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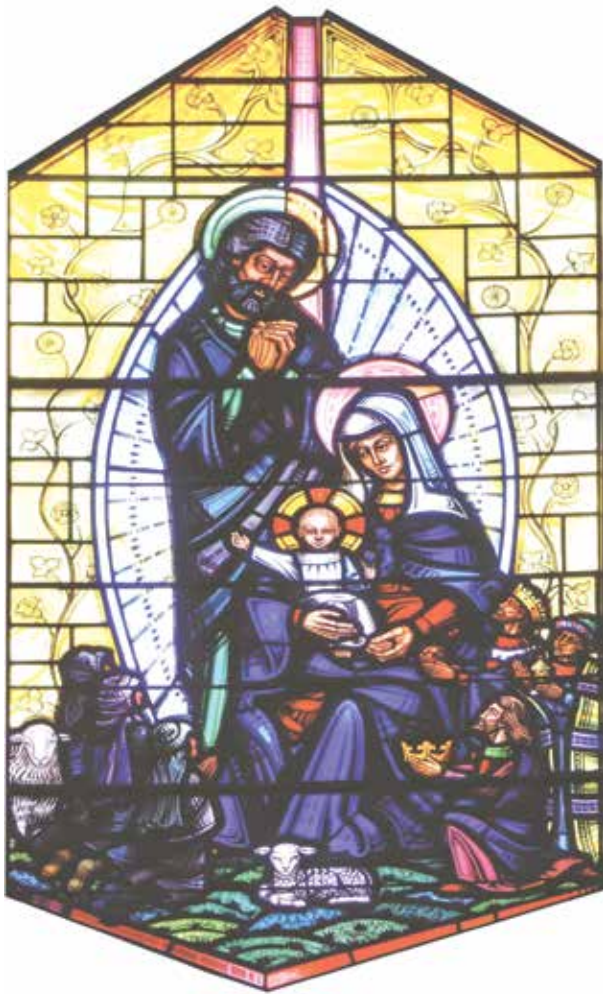
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HURON CHURCH NEWS

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The gift of God's presence in our midst

Where do we see Jesus today? Jesus is all around us and often appears when and how we least expect.

(Bishop Linda's message, page 2)

As we look ahead to the holy season of Epiphany, the season which follows the twelve days of Christmas, we celebrate the ways in which God has revealed God's self to the world...

We will resume a past tradition at St. Paul's as we host a Levee, this year being held on Saturday, January 6th 2018 from 1:00-4:00 p.m.

You are invited to gather as part of our St. Paul's family as we welcome members from the deanery and diocese, as well as with members from the wider London community to this meet and greet with Bishop Linda and our Cathedral leadership.

Mark your calendars as we celebrate the gift of God's presence in our midst.



Growing in faith in a dark place

Our community is a prison, constrained, crowded, stressful, and often violent. Our members suffer judgement from people outside the walls of the prison, and oftentimes, from the other women within the prison community.

By Cheryl Highmore

One Sunday each month, after most of the churches in our Diocese have concluded their Sunday services, a small but meaningful worship experience takes place at the Grand Valley Institution for Women (GVI), a federal prison located in Kitchener.

Our liturgical ministry to the women at GVI began with a Eucharist a year ago, in December 2016. The ministry came about from a joint Anglican Churches in Cambridge (A.C.I.C.) Lenten project donating children's books for the Mothers and Tots reading program at the prison. We met with one of the two prison chaplains to hand over the books and he passed on a request from the women at GVI for an Anglican worship service.

GVI is a multi-level security facility. The request came from

women in the medium security unit. We are one among many ministry groups at GVI there to meet the needs of an ever-changing population of women. There are also many community groups who volunteer to help and support the women in prison and once they leave. Anglicans volunteer as part of other groups but there has not been an official Anglican Church presence.

Archdeacon Greg Jenkins brought this matter before the Deanery of Waterloo for a monthly Eucharist. Rev. Matthew Kieswetter (St. Andrew's Memorial, Kitchener) felt the call to serve as our priest.

When we arrived our first Sunday, we found that staff had forgotten to post our service announcement. However, when we were coming down the hallway, one of the prisoners asked who we were. When informed by the chaplain that we were there for an Anglican Church

service, the woman jumped up and ran down the hall shouting: "The Anglicans are here! The Anglican are here!"

She rounded up a few others and promised she would let everyone know for the next month. For our next service she faithfully came, and we had twice as many people!

The prison provides a round two-story high "sacred room" in the medium security unit, which is used by any spiritual group or church. We have to assemble a chapel from the tables and chairs provided.

The members of Trinity, Cambridge were kind enough to loan us a wooden cross, chalice and a beautiful altar cloth (which the Trinity Chancel Guild graciously offered to maintain for us). Through the A.C.I.C. group we also received copies of the BAS for our services. We are truly grateful for all the support for this ministry.

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Cheryl Highmore and Rev. Matt Kieswetter at the Grand Valley Institution entrance. This is as far as the camera is allowed to go.

Christ is alive, seeking to be known and shared

I write this article the day after singing in a full production of Handel's Messiah — what a glorious way to enter Advent with immersion in the inspiring music of whole of sweep of God's intentions through Jesus.



**BISHOP
LINDA
NICHOLLS**

In one evening we sang our way from the prophecies of Isaiah to the birth of Jesus and then his death and resurrection and the power of praising all that God has done (Worthy is the Lamb).

Although we can sing the Messiah in one evening that revelation of Christ happened over many years — and continues to happen through time in our own lives. Every year we remind ourselves of the pattern of Jesus' story and ask ourselves anew where our own

lives have encountered Jesus or sought to make him known. You are reading this as we have just celebrated Jesus' birth at Christmas holding our hearts in the wonderful hopefulness of all that birth would mean and does mean for the dark places of our lives. Now we turn to Epiphany where we hear the stories of the revelation of Jesus in the world — not in power or with great fanfare — but to the shepherds and foreigners and disciples. And ask ourselves where do we see Jesus today? Jesus is all around us and often appears when and how we least expect.

I know this is the challenge for me! I can be so focused on immediate tasks or planning for the next one that I fail to see an opportunity to recognize Christ here and now. I miss the moment of epiphany when I might have a chance to see Christ in this moment — in this person — in this event.

Yet, God is faithful and over a lifetime there are always new opportunities to catch a glimpse of Christ and see God at work and be encouraged.



I love to hear your stories of epiphanies — moments when God spoke or knocked — or appeared! Of the church with no children that one Sunday heard a loud knock during the worship service and opened the door to find three young girls looking for a Sunday school! (Ask John Maroney!); of new people arriving at church because you posted about the church on Facebook (ask Kevin George!); or of a community

supper where folks noticed and asked why the 'grace' cards were not on the table (ask Carrie Irwin!).

Christ is alive and active in the world around us — seeking to be known — and shared! We need the curiosity of the shepherds; the tenacity of the Wise Men; and the faithfulness of the disciples to stay ready to see and to tell!

+Linda

Lord, you make all things new...

"Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert." Is. 43:18-19

By Rev. Carrie Irwin

Years ago, when I was quite young, John and I spent several years living in some pretty exciting and deliciously warm countries. While I have all the excitement I need living in Canada now, with parish ministry to keep me busy, the deliciously warm weather of our expatriate life is something I sometimes yearn for, especially as we sit in the midst of winter!

As I sat to write this article, my mind wandered back to those days, as is apt to happen at this time of the year I suppose, when we ponder the years past, and speculate on the wonders of the year ahead. Staring out the window, looking at a very different landscape than that of my past, I revisited a memory or two.

The above scripture was the catalyst for my memories, with its promise of ways and rivers. In the late 1980's while living in Georgetown Guyana, John and I made a number of trips into the rainforest, to visit Amerindian villages, and see the famous Kaieter Falls. On one such visit, after an hour

ANGLICAN FELLOWSHIP OF PRAYER



Natanis Davidson

of walking, we came upon an unexpected sight; a path in the middle of the rainforest with stone walkways, and even a staircase or two! With a canopy of trees overhead so thick that no sunshine filtered through, and nothing around us but trees, vines, and evidence of a family of baboons, there was a pathway. I can still see it today, and it completely distracted me from the bite marks on the fresh mangos from the baboons! "I will make a way in the wilderness..."

A few years later, John and I with two small babies moved to Kuwait, a country of endless desert, on the Persian Gulf. There too we saw and experienced some amazing events, but the most extraordinary was the unexpected early morning flowering of thousands upon thousands of small flowers blooming across the desert after a heavy downpouring of rain the day before. The combination of moisture, and warmth rather than scorching heat created a miraculous sight, as

flowers covered the desert, and streams of water found their way through the sand. "I will make a way in the wilderness, and rivers in the desert."

Like the pathway in the rainforests of Guyana, and the rivers of water in the deserts of Kuwait, God shows up in the most unexpected places of our lives, waiting patiently for us to see God at work in our world and through our lives. As we think back on the year past, giving thanks for those moments of great joy, giving thanks for the strength that filled us as we walked through moments of great sorrow, giving thanks for the light that has been shone in the world for all to see, I offer this simple prayer for the New Year.

Lord, You make all things new, you bring hope alive in our hearts and cause our Spirits to be born anew.

Thank you for this New Year and for all the potential it holds. Come and kindle in us a mighty flame so that in our time, many will know the power and wonder of your name. God, you are with us, make all things new, as we forever praise Your glorious name. Amen.

Rev. Carrie Irwin is rector at the Regional Ministry of Saugeen Shores, Tara and Chatsworth, regional dean of the Saugeens and Anglican Fellowship of Prayer executive (North).

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The new priest-in-charge of the Parish of Six Nations

Rev. Rosalyn Elm becomes the first Indigenous woman serving as chaplain of Her Majesty's Royal Chapel of the Mohawks and priest-in-charge of the Parish of Six Nations.

Rev. Elm was inducted to her parish duties and installed as the new chaplain by Rt. Rev. Linda Nicholls, Bishop of Huron on Sunday, November 26.

The new chaplain was greeted at the Royal Chapel of the Mohawks by the Lieutenant Governor of Ontario Elizabeth Dowdeswell who represented the Crown for this occasion. Six Nations of the Grand River Chief Ava Hill also welcomed Rosalyn to the family of Six Nations.

The Lieutenant Governor revisited the rich history of the chapel and its peoples presenting it as "a monument to the tremendous contribution the Indigenous peoples have made

for many thousands of years to every aspect of life on these lands." She welcomed Rev. Elm's appointment marking it as a new chapter in the process of reconciliation which requires "a genuine dialogue between full partners in the atmosphere of mutual respect and recognition."

