says they should be silent in church, supposed to experience the 'goodness' of this news? How should those who practice other faiths – and are told that John 3:16

SOCIAL JUSTICE HURON



Alice Moore, Unsplash

claims that salvation is reserved for those who believe in Jesus Christ – recognize Good News in this proclamation? In what ways does our use of the Bible to judge and exclude others, proclaim what is good and lov-

ing in Jesus Christ's message?

Frances of Assisi included within the rules of his discipline, "that the brothers ought not to speak or detract, but ought to love one another" (Rule of 1221, Rule 11). Over

time, his words have morphed into the idea that we should proclaim the Good News using words if necessary. In effect, actions speak louder than words.

To proclaim the Good News is to seek to act in ways that are consistent with the Way of Jesus. How we relate to the 'tax collectors and sinners' of our time provides a foundation from which those beyond our doors learn about Jesus.

We are the Body of Christ right now. When we behave in ways that are loving and inclusive, those beyond our doors get a sense that God is loving and inclusive. When we behave in ways that are experienced as judgmental and exclusive, those beyond our doors assume that God is judgmental and exclusive.

All that we do and fail to do, sends a message not only about our priorities; these also send a message about God especially to those who are not otherwise connected to a religious tradition.

As we work towards the implementation of our Mission

and Ministry Plans, we should perpetually ask ourselves: what do our actions say about God? In what ways does what we do and how we relate to one another; how we reach out to the wider community and communicate the Good News? What might we need to change in order to increase the likelihood that those beyond our doors will see what we do and recognise what is truly good about the Good News?

The challenge is before us. If we continually seek to focus our lens on the Way of Jesus, embracing as he embraced, we can find ways to be profound examples of God's love, ensuring that more and more people hear the Good News that shapes and frames our own hope, peace and possibility.

The opportunity is before us. How will we proclaim the Good News this year as we continue forward as the Body of Christ in this place and this time?

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

PWRDF and the Canadian Foodgrains Bank

By Rev. Canon Greg Smith

This year marks the 35th anniversary of the formation of Canadian Foodgrains Bank.

Canadian Foodgrains Bank (CFGB) is a partnership of 15 Canadian churches and church-based agencies working together to end global hunger by:

- Supporting international programs to meet immediate food needs, reduce malnutrition, and achieve sustainable food security;
- Influencing improvements in national and international policies that contribute to ending global hunger; and
- Increasing and deepening the engagement of Canadians in efforts to end global hunger.

The Primate's World Relief and Development Fund (PWRDF) has been the Anglican partner in CFGB for ten years. In addition to all of its other development and emergency work, PWRDF maintains an equity account with CFGB which it can access to further projects that fit the criteria above.

When a program comes via the CFGB network, the dollar amount invested is matched by Global Affairs Canada (GAC) four times. Partnership with CFGB is a beneficial relationship for accessing resources



and for the network of partners engaged in Food Security work. It is a relationship not widely known among Canadian Anglicans.

St. John's Chapel worshipping communities at Huron University College have recently made a wonderful effort to change this level of awareness with the gift of \$2,300 to the PWRDF equity account at CFGB. When this amount gets used for a PWRDF project with CFGB, it will multiply to \$9200, thanks to the matching GAC funds.

Over the Fall and Advent season the communities have been focusing on their justice connection to the larger world by committing donations to this cause. Through the leadership

of interim chaplains, the Rev. Andrew Rampton and the Rev. Dr. Lizette Larson-Miller, they have made hunger and food security an issue that connects us locally as well, engaging with St. John the Evangelist Church, London in their weekly meal program.

Over the years, it has largely been rural communities who most naturally engaged in gathering resources for CFGB and member church organizations. This has been accomplished often through "Grow Projects", in which farmers donate the revenues of the produce of a certain acreage to member equity accounts. Signs announcing CFGB Grow Projects can be spotted throughout the

Canadian countryside.

Recently, urban church communities have begun to partner in this effort by sponsoring the costs of supplies needed for a Grow Project. At the time of harvest, urban and rural communities come together to celebrate, learn and foster relationship. This CFGB Program is called "Grow Hope".

One community that has been engaged with this work is Meaford, Ontario, including the Anglican parish of Christ Church.

