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As Christ Church, Camlachie, closes, we learn the story of its Mohawk founding priest.
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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • FEBRUARY 2015

Experiencing the joy of belonging

"Jesus says, 'I give you my joy so that your joy becomes complete' (John 15:11). Joy comes from the feeling of belonging to a community, of feeling good together despite our differences, of feeling that we are no longer alone with our problems and grief."

— Jean Vanier,

Signs: Seven Words of Hope

By Marietta Drost

On a recent evening at L'Arche London's Cana House, Janet and I chopped the vegetables for a chicken stew, Ankita set the table, and Angel played some music for us on her portable communication device. We felt joy and a sense of belonging together in the simple act of preparing the evening meal.

I have the privilege and joy of working and sharing in community at L'Arche London. L'Arche London is composed of three family-sized homes and a day program, each centred on the gifts and needs of people with intellectual disabilities who are the core members of our community.

In our homes, people with and without disabilities share daily life together: meals, chores, leisure activities, celebrations and prayer time, and connections with family, friends and local faith communities.



"Our core members, people who have often experienced rejection in society, lead us to be more compassionate with one another and experience community more fully."

Marietta Drost, centre, a member of St. George's, London, and leader of L'Arche London, greets friends from the organization at one of its monthly potluck dinners.

Photo by Marie Antoinette Parisio

L'Arche London is part of L'Arche International, the interfaith organization founded by humanitarian Jean Vanier 50 years ago in Trosly Breuil,

France. Today there are 147 L'Arche communities around the world.

Our local community is a non-profit charitable orga-

nization funded in part by donations and by the Ontario Ministry of Community and Social Services.

My first experience of L'Arche

was as a live-in assistant at Les Trois Fontaines, a community in the north of France, where as a young woman I was moved by L'Arche's mission "to make known the gift of people with intellectual disabilities, a gift revealed through mutual relationships that become sources of transformation."

My two years living at L'Arche in France were indeed transforming. Sharing daily life with a group of people of differing backgrounds and challenges taught me to enjoy deeply the richness of difference.

I attended a Roman Catholic parish church in that small village, and came to appreciate the Catholic worship liturgy, a discovery which led to becoming a member of the Anglican Church. Today I worship at St. George's Anglican Church in London, with my husband Rod, and two sons, Simon and Elias.

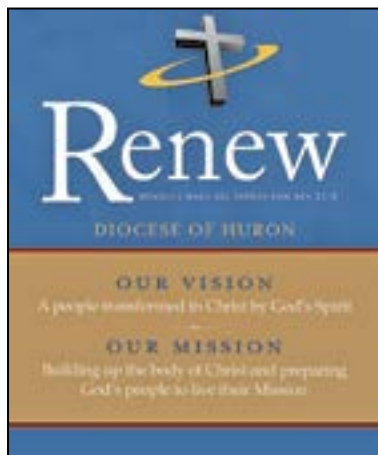
Today I serve in the role of community leader/director at L'Arche London. I witness daily how our core members lead us in making our community a place of belonging.

Melissa never fails to offer a visitor to her home a cup of tea.

Jim welcomes every person with the warmth of a handshake and curiosity about their lives — he is very faithful in prayer for those in need.

See DAY PROGRAM, Page 7

How Hazel is bringing church to others



More Renew stories on Page 3.

By Rev. Grayhame Bowcott

"Is there anything that I can do to help the congregation of St. John's-by-the-Lake?" This is the question that Hazel Gibson asked me each time I arrived for our regular home communion visit.

Hazel had lived in Grand Bend for many years. She and her husband, Dr. Laurence Gibson, had moved there in their retirement and after his death she had decided there was no other place that she would rather live.

"How are the members of the church?" Hazel would ask, as it had been some years since she had been able to attend Sunday worship. Hazel was approaching

her 90s when our visits began.

And so we would talk about life in the parish and the dreams of the congregation. Hazel was always so pleased that "someone would take time out of the busy week" to come and see her.

Together we would share the comforting words of Holy Communion. Hazel had no need of the worship book because she had the entire service memorized — priest parts and all.

Each time our visit end-

ed, Hazel would reach for her chequebook and ask if the church needed anything. My response was always the same: "Hazel, thank you for your generosity. But how about this? If this is really important to you, talk to your family about it first."

Hazel lived a full and happy life. Although she couldn't attend church on Sundays, she was delighted that church always came to her. When Hazel passed away, St. John's-by-the-Lake was notified by her estate that she had remembered us in her will. We were shocked to discover the significance of the bequest left to our church, amounting to hundreds of thousands of dollars.

When our congregation discussed the future use of these resources we began by telling Hazel's story. This led us to ask the question: What might Hazel's gift be to the church of the future?

After much prayer and discussion our congregation decided to establish a Perpetual Ministry Endowment in which Hazel's bequest was invested with the diocese and applying the annual interest toward supporting the costs of pastoral ministry in Grand Bend. In this way, Hazel's generosity has enabled future pastors to "bring church to others", as church had come to her.

See EPISCOPAL, Page 3



Hazel Gibson

Lent: the journey begins again

The day before I wrote this mid-winter reflection, on a local newscast, folks were invited to share their hopes and dreams for 2015 in the mode of changed behaviour patterns, also known as New Year's resolutions.



BISHOP BOB BENNETT

Many emphasized the usual suspects of eating less and taking out a membership at the local Goodlife Fitness. (News alert: Fitness clubs love New Year's resolutions!)

Others spoke of the ever-present, deep yearning within all of us for a more peaceful, just and softer world: not like last year, or the year before, or the year before that.

Still others, in a pique of honesty and openness, merely shrugged their shoulders and said, "Why bother?" (Didn't keep those resolutions in the past; won't keep them in the future.)

It seems to me there are three attitudes revealed here:

1. It's all about me.
2. It's of no use. Nothing ever changes.
3. We are to live in the hope that change is always possible both personally and within the created order itself.

In his letter to Romans, the Apostle Paul reflects in a similar vein using the language of faith: "I do not understand my own actions, for I do not do what I want, but I do the very thing I hate" (7.15). Then comes the shrug of defeat: "Wretched man that I am!

Who can rescue me from this body of death?" (7.24). He then concludes awash in the hope that things can and will change — this is the hope of the ages — "Thanks be to God through Jesus Christ our Lord!" (7.25).

As you read this mid-winter reflection, we will be on the cusp of Lent. The wisdom of the church's liturgical flow is that it underscores the abiding need we have to begin again, to start afresh.

As we move through the seasons of our lives, the wisdom of our tradition incessantly calls us to stop, pause, reflect and change the course of our sometimes rutted existence where shrugs of defeat rule.

New Year's Day is one moment when all are invited to break out and change life's direction. Lent is another such opportunity for the community of the faithful.

As we journey to the darkness of God's Friday through to the alleluias of Resurrection



Photo by Colin Brough, RBG Stock

As we move through the seasons of our lives, the wisdom of our tradition incessantly calls us to stop, pause, reflect and change the course of our sometimes rutted existence where shrugs of defeat rule.

morning, we are invited to make our pilgrimage replete with repentance, transformation, and renewal — in Christ.

The exhortation in the Ash Wednesday liturgy says it well: "Lent is a time to prepare for this celebration and to renew our life in the paschal mystery. We begin this holy season by remembering our need for repentance and for the mercy and forgiveness proclaimed in the Gospel of Jesus Christ . . . I invite you, therefore, in the name of the Lord, to observe a holy Lent . . ." (Book of Alternative Services, page 281).

Tradition suggests self-examination, penitence, prayer, fasting, almsgiving and reading, and meditating on the word of

God as effective tools for the journey. There are, of course, many other tools available such as small group work and extra devotional reading. One excellent resource for individual or group work is Rowan Williams' recent book *Being Christian* (Eerdmans) and I commend it to you.

The key in all this is to engage fully and soak up the season in a way that works for you. Mechtild of Magdeburg (1210-c1280) captures the essence of the season when she wrote these words: "God has given me the power to change my ways."

No shrugs now!