In his homily Bishop Barry Clark, who worked with Rev. Elm at St. Paul's Cathedral for two years, talked about this celebration in the context of the fact that "we as a nation still do not recognize fully the importance of the people who were here long before us":

"The Gospel, the good news of Jesus Christ needs to be proclaimed in the context and the culture of where we find ourselves", said Bishop Barry and talked about Rev. Elm as a bridge builder, "the one who is prepared to walk alongside with others

and to engage one another in conversation." She is passionate for truth-telling, said Bishop Clark, and eager "to tell her story and the story of her people in ways that can engage others."

The celebration of the new ministry brought together parishioners from Six Nations, representatives of Brant-Norfolk deanery, Rev. Elm's colleagues and friends.

As Rev. Rosalyn stated for the Huron Church News after the service, it was an emotional moment which marked the beginning of her journey with people who have become her family:

"Being an Indigenous person in this role is just another page in the history of the Church. It shows that we are on the move, that we are changing, that we are becoming reconciliatory partners on this faith journey", said Rev. Elm pointing out that there is so much to discover in this process which will show how much traditional Haudenosaunee people and Christian people have in common.

Her Majesty's Royal Chapel of the Mohawks, originally called St. Paul's, is one of three royal chapels in North America and the only one located on a First Nation territory. It was built by the Crown in 1785 and was given to the loyalist First Nations who had supported the British during the American Revolution. In 1904 it was given Chapel Royal designation by Edward VII.

It is the first Protestant church in Upper Canada and the oldest surviving church in Ontario.



"We are on the move, we are changing": Rev. Rosalyn Elm at the Royal Chapel of the Mohawks on November 26, 2017.



A new chapter in the process of reconciliation: Rev. Elm in conversation with the Lieutenant Governor of Ontario Elizabeth Dowdeswell in front of the Royal Chapel after the service.

"She Shakes the Leaves"

Rev. Canon Dr. Wendy Fletcher, president and vice-chancellor of the Renison University College, where Rosalyn also serves as associate chaplain, gave her remarks introducing the new priest-in-charge as the right person to lead her community "in the moment of history when the harms brought to us through the actions of colonization have made deeply embedded rifts in the fabric of this land."

We gather here in celebration of what is coming next, continued Fletcher, as a people "who can see the possibility of the new day coming." Rosalyn's First Nation's name - Kantlah^n-ta' - means "She Shakes the Leaves", and that is "a perfect name for Ros", said Dr. Fletcher presenting Rev. Elm as the kind of leader that we are going to need in these complicated times.

"Hear our voices": Treaties Recognition Week in Brantford

"Hear our voices" has been the theme of the activities for Treaties Recognition Week (TRW) in Brantford, organized by the Reconciling Circle - a Lutheran/Anglican group from Brantford, Hamilton and Cambridge seeking to respond to the Truth and Reconciliation Commission's (TRC) Call to Action in their local context.

"Two Survivors" was the first event featured on November 5, in association with the Woodland Cultural Centre, to support the "Save the Evidence" campaign.

The site was Canada's first recognized residential school, the Mohawk Institute, known colloquially as "the mush hole" - a nickname given by aboriginal students who were forced to eat mushy oatmeal all day.

Two women who had attended the school talked about their experiences, both at school and in the years after this life-shaping journey into an alien world.

A facilitator opened the conversations that deepened the

messages of the voices that had been brought to willing ears and hearts.

Chief Ava Hill, Six Nations of the Grand River, welcomed participants to this Indigenous territory - one small portion (45,000 acres) of the 950,000 acres granted to Indigenous peoples loyal to the Crown during tumultuous years. Dave Levac, MPP and Speaker of the House, Queen's Park, presented a scroll of recognition to the Reconciling Circle for ongoing educational endeavours for treaty recognition. He encouraged everyone to continue and deepen their commitment to reconciliation.

Tuesday's movie night (November 7), at St. Mark's Anglican, centred on "A Window to the Future", a stained-glass window installed in the very heart of the Parliament Building following the official apology of the Government of Canada on 11 June 2008. This little known symbol of reconciliation adorns the central west entrance of the

Parliament Building. Everyone entering into and exiting from the Parliament Building through the central west entrance passes below this rich artwork by Métis artist Christi Belcourt, dedicated on 26 November 2012.

A sharing circle followed the video presentation to enable everyone present to offer insights and questions. Children of the parish were presented with colouring books of the window.

"Walk an Hour in My Moccasins" - the Blanket Exercise at Faith Lutheran on November 17, was the last event of TRW 2017 in Brantford. Hearing from inside another's life experience is powerful medicine toward the desperately needed reconciliation that so easily is twisted in political expediency and religious indifference.

Throughout the week, people were provided with copies of seven daily readings or encouraged to review them online, at <https://faithlutheranbrantford.com>, as a way of comprehending



"The Mush Hole": The Mohawk Institute near Brantford, Canada's first recognized residential school.

and honouring the voices of the Indigenous hosts. The readings were shared by Brantford MP and MPP with their colleagues in Ottawa and at Queen's Park.

Since the Province of Ontario in May 2016 proclaimed Treaties Recognition Week for the first full week of November each year, the Reconciling Circle has been working as a joint Lutheran and Anglican dedication to

respond to TRC call to action #59 for education and the call of the Anglican Church of Canada Primate's Commission on Discovery, Reconciliation, and Justice.

Financial support this year has been provided by the Eastern Synod, Evangelical Lutheran the Diocese of Huron, Anglican Church of Canada, and individual gifts.

London: St. Jude's children and youth support families in need for Christmas



On Sunday, November 26, the Sunday School children and youth of St. Jude's Anglican Church in London held their 6th annual bake sale raising funds to support families in need for Christmas.

Thanks to the generosity of the congregation, enough proceeds were raised to support three families in our community with a total of 11 children for Christmas.

Following the bake sale, the students shopped together purchasing gifts for the children and gift cards for the families to purchase groceries for a Christmas dinner.

Michelle Davis

"Messy Church" joins "Milk Bag Creations" at St. John the Evangelist to help homeless in Leamington

It has been a year since Leamington's "Milk Bag Creations" group began helping local homeless youth through the Youth Access Centre, by making bed mats and strong grocery bags from outer milk bags.

The group meet in Kingsville at the Community Centre and also at St. John's the Evangelist Anglican Church. "Messy Church" at St. John's enjoy helping and it is great to see them working together.

The group also make toques, slippers, scarves and lap blankets from yarn and material gratefully donated. The goal is

to help a variety of people in need, especially the local homeless youth, by making slippers for Ronald McDonald House and face cloths for downtown mission.

Great help came from Edna and Jim Lee from St Marks, Tecumseh, who bring milk bags from Anglican churches in Windsor and from Ruth Harnadek, who collect milk bags from Oldcastle.

Besides helping the homeless youth, the group is keeping thousands upon thousands of milk bags from the landfill.

Kathy Harnadek



Ministry behind the walls

From Page 1

Rev. Mathew and I received federal prison clearance and training under the Chaplaincy program at the prison. We are under strict rules and regulations of the prison system and must not be alone with prisoners and must carry a panic button. The women cannot receive communion wine but Rev. Matthew leaves the consecrated wine in the chalice until each woman can come and reverence it after having consumed the bread.

We received permission to take gifts to the women, provided they had no economic value (to avoid bartering), and were not made of metal. Our gift was a card with a morning and evening prayer and a small wooden disc with a prayer on one side and a cross on the other that were blessed during a Sunday service at Trinity.

For Palm Sunday we brought palm crosses (again, thanks to Trinity, Cambridge). During the service the women came forward to light a tea-light, pause, and pray before a large cross as we sang Taizé chants accompanied by our pianist who is one of the prisoners. It was a

moving service!

Each month Rev. Matthew provides some written reflections on the gospel reading they can take with them. He generously donated on behalf of the Deanery a selection of religious books to the chaplaincy library from the monetary gifts that were given to him at his installation service at St. Andrew's. Rev. Matthew is a genuine and friendly face of the whole Church as he welcomes all who come to worship, pray, and partake in communion.

Over the last year we have tried to meet the needs of the women who come to us. We never know how many or who they will be. If Rev. Mathew cannot make a service, then I lead a Service of the Word. If there is a specific request from someone in the maximum security unit we go and Rev. Matt brings communion to them.

Our community is the federal prison, constrained, crowded, stressful, and often violent. They suffer judgement from people outside the walls of the prison, and oftentimes, from the other women within the prison community. One of the women told me that the wor-

ship service is one of the few places she felt safe and able to feel God's peaceful presence. The woman, who had greeted us so joyfully our first day, was a regular attendee. I saw her several months later. As we chatted she said she could not come to the service anymore; she was moving from medium to minimum security and then release to a halfway house.

We talked about her future hopes and goals. She told me that the service had meant a lot to her and she had had prayed the prayers very day. She said she was going to start attending church again when released.

In the spring of 2016, the prison chaplain notified us that some of the women in the minimum unit wanted someone to lead them in Bible study. This is how a weekly Bible study started. I needed a partner because of the prison safety rules. Kathy Brown (St. Thomas the Apostle, Cambridge) joined the team for those sessions and with me at the Service of the Word.

At the Bible study we got to know the women and their experience of church. Some grew up in a church and left and some came to Christian-

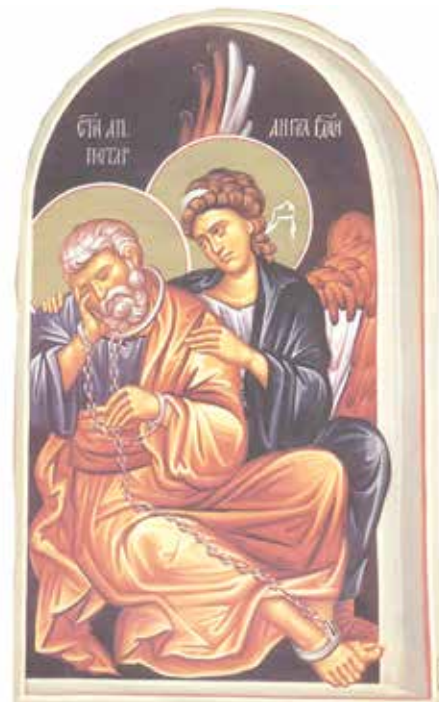
ity while in prison. We have studied what they requested: Genesis, Esther, Ephesians, and the Gospel of Mark. Some women came nearly every week and some we saw only once or twice. Many were paroled or moved to another facility. One regular participant expressed how she had grown in faith during her time in prison and was eager to study more when released. She was paroled a few months ago.

The prison population is always changing. We work with the chaplains and we continue to listen and respond to the needs of those who have reached out to the Church. Those we see have found faith, or returned to faith and want a different life when released.