John Howard from Christ Church and the Rev. Cathy Miller (PWRDF/Huron Hunger Fund Committee) are actively involved. The local community has organized in support of CFGB under the name Bighead River Foodgrains Project. The community supports local farmers in a grow project, donating from acreage, gleaning from the pear harvest and music events and plans an annual harvest celebration.

This past Thanksgiving, a local CFGB leader was invited as preacher at Christ Church. Later in the fall, a Deanery workshop sponsored by PWRDF/Huron Hunger Fund focused on the importance of food security as an issue in global development and an imperative of faith.

If individuals or parishes in the Diocese of Huron have an

interest in supporting development work through the PWRDF/CFGB connection please contact the Diocese of Huron Representative to PWRDF, the Rev. Canon Greg Smith at gwllondon@rogers.com or Ontario Representative for CFGB, Dave Epp depp@foodgrainsbank.ca

Sharing Food has always been deeply rooted in the sacred story around which we gather as Christians. This relationship in Food between CFGB and PWRDF is an embodiment of this theology. "I am the Bread of life... Whoever comes to me will never be hungry. Whoever believes in me will never thirst... Taste and see that the Lord is good. Happy are they who trust in him."

(You can learn more about Canadian Foodgrains Bank at its website www.foodgrainsbank.ca)

Rev. Canon Greg Smith is diocesan representative to PWRDF.



EfM participants reflect - a journey of exploration

by Rev. Val Kenyon

At the moment we are very pleased to have four EfM groups in the Diocese of Huron.

Each of these groups has a dynamic of its own. While each participant may have had their individual reasons for joining, they are in general looking to deepen their faith experience. At a recent visit to one of our groups, I was curious to know why they had decided to make this investment of their time and energies in EfM.

"I had always attended studies in my local parish, and had enjoyed them but as time went on and my personal circumstances changed, I found I was looking for something more, something a bit more in depth"



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.

shared a first-year participant.

He went on to say that while the readings could be challenging at times, they could also be surprisingly uplifting.

The readings and then the group discussion that followed, encourage participants to engage with the complex questions of life in light of this new information, new considerations, new understandings. Each week this participant was

amazed how the process of reflecting theologically could start in one place with one understanding, and by the end, have been able to transport him to somewhere quite unanticipated. Others described the theological reflection component of the time together as offering a delightful discovery, most especially because it was such a collaborative process, with everyone having some-

thing to offer and something to receive.

Others in the group spoke of how they had begun to see so much of Scripture in a new way, as they learned the context from which it was written. As they saw the story of faith unfolding both in Scripture and in the early history of Christianity, they experienced a renewed understanding and a fresh appreciation for divergent opinions and perspectives, often finding they would return all week long to topics raised and discussed.

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.

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Have you named the church in your will?

A case study in giving - what happens when I'm gone?

By Andra Townshend O'Neill

Bill and Sue are faithful Anglicans. They have attended church regularly all their lives, not every week but steadily for as long as they can remember.

Now, Bill and Sue are 75 and having just attended the funerals of a few of their dear friends, have decided to update their wills. It would be a simple process, almost everything would be left to their two children and five grandchildren!

When Bill and Sue's lawyer asked if any charities were important to them, they



immediately thought of the church. They volunteered at a children's charity and Sue was a cancer survivor, so both of those places would also receive something, but the church lays at the heart of their lives and they wanted to honour that in their will. However, they were unsure of the amount and decided to think about it.

Bill and Sue are part of the 20% who have supported the

church all of their lives. They raised their children in the church, and though the children (now grown) don't often attend now, the grandchildren have been baptized and attend with their parents when they can or when Bill and Sue bring them along. They cannot imagine navigating life without their faith, or without the church and do not want the next generations to face that possibility.

Bill and Sue's offering is \$400 per month, not including capital campaigns or special offerings. They decided to consult with their financial advisor to find out how much they would need to leave the church to maintain their givings after they died. This is what their advisor reported to them.

Bill and Sue would need to leave the church \$77,000 in order for the church to collect \$4,800 (\$400 per month) for the next 25 years. Bill was shocked! He had no idea that their offering was so critical to the life of the church. He then realized how significant it was when a parishioner's givings stopped at the end of their life.