*Peace,
Bob*

Psalms' honesty grounds us in Lent

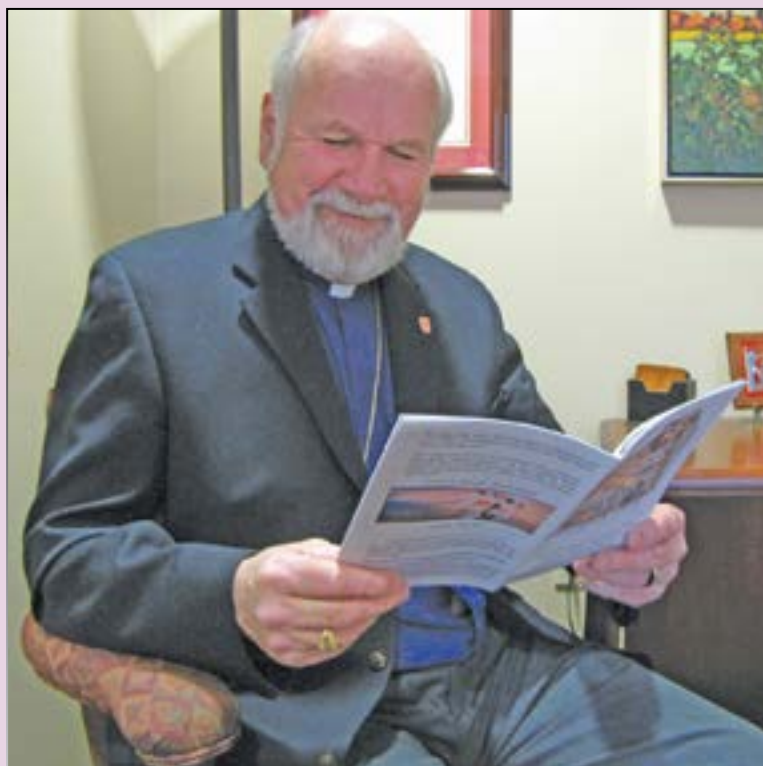


Photo by Sandra Coulson

Bishop Bob Bennett looks through a preview of the diocese's latest prayer resource, *15 Minutes in Prayer With God: Psalms for Lent*.

With Lent a few brief weeks away, we are again being challenged by our bishops to include in our Lenten disciples, some moments for prayer and reflection.

This year, the Renew-All Committee and the Anglican Fellowship of Prayer (Huron) have combined their efforts to offer a seasonal devotional, *15 Minutes in Prayer With God: Psalms for Lent*.

In the Psalms, this great collection of songs and prayers, we find a full expression of human emotions. Sometimes raw and even gritty, there is an honesty to the writers' expressions, turning to God, holding nothing back as they reflect upon their life and their relationship to God, all against a backdrop of praise and worship.

Copies of this devotional have been distributed to each parish with electronic versions also being available at www.diohuron.org/lent.

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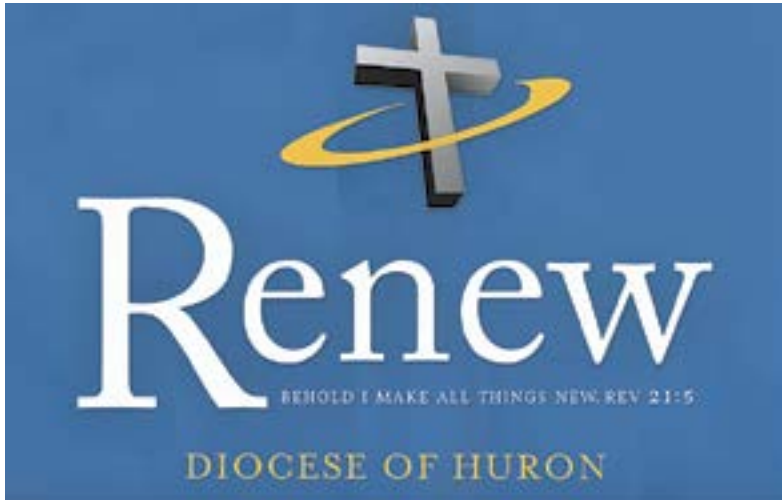
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On Nov. 25, CLAY keynote speaker Scott Evans, horizontal, came to Essex Deanery, had dinner with youth who attended this summer's conference, then spoke at St. David's, Windsor, with youth and families from Anglican and Lutheran communities in the deanery area. As always, Scott did an amazing job of delivering the gospel through Scripture, personal experience, humour and prayer. Those who attended said it was wonderful to see him connect with the youth and see the youth so attentive as he shared God's words. Youth who heard him speak for the first time described him as amazing, gifted, spiritual, funny and great to listen to and hang out with.



"There is a joy and satisfaction for me now in knowing that I will continue to support the church and its people who have meant so much to me throughout my life," says Bill Farnell, pictured with one of the many Sunday School displays he has created since he came to St Paul's-Trinity in Wingham in 1967. An inspiring, creative teacher, chorister and reader, Bill has centred his life in his faith family. Knowing what it has meant to him, he wants to ensure its role for others in the future by including his church in his estate planning.

Forward planning for youth

Are you looking to grow youth ministry in your parish? Interested in supporting youth ministry in your deanery and our diocese?

The next Canadian Lutheran Anglican Youth (CLAY) gathering will be taking place in Charlottetown on Aug. 18-21, 2016 — and your parish might want to start thinking about who can attend from your parish or deanery and how you will raise the funds for your youth and youth leaders to attend. This process can take 12 to 18 months or more

if multiple people are attending.

At CLAY, all participants will encounter Scripture in meaningful ways, experience ancient and modern ways of worship, learn together in special interest forums, enjoy fantastic social events, explore Charlottetown, make connections with youth and youth leaders from all over Canada, and celebrate our life together.

CLAY is designed for participants who will be 14 to 19 years old in 2016 (born

from 1997 and 2002, inclusive). To attend CLAY, youth must be part of a registered "Home Team", and Home Teams are welcome to bring young adults ages 19 to 21 as leaders-in-training. Others may join as youth leaders, with the minimum age of 21 to be a leader at a CLAY event.

For more information contact Rev. Paul Poolton, chair of the Diocesan Youth Committee, at paul@ststephens-redeemer.com. Also visit renewhuron.ca/youth-engagement/

Planned giving is an act of true caring

Like so many, Hazel Gibson (story on front page) and Bill Farnell have thought about the impact on the future generations. Behind these stories are individuals who care deeply about their church and have designated a "legacy" gift.

The language and culture of planned giving can seem overwhelming at first. A proactive approach to the benefits plus the use of simplified language can help to create a more inviting conversation.

Let's consider how your parish is promoting legacy gifts that will ensure its health in the future. Below is a checklist for your Renew or stewardship committee to consider:

- Have the Renew flyer on planned giving, Our Enduring Legacy, in every pew and information rack or table.
- Attach a sticker with your parish name and contact information to the space on the back of the Renew planned

giving brochure, for distribution in the wider community.

- Ensure that supplies of the brochure are available in funeral homes and with financial planners, accountants and lawyers.
- Create a special planned giving committee whose responsibility is to celebrate the transformational power of legacy gifting and create more awareness.
- Include regular articles and facts on planned giving in the parish newsletter and/or website.
- Host an educational seminar on planned giving at your church.

Parishes are encouraged to review the planned giving section of the Renew website at <http://renewhuron.ca/planned-giving>. For further information contact Heather Moller at renew@huron.anglican.ca or call 519 434-6896 Ext. 223

Episcopal ministry supported

From Page 1

A second endowment was also established to celebrate Hazel's past relationships with other Anglican parishes and past bishops of Huron. Hazel used to share how she and her husband had hosted many bishops of Huron at her dinner table. She always asked about our current bishops and together we would remember them in our prayers.

In celebration of these memories, St. John's-by-the-Lake has established an Episcopal Ministry Endowment in which the interest from investments will be directly applied to the costs of supporting episcopal ministry in the Diocese of Huron.

Hazel's generosity has not only enabled a future of possibilities for the church of tomorrow, but also inspired us to ask the questions: What



Stephanie Donaldson, rector's warden of St. John's-by-the-Lake, Grand Bend, presents two cheques to Bishop Bob Bennett, left, and Canon Paul Rathbone, director of administrative services of the diocese, to establish two endowments funds from the bequest of Hazel Gibson.

might our gift be to the future church? How might each of us share in bringing church to others?

Rev. Grayhame Bowcott is rector to the Regional Ministry of South Huron.

Read about renewing and strengthening four Chatham churches on Page 4.

Canterbury partners with Huron College

By Diana Swift

Thanks to a new academic partnership with Huron University College in London, Windsor's 57-year-old Canterbury College has a new lease on life.

An Anglican affiliate of the University of Windsor, Canterbury will be a satellite partner in Huron's licentiate in theology program, a new pre-degree program offering introductory courses.

The new venture with Huron comes after the unsettling dissolution two years ago of an ecumenical partnership between Canterbury, the United Church of Canada's Iona College and the Roman Catholic Assumption University, which was the degree-granting partner of the Windsor collaboration.

Canterbury was the first Anglican College in the world to affiliate with a Roman Catholic university.

Rev. Gordon Maitland, Can-

terbury's director of Christian education, admits that after the break the college's theological program fell on hard times, but since Huron College agreed to partner with Canterbury, "we have a new lease on life."



Rev. Gord Maitland

"We jumped the gun and ran our first course even before Huron began its new licentiate program," Gord says.

The course, on effective pastoral care, counselling and visiting, was given by Rev. Dr. Robert Kerr, an Episcopal priest from Detroit with a doctorate in psychology and psychoanalysis.

Buoyed by Huron's collaboration, Canterbury has just finished running its first Christian education course under the new regime.



Canterbury College is embarking on a new partnership in theological studies with Huron University College.

It upgraded the pastoral skills of two vocational deacons and five lay people.