Each person has a unique and complex life story — often filled with hurt and pain — that brought them to this place. We are called as the Church to serve all in need and to invite all to share in the Gospel. To those who come to worship service or Bible study, our presence can show that God does not abandon anyone,

no matter what we have done. We bring the blessing of God's message of reconciliation. We witness to God's love and the love of God's people. We represent the Church that meets them where they are, and wants to understand and minister to their needs.

Cheryl Highmore is a parishioner from Trinity Anglican Church (Cambridge)



Holy Trinity and St. Paul's in Chatham hold their first joint service

By Heather Kingham

With joy and in a spirit of fellowship and anticipation the congregations of Holy Trinity, Chatham, and St. Paul's, Chatham came together on Christ the King Sunday, November 26, at Holy Trinity to worship and officially begin our parish life as a blended entity.

Rev. Merv Lanctot was the celebrant for the service and the homily was delivered by our assistant curate Rev. Mark Sceviour. This important step was the culmination of many months of hard work by the wardens, parish council members, the ministry team and parishioners of both churches to develop a detailed ministry plan that would show the benefits of reorganizing into one vibrant and nurturing parish worshipping at the Holy Trinity site. This plan was presented to and approved by Diocesan Council on October 22nd.

The special service began most appropriately with the processional hymn "Lift High



the Cross" as the crucifer led in the choir, a deputy warden from each church carrying the banner of the other church, parishioners from St. Paul's carrying in the chalices, ciborium and flagon that had been used at that site, the wardens jointly carrying the wardens' wands

and children from the Sunday School waving ribbons to create a festive and uplifting atmosphere.

There has been an important tradition of music ministry at both churches which will continue and expand in the new parish. A youth choir has been

formed and will sing for the first time on Christmas Eve. St. Paul's has had a chime choir for several years and, augmented by some new members from Holy Trinity, it also took part in the service on Sunday and was

Clergy from left to right: The Reverend Merv Lanctot, The Reverend Elaine Wilcox and The Reverend Mark Sceviour.

The wardens from left to right: Ann Koop, Beth Myers, Sue Martin and Doug Sulman.

of soup provided by parishioners, buns and cold cuts and of course, cake to top off the celebration.

The emotional final service at St. Paul's was held on November 19th with Reverend Kristen Oliver, a former rector of the church and now rector of St. Paul's Anglican Church Point Edward as celebrant. At the October Diocesan Council meeting a motion was also approved to sell the St. Paul's site and use the proceeds to support the mission and ministry and business plans of the newly reorganized parish of Holy Trinity and St. Paul's Chatham.

We expect there may be interesting times ahead as we work hard to combine the best traditions from both parishes and of course create some new ones, but we look forward to facing and overcoming those challenges and becoming "The New Us".

Heather Kingham is a parishioner at Holy Trinity/St. Paul's.

One chapter is closed, the new one just begins

It is not about buildings, it is all about people being a part of a family: Holy Trinity campus, London locked its door after 57 years of service, but the life of the congregation continues at St. Stephen's Memorial location on Southdale Rd. East.

By Liz Stanley

On a sunny day, Sunday, October 1, 2017, the last service was held as Holy Trinity St. Stephen Memorial – Holy Trinity Campus, London.

There were more than 130 people in attendance, babies to 99. They filled the church to witness the 57 years since it was built in 1960. Six parishioners stood up (yes, still able to stand) when asked if anyone was part of the early beginnings.

Opportunities were given for parishioners to share their stories of years gone by. Teacher Laura of C. C. Carrothers Pub-

lic School gave "thanks" for the many years of supporting their children programs.

Even though we are relocating outside the community, our services to the Glen Cairn area will continue.

Rev. Canon Marian Haggerty gave her message on "Celebration – past and future". The buildings may be closed, but we will continue being "pone" at St. Stephen's Memorial location on Southdale Rd. East. The transition will be easier, as we have been a tri-parish, which includes Christ Church in Glanworth for the past six years. We

are already a family.

Music highlights included Patrick Smithers playing "Amazing Grace" on his trumpet and later during Communion, with past music director Susan Marshall, we listened to Julia Haggerty sing two powerful songs: "Learning to Lean on Jesus" and "On Holy Ground".

Following the service, coffee was served by Leslie outside, as people gathered one last time.

De-consecration by Bishop Linda Nicholls took place on Sunday, October 15.

Liz Stanley is HTSSM historian.

"Celebrations - past and future"

Rev. Canon Marian Haggerty's words at the last service at HTSSM - Holy Trinity campus.

Our service today was about celebrating the life of the many congregations over time of Holy Trinity. The final chapter has been written. Now is the time when we begin to look forward to what will be as we move together as one parish and one congregation.

We the congregation are the living, breathing life of Christ and we know that Christ is walking with us right now. Asking us not to be too sad as we are moving in a new way to celebrate what Christ is trying to say to us. The words of Scripture that say, "Do not be afraid, for I am with you until the end of time."

It is a new chapter in the lives of this congregation, and I include all of us in this new chapter for we are one and we need to celebrate this oneness. I believe that what we are doing as a congregation in coming together is the right thing to do. The future is never known for sure, and perhaps we need to celebrate that grey area as well, for that is the many times when God is questioning us as to who we are and what we are doing? For us, it is a trust walk, it is a faith walk.

We have meshed the parishioners together in the forming of groups that are very pleased with working together. We have formed a Focus Group that is working on the Mission and Ministry questions and they are forward thinking, visioning for our Parish. We have created Teams for each week that is re-sponsible for the different lay positions in Worship and this is helping the members to get to work with each other. We are working at Stewardship and our Outreach that was in the neighbourhood of Holy Trinity is still going on as we have moved our free bread and our work with the public School over to the Glen Cairn Community Centre and we still staff it. One thing that we love is the mass of people that are now together worshipping God. It is a joyful worship.

There are exciting times ahead. In the words of St. Julian of Norwich, "All will be well and all will be well". Amen.



Gathering in front of Holy Trinity Campus on October 1, 2017 for the last time. The church was built in 1960.

Creole Mass at St. George's, Goderich



Dancing in the isles: full house in Goderich.

By James White

On Sunday, November 26, the Reign of Christ was celebrated with drum and sounding brass at St George's Anglican Church in Goderich.

The walls did not come tumbling down but they did echo with the sounds of the Crescent City, New Orleans. The 11 am Communion service took the form of a Creole Mass with a traditional Jazz Band accompanying the choir and congregation in singing well-known hymns and gospel music.

After some initial hesitation, the large congregation soon warmed to the toe-tapping harmonies; clapping and moving to the music began. We were fortunate that our accompanists in this new venture, the Howlin' Dog Vintage Jazz Band, play in the authentic New Orleans style.

This fusion of church worship

with the music of New Orleans is unusual in this day and age yet has a solid historical basis. Jazz itself came out of early ragtime and gospel music heard in black churches all over the American South. Hymns such as "Amazing Grace" and "Just a Closer Walk with Thee" (which featured amongst others on Sunday) stem from the 1800's.

The service concluded with a procession round the church led by choir and band to the strains of "When the Saints go Marching In." Worshipers were then invited to a lunch in the church hall consisting of enticing dishes from the Crescent City. They packed the hall; additional seating was rushed in from nearby meeting rooms. Animated conversation and smiles everywhere indicated that the Creole Mass had been a howlin' success!

Third annual Harvesters' Dinner in Meaford

By Fayard Johnson

For the third year in a row Christ Church has sponsored and hosted a community dinner for the Harvesters in the Meaford community.

This year's dinner, held on October 16, was well attended and by all accounts was a resounding success.

Around 300 souls gathered to have a Caribbean meal; enjoy a steel pan orchestra, and dance to island music. The main goal of the event is to show appreciation for the work the harvesters do in this community.

Most of the 900 harvesters in the surrounding area come every year from other far away communities in countries like Jamaica Mexico and other Caribbean islands.

The Seasonal Agricultural Workers Program (SAWP) was started 51 years ago, some of the



retired Harvesters came to help with the harvest for as much as 40 years.

Nathaniel who entertained the crowd with his rendition of a Tom Jones song has been coming to local farm and country store "Grandma Lambe's" for 37 years.

The dinner was organised by a small committee and financially seeded by the Brotherhood of Anglican Churches (BAC). There was money and in kind support from 15 local businesses, a grant was also awarded to the event by the Meaford municipality.

The whole affair was provided at no cost to those who attended but donations were accepted. The financial tally from those donations at the end of the night indicated how much appreciation the local community have for the harvesters. Money garnered from the event this year will be used to start a fund to benefit the harvesters here and in their communities back home.

After this year's success it's evident that this dinner will become an annual tradition in Meaford.

Photos: Karri North



Blankets for children in Northern Ontario



In Paris, a workshop was held by Carol Barnes of St. James' Anglican Church on Saturday, November 4 to make comforting blankets for the children and teens at the native reserve, Attawapiskat, in Northern Ontario.

Thirty five blankets are now on their way. It was a fun Saturday for all who attended. Father Jason blessed the blankets during the Sunday service prior to shipping.

Thank you Carol Barnes and to all who participated.

Dave Gabriel

St. John's, Eastwood musical evening

By Peter J. Wright

At St. John's, Eastwood a series of events aimed at inviting neighbours to come together started on October 18 with a musical evening in memory of recently departed parishioner Mary Kleinschroth.

The Dermo family of Terry, Brad, Kevin, Terri and Ryan, with friend Darrell, provided the main musical entertainment. A mix of old and new popular songs performed superbly had the audience of over 50 tapping their feet and singing along.

Local musicians Dick and Mary Sumsion from Christ Church Oxford Centre came on stage to sing their own country music. Ian MacKay on guitar & Denise Shiell singing, took a turn. David Wells came all the way from Tillsonberg to perform some of his songs and play his guitar.

It was a memorable evening, where new friendships have been made.

The following Sunday at St.



John's saw some of the guests attending a service for the first time or first in a considerable time. That is exactly what Reverend Derek Perry, Heather Garland and Peter Wright were hoping for when they envisioned a series of events which would reach out to their neighbours.

The idea came about after working with congregational coaches in the summer and

discussing possible solutions for the challenges facing rural parishes, aging congregations and contracting rural communities. They learned that other churches were experiencing some success by creating events for specific groups in the community and they decided to do something about it.

The musical evening on October 18 was the first and encouraging step.

A soldier and a priest: meet Major Dwayne Bos

By Gisele McKnight

This year, Major Dwayne Bos, senior base chaplain at 5CDSG Gagetown, will spend Christmas with his wife, Peggy, and their five children.

But it's hard not to think about Christmas 2009, which he spent deployed in Kandahar City, Afghanistan.

"I was right in the middle of a city that appears to be in biblical time," recalls Major Bos, adding he was the only Christian cleric for miles.

It was an eventful celebration. Half-way through the Christmas Eve service, a huge explosion rocked the region, "and 70 per cent of the congregation dashed out," he says.