As Bill thought about the friends he had lost in the past few years, he began to understand how those losses were impacting the vitality of the church financially as well as personally. Bill shared his thoughts with Sue and they called their financial advisor. Could they possibly leave \$75,000 to the church in their estate and still provide for their heirs? The advisor said she would look into it and show them how best to set it up. And that is what they did.

Andra Townshend O'Neill is a member of diocesan Stewardship Committee

Bequest Illustration*

How much invested income can the bequest produce for the ministry of the church? How does it compare to your offering today?	Annual Withdrawal from the Bequest	Years The Bequest Capital Money Lasts	Comments
Bequest- what you give the church from your estate.	\$20,000.00	\$1,200.00	27 Years
	\$2,400.00	10 Years	Larger withdrawals use up the bequest faster.
\$30,000.00	\$1,800.00	27 Years	A larger Bequest allows for more money to be withdrawn for the church.
	\$3,500.00	10 Years	
\$77,000.00	\$4,800.00	25 Years	This is Bill and Sue's goal - to replace their offering.

* For illustration purposes only. Assumes a 4% rate of return and income is not adjusted for inflation (e.g.: \$100 per month would remain stable at \$100 per month for the full 27 years).

How to support the church when your givings cease?



Name the church for memorial donations in lieu of flowers



Name your church as beneficiary of a portion of an insurance policy that you already own. Talk to your Insurance agent to make this happen



Name your church as beneficiary of a portion of your RRSP or RRIF through your estate to maximize tax benefits of charitable donations and reduce tax in your final estate. Talk to the institution that holds your RRSP or RRIF and complete that beneficiary update today. It is simple and free



Donate appreciated stocks or mutual funds to the church now to receive immediate tax savings with the charitable contribution and pay no tax on the capital gain. Talk to your financial advisor

Website design: it's not about you, it's about your audience

When designing a web page, or curating content on your social media platforms there is one important rule to remember: it is not about you.



**MEDIA
BYTES**

**REV. MARTY
LEVESQUE**

That may seem counter-intuitive since it is the story of your community that you are telling the world. Yet far too often we allow our preferences for design and content to influence our choices.

Here are four tips to help as you prepare to update or launch a new website for your church or to improve your social experience.

1) Remember to make your site mobile friendly. Mobile devices traffic overtook desktop

device traffic in 2014. According to a study by comscore.com, 80 percent of millennials own a smartphone compared to just 40 percent of people 55 and up. Chances are if you are going to reach the next generation, it will be on a handheld device.

It is best to design your site to optimize for the mobile experience over the desktop experience. Swipe or tap friendly navigation will go a long way in creating a good user experience.

2) As you design your site, think about your target audience and what they would want to know about your church and its ministries.

The impulse is to share the things we want to highlight that we enjoy the most. That would be an effective strategy if you were marketing to yourself and your demographic. If you are targeting millennials, then you need to highlight the ministries in your church that are of interest to millennials.

Spend some time online researching areas of interest to millennials, take a few surveys and don't be afraid to ask for input.

3) Promote Sharing. Events pages are a great way to promote sharing across social media channels. Keep each event separate, clean, efficient and easy to get the relevant details. Every share across social boosts the chances of people finding their way back to your site, and then your front door.

4) Lastly, when writing for the web, whether social or your website, less is more. Edit 50% of the words from any post or page. Users tend to scan and not read. The last thing you want is someone bouncing off your site or leaving a TLDR (Too Long Didn't Read) comment on your social media channels.

While many see millennials as fickle, they are no more fickle than any generation. We just need to learn to present ourselves in a manner that resonates. This is, after all, what

Paul meant when he said:

"For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews, I became as a Jew, in order to win Jews. To those under the law, I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law, I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak, I became weak, so that I might win the weak. I have become all things to all people so that I might by any means save some. I do it all for the sake of the gospel, so that I may share in its blessings" (1 Cor. 9: 19-23).

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

marty.r.levesque@gmail.com



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communication device for our Diocese**

Navigating persistent couple conflict

Most healthy couples argue and fight. In her book *Should I Stay or Should I Go?* licensed psychologist R. Durvasula writes,



AS I SEE IT

REV. JIM INNES

“fighting means you care about the relationship”. She argues that, “when fighting goes away completely, sometimes one or both people have checked out.”

Fighting can lead to greater intimacy. But only when the fighting moves beyond the whacky stage and a resolution is found. For some couples, the resolution is difficult to find and the whacky stage persists longer than necessary. This can lead to heartrending consequences.

