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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • SUMMER 2023

Singing the Lord's song in a strange land

183rd Synod of the Diocese of Huron, London, Ontario, May 28-29, 2023



Pentecost reminds us of the noise engendered by the multiplicity of voices and languages speaking of God's glory in many languages. It is an invitation for us to tune our ears into the soundscape of our lives, away from the cacophonous confusion that leads to fracture and dispersion.

Instead, we need to tune our ears to the anguish and lament of those we have marginalized and minoritized. In the process, we avail ourselves to the witness of God's glorious action in history.

Bishop Lusa Nsenga-Ngoy

And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.
Pentecost Sunday (Acts 2:8-11)

Multiplicity of voices on Pentecost Sunday 2023, St. Paul's Cathedral, London, Ontario:
The first reading at the Synod opening service - the account of the Coming of the Holy Spirit (Acts 2:1-21) - was delivered simultaneously in ten languages: French, German, Italian, Portuguese, Tagalog, Spanish, Indonesian, Twi, Igbo and English.
Synod photos: Charlotte Poolton

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Chris Harper installed as National Indigenous Anglican Archbishop



Photo: Brian Bukowski
General Synod Communications

The Most Rev. Chris Harper is presented a Processional Cross from the Primate of the Anglican Church of Canada, the Most Rev. Linda Nicholls, upon his installation as the National Indigenous Anglican Archbishop.

Sacred Circle has installed Chris Harper as the Anglican Church of Canada's new National Indigenous Anglican Archbishop.

The installation took place at the opening Eucharist of the 11th Indigenous Anglican Sacred Circle. The Sacred Circle convened from May 28 to June 2 at the Fern Resort in Ramara, Ontario.

The focus of the gathering is achieving consensus for the Covenant and Our Way of Life, founding documents of the Indigenous church.

Harper presided and delivered the sermon at the May 29 worship service, following the lighting of the Sacred Fire.

In his sermon, the national Indigenous archbishop called on Sacred Circle to be "peace bringers"—drawing upon the day's gospel reading in which the resurrected Jesus appears to

his disciples and tells them, "Peace be with you. As the Father has sent me, so I send you."

Sacred Circle participants from different communities presented symbols of ministry to Harper during the installation. These included a Bible, representing "the gospel of hope and life"; a vessel of water, for baptismal fellowship; oil, for anointing of the Holy Spirit in the ministry of reconciliation and healing; a copy of the Covenant and Our Way of Life, representing ministry with ACIP and Indigenous communities; a prayer book, for leading worship; and bread and wine, for presiding at the Eucharist. Archbishop Linda Nicholls, primate of the Anglican Church of Canada, presented Harper with the metropolitan cross as "a sign of the ministry you share with Indigenous people across the land."

Source: Anglican Journal

The sound of lament

From Bishop Lusa's sermon at Synod opening service. Pentecost Sunday 2023, St. Paul's Cathedral, London, Ontario

By Bishop Lusa Nsenga-Ngoy

The sound of Lament is the Primordial cry of humanity. It is heard throughout human history, and it echoes throughout our sacred scriptures and traditions. It already began before the ages by the blood of Abel calling out for vengeance beyond the grave.

The sound of lament is heard in the despair of Hagar lost in the wilderness, crying for the life of her son Ishmael. It is heard in the protest of the enslaved people of Israel calling out for freedom, and self-determination from the powers of empire. It is heard in uncomfoted Rachel lamenting her dead children; it is the voice of Mary on the evening of Good Friday as she contemplates the tortured body of her son hanging on that cross.

In modern times, the sound of lament rises from the depths of the Atlantic Ocean with the relentless murmur of countless enslaved African lives awaiting vindication as their memory come crashing onto the shores of history. Its chilling voice whispers through the death camps of Europe, Cambodia, Siberia, Rwanda or ex-Yugoslavia. It rumbles in the rivers, valleys, prairies, and mountains of this land, echoing the despair of a people denied dignity and self-determination.

In our days, this lament has been heard in the charred remains of Bakhmut in Ukraine, or Aleppo in Syria; in caravans of desperate humanity seeking sanctuary from oppressive systems and societies that deprive them of dignity and hope. The sound of lament is heard in our cities, and villages from lives that have been commodified and objectified, minoritized and marginalized.

The sound of lament is heard in the tears of the uncomfoted mother of the mass shooter caught up between grieving for her son or their innocent victims; the despairing father contemplating homelessness and hunger for his children; the young woman not sure whether she will win the race to full health and life; the young man trying to escape addiction and turn his life around.

Sadly, the sound of lament is also heard in the pews of our churches and cathedrals, our schools and our administrative centres, and even in our worship as we encounter streams of Black people, Indigenous people, and people of colour who, even when present, are rarely fully participating in

the life and structures of our Church.

As Luke, narrates the story of the early church, he helpfully refrains from giving a manicured account of the lives of the first Christians. In the book of Acts, we are invited to witness the energy and vitality that characterized the first community of Christians, but we are not spared the anguish, the grief, the prospect of noth-

pression of the weeping voice of God, in whose image and likeness we are made. It helps us voicing the shadows in life, so that God's marvelous light might illumine and heal our fractured stories.

When I was about seven years old, my family and I lived in a little hamlet, just outside Kamina, in Katanga (DR Congo). One Sunday morning, our attention was

the process, we avail ourselves to the witness of God's glorious action in history.

When we negate lament, we end up, censoring even our own holy scriptures as it was the case in British India, and in the 1980's in Guatemala and Argentina where the Magnificat, the Song of Mary was prohibited for being sung in church, banned from any public recitation and public display because the governments considered the song's message to be dangerously subversive.

Dangerously subversive might, in some ways, be the task of a church animated by the Holy Spirit as it engages with the fault lines of life.

We need to make room for lament because lament squeezes out simple answers and gives spiritual expression to faith wrestling with pain, but also to reenergize communities of believers to name injustice, recognize agency and sustain prophetic action. We need to make room for lament, because it brings us to the heart of God's love in Jesus. Lament takes us to the edge, to the margins, those uncomfortable places where we, as an institution, have too often and too easily relegated those who didn't look or sound like the norms we had established.

The African American mystic and activist writes: "Don't ask what the world needs. Ask what makes you come alive and go do it. Because what the world needs is people who have come alive."

The movement of the Spirit of God in the hearts of men and women often calls them to act against the spirit of their times or causes them to anticipate a spirit which is yet in the making.

We need to make room for lament because it speaks of hope and draws us to the Ultimate vision beautifully depicted by St. John of Patmos where all of creation, all tribes, all languages, all ethnicity, all cultures are gathered in worship before God.

This vision is beautifully captured by the American Gospel artist Richard Smallwood's song:

I love the Lord
He heard my cry
And pitied every groan
Long as I, I live
And troubles rise
I hasten to his throne.

Rt. Rev. Lusa Nsenga-Ngoy is the Bishop of Willesden, Diocese of London, UK

(For the integral version of Bishop Lusa's sermon go to: <https://diohuron.org/news/the-sound-of-lament>)



Bishop Lusa during his sermon at Synod. St. Paul's Cathedral, London, Ontario, May 28, 2023

ingness and irremediable loss faced by the early Christians. In doing so, Luke draws from a deep tradition of faith rooted in the knowledge that God, from the outset, writes God-self into human history in order to redeem it. That is the Pentecost faith we are called into.

But faith is more than an ethereal quest. It is not an attempt to escape the limitations of reality. Instead, faith is anchored in history, fastened to reality, moored to our individual and collective stories as a reminder that God is invested in human history and stories, not to sanctify our gluttony for power, but to set us as a sanctifying, redeeming presence, healing, reconciling, transforming presence.

Lament, therefore, is not cynical agnosticism, but a persistent cry to God for salvation in the confident hope that this God hears and responds to cries and acts now and in the future to make all things whole again. Lament calls upon God to be true to God's own character and to keep God's own promises, with respect to humanity and the whole of creation.

Lament is both a protest against the pain of the present time, and also an enduring ex-

HURON CHURCH NEWS

Volume 73, Number 6

Submissions

Huron Church News welcomes news articles, commentaries, photographs and story ideas. Publication is at the discretion of the editor.

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Deadline

Tuesday, August 1
for the September edition

Subscriptions

To subscribe, unsubscribe, change address or name, report a delivery problem, contact:
Circulation Department
1-866-924-9192, ext. 245 or 259
Fax: 416-925-8811
Email: circulation@national.anglican.ca
Via Web: www.anglicanjournal.com/subscribe

Individual suggested donation:
\$15 per year in Canada.
\$23 in U.S. and overseas.

Advertising

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905-630-0390

Huron Church News shall not be liable for damage arising out of errors in advertisements. Acceptance of advertising does not imply endorsement by the Huron Church News or the Anglican Church.

Publisher

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190 Queens Avenue
London, Ontario N6A 6H7
Phone: 519-434-6893

Huron Church News is published by the Diocese of Huron as a section of the Anglican Journal.
Approximate circulation 3,500

Printer

Printed and mailed by
Webnews Printing
North York, Ontario

This newspaper is printed on partially recycled paper using vegetable-based inks.

Saying 'Yes' to Jesus: Putting our plans into action

Synod 2023 Popular Report

By Charlotte Toyne

At 4:30 PM, on Pentecost Sunday, May 28, 2023, the 183rd Synod meeting began. The pews of St. Paul's Cathedral were filled with song as many gathered to share in the Holy Eucharist in the physical church and online.

Rt. Rev. Dr. Todd Townshend, the Bishop of Huron, officiated and Rt. Rev. Lusa Nsenga-Ngoy, the Bishop of Willesden (Diocese of London UK), shared his reflections and visions from the pulpit. Also present at Huron Synod was Archbishop Marinez Bassotto, our old friend from the Diocese of Amazonia who was recently elected Primate of the Anglican Episcopal Church of Brazil.

In the spirit of the Synod theme reflecting on the diversity in church — *Singing the Lord's song in a strange land* — multiplicity of voices and languages could be heard during the first reading (Acts, 2:1-21). Luke's account of the Day of Pentecost was read in ten languages.