Helping to fuel Canterbury's re-energization is a \$6,000 grant in the Anglican Foundation of Canada's under its innovative

ministries category.

"What we really need this grant money for is to establish proper online registration and student tracking as we move into our partnership with Huron," Gord says. "We have a

crude online system, where you can basically fill out a form, but it's not as secure and comprehensive as we would like."

Gord says the foundation grant has allowed Canterbury to negotiate the hiring of an information technology specialist, who is scheduled to come on board early this year.

As the administrative mastermind behind the 400-student college's courses, Gord is looking forward to working with updated software that at the touch of a key will allow him streamlined access to a student's application, marks, average, and contact information.

"The system we have now does not track well. You have to bring everything together manually," he says.

Diana Swift is a writer and editor and a contributing editor for the Anglican Journal.

Chatham churches adapt with new model

by Ven. Paul Millward

In the fall of 2013, the wardens of all four of the Chatham Anglican congregations and clergy came together as a planning group to determine if there might be a way in which we could more fully share in the ministry of the Anglican community in Chatham. Our conversations focused on liturgy, pastoral care, Christian education and administration.

We shared the concerns of our congregations demographically and recognize the reality for so many of our mainline denomination sister parishes, and the decisions which they have been forced to make, decisions to which we are not immune. Since 1998, the overall attendance of the four Anglican congregations in Chatham has decreased by 46%.

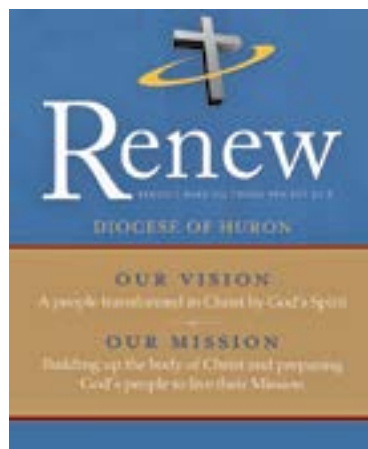
With increased expenses and a decline in church participa-

tion, we are all facing issues with reduced financial resources and reduced volunteer or ministry resources.

As St. Paul's, Chatham, and St. Thomas', Dover, have been in an interim situation, we have an opportunity to explore some options that could strengthen the Anglican community in Chatham.

The planning group proposed that we enter into a trial period in order to experience how this might work and to discern if the cost savings that this option would generate are worth the effect of having a shared or clustered ministry model.

In terms of process, our new model of ministry would involve the formation a ministry team consisting of active and retired priestly ministries, diaconal ministry and lay ministry functioning on a three-week rotation among the four



Our conversations focused on liturgy, pastoral care, Christian education and administration.

congregations. Worship times remain the same for all four congregations, with two of the three Sundays being eucharistic and the other Sunday being lay-led morning prayer.

As well, there would be a sharing of the pastoral visitation schedule, including both lay and clerical support, on-going Christian education ministry, as well as social gatherings and community outreach.

The administration of this partnering model would be facilitated by the wardens team, with a future plan for creating a Parish or Ministry Council that would give leadership to the wider parish, while leaving the congregational leadership in place.

In January 2014, the four congregations at their individual vestry meetings approved a motion to enter into a period

of partnering. In addition, the wardens of all four parishes were tasked with meeting to find synergies and areas of further co-operation and sharing. The motion provided that this approach or experiment would be of six months' duration, after which a vestry meeting would be held in each parish with a vote to be held to determine how to proceed going forward.

Those vestry meetings were held on Sept. 14, with all four congregations voting in favour of requesting Diocesan Council approval for us to adopt the model for us to become the Anglican Parish of Chatham, comprised of St. Paul's, Chatham; St. Thomas', Dover; Holy Trinity, Chatham; and Christ Church, Chatham. On Dec. 12, Diocesan Council carried this motion.

Ven. Paul Millward is rector of Christ Church Chatham.

Sign-ups continue for foundation's campaign

The Anglican Foundation of Canada, the church's national charitable organization, reports a quarter of parishes now have taken out membership.

The foundation is running its Free Up \$50 campaign to remind parishes of a 1950s pledge that every parish would donate \$50 a year to the organization.

In the past few years, the foundation has awarded half a million dollars in grants for diverse ministries across the Anglican Church of Canada.

"Since the campaign began this past November, 65 new par-

ishes have become AFC members," executive director Rev. Canon Dr. Judy Rois said in late December. "Added to the 400 existing members, that leaves just 1,185 to go."

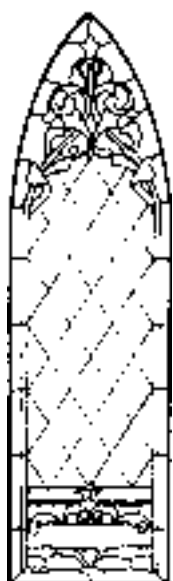
Rois is optimistic about expanding AFC membership. "I believe most Anglicans are ready and willing to give to their foundation so that it can be there for them when they need it," she says. "For various reasons, I think the entry fee of \$50 a year per parish may have simply fallen off people's radar."

The AFC has been working

hard to make people aware of its significant capacity to support Anglican ministries.

Diocesan bishops are among the AFC's strongest proponents. Every parish in the dioceses of Western Newfoundland and Eastern Newfoundland and Labrador is an AFC member. The dioceses of Yukon and the the Arctic purchased memberships for all their parishes before Christmas.

Rois is hopeful other Anglican jurisdictions will be inspired by the examples of these sparsely populated dioceses.



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One ministry wraps up after 45 years . . .

by Margaret Hoff

When she was four years old, Alison Licsik attended Cronyn Child Care Centre at Bishop Cronyn Memorial Church in London, one of the first daycares established in London. The daycare used Warner Hall, a spacious hall that had several rooms designed for Sunday school classes.

Kay Licsak, Alison's mother, was pleased to find Cronyn Child Care because she needed to work. Cronyn was the best care she had seen. It was her cousin, Edith Tompkins, who suggested Cronyn.

Alison received excellent care. For a while she was the only child at the daycare. Then, the group expanded to four children. Alison recalls being there until she entered kindergarten, which was a disappointment to her because that was only a half-day program.

The childcare was created by Bishop Cronyn Church in 1969 in response to changes in the neighbourhood. Edith recalled that, in discussion with a neighbouring church that decided to provide services to older neighbours, Cronyn chose to provide services to younger neighbours.

Cronyn Childcare was one of the first childcare centres in London. But after 45 years, it faced new challenges with the introduction of universal all-day kindergarten for four-year-olds. That reduced the local waiting list for childcare subsidies. These pressures made it necessary for Cronyn Child Care to close.



Photo by "mconnors" Morguefile

. . . and another is strengthened

A benefit performance organized by the London Pro Musica choir and featuring five of the best-known classical actors in Canada raised more than \$5,000 for the community outreach programs of Bishop Cronyn Memorial Church, London.

The Dec. 8 event featured a reading of Charles' Dickens' A Christmas Carol, and drew a packed house to Bishop Cronyn Church.

Readers included Cynthia Dale, Martha Henry, Rod Beattie, Michael Therriault and Brian Tree, all with histories at

the Stratford Festival and other stages, as well as in television and film.

Music was provided by London Pro Musica and by mezzo-contralto Vicki St. Pierre, who also conducts the choir.

A standing-room-only audience estimated at more than 350 attended.

Admission was free, but donations to the outreach programs of Bishop Cronyn church were accepted.

Cronyn was chosen by the choir because the church is its rehearsal home.

Choir president Nancy

Knowles said, "The church does outstanding outreach work, especially with disenfranchised people in the community, and we are thrilled to be able to help out."

She added, "We are very grateful to the actors who came to be our readers. They all contributed their time and talent at no cost to us."

"And we're also very thankful to everyone who contributed. The donations will make a huge difference in the church's programs. All in all, it was a magical evening."

A celebration of 45 years of outstanding care in London by Cronyn and other centres was held on Nov. 20 at Bishop Cronyn Church.

It is difficult to measure the impact of Cronyn Child Care on the many children who attended, but research on high-quality

childcare has shown a profound impact on children's lives, including improved school success and reduced crime rates in high-risk children. For every dollar invested, \$7 is estimated to be saved in subsequent social costs.

Alison is now an architect

with her own firm, sometimes designing childcare centres. Other graduates are teachers, lawyers and early childhood educators.

In 2002, Cronyn Child Care won the Margaret Fletcher Award for excellence in childcare in Ontario. One of the ob-

server parents working on the award jury remarked that he couldn't see the troubled children served because they blended into the centre program so well.

In 1985, Cronyn Child Care moved to Centennial United Church while the new Warner Place apartments for seniors were being built. The new building included a bright sunny new childcare centre.

Cronyn Child Care has been blessed with outstanding staff and directors, starting with Myrtle Evans and finishing with Brenda Nancekivill. Many of the former staff are still seen in the London childcare community.

In recent years, Cronyn Child Care welcomed children from many faith groups. The Christmas concerts were replaced with a mid-winter concert. The philosophy behind this was that providing care to those in need was more Christian than indoctrination.

