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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • MAY 2024



Photo: Charlotte Poolton

New Dean of Huron and Rector of St. Paul's Cathedral, April 7, 2024

Installation of the new Dean of Huron: A call to the Church to embrace life in all of its fullness

St. Paul's pulled out all the stops on April 7 for the Installation of Very Rev. Dr. Kevin George as Rector and Dean of Huron.

From prelude to postlude, from pipe organ to bagpipes, from brass quintet to the quintessential crooning of Denise Pelley accompanied by piano by Angus Sinclair, the solos of Catherinanne George, accompanied by her father Michael Foltz, and Iain Stevenson, the night was a musical celebration.

The celebration began with a gift of sacred drumming from the Eagle Flight Singers of Walpole Island. Dr. Olive Elm offered The Words Before All Else in Oneida.

Bill Hill reflected on his Anglican and Haudenosaunee heritage, memories of his mother, and a sacred gift of community before smudging the new Dean along with Bishop Todd Townshend, and the three church wardens.

The presider was our Bishop, Right Rev. Todd Townshend. Rev. John Marsh preached a stirring homily. All present walked away reflecting on Mary

Oliver's profound question: "Are you breathing just a little, and calling it a life?"

It was a call to the church to risk. Risk in the name of Jesus to embrace life in all of its fullness.

Once the Dean received the Mace from the Bishop, he was escorted to the Dean's stall to a brass fanfare replete with hints of traditional Newfoundland folk music, concluding with the Ode to Newfoundland. The piece was especially arranged by Cathedral organist Ian Sadler and played with flair by our guest organist Angus Sinclair and a five piece brass ensemble.

The procession of nearly 200 souls included MPs, MPPs, City councillors, community and business leaders, Cathedral leadership, St. Paul's Social Services, close to 100 Diocesan clergy and – importantly – some of the Cathedral's un-housed neighbours. Over 500 people attended, and all came away with a sense of hope for what the future holds for the people of St. Paul's and those in its neighbourhood, as well as for the Diocese of Huron.

▶ **Page 4 CELEBRATION OF NEW MINISTRY, APRIL 7, 2024**

▶ **Page 10 IT'S JUST KEVIN: LOVE IS WHAT GOT ME HERE**

Feeding the multitude: The story of St. Mark's food pantry continues



Packing breads and buns in large bags to be delivered to 1200 individuals in need in the London area. The number of people reached almost doubled in only one week.

What started out as a small outreach food pantry at St. Mark's, London, has grown to be an incredible resource for those in need.

This project quickly expanded largely due to our generous partners who have been providing food for distribution in our neighbouring area.

Our most recent partnership is with COBS Bread on Wonderland Road. Sara Lisk, the bakery owner/operator, has incredible compassion for ensuring people are fed.

The idea of disposing of bread, baked fresh daily at the end of close each day is something she is extremely passionate about. In order to be a recipient organization of this program a solid commit-

ment to ensuring someone is available for the assigned pick-up day is required.

The first pick up, on March 27, contained 12 large bags with 130 pounds of baked goods. This includes breads, buns, pastries and desserts.

We were able to distribute to 700 people through our local channels. This includes deliveries to Trinity United for their meal program, St. Paul's Social Services, SLWAR (Street Level Women at Risk), families in need connected to St. Mark's, and deliveries to individuals in the encampments by the river by members of our community.

Incredibly, the number of people we were able to reach after our second pick up,

just a week later, on April 2, increased to approximately 1200 individuals through 250 pounds of baked goods.

This load of food was used to help St. Paul's Social Services, families in need connected to St. Mark's, a weekly Saturday and Sunday sandwich distribution to old east village encampments, three other outings to encampments, SLWAR, and Church of the Ascension for their outreach programs.

We are extremely appreciative of this great blessing we have received through COBS Bread, and the valuable team of volunteers that meet at the church to package this wonderful bounty.

Lori Manicom Prentice



What was created on the seventh day?

Some will recall that I took a short sabbath leave for the first ten weeks of the calendar year. I am most grateful for this opportunity to rest, read, reflect, pray, prepare, and praise God for every good thing in my life, and in our life together.



BISHOP TODD TOWNSHEND

in time, not just in space. He writes, "there is a realm of time where this goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord."

With his help, I came to better understand why God, even God, would take the seventh day of creation for, what is usually translated, "rest". However, "Menuha which we usually render with 'rest' means here much more than withdrawal from labor and exertion, more than freedom from toil and strain or activity of any kind. Menuha is not a negative concept but something real

and intrinsically positive... 'What was created on the seventh day? Tranquility, serenity, peace, and repose.' (Genesis)...To the biblical mind menuha is the same as happiness and stillness, as peace and harmony...In later times menuha became a synonym for the life in the world to come, for eternal life."

I find this beautiful and somehow quite settling. This helps me to see that it really isn't just "rest" that we need, although I was grateful for it. For the Christian, it is a sense of peace in Christ.

I pray this peace for you all.

+Todd

It was a very restorative time and it allowed for some concentrated time to focus on preparing a draft of diocesan plan which will be circulated through the spring for consultation and then to Diocesan Council and Synod's for consideration later this year. Please watch for opportunities for you to

have input into improving the plan.

One gift that was given to me, and the book I started with while on leave, is Abraham Heschel's "The Sabbath".

Heschel quickly brings the reader's focus to how sabbath is primarily about the realm of sacred time (especially the weekly day of Sabbath). Sabbath is a testimony to God's presence

We pray because we must

By Rev. Canon Val Kenyon

Lord, I know not what I ought to ask of you,
You only know what I need,
You know me better than I know myself.

Oh Father, give to your child what I myself know not how to ask.

Teach me to pray. Pray yourself in me.
Archbishop Francois Fenelon

ANGLICAN FELLOWSHIP OF PRAYER



so perhaps best to adjust our expectations on that front. Are we looking for special favours from God, maybe even bargaining with God? The book of Romans sets that thought to rest as it assures us that, "God shows no partiality" (Romans 2:11). So why all

the words, the petitions, the intercessions?

We pray because we must, because we can, because there is a part of us always reaching out to make and remake that connection with the divine, a lifeline, a connection that intuitively we know infuses

our own lives with new and fresh vitality, even if specifics remain opaque and new directions come in bite-size pieces if at all.

Thanks be to God that the Spirit helps us in our weakness, when words give way to groanings, and that in some way quite mysterious really, we are borne up and carried along by this same Spirit that intercede for us (Romans 8:26,27) as we yield to the transformative power of prayer by which we are made, and remade and remade again.

To quote Mother Teresa who knew a thing or two about prayer:

I used to pray that God would feed the hungry, or do this or that, but now I pray that he will guide me to do whatever I'm supposed to do, what I can do. I used to believe that prayer changes things, but now I know that prayer changes us and we change things.