At the conclusion of service, Bishop Todd presented Order of Huron to Mr. Mark Charlton and Dr. Olive Elm.

After the service all went to a banquet at the RBC place to share in fellowship, where the rest of the meeting would continue the next day.

May 29, the conference for the 183rd Synod began. The Call to Order sounded, and all delegates, guests and observers were welcomed.

After everyone assembled online (23 persons) and in person (259 persons), Rev. Canon Marian Haggerty commemorated the faithful departed and their legacy.

Bishop Todd took a moment to remember the previous three years that have led us to where we are now and described it in three phases.

The first phase is the domination of the pandemic and forces



of change. This phase is full of loss and can be painful, but in that loss, while many negative things occurred, it gave room for some positive things to begin.

The second phase was the phase of recovery. Not in the recovery of returning to the way things were but working towards strength and health. It is the exploration of new gifts and a new way of being. The Holy Spirit calls us to yield to it and be recalled into serving. The governance of the Diocese of Huron was examined, and it was confirmed that no change to the constitution was needed at this time but that any changes needed could be made within the current structure. These examinations were done to see how the Holy Spirit is calling the Diocese of Huron to serve the parishes within it and the wider world.

We are now entering phase three! Phase three is transforming and focusing on an active strategy with our human and material resources. It is about renewing and recreating. Bishop Todd pointed out that all the plans in the world can be created but will only sit on the shelf if no one desires to do them. Therefore, it is time to find the God-given desire and "engage in a new strategy that allows us all to Sing the Lord's song as we walk in this new land."

The financial report shows total investment of \$93 million, with only \$1.5 million unrestricted. The rest of the money is restricted to parish trusts and support ministries. Last year the Diocese was able to support 34 parishes with insurance relief money.

The financial aspects of the Diocese are currently like a plowed field. As Rev. Dr. Stephen McClatchie stated, "much work has been done and made progress in better supporting parishes and budgets financially, and there are more changes as the Diocese strives to be better stewards of the resources allotted." It is noted that rising insurance rates are the concern of many parishes, which is acknowledged and being discussed in the Diocese of Huron.

Synod appointed the Venerable Tanya Phibbs as Secretary-Treasurer of the Diocese of Huron effective May 29, 2023 and Bishop Todd appointed Rev. Dr. Stephen McClatchie as Archdeacon, Episcopal Office effective July 15, 2023.

The Bishop's charge can be summed up as simply "saying 'yes' to Jesus," but it does go deeper to remind the Diocese of Huron that God's call since the beginning of time has been to journey in a new land. This can now look like the challenge of helping the church be an intercultural and inter-

generational place for folks of all kinds to worship God and Christ, who journeyed through many new lands as he sang the Lord's song. One culture and generation will fade, but God is present and looking to be with all who call Jesus Lord.

"Let's anchor our vision in the 2050s and commit to putting building blocks in place that will serve the Anglican church in 2050, here in Huron", concluded Bishop Todd.

The Indigenous Ministries of Huron stood and echoed Bishop Todd's call as they reported on the work being done in the area of reconciliation. This has also looked like tilling soil as they have broken the ground to see how terms such as "mission" and "missionary" carry a heavy burden in Indigenous communities. The presentation was about opening these terms wider to acknowledge the communities' pain caused by "a set of well-intentioned, but ultimately flawed people", and leave room for future interpretations as they led to God's purpose.

Speakers — Ven. Rosalyn Elm and Rev. Hana Scorrar — challenged the Diocese of Huron to accept the position that a church best serves God when it is Gospel centered, allowing the community to grow around the Gospel and be grown by the Gospel; rather than forcing a community to bend to a church image and culture. It is for not replacing one's identity but inculturating the Gospel. Hence, God is present in the lives of all who choose God, not just those who choose a settler's way of life. The important transformation highlighted was moving from settler to sojourner in that all people are journeying together and side by side rather than dominating one over the other.

Bishop Lusa echoed this as he spoke of diversity in the church and at the table.

"These changes and conversations are hard," he stated, "because they are not neutral but very passionate discussions." His vision of the world, represented in the image of Jesus hosting everyone — in which everyone inside and outside a church is a guest — left a deep impact and led to much discussion and excitement around the room.

Bishop Lusa encouraged the Diocese of Huron to find hope in the cracks of history so that the future may be built on hope and knowledge. This is how we move towards a diverse church singing the Lord's song and entering this new land.

Synod resolved to amend the following canons: 3, 12,16, 18, and 28. Canon 29 was amended with a language change as well as a modification being made to the original motion for Canon 12.

Synod also confirmed the elections of the Deanery Councils of the nominations to membership of the Diocesan Council for the coming Synod year 2023-2024.

There was time given to remember the closed church buildings this past year. Afterwards, PWRDF Huron, Safe Church and Camp Huron gave presentations regarding their ministry and shared how they have seen Christ in their mission for the past few years. Each mission is shown to be fruitful in its teachings and calling.

A video presentation was shared for those clergy who were retiring or had retired this past year to thank them for all their contributions, and it will be celebrated further in June.

Thankfulness was shared around those who made this year's Synod possible, and at 5:01 PM, the meeting for the 183rd Synod was adjourned.

Charlotte Toyne is a parishioner of Trinity, Sarnia, and a postulant in the Diocese of Huron.

Olive Elm and Mark Charlton appointed to the Order of Huron

Bishop Todd Townshend appointed Dr. Olive Elm of Zion Oneida and Mark Charlton of St. Mark's-by-the-Lake, Tecumseh to the Order of Huron at the Synod service on May 28.

Dr. Olive Watahine Elm was born into a traditional Haudenosaunee family. She was baptized Anglican at 18 when she married Leslie Elm. Olive received her faith instruction from her close relationships with her priests as Rector's Warden, a position she has held for more than 40 years. Her tireless work in the church has also included educating the Diocese on Indigenous culture and Native issues; she led workshops at 53rd Weekend, she was a founding member of the Lenne-Lenape Algonquin Iroquoian Council of the Diocese of Huron. She was the first co-chair of the Anglican Council of Indigenous Peoples at the national level.

Mark Charlton is a parishioner at St. Mark's-by-the-Lake in Tecumseh. A professional accountant, Mark has given tirelessly of his knowledge and experience to support the church. Mark served on Diocesan Council, Diocesan Sub-Council, the Nominating Committee, the Church Location Advisory Committee and as Chair of the Administration and Finance Committee. When there was an extended gap between the retirement of Canon Paul Rathbone and the hiring of Jeff Malone, Mark agreed to become the interim Director of Finance for the Diocese. In a time of transition and uncertainty, Mark helped the finance staff to begin the slow process of sorting out systems and procedures in order to provide more efficient and effective service to the Diocese.



"Singing the Lord's Song in a Strange Land"

Charge to Synod, May 2023 – Future Direction

By Bishop Todd Townshend

Centuries before Jesus' time, perhaps the most devastating experience for God's people Israel was "The Exile".

It was the time when they were displaced from their home in Jerusalem and either destroyed or exiled to Babylon—a "strange" land. Rather than devastating them completely, this experience resulted, eventually, in a fresh understanding of God and they committed to new ways of relating to God. They learned to "sing the Lord's song in a strange land".

The earliest Christians, starting in the days after the resurrection of Jesus, were stepping foot into a strange new land—the world of Resurrection Life. Things were not the same after the resurrection of Jesus. Whole new worlds had been created and now, especially with the sending of God's Holy Spirit, whole new worlds were possible, indeed promised, for them!

We cannot underestimate the significance of the change that we are undergoing in our own time. It is not quite the same as exile. It is more like the experience of the first Christians. It is the same resurrection life we live. It's just that twenty centuries have passed and resurrection life takes on new forms now. Resurrection life is always found in a "strange, new" land.

We can embrace this. In the Resurrection, along with the Creation and the Promise, we find our mandate. The alpha (creation) and omega (reconciliation), and the key to understanding and living it all, the cross and resurrection of Jesus.

Therefore, when we do the work of strategic planning over the next year, when we speak of "Strategic Directions" for the church, or a "Strategic Plan" for the Diocese of Huron, we can never forget that it is not our direction, it is not our plan. It is God's plan. It is God's mission and we are trying to be led by it so that we can participate in it.

When Jesus ascended to the right hand of the Father, the end for those who are "in him" through baptism, the outcome, is assured. It will be good. It will be glorious. Every tear will be wiped away. It will be – it already is – the

When we speak of "Strategic Directions" for the church, or a "Strategic Plan" for the Diocese of Huron, we can never forget that it is not our direction, it is not our plan. It is God's plan. It is God's mission.



Archbishop Marinez, Bishop Todd, and Bishop Lusa with Canons of the Cathedral and diocesan Canon Catechists

reconciliation of all things into the heart of the Creator, the Almighty, the Holy One.

With this news ringing in our ears, we are going to spend the next nine months describing and giving focus to our doing. Appropriately, this nine months will be a gestation period. Jesus came as a child, and he became a way for us. May this plan be all about him and his way.

We will, together, create a strategic direction, a plan, for the three or four years to come. The largest decisions, especially the ones that cost money and change lives, will come back to this body (Synod) for ratification.

Much of what will appear in this formal plan has already begun. You see two key elements of it in this year's meeting of Synod—the desire to become a more diverse church, and the desire to become a more safe—a more healthy—church.

I thank Bishop Lusa and Marion Little for joining with to give this leadership.

So, if there is a "Charge" this year, it is this: Say "yes" to Jesus (thank you Scott Trinder!) and let's make a hopeful, powerful, real plan. And, in doing that, let's pray that God will reshape our imaginations and our desires. Here is one way to think about the reshaping of our imagination and desire.