And, at difficult times, the church reduced the rent in order to support the continuance of the really good childcare. Throughout the years, Cronyn parishioners contributed important service, such as long-time treasurer Bob Vallis and Bill Congdon who built an impressive sign.

Hopefully, those wise Cronyn parishioners who opened Cronyn Child Care, chose outstanding directors and provided assistance throughout the 45 years can rest easy knowing what an important effect they have had on so many lives in London.

Anglican, Lutheran churches on Bruce make 'Solemn Promise'

By Maria Kiernan Smith

Pastor Chad Honneyman commemorated the 25th anniversary of the Montreal Massacre and the 16 days of activism against gender violence by reading the solemn promise to "never commit, condone or remain silent about violence against women," recently received from Synod.

The letter and promise was signed jointly by Archbishop Fred Hiltz, primate of the Anglican Church of Canada; Bishop Mark MacDonald, the Anglican indigenous bishop; and Bishop Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada.

While this promise was particularly for men to take, our entire congregation joined the men as it was a promise we all made as people of faith — for in every respect it reflects our baptismal vow "to respect the dignity of every human being".

This year the world has witnessed horrific atrocities in Syria, Iraq, Nigeria, Gaza and Sudan. It is well documented that

the majority of innocent victims of war are women and children. Canadians were horrified by the beatings of two young girls in Winnipeg and the missing aboriginal women and girls.

The worldwide Anglican Communion Office has recently launched an initiative called Anglicans Ending Gender-Based Violence. It urges the churches "to not remain silent about this tragedy but to speak up and take action in addressing it."

It calls all of us "to provide safe space for the victims of violence" and "to promote and model safe, equal, respectful relationships between men, women, girls and boys."

It calls us "to teach young men and women to honour themselves and each other as human beings cherished equally by God."

We invite all people to take this Solemn Promise to stop all kinds of violence, verbal and active and seek peace for our communities, our country and our world.

Turkey dinner cheer spreads around world

Christ Church in Meaford hosted a community Christmas turkey dinner on Sunday Dec. 21 with proceeds going to the charity Sleeping Children Around the World.

Among the numerous volunteers was Meaford Mayor Barb Clumpus, serving turkey.

Eighty-three people from all walks of life enjoyed a delicious meal, which was donated by many individuals in the parish, and enthusiastically joined in carol singing afterwards.

More than \$600 was donated at the door for Sleeping Children Around the World, enough to provide bedkits and school supplies for 18 children.

Servers at the Christ Church, Meaford, turkey dinner, to the left of the table, included Mayor Barb Clumpus, Gene and Gail Latour, Carol Norton, Rev. Cathy Miller and Dave McKenzie.



Why Facebook works for the diocese

by Rev. Marty Levesque

Facebook: a place for friends, families, colleagues, and acquaintances to connect over cats, babies, news, events, announcements, politics, videos, brands, and communities.

Facebook is a means of communication, connection, and organization across generations and demographics.

And Facebook presents an exciting opportunity for the Diocese of Huron to connect in all these ways and more with people from across the diocese and to spread the Gospel message.

The Diocese of Huron's new Facebook page promotes events and communities of diocesan interest and creates a dialogue about who the church is, who we have been, and who we are becoming as the people of God.

The step into Facebook is one in a series of efforts by the diocese to engage with people both in our churches and in our neighbourhoods. As the diocese continues to renew its communication patterns, it is important to be in the places where our



message, Christ's message, can be received.

In many ways, social media is the new agora of ancient times, the meeting place where individuals discuss daily events and share their faith. It is critical for the Diocese of Huron to be involved in these conversations and to proclaim the word of God.

Stop by and like us on Facebook at www.facebook.com/dioceaseofhuron (shown at right) and keep up to date on news, events, and thought-provoking discussions of interest throughout our great diocese.

Rev. Marty Levesque is the diocesan social media officer and rector of St. Andrew Memorial in London.



This shot of a computer screen shows the home page of the Diocese of Huron's Facebook page.

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Elvis tribute a draw for wider community

Elvis was still in the building, but more importantly, so were 200 others.

That's what happened when Trinity, Lucan, and St. James' Clandeboye, took advantage of the talent of their rector, Rev. Matt Martin, to put on a night of Elvis Presley music at Trinity on Nov. 28.

Matt described it as an outreach to the community to bring them into the church building, many for the first time.

"Sometimes with an old church building, people feel

intimidated about walking into the building," he said.

The church was full, with many turned away because word of mouth of Matt's performance spread faster than the media promotional campaign. The parish is looking at doing a repeat show in the spring.

The \$10 for the November show supported the two churches, but Matt said the proceeds from a second show may be shared with a cause in the community.

Matt, who did mini-homilies between some songs, said Trinity had a large turnout at the hymn sing on the following Sunday and has seen some new parishioners from the event.

"It was really the Holy Spirit at work," Matt said.



Rev. Matt Martin performed as Elvis during an evening in November that his church, Trinity in Lucan, used as a way to make visitors feel comfortable in the historic building.



Council of the North Sunday

Celebrate a Council of the North Sunday in your parish and help raise awareness about the Church's mission and ministry in the north.

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PASTORAL PROGRESSIONS

Appointments

Bishop Bob Bennett appointed Rev. Robert Clifford as diocesan chaplain to the lay readers effective Jan. 1. Robert is the rector of Trinity, Port Burwell; St. Luke's, Vienna; and Trinity, Aylmer. The diocese is grateful to Rev. Canon Tony Bouwmeester for his work as the previous chaplain to the lay readers for many years.

Bishop Bob Bennett appointed Rev. Marty Levesque as diocesan social media officer, effective Dec. 1. Marty is also the rector of St. Andrew's Memorial, London.

Congratulations

We are pleased to announce that the new national Anglican Fellowship of Prayer chairperson is Rev. Val Kenyon. Val Kenyon has served as the diocesan representative in Huron since January 2011 and has

been a member of the national executive since October 2012. Val resonates strongly with the goals and objectives of the Anglican Fellowship of Prayer. In her new role as chairperson of the national executive, Val will continue to encourage "prayer in the life of the Church, and in the lives of those whom she has been asked to serve." (*Excerpts from Anglican Fellowship of Prayer-Canada newsletter*)

Resignation

Bishop Bob Bennett has accepted the request of Jim Kelso to resign as the honorary lay secretary for Synod, effective Jan. 1. Jim has been the honorary lay secretary since Synod 2010.

Rest in Peace

Rev. Malcolm Wilson (retired) died on Dec. 1 in his 91st year (predeceased by his wife of 61 years, Eirwen). Malcolm was

ordained a deacon on May 5, 1979, and a priest on March 1, 1980. He served as the rector of the Parish of Chatsworth and the rector of Christ Church, Milverton; Grace Church, Millbank; and St. Alban's and St. David's, Atwood, from which he retired in September 1992. A memorial service was held on Dec. 4, at St. James' Church, Stratford.

William (Bill) McNames (Marilyn) died Dec. 14. Bill was a warden at Trinity Church, Aylmer, and active in his community for many years. A memorial service was held at Trinity on Dec. 20.

Morris Lester died on Dec. 14. Morris was the rector's warden at St. Stephen's, Courtright, and the synod delegate — positions he held at various times over the past 70-plus years. Morris was one of the founding members of the Bishops' Friends. He will be

missed by many people within the church and the wider community. A service of thanksgiving for Morris's life was held at St. Stephen's on Dec. 18.

The Ven. William (Bill) Townson (retired) (Marjorie) died on Dec. 16. Bill was ordained a deacon on May 21, 1961, in the Diocese of Niagara and priested on Dec. 6 of that year. He came on the strength of Huron in March 1969 as the chaplain of Renison College and incumbent of the Chapel of St. Bede. He served the parishes of Kincardine, Bervie and Pine River; Trinity, Lambeth, and Christ Church, Delaware; and Trinity, St. Thomas, as well as serving in the Diocese of Kootenay. He was named a canon of the Cathedral of St. Paul in May 1980 and Archdeacon of Erie-Wellington and Delaware in December 1989. He retired in January 1993 and became honorary assistant at St. Hilda's-St. Luke's, St. Thomas. The memo-

rial service was held on Jan. 10 at St. Hilda's-St. Luke's.

On Dec. 16, Maureen, sister of Rev. John Maroney of the Parish of Transfiguration died. A memorial service was held in Mexico.

Helen Duerrstein, mother-in-law of Rev. Dr. Eileen Scully (spouse Robert) died Dec. 17. A memorial service was held in Waterloo on Dec. 20.

Rev. Miriam Lois Marlene Drinkwalter (retired) died on Dec. 23. Lois was deaconed May 28, 1987, and priested on Dec. 17 of that year. She served the parishes of Holy Trinity, Merlin; St. Thomas, Dover Township and St. Stephen's, Mitchell Bay; St. George's, London; and Christ Church, Glanworth. She retired in June 2003. A memorial service was held on Dec. 27 at St. Aidan's Church, London.