Rev. Dr. Craig Love is an AFP Executive and Rector of St. Luke's, Cambridge; St. Thomas the Apostle, Cambridge.

HURON CHURCH NEWS

Volume 74, Number 5

Submissions

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

Editor

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

Deadline

Wednesday, May 1
for the June edition

Subscriptions

To subscribe, unsubscribe, change address or name, report a delivery problem, contact:
Circulation Department
1-866-924-9192, ext. 245
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

Angela Rush
huronchurch.ads@gmail.com
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

The Right Reverend
Todd Townshend
Bishop of Huron
Diocese of Huron
Huron Church House
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.

It takes vision, lots of practice, and more than a little faith



Ian Sadler performing at St. Paul's Cathedral, London, Ontario, on Good Friday 2024.

When the world around you is burning, and you feel helpless, what do you do? Most of us don't know what to do, or how we can help. Ian Sadler, Organist and Choir Director of St. Paul's Cathedral, rolls up his sleeves and plays (and plays, and plays).

During the wildfires of 2023, Ian decided to raise funds for the Emergency Relief Fund for the wildfires through the PWRDF. For Ian, music is at the heart of his faith, so he decided that he would play music to raise awareness and funds. This was no simple concert, however. Ian had a bigger plan. He would play an introduction and one verse of every hymn in Common Praise, and open the cathedral doors for all to hear.

He began at 8:00 am on the 9th of September, starting with Hymn #1 and played each hymn in order except for two.

The day continued with many folks dropping in to listen and contribute. Also involved in the fundraiser was Catharine, Ian's wife and partner in all things musical. She updated a board to let each person know which hymn was being played, so that people could sing along, and there were many who did!

The day ended around 5:00 pm, with "God Save the King" and "O Canada", the only two hymns played out of order. Ian had played well over 700 hymns, with only one short break in the day.

When all was sung and done, almost \$6000.00 was raised to help combat the wildfires that were devastating our beautiful Canadian forests.

Thanks to Ian, Catharine and all who donated to this marathon event. We can't wait to see what musical ideas Ian comes up with next!

MaryAnn McDowell

The performance of Gabriel Fauré's Requiem on Good Friday at St. Paul's Cathedral, with 87 participants of the St. Paul's Cathedral Choir and the St. Paul's Cathedral Special Choir, under the direction of Arthur McGlashan, brought forward the work of the Cathedral's music director and organist Ian Sadler. It was his idea, and his vision, to have a mass choir sing this piece of music on Good Friday. Regard this quick croquis of Alan's role in the life of the cathedral, and the words of those who participated and were present at the concert, as an invitation to learn more about music events at St. Paul's, the ministry of its choir and a Noon Hour Organ Recital series.

For more info go to: <https://www.stpaulscathedral.on.ca/collections/music>

Words from a chorister and a congregant

A very wise musician once told me that each performance is a gift to be shared; each musician gives what they have worked on, and each listener receives that gift personally. A work like this cannot be performed or shared without an audience, and performers have faith that the audience will receive and appreciate the gift offered.

The energy among the singers was high and all were ready to share the gift of the music. From the moment we stepped out into the cathedral, looking out over the approximately 400 people gathered, it was clear that we were about to share in something meaningful.

The programme was meant to commemorate, inspire, and bring together. For me, as a chorister, it did all that, and more. The opportunity to sing and share the requiem was a powerful experience for Good Friday.

MaryAnn McDowell, chorister

I could think of no better way to spend Good Friday evening than in beautiful St. Paul's Cathedral listening to the magnificent combined 87 voices of the St. Paul's Cathedral Choir and the St. Paul's Cathedral Special Choir, under the direction of Arthur McGlashan and accompanied by St. Paul's organist Ian Sadler.

A special treat was the addition of cellist Julia MacGregor, whose command of her 1703-constructed Carlo Guiseppe Testore cello filled the cathedral with such incredible sound.

The prolonged standing ovation and shouts of "Bravo!" only help underscore why London is Canada's first UNESCO City of Music. Bravo to all involved in bringing us this unforgettable evening!

Jim Cressman, congregant



Need a warm coat? No worries, just go to Seaforth

Late this winter, inspired by a project at her-sister-in-law's urban community, our Warden Mary Anne, challenged our congregation to search our closets for warm coats that were no longer being used, but clean and in good condition.

Within two weeks more than a dozen cozy coats arrived and were placed outdoors (on weather appropriate days) on a coat rack on the front sidewalk with a sign - "Chilly? Need a coat? Please take what you need. No Cost. Be Blessed".

Within hours, some of the coats had already been claimed and several days later the rack was empty.

Thinking our project had ended, we thanked our congregation and decided that we would revisit this in the fall. However, the next Sunday morning we were amazed to find a dozen more coats had arrived - donated by the community at large who also felt that this was a worthy project!

This has been shared on Facebook over and over so the word has spread. Our parish is excited to be part of this simple yet effective outreach project.

Parish of the Holy Spirit, Seaforth

CELEBRATION OF NEW MINISTRY, ST. PAUL'S CATHEDRAL, APRIL 7, 2024




ABOVE: Bishop Todd installing the new Dean of Huron and Rector of St. Paul's.
RIGHT PANEL (from left to right, top to bottom): First Nations Drumming opened the celebration: The Eagle Flight Singers of Walpole Island (Gordon Nicotine-Sands, Liam Sands, Graham Paradis). The preacher was Rev. John Marsh. "My Lord and my God": The Holy Gospel of our Lord Jesus Christ. Signs of Ministry: "Receive this water and baptize in the name of the Father, and of the Son and of the Holy Spirit". Bagpipes at the Service of Installation. Interfaith prayers included blessings offered by the representatives of Jewish, Muslim, Hindu and Sikh communities.

Photos: Charlotte Poolton

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2024 SAVE THE DATE JUNE 2

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 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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A church rededicated: St. Andrew's, Harrow and Colchester

Next year, the church will celebrate its 135th anniversary. This June St. Andrew's will mark 60 years of the existing church building.

By Judith Creed-Salisbury

There is a long history of the Anglican Church presence in Harrow and Colchester Ontario.

In the 18th and early 19th centuries, as settlements developed in southern Essex County, services began along Lake Erie. As the town of Harrow started growing, due to the building of the railroad, more settlers arrived. The first Anglican service held in Harrow was in 1890 in the town hall, and in school buildings as space allowed.

Then property was purchased for \$225.00 on the corner of King St. East and Church St. (present day sight), upon which was the 30-year-old Methodist Church. This church was repaired and opened on St. Andrew's Day 1894 and consecrated as St. Andrew's Church in 1897.

