

**FROM THE ARCHIVES**

An early feminist left behind a significant collection of documents on her causes and contributions.
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TAKING APPLICATIONS

Parishes and community organizations are invited to send their requests for funding of outreach projects from proceeds of the golf tournament.
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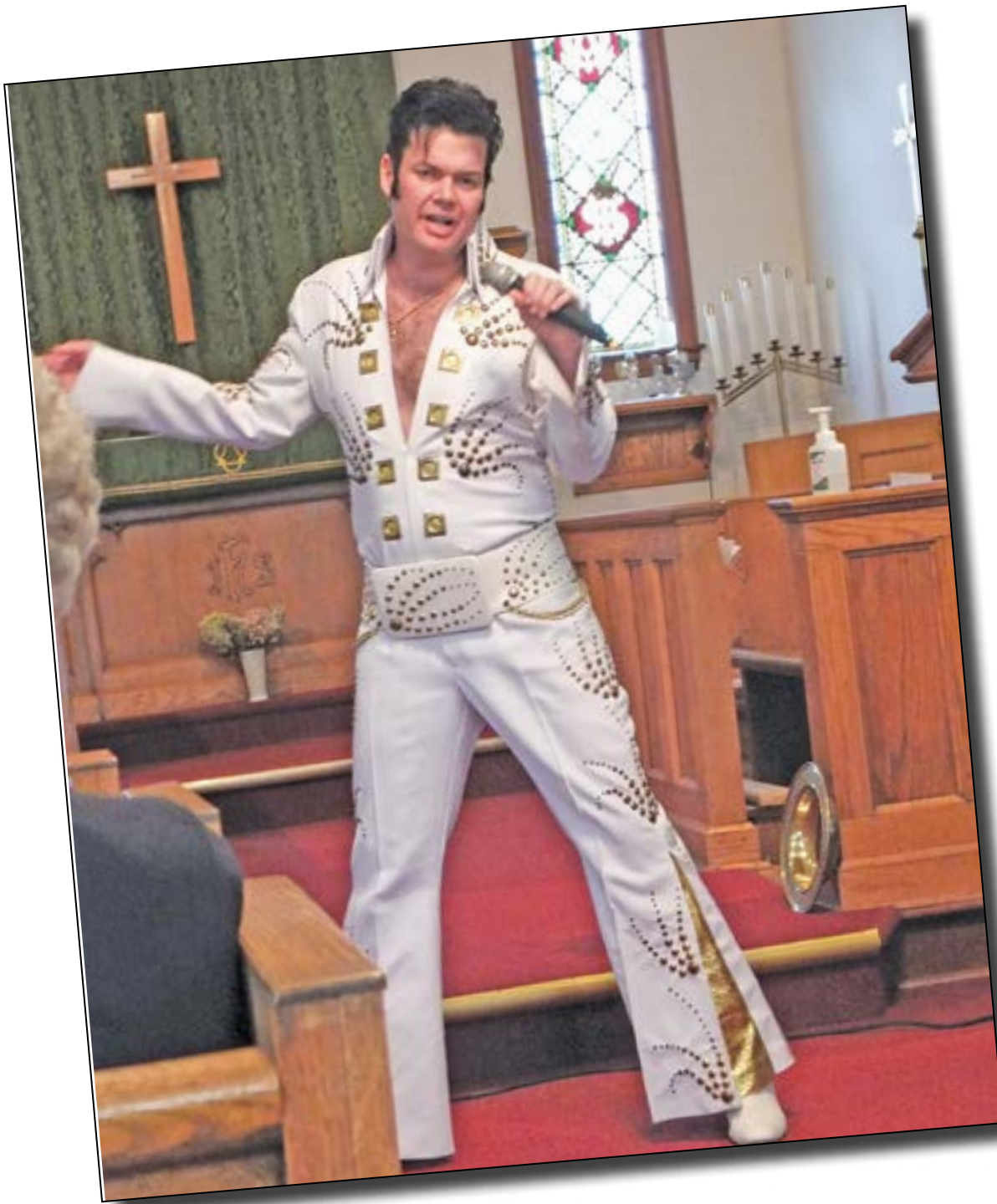
**MYSTERY PHOTO**

In a new occasional feature, the Archives asks for readers' help in identifying old photographs in its collection.
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HURON CHURCH NEWS

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



Catherine Henry photo
Rev. Matt Martin entertained as Elvis at the Lambton ACW's fall deanery meeting.