The Gottman Institute, a research based approach to relationships, has done studies revealing that 69% of marital

conflict arises due to unresolved issues that persistently dog the couple. In one article it states: “All couples have them – these problems are grounded in the fundamental differences that any two people face. They are either 1) fundamental differences in your personalities that repeatedly create conflict, or 2) fundamental differences in your lifestyle needs.”

Gottman’s research into this area indicates four ‘signs’ that a couple are venturing (once again) into the same unanswerable differences: “criticism, contempt, stonewalling, and defensiveness.” And, as I’ve experienced it, when such dynamic arises time and again, the distress and hopelessness increases, and ‘the four signs’ grow in intensity.

In my pastoral practice, I have found that one overriding reason such damaging dynamic continues is because of how difficult it is for each in the couple to identify their own ‘stuff’ (what baggage they bring that feeds the persistent issue). And each reacts as though the conflict will only get resolved when the other changes.

This finger pointing inevitably leads to one of the partner’s ‘stuff’ triggering the other’s ‘stuff’ in a cyclical downward spin which, before you know it, has created an emotional cyclone that clutters resolution with flying debris.

In an excellent on-line paper called, ‘Moving Beyond Deadlock: Breaking Out of Old Marital Conflicts’, one therapist tells how this cyclical spin plays out even as they search out counselling. She explains: “Spouses characteristically come in to initial sessions eager to tell the therapist the exact nature of their spouse’s wrongs, and to enlist the aid of the therapist in fixing the errant spouse. Each partner is looking for an ally in making the other person change... They typically find themselves less and less able to put themselves in their partner’s shoes.” (Peggy L. Ferguson, Ph.D., LMFT, LADC).

No one is without their ‘stuff’. And when choosing a partner, like it or not, you are choosing to navigate their particular baggage formed by years of unique conditioning. And our most peaceful and



Kelly Sikkema, Unsplash

loving recourse is to develop a forgiving empathy based on a humble acceptance of our own imperfections.

As I see it, self-awareness, tied tightly to humble consideration, is the most effective method of eliminating the intense hurt associated with unresolvable couple issues.

In other words, if anything will ever settle those persistent disputes, it is acknowledging

our own ‘stuff’ and assuming the responsibility for untangling it from the fights.

None of this is easy nor obvious. It reminds me of the adage, “we must become the peace we so desperately want to find from others.”

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

Rev.Jiminnes@gmail.com

God delights in your blooming

Most mornings I have the pleasure of tasty warm oatmeal and the company of squirrels.



LAUREL PATTENDEN

Outside our kitchen window there are many large trees that provide a “jungle gym” for the squirrels to leap and climb all day long. Several of the trees are old walnut trees that provide ready food. Through the autumn we can see the squirrels hiding their stash almost like we hide our Easter eggs getting ready for the hunt. Through the winter their nests sway at the tops of these trees in the bitterest of cold winds.

Also outside our kitchen window, past the trees, is the St. Clair river with its ice floes jamming away. At times, we can see bald eagles riding on these floes, pecking away at the fish they have managed to catch. Occasionally, the eagle will fly up into a tree outside the window. Then out come my binoculars for closer inspection. The squirrels hide out.

Squirrels and eagles sharing the yard. I wonder if the squirrel ever wishes to be an eagle?



Mike Erskine, Unsplash

Or does the eagle ever wish to be a squirrel?

Highly unlikely, I think. They are so fulfilled being who they are meant to be, that all their energy is used for that life purpose. An eagle is an eagle. A squirrel is a squirrel. A walnut, a walnut. A tree, a tree. Divine creation.

We are part of divine creation, but we so often do not become who we are meant to be. David Whyte, a poet, has written: “Why are we the one terrible part of creation privileged to refuse our own flowering?”

The adult human is great at being one thing but pretending to be something else. For whatever reasons, we often desire to become what we are not. We put such ridiculous and strange demands on ourselves and

others which keep both us and them from blooming.

We can often become our own stumbling blocks. We believe in the expectations of families, schools, political parties, churches and other institutions that demand conformity and put up roadblocks to our own God given uniqueness. The Bible mentions stumbling blocks twelve times! Yes, it is an issue for us. It needs repeating. Sometimes we don’t recognize how many of our ego demands and societies’ expectations are actually stumbling blocks.