In 1905, a new church was built for \$3000.00 to accommodate the ever-increasing need for space. Although the Harrow church had been part of the wider parish with



St. Andrew's Anglican, Harrow, Essex Deanery

Colchester and Malden, it was decided in 1951 that St. Andrew's would be a parish on its own.

Again in 1957, talks resumed to discuss extensive renovations to the current church or if a new church was to be built. By 1962, it was decided, a new church should be built with an adequate basement and kitchen and space for the Sunday School.

A special vestry in March 1963 approved the new

church and the old building was sold to the Harrow Slovak Pentecostal congregation. It was then moved to the other side of Harrow where it remains today.

While the new church was being built, services were held in the Lutheran church until July 5, 1964 when the new St. Andrew's church building was dedicated.

The same architect that built St. Michael and All Angels in London, was hired

to build St. Andrew's, with a few modifications, for about \$79,000.

In 2003, we again joined with Colchester and Malden to form the newly named Parish of Southern Trinity. There was one priest and several lay readers alternating services of morning prayer with eucharistic services.

Since that time, we have had a few changes to the façade of the building, but the heart and soul of the congregation has never wavered. Even with the difficulties many churches have encountered, especially during and since COVID, St. Andrew's keeps forging ahead in faith.

In the past, as early as 1908, our women's ACW and Guilds provided lunches, baked goods and in general raising money. Today, our Community Life and Growth group (men and women), raise funds for the church and outreach by making and selling meat pies and serving lunches.

In addition, our church facilities are used for the local after-school program for

children KD-grade 8; a group of wonderful people who turn milk bags into much needed sleeping mats for poorer countries; and a quilting group who meet regularly to sew lovely, quilted items.

In 1990, we celebrated our 100th anniversary as a church in Harrow. This year we are celebrating our church buildings 60th anniversary June 29-30, 2024.

All present and former members, all former rectors and deacons, all family and friends are invited to join us for the weekend.

On June 29, 1-4 pm there will be an Open House Reception at the church with refreshments, memorabilia, fellowship and a presentation of a new mural.

On June 30, at 9:30 am, Ven. Jane Humphries and Rev. Canon Ann Smith will hold a service of rededication with lunch and a time of fellowship to follow.

For further information email jcreed@mnsi.net

Judith Creed-Salisbury is a St. Andrew's Harrow parishioner.

A year in the life of Canon Davis, Sarnia

ACW Luncheon
June 4, 2023 - Licentiate celebration/Rev. Ray Jenkins retirement
Festival of Lights - December 9
Monthly Community Dinners
Christmas Market - November 25
Six Christmas Hampers for the Needy, December 2023
Sew Days in the Parish Hall
Harvest Thanksgiving

Irish Stew Luncheon, World Day of Prayer service, Lenten retreat at St. George's of Forest Hill, Kitchener



"Listening During Lent" - Lenten Retreat on March 23 was just one of the event held at St. George's of Forest Hill in March

On March 1, St. George's of Forest Hill Anglican Church hosted the World Day of Prayer Service with our neighbouring churches. In 2017 the Palestinian Christian Women's Committee wrote the worship service "I Beg You... Bear with one Another in Love (Ephesians 4:1-3) Sixty people came together in worship and fellowship. "Imagine 1.5 million Christians speaking 90 different languages in 150 countries coming together in spirit; uniting to pray for relevant issues affecting women and children".

St. George's of Forest Hill held a Lenten Retreat "Listening During Lent" on March 23 led by our rector Rev. Canon Stephen Hendry. Small group conversations, meditation, music and scripture created a thought provoking and spiritual experience for all who attended.

Earlier that month, on March 17, the Outreach Committee of St. George's of Forest Hill hosted a successful Irish Stew Luncheon to support the PWRDF.

Mary Ann Millar



Good News from Camp Huron

DREAM ON!

A big blue sky stretches over us.
It just goes on and on!

Underneath it, let's gather to play, make, learn,
tell stories, ask questions, share big ideas,
and even bigger dreams for ourselves,
others, and God's whole wide world!

Register online at
www.camphuron.ca

Dates & Rates for Summer 2024:

Week-long camps for ages 6-14, grades 1-8: \$740 (HST incl.)

- Session 1 July 7-13 (Here Comes the Sun)
- Session 2 July 14-20 (If We Could Talk to the Animals)
- Session 3 July 21-27 (Follow That Star!)
- Session 4 July 28-August 3 (Bring Forth the Kingdom)
- Session 5 August 4 - 10 (The Rainbow Connection)
- Session 6 August 11-17 (There and Back Again)

NEW FOR 2024: LIT 1, 2, 3 Grades 8-11

- LIT1 (finishing grade 8)
July 7-20 or July 28-August 10 \$1500 (HST incl.)
- LIT 2 (finishing grade 9)
July 7-20 or July 28-August 10 \$1500 (HST incl.)
- LIT 3 (finishing grade 10)
July 7-27 or July 28-August 17 \$2100 (HST incl.)

Bursaries and payment plans available
Questions?
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519-434-6893 ext. 217



PASTORAL PROGRESSIONS

Appointments

On behalf of Bishop Townshend, his Commissary the Venerable Tanya Phibbs appoints the Reverend Peter Ciallella as Priest-in-Charge of the parish of St James, Brantford (0.5 time), for a one-year term, effective March 1, 2024.

Ordination

Bishop Townshend announces that the following will be called to the Diaconate at a service of Ordination to be held on Thursday, May 2, 2024, the Memorial of Athanasius of Alexandria, at 7:00 p.m. at the Cathedral Church of St. Paul, London.

- Ms Leah Arvidsson
- Mr Barry Ferguson

Clergy are invited to vest, the colour being white.

New Special Ministry

Bishop Townshend has authorised a Special Ministry to the Filipino community in London and environs, effective Easter Sunday, March 31, 2024. It will be led by the Reverend Agustin Lizardo and overseen by the Rector and Wardens of St. John the Evangelist, London.

Inductions

Bishop Todd Townshend inducted the Very Rev'd Dr. Kevin George as the Rector of the Cathedral Church of St. Paul and Dean of Huron on Sunday, April 7, 2024.

The preacher was the Rev'd John Marsh (Diocese of New Westminster).

On behalf of Bishop Townshend, the Venerable Dr Stephen McClatchie inducted the

Reverend Michael DeKay as the Rector of the Church of St Michael and All Angels, London, on Sunday, April 21, 2024 at 4:00 p.m.

The preacher was the Reverend Sarah Armstrong.

On behalf of Bishop Townshend, the Venerable Sam Thomas inducted the Reverend Canon Bill Ward as the Rector of the Church of St John the Evangelist, London, on Sunday, April 28, 2024 at 3:00 p.m.