They were members of the Quick Reaction Force, responding to an attempted prison break in the city.

His preferred a carol to end Christmas Eve services, Silent Night, was a bit of a stretch that evening.

THE CALLING

Mjr. Bos, from the Waterloo region of Ontario, began his New Brunswick posting in July. He's been in the Canadian Armed Forces for 20 years. Besides a Masters of Divinity, he earned a BA in social development services and is a graduate of Huron College. He is one of about 200 military chaplains in the Regular Forces.

The call to be both a priest and a soldier is a unique one and it began with a stint as a student chaplain while in the Reserves. He was the rector of a small parish in the Diocese of Huron while in the Reserves until deciding that full-time ministry within the Canadian Armed Forces was the right path for him.

"I was looking for ministry that engaged young people and I wasn't sure I was called to parish ministry because of



Photo: Gisele McKnight

Major Dwayne Bos, senior chaplain, in one of two chapels at 5CDSG Gagetown, near Fredericton, N.B.

the age," he says, pointing out that it turned out to be a good decision.

"The diversity of what the military will throw at you in a day, the potential to assist people in need — internationally or domestic — being able to walk with soldiers and talk about their faith and spirituality" is what confirms that decision.

He made the move to the Regular Forces in 2004 with a posting to Shilo, Manitoba. After his deployment to Afghanistan, he served again in Shilo, then Borden, and most recently, to the CFSUO, the Canadian Forces Support Unit Ottawa, where he was chaplain to the National Defence Headquarters until last summer.

Dwain Bos started his ministry in the Diocese of Huron. He was ordained deacon in May 2001 and appointed as deacon-in-charge of Holy Trinity (Chesley), Christ Church (Tara) and Ascension (Paisley).

"Here my job is team leader for 12-13 chaplains in the Regular Forces," explains Mjr. Bos. "The primary role is the spiritual fitness and wellness of the Canadian Armed Forces personnel and their families. We are one of the few, if not the only military trade that ministers to both the family and the soldier."

Among his duties — providing religious advice to the chain of command. As the senior chaplain on the base, he spends a good deal of time on administrative tasks, but he still has the opportunity for pastoral care. He takes his turn along with all the chaplains conducting regular services. The base has two chapels.

CHAPLAINCY PROGRAMS

"One of our key chaplaincy programs is the Sentinel program," says Bos.

It trains willing volunteer soldiers on how to listen to others and keep watch for those in distress, pointing them to the proper resources.

Military chaplains are possibly more relevant than

ever these days, with deployments to regions of the world where religion plays a huge role in both the culture and the conflict. To address this, chaplains are now involved in Religious Area Assessment and Religious Leader Engagement, two additions to the chaplaincy role.

"Religion will have a major impact in any place we go into," he says, adding the RAA involves chaplains researching the religious makeup of the theatre and briefing soldiers before deployment.

"We believe preparing soldiers can help with their spiritual resiliency and better prepare them for the mission."

The RLE program is in-theatre and is much more hands-on.

"It allows chaplains to build up a relationship with the local religious authorities, to build a culture of trust, with the intent to help the mission," he says. "It's also made very clear that it's not for gathering intelligence. It's a way to build bridges."

Both programs were in their infancy when he was in Afghanistan.

His time in Afghanistan in 2009-10 was with the Provincial Reconstruction Team, deployed with 2PPCLI (Princess Patricia's Canadian Light Infantry), mostly responsible for infrastructure building. They linked with local officials to find what they needed, including schools, wells and so on — nation-building projects, he called them.

It was during his seven months there that Canadian journalist Michelle Lang was killed while reporting on the war in Afghanistan on Dec. 30, 2009. She died with four soldiers when they hit a roadside bomb. Several other deaths followed, and it was a particularly trying time for Canadian soldiers, Mjr. Bos included.

EASTER IN AFGHANISTAN

Easter 2010 was a treat in Afghanistan. He used a nearby palm tree to make authentic palm crosses and he still has his in a scrapbook. He also presided over an authentic Seder meal with about 40 soldiers. This symbolic meal is borrowed from the Jewish tradition of Passover and leads up to the Eucharist.

"I booked off a section of the kitchen tent and we celebrated the Seder meal with real lamb, naan bread, bitter herbs, salt water," he said, adding the kitchen officer was most helpful.

The Easter vigil service, though, was memorable for another reason. The Major's chapel was right next to a helicopter pad, and as he was setting up for the service, a huge amount of activity was going on at the pad.

"President [Hamid] Karzai, president of Afghanistan, arrived a half-hour before I started the Easter vigil service," he recalls.

Any hope of a quiet vigil was dashed with the president's sudden visit to the base. Even so, he's humbled to have been able to celebrate Advent, Christmas, Lent and Easter in a country that looks an awful lot like a biblical setting, though not one that particularly reveres the Saviour.

"If not for these walls, what I was doing would not be permitted," he recounts of his time there.

All things considered, Major Bos is enjoying his career as both a soldier and a priest.

"Being able to celebrate key events in our church calendar is quite unique in terms of the setting and what we're able to provide our soldiers," says Major Bos.

Gisele McKnight is the editor of *The New Brunswick Anglican*

Chatham Cenotaph 150 hours vigil

By Judy Smith

Christ Church, Chatham, embraced the idea of Rev. Mark Sceviour to call on the community of Chatham-Kent to stand 150 hours vigil at the Chatham Cenotaph during Veteran's Week.

The community took on the challenge and businesses, organizations, community groups and individuals have signed up to cover the full 150 hours. During this entire time, the church was opened as a warming centre, a place to get a hot drink or something to eat.

Though the rain fell and the wind blew, all stood guard as though saying, "We stand here, knowing others have stood in worse for our freedoms." The kindness of someone in the community shone through when there was a donation of rain ponchos provided.

There are touching stories to be shared — one from a member of the Zimmer family, standing in the rain with a cane and umbrella, saying he had not stood vigil since 1953, when he was last an Army Cadet who could not imagine NOT doing this; a retired OPP officer from Leam-

ington, Essex County, taking on full 6-hour shift from midnight to 6 am; a man cycling early on the first day in the rain, back later that night with coffees from Tim Hortons; a business that provided sand bags to hold our signs from blowing away; others who have provided hot drinks at the Cenotaph...

A special thanks to Andrew Thiel for all of his efforts in promoting and to Revera Retirement Living-Village on the Ridge Retirement Residence & Blenheim Community Village for their support.



Christ Church choir members: Cindy, Marsha, Brenda and Wayne.

Helping the victims of Irma in the West Indies

By David James

On September 6, Hurricane Irma, with sustained winds of 180 miles per hour, struck a direct blow on the tiny Island of Barbuda.

With no running water, no electricity, no communications, the airport closed, and 80% of buildings having significant damage, it was not safe for people to stay: on September 8, a mandatory evacuation was ordered. For the first time in 300 years there was no-one living on the Island.

So what is needed to restore this island to its previous happy self?

The first step is a damage assessment of all buildings. Before you start fixing buildings, you need to know what needs to be fixed. How much corrugated galvanized roofing do we need to ship to the island? How much plywood, timber, nails and screws, how many bags of cement?

I was invited on November 1 by the United Nations Development Program (UNDP) to assist with the assessment of damage. I received the call in part because of my involvement with damage assessment and recovery in Grenada after hurricane Ivan struck that island in 2004.

The UNDP team has been on site since the beginning of October. By the end of the month, Barbuda was starting to come to life. The army and police both have a presence and some of the residents have moved back.

teams of three or four people to carry out the damage assessment. Each team was to comprise one technically skilled person (we had engineers, architects and contractors), one Barbudan with good local knowledge of the community, and one or two support people. The assessment was to divide buildings into one of four categories: green (minimal or no damage), yellow (damaged, but easy to repair such as galvanized roofing ripped off), orange (structural damage but able to be repaired) or red (tear down and rebuild).

After having spent two days on Antigua training the team leaders, we took all our teams over on Monday, November 6.

The logistics of getting 40 people over to Barbuda was challenging. Transportation was the first problem. The UN had a twin Otter plane which could take 17 people at a time, but it was very expensive to use. A ferry makes two trips per day, taking two hours each way in sometimes choppy seas (remember to take your sea sick pills!), and you can hire private boats. Space on the ferry was at a premium because of all the power line workers and other government employees who were going back and forth.

"Shelter Box", a charity you will find at all such disasters, supplied us with tents, the army supplied us with cots (but we had to buy the sheets), and we found two restaurants willing to cook, but we had to purchase and ship the food as they did not have enough to feed 40 people.

One island hit, another spared: Antigua and Barbuda make up a single country, with a population of about 95,000 people. Of these only about 1,800 live on Barbuda. Fortunately Antigua avoided a direct hit, and sustained only minor damage. Barbuda, only 27 miles to the north, was devastated.

same criteria for evaluation so that we could have confidence in the results. We set to work immediately, deploying each team to a designated area.

Progress Monday morning was slow, but some teams were soon going well. We gathered at lunch time to refuel and discuss how things were going. First problem: some of the tablets were overheating in the hot tropical sun, and were shutting down. Solution: take off the black rubber protective covers and keep them out of the sun as much as possible. In this kind of emergency response situation you need people who can find solutions, not be stopped by problems.

We reported for supper. No menu in this restaurant, everyone gets the same, but after a full day walking around Codrington, no-one was picky about their food. The chatter over supper was lively, and there was really good "esprit de corps" among the teams



with kidding, banter and lots of laughter.

It was dark by six o'clock, so back to my tent to wrestle with my cot, which was still in its box. "Shelter Box" had supplied us with a solar lamp for each tent, so there was sufficient light to get the job done. There was not much to do after dark, and not much light to do it by, so to bed by eight o'clock, after setting my alarm for five o'clock for an early start. The night was occasionally interrupted by braying from the local donkeys which wander through the town. They are loud, especially when they are just outside your tent.

Up early next day and on the job by six o'clock. We will not have the tablets until 9.00 when the plane arrives, but meanwhile we can gather all the data in a notebook and quickly enter it into the tablet when we get it.

The morning is the best time to work as the temperature is still in the high seventies, and the team I am with is keen and anxious to go. I am working with two men from Dominica, one of whom, Johann, is a real ladies man. Not all the teams are up yet, so besides his assigned lady, nicknamed Spice, we have accrued three other ladies. West Indians love to chat, but they tend to slow down as they chatter. I stepped in front

of them and held up my hands. I need to teach you how to do two things at once, I said. I need you to walk and talk at the same time. That caused laughter, but it had the desired effect.

We broke at 8.30 for breakfast and to receive our tablets and then were back out into what was now the hot sun until lunch. Meet for lunch, review progress with the teams and then back out again.