A fundraising campaign is underway for L'Arche London's new Gathering Place, shown in this architect's drawing.

Day program to expand in new London facility

From Page 1

Paul, though he has no spoken language, has great ability to listen, and be very present to the people around him.

This is a central gift of L'Arche for me: that our core members, people who have often experienced rejection in society, lead us to be more compassionate with one another and experience community more fully.

For them as with all of us, finding meaning through work and activity is important to our dignity as human beings.

As competitive employment is not always an option for all of our core members, a meaningful day program has been developed. L'Arche London Day Program, which meets in a local church and other public spaces, provides an exciting program in the arts — music, drama and visual arts — as well as group and individual learning, and therapeutic, volunteer and daily life activities.

It is a gift to nurture and build community in this place.

At L'Arche London, we are on a journey to build a Gathering Place where our day program can expand and welcome more

people who are seeking meaningful daytime work, connections and places of belonging.

We have a \$2.5-million fundraising target for this facility, which will be located in southwest London at the corner of Colonel Talbot Road and Sunray Avenue.

To learn more about L'Arche London, please visit our website at www.larchelondon.org.

TO SUPPORT L'ARCHE

All are welcome on Feb. 27 for the annual L'Arche London banquet, art sale and silent auction.

It will be a wonderful night of fellowship and celebration in community and a fundraiser for the L'Arche London Gathering Place.

• **When:** Friday, Feb. 27. Doors open at 5:15 p.m.; dinner served at 6:15 p.m.

• **Where:** London Convention Centre, 300 York St., London

• **Tickets:** \$55 each or \$495 for a table of 10. Available at Centennial Hall box office, 519-672-1967 or 672-1968 or 1-888-999-8980 or www.centennialhall.london.ca

ANGLICAN CHURCH WOMEN

Important Notice

Please note the change of the date of the upcoming

ANGLICAN CHURCH WOMEN'S ANNUAL

to SATURDAY, APRIL 18, 2015
at St. Paul's Cathedral

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Being church in a place of contrasts

by Rev. Chris Brouillard-Coyle

On a Sunday evening after driving from Edmonton to Fort McMurray, making stops along the way, my immersion group from the Anglican Church's Justice Camp this summer found ourselves in one of the local Anglican churches where we did something very natural for Anglicans: we shared a meal.

This time of food and fellowship enabled us to meet local members of the Anglican and Lutheran churches, including Rt. Rev. Fraser Lawton, Anglican bishop of Athabasca. Over the course of a few hours, we talked.

We shared a sense of a call to minister to the communities in which we live. Our friends in Fort McMurray openly shared the challenges of this call when living in a community heavily influenced by the oil/tar sands and its associated industries.

While there was a need to address the environmental implications of the mining projects, the social impacts of high salaries, inflated housing costs, transient workers and the distorted view of the community weighed more heavily on those with whom we broke bread.

How do churches build community when students graduate but can't afford to live in their hometown? How do churches sustain community when people retire and move away? How do locals connect with workers



Participants in the Anglican Church's Justice Camp in the summer meet in Fort McMurray with Anglicans and Lutherans, including Bishop of Athabasca Fraser Lawton, third from left.

when they spend limited periods of time in the community and then head home to be with families? What

happens to infrastructure when the government can't accurately count the number of people living in a city? What role can and should the church play to provide a dependable resource for those struggling with the emotional, spiritual and physical implications of working in the oil/tar sands industry?

Fort McMurray is a city heavily dependent on the oil/tar sands industry for its well-being. Our brothers and sisters could not imagine life without the oil sands, not only for

FOOD FOR THOUGHT SOCIAL JUSTICE HURON



former proclaims God as the answer and acknowledges that we are fed with living water and the bread of life. Our Gospel

themselves but also for a world so dependent on oil and its byproducts. As one of our hosts proclaimed, "We live on oil!"

Oil is used by farmers, in plastics, in transportation and so on. There was little sense that a viable alternative is readily available. Therein lies the challenge.

We all agreed that we are called to preach the Gospel and that our Gospel stands in direct contrast to the worldly gospel. The latter sees consumerism as the answer and teaches that we need things to fill us. The

narrative recognizes that we don't need things to save us; God already saved us.

In faith we know this, we believe this. Yet, how do we preach this Good News when it is so easy to become distracted by the lure of consumerism? What can we possibly say or do to help people see beyond the immediate sense of gratification and acknowledge that having has consequences for ourselves and others? How do we ask people to let go of that distorted sense of comfort that comes

from financial resources and ask them to embrace a message of simplicity and love?

All too often these questions are unasked or asked rhetorically as though we don't really want to confront the answers. Yet, in our group, as the night drew to a close, we couldn't help but admit we know the problem.

We also know the answer. This left us with only one burning question: Where are the evangelists? Where are the prophets of today pointing to the life-giving Spirit that gives us all we really need?

In the midst of our pondering we felt compelled to acknowledge that we are the church. As church we are the body of Christ, God's hands, feet, and voice in Fort McMurray, in the Diocese of Huron and in the world. We know the Gospel. We know what we are called to proclaim.

So then, we each should be asking ourselves: What gifts do I have to share that Good News?

Rev. Chris Brouillard-Coyle is co-chair of Social Justice Huron.

On the facing page, Social Justice Huron provides a Lenten calendar of awareness and action.

ANGLICAN FELLOWSHIP OF PRAYER



The courage to pray

By Rev. Val Kenyon

As we find ourselves nearing the season of Lent, by tradition a time of reflection, we have again been challenged by our bishops to include in our Lenten practices, some time to both pray with and study Holy Scriptures.

With this in mind, Bishop Terry has created specifically for our use during this season a study guide.

As well, the Renew-All Committee and the Anglican Fellowship of Prayer (Huron) have combined their efforts to again offer a seasonal devotional, 15 Minutes in Prayer with God: Psalms for Lent.

As we take up this challenge we are reminded that as we

open ourselves up to God's moving in our lives through both the study of Scripture and our active engagement in prayer, from time to time courage may be needed.

For as we give ourselves to connecting with God more intentionally, we may be called upon to let go of certain of our own ideas or ways of being, to embrace something new or something different.

For many of us, this can be unsettling, which I suppose could be the very reason we engage in such things. We make ourselves available to be uncomfortable, to hold a question and to dance with the many ways that it may be answered.

In the end, we are asking, trusting to see God in the

movement and in the dance, believing that it is the prompting of the Spirit that is the guiding force, leading us from one "aha" to the next.

And so as we strive to love the Lord with all our heart, our soul, our mind, our strength, we ready ourselves, knowing that all that is living continues to grow and to develop, trusting that on all our expanding paths of understanding we are never alone.

So take heart, for the One who whispers to our hearts is also the One who gives us courage to respond. Thanks be to God!

Rev. Val Kenyon is the Anglican Fellowship of Prayer diocesan representative for Huron.

Bishop Terry's Bible study readied for Lent

As of press time, the Lenten study that Bishop Terry Dance prepared on his sabbatical was set to be released online.

In the November issue, he wrote, "One of my passions in ministry is to find ways to encourage people to claim or reclaim our story through the study of Scripture. My sabbatical time afforded me the opportunity to write an eight-session 'Contextual Bible Study' series for Lent, Holy Week and Easter for Year B in our liturgical cycle.

"This approach to the study of Scripture has been widely used in South Africa. And with the creative genius of Gerald West, who spoke at our clergy conference two years ago, the approach has had an extraordinary impact on participants."

Watch the Diocese of Huron website and clergy emails for further details on the release date.

ACROSS CANADA

Diocese donates for shelter

A new youth shelter in Saint John, N.B., will open its doors Feb. 1, thanks to donations of land and money from the Diocese of Fredericton.

Safe Harbour, which will house 16- to 24-year-olds who don't have a safe place to stay, is built on the site of St. James' Church, which was closed in 2005 and demolished to make room for the shelter.

— *New Brunswick Anglican*

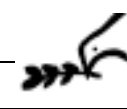
Montreal church says 'bye

St. Mark's Parish in Longueuil are planning a celebration of is more than 170 years on April 25.

Organizers urge those with roots in the church to spread the word, get in touch with organizers and begin collecting stories, photos and other memorabilia.

St. Mark's began sharing the quarters of St. Barnabas Parish in St. Lambert in July. Its minister, Rev. Richard Gauthier, is now developing French-language and community ministry based in the old church.