The preacher: the Reverend Canon Robert Lemon.

Rest in Peace

Please keep in your prayers the family and friends of the Reverend Bruce Pocock who died on March 7, 2024.

Bruce was ordained to the diaconate on May 4, 1978 and

made priest on February 24, 1979. After serving as Assistant Curate at Bishop Cronyn Memorial Church, London, he was appointed Rector of Holy Trinity, Lucan and St. James, Clandeboye, from which position he retired in 2003.

After retirement, he was an honorary assistant at the Church of the Ascension, London. The funeral service was held on Tuesday, March 12 at the Church of the Ascension, London, with The Right Reverend Dr Todd Townshend as celebrant and The Reverend Jim Garey preaching.

Please keep his sons, Lawrence and David, and their families as well as the rest of Bruce's friends in your prayers.

Please keep in your prayers the family and friends of Jean Koning, who died on Friday,

March 22, 2024. Jean was a passionate advocate for social justice for all but especially for Indigenous peoples. She was the spouse of the late Reverend Tony Koning (1999).

Please keep in your prayers the family and friends of Marjorie Townson, who died on March 26, 2024. Marjorie was the spouse of the late Venerable William ("Bill") Townson (2014). The funeral service was held at St. Hil-da's-St. Luke's, St. Thomas, on April 5.

Please keep in your prayers the family and friends of Jean Horne, who died on Friday, March 29, 2024. Jean was the wife of the Reverend Dr James ("Jim") Horne. The funeral service was held at St. George's of Forest Hill Anglican Church on Thursday, April 4, 2024.

Primate Linda Nicholls announces her retirement



The Most Rev. Linda Nicholls, Archbishop and Primate of the Anglican Church of Canada, informed the Church of her intention to retire in September this year.

"In the fall of 2024 I will complete thirty-nine years of ordained ministry in the Anglican Church of Canada. Although it had been my hope to continue until General Synod 2025, I will also reach our mandatory retirement age. I have therefore written to the Senior Metropolitan, Archbishop Anne Germond, to offer my resignation as of September 15, 2024", says Primate Nicholls in her letter issued on April 9.

Archbishop Nicholls had served as a suffragan bishop of the Diocese of Toronto, and then as the diocesan bishop of the Diocese of Huron before she was elected Primate of the Anglican Church of Canada in 2019.

In her letter, she thanks for the privilege of serving our beloved church: "Thank you for your prayers, care and support through the good times and the difficult ones". (For the integral text of the letter go to: <https://diohuron.org/news/primate-linda-nicholls-announces-her-retirement>)

HURON TO ELECT REPRESENTATIVES FOR PROVINCIAL SYNOD

Huron Synod will convene at a special meeting by webinar on Wednesday, May 8, 2024, to elect representatives for the Provincial Synod to be held this year in September in Sault Ste Marie.

Four members of the House of Laity and four members of the House of Clergy will be elected to represent our Diocese.

Provincial Synod will be held in Sault Ste. Marie, Ontario in the Diocese of Algoma from September 24 through 26, 2024.

As indicated earlier, the next regular Synod of the Incorporated Diocese of Huron will take place on October 18 and 19, 2024.

ANGLICAN CHURCH WOMEN

ANGELICAN CHURCH WOMEN - DIOCESE OF HURON
ANNUAL MEETING & CONFERENCE
"All Glory, Laud & Honour"
Church of the Ascension
2060 Dundas St. East, London, Ontario
Saturday 27 April 2024
Registration and Meet & Greet @ 9:00 a.m., Coffee/Tea
Opening Prayers - 10:00 a.m.
Please bring your A.C.W. Banners for display.
Guest Speaker
The Reverend Doctor Dawn Davis
on "Power of Prayer"
Holy Eucharist - 2:00 P.M.
The Right Reverend Terry Dance
Celebrant

Kent Deanery	In Memory	Huron/Perth
Church of the Advent, Ridgetown	St. Stephen's, Thamesville	St. James, Stratford
Joan Crossley	Lana Koehler	Darlene Bell
St. John's-in-the-Woods, Aughrim	Marjorie Miller	Marion Davis
Jane Von Der Recke	London Deanery	Rosemarie Richards
Trinity, Blenheim	St. George's, London	Ruth Trotter
Margaret Johnston	Dorothy Murphy	Dorothy Wisternoff
	Jean Wilkins	

Caring for your clergy: The gift of Sabbath rest

With the marathon of Holy Week and Easter now concluded – Alleluia, Christ is Risen! – it is at this time of year that a certain clergy meme circulates throughout social media. The meme is titled “An Order for Easter Evening” and takes the appearance of a title heading from an Anglican liturgical service. As an instruction that mimics the rubrics of our Anglican prayer books, the direction is given: The priest goes home. Immediately after following this rubric, a comical (and somewhat ironic) versicle and response plays out. People: Do you have some time Monday morning to get together? Celebrant: No. And, if the BCP language were used in the meme, there would likely be a final element: “Here endeth the conversation.”

What this meme is making light of, is the fact that many (most) clergy struggle to find ways of stepping out of liturgical/pastoral-care-mode, and switching gears into self-care mode. This lack of recovery space is always most evident following the two busiest times of the year: Christmas and Easter.



Tim Mossholder/Unsplash



GROWING BEYOND THE DOORS
REV. CANON GRAYHAME BOWCOTT

For wardens, administrators, honorary assisting clergy, and all caring parishioners, it is helpful to remember that sabbath rest, the type of rest that allows exhausted clergy to step away from the routines and worries of ministry, is very much a team effort. Sometimes our clergy need help to be able to do this, and might not be able to accomplish it on their own.

In a similar fashion to the meme that I referenced at the opening, it is quite common for parishioners to email, call, or “drop in for a visit” to their clergy while they are “away

clear communication, and the willingness of an entire congregation to support it.

Any pastor who has just completed one of the busiest seasons of the Church year will need to rest. Even the greatest extroverts among us will need their own chosen way of resting too!

This is where wardens can show their support for their clergy. Wardens can help communicate that for a period of time clergy cell phones and emails will be turned off and that visits can be scheduled for a time when they return from the sabbath. When clergy members rest, alternate administrative and pastoral arrangements need to be made; otherwise, the calls will come through despite the best of intentions.

There is a certain irony found in a parishioner who calls his priest on Easter Monday, saying: “Hope you’re having a good rest, but can you...”

Our congregations are truly blessed to have clergy who dedicate their lives and ministries to being in relationship with others for the benefit of caring for them and serving as a bonding agent (the glue) that draws our congregations

together. Some pastors have to work really hard to do this and to live out their faith openly and publicly as role models for others. Please remember that these efforts always take their toll and that without the gift of sabbath rest our leaders will burn out and become incapacitated in their ministries.