The UNDP team comprised four of us; Ugo originally from Spain was from UN in New York and was the senior UN presence. Diane was from Belize, Aurelie was from Morocco and I was the lone Canadian. The routine was much the same for the first three days, but on day three Ugo insisted I take the plane back to Antigua for a break. He thought things were going well enough that I would be more useful attending meetings with Government officials to start planning the next phase. However, on uploading all the day's data, he discovered we had not accomplished as much as hoped, so requested I return to Barbuda the next day, this time by boat, as the UN plane had left.

The boat ride was an adventure. It was a small boat used for fishing excursions for tourists, powered by two 150 hp



The teams gather at the Fisheries Complex to start the day. They have to inspect 1,200 buildings.

You can hear the hum of generators providing power to individual buildings, and workers are replacing snapped power poles and stringing wires to restore the electrical supply system. The runway has been cleared of debris and can now be used for small planes and small boats can access the harbour. Water supply and communications have been partially restored.

When I arrived, on November 3, the UNDP was in the process of putting together

We estimated it would take about four days to assess all 1,200 or so buildings in the town of Codrington.

Each team had a computer tablet with an app that leads you through a series of 46 questions, including recording the GPS coordinates and taking pictures of the building being assessed. The tablets had to be flown back to Antigua each afternoon for the data to be uploaded and the tablet batteries to be recharged. It was important that each team used the

Donkeys roam amongst the houses. Besides the donkeys, there are dogs, cats, pigs, horses, goats, chickens and the odd cow roaming around. The local authorities are feeding the animals, but the dogs especially are starved for affection.





Category red: demolish and build new. Around 60% of buildings are with major structural damage.

Yamaha outboard motors. We zoomed out of the harbour at 7.00 am, and did not slow down when we started to hit swells of up to five feet. Occasionally we hit a wave hard, and the spray came in the boat. Our jocular captain said getting wet was a bonus. I was out with the teams again all day, and rode the boat back in the late afternoon. The trip took about one hour and forty minutes, but the waves

were a bit bigger going back and we seemed to be hitting every second one, so by the time we arrived in St. John's harbour I was soaked to the skin.

I spent the next four days meeting with a multitude of Government officials, aid agencies and other UN groups trying to ensure good coordination between all those helping and to start planning the recovery phase. The UNDP

mission is being funded by a gift of US\$4 million from the Chinese Government, to be used to assist Barbuda and the island of Dominica which was similarly devastated by hurricane Maria.

Recovery for the Island of Barbuda will still take a long time. The Government would like to get the Barbudans back onto their island home as soon as possible, because housing

them in Antigua is putting a strain on resources. More than 300 Barbudan children are now attending school in Antigua, plus the people are receiving free health care and, for those without relatives to stay with, accommodation. Before the majority will go back, at least one of the two schools must be repaired and operational. The hospital also needs a roof, and needs to be functional again. It is planned to have both of these completed for the beginning of the New Year.

As for repairing the houses, our assessment showed that 18% were green, with no serious damage, and 22% were yellow, with easily repaired damage. That leaves 60% with major structural damage, many of which will need to be torn down.

Two teams from Cuba have arrived, one to help restore the power lines, and one to start repairing houses. One important factor in planning the rebuild is to improve the construction

methods so that we have more hurricane resistant houses. The fact that 18% received almost no damage shows it can be done. We shared the results of our assessment with the Cubans, and the plan is to start repairing the "yellow" houses, as that can go quickly, and will result in the most houses repaired in the short term. Repairing the orange and red houses will be much more of a challenge. No-one on the Island had insurance, in part because no-one owns their land. Land tenure is another issue that the Government is trying to address.

There is still a great deal of work to do, and not enough money or skilled people to do it all. The UN has asked me to return to assist with the next phase, so you may be reading another article on progress in Barbuda sometime in the future.

David James is a Grace Church (West Lorne) parishioner.

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ANGLICAN CHURCH WOMEN

We are given a second chance each January

Dear sisters in Christ,

Who doesn't love a good resurrection story?

Now, I am not talking about THE resurrection but the resurrection of Lazarus. I was thinking about how I used to love hearing this story as a child — this Lazarus was actually a friend of Jesus for starters! And Jesus raised him from the dead!

As I was mulling this over, I thought of what happened to Lazarus after this miracle. I went to the "oracle" (Internet, of course!) and read about a couple of interesting traditions that have been passed down through the ages.

One such tale tells us that Lazarus travelled to Cyprus where he met the apostles Paul and Barnabas. He was about forty at the time. They named him the first Bishop of Kition and Lazarus shepherded the church "with

great care and love" for eighteen years before his death.

This would demonstrate that Lazarus made the most of his second chance.

I think it is important for us to bear this in mind as we greet a new year. It is as if we are given a second chance each January the first and we need to make the most of it and make it stick! Whether it be a major change or "tweaking" your Bible study habits, improving your prayer life, taking a leadership role in your parish (the list is obviously endless), we could all use a second chance at something.

Think about it now — don't wait until Lent to give something up or take something on. Wishing you a blessed 2018 — and beyond!

Faithfully,

Brenda Clingersmith,
ACW President

Huron-Perth ACW Fall Deanery meeting

The Huron Perth ACW Fall Deanery meeting was held at St. Paul's Trinity in Wingham, on Oct. 18. This year's theme was 'Friends'.

Registration, coffee & tea started at 9:30 a.m. Eucharist service, led by Archdeacon Allan Livingstone, was celebrated at 10:00 A.M.

The business meeting — led by our President, Sharon Walter, commenced after people gathered their coffee & more snacks following Communion.

There was a hymn sing time. Lunch was a brown bag event. Used postage stamps to go to the Leprosy mission & food bank items were collected.


Our speaker was the proprietor of "Sweets & Treats" in Wingham. She brought her supplies and ideas to show

us how she makes her very popular chocolate in different styles and flavourings. When the demonstration was over we all got to taste the various chocolates she had made. There were also some items available for purchase. Some items most of us had never heard of before. I heard many comments that people intended to drop by her store before Christmas (& other times, I'm sure). She had some chocolate dipped licorice in the store. Tempting and sweet.

We had about 25 attendees, some of whom came from far & wide which was very nice.

A good time was had by all.

Rev. Sandra Clark



ANGLICAN CHURCH WOMEN - DIOCESE OF HURON

ANNUAL MEETING & CONFERENCE

**St. Paul's Cathedral
London, Ontario
Saturday 28 April 2018**

Registration @ 9:00 a.m.
Meet & Greet – Coffee/Tea
Morning Prayer – Followed by Meeting – 10:00 a.m.

Guest Speaker
Rev. Ann Veyvara-Divinski
"Prance" Therapeutic Riding Centre

"The Love of Jesus Calls us"

Holy Eucharist – 2:00 P.M.
Celebrant
The Right Reverend Linda C. Nicholls
Bishop of Huron



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New deacons ordained

Rt. Rev. Linda Nicholls, Bishop of Huron ordained to new deacons on November 16 at the Cathedral Church of St. Paul, London, Ontario.

Ordained to the diaconate were Jeff Kischak and Ann Veyvara-Divinski.

Rev. Jeff Kischak is appointed deacon-in-charge of Christ Church, Markdale with St. Mary's Chapel of Ease, Maxwell, and Rev. Ann Veyvara-Divinski deacon assistant to the rector, the Regional Ministry of Saugeen Shores (St. Paul's, Southampton; St. John's, Port Elgin), Christ Church, Tara and St. Paul's, Chatsworth.



PASTORAL PROGRESSIONS

Appointments

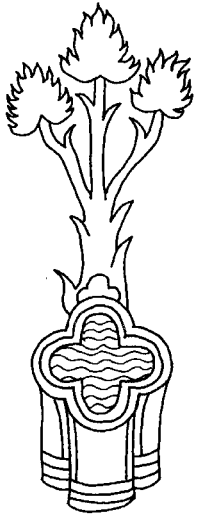
Bishop Nicholls appointed the Reverend Elise Chambers as the rector of the Parish of North Lambton (St. John's, Kettle Point and Christ Church, Forest) effective December 1, 2017. Elise remains the rector of Christ Church, Petrolia.

Bishop Linda Nicholls appointed the Venerable Gordon Simmons as Priest-in-Charge of Trinity Watford, effective December 1, 2017.

Retirement

Bishop Nicholls has accepted the request of the Rev'd Marjorie Reid to retire from active ministry effective December 31, 2017. Marjorie was deaconed May 6, 2008 and served the parishes of St. Alban the Martyr, London and Church of the Epiphany, Wood-

stock. She also served as a member of the Deacons' Board. Marjorie will be honoured with the other retirees at Synod 2018.



Coventry Cathedral at St. Paul's

On November 8, St. Paul's Cathedral was honoured to host the Rev. Canon Dr. Sarah Hills, of Coventry Cathedral.

Coventry Cathedral is one of the world's oldest religious-based centres for reconciliation.

Following the destruction of the Cathedral in 1940, Provost Howard made a commitment not to revenge, but to forgiveness and reconciliation with those responsible. Using a national radio broadcast from the cathedral ruins on Christmas Day 1940 he declared that when the war was over he would work with those who had been enemies "to build a kinder, more Christ-child-like world."

It was this moral and prophetic vision which led to Coventry Cathedral's development as a world Centre for Reconciliation, which over the years has provided inspiration and support to many Christians addressing ongoing conflict in contemporary society.



Rev. Canon Dr. Sarah Hills gathered with some of the Deanery of London clergy at St. Paul's.

A major part of this ministry was the establishment of the Community of the Cross of Nails, which today is an international network of over 200 active Partners in more than 40 countries committed to a shared ministry of reconciliation.

As we look to partner with Coventry Cathedral in this

ministry of reconciliation, we will begin offering the Litany of reconciliation on a weekly basis, gathering on our Cathedral steps every Wednesday at 12 noon. We invite you to join us Wednesdays at noon as begin this new partnership, bringing Christ's reconciling love to the world around us.



TALE
AS
OLD
AS
TIME

Veil Nebula, in the constellation Cygnus, 1740 light years from Earth. Photographed over the camp by a member of the Kitchener-Waterloo Royal Astronomical Society.

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Jesus through the Ages—discover how Jesus, his divinity, and his humanity have been understood through the ages. Starts January, 2018. Instructor: Jeremy Frost

Anglican Church History—explore the origins of Anglicanism, the Reformation, and the theological and structural evolution of the Anglican church. Starts February, 2018. Instructor: Eric Griffin

Religion and Nature—unpack the relationship between religion and nature. Starts April, 2018. Instructor: Jeremy Frost

Choose to take courses either as a non-credit or a for-credit participant through the Licentiate in Theology (LTh) program.

Upcoming event

Live stream of Trinity Institute Conference: Practical strategies for collaborating with others to put your values into action. February 3, 2018



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BE ANGLICAN IN THE WORLD!