In some places, our collective imagination is stubbornly clinging to a kind of Anglican church that existed in the 1950s. Not just the 1950s, but you know what I mean. I try not to say "we must" very often. But we must, must, pray that God will shift our imagination from the

1950s to the 2050s. Can we turn our gaze to the future? It's not that far away. 1950 was 73 years ago. 2050 is 27 years from now. Let's anchor our vision in the 2050s and commit to putting building blocks in place that will serve the Anglican church in 2050, here in Huron.

You will notice that I think the statistical predictions that the Anglican church will be gone in 2040 is unhelpful. It's logical, based on the current facts, no question. I think it is intended to "wake us up" to the facts. But all you need to do is to look around you and you will see the reality of some of those statistics. We've been living this reality for a long time. We are aware of the frightening facts.

But think about this. On the morning of Jesus' resurrection, what facts did the followers of Jesus know? They knew that he was dead. "We saw it. We have evidence. He's in a tomb, dead and done. It was all for nothing," they said.

Those were "the facts". Then, as they were heading home, as they were returning to their former lives, as they were picking up their nets, he came alongside. Alive. We don't know everything there is to know about the risen Jesus.

The current facts about the church should scare us to death. We are in trouble. They should scare us to death. Right to the death of Jesus. Scared right into his arms in the garden of discovery. The garden of his new life. And, like Mary, we say, "Jesus! Is that you?" Is that you there? Yes, it is. Right in this room, right now. Yes, it is.

Go! he says. Go and I will meet you there. Where? You will see.

It is a strange new world. Or maybe we're stuck in a strange fake world

and he is propelling us into the reality of his garden of new life. He is also out there, ahead of us. And we go, to tend and to till, to plunge ourselves into resurrection life, and to lean into God's promises, especially the ones focused on reconciliation. What does this mean, (better) what does it look like? That is our work.

The story of Creation's first garden as told in Genesis, the first book of our Bible. God planted a garden and into this garden God placed the human creatures. What a gift. And the human's first task was to simply receive the gift. To simply receive it – as a gift. With no strings attached. Eat freely! Drink freely! Let us enjoy this garden together, says the LORD. So, they did.

And, as everyone who lives in a garden knows, the gift keeps growing. So, you've got to participate in that garden. You become part of its life. You become a fellow gardener. And the continuing reception of the gift draws you into its life.

You see that you have a crucial role; to guard and to cultivate, to tend and to till, to treasure and to love, to care for the garden, and to call it home.

To tend and to till. Let that be our shorthand for our strategy for a while. Our mission. To tend: to care for or look after; give one's attention to as an attendant or servant, or steward. To till: to prepare or to cultivate, to

strive for by effort towards a particular aim. We are to receive, and then to tend and to till the gift we have been given.

Here is a list of just some of the area of work, currently underway, that will require our tending and tilling. These and other things will become element of the plan.

Learning Church

Becoming a more learning church isn't just about gaining more knowledge. It is about committing to a continuing conversion to the fullness of the Gospel. Catechumenal faith formation, spiritual growth, in small groups, for everyone, can become the central, key dynamic in every parish. That's part of the plan.

Just Church

God's justice will be the only thing, in the end. Let us seek God's justice now. It begins at home. In our home places. Putting things right. For me, this is where our work towards justice begins. Then we have some standing to address the injustices of the world around us That is why the work of "Safe Church" belongs here. Safe Church, Healthy Church.

As you will see, the work of creating health communities is central to almost everything else. Developing the green areas of the "Safe Church O Meter" is part of the plan.

Diverse Church

If you want to future-proof your church, make it inter-cultural, and intergenerational.

And where do we see "newness"?

Indigenous Ministry
There are wonderful, I pray healing, developments in creating a team of ministers in Huron Indigenous ministries for leadership. Together with LAIC, Bridge Builders, and praying for Sacred Circle and the holy possibilities developing there, very significant proposals will be considered to fund ministry leadership (people) with portion of our "land" resources. Making a decision about that will be part of the plan.

Huron Farmworkers Ministry
Incredible example of partnerships with Anglican leadership, the Rev. Enrique Martinez and all the many people who a jumping on board to be part of it.



Archbishop Marinez, Bishop Todd, and Bishop Lusa with Canons of the Cathedral and diocesan Canon Catechists

Youth

We will continue to make developing ministry for and with children and youth a highest priority. The well-being of children has to be constantly before us. There is nothing more important. Not because children are the future of the church—no, they are the church now. It's because Jesus said let the little children come to me. He said, if you want to enter the Kingdom of Heaven, if you want to live in the reign of God, follow the children.

And so many other things will be addressed in the plan: strategic communication, leadership models, vocational development, and revitalizing lay ministry.

We will also have very specific guidance for parishes to make serious decisions about

our physical and temporal resources.

"We do not have enough people for all of our locations". "We cannot offer full-service ministry with our current resources." This is a reality, but the "scarcity" focus undercuts our imagination.

We have thousands and thousands of committed disciples, well trained and learning leaders, physical assets worth over 200 million dollars. Across all the parishes of Huron, if you add it up, together we have almost 100 million in designated trust funds and a property portfolio valued at about 150 million. Just round numbers. How do we unlock this potential? How do we tend and till this abundance?

Finally, developing new resources for ministry will be

hugely important for future ministry. Will need to boost this significantly so that all parishes can thrive without the constant anxiety of dwindling financial resources. That will be part of the plan.

There are so many things we are already doing that are so hopeful. They cannot all be named here.

Everything comes down to receiving the gift. The plan is to open our eyes, open our hearts, and stretch out our hands to accept the gifts of God, even if they seem strange and new. Then, we dive into the future with the Risen One, with the wind of the Spirit at our backs. We are disciples and stewards of the riches of Jesus Christ. We are the disciples and stewards of the riches of Jesus Christ.

Thanks be to God.

Always there to lead in all outreach efforts: Huron College of Deacons at Synod

A message from the College of Deacons:

THANK YOU SO MUCH FOR SUPPORTING THE COLLEGE OF DEACONS PROJECT FOR SYNOD 2023: COLLECTING SOCKS AND UNDERWEAR

THE ITEMS WHICH WERE PRAYERFULLY DONATED WERE CAREFULLY RE-DISTRIBUTED THROUGHOUT THE DIOCESE:



THANK YOU ALL!



An old friend was amongst us



Our dear guest at Synod was Marinez Bassotto.

The diocesan bishop of Amazonia - Huron's companion diocese - was elected Primate of the Anglican Episcopal Church of Brazil back in November 2022.

Marinez Bassotto was the first woman to serve as an Anglican bishop in South America, and is now the first woman elected Primate.

Archbishop Marinez was our guest on Sunday, the first day of Synod, and then she continued her journey to participate in the 11th Indigenous Anglican Sacred Circle. The Sacred Circle convened from May 28 to June 2 at the Fern Resort in Ramara, Ontario.

This was Archbishop Bassotto's fourth visit to Huron.

Administering Communion with hugs: Yes, this is Marinez Bassotto that we have all come to know.

Thank you to Synod sponsors



Safe Church at Huron Synod: A grander vision for community well-being

Let me take refuge
In the shelter of your wings...
For You have been my help,
And in the shadow of Your wings
I sing for joy.

Psalms 61-63

By Marion Little

Many are tired when they think of Safe Church policy, Police Record Checks and all the details of managing volunteers. At best this topic gets exhausted tolerance. Enthusiasm is rare.

The few who don't like Safe Church policy are tired and struggle to see value in it. These folks often tell me they're worried about trust being undermined by formality and what seems like suspicion. Trust is an important need. Let's listen and seek ways to re-build trust.

The many who've accepted Safe Church policy are even more tired because they're rolling it out, often without necessary breaks or support over years. These folks often tell me how much care and respect matter. Mutual care and mutual respect are also important needs. Let's listen and seek ways to foster that too.

Regardless of who you are, Christ promises safe sanctuary: unconditional compassion and unflinching accountability. The world yearns for sanctuary. We are called to offer not just safety, but sanctuary.

Typically, Safe Church work in Canada has focused on "ticking boxes" to satisfy insurance. But, let's be realistic, that's only



Marion Little, MA Dispute Resolution, Safe Church Consultant
Marion grew up at St. George's, Owen Sound (chorister, server, parish council, & youth delegate to diocesan synod). She was Huron's youth delegate to General Synod in 1992, carrying a three-year term on the national Program Committee. During 22 years in Diocese of Islands & Inlets (BC), she ran charities providing youth housing, affordable child-care, and resources for sex workers. She was appointed lay Canon Pastor (Safe Church), was an Anglican Church of Canada accredited observer at UNCSW/ UNWomen, and co-founded what became the international Anglican Safe Church Network. As part of that, she co-authored the Safe Church Charter adopted by the Anglican Consultative Council in 2012. Most of all, Marion loves teaching the transformative power of conflict resolution, assertive honesty, empathic listening, and self-empathy skills. When she's not working towards a Just Peace in community, she's up to her elbows in garden dirt and paint. More info: <https://www.cnvc.org/profile/1907>

about protecting institutions, not people, and it's a far cry from sanctuary. I think it's part of why people get tired and frustrated – we want to care for each other, not tick boxes.

So, I invite you to join Bishop Todd, and others across Huron, in a grander vision for community well-being. A vision that

reaches way beyond our lowest standard for behaviour: criminal law. It's a vision based on our highest ideals, as spelled out in The Two Great Commandments and Beatitudes. These core Christian ethics provide a clear road map towards something more powerful than safety: sanctuary.