My final thought for this month’s column is this: truly enabling your clergy to have uninterrupted rest is one of the greatest ways that a congregation can show their appreciation of their ministry leaders. It is a gift to be able to step back from ministry for a time, and know that the other leaders in the congregation can have everything looked after until the time when that person returns from the sabbath, hopefully well-rested and well-cared-for.

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, and as Program Director for the Licentiate in Theology program at Huron University. grayhamebowcott@diohuron.org

Letter "D" in PWRDF stands for Development

By Rev. Greg Jenkins

When we hear the term “poverty”, images of deprivation come to mind.

We envision empty stomachs, barren tool sheds, or the scourge of unemployment. Our thoughts may drift to the soaring costs of living, or the ravages of armed conflict, and climate change leaving drought-stricken lands in its wake. Yet, amidst these reflections, one crucial facet often remains overlooked—the precious resource of everyone in the community working together.

Imagine the impact it would have if something terrible prevented at least half of a population from attaining education, accessing resources, or managing their finances autonomously. This is the stark reality for many world-



wide, a consequence steeped in the injustice of gender disparity that limits the rights of women.

Within the acronym PWRDF, the “D” signifies Development.

One of the most effective ways we can ensure development is by seeing that the whole community is given equal opportunity. Consider the transformative power unleashed when no one is prevented from pursuing education, securing gainful employment, and accessing essential resources. The

benefits increase even more when everyone is given equal respect, so those with gifts of leadership may develop and use their talents. We’ve seen many examples of the ripple effect culminating in economic upsurge and elevated standards of living for families and communities alike.

This is why our Primate’s World Relief and Development Fund (PWRDF) has a focus on empowerment initiatives. Thanks to the Christ-inspired generosity of individuals like yourself, poverty is reduced by programs dedicated to uplifting women, girls, and also those who identify as 2SLGBTQ+. Here are a few of the tangible fruits of our collective efforts:

- In Pemba, Mozambique, \$69,623 in loans were disbursed to women entrepreneurs engaged in trading sweet potatoes, tomatoes,

- dried and fried fish, chicken, bananas, coconuts, beans, corn, peanuts, dried cassava, prepared food and cakes;

- In Uganda, 1,310 girls and women and 538 boys and men participated in training on resilience and safeguarding against teen pregnancies, early marriages and transmission of sexually transmitted infections among youth;

- The staff at “Help Lesotho” and members of “GIRL4ce” helped community members identify and address the myths and cultural norms that perpetuate gender-based violence, during six radio broadcasts;

- In the Democratic Republic of the Congo, 1,021 survivors of sexual and gender-based violence (118 girls and 903 women) received skills training to earn an income, as part of reintegrating into their communities where conflict over natural resources

is common;

- In Zambia, seven sensitization sessions reached 3,814 (110 women, 2,273 girls, 111 men, and 1,320 boys) community members to increase their awareness on early, child and forced marriages and sexual and reproductive health and rights through poems, songs and role-playing.

These diverse projects embody a singular mission—to thwart poverty’s grasp. When everyone is granted economic and social agency, a stronger community emerges, ready to challenge oppressive norms and safeguard the well-being of all. By rectifying gender disparities and nurturing the potential within everyone, we pave the path towards an equitable, prosperous, and sustainable global community.

Rev. Canon Dr. Greg Jenkins is PWRDF representative for Huron.

Safe injection sites: How willing are we to be uncomfortable?

By Rev. Chris Brouillard-Coyle

On March 28, vigils were held around the province protesting the closure and lack of funding for safe injection sites.

This action coincided with recent updates on the Government of Canada’s website about the overdose crisis which acknowledges that “the opioid crisis is a national public health crisis that continues to devastate individuals, families, and communities.” (see <https://www.canada.ca/en/health-canada/services/opioids/responding-canada-opioid-crisis.html>)

A bilateral agreement was signed between the Federal Government and the Ontario Provincial Government that includes significant funding.

This commitment is based on the understanding that: “Providing people dealing with problematic substance use with access to treatment in their own communities ultimately helps people who use drugs to live healthier lives. Supporting harm reduction measures is an integral part of the Government of Canada’s strategy to addressing the opioid crisis.”

Safe injection sites are a harm reduction option that are proven to be a valuable resource for not only those who are struggling with substance use disorders, but also the wider community. Safe injection sites provide safe spaces for drug consumption which

SOCIAL AND ECOLOGICAL JUSTICE



Jonathan Gonzales/Unsplash

take users off the streets, allows for monitoring to reduce the potential for overdose, and helps keep the neighbourhood free of needles which are safely disposed of on site.

Given these sites include important resources and supports, they can also help reduce incidents involving police and paramedics and can encourage treatment. There are significant benefits to safe injection sites, not the least of which is that these sites can be literally life saving, and yet these spaces continue to be challenged by neighbourhoods, communities, and leaders.

March 28 also happened to be Maundy Thursday, the day we remember when Jesus celebrated the Last Supper with his disciples. When we read

John’s version of this moment, we are reminded that Jesus took off his outer robe, tied a towel around himself, and washed the feet of those he knew would abandon, deny, and betray him. There is no indication that Jesus paused to determine who was worthy of this act of love. He washed feet to give his friends a share with him and to challenge them to love as he loved.

What would it look like for us to embrace that story in relation to those who are suffering from substance use disorder? Can we look past the social attitudes that make it somehow acceptable to assume the worst about these individuals and abandon them to their addiction? To what extent might our efforts to respect the dignity of those

struggling with substance use disorder enable us to see each person as a beloved child of God, sitting at the table when Jesus washed feet? How might recognizing Christ in the persons of those dealing with addictions challenge and inspire us to advocate for life saving health care?

We acknowledge that the Greatest Commandment is to love God with all our heart, mind, soul, and body and love our neighbours as ourselves. Can we admit that we wouldn’t want to be abandoned because of perceived choices we make that impact our health and wellbeing? How does that admission challenge us to love our neighbours even though there may be those who want to judge them believing their addiction to be some flaw in their character? What more can we do to love as Jesus loved, those neighbours whose addictions continue to challenge them and the communities in which they live?

We might want to start by examining our own prejudices and assumptions. Education is important. It is easy to get trained about and access to naloxone, a life-saving resource when overdoses happen. Consider writing the government, ensuring that funding gets to safe injection sites to better support the health and wellbeing of those struggling with addictions. Watch for announcements about other opportunities to advocate on behalf of vulnerable people.