Then sings my soul

Rev. Matt Martin of Holy Trinity, Lucan, and St. James', Clandeboye, had been performing as an Elvis Presley tribute artist for many years preceding his 2013 ordination as a priest. He talks with Huron Church News about the intersection between his vocation and avocation.

Huron Church News: *What do you like about Elvis?*

Matt: When I was a little boy, my mom listened to Elvis music and that's how I started singing the music. I would see an album cover and I remember his jumpsuits and thinking he was so cool.

What impact have you seen from doing this in a faith setting?

I've seen it has been able to bring in people who wouldn't normally come to a church building. It's funny because I can talk to people as Elvis in the context of a show and maybe say things about God to people who maybe don't believe in God and they're more accepting or more willing to listen because it's coming from Elvis. It's not intimidating for them. It just seems natural.

And I think that's because of the person of Elvis. He just spoke from the heart in his con-

certs. He had a real deep faith. The gospel stuff always meant a lot to him because that's what he first started singing.

But also from a faith context, going into hospital settings — I've been able to do that with the jumpsuit on. One that was fairly recent was someone who said they know someone in palliative care who is a huge Elvis fan. Would I mind going and singing a song to this person? And I said, "Sure, absolutely."

So I put on the costume and go up to the palliative care wing. But then before I leave, I end up stopping at three or four other rooms because people will see you. That particular experience was so meaningful for me. And then when I was leaving, the next thing you know, I'm singing in the lobby for people who are there. That's ministry. It may seem like a strange kind of ministry, but it's ministry.

Do you draw the line at certain things? Have you ever done a complete service as Elvis?

The Elvis is just a very small part of my ministry. I had always done Elvis and then I was ordained, so I'm not just going to stop doing Elvis because I've been ordained.

See EVERYTHING on Page 5

Bishop Townshend carried on family's dedication to Huron

By Hank Daniszewski
London Free Press

Born to a London clan famed for service to faith and education, Bishop Bob Townshend did his family name proud.

The retired suffragan bishop for the Diocese of Huron died at his home March 14 surrounded by family. He was 77.

A funeral was held March 18 at St. Paul's Cathedral.

Townshend was a "big brother, mentor and friend" for Terry Dance, who became suffragan bishop of Huron in 2009.

"He had a wisdom about the church and about life that was remarkable," Bishop Terry said.

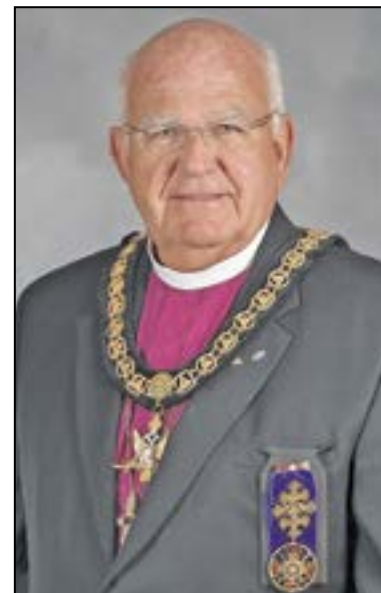
Bishop Townshend was the

son of William Townshend, who was also a suffragan bishop of Huron, from 1955 to 1967, and who served a record 44 years as a trustee for the London board of education.

Bob Townshend was the second youngest of 10 children, all of whom followed in their father's footsteps to some extent.

Bob became an Anglican priest in 1963. His brother John was a superintendent and trustee for the London public school board, brother Jim was a superintendent with the Chatham-Kent school board and brother Bill became education director of the Waterloo County board.