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Be bold, be creative and – apply for a Jubilee Grant!

In October 2017 Diocesan Council set aside a portion of the Huron Development Fund for Jubilee Grants offering parishes some seed money for new ideas. First applications are to be received by March 9, 2018.

By Bishop Linda Nicholls

Jubilee is a word that shouts out ‘celebration’! A jubilee is a time to give thanks with exuberance!

In the scriptures a jubilee year is the 50th year when a year of rest to be observed by the Israelites, during which slaves were to be set free, alienated property restored to the former owners, and the lands left untilled. So when you hear about our Jubilee Grants you will know this is something good, restorative and joyful.

At our Diocesan Council meeting in October 2017 we agreed to set aside a portion of the Huron Development Fund for JUBILEE GRANTS. Drawing on the experience of the Diocese of Toronto (oops – that’s what you get when you elect a bishop from ‘away’!) the bishop wants to offer parishes some seed money for new ideas – and see what happens.

We need to reach beyond our walls and build relationships with people who are not part of the Church. We need to be Christ in the midst of our



David Clode, Unsplash

communities and offer good news for everyone that points to Christ and builds friendships with those we have not yet met.

Recent ideas that have been suggested – community gardens on church property; children’s sports club that also uses PD days; a thrift shop with a quiet

space for pastoral care; a family meal.

Each idea needs to lead toward a Christ-centred community. Sometimes a congregation will say, ‘We would like to – But we don’t have what we need to start.’ My experience is that you don’t need much to get going but a seed grant can be

the spark that ignites the fire of new ideas.

A Jubilee Grant will be between \$500 and \$5000 for an idea to reach beyond the parish. All you need is a good idea that tells us who you want to reach; who will be involved, (preferably led by a lay team); what resources you need; and when and how it will happen.

Any testing of a new idea will have successes and failures – both are good and will help us.

Your clergy will soon (if not already) receive information on the application process – no longer than two pages describing the idea, budget, goal and timeline. Then the lay leadership team will personally make a pitch to two or three members of the Diocese (clergy and lay) who will help ensure you have what you need to try the idea out. If successful your idea will receive funds within a few weeks. If not

immediately successful the pitch team will work with you to help make it happen!

Then go try it out! If it works as planned you will have a great story to tell us all! If it doesn’t you, and all of us, will learn something more about ourselves and our challenges. Any testing of a new idea will have successes and failures – both are good and will help us.

These grants are about taking a risk. We do our best to think through our plan and then test it out by leaping in – then debriefing the bumps, bruises and joys along the way.

When I think of ‘jubilee’ I think of exuberant celebration. I want us to exuberantly celebrate the love of God by being willing to share it through our neighbourhood.

Be bold – Be creative. Then apply for a Jubilee Grant in 2018!

First applications to be received by March 9th – Pitches to be heard in the week of April 16th.

The Pitch Team is ready – we look forward to hearing your ideas!

A far-reaching impact of a language course at Renison

By Anna Fletcher-Marsh

For the first time in its long history of offering language courses, Renison University College is offering students the opportunity to learn an Indigenous language.

Kanien’kehá (Mohawk), the original language of the Mohawk people, is an endangered Indigenous language with less than 2,500 speakers.

In today’s age of reconciliation, support from Canadians, inside and outside of the Diocese of Huron, is both important and impactful given the endangered status of many Indigenous languages and the historical, current, and ongoing effects of colonization.

Renison, your Anglican college at the University of Waterloo, sits on land granted to the Mohawk people in the Haldimand Treaty of 1784. Instructor, Nicole Bilodeau noted how Renison offering this course on traditional Mohawk land demonstrates “support towards the Kanien’kehá:ka and other Haudenosaunee peoples.”

The impact of this course is far-reaching. Bilodeau hopes that it has had “a positive impact on the students, that it helps shape or inform their

worldview, especially as to how language and culture intersect.”

Bilodeau stresses how this course “introduces people to a different way of seeing the world – a worldview that is a lot more compassionate and grateful than what we’re used to in western society.” Learning about and from a variety of worldviews allows students to begin understanding the depth and complexity behind Indigenous language learning.

“Language is directly tied to sense of identity as an Indigenous person,” points Bilodeau.

For student Katie Turriff this is a key reason why she took the course:

“I always knew I was Mohawk, but I never really took into consideration what that meant for my identity.” She took the course to honour her family members “who lost the language over generations because of shame and assimilation.” In this sense, she says, language serves as a way of reclaiming culture, identity, and sense of self.

Increasingly, Indigenous languages are being lost and not learnt, with many endangered and close to extinction. Kanien’kehá is verb-based, explains Turriff, and as such the

values that we live by are built into what we say as opposed to a noun-based language such as English:

“If Kanien’kehá is lost, its associated value system is then threatened”, says Turriff.

Teaching introductory Mohawk addresses the threat by beginning Renison’s process and contribution toward ongoing efforts within Canada to preserve Indigenous cultures.

“In one sense, language allows us to bridge into a culture but it also functions as a bridge between cultures” says Renison’s Academic Dean, Kofi Campbell.

Yet, this is a task that needs to be taken on by both Indigenous and non-Indigenous peoples,

“If we are talking about nation to nation [Canada and First Nations] relations, a part of the work has to be settler society learning about Indigenous languages as a reversal of the historical trajectory that made English and/ or French the primary language,” says Campbell.

As our country has such a deep history of harming Indigenous peoples and cultures, it is paramount we all find ways to work toward reconciliation. Renison is responding to



Renison College was established in January 1959 under the authority of the Synod of the Anglican Diocese of Huron.

the Truth and Reconciliation Commission’s call to action number 16, which calls upon post-secondary institutions to develop university and college programming in Indigenous languages.

According to Campbell, offering Kanien’kehá is “an important part of our fulfilling obligations to the Truth and Reconciliation Commission – for universities to begin playing a much stronger part in helping to preserve Indigenous languages and Indigenous culture generally.”

Expanding on its first Indige-

nous language course, Renison has plans to offer intermediate levels of Mohawk as well as other Indigenous languages. In Campbell’s words, “this is really just the beginning of a long process fulfilling our obligations – obligations which we are eager to fulfill.”

We encourage all readers to watch for opportunities in which they too may participate in the necessary work of reconciliation.

Anna Fletcher-Marsh is Marketing & Administrative Coordinator at Renison.

Education for Ministry helps us to become a people of mission

by Rev. Val Kenyon

So what exactly is Education for Ministry (EfM) and why should I care?

Over the next several months it is our hope to share different aspects of Education for Ministry (EfM) and how and where it is alive in the Diocese of Huron.

Education for Ministry (EfM) has been in Canada since 1977 and was introduced to our diocese several years ago. At its essence EfM fosters our ability to live out the first of the Anglican Communion's Marks of Mission: to proclaim the Good News of the Kingdom.

EfM helps us to become a people of mission, with mission-oriented lay leaders, offering us a way to investigate our call to ministry – whatever kind of lay or ordained ministry that may be.

EfM is meant to equip par-



Participants with the knowledge, background and vocabulary of Christianity to enable us to

live our faith as well as to talk about our faith with others.

EfM invites people into small, mentored communities. These groups are designed to help participants consider how their lives are shaped and guided by their Christian faith.

Central to how EfM works is the role played by Mentors, those who step forward to take on the task of leading local groups. These are individ-

uals who working with the purposes and approaches of EfM, bring their energies to framing questions, facilitating reflection, and planning and managing their time together. They are open to growth and lifelong learning, have respect for human and theological differences, and are comfortable with ambiguity.

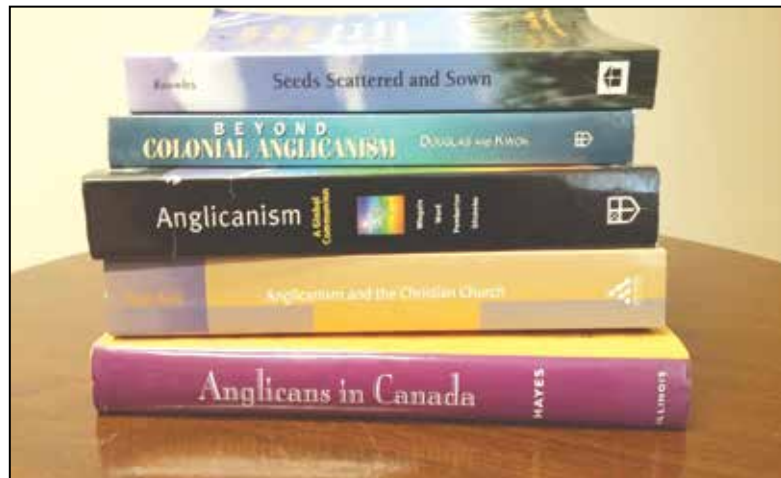
An important part of every weekly meeting is the time given for students to review all that has been said and considers and how it might affect the living out of their faith on a daily basis.

This can bring fresh awareness with the brightest 'ah-ha' moments often being birthed from the ordinary bringing energy and vitality to faith. The timelessness of Scripture is experienced, and faith moves from the realm of theory into practice.

For more information on EfM and how you might become involved, 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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Welcoming people of all backgrounds and abilities

Since the completion of construction which improved the physical accessibility of St. George's London, many have been enabled to participate equally in worship and parish activities. The Anglican Foundation of Canada was a key partner in making this church a place of Accessible Faith.

By Linda Cousins and Justin Pilon

The afternoon of April 30, 2017 brought together Bishop Linda Nicholls along with congregants, friends and representatives of the Anglican Foundation of Canada (AFC) to celebrate a service of Evensong and Dedication of a new atrium, elevator and accessible washrooms at St. George's, London. This service marked the completion of the construction phase of St. George's Renew: Accessible Faith project, launched in June 2014.

The goal of the Accessible Faith project has been to improve the physical and spiritual accessibility of St. George's for all people seeking ministry, community services, or a safe place for support and comfort. To fulfill this mission, the project involved the construction of a new atrium, complete with accessible washrooms and an elevator servicing three levels of the Church building.

In addition to capital improvements, St. George's also hosted an Advent discussion series focused on exploring all aspects of what it means to be a welcoming community for people of all backgrounds and abilities.

In the short time since the completion of construction, the project has already enabled many of those who could not previously participate equally in



Members of St. George's Renew: Accessible Faith project committee joined Hope Bear - the special 60th anniversary model - for a photo op after the accessibility wing was dedicated in May 2017.

worship and parish activities to be involved, and to do so independently and with significantly less effort and risk.

For example, five times a year a "Seniors Communion and Tea" is held at St. George's. For many years, however, nearly 50-75 per cent of those in atten-

dance have had to be separated from the main group while tea was served in the formerly inaccessible Parish Hall. Within a few weeks of the end of construction, St. George's was able to bring this group together in one space to enjoy a time of fellowship after the service.