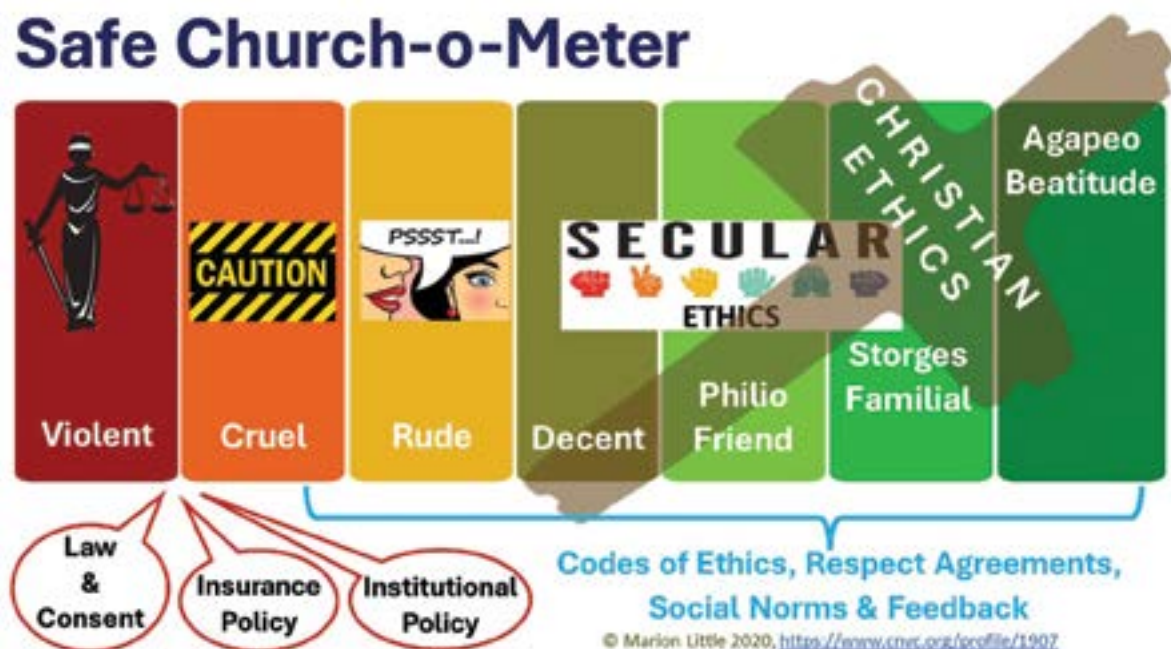
My Safe Church-O-Meter (I'm told it should rhyme with thermometer) gives a bird's eye view of how criminal law, institutional policy, and Christian ethics relate to each other. The heart of Christianity is "two or more gathered together" – it's fundamentally relational. That means living out Christian

ethics and reaching towards sanctuary must begin with intentional empathic listening. To ourselves. To each other. And, to the wider world. This is difficult for many of us – it's sure been hard for me. But, it turns out that a foundation of listening equips us all to better navigate conflict, increase well-being, and discern more responsive and meaningful ways to be a Safe Church together.

I love the loons' call and response. It's powerful, heart-opening reciprocity. In less than a minute, they say more about listening, responding, and moving towards sanctuary together than I ever could: Cornell Ornithology Lab – The Common Loon (<https://youtu.be/4ENNzjy8QjU>)

And, we don't have to wait. We each have our own call and response. We can begin where we are, with those around us. We can ask what matters, and practice listening beyond stories of shame and blame into the heart of the matter.

Listening is the first step in discernment.



Exploring diversity in church with Bishop Lusa

Bishop Lusa and Bishop Todd at RBC Place on Tuesday morning, a few minutes before the workshop on diversity started

Bishop Lusa's presence in Huron and his extensive exploration of diversity in church were an excellent opportunity for a post-synod meeting that would explore the topic of diversity.

The workshop on diversity in church was organized on Tuesday, May 30. About 75 participants registered for the event at the RBC place. They spent more than three

hours taking a deep dive into the problems of diversity in church. Bishop Lusa led them through a series of challenging tasks that required an honest self-reflection.

The session was video recorded and the Huron's communications team will work closely with Bishop Lusa to create an online workshop available for the wider audience based on the recording.

WALKING TOGETHER: An opportunity to pray, to learn and to heal



Participants of the Beaver River Valley retreat

By Mark Plummer

Have you ever wondered what the practice of our religion would be like if our ancestors who came to this land had been more respectful and open to Indigenous spiritual practice? What if there had been a mutual sharing of traditions so that each was enriched by the other?

A group of us had an opportunity to experience Indigenous spiritual practice at a retreat in the beautiful setting of the Beaver River Valley on

March 28 and 29 with Knowledge Givers Sheila Robson and Ken Albert.

We had an opportunity to pray, to learn and to heal. We experienced the pipe ceremony, prayers by the river, song and the sacred fire as well as the importance of gratitude in the Indigenous tradition.

We collected a \$1170 donation to show our gratitude for the teachings, that was given to the Big Canoe project <https://www.bigcanoeproject.org/> a non profit that is focused introducing people to the waters of Georgian Bay

fostering a relationship with nature. It also supports the Indigenous community Neayaahinigiimi by supporting the Elders who conduct a yearly canoe trip to teach the youth of the community Ojibway and spiritual teachings.

If you are interested in this experience please reach out to Cathy Miller cathytmiller53@gmail.com or Mark Plummer mddplummer@gmail.com.

Mark Plummer is a lifelong Christian who has worked with the local Indigenous community.

St. George's of Forest Hill spring snippets: Discussing the effects of the pandemic and celebrating the Appleyards' joint ministry



On May 10 the women of St. George's of Forest Hill, Kitchen gathered for a potluck dinner.

We were delighted to have The Ven. Megan Collings-Moore as our guest speaker. After a time of fellowship and dinner the Archdeacon spoke about the effects of Covid on our personal lives and the life of the Church.



Earlier, in March, we celebrated Rev. Elizabeth and Dr Ted Appleyard's joint ministry.

From 1965, they have fulfilled many roles in the parish over the years.

They have been instrumental in the continual growth of our Parish and the community, and they have contributed to the health and wellbeing of our parish life.

We wish them well in their retirement.

St. George's Parish Family

The wisdom of the desert: Finding and following St. Francis

By Rev. Br. John-Paul Markides

When I was young my mother used to read to me every evening, and we would always start with the lives of the saints. One saint who stood out was saint Francis of Assisi: a guy who didn't fit in, who was different, but who changed the way the church responded to the poor in the middle ages.

Francis allowed his experience of God in the life of the marginalized frame his entire lived reality. There were moments that affected him most profoundly, like the day he decided not to run from lepers, but instead, embrace them, cleaning their wounds. He kissed a man whose lips and cheeks had been eaten away by disease. Imagine the sight of that (in our pandemic-informed time!).

He later reflected on the experience: "When I was in sin, it seemed too bitter for me to see lepers. And the Lord Him-



A selfie with St. Francis and... the rest of the world: "Francis teaches us the world is our cloister, and all we see, was not just made in the image of Christ, it reveals Christ to us in a real and meaningful way."

self led me among them and I showed mercy to them. And when I left them, what had seemed bitter to me was turned into sweetness of soul and body. And afterwards I delayed a little and left the world."

This reference is what made Francis become a friar (a homeless traveling preacher).

Franciscans are purposely not called monastics; we are a reaction to the comfort and privilege of monastic dwell-

ings. We live a life of active contemplation, as opposed to reflective meditation.

I think when I was young I felt ashamed about living a Franciscan life as an Anglican. I was ashamed to wear my habit. I was ashamed to wear the Tau (a cross in the shape of a "T"). I think now, however, I have come to understand my "brotherhood" as my highest vocation. Being a brother is what frames the way I see the world.

For instance, I'm challenged to see my grade 4 student not as an entitled snot-nosed kid; instead, my student is Christ himself, asking not for bread, but for understanding. My students require the same care that Francis gave the lepers, because they too cry out for care, respect, and a whole lot of patience.

The Franciscan life is a life devoted first to living the gospel, reading the words of Christ and living them in their radical reality. This looks dif-

ferent in the life of each Franciscan. For some this is the life of a hermit praying and seeking spiritual union with God ("theosis"). But wherever you find friars, you see people of service, prayer, and spiritual simplicity.

Franciscans have always been the sort of people who don't put on airs; we swear, we are vulgar... A Franciscan comes into a house of a grieving family and does the dishes, cares for the kids. We can offer many things.

I feel we offer the ministry of Friar Tuck from Robin Hood, or even Friar Laurence from Romeo and Juliet. We are there for those who are on the margins... because that's where we find Christ.

So what do we offer the church? We serve the Christ in your midst. Everything else is just dressing.

Rev. Br. John-Paul Markides is a priest assistant under the direction of the territorial arch-deacon.

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Thank you for being a place where so many met the Risen Lord

All Saints' Waterloo monthly church build update: firmly grounded in the mission field



"Burning our ship": From this moment on, the parishioners of All Saints' Waterloo can only move forward. The old structure is demolished, there is no turning back. Saying goodbye to the old church was a sad moment for many, but also a time to give thanks to God for all those that have come before and all that happened in this place and space.

By Rev. Marty Levesque

In the year 1519, Hernán Cortés arrived on Turtle Island with 600 men, and upon arrival, made history by "burning his ships." This sent a clear message to his men. There is no turning back!

Progress continues on All Saints Waterloo's new church and community centre.

There have been many milestones along this journey. The vote to sell the building and property to fund the new build. The closing date and transfer of funds to complete the sale. The ground-breaking of the old church and said our collective goodbyes. But the demolition of the old church has begun to pave the way for a new housing development on the old site.

For some, this closed a chapter from when they first arrived at the Northfield site in 1981. For others, they have only known this place as church. And for those, like me who are relatively new to the community, it represented a time to give thanks to God for all those that have come before and all that happened in this place and space.

Rev. Marty Levesque is the rector of All Saints', Waterloo.

In this building, the sacraments were celebrated, and new Christians were joined to the body of Christ. Youth came to faith. Marriages were blessed. And we said goodbye to family and friends who have gone to be with our Lord.

But this is not the end, rather is a turning of the page. And we have great hope and excitement for our new space when complete, but today we give thanks for a space where so many came into a deeper relationship with our Lord, where tears were shed, and laughter roared. This space was sacred to us and even as we go forward to something new, we still grieve what was.

Well done, good and faithful servant. Thank you for being a place where so many met the Risen Lord.

Well done, good and faithful servant. Thank you for being a place where so many met the Risen Lord.