How often do we give up on something that delights just us because it does not produce some outer feedback, recognition or some other assumed cultural value? Even though it engages us, feeds us and just seems to bubble out of us for no

earthly reason. Even if we chose not to give up on it, do we dare mention it to anyone?

Take this simple example of someone (me) who likes to draw designs. Let’s say I’m brave enough to mention this to someone.

They say: “What do you do with them?” Me: “Nothing”.

They: “So you don’t show them?”

Me: “No. I just like doing them.” They: “What a waste that you don’t.” They: “What’s the point then?” They: “You could sell them.”

They: “You could make money.”

They: “At least get some recognition.” They: “Did you take lessons?”

They: “You could always move on to something more difficult.”

They: “What a waste of time if you don’t do something with them.” They: “What a waste of art supplies.”

Me: “Yeah, I guess there is no point.”

Unless one remains aware of how insidious the influence that “they” have, it can become overwhelming, stealing our delight in our own flowering. They can tell you how to spend your money, how to decorate your house, what stuff you need, what stuff you don’t, how to dress and how to feel about everything in your life. They

know what we should have in our pockets, in our houses and in our hearts. They will even let you know your value!

Could this also be the “they” Jesus was talking about when He said, “Father, forgive them; for they know not what they do”? Yep, that’s us. Timeless saying.

Jesus was approaching death to set us free. Free to bloom as God intended. This Lenten season let us think about why we still let the “they” keep us captive, keep us stumbling.

We know the Story. But maybe we still don’t get it. We have been freed by the love of the Cross. We are free to bloom as God wants. We are precious in God’s eyes.

He wants us to know who we are. God wants us to get out of the way of our own flowering. God wants the squirrel to be a squirrel, the eagle to be an eagle, Laurel to be Laurel, Davor to be Davor and Bishop Linda to be Bishop Linda. For where would we be without a blooming bishop?

God delights in my blooming. God delights in your blooming.

This Lenten season identify your stumbling blocks. Then let us deeply trust in the Easter Story, in the Cross, in Christ and in God. Be free of these stumbling blocks of the world and bloom.

Creativity cannot be regimented

While back, on what I'm told is a dying model of the information highway – Facebook – I found part one of a multi-part article on preaching written by a bivocational Episcopal priest in Texas.



MOSTLY ABOUT RELIGION

REV. CANON KEITH NETHERY



Mike Petrucci, Unsplash

While those much younger than I have tossed away Facebook as out of date, slow and cumbersome, it still whets my appetite with a little of this and some of that from here and there. For me, the only serious downfall is that I can never remember to mark where I found things, so I can go back for updates and new contributions. Thus my apologies that I can give you little information about this writer and will confine my comments to the introductory portion of the article, which is all I am likely to be able to read.

He started by comparing preaching to the technical precision of figure skating. Immediately, I knew I would disagree with the article. His premise, in

a nutshell, was that preaching should be honed with much repetition of the basic skills, constant review of the technical aspects of creating a homily and a focus on excellence in the final product.

He invites the reader to journey with him through the multiple parts of his presentation. Part one involves studying the words in a lengthy series of homilies, with a focus on crafting concise presentations, unobstructed by the use of frivolous words or phrases.

He takes a look at the good words that he uses and is pleased with the frequency of words that would point to key elements that should be part of preaching. All the while talking

about the beauty of figure skating and how the hard, technical work, enables the beauty of the finished project in a competition.

So, back to my previous life as a sportscaster.

I'm not sure they even use these in figure skating competitions anymore, however I was subjected to covering one or two "compulsory figures" portions of a skating event. This is the technical side, where skaters have to perfectly recreate specific figures. No music, no interpretation, no freedom of expression. There was never a line up to get into this portion of the event. It was a certain cure of insomnia.

To be honest, I've heard a

few sermons straight from this competition: technically perfect, crafted exactly as they were taught, following the progression of creation without variance. It was all I could do to keep my eyes open.

I'm not so much trying to criticize the author, rather I want to disagree at the foundational level of his premise. Creativity cannot be regimented! Technical skills may be a part of perfection, but when it comes to creativity, they are the smaller portion.