Bob's son Todd also went into



Bishop Bob Townshend

See also Bishop Bob Bennett's tribute on Page 2 and Pastoral Progressions on Page 8.

the ministry and is dean of theology at Huron University College.

And his nephew Peter is an Anglican archdeacon in Waterloo. Peter said faith, family and education were central to his uncle's life and the tradition of community service.

"The idea of giving service to others has always been part of our upbringing. Those who went into education see that as part of their ministry," he said.

See GRUFF on Page 11

He had a wisdom about the church and about life that was remarkable.

Bishop Terry Dance

A great chorus of praise

As I write this spring missive, it is Easter Monday.

Yesterday morning in London, Mother Nature gave us one more shot of the white stuff — nice enough in December but most unwelcome in a winter seemingly without end!

For the umpteenth time, I grumbled and mumbled as I put on my winter gloves, coat and boots to trudge outside to scrape the snow and ice off the car.

The subsequent drive to the cathedral for the Easter liturgy was remarkably treacherous for early spring.

In the midst of my self-pity, grumbling and brushing off the car, I suddenly became aware of God's love song once again gifting me with a right perspective.



BISHOP BOB BENNETT

I suddenly became aware of the many neighbourhood birds singing their hearts out in a great chorus of praise.

What an incredible cacophony of sound! Robins, cardinals, sparrows, red-winged blackbirds and even Canada geese (those great fertilizer machines) didn't give a whit about the intrusive blanket of white.

In the words of the Apostle Paul, they simply rejoiced, prayed without ceasing and gave thanks in all circumstances. (see 1 Thessalonians 5).

And upon hearing their chorus of Godly praise, I was invited once more to "let go and let God."

In that moment, I was reminded that it isn't really about a little snow mucking up Easter morning; it isn't about my pettiness or my personal needs that cause me to grumble and go in on myself. Rather, it is all about "the will of God in Christ Jesus for us."

So Easter was a wee bit richer this year simply because of a few birds singing God's praises on a cool spring morning. Their song invited me to join in: to rejoice, to pray and to give thanks without ceasing.

I do hope that Eastertide this year will be full of similar blessings for you and those you love.

Bishop Robert Townshend

In spring, the diocesan family joined the Townshend family to give thanks for the life and witness of Bishop Robert Townshend.

Bob passed away after a short but aggressive illness.

For me, Bob Townshend incarnated the best of Huron.

Many of us (including both current bishops) counted him as an important elder, mentor, colleague and dear friend.

Bob was a person of deep faith, which shaped every corner of his life.

Personally, I shall deeply miss his wisdom, wit, sagacity, sense of humour and his insightful yet challenging manner.

Peace, my friend; we shall miss you. (Romans 14:7-9)

+ Bob

**Rejoice always,
pray without
ceasing, give
thanks in all
circumstances; for
this is the will of
God in Christ Jesus
for you.**

1 Thessalonians 5:16-18

MorgueFile photo

Heard any good news lately?

Let Huron Church News know about your news, at the parish, diocesan or individual level. Send stories (or tips) about where a sense of mission and purpose has taken you, how God is moving in your lives, what's life-changing in your midst, what has caused you to rejoice, and who is living their passion.

Sandra Coulson, Editor

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ANGLICAN CHURCH WOMEN

Deanery of the Saugeens Anglican Church Women Spring Gathering

Thursday, May 21st, 2015

Church of the Messiah
415 Russell St., Kincardine

Theme: Knit, Crochet, Pray

Scripture: 'Devote yourselves to prayer, being watchful and thankful.'
Colossians 4:2 NIV

Guest Speakers: Rev. Carrie Irwin, Rector, Saugeen Shores
and AFP Regional Coordinator for Huron North

Robin Gingerich, Deanery of the Saugeens ACW
President



Registration: 9:00am – 10:00am

Holy Eucharist: 10:00am

Business Meeting and Guest Speakers in the
Afternoon

Lunch cost: \$10.00

*'Ladies, come and let us join together for an inspiring day
of worship and fellowship'*

RSVP to Robin Gingerich 519-901-2920 or rpging@rogers.com

Tree of Life Huron Church Camp 2015

Just imagine sitting under your favourite tree. Look up into its leafy canopy of green, green and more green, fluttering, rustling in the summer breeze . . . shelter, shade,



nourishment for the earth, home to wild life, source of beauty, wonder and delight! Come and gather with us at Huron Church Camp, where under the trees we worship

work and play and where, like the trees themselves, we root ourselves in our faith, grow in God's love and with arms spread wide, reach out to one another in Jesus' name, here . . . and beyond!