We are called to love our neighbour as ourselves modeled after the love of Jesus who washed feet. How willing are we to humble ourselves and, metaphorically, wash the feet of those who are imperfect? How willing are we to love so fully that we find ourselves having a share with one another? How willing are we to be uncomfortable for the sake of the Kingdom?

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

Addendum:

Hours after this article was submitted for the paper, a friend and colleague reached out for prayers. He had been called to the hospital after a young man whom he has known for nearly a decade was found overdosed. The man had been alone in that state for so long, his body temperature was 23 when he arrived at the hospital. He was brain dead and his mom wanted prayers as they were taking him off life support. Sadly, he wanted a better life. He had tried to deal with his addiction numerous times but without proper support to address the trauma and pain from which he was self medicating, he eventually lost to the power of addiction. Perhaps the only grace in this story is knowing that he is now surrounded by the love he needs for true healing. My friend noted that his eyes closed during the Lord’s Prayers, a sign of peace at last.

Jim and the Juno journey: Navigating a complex new world

I was pulled into watching the Juno Awards show because I knew it represented Canadian Music.

However, I wanted to see familiar faces and hear equally familiar music. I was at home with Anne Murray, who was only slightly removed by Nelly Furtado but way out on the left field with most other entertainers. I felt uncomfortably lost and wondered aloud (to the distraction of my friends) when the Canadian music scene had changed so significantly. I was the curmudgeon!!

One of the announcers mentioned that “the borders are coming down with more global sound,” and I agree. I will admit that I was most comfortable when Anne Murray was presenting. And it struck me hard that the music being played live was to me like Rock & Roll to my grandparents.



As I SEE IT

REV. JIM INNES

Perhaps most significant was how the evening’s festivities were given a backbone by emphasizing racial, gender, and body awareness issues. The diversity of colour and sound was amazingly presented, up-front and centre. No one was obligated to wear a particular dress style, and some took the opportunity to be creative.

I must admit that at times, I couldn’t help but feel a little awkward about how blatantly a point was being made, either by some awkward-looking clothing or through a highly politicized or in-your-face statement or action. During



those moments, I found myself being overly critical. However, I had to remind myself that people spoke plainly or acted boldly to bring about societal change and awareness.

Canada is becoming diversified by people from various races, genders, and body types, each with unique identity issues and different access levels to opportunities and resources. As a 65-year-old white male, educating myself on how to be thoughtfully inclusive is a big task. I know that I owe an apology to someone, somewhere, for some inconsiderate action.

I’m having difficulty navigating this complex new world, especially the sensitivity part, which is no news for those who know me. My daughter, for example, constantly corrects my interactions with the grandkids: “Be careful what you’re saying,” “Don’t you know you’re supposed to...?”

Being parented on how to parent by your children is weird, and overall, my list of blunders continues adding up. Most arise because I am not up to date with current trends. For example, not long ago, I was surprised to see openly

gay characters on a show for young children. Before then, I had never even thought of it as an issue.

I’m embarrassed that I’m so far behind the times and that my considerations are less than ideal. Which leads me to wonder, “How many people have I offended in this article?”

There is no doubt that I have much to learn about diversity and the respect that must be given to those who are marginalized. I’ve made mistakes and must improve my sensitivities. It isn’t easy. And yet, as I see it, the journey will make me, my family, and, by extension, my community a safer place to live and grow to be the children God wishes us to be.

Rev. Jim Innes is the rector of St. John’s, Grand Bend with St. Anne’s, Port Frank.

jimines@diohuron.org

As another growing season approaches and as our farmworkers start to arrive, the Huron Farmworkers Ministry would like to ask for your generosity once again this year. To support this extraordinary ministry visit:

<https://hfw.org/donations/>

This article may NOT be for you!



By Rev. Canon Val Kenyon

Forgive the abruptness of this headline.

We are not trying to be impolite, or insensitive in any way, however, we would not recommend spending the time to read this article if you are not a curious person, interested in learning and growing, open to new perspectives with a bit of time and energy to invest in your faith and in reflecting on those questions, nagging and otherwise, that arise for you from time to time. For you see, it's Spring, finally, and with this season, as we see the new life and freshness all around us, it is also the time of year that we begin to look ahead to plan for upcoming Education for Ministry sessions in our Diocese. It is a time of planting seeds.

Over the past months we have shared about what a new participant in EFM might expect to find as they begin their studies.

• We have spoken of letting go of the old to make room for the new, and of allowing God to work deeply into the soil of our souls to change, shape and enrich us.

• We have outlined the practice of making space to



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

ask questions and to honour in ourselves and in others, what it is to wonder together.

• We have considered what it is to celebrate the light of Christ in our lives, waiting for it, saying yes to it, acknowledging that encounters with this light and with Christ will change us fundamentally.

• We have recognized that God can and does use the challenging times of our lives to take us in certain directions, understanding that drawing closer to God is not a one-time happenstance but rather a process, where there could well be wrestling and mystery, yet a process in which there is great value in engaging.

• We have recalled that the life of the baptized, the disciple of Jesus, and our call to love, serve and minister are without doubt improved by intentionally and consci-

entiously setting our hearts, our minds and our energies in that direction, in the company of like-minded travelers.

Having considered all of this, if learning more does interest you (thank you for NOT putting this article down), we will be holding a number of virtual Open Houses to share with you more fully all that is available at EFM. Please consider joining us on Zoom at 7pm on Wednesday, May 22, Tuesday, June 18, or Monday, August 26.

To register for any of these Open Houses or to speak about an Open House for your parish, please reach out to either Libi Clifford, the Diocese of Huron EFM Coordinator or me Val Kenyon at EFM@huron.anglican.ca

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

EDUCATION FOR MINISTRY OPEN HOUSES (Via Zoom, at 7pm):

WEDNESDAY, MAY 22
TUESDAY, JUNE 18
MONDAY, AUGUST 26

To speak about an Open House for your parish, please reach out EFM@huron.anglican.ca

'When I look back, I am certain that love is what got me here'

On April 7, 2024, I was installed as the Rector of St. Paul's and the Dean of Huron.

It was quite a grand affair. It was a night I'll never forget. The music, the preaching, the gathering of family, friends, and the faithful, along with the multifaceted and ecumenical and community presence, made for a great night of celebration. As one does on momentous occasions, I found myself looking back at my journey. Is it only me that gets startled to his senses now and again asking "How did I get here?"

When I look back, I am certain that love is what got me here... wherever here is. G.K. Chesterton insisted that we all need to let "religion be less of a theory and more of a love affair."