— *Anglican Montreal*



Lenten Social Justice Calendar 2015							Social Justice Huron
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
<p>Lent is a time for reflection as we seek to grow closer to God and each other. This year's calendar references the Gospel readings throughout Lent as a way to engage this reflection.</p> <p>On behalf of Social Justice Huron may you have a meaningful journey through this season and discover God's grace and love in the midst.</p>			<p>Feb 18 (Mt 6:1-4) Ash Wednesday As we enter into Lent, let us consider our blessings. In what ways do we share these with others – giving alms to those in need?</p>	<p>19 (Mt 6:5-6) Today, find a quiet place and make the newspaper your prayer list. Pray for those who are hurting, who are struggling with injustice and more. Ask God how to use your gifts to make a difference. Listen for a response.</p>	<p>20 (Mt 6:16-18) Fasting is intentionally abstaining from something. Commit to give up something today in order to draw closer to God and better understand those who go without because they have no choice.</p>	<p>21 (Mt 6:19-21) What do you treasure? What could you do without? Let your heart guide you to give today.</p>	
<p>22 (Mk 1:9-11) Jesus begins his ministry with Baptism which reveals something about who he is. Identify three ways in which your Baptism reveals something about you.</p>	<p>23 Our Baptismal Covenant challenges us to serve Christ in all persons. Serve Christ in a stranger today.</p>	<p>24 Our Baptismal Covenant calls us to work for justice and peace. Find out more about a social justice issue (e.g., missing aboriginal women in Canada) and share what you have learned through social media or in conversation.</p>	<p>25 We are commissioned as stewards of creation in Baptism. List three ways in which you have been a positive contributor to the care of the earth and its resources. How might you do more?</p>	<p>26 (Mk 1:12-13) Jesus spent 40 days in the wilderness – alone, fighting for survival. What does wilderness look like today? When have you felt like you were in the wilderness? Pray for those who feel that way now.</p>	<p>27 Temptations are things that draw us away from God. Look around you right now. What temptations do you see? What does Jesus call us to do when confronted by these temptations?</p>	<p>28 (Mk 1:14-15) The Kingdom of God is near...List three ways you have experienced the Kingdom of God's love this week.</p>	
<p>Mar 1 (Mk 8:31) Jesus suffered at the hands of power. In what ways does power continue to cause suffering? Speak up. Tell those in power that this is not right.</p>	<p>2 (Mk 8:32-33) How are we like Peter, wanting God to do what we want? Ask God to show you how God's mission might be fulfilled in you.</p>	<p>3 Convenience is a 'human thing' which can lead to waste. Inconvenience yourself today by leaving your car at home, avoiding shopping, or in another way. Reflect on how this may draw you closer to God.</p>	<p>4 Did you know Western countries produce 200% more food than we need and 40% of our food is thrown away? Choose to use the food you have before you have to throw it away.</p>	<p>5 (Mk 8:34) Take up your cross is often associated with making sacrifices, letting go. Today, let go of anger. Forgive someone who has hurt you. Ask for forgiveness of someone you have hurt.</p>	<p>6 Have you ever assumed the worst about someone? Let go of those assumptions and take the time to listen to someone's story today. You may be surprised.</p>	<p>7 (Mk 8:35-38) Jesus calls us to not be ashamed of our faith in him. Live that faith by sharing your hope for a better world. Share something that you think demands our attention and reflection on social media.</p>	
<p>8 (Jn 2:13-17) Jesus was angered by what was happening in the Temple. What about our churches might anger Jesus today? What can you do to honour God in church and beyond?</p>	<p>9 All too often the cost of products benefits the companies and exploits the workers. Buy something Fair Trade this week and support struggling workers throughout the world.</p>	<p>10 Churches should be a place of giving. Support the ways that your church gives back to the community financially or through donations of appropriate items (eg. food for the food bank, etc)</p>	<p>11 How is your faith reflected in your life? List three instances where you have seen God at work in the world this week.</p>	<p>12 (Jn 2:19) Jesus challenges the leaders to 'destroy the temple'. List three ways in which faith can be seen beyond our church buildings. What more could we do? Talk to the church leaders.</p>	<p>13 (Jn 2:20) Priorities are reflected in the ways we spend our money. Look at your purchases this week. What do they say about you? What do you want them to say about you?</p>	<p>14 Find out how Canadian churches of many different denominations advocate together for social justice and human rights in Canada and globally through KAIROS www.kairoscanada.org Make a donation through Huron Hunger Fund or PWRDF</p>	
<p>15 (Jn 3:14-15) The serpent and Jesus were lifted up to give life. Do some research: where could someone go if they needed help paying a bill? Share what you have learned and help give life to someone who is struggling.</p>	<p>16 (Jn 3:16) This is one of the most quoted passages in the Bible. Some simply say Jn 3:16 and expect people know what this means. Reflect on what this means for you. How has God shown love for you and given you life?</p>	<p>17 Words can build up or tear down, they embrace or push away. Consider a time when your words may have hurt someone. Ask for forgiveness.</p>	<p>18 (Jn 3:17-18) Beheadings, executions, sexual violence, murder, the headlines can make us angry. We want to condemn. Jesus offers us forgiveness. Pray that those who commit violence might also experience God's love and be transformed.</p>	<p>19 Read Psalms 42 and 43. When have you thirsted for God? Are there any items in the news recently that have caused disquiet for you? How do you respond?</p>	<p>20 (Jn 3:19-21) What injustice angers you the most? Shine some light on this by sharing your passion and what you know with others.</p>	<p>21 Identify three ways in which God has been a light for you recently. Give thanks for God's love and grace.</p>	
<p>22 (Jn 12:20-22) If someone came up to you and asked to see Jesus, what would you say?</p>	<p>23 (Jn 12:24) Jealousy, prejudice, anger, greed, ignorance, lust: what needs to die in us so that we might bear fruit?</p>	<p>24 (Jn 12:26) How do we serve Jesus today? Volunteer your time and talents to a community initiative.</p>	<p>25 A struggle for people using food banks is the lack of real nutrition in the boxes. Too much salt, not enough fresh fruits and vegetables can take a toll on someone's health. Make a healthy contribution to the local food bank this week.</p>	<p>26 Research has shown that we feel better about ourselves when we help others. Do a random act of kindness today. Visit www.actsofkindness.org for some good ideas.</p>	<p>27 Read Luke 6:20. What does the word "poverty" mean to you? Reflect on how you really feel about it, what you think it is, why it happens. How do you feel about people who are poor? Can you accept your own poverty?</p>	<p>28 Read Micah 6:8. In what ways are we doing what the Lord requires? What more should we do?</p>	
<p>29 (Mk 11:8-10) Palm Sunday Palm branches, cloaks, shouts greeted Jesus as he came into Jerusalem. How do we greet Jesus in our lives?</p>	<p>30 (Mk 14:1-15:47) As we reflect on Jesus' passion and death, consider the ways in which we have denied, betrayed and abandoned Jesus. Ask for forgiveness.</p>	<p>31 (Mk 14:32) Visit http://www.worldinprayer.org/ and take some time in prayer with God, and the world.</p>	<p>Apr 1 Read Isaiah 58:6-7. In what ways has this been similar to your Lenten fast? What would it mean in your community, in your home, if you continued this pattern throughout the year?</p>	<p>2 (Jn 13:1-15) Maundy Thursday Few want to wash feet or have their feet washed today but it remains a sign of service. In what ways can you be a sign of service for others today?</p>	<p>3 Good Friday Today is a traditional day for fasting. If your health permits, consider skipping one meal today. Pray for the many communities in Canada who lack consistent access to food, especially in the North.</p>	<p>4 Holy Saturday Jesus died to take away our sins, not our minds. Select one of the activities from this calendar and live it out the rest of the year.</p>	
<p>5 Easter Celebrate the resurrection with family and friends. Live the transformation of Easter every day.</p>	<p align="center">Social Justice Huron is the social justice committee of the Anglican Diocese of Huron.</p> <p align="center">Check us out at: http://diohuron.org/what/social_justice/social_justice.php</p> <p align="center">www.facebook.com/group.php?gid=12916425711036</p>						

A calling that straddled two cultures

by Rev. Canon Douglas Leighton

The career of Rev. Isaac Bearfoot (1837-1911) illustrates the difficulties faced by 19th-century native clerics and casts light on the early administrative development of the Diocese of Huron.

It is particularly appropriate to remember him just now: he was the founding incumbent of Christ Church, Camlachie, which is being deconsecrated this January. (See story below.)

Born into the Upper Mohawk community at Grand River, Bearfoot was influenced by Abraham Nelles, the great early Anglican cleric there.

Educated locally, Bearfoot trained for the ordained ministry at Huron College in the early 1870s, likely the second Mohawk to do so. He was ordained deacon on May 25, 1877, and priested on June 18, 1878.

Life for these early native clerics was not easy. They had to balance their own rich traditions with those of an Anglican diocese that was part of a rapidly growing and expanding settler society — itself profoundly changing because of industrialization and immigration.



Diocese of Huron Archives

Rev. Isaac Bearfoot was likely the second Mohawk trained in Huron College. His years in ministry were not easy.

This frequently resulted in a double form of marginalization: white society did not always appreciate the native presence, while some first nations traditionalists regarded adherence to Christianity as a form of cultural betrayal. Native clerics were often seen as outsiders by all sides in this 19th-century set of societal tensions.