For me, preaching is story telling. That means when I preach, I want to take the story that I have to share, and make sure that I communicate it in a manner that will enthrall the listeners to understand that story and dwell with it until they can make it their own.

Sure, I work at speaking clearly. Yes, I spend time in researching and assembling the elements of this story. But if I present it like compulsory figures, with a wooden understanding, I've lost before I've started.

I've been at top class world figure skating events. After the free skate, after the performers have laid their passion on the line, bared their souls in interpretation, 99 per cent of the people in attendance don't have a hot clue as to who won, from

a technical perspective.

The judges render their decision, and the winner might be crowned because of perfectly performed triple and quad jumps and any number of things.

Those like me, who have little knowledge of that technical expertise, will usually be disappointed because we want the winner to be the one who moved us, who amazed us. We loved the one that jiggled and jived to a lively interpretation of funky music, that made our spirits soar with sheer beauty. The fact they missed the take-off of a jump by an inch, or failed to rotate properly before landing, is of little interest to anyone but the purists.

I think preaching is the same way. We need to have skills and hone the skills, but the skills are not the focus. Method is part of the process, not the end goal.

Preaching is successful when you can engage people in a way that will draw them into the deepness and richness of the meaning of the story. Whether I use a word too often, get a bit off track, skip a step or any other technical malfunction – that is irrelevant if there is success if communicating the story one to another.

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

Knowing the full story of others

Setting a date and time for an operation is never an easy thing to do.

I stood in front of the orthopedic surgeon's appointment manager, with my calendar

as a husband, father, grandfather, priest, or viewed in any other capacity. I was "a hip".

Often, I suspect, we view others in ways which are unique to the setting and the relationship which connects us to them. What others know of us, is often limited by what information we share with them. The people whose lives cross ours may simply present the tip of the iceberg of their identity, so that our immediate connection with them gives us a very limited insight into who they are as individuals.

One of the highlights of the year in the Deanery of Waterloo is a fundraising function for the Working Centre. Among many elements of the diverse community services offered by the organization is St. John's Kitchen. Housed for many years in the parish hall of the Church of St John the Evangelist, in downtown Kitchener, St John's Kitchen provides a free, hot mid-day meal for hundreds of individuals from Monday to Friday.

The Kitchen moved away from the parish hall a number of years ago. The space they occupy now has air condition-

ing! As the rector of St. John's, I would sometimes sit in the parish hall and enjoy a meal with folks who chose to sit by me and share, not only food, but also share their life story.

Often, the outward appearance of my lunch companions was not their highest priority. However, there were conversations which took place in that setting which proved to be quite fascinating as stories were offered. Life experiences with many peaks and valleys were shared. The person emerged from behind the outward, visible facade, which may have shaped my perspective of the person, in an unfair way.

How often do individuals enter a church building for the first time, only to face a spoken or even an unspoken judgement, based on a small fragment of their personality? A person who is shy, a person who is hesitant, a person who is simply trying to find their way in a new setting, may be treated very differently from an vivacious and outgoing person who, without a bit of hesitancy, jumps into the life of a community. Who receives the warmer welcome?

The simple fact of the matter is that we cannot presume to know the full story of others.

How we treat others, hopefully, reflects the way in which we would hope to be treated ourselves.

The ministry of welcome and hospitality which needs to be at the core of congregational life does not allow for anyone to be treated in any way, other than with respect.

Look around at the people with whom you worship, those who are part of your community of faith. How well do you really know them? Are there those whose connection with you is simply defined by the Exchange of the Peace? Is that person with the cane an individual whose life story has more to offer than the awareness that they are waiting for hip replacement surgery?

Speak to someone you do not know at coffee hour. God has brought people together into a worshipping fellowship, each with their own stories and needs. Listen to their stories. Your life will be enhanced as you allow the light of the Love of Christ to shine through you and brighten up their lives.

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



A VIEW FROM THE BACK PEW

REV. CANON CHRISTOPHER B. J. PRATT

open, waiting to hear what viable options were going to be offered to me.

"I am new here," she said with a smile. "Please give me a moment, I want to check something. Excuse me...", she called out, trying to catch the attention of a more senior member of the surgeon's staff, "Pardon me...", the volume of her voice rising until the person at the next desk turned to face her.

"I want to get this right," she asked, "Can I schedule two knees and a hip on the same day?"

"A Hip".

In that setting, I was not seen



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