One-week Theme Camps

Grades 1-8, ages 6-14, \$470 + \$61.10 HST

Roots and Branches - July 5 - 11

Wade in the Water- July 12 - 18

All Good Gifts- July 19 - 25

(No camp July 26 - August 1)

Blue Skies - August 2 - 8

Clap Hands, Clap Paws - August 9 - 15

We are Stardust - August 16 - 22

Senior Camp, Grade 8, \$990 + \$128.70 HST

Companions on a Journey 1 - July 5- 18

Companions on a Journey 2 - August 2- 15

Leader in Training, Grades 9 & 10, \$1,510 + \$196.30 HST

LIT1 - July 5 - 25 (Full)

LIT2 - July 5 - 25

LIT1 - August 2 - 22 (Full)

LIT2 - August 2 - 22

Register online today at
www.huronchurchcamp.ca

Contact us at 519-434-6893, ext. 217
huronchurchcamp@gmail.com



Members of the Ascension, Windsor, BAC who attended a recent breakfast are, front row, Bob Hart, Dave Cook, Austin Cook, Perry Wong, Rev. Canon Lance Smith, Walt Cook, Deacon Frederick Eldridge; back row, Thom Smith, Terry Fink, Archdeacon Ron Matthewman, Bryan Moore, Dan Lalonde, Jerry Bocchini, Mitch Gellman, Tony Girimonte, Mike Clark, and Keith Moore

It's been banner year for this BAC

By Thom Smith

The Brotherhood of Anglican Churchmen chapter at Church of the Ascension, Windsor, celebrated its new banner with a group photograph on March 8.

Every month the BAC gathers for a breakfast meeting between the two morning services. President/chef Perry Wong leads a group of 25 men of all ages.

This year fundraising is dedicated to the renovation of the parish hall kitchen, plus continued support of charities, including Windsor's St. Leonard's

House.

Ascension BAC stages popular epicurean events, such as parish family breakfasts on St. Valentine's and Mother's Day and during Advent. Public fundraisers include a popular fish fry on Good Friday and a Harvest Turkey Dinner in October. New this year will be a Boar's Head Dinner in December. The Ascension BAC is an active group.

On Nov. 23, 2014, a new banner was dedicated by Archdeacon Ronald Matthewman

(retired) for the BAC. The processional flag was designed by Bonnie Wilson with consultation with the rector, Rev. Canon Lance Smith, and sewn by the Ascension Prayer Shawl Group with the guidance of Dawn Girimonte.

The Ascension BAC group is proud to have three generations of Cooks — Walt, Dave, and now Austin — helping in the kitchen.

Thom Smith is a member of Church of the Ascension, Windsor, and its BAC.

HOLY LAND PILGRIMAGE
 with Bishop Tom Corston
 (retired Bishop
 of Moosonee)
 November 2-12, 2015
 For costs & itinerary
 contact
 tom.corston@
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 1-705-690-3046
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 and the assignments completed by June 8.

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Cost: \$300. More details online. All fees included.

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For More Information about the LTh & To Register

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Ayr News photo

Keira and Jaime Hussey of Christ Church, Ayr, turn crafts into an opportunity to help less fortunate children around the world.

Children make a difference

Courtesy of Ayr News

Keira and Jaime Hussey of Ayr know that children can make a difference in the lives of children on the other side of the world. Earlier this year, the girls raised \$70 making bracelets and bookmarks and then donated the money toward buying bedkits for Sleeping Children Around the World.

The money was included with \$600 that Christ Church, Ayr, donated for 17 bedkits that were being sent to the Philippines.