Rev. Marty Levesque is the rector of All Saints', Waterloo.

Marking the Coronation of King Charles III

"Sing for the King" at Trinity Church, Simcoe...



On the afternoon of Sunday, May 7, people from across Brant-Norfolk Deanery gathered, at Trinity Church in Simcoe, to celebrate the Coronation of King Charles III.

The festivities began with a stately service of Choral Evensong, during which the choir gave a jubilant rendition of 'Sing for the King' by Joanna Forbes L'Estrange, which was specially commissioned by the Royal School of Church Music to celebrate the Coronation.

The homily, which focused on the call to serve, was given by the Venerable Janet Griffith Clarke.

Following the service, those who stayed afterwards were treated to traditional afternoon tea in the parish hall, which was resplendent in red, white and blue. Apparently, the English sherry trifle did not last very long!



Trinity's Rector, Rev. Paul Sherwood commented: "It was a delightful way to celebrate such a historic occasion for Canada and the Commonwealth."

Trinity's Rector, Rev. Paul Sherwood commented: "It was a delightful way to celebrate such a historic occasion for Canada and the Commonwealth."

I can't hear the preacher: pointers for speakers and readers

Fine tuning and delivery: Learn to make a proper distance from your microphone and do not forget some common sense things

By Rev. Paul Wooley

A word fitly spoken is like apples of gold in a setting of silver.

Proverbs 25:11

Whenever, either clergy or laity are either leading prayer or reading scripture during the liturgy, they are exercising an important ministry. As such, it is necessary to perform these tasks so that every word spoken can be as clearly understood as possible.

What follows in this article are some suggestions for the best possible results.

Microphones Distance

As mentioned in a previous article, many microphones have what is called a bass prominence, which means that the closer the microphone is to you the more the lower frequencies are pronounced and the higher sounds, responsible for consonants, are decreased.

You need to be speaking at least 5 inches (12 cm) from a microphone.

A handy method for check-



Hand Spacing for Microphone Distance

ing this distance is to spread your hand as a quick measure. (view the illustration). Any closer and your voice becomes muddled. Also, don't move around excessively, since changing your distance will change the volume.

Please Do Not Play With The Microphone

I have heard people walk up to a lectern, and have either turned off the microphone or pushed it away from themselves, as they said something like, "I don't need a microphone". However, the people

trying to listen, do need the microphone!

Also, it is generally not required to thump on the microphone with your hand to establish if it is working. If you need assurance that everything is working, then get to church early enough to do a 'sound check' before anyone else arrives.

Big Print

I have always printed readings, intercessions, and anything else to be read in very large print using either Arial or another sans-serif

font, at 20-point size. This generally works out to be one reading per page. With this large print, the readers can easily see the text without difficulty, and without having to bend down to read smaller print. If you are tasked to read on a Sunday and would like to have your readings in larger print you can find all of the lectionary available at <https://lectionary.anglican.ca>, which you can use to create a custom print.

Pacing Your Speech

A common mistake is speaking too quickly. Sometimes this is a result of nervousness.

There are a few problems that arise from speaking fast. In churches with a lot of reverberation, quick speech becomes muddled. Additionally, we require time to process what is being said. Comprehension is greater when the rate of speech is slower.

One of the best techniques is to purposely put pauses whenever you encounter punctuation. This helps to break the text into logically understandable phrases.

Incorporate Inflection and Dynamics

Speaking at the same monotone pitch makes whatever is being said uninteresting. Listeners have a difficult time listening. What is being said in church, either scriptural or liturgical is important content. Read, with changes in tone, and changes in volume.

Practice

If you practice the readings, you will be more comfortable during the actual performance, and will have the opportunity to sort out any difficult-to-pronounce words.

[If you would like to hear an absolutely wonderful example of scripture being read with pacing, pausing, inflection and dynamics, listen to some of "The Gospel according to St John, read by Sir David Suchet". It is available on YouTube at <https://www.youtube.com/watch?v=PKiAXVxOm60>]

Rev. Paul Woolley is a retired priest in Huron. He has 55 years of experience working with audio equipment of every description for varied venues.

...and Coronation Tea at St. John's, Tillsonburg (with a personal note)



While the Royal family were preparing for its first coronation in 70 years, St. John's Anglican Church held a Coronation Tea on Friday, May 5, to honour this prodigious occasion.

Like the organizers of this Coronation, who expected the streets to be filled with millions of people, we at St. John's expected to fill our Church-hall to capacity... and we were not disappointed.

Remembering 1953

As young child, who was in England during the last Coronation of Queen Elizabeth 11 in 1953, I can remember the excitement as we anticipated our beautiful Princess Elizabeth being our Queen. Every neighbourhood had festivities in her honour.

I remember tables lining our street with boxes sandwiches and goodies and we received commemorative tea cups and other memorabilia to mark the occasion.

Elizabeth Rolls

PASTORAL PROGRESSIONS

Order of Huron

Bishop Townshend appointed the following to the Order of Huron at the Synod Service on Sunday, May 28th at the Cathedral Church of St. Paul:

- Mr. Mark Charlton, St. Mark's-by-the-Lake, Tecumseh
- Dr. Olive Elm, Zion Oneida

Appointments

Bishop Townshend appointed the Reverend Paul Poolton as the rector of Trinity, Cambridge effective May 29, 2023. Paul is currently the rector of St. Augustine's, Windsor.

Bishop Townshend appointed the Reverend Michael Bruce as the rector of St. James' Westminster, London effective August 15, 2023. Michael comes to Huron from the Diocese of Qu'Appelle where he is the Diocesan Youth and Family Developer and the Incumbent of the Parish of Lumsden, Pence, and Canal.

Bishop Townshend appointed the Reverend Brendon Bedford as the Chaplain to the Brotherhood of Anglican Churchmen, effective April 22, 2023.

Brendon continues to serve as the Assistant Curate at Christ Church, Meaford.

Bishop Townshend appointed Ms. Jennifer McLaughlin as the Director of Human Resources for the Diocese of Huron, effective May 15, 2023.

Jennifer began working at the Diocese of Huron in 2008 as a Resource Assistant. Since that time, she has obtained her Certified Human Resources Leader designation and served as our Human Resources Officer.

In her new position, Jennifer will be responsible for all activities and policies relating to the management of the Human Resources of the Diocese and a member of the Diocesan Senior Staff.

Bishop Townshend appointed the Reverend Ryan Boivin as rector of St. Mark's-by-the-Lake, Tecumseh effective August 15, 2023.

Bishop Townshend appointed the Reverend Gilles Hache as the interim priest of St. James, St. Marys, from June 1 to August 31.

Ordinations

Bishop Townshend ordained the following to the Diaconate at a service of Ordination on Trinity Sunday June 4, 2023, at the Cathedral Church of St. Paul, London:

- Ms. BJ Dunbar, upon ordination Deacon with responsibility for Outreach, Church of the Epiphany, Woodstock.
- Ms. Diana Boland, upon ordination, Deacon Assistant to the Territorial Archdeacon of the North
- Mr. Patrick Martin, upon ordination, Assistant Curate to the Rector, St. John's, Tillsonburg
- Mr. Mark Wilton, upon or-

dination, Deacon Assistant to the Territorial Archdeacon of the South

Retirement

Bishop Townshend accepted the request of the Reverend Canon Linda Nixon to retire as rector of St. James, Cambridge effective August 1, 2023. Canon Linda's last Sunday in the parish was July 2, 2023.

Canon Linda was ordained a deacon in May of 2005 and priested in December of that year. She has served the parishes of Church of the Ascension, Paisley, Holy Trinity, Chesley and Christ Church Tara, as well as St. James, Cambridge. Canon Linda has served on Diocesan Council, the Children's Festival Committee, the Nominating Committee, the Social and Ecological Justice Committee (formerly Enviroaction Committee), the Justice League, the Parish Services Committee, the Stewardship Committee and as the Regional Dean of both Waterloo and the Saugeens. She was named a Canon of the Cathedral on May 16, 2010.

We give thanks for Canon Linda's ministry and wish her well in her retirement.

Resignation

Bishop Townshend accepted the resignation of the Reverend Sharla Malliff as the rector of St. James (Roseland), Windsor effective June 9, 2023, with her last day in the parish being May 29, 2023. Sharla remains a priest in good standing.

Parish Internship Placement

The following postulants will be doing Parish Internship Placements this summer.

- St. John's, Arva: Leah Arvidsson
- Parish of the Bruce: Charlotte Toyne
- St. Andrew's, Turkey Point: Jordan Sandrock

Rest in Peace

Mrs. Pamela Barnett, Order of Huron Recipient, died on March 16, 2023 in her 92nd year. Pam was a long-time, faithful member of St. Mary's (Walkerville), Windsor where she taught Sunday School for more than 60 years, even up until the month that she died.

Pam was passionate about ministry for children and youth. She was involved for many years with the Essex Deanery Children and Youth Committee and the Diocesan Children's Festival. Over the decades she encouraged and supported many children to attend Huron Church Camp. Pam cared deeply about those in need and faithfully volunteered for the St. Mary's Food Cupboard and generously supported the Huron Hunger Fund (PWRDF). A committed member of the Parish Council, Pam

thoroughly enjoyed her years as a Lay Delegate to Synod and a member of Diocesan Council. Pam received the Order of Huron in 2005 in recognition of her extraordinary contributions to the ministry of the Diocese. A memorial service was held on Saturday, April 22 at St. Mary's, Windsor.

The Reverend Thelma Kudelka died on March 2, 2023. Thelma was ordained a deacon in October of 1999 and priested in December of that year. She served in the parishes of St. Stephen's, Stratford with Trinity, Mitchell and the Parish of the Holy Spirit (St. Paul's, Clinton; St. Thomas', Seaforth and Trinity, Mitchell) and as a member of the Bishop's Chaplain Committee before her retirement in 2011. She also served for several years at the Chaplain at Ritz Lutheran Villa in Mitchell. The full obituary may be found below. May Thelma rest in peace and rise in glory.