I have held these words close on my journey. I'd have to say, that I have been having a mad love affair since my teenage years. As I listened to Azarlya, a twelve-year-old who is a brand-new server at St. Paul's read from the Hebrew Scriptures, I was cast back to my adolescent self. When I was



It's JUST KEVIN

V. REV. KEVIN GEORGE

her age, I was struggling socially. I was badly bullied and hated going to school. I felt safe in two places - at home with my family, and increasingly at church. It was at the little church of St. George the Martyr on the shores of Trinity Bay that my love affair with religion really began.

Rev. Morley Boutcher was rector of the Parish of Heart's Delight, a four-point charge with St. George the Martyr in Whiteway being one of them. "Rev. Boutcher," as we called him, is a kind and gentle soul and I am not overstating it when I say that his humble and pastoral care for me saved me.

I don't know if Morley Boutcher knew what I was suffering in school. But, as good pastors do, he discerned that I needed to be loved and to love. He then set out to model for me what love looks like.



The new Dean of Huron V. Rev. Kevin George with his wife Catherineanne inside St. Paul's Cathedral, London, Ontario

"Kevin, how would you like to be an altar server," he asked over a cup of tea at our house. "What is that," I asked.

This little church would see twelve to fifteen people a week. It was tiny. We had never seen anything like that before. He explained in broad strokes what I would do, he ordered me a robe, I grabbed a chair from the old one room school-house next door to the church and set it between the altar rail

and the altar, and we were off to the races.

Within three months he had me reading in church. My first-time reading? Christmas Eve! There had to be 35-40 people in the church. I was so nervous my knees were shaking. When it was over, I was relieved, and I was falling in love with the community of faith as a place where I could be loved and where I could love others.

The church has many fail-

ings. We have not always gotten things right. At its worst, the church has not only not made room for love, but it has actively destroyed it. Thank God that two things can be true at once. Because sometimes the church raises up the likes of Morley Boutcher who had the eyes and heart to see and feel a young seeker's pain.

And Good News - it isn't just clerics that the church raises up. Once I knew that I was beloved, and that I could be me, I had all kinds of people to show me the ways of living a love affair with the church, with God.

One of those souls was Mrs. Emma Pardy. She died the week before my installation. Mrs. Pardy always had a kind word and a listening ear for me. She loved church. She would have loved I was installed as Dean of Huron. And, she'd remind me to watch for those who need to be loved. I only pray I can live up to her example.

Very Rev. Dr. Kevin George is Rector of St. Paul's Cathedral, London, and Dean of Huron. kevingeorge@diohuron.org

Please don't call me "Father"!

By Rev. Lorne Mitchell

I've noticed that there is a growing number of our new male priests that are being called "Father" by each other and their parishioners. Early on in my ministry, I spent some time discerning whether or not I would do this as well.

In 1985, I began my theological training at Trinity College in Toronto, a seminary that has a strong Anglo-Catholic tradition. We were taught how to do a solemn high mass. We were taught how to swing a thurible and incense the altar. We were taught to address our fellow male priests and professors as 'Father'.

At first, it felt as though this was simply part of our long-standing Anglo-Catholic heritage - a traditional way of showing respect to our seniors. However, as time went by, I felt less comfortable with the idea that someone would call me Father after ordination.

For one thing, in 1985, the debate about whether women should be ordained priests was still going on in the Anglican Church. Some bishops across the country were still not welcoming women priests into their diocese. For myself, I knew for sure that women priests were going to be a huge blessing on the Church and I was concerned that their gifts were not being welcomed by some.

I became highly aware of the sense of privilege and entitlement that went along with a priest being called 'Father'. If male priests were to be called 'Father' but women



Alberico Bartocchini/Unsplash

Using the title 'Father' can be seen as a shortcut to acquiring automatic respect. My experience has told me that there are no shortcuts: Genuine respect needs to be earned over time through prayer, honest leadership and being present to walk side by side with fellow Christians as equals.

priests not - this was a problem. It felt as though, if you read between the lines, there are two categories: There's Father Mike the real priest, and then there's Rev. Sue, the female minister. To me this inequality did not feel right.

At the time, some advocated for women priests to be called 'Mother'. Not many newly ordained women were doing this. There are a couple of reasons for this.

First, the term 'Mother' has been the title used for a woman in charge of a convent - not a parish. So, for anyone taking this as a title in a parish, this was something new and did not have a long-standing tradition.

Second, at the time, many women priests wanted to

model something different in the priesthood - something less parental and more collegial. Being less parental meant they could walk side by side with their parishioners - not stand over them.

As I heard women describing this new model, I decided that I preferred not to be called 'Father' by either my colleagues or my parishioners. After I was ordained in 1988, I told people so, and I told them the reasons why.

When parishioners asked how they should address me, I said, "Please call my 'Lorne' - that is my Christian name". I have done priestly ministry in the church for 35 years without being called 'Father' and I believe that it makes a difference.

As I continued to engage in ministry, I became aware of other issues that confirmed my decision. When the title of 'Father' is used it automatically sets up a parental/authoritarian relationship between the priest and the people. In our current culture, I have found that it is far better that we nurture collegial, adult-adult relationships in our faith communities. It's feels healthier and more respectful for all involved in ministry.

In past cultural contexts, the term 'Father' was used in the hopes of conveying a warm, safe, comfortable, trusting, parental relationship. Unfortunately, in our current cultural context this is not helpful. Using the title 'Father' can be seen as a shortcut to acquiring automatic respect. My experience has told me that there are not shortcuts: Genuine respect needs to be earned over time through prayer, honest leadership and being present to walk side by side with fellow Christians as equals.

Over and over again, we have seen the problems that can be generated by the old model of priesthood in our own age. Sometimes a priest can use this overly parental/authoritarian relationship to assert power in unhealthy ways.

The most extreme versions of this can be coercion, intimidation, manipulation and sexual abuse. But it is important for us priests to be aware that it is the unequal power balance of the authoritarian model that is at the root of the problem. The more equal the dynamics are, the health-

ier the relationships will be even when there are disagreements and conflict.

Finally, I have felt that there is an important theological and spiritual dimension to this issue. In the Lord's Prayer, we (and Jesus) refer to God as Father. In our official creeds we address God as Father. In our hymns and prayers, we address God as Father. If we expect others to refer to priests as 'Father' then there is no getting around the fact that the language is subtly suggesting that priests are on the same level as God.

I do not think this is the message we want to convey to our congregations. Our experience as a church has shown that this is not just a theological point. Victims of abuse in the church often say that it is difficult to speak out when their leader is seen as equal to God.

I am very aware that some newly ordained priests will feel like taking on the Anglo-Catholic title 'Father', and I can understand why. However, for the reasons noted above, I believe that it is worth it for everyone to take time to carefully and prayerfully reflect on this. In doing so, I believe we will strengthen our church communities and also be a better witness of the Gospel in our current culture.