Keira and Jaime also take part in a weekly craft group held at Christ Church where gifts are made to include in Operation Christmas Child shoeboxes. With an emphasis on using recycled materials, the group has made spinning tops from CDs, shadow box framed pictures using CD cases, and clothespin dolls.

The youth craft group meets Wednesdays at Christ Church, Ayr, at 4:00 p.m. and welcomes everyone.

Golf tourney seeks applications for grants

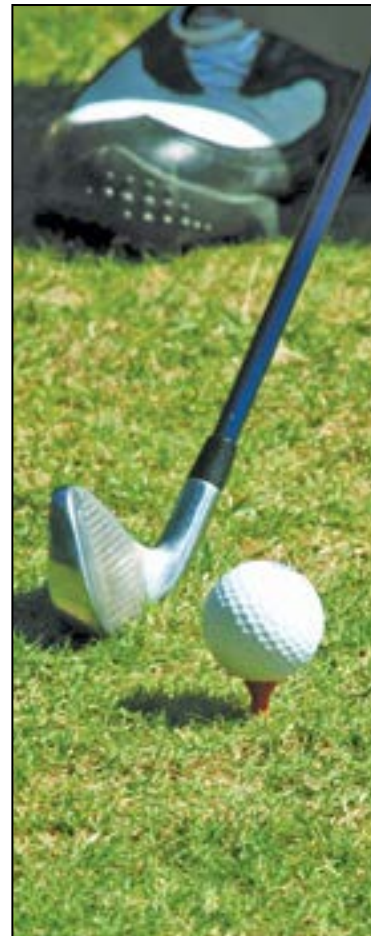
The Diocese of Huron Golf Tournament planning committee is preparing to distribute the proceeds from the 2014 tournament.

Proceeds from the tournament support outreach ministries offered through parishes or community organizations in the diocese through the Faith-in-Action Trust Fund.

Please send requests for funding of an outreach ministry in your parish or community on letterhead outlining the details of the outreach ministry to the attention of:

Diocese of Huron Golf
 Tournament Planning
 Committee,
 c/o Church House
 190 Queens Ave.
 London, ON,
 N6A 6H7.

The deadline for request submissions is May 4.



On the run for camp busarities



In 2014, Huron Church Camp welcomed about 500 children for a fun and life-changing stay at the camp. A good number of those kids needed financial help from the camp's bursary fund to get there.

In support of those children, Richard Doyle of St. Michael and All Angels, London, will again run the Ottawa Marathon on May 24. Richard, who has been doing this run as a camp bursary fundraiser for 10 years, is asking for pledges for the bursary fund.

With your generous and continued support, his running efforts over the past 10 years have raised a little more than \$177,000 and helped give almost 600 kids the Huron Church Camp experience. Thank you!

There are lots of ways to sponsor Richard: by the mile (26.2), by the kilometre (42.1), or by a flat amount.

Please forward donations to Richard Doyle, c/o St. Michael and All Angels Church, 397 Springbank Dr., London, Ont., N6J 1G7.

All donations will be receipted. Cheques should be made out to "Huron Church Camp" and marked "Camp Run".

If you need to contact Richard, he can be reached by phone at 519-672-4043, by e-mail at richard.doyle@kentgroup ltd.com or through the St. Michael's church office at 519-471-7780 or stmichael@bellnet.ca.

Time to clean up camp for summer

Join Huron Church Camp for its annual cleanup day on Saturday, June 20, from 9 a.m. to 4 p.m.

Help us sweep out the cobwebs, wash the windows, clear and rake the gardens and get everything ready for the campers and staff. We are praying for a sunny day for a wonderful barbecue lunch and, who knows, maybe a quick dip in Lake Huron.

While we welcome all ages to the cleanup, we remind families that they are responsible for their children.

Everyone should wear or bring close-toed shoes.

For more information and to let us know you are coming, please contact the Camp Office at 519-434-6893, ext. 217, or huronchurchcamp@gmail.com. Check the camp website at www.huronchurchcamp.ca for updates.