The Reverend Canon Greg Smith died unexpectedly on Saturday, May 6.



Canon Greg was ordained a deacon on May 5, 1978 and priested Feb 24, 1979. He served the parishes of St. John the Evangelist London, St. Thomas, Granton, St. Patrick's, Saintsbury and St. Paul's, Kirkton, Church of the Transfiguration, London and Christ Church, London. He was then appointed as the Director of Field Education at Huron University College.

Greg served for several years as the chair of the PWRDF Huron Committee (Huron Hunger Fund) and on the Companion Diocese Relationship Committee, the Catechumenate Network, the Regional Funding Taskforce the Indirection Committee, the Sesquicentennial Planning Sub-Committee, Diocesan Council, Diocesan Sub-Council, a Congregational Coach, the PWRDF Diocesan Representative, the AIDS Committee, the Committee on Assistance to Theological Students and the Justice League. He was also involved with the Bridge Builders and a certified leader for the Blanket Exercise and Mapping the Ground we stand on. May Greg rest in peace and rise in glory.

New chaplain appointed, new treasurer elected: Brotherhood of Anglican Churchmen meets in person for its annual conference



Brotherhood group photo from their 2023 annual meeting held at Holy Trinity/St. Stephen's Memorial, London: The members of BAC welcomed Pam Walters and Susan Winlaw of the diocesan Anglican Church Women

After three years, the Brotherhood of Anglican Churchmen (BAC) was able to meet in person for our conference and annual meeting, at Holy Trinity/St. Stephen's Memorial Church in London on April 22.

It was wonderful to gather again, share experiences, listen to what has happened in our parishes and celebrate the Eucharist with Bishop Todd.

We welcomed Pam Walters and Susan Winlaw of the Diocesan ACW who attended as guests.

At the Eucharist, Bishop Todd announced that he was appointing Rev. Brendon Bedford at the Diocesan BAC Chaplain. He replaces Rev. Chris Travers who is still on medical leave. Fr. Brendon is the Priest & Assistant Curate at Christ Church in Meaford.

At the Annual Meeting, Rev. Jordan Murray was elected as treasurer replacing Dennis Cartier who has done the job faithfully & well over the past years.

Just before the conference, we were saddened to learn of the passing of Paul Cavers, St. George's, London, on April 18. He was the Diocesan President in 2015 & 2016. His funeral service was held at St. George's Church, London, on May 2.

All parishes and parish groups have struggled over the past years to keep active. The BAC was delighted to have contact with two parishes who are interested in starting BAC chapters. All parishes have active men's groups working with the other groups to keep their parishes functioning.

The Diocesan BAC is committed to helping this happen.

Francis Richardson

ANGLICAN CHURCH WOMEN

In Memory

Deanery of Kent

Trinity, Blenheim

Margery McNear

Lost among the lilies

A letter to the editor becomes a proper article announcing our new column

"I abandoned and forgot myself... Leaving my cares Forgotten among the lilies." *St. JoS of the Cross The Dark Night of the Soul*



I too was young once. Now I, like Moses, have become somewhat older.

Hence, it is easy to decry the existence of the world's many fierce and serious troubles (even more than the sands of the seashores). It is not possible to ignore them for they are everywhere, and, as Christians, God has charged us to work out our own salvation with fear and trembling. Encapsulated, that means we are to LOVE one another.

In my Bible readings today, it was not lost on me that Luke's rendition of Christ's suffering and death were juxtaposed alongside those of the Apostle Paul's related in his letter to the Thessalonians. Are your struggles worse than these steadfast examples, or, indeed, of those endured by St. John of the Cross?

Last evening as I searched through the latest Anglican Journal, I found many articles that enlightened us about the state of my beloved

Church, and, most sadly of all, ones that revealed that the world itself seems to be "going to hell in a hand basket".

One writer asked, "Do we know what's going on beyond our walls?" It was a cry for all of us to become involved in Christ's work for the world "that cannot be done alone". But the author, the Reverend Allie McDougall, rightly offered to "share [her] field notes". So, here I offer some of my own.

I joyfully accept the Reverend's proposal and await further "notes" ,not just from her, but from all Christians who, like Jesus, St. Paul and St John of the Cross, and, yes, all those of faith who have been wisely taught by the Holy Spirit.

Still, St. John of the Cross teaches we are to lose ourselves in the joys of life even as we struggle through seemingly hopeless situations that humanity has brought upon humanity even today.

Personally, I attempt to allow the Lord Jesus to take me where He wishes daily before beginning each day with which He blesses me. He gave me the above glorious photo a long time ago when I was in China, of all places, on one of those days. Now each day I endeavour to "hope continually, and... praise [God] yet more and more." (Psalm 71:14)

Before arising to work on my tasks for the day, I often take my lyre (actually it's a guitar) and sing praises to Him that only Jesus hears. My favourite is "Search Me O God" played as a jazz blues!

Jamie Smith, Trinity Anglican, Cambridge



NEW COLUMN COMING UP IN SEPTEMBER:

FIELD NOTES featuring Rev. Allie McDougall

Allie comes to the Anglican priesthood with fresh eyes, having spent the first 20 years of her life in conservative evangelical churches and institutions.

FIELD NOTES seek to make sense of popular culture in contemporary society through theological lenses so that churches may be more impactful in outreach and evangelism.

Earthrise



This amazing photo was taken over 50 years ago, as Apollo 8 circled the Moon.

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There will be times when... (A note on "banned books")

By Rev. Chris Brouillard-Coyle

Not long ago, I happened to be in a bookstore where there was a selection of shelves near the entrance with 'banned books'.

The section was a direct nod to recent controversies over what types of books should be available in schools. Artwork on the covers showed some clear patterns as to what types of books are upsetting those who are calling for these bans.

As my congregation has been doing some outreach to young families, I found myself tempted by a children's book called "The Day You Begin". The artwork on the cover shows a child with dark skin, dark curly hair, and brown eyes tentatively leaning into the entrance of, based on the ruler etched on the door, what one might assume is a classroom.

The story proceeds to share the angst of being in a space where no one is quite like you. Continued use of that second person, singular pronoun, seems to serve as an invitation to consider those times when the readers have likewise experienced angst about being different...

• There will be times when the lunch your mother packed

SOCIAL AND ECOLOGICAL JUSTICE



for you is too strange or too unfamiliar for others to love as you do.

• There will be times when the climbing bars are too high, the run is too fast and far, the game isn't one you can ever really play.

• There will be times when the same as feeling included. We can be in a classroom, and in a church, without fully feeling as though we are accepted as we are and for who we are. In

the story we recognize that those who are different need more than the message that 'all are welcome here' because, too often, that 'welcome' holds the underlying expectation that being 'here' means to exist within some preestablished norms about lunches and athletic ability and interests. Being 'welcome' means conforming to the practices and traditions that are assumed to define how we exist in that space. Being 'here' means not challenging or changing that which makes everyone else comfortable. Being 'here' means leaving bits of who we are outside so that we

There will be times when you walk into a room and no one there is quite like you until the day you begin to share your stories.

can continue in the ways that make us happy.

There will be times when you walk into a room and no one there is quite like you until the day you begin to share your stories.

The turning point in the book is the same turning point we need to move from the message of 'all are welcome' to the ideal of 'all are included'. The day we begin, is the day when we intentionally make space for people to share their stories embracing all of who they are even if that challenges us. Even when that changes us! To move to that ideal of being a diverse church we need to communicate the authentic message to those who need to hear it: "You belong here. We will make space for you to fully be who you are and share whatever gifts you choose to share. We know we are better when you are here".

Ultimately the children in the book come to realize, through storytelling, that there are spaces in which they are similar and ways in which

they are different, and these are both gifts. How often have we seen this exact same realization manifest in those spaces and places that are truly inclusive? What has happened for us when we have allowed unfamiliarity and discomfort to challenge and change us? How are we better because we have included people in our midst? What more can we do to communicate that ideal of belonging, making space, and acknowledging the grace and gift of presence? Can we imagine how this work might contribute to the ideal of becoming a new church? What will it take for us to continually embrace the wonder that comes with that day we begin?

(Italics are quotes taken from: *The Day You Begin*, by Jacqueline Woodson, illustrated by Rafael Lopez, Nancy Paulsen Books, New York, 2018)

Rev. Chris Brouillard-Coyle is a tri-chair of SEJH and a tri-chair of Justice League of Huron.

Father Forgive: A cross made of charred beams and nails



By Rev. Stephanie Donaldson

On the night of November 14, 1940 Coventry City centre was obliterated, over five hundred lives were lost and the ancient cathedral was destroyed in a German raid.

Shortly thereafter Provost Richard Howard had the words FATHER FORGIVE inscribed on the red sandstone wall behind the stone altar of the ruined building. A cross of nails, fashioned from three medieval nails found in the ruins was made, and a cross formed by two ancient, charred beams also recovered from the ruins was placed on the altar.

Provost Howard made a commitment not to seek revenge but to stive for forgiveness and reconciliation. Today Coventry Cathedral is the world's oldest religious-based centre for reconciliation.

The Coventry Litany of Reconciliation was written by Canon Joseph Poole, first Pre-

ANGLICAN FELLOWSHIP OF PRAYER



centor of the new cathedral, in 1958. It is based on the seven cardinal sins.

Today The Litany is prayed daily at Coventry Cathedral and weekly at cathedrals and churches around the world.

In the autumn of 2020, with my regular ministries suspended due to COVID, I began to pray The Litany from the west steps at St. James, Stratford. In late December, 2020, bowing to pandemic protocol, I brought The Litany to my home on the Huron shore where I offer it every Friday as a ministry of St. James. It is recorded and uploaded to St. James website and Facebook page.

This year The Reverend Lorraine Brooks, St. Paul's, Stratford and I began rotating the Litany, offering it one week at St. James and the

next at St. Paul's. It would be wonderful to see it prayed in every church in the diocese on Fridays at noon. A more 'modern' language has been developed for The Litany. Reverend Lorraine and I have been using it, but that's a story for another day.