The impact has extended far beyond the congregation at St. George's. St. George's can now welcome a greater number of individuals and organizations from the community, both through increased access to existing community outreach programs and through new ministries, including hosting a monthly satellite location for the London Food Bank. The newly accessible space has also allowed St. George's to host external community groups, like the Blackfriars Neighbourhood Association, and has provided a number of new opportunities to introduce the community to Christ and the work carried out by the people of St. George's in his service.

St. George's is thankful to the many individual and organizational donors who have supported the project, and is particularly grateful for the tremendous support provided by the Anglican Foundation of Canada (AFC) whose mission is "to foster Anglican presence by providing abundant resources for innovative ministry and diverse infrastructure projects and theological formation throughout the Canadian church".

The AFC, along with the Government of Canada's "Enabling Accessibility Fund" were key partners in advancing the vision of making St. George's a place of "Accessible Faith". The com-

pletion of this project will ensure St. George's can continue to serve as a foundation for God's mission, and has opened new doors to expand St. George's outreach ministries and presence in the community, just as it has for the last 140 years.

ANGLICAN FOUNDATION OF CANADA

Happy New Year
to all our donors.

Thank you for making a difference!

Our Advent journey: a neverending story of self-discovery

By Rev. Chris Brouillard-Coyle

As life happens, the day I sat down to prepare this month's submission on behalf of Social Justice Huron, was the same day a video arrived in my email. The video included a selection of young people from one of my congregations who had prepared the first of what would be their weekly contributions to our Advent journey.

In this 'episode', Mary, Joseph and a donkey arrived at an 'inn' and were offered the opportunity to stay 'out back'. With a couple of horses (real horses that is) behind them and sitting on bales of hay, Mary, Joseph and the donkey took turns speaking, sharing their thoughts on the journey and adding at the end what their gift to the baby Jesus was.

It is this last point which serves as the theme for this Sunday School Advent series. Each week, different characters will be introduced using multiple mediums as a way

SOCIAL JUSTICE HURON



to explore what it is that each character brings to the manger and hint at how each is transformed.

It is interesting that, amidst the many ways in which we participate in the secular version of Christmas, which began even before we could light the first candle on our Advent wreaths, we, as Christians, seek to focus ourselves on the heart of the story. We wait. We anticipate. We remind ourselves that we are on a journey that will bring us to an unlikely place, a stable, where God will enter into the world as a human being, carried and cared for by human parents.

The story is familiar and profound, illustrating deeply how God so loves this world. To embrace this journey in its fullness challenges us to look beyond the secular aspects of Christ-

mas traditions to the heart of what it means to love. In our own ways, we walk through Advent to Christmas using this story. With music and readings, we journey to seek the newborn king. We go watching for a star and angels and shepherds and magi. We go knowing that there is no room in the inns. We go accepting that the child will be born in an unholy place, made holy by his presence. We go wanting to hear the story once again because every year it brings us light and love.

Like the characters in this year's Advent Series, however, I hope we also walk this journey to reveal a bit about ourselves. What gift have we brought for baby Jesus? How do we honour his coming into the world yesterday, today and forever? In what ways is our celebration of Christmas one that focuses

on the greatest gift of all – Emmanuel, God with us? To what extent will this journey transform us in ways that we will seek to embody as we move into a new year?

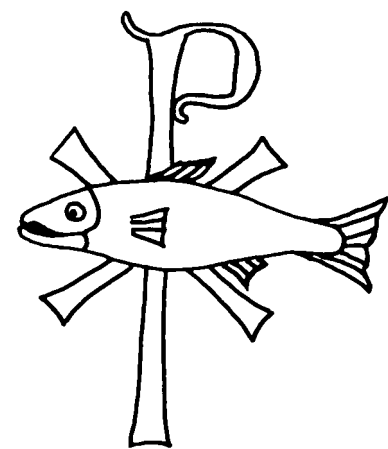
The marks of mission provide a foundation on which we can explore who we are as Christians based on how we live our lives. As we reflect on our Christmas experience, I wonder if we can ask ourselves how we have used our gifts in ways that have proclaimed the Good News; sought to teach, nurture and baptise believers; responded to human need with loving service; sought to transform unjust structures of society; and sought to safeguard the integrity of creation and sustain and renew the life of the earth.

What ways can we name in which our actions this season have served Christ beyond our participation in worship? To what extent can these actions now become an inspiration for our new year's resolutions?

Our journey as Christians does not end once the candles have been extinguished Christ-

mas Eve. The story continues as does our commitment to serve the One who came to bring us life and love. As we reflect on the time that has past and ponder what a new year will bring, may this year's journey include a transformation that will increase our longing to serve God as disciples of Jesus Christ, opening our hearts to the wonders of the world in wanderers and wise ones, shepherds and angels, animals and manglers.

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



Love and generosity are our natural way of being

By Ven. Graham Bland



I seem to be accumulating specialists these days; they each look after different bits of me... But my family doctor sees me whole, and asks me, "How're things in general?" With health, she knows, our whole life matters.

Health is not something to be taken piecemeal. Our culture encourages us to compartmentalize our lives: work / play / spirituality / culture / finances / nutrition / hobbies. But we are one whole – person, community, earth. 'Salvation' means 'wholeness'. The Earth is one whole system. God wants us to be whole. This is about the Stewardship of our lives.

Stewardship is about our life as part of created nature. For our Church to thrive, it must engage with the big questions of human stewardship. The Church must know what it is for as part of this whole.

We humans receive many gifts. The land and our bodies are two of the most powerful examples of the generosity of the Creator. Since we receive all that we have as a generous gift, it is fitting for us to respond to life in the same way, with a readiness to let go rather than to possess, with deep generosity of spirit. This is what God and God's Kingdom are like.

What's the Church for? It is to show the world what the

Kingdom of God is like; and, to give Glory to God. David Fitch has said that to give Glory to God is: "to enhance God's reputation in the world".

St. Paul calls the Church the body of Christ (I Cor 12). We belong not to ourselves but to one another. And the Church thrives on Love (I Cor 13). Inspired speech, or great deeds, or sacrificial acts without love are of no use.

The opposite of 'without' is 'within', or 'in'. Love is something you're in, like an atmosphere, or an ocean. We cannot possess Love. We can only step into Love and let it change us. To give Love, we first receive it, and embrace it; then, loving becomes like breathing, like being fully alive.

In the Gospel, Jesus sends his disciples to invite people into Love: "The harvest is plentiful but the labourers are few." Was Jesus talking about harvesting human 'souls', as if God needed them? No. The idea of serving a needy God is as difficult for me as herding people like 'sheep' or catching them like 'fish'. But think about this: a 'harvest' is about bread. It's to satisfy our need, not God's. Jesus is "Bread

of Life", broken and shared for our nourishment. The 'harvest' is Jesus himself, who is everything people need to satisfy the soul's deep hunger. He is the embodiment of Love, to show us the Kingdom... all things made whole in God.

All that we have and all that we are is the fruit of the abundant and overflowing love of God, in which we are invited to participate. We are called to step into Love, so that the world can know more and more about Love.

This is what the Church is for and when we know it, we thrive... It's not that the Church will thrive if people give more. It's that Love and generosity are our natural way of being. When we remember who we are, made in the image and likeness of God, we naturally overflow with love and generosity.

Stewardship in our parishes is not a campaign to raise money to keep churches open. It is inviting people into the abundant, never-to-be-depleted love of God, into Life, into the Gospel. Stewardship is about what our Church is for, which is to love the world into wholeness.

We're not talking about "doing a Stewardship campaign" so that we can pay off that \$25,000 deficit. We are talking about being "in Love", "in God's Love", immersed in it like an Ocean. Because, to paraphrase St. Paul, if we pay off all our debts, fix the roof, have enough for our apportionment, replace the furnace, start a Sunday School ... but without love ... it will be of no use. We will find ourselves in the same predicament again before too long.

If it's just about keeping the doors open, without you knowing why ... if it's just about fixing the roof ... and so on and so on ... and if you don't have in the corner of your eye that waterfall of God's Love showering you and wanting to shower the world with blessings, then it is time to reconsider the whole project.

Have you heard people respond to financial campaigns like this: "Oh, I suppose I can give you \$1,000"? This is a grudging and reluctant response to an episodic approach to giving based only on the needs of the present situation. If we just do fundraising, that's the response we will get.

We need a clear vision ... not about what a particular campaign is for, or what we need money for this time, but what the Church is for.

For example, our church boiler sprang a leak in October. Did we fix it just to keep us warm

on Sunday? Well, yes, but we also fixed it to keep warm our vision of who we are and what we're about.

Please ponder, not whether you need a stewardship campaign this year but, why we're here, and what purpose we serve. Then, be sure to embody that purpose in all you say and do.

When Stewardship is our year-round celebration of the abundant Love of God, our Church will thrive. When we do not celebrate God's generosity through our own generous response, we are simply staving off the inevitable.

It is time for our Church to live again, and to thrive. We are resurrection people. But something has to die for us to find this new life. Old attitudes about giving need to be left behind, allowing room for generosity of spirit to grow in our communities.

Baptism is dying to the old self so as to be reborn in the Spirit and Love of God. It is time for our Church to thrive again, in God's strength, in the power of the Spirit, and for the sake of the Kingdom.

Ven. Graham Bland is the Chair of the Diocese of Huron Stewardship Committee.

This article is edited from a talk given in Windsor on November 4th 2017. To request the full text, e-mail grahambland@bmts.com

"Peace be with you!"

My need to be at peace has transcended my need to be creative and useful. It is a different drive and I am not sure if it has been my recent (successful) battle with



AS I SEE IT

REV. JIM INNES

my health, or the fact I am into my 59th year and am naturally travelling a new path.

There are a number of developmental theories as to why we shift gears and evolve over the years. To simplify some of these, I'd say that for me, I've come to realize that being at peace is a quieter more compassionate style of being present to those about me. Working hard to be creative and useful

has been anxiety producing and occasionally leads to wanting to control and manipulate... less present and hence less compassionate.

I had felt that creative success (and being useful) would bring it on. But it really doesn't. Well, maybe a little, but only for a short period of time. John Lennon stated, "Peace is not something you wish for; it's something you make, something you do, something you are, and something you give away."

I especially like the latter part of this thought. One of my confidants recently reminded me of the scripture... "Blessed are the peacemakers, for they will be called children of God." And isn't that all we really want to feel... God's love around us all the time?

In my pastoral and personal experience, I have come to know that it is from the warm and safe shelter of God's em-

brace, and only from that warm and safe shelter, that we find the will and courage to reach out with any 'real' love to others.