This was compounded by diocesan organizational growing pains. Administrative development often lagged behind the

CHARACTERS AND CIRCUMSTANCES



rapid pace of congregational growth. Clerical moves were frequent. Salary payments sometimes fell into arrears. New parishes were frequently realigned with others to ensure clergy availability, making appointments confusingly short-term.

Bearfoot first served in the parish of Point Edward, with Perche and Camlachie, from 1877 to 1885.

Bishop Maurice Baldwin then arranged for his posting to Muncey in 1884 and to Teeswater and Lucknow in 1885, but it seems doubtful that these moves actually took place.

From June to December 1885, Bearfoot served at Walpole Island, but apparently lived at Algonac, Mich., on the American side of the St. Clair River.

In 1886-87, he ministered to Wallaceburg and Dresden as well, followed by a year on Pelee Island. He moved to Grand River in 1888, remaining there for the rest of his life.

These overlapping, short-term moves sometimes caused fiscal difficulties.

Bearfoot's Dresden salary fell into arrears and he had difficulty claiming it.

White society did not always appreciate the native presence, while some first nations traditionalists regarded adherence to Christianity as a form of cultural betrayal.

In a note to the diocesan secretary-treasurer in 1887, Bearfoot complained that "... I am reduced down to my last five-dollar note: am obliged to let my housekeeper go, and submit to other grievous incon-

veniences".

As late as May 1888, he protested that nothing had still been done about his situation.

For its part, the diocese seems to have had trouble keeping track of Bearfoot's location, claiming that money had been sent, but that he had already moved on.

Bearfoot's itinerant career raises questions about the place of first nations clergy in the 19th century.

Did he encounter racial prejudice in some of his appointments? Were diocesan officials uncomfortable with such tensions, preferring to place Bearfoot in native communities?

These moves may also give us some insight into the man himself. Was he difficult to work with? Did he offend parishioners? Did some members of first nations communities regard him as a cultural sellout?

Whatever the answers to these questions, Isaac Bearfoot's ministry of more than 30 years should be remembered as a window through which we may gain some new understanding of our diocesan past.

Rev. Canon Dr. Doug Leighton is the canon historian of the Diocese of Huron.

Members say goodbye to hand-painted gem

by Heather Wright

This Christmas at Christ Church, Camlachie, was particularly poignant.

For 137 years, the members of the tiny Anglican church on Egermont Road have been meeting every Sunday and for special occasions. But this will be the last Christmas service. The congregation has decided it is time to close the historic building.

In 1877, Rev. Issac Bearfoot, a Mohawk priest, working with the parishioners who were mostly farmers, raised \$671 for a building. The foundation for the building that still stands was dug on the S. Wallace Trusler farm for 75 cents. The church was consecrated in 1879.

Brent Anderson, one of the 10 members of the congregation, says while the church began as a simple white clapboard church, parishioners lovingly hand-painted much of the sanctuary "to the glory of God."

The church's final pastor, Rev. Kim Metelka, can remember walking into the building for the first time a year ago.

"It was like stepping back in time . . . Here are parts of the church that look like marble but it's all hand-painted. There is



Christ Church, Camlachie, held its final service on New Year's Eve. The interior of the church, which was consecrated in 1879, features extensive hand-paint designs.

love in that," she says.

"I thought it was a typical white clapboard church with a lot of woodwork, but nothing this elaborate."

The church had other unique features. Brent says there used to be a gate at the altar to keep the animals out of the holy area. "There were stories of goats wandering in when the doors were open," says Brent.

Aside from switching the heat from the woodstove that families used to take turns lighting, little has changed. The Berlin pump organ purchased in 1902 is still in use.

Membership in the church dwindled. Several years ago the group made a conscious effort to invite people into the building, hoping they would make it their church home, but that didn't happen.

Then, Brent says, there were some costly repairs that needed to be done.

After several years of discussion, the group decided it wasn't a good use of resources to continue to repair the aging building.

"Jesus never called us to come and repair buildings. He called us to spread the gospel," says Brent.

Kim says it was a difficult decision. "They're grieving. This building is filled with memories. They walk in . . . and they remember being married here, they remember their children being baptized . . . They won't be coming back into the building and remembering anymore."

The church was deconsecrated Jan. 11 in a special ceremony presided over by the bishop. A group of trustees will be appointed to take care of the sale of the building and lands.

The Christ Church congregation's last service was Dec. 31. Kim says it will be a time of "saying goodbye and looking toward the future and asking what is God calling us to next."

"Just because the building closes, it is not the end. The church is the people."

Brent agrees. He says the people of Christ Church will likely attend different churches, but "perhaps these people will be the spark or the ignition in another church in another area."

Heather Wright is editor of The Independent of Petrolia and Central Lambton. Story and photo reprinted courtesy of The Independent of Petrolia and Central Lambton.

Overly busy brain can get in a tangle

Do you think too much? Do you over-analyze and process incessantly?



AS I SEE IT

REV. JIM INNES

Studies out of the University of California reveal that people who think too much risk high blood pressure, weaker immune systems and increase chances for depression. Studies out of the UK linked over-thinking to memory loss. And there is good evidence (Watkins, Psychology Today, 2012) that trying to think yourself through a particular mood increases that mood's intensity.

Timeless spiritual wisdom (from many traditions and schools of thought) promotes the idea that the mind, in its tendency to over-think, gets in the way of true peace and happiness.

Christian Scripture says that "except you turn and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). The minds of healthy children are not trapped in over-thinking. Children are, for the most part, living in the moment with enthusiasm and heart, receptive to all the joy available in any given moment, both delighted

and hurt with vulnerable openness — at least, that is, until we fill them with anxious concerns about meeting the grade or, daresay, they experience violence or trauma.

Over-thinkers tend to be harnessed to certain fear-based expectations that narrow their view of the world: setting up landscapes which they experience as a challenge, creating bigger problems than really exist. Some experts believe our brains are hard-wired to make this response of over-thinking a natural tendency.

In my experience as a pastor and counsellor, much of

our over-thinking focuses on our wants, wishes, and needs. Finding the reason for this requires an in-depth study of human conditioning and is, for this short article, less important than the outcome.

And this outcome is well stated in the words of Dan Millman, author of *The Way of the Peaceful Warrior*. He writes, "... while trying to make everything in the world work out for me, I keep getting sucked back into my own mind, always preoccupied with me, me, me."

Even though the

Timeless spiritual wisdom (from many traditions and schools of thought) promotes the idea that the mind, in its tendency to over-think, gets in the way of true peace and happiness.

brain might be hard-wired to respond to stimulus in a certain, perhaps reactive manner, we can begin to resolve over-thinking with self-awareness.

A preoccupation with "me" is one such point of reference — at least this is so for those who believe that we are called not so much to be consoled as to console. Another point of reference is a spiraling into negativity or anxiety, often experienced as a "cascading of racing thoughts" (Dr. Kelly Neff, Ph.D.). When we become aware of these reference points, it is best for us

to step back, talk less, breathe deeply, and remind ourselves that we create our own reality by the values we hold dearest. It is important to note here, that if our values are in any manner fear-based, then chronic over-thinking (and all the pain and suffering that causes) will be an inevitable part of one's life.

For many of us over-thinking and the need to process incessantly is a temporary situation remedied by the steps mentioned. However, for others, especially those overwhelmed by fear or whose value system hinges on controlling their environment, over-thinking becomes a way of living that cycles in on itself. And when this happens, over-thinking becomes a chronic habit, almost impossible to stop by oneself.

As I see it, in my role as a pastor and as a chronic processor myself, over-thinking (and all of its pain and confusion) is managed best by a trust in the goodness of the created order. This includes acknowledging the inherent goodness present in each and every one of us, and the belief that our ultimate survival depends more on what we can do for others than on how we successfully manipulate the world to meet our own needs.