Rev. Dr. Lorne Mitchell was Rector of St. James Stratford for 18 years and is now a retired priest of the Diocese of Huron. He received his Doctor of Ministry from Wilfrid Laurier University in Pastoral Counselling.

Photos, photos, photos: The power of visual communication

According to Albert Mehrabian, Professor Emeritus of Psychology at the University of California, Los Angeles only 7% of a message is conveyed through words, whether is person or on social. The remaining 93% comes from nonverbal cues, with a massive 55% attributed to body language, including facial expressions.

A simple image of a clergy member with a genuine warm smile can instantly create a sense of approachability and connection.

This image, without a single word, conveys warmth, welcome, and spiritual guidance. It might even spark a feeling of welcome and community.



MEDIA BYTES

REV. MARTY LEVESQUE

Likewise, a photo of a diverse congregation celebrating holy days with joy or reverence, depending on the day, speaks volumes. Vibrant colours, shared expressions of joy, and the overall atmosphere of unity creates a powerful message of community, perfect for Easter Sunday.

Meanwhile, during other seasons like Lent and Holy Week, images ought to take a more reflective tone or risk

A well-chosen photo can evoke emotions, inspire reflection, and strengthen the bonds of faith.



communicating unintended messages.

The tone of a message can also be conveyed visually, 38% of communication according to Mehrabian. A peaceful image of a church bathed in warm sunlight evokes feelings of serenity and contemplation. This can be particularly effective for promoting prayer services or quiet reflection during Holy Week.

By harnessing the power of

images, church communities can foster deeper connections with their followers online. A well-chosen photo can not only inform about upcoming holy days or parish events, but it can also evoke emotions, inspire reflection, and strengthen the bonds of faith.

Rev. Marty Levesque is the rector of All Saints' in Waterloo. He served as diocesan social media officer. martylevesque@diohuron.org



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A variety of talents have been poured into us

An impact of following the Church calendar, filled with all of its Saints' Days and special commemorations is that we constantly meet individuals who have lived their lives in ways which have much to teach us.

Life stories of service and sacrifice fill the year with example after example of individuals who have been gifted by God with talents and abilities which have an impact in a situation or in the lives of others.

We may look at the lives being remembered and think that those lives are being lived at a level beyond the reach of many of us. We look at the individuals who are named as Saints and see them in all their stained-glass glory. Yet as we look more deeply into their lives, we discover that they are people with whom we have much in common.

Being in the right place, at the right time and being surrounded by opportunities afforded to us in a particular moment, are only partial elements of our own life story. The simple reality of our lives is that each of us has been given a gift, a talent, or an ability which shapes our unique identity. Being able to identify that gift, talent or ability is one part of the story. Deciding how to use that gift, talent or ability is another step along the way. Ultimately, once we have identified our gift, once we have considered how that gift could be used, we must then proceed to use it!

One of my all time favourite hymns captured this journey of personal reflection in a beautiful way, by asking and then answering this critical question of the discernment and the offering of gifts in the service of Jesus.

What can I give Him, poor as I am?

If I were a shepherd, I would bring a lamb,



Kiana Bosman/Unsplash



REV. CANON CHRISTOPHER B. J. PRATT

A VIEW FROM THE BACK PEW

If I were a wise man, I would do my part.

Yet what I can, I give Him, give my heart.

(In The Bleak Midwinter - Common Praise # 122)

These days I am particularly moved by the stories which are being circulated from places where people are trying to survive in areas of conflict.

In Ukraine, where bombs fall in an indiscriminate way, people still gather for worship and support each other. In Jerusalem, in ever decreasing numbers, Christians still walk the Way of the Cross in faithful witness.

In Gaza, where tragedy and famine have become unavoidable realities, people of faith still cling to their faith

The observance of Pentecost is one of those moments when a gift is being given. It is a Divine gift. It is a gift which cannot be ignored.

as a source of strength to help them to survive another day. In Canada, the public expression of faith, once seen as an unquestioned freedom, is under fire.

Humanity has been gifted with a beautiful world, whose care we have systematically set at such a low profile that now we act as bystanders while Creation gasps for breath. The degradation of this "island home" of ours, is not good use of the Divine gift we have been given.

Years ago, my Father was a guest preacher in a parish where he was invited to stay

The simple reality of our lives is that each of us has been given a gift, a talent, or an ability which shapes our unique identity. Being able to identify that gift, talent or ability is one part of the story. Deciding how to use that gift, talent or ability is another step along the way.

in the Rectory. In the morning, his host woke up his family by knocking on their bedroom doors and saying, in a loud voice, "Wake Up! The Lord has given us a new day. Let's see what we can do with it!"

Being able to value and appreciate each day, each moment of life, each person, each situation or opportunity that each day presents, as a gift from God, may be a new way in which you may look at your life. The reality of life is that when we look at every breath as a Divine gift, life and what we do with it, becomes all the more precious in our own sight.

The observance of Pentecost is one of those moments when a gift is being given. It is a Divine gift. It is a gift which cannot be ignored. It is a gift which is being poured out with a generosity which is described in the Book of the Acts of the Apostles.

The gift being given is transformative in nature. We see it immediately in the lives of those who had left their normal pattern of life behind. They had answered a unique call from a Rabbi who beckoned them into a new life as they became his disciples. From this moment on, empowered by the Holy Spirit, they would call others to become followers of The Way, disciples of Jesus.

The words of the Baptismal Covenant give us the opportunity to renew the way in which we view our place in the world, those people whose lives touch ours and the world in which we live,

and name them as gifts from God. I invite you to engage in a process of personal reflection that as you discern the many ways in which the Divine gift of life and a variety of talents have been poured into you that, when asked if you will use them, you will respond, with conviction:

"I will, with God's help."

Rev. Canon Christopher B. J. Pratt has retired from full-time parish ministry but continues to offer priestly ministry in the Diocese. chrisspratt@diohuron.org

MARK DAILEY MEDIA AWARD FOR HURON CHURCH NEWS

Huron Church News received the St. John Ambulance 'Mark Dailey Media Award for Coverage of SJA Activities and Events'.

The trophy was given to HCN for the article "The White Cross of St. John: Prudence, Justice, Temperance, Fortitude, written by Rev. Canon Christopher Pratt and printed in the June edition 2023.

The award is named for the late Mark Dailey, most famously known as "the voice" of CityTV. He was a key contributor to the Public Awareness Task Force for the SJA, SJCO and helped create SJA Ontario's 'Heroes' campaign and related collateral.

This award is to recognize the media outlet and/or individual who provides coverage of a SJA event or activity within the boundaries of SJCO and best portrays the work of SJCO, its values and its impact on the community, thereby helping to enhance the reputation of SJA Community Services.

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