Why do I pray The Litany? In our war weary and pandemic world the words are as meaningful and prophetic as they were when Canon Poole wrote them. We are living in a fractured world much in need of forgiveness and reconciliation. C. S. Lewis wrote, "Everyone says forgiveness is a lovely idea, until they have something to forgive". The act of forgiving frees the one who is able to forgive. Who might you forgive?

Rev. Stephanie Donaldson is an AFP Executive.

Relational connectors: Raising up the ministry of deacons

In the Acts of the Apostles, the Day of Pentecost marked the moment when the Holy Spirit was sent to dwell within the community of Jesus that becomes the Christian Church.

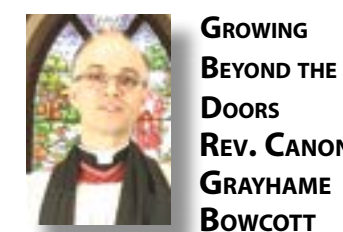
Among the many gifts of the Spirit are the gifts of connection, language and relationship. The followers of Jesus are blessed both by the diversity of languages revealed to them and with the ability to communicate and understand each other within that diversity.

Parthians, Medes, Elamites and more! At first, we might be astonished at the wonder of so many different languages. My takeaway from this is that each language represented a unique community of people, with their own needs, struggles and their desire to know and be in relationship with God. We see the Christian Church as becoming a common bridge that spans many social, economic and cultural barriers – the Gospel of Jesus, shared through the power of the Holy Spirit, becomes the relational linkage of these diverse groups.

When I look at our Anglican expression of Christianity today, in our shared ministry in this Diocese of Huron, I still see a context where there are many social, economic and cultural barriers around us. I still see a calling for our



Huron Synod, Pentecost 2023: Blessed both by the diversity of languages revealed to them and with the ability to communicate and understand each other within that diversity.



GROWING BEYOND THE DOORS
REV. CANON GRAYHAME BOWCOTT

Church to be empowered by the Spirit to reach out to diverse communities with a desire for them to know and be in relationship with God. How do we do this?

Today I would like to propose that one way that our Anglican Church reaches beyond the walls of our congregational communities is through the unique ministry of deacons. Within the Book of Acts, the ministry of deacons is recorded as being

The Holy Spirit continues to be at work in the ministry of the deacons in our diocese as they span various economic and cultural barriers through their caring for others and their sharing of the Gospel of Christ.

through pastoral visitation, through institutional chaplaincy, through social justice ministries and through their unique role in advocating for the needs of others beyond the walls of our churches. The Holy Spirit continues to be at work in the ministry of the deacons in our diocese as they span various economic and cultural barriers through their caring for others and their sharing of the Gospel of Christ.

However, there are places in our Diocese where deacons are few or even non-existent. In the Deanery of the Saudeges, for example, there is not a single deacon in service and many northern congregations are unfamiliar with the ministry of the diaconate.

In this Season of Pentecost, I would encourage you to join with me in prayer for God to kindle within our congregations a renewed vocational support and calling to the diaconate.

Within my own congregation in the Blue Mountains, we will be offering this prayer: "Holy Spirit, come among us and plant in us the courage and longing to raise up leaders to serve as

deacons in your Church. May we be generous in our support of their ministry and to the communities they serve beyond our doors. Come, Holy Spirit, come!"

If your congregation is already blessed by the ministry of deacons, please appreciate their gifts as relational connectors. Ensure that their ministries are well communicated and supported. If you don't have a deacon in your community, please consider joining me in prayer for God to raise up more of them. Lastly, if you read this column and feel a stirring by the Holy Spirit to explore diaconal ministry, I encourage you to reach out to your local priest or to give me a call. It might just be the first step on your vocational journey!

Rev. Canon Dr. Grayhame Bowcott is passionate about fostering congregational relationships and sharing our Anglican vocation with others. He serves as rector of St. George's, The Parish of The Blue Mountains.
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RENISON INSTITUTE OF MINISTRY

Renison is pleased to provide the Renison Institute of Ministry (RIM) programming as our gift to the Anglican community. All we ask is that you bring your openness to sharing your thoughts and opinions, and a willingness to embark on this journey with us.

We invite you to join us at one of our upcoming events. Participation is free, but you can support the work of the Renison Institute of Ministry by making a donation during registration. Each event includes parking and refreshments as part of the day's activities.

Find out which of our events will interest you at
www.renison.ca/RIM



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Education for Ministry: What keeps you coming back?



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



By Rev. Canon Val Kenyon

For the last number of years our Bishop has been emphasizing for us all the value of, among other things, being a learning Church.

Both in our lives in community and in our personal lives, part of being a disciple of Jesus, is cultivating an openness to God's Spirit, which inevitably involves ongoing opportunities to learn and grow in our faith in all its various aspects.

As I have shared in previous months, Education for Ministry offers these kind of learning opportunities for individuals and at the same time equips them to share in their parishes.

This month, let's hear from the group participants and what exactly it is that keeps them coming back?

EfM Participants Share:
So, what keeps you coming back?

... I'm learning to find God in the ordinary and I'm finding this deepens my under-

standing of all of life ...

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

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

... Every week is something new as we learn to think more about the Bible and the stories in it...

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

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

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

... The more I read the Bible, the more I'm realizing

that its message is timeless, filled with universal metaphors ...

Registration, Information and Open Houses

Registration takes place in late spring and the summer for classes that begin in September. A series of Open Houses are scheduled for June and August. As well, should a group at your parish wish an individual presentation in person or by Zoom, we are pleased to make that available to you.

Zoom Open Houses:

Tuesday, June 6th 7-8
Monday, August 28, 7-8

For any additional information, or to arrange an information session that works for your group, please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca

Rev. Dr. Canon Val Kenyon is EFM Animator in Huron.

Education for Ministry VIRTUAL OPEN HOUSE

Monday, August 28, 7pm

Education for Ministry is a small group, faith-based experience, that focuses on how our faith connects to and is lived out in our everyday life. Interested in learning more about what is available in your area?

Reach out to Libi Clifford or Val Kenyon at EFM@huron.anglican.ca to let us know you're coming or with questions of any kind.

Registration for Online and In-Person Classes beginning in June

Navigating the fragmented social media landscape

In the past decade, social media has revolutionized the way people connect, share information, and engage with each other.

Platforms like Facebook, Twitter, Instagram, and YouTube have become household names, providing spaces for people and churches to express themselves, form online communities, and share the Gospel. However, the social media landscape is again undergoing a seismic shift, characterized by the fragmentation of the main players and the rise of niche platforms.

Traditional social media giants have dominated the digital space for years, but their one-size-fits-all approach is losing ground. Facebook daily users are for the first time declining. Niche platforms offer a tailored experience, enabling



MEDIA BYTES
REV. MARTY LEVESQUE

users to find like-minded individuals. Platforms like TikTok, Reddit, Twitch, and Discord have gained significant popularity with certain demographics.

The fragmentation of the social media landscape does bring many benefits. Firstly, it allows individuals to escape the noise and echo chambers often associated with mainstream platforms. Niche platforms provide an opportunity for diverse voices and opinions to flourish and come to the forefront.

Secondly, the rise of spe-



cialized platforms has created new spaces for communities to thrive. Users can find dedicated spaces to explore their passions, fostering creativity and collaboration within these niche communities.

While the fracturing of the social media landscape has its advantages, it also presents other challenges. One of the major concerns is the creation of echo chambers, where individuals are only exposed to information and viewpoints that align with their pre-existing beliefs. This can lead to

polarization, misinformation, and a lack of understanding between different groups.

Also, as users migrate to niche platforms, it becomes increasingly difficult to maintain a sense of cohesion across platforms. The shared experiences and collective conversations that once occurred on mainstream platforms are now scattered across multiple platforms making it much more difficult to create a consistent message.

Engaging with diverse platforms can help the church

overcome echo chambers, exposing congregants to a wider range of perspectives. Critical thinking and media literacy skills become essential tools for churches to consider and therefore ought to invest in training.

As we navigate this new terrain, it is crucial to strike a balance between the benefits of specialization and the need for a consistent message across all platforms. By embracing diverse platforms and fostering media literacy, we can navigate the fractured social media landscape and still share the Good News of Jesus Christ. It will just require more effort, and yes, more time.

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

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Faith formation at St. Paul's Cathedral

Another chapter in developing catechumenal ministries in the Diocese of Huron

By Rev. Michael DeKay

For the past year, I have had the joy and honour of being a member of a Diocesan group who have been meeting via Zoom with our Diocesan Developer of Catechumenal Ministries, the Rev. Canon Dr. Lisa Wang.

One of the main goals motivating and inspiring our gatherings and discussions has been our Diocesan initiative to be a Learning Church. To this end, we are all involved in evolving and intentional "catechumenal projects" within our local parishes.

When we meet with Lisa, we hear what others are doing in their parish context as they seek to creatively provide opportunities for ongoing learning, spiritual health, formation, and engagement with the faith. (In this we were inspired by what the ancient Church called *mystagogy*.)

I have been asked to highlight a few initiatives offered, of late, at St. Paul's Cathedral.

During the pandemic, we have collectively learned the upsides and challenges of using Zoom. While some people these days admit to being "Zoomed out," in my context Zoom continues to be well received, especially for evening events.



On Tuesday evenings, I have been offering what we refer to as Exploring Sunday's Scriptures, or ESS, where we seek to meaningfully explore the next Sunday's lectionary: the first reading, the psalm or canticle, the second reading,

and the gospel reading. We also spend time exploring Sunday's assigned prayers, particularly the collect of the day, and the prayer over the gifts. This ministry of the word continues to be supported by St. Paul's parishioners

and beyond— thanks, again, to the wonders of Zoom.