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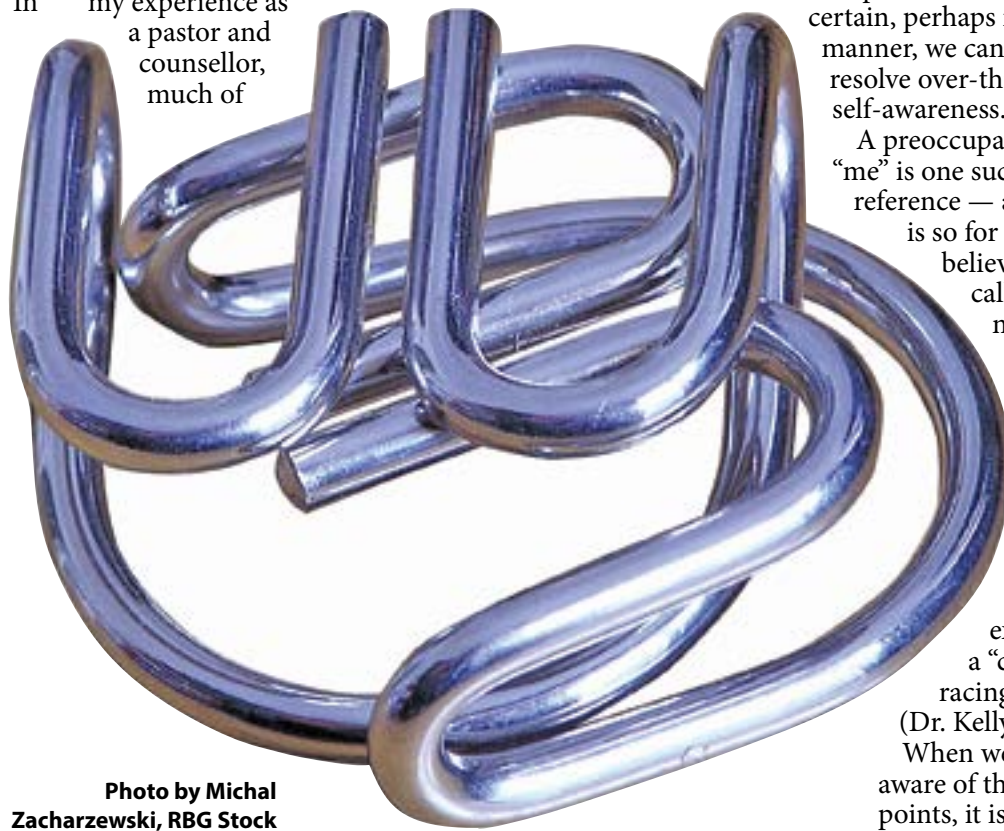


Photo by Michal Zacharzewski, RBG Stock

Epiphany lights and Lent reflects

Occasionally, in university courses, students get behind in their work and then begin to avoid classes because they do not want to be confronted by the professor, or are ashamed of having fallen behind.



REV. CANON BILL CLIFF

Then having avoided class, they fall further behind and in the end there comes a moment of crisis, usually a term paper or an exam.

This crisis often ends up in my office with the student seeking to find a way out of the trouble.

I always begin with the same advice: "You must go talk to your professor."

This is the one piece of advice

they do not want to hear, but then the student goes and the relationship is re-established.

What often follows is a revelatory. The professor works extra to help the student and the student re-commits to the work. Having faced failure, and their shame in failing, they can then succeed. Soon enough the course (or the term) is saved.

The one who must change is the student. No more fear, no more avoidance, for these are what put the student at risk in the first place.

We are marking a shorter Epiphany season this year. The relationship between the light of Epiphany and the reflection, repentance and action of Lent is not as distant from this student life as you might think.

If Epiphany is about light, and the revelation of that

I always begin with the same advice: "You must go talk to your professor." This is the one piece of advice they do not want to hear,

light on Earth, then Lent is the shift between the arrival of that light and the discovery of what that light has revealed to us as it shines in our lives.

The larger question is this: Are we willing to deal with both the revelation of Christ in our midst and the fruits of that revelation?

The Christmas heart filled with gratitude and love must be gently turned to the examination of our failings in light of God's great love for us. We must contend with what the light reveals: our faults, our sins, our willingness to avoid, and our desire to deceive ourselves into thinking we have nothing of which to repent.

But Christ still stands there, his glorious light shining in our lives and calling

us back to the better version of ourselves that Lent is meant to make us.

The one thing that must change is our avoidance of reflection and repentance. For it is only from there that the action that will change us, the church and our situation will flow.

In the same way that an undergraduate must face fear and avoidance and make the change, we must look to our own houses and see the Christ, whose light has been shining all along.

That light can and will draw us back to the loving God who loved us first and already knows that which we fear and want to avoid.

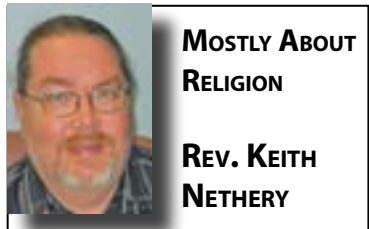
Still, the light shines and still we are called back from darkness into his glorious light.

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There are places I remember . . .

One of the greatest gifts that God has given us is the ability to remember. As you are reading this, you can stop, close your eyes and call up a time, place, event or person from your past and live that moment once again.



**MOSTLY ABOUT
RELIGION**

**REV. KEITH
NETHERY**

It dawned on me awhile ago that we don't spend nearly enough time remembering. Perhaps that is because we are so intent on getting to where we are going, although we might not always be so certain as to why we are in such a hurry.

So here are some random faith memories from my past. There are moments here of great learning, of great joy, of great revelation, and perhaps a belly laugh or two.

My hope is that you will recall memories in your faith journey and allow them to inform and renew you as we cross into the second month of a new year.

I think the first memory I have of church is being the angel Gabriel in a rather large and involved nativity play. I'm not sure why, but my memory

is that this was something of a great moment in my life.

I remember a Christmas Eve on which I was selected to carry the processional cross at the late night service. I glued my eyes to a spot just in front of me, took slow measured steps, and made sure not a hint of a smile crossed my face. This was a solemn duty and I would do it right!

Jumping ahead a decade or two, I remembering being completely in awe of a guitar player by the name of Tim as he played a rather loud version of Spirit in the Sky. To this day I don't know how he made such a sound with an acoustic guitar, but I certainly remember thinking this faith thing couldn't be that bad if we had songs like this.

I remember being astounded at a youth gathering in Calgary by just how much these kids knew about faith. I was supposed to be one of the leaders, but I was afraid to speak as they might show me lacking. But I was the star of a rather wild water polo game, so perhaps I wasn't completely over the hill.

This may sound strange, but I remember the smell of the church on the day of my wedding. It was a high church and there were many years of incense in the woodwork. It just seemed a holy place to do a holy thing.

I have a clear memory of the

first time I was with someone who died. I expected it to be painful and uncomfortable. Instead, I found nothing but a sense of holiness and God's presence.

I remember the day the wrong

Gospel was read in church, which was all the more complicated by the fact I was preaching and the sermon focused on the Gospel. I giggle like a child as it wafts over me that I was the one who read the wrong Gospel and was half way through before I realized it.

I close my eyes and I'm touched again by the sweet sounds of my friend Dave singing Paul Brandt's The Way in a



**Photo by
Sanja Gjenero,
RBG Stock**

Manger just over a month ago.

I remember faces, oh so many faces. I remember joy and tears and a dash of utter terror. I remember the touch of a child at a baptism, the wrinkled hand of an old woman leaving this life. Memory is truly a gift of God. I feel inspired just sitting here writing these words and remembering. My faith comes

from God, through the gift of God's Son and it is spun with the gold of treasured memories. So many have taught me so much. Thank you!

Keith Nethery is rector of St. Stephen's Memorial Anglican Church in London and the media relations officer for the Diocese of Huron. keith.nethery@sympatico.ca

. . . and when memory fails, Christ does not

A clergy person once commented to me that people with dementia should not be offered the eucharist. This comment was made in reference to communion being held in nursing homes where many residents suffer from some form of dementia or severe memory loss.



**LAUREL
PATTENDEN**

The reasoning behind the comment was that Jesus invited us to share the bread and the wine, his body and blood, in remembrance of him — an action of receiving through our memory. So if one has severe memory loss, how can they remember Jesus?

Let's ponder awhile on this comment.

First by looking through the Bible to find some clues to

this question, one sees many stories about the importance of remembering. However, one also finds many stories about forgetting God.

Abraham and Sarah could have avoided the whole drama of Hagar if they had only remembered the covenant God made with them.

When Moses came down from Mt. Sinai, he found Aaron and the people and their own golden calf. They had forgotten God in the time it took Moses to climb the mountain and return.

Reading through church history, there are also many examples of the church having lapses of memory. The Crusades and the practice of indulgences were results of forgetting God in the busy life of politics and war.

Surely an example of the church forgetting God can be found in any period of history. Even today, the hurts that touch individuals in our congregations and small groups are probably committed when Jesus is not in our thoughts.



Photo by Gerd Altmann, Pixabay

And how many times have we started an Advent or Lenten study or practice only to find ourselves tucked in bed having forgotten to do it that day.

So it would seem that most Christians, past and present, experience the occasional Jesus memory lapse. Forgetfulness of Jesus is a Christian condition.

We all forget Jesus, just like those who suffer from severe neurological memory loss

forget Jesus.

When Jesus, at the Last Supper, asked us to remember him, this included his teachings. We are to remember the hungry, remember the thirsty, remember the naked, remember those imprisoned, and remember the sick.

People with dementia forget to eat, forget to dress, forget to drink because they are imprisoned in this severe memory

loss. Through our remembrance of Jesus, we feed them, we dress them, and we quench their thirst.

And yes, people with dementia forget Jesus as we all do.

So it would seem that most Christians, past and present, experience the occasional Jesus memory lapse.

However, when we do remember Jesus, are we not called upon to assist those with dementia to the Lord's table? Aid them to partake of the bread and the wine to bring some light into the imprisonment of this disease?

After all, it was an open invitation Jesus made and Christ continues to invite all to his table, whether we have a Jesus memory lapse or not.

Laurel Pattenden fills the pew at All Saint's, Corunna.