Even those who struggle with concepts of a 'God', still seek a 'spiritual' shelter in which they feel connected and rooted to their beliefs. And, in my mind, it is not until that reserve is found, that anyone can reach out in any meaningful way.

As I see it, before sustainable 'good' can be accomplished, we must first find a peace within ourselves. Lao Tzu says this, "If you are depressed you are living in the past. If you are anxious you are living in the future. If you are at peace, you are living in the present." And being present means seeing what truly is and what truly is needed.

We all carry some baggage, and we can so easily get triggered into becoming part of a problem that can spiral way out of control. As one author put it, "people at war with themselves

will always cause collateral damage in the lives of those around them."

Our peacefulness is like a third eye which sees beyond the turmoil and focuses on the heart of the matter. Though some peace is found when we know when to walk away from the nonsense, inner peace does not mean avoiding the noise of life's everyday. It means being in the center of any storm and remaining calm and centered.... believing, solidly, that 'all is well and all will be well'... deeply breathing, and staying confidently open and receptive to all the good present.

Inner peace is a long journey of self reflection. It demands a willingness to let go and seek the quiet places where Spirit waits.

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

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Andras Vas, Unsplash

The beauty of winter: touched by God, warmed by God

I think that God loves us very much and because of that love God gave us winter! Absolutely!



LAUREL PATTENDEN

Let's face it, most of us would gladly give winter up. Most of us prefer the other three seasons. Except perhaps Vivaldi who needed the fourth season to complete his musical composition.

What exactly does winter give us? There are so many cold



days that it is hard to feel the love.

The season of winter carries its own beauty whether we live in an area of brown grasses and leafless trees. Or maybe you live in those areas of the Huron diocese that has snow on snow on snow on snow, along with lots of barren trees? Whichever type of weather you experience, the winter deciduous trees are

standing in their bare honesty in front of us.

We sometimes don't look as closely to the barren trees as much as we do during the bloom of spring and glow of autumn. They don't dazzle us. Long gone are the leaves that dress them up and hide their gnarly branches. They stand looking vulnerable to the weather and wildlife around them. The wind causing their branches to crack and moan. Winter is when we can truly see their character as they poise before a sunset. Standing singularly amongst the other trees we see the authenticity of each.

This is how the winter trees stand before the Creator. Barren. Stripped. But beautiful.

The winter trees have many lessons for us as we see them

through our windows. These trees show us that it is okay to let vulnerability into our lives. It is only through the acceptance of our own vulnerability that we can meet others in their own times of vulnerability. The trees teach us to be like Henri Nouwen's "Wounded Healer". The leafless trees are so much more open to others.

The crooked branches and scarred trunks also show their inner authenticity. Not dressed up or hiding behind leaves, but allowing their truth to stand alone. How many of us hide behind our egos and the strong desire to belong that we are no longer authentic to ourselves?

God wants us to be our authentic selves. God wants us to come out from behind our ruthless egos. To stop our hid-

ing from feelings of inadequacy.

The winter trees teach us to be vulnerable and authentic because this is how the Creator sees us. Barren. Stripped. But beautiful.

There is one more lesson we can learn from the winter trees. When the warmth of the January sun touches them, the sweetness of their sap begins to flow. They have to be barren for the sun to warm them for this to happen. They have to be naked before the sun for the best syrup. Like us. We need to be naked before God. Touched by God.

Warmed by God. If not, like the tree's syrup, our spirit will not begin to flow.

This winter let us seek warmth from God and feel our spirits flow and become sweet.

Video? You never know how far it might spread!

Recently Forest Hill South Park Church posted a video on their YouTube and Facebook pages.



MEDIA BYTES

REV. MARTY LEVESQUE

It can be found here, <https://www.facebook.com/ForestHillSouthPark/videos/1290315797707803/>

The video is titled "Gratitude." In it we are challenged to change our perspective this Christmas and give thanks for the big and little things in our everyday life. It is a little campy in places, but the message is clear: in life we have much to be grateful for, so celebrate those gifts.

The video is not a Hollywood production, with paid actors, set design or sound technicians. Its acting is cheesy and over the top. And it is clearly shot with everyday recording equipment. And yet, its message has struck a chord and it has been viewed

over 7.4 million times!

Forest Hill South Park invested a little in recording equipment, many hours editing, lots of tape and wrapping paper and some playful energy and produced this video. I am sure they had no idea at the time it would go viral.

Video as part of a communication strategy is an underutilized tool in many churches. Yet it is a tool that reaches across all generations and easily accessible through Facebook and YouTube.

So whether it is your next youth group meeting, parish

council or even wardens meeting, toss a few ideas out, grab your iPhone or camcorder, play around with iMovie and start using video to tell the story of your church. The video could be a parody (instead of All about The Bass, how about All about The Grace), a recap of an event, an introduction to your community for seekers or just a little bit of fun. You never know how far it might spread.

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

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Are we losing the idea of community?

A rather vigorous Facebook discussion broke out in mid-November; the subject of which was an Ordination service that wasn't as well attended as those in the past.



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**



Tim Marshall, Unsplash

While that is a subject worthy of discussion and debate, it points to a larger question, which I think may be even more vital today. Are we losing the idea of "community?"

My children look at me with that glazed over look in their eyes when their rapidly aging father pulls out another chestnut from his childhood. "Remember the days when there were 25 or 30 kids playing in somebodies back yard, there wasn't a fence in view in any direction, and the parents of those children were all closely acquainted." Compare that to my street today where I can recognize most of the people, put names to some of them and two kids playing together is a "happening."

Are we all willing to invest in strategies that will cross generations, cultures, social and economic differences, even the rural/urban split?

Perhaps community now takes a different form, outside the neighbourhood? Certainly much of our community, I would argue way too much, occurs on the internet. So many community groups seem to be begging for people to join in, to help out, to show some interest.

It could well be there are simply more types of communities to be found today. What I really want to address is how this affects us in the church.

There is no doubt there are fewer of us Anglicans in almost every community. What I hear is that every Anglican community is trying to build, rebuild, coerce, recruit; whatever the word you want to use, new community. We then run head long into the question that seems to haunt every level of life: the rapidly growing gulf between the ways generations do things. See above example about my children's reaction to what I think are fantastic tales of great community.

So with fewer people, and a

growing difference in the way we understand community, how do we build said community?

Well, I'd like to say I have some answers, but I don't. I do however think we need to address the question of community and give it much more priority in the way we do things. I think that at the very least it takes what is always at the root of community and that is the building of relationships. That needs to take place at every level of the church from parish, to deanery, to diocese to national; and it must be a conversation we are willing to undertake across the generations.

Community is, after all, about caring. If we care about a person or a group, large or small, we will seek out the opportunity to interact and build relationship.

So this begs the uncomfortable question: as Anglicans, do we care about other Anglicans on a level that will restore/bring about the level of community that has been seen in past years? Are we all willing to invest in strategies that will cross generations, cultures, social and economic differences, even the rural/urban split?

Back to what sparked this discussion and while this question already makes me squirm, it is one that we need to ask. Is

the ordination of someone in a community somewhat distant from ours important enough to us to make a community statement by our involvement? While that may seem rather black and white, I think there are many shades of gray. To name just a few possibilities: would on line participation be sufficient? Do we need to look at how/when/where we do ordinations and by extension many other elements of our Anglican community life to open participation to a large number of people with widely differing understandings of community? At what level should we most seek to build community i.e. parish, deanery, diocese etc? Are there other types of events that might be more successful in building community?

My hope is to spark a discussion on a philosophical level. While Facebook can often flash with emotions and personal reactions which can at times be helpful and other times not so much, I believe a measured opportunity to discussion at a wider level might just be more fruitful in a discussion about community.

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

Being a part of a community of faith

January is a moment in congregational calendars where the observance of the Christmas Season concludes with the celebration of the Feast of the Epiphany, followed closely by the Baptism of Our Lord.



**A VIEW FROM
THE BACK PEW**

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

That is certainly one way of looking at the calendar month of January. There are some members of many congregations (wardens and treasurers come to mind), where a key focus of the month is the experience of the Annual Vestry Meeting.

The amazing thing about the liturgical life of the community of faith and the reality of the day to day life of the church, is that the message of worship and congregational life meld together in a very natural way.

The message of the Holy Days and seasons which have

been referenced, highlight an increased, and in some cases, a profound and sudden awareness that the message of Divine Love personified in Jesus, is a message which is being conveyed to all God's children in every part of God's world. Those who gathered in Bethlehem's stable, those who followed a star, and those who stood on the banks of the River of Jordan, all witnessed moments which are unique in the ongoing story of humanity. Those key moments are essential parts of our faith journey as they lead us to claim that God loves the world so much, that Divine Love finds its full expression in the person of Jesus.

Having our lives impacted and transformed by the Birth, Ministry, Sacrifice and Resurrection of Jesus allows us to claim that we are forever linked to him through the experience of Baptism. An added element to that identity, is that, in our generation, we hear the words of the Risen Christ, as he commissions us, like those who have gone before us, to "bear witness for me." (Acts 1: 8)

Right there is where we begin to make ministry complicated. As individuals and as com-

munities of faith, we expend a great deal of time, energy and resources trying to figure out and define what it means to "bear witness", in our own lives and in the life of our community, our country and in God's world. The shape of our worship reflects our desire to praise God in a way which is unique to the community we serve. As an example, not every congregation has a Praise Band. Not every congregation has an experience of traditional Anglican chant. Each has their place and not every congregation has to be all things to all people.

Being a part of a community of faith means that we become aware of the fact that we do not live our lives in isolation. By not sharing in ministry opportunities offered in our Deaneries, our Diocese, or even in the wider community, there is a tendency to retreat into familiar, and sometimes, even comfortable, silos that insulate us from..... (fill in the blank). It is the kind of mindset that leads to Church Kitchen cupboards being locked up, so that the property of all, is controlled and possessed by an exclusive few. The concept of being mutually responsible and interde-

pendent members of the Body of Christ, which is at the heart of our Anglican self - definition, means that, at annual parish vestry meetings, congregational decisions regarding the shape of missional ministry build on the unique nature and gifts of the community of faith and have a vision which looks beyond the four walls of the church building.

That translates into our personal experience, as we face, in our own way the question of what it means to be a "witness" to our Lord. Within the context of our families, with our friends, as a part of our community of faith and the wider community, God given opportunities are presented to us. What do we do when those moments come along?

The call to engage in Mission and Ministry in 2018 is a call with an impact on the life of each and every one of us. We are called to know our story of faith and to share our story of faith. We are called to have a vision of our place in God's world and to commit ourselves to respond, as part of the community of the church and in our own way as individuals to "bear witness" to our Lord.

May all of us resolve anew to respond with energy and zeal to that Great Commission.

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

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