On Thursday evenings, I have offered another educational ministry called "Engaging Faith." The topics have included Joel Goza's America's Unholy Ghosts: The Racist Roots of our Faith and Politics, Ron Deibert's 2020 Massey Lectures, Reset: Reclaiming the Internet for Civil Society, and a film and discussion series on "The Bible and Literature" with the celebrated Canadian literary critic Northrop Frye (1912-1991).

Another Christian Education opportunity occurs on Sunday mornings between our 8 a.m. BCP and 10 a.m. BAS services. We affectionately refer to this time as "Sundays @ 9" and, most recently, during the six Sundays of Lent, we explored the wonderful resource by Amy-Jill Levine, *Entering the Passion of Jesus: A Beginner's Guide to Holy Week*. Prior to this Lenten series, we explored last summer's Lambeth Conference, "God's Church for God's World." We reflected on the Conference's ten calls, which will continue to percolate through and deeply affect our global Anglican Communion.

Finally, the Cathedral was part of a Deanery sponsored and supported catechumenal process leading to the multi-

ple Christian initiation rites celebrated by Bishop Todd at the Great Vigil of Easter.

I had the privilege of hosting individuals from eight different parishes in the London Deanery, ranging in age from grade 7 to 70+, and their sponsors, who were prayerfully seeking Baptism, Confirmation, and Reaffirmation. We combined with four other "satellite" Deanery and Diocesan catechumenal groupings for a combined total of 17 souls, our interaction culminating at the Easter Vigil service.

What a fantastic sacramental evening of new fire and paschal light; wonderful music and singing; our salvation stories; the Sacrament of new life at the font; the sprinkling rite; the rites of Confirmation, Reception, and Reaffirmation; and the Eucharistic celebration, during which one catechumen received first communion.

Kudos to St. George's Anglican parish, London, which so graciously hosted this sacred event in the life of our Diocese.

Soon, we will take a break for the summer, but the catechumenal process and faithful work around our Diocese will prayerfully continue in September. Can't wait!

Rev. Michael DeKay is the vicar of St. Paul's Cathedral.

Put your Bible away for a while, or Appreciating degrees of grey

"Put your Bible away for a while!"

Advice from a priest to a friend whose zealous thirst for scriptural direction was undermining his attachment to everyday life. He became critical of himself and others, and decision-making became onerous and guilt driven.

His solution became the problem. His search hid the truth. Because too much scrutinizing and we become overwhelmed. Too much advice, and we become confused. Too much religion, and we disregard reason.

Tom's journey into the Bible entangled him in a forest of moral constraints. He got sucked into a cesspool of absolutes. As much as black-and-white thinking can be helpful in some situations, Tom grew calloused, making choices from an analytical formula about right and wrong.

I will jump on the bandwagon to sing a song about



AS I SEE IT
REV. JIM INNES

appreciating degrees of grey, understanding relation complexity, and living from a place of give.

When contextualized (understood from within the historical context), the Bible is about moving openly from relation to relation, carefully managing priorities, most charitably depicted in the stories of Jesus. A man whose character enabled God's life-giving presence to become the core of who we are. A man who lived to connect, not divide.

What gives life to others is what gives life to ourselves! Put your Bible away if all you'll do is hit people over the



head with it. No one is in (the 'right club') while others are out. We live under one flag, representing, in my mind, only one rule, the golden rule; treat others as you'd want to be treated.

'Right'-eousness is not divisive but unifying, not constrictive but expansive. As a priest, I am regularly asked what the 'right' behavior is (on this or that). My answer generally follows, "Wherever (or if ever) there is such defined

This raises the importance of intention. For example: "What is my intention towards you, and what is your intention towards me? Are we on the same page trying to connect, or is one of us trying to disconnect? Do you care for me as I care for you, or do I care for you as you care for me? Am I here to raise myself above you or do my best at being present to your needs also?"

As I see it, to be at our best, we will stop looking for the problem and start living into the solutions.

It is much more fruitful and fulfilling to use our energies in some manner of self-awareness. It is too complicated, stressful, and tiring to spend too much time figuring out what is and isn't right.

Rev. Jim Innes is the rector of St. John's, Grand Bend with St. Anne's, Port Franks.. jiminnes@diohuron.org

Who will win the Golden Halo?

The publishers of the Forward Day by Day devotional works known and used by so many people also generate a social media special event which they offer during the Season of Lent called "Lenten Madness".

Styled after the kind of basketball playoff system, which is a featured part of any fan's calendar, individuals whose life story reflects their faith are paired off and, as the days go by, the long list is narrowed down, by popular vote, to one.

This year, the individual who came through that process was Jonathan Myrick Daniels. If he is unfamiliar to you, I suggest that you are not alone. You may wish to explore his story.

You will discover that as a seminarian in the 1960s, Jonathan took an extended leave from his studies in preparation for ordained ministry in the Episcopal Church, to respond to a call from the Reverend Dr Martin Luther King Jr. to support the Voting Rights movement among the Black citizens in the Southern United States.

In the midst of those challenging times Jonathan Daniels placed himself in front of an unarmed young woman who was also a civil rights activist when she was being threatened by an armed



The Archives of the Episcopal Church, DFMS

Jonathan Daniels' funeral, 1965.



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

individual. Jonathan was shot and killed immediately when the shotgun which had been aimed at the young woman was fired.

Dr. King, reflecting on the situation said that "one of the

most heroic Christian deeds of which I have heard in my entire ministry was performed by Jonathan Daniels."

I am drawn to this sacrificial story from another perspective.

A number of years ago, I was fortunate to have had the opportunity to take a Sabbatical leave from parish ministry. A key part of the time I had was spent going to the Abbey of Our Lady of Gethsemane in Bardstown, Kentucky. That community of Trappist monks

served as the home of Thomas Merton, whose writings have been an important part of my own spiritual journey.

One of the features on the grounds of the Abbey is a walk through the woods to view a sculpture group called "The Garden of Gethsemani". There are three essential elements of this work, which has been placed on a hillside. At the base of the hill is a collection of figures whose depiction reflects the sleepy confusion of the disciples in that moment and in that setting. Further on up the slope is a solitary figure. Jesus is presented in anguished prayer. In sight, but further up the hill, was a small Cross, the sign of things to come.

This powerful sculpture is dedicated to the memory and the martyrdom of Jonathan Myrick Daniels.

A quarter of a century after his death, the Episcopal Church of the United States declared Jonathan Daniels to be a martyr. August 14 has been designated as a day of remembrance for all the martyrs of the civil rights movement.

I share all of this with you because of the motivation behind the work of the Forward Movement. They indicate that their ministry is motivated by a desire to "inspire disciples and empower evangelists". Those words are reminiscent of the

words offered at the time of the Baptismal Covenant.

All those who are baptized or who renew their Baptismal promises hear the questions;

Will you proclaim by word and example the good news of God in Christ?

Will you strive for justice and peace among all people and respect the dignity of every human being?

Not all of us will ever find ourselves in a position where martyrdom will be an option as we identify ourselves as followers of Jesus. However, there are moments, not lost in the mists of time, but in relatively recent days, when faith has a cost attached to it.

Sunday worship is not an entertainment. It is a moment during which God's people are educated, empowered and equipped as they are given the tools needed for service and ministry in the wider world. At the core of who we profess to be as followers of Jesus, is the gift of the Spirit, which empowers us at all times to let our words and our actions be a recognizable declaration and demonstration of our faith.

May that be true for us all.

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

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My advice for this summer: Eat your vegetables!

Most of my time since I last wrote my February column on composting has been spent waiting. Not writing but waiting. Waiting for some glorious, rich, organic compost ready to be mixed into the soil of the vegetable gardens.

As previously mentioned in the February column, winter composting is a very slow, if not an impossible, process. Personally, I side with the impossible opinion. Waiting and watching only proved that one can store leaves and vegetable scraps for several winter months without any amount of decay. I began to believe I could not make rot.

This belief was short lived, as in March I was able to over-water the delicate tomato seedlings, producing rot that appeared rapidly and mercilessly.

Now, not all was lost because these unfortunate, rotted tomato seedlings are great to add to the previous



LAUREL PATTENDEN

"un-compost" heap that is now doing its spring thing.

Whether you grow vegetables on your patio in pots, have a garden by your back fence or you visit the local farmer's market we enjoy this bounty all summer.

Every week in the summer has a star vegetable. Asparagus in early spring, some leaf lettuce in June, perhaps shelling

peas in July, tasting sweet corn in August, Brussel sprouts and cabbage following.

It is nice to smell the soil and to use our hands to work the earth. It gives a sense of place to our day. A reason to tend the earth. The chance to see tiny seeds turn into healthy nourishment. Hope and anticipation sprout alongside the first sighting of tiny leaves breaking ground. An opportunity to view tiny miracle after tiny miracle all summer long.

It makes me wonder why so many of us struggle to eat our daily amount of these tiny miracles, vegetables. We hide carrots in our muffins. Zuc-

chini in our bread. Purchase pasta with added powdered spinach. Salads are only complete with gobs of dressing, bacon bits, shredded cheese, sunflower seeds and so on. Manufacturers sneak small amounts into baby crackers and applesauces. We use the Mary Poppins method of "a spoonful of sugar makes the medicine go down". Even our green smoothies have a handful of berries to ease the taste of hidden goodness. Perhaps you have an answer for this?

There is not much mention of vegetables in the Bible. Lots of gardens, lots of fruit, lots of grains, lots of meat but very few mentions of vegetables.

However, Daniel was able to fast for ten days on only vegetables and water. (Daniel 1:12-15) Afterwards, he appeared in better health than those on the royal diet. Obviously, food for thought here!

Proverbs 15:17 also has applicable words to ponder over. "It is better to eat vegetables with those who love you than to eat meat with those who hate you."

Fresh vegetables are also a great way to share the abundance of the season. If you have a vegetable garden plant a few extra seeds for the food bank. If you have four patio pots, then add a fifth pot for the neighbour living on a lower income. If you visit the farmer's market purchase another bag of those tasty, tiny, new potatoes and invite a friend over to share.

Remember, as it is written in Proverbs, it is best to eat vegetables with others with love.

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

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