'Everything I do is about the Gospel'

From Page 1

But I would never wear an Elvis costume on a Sunday morning and preach. There's no reason to do that.

However, occasionally during a Sunday morning service, I may sing a song that Elvis recorded.

But everything I do is about the Gospel, pointing to Christ. So if they see Elvis in me because I have sideburns, that's not what they go away from the service thinking about.

I remember as I was going through the process toward ordination, there were times when Bishop Bob (Bennett) would be speaking to groups of new ordinands or people who were thinking about being involved in the clergy and one thing he always stated was, "You be yourself." He talks about "God calls you to the ministry." That was comforting to me. This is a part of who I am. It goes back to St. Paul's idea of our spiritual gifts.

Do you sense there other parts of Elvis in your personality?

If Elvis and I share in some things in our personality, (it

would be) love for people. There are stories of Elvis always wanting to talk with people. He always knew how to treat people. He always cared for people. He wanted to be generous with people. And those are part of my personality. But more so than Elvis, those are the messages that Jesus gave us: Love the other person, love your neighbour.

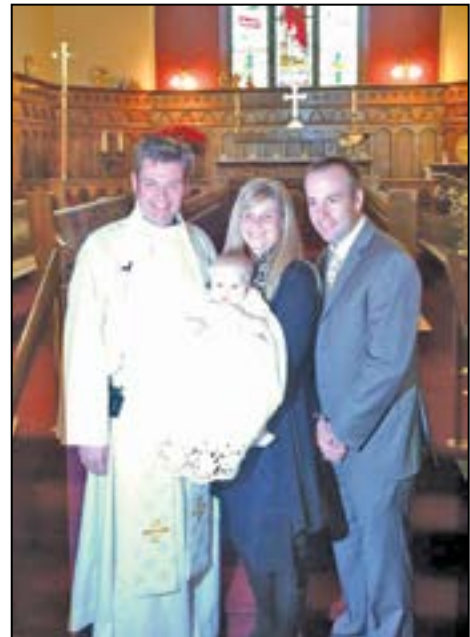
Have you ever gotten any pushback from people about this?

When I was first going through the process toward ordination, I would get the odd person who didn't feel that Elvis and being a priest was a good fit. I think that comes more from misunderstanding.

But any pushback has been minimal. If people come to my church, they see me as a priest, not as Elvis. If anyone has ever seen me perform, they will see anything I do during performance, I'm very true to who I am and I'm very true to spreading the good news of Christ. I'm always a follower of Christ first and then any of my gifts I can use to proclaim the good news, I will use.



It isn't all Elvis all the time for Rev. Matt Martin. In these photos, he tends to priestly duties at Holy Trinity, Lucan.



UPCOMING FUNDRAISERS WITH 'ELVIS'

Elvis for the Streets: Hosted by the Deanery of London in support of priestly ministry to the streets of London; May 15 at St. James Westminster, 115 Askin St., London; cocktails at 7 p.m., show at 7:30 p.m.; tickets \$12 in advance or \$15 at the door, available by calling St. James at 519-432-1915 or St. Aidan's at 519-471-1430 or emailing office@staidans.net

An Evening For Elvis: In support of Huron Church Camp; May 8, 7:30 p.m. at Holy Trinity, Lucan; tickets \$15. Call 519-227-4905. THIS SHOW IS SOLD OUT.

LETTERS TO THE EDITOR

Groups are turning our focus away from 'mere Christianity'

After reading Social Justice Huron's reports about the Justice Camp of 2014 in the October 2014 to March 2015 issues, I had some reflections of my own about changes in focus that can occur while attempting to communicate the Christian message.

The Justice Camp took a trip to Fort McMurray to view "the oil/tar sands" (never disclosing that tar has never existed there), but there was no suggestion of weighing, in terms of the environment and justice, the advantages of using Canadian oil over imported Saudi Arabian oil.

At the trip's end, the group, including Rev. Chris Brouillard-Coyle, appeared to equate consumerism (the "worldly gospel") with the "oil/tar sands industry". It declared dependency on oil to be a problem that is against "Our Gospel . . . that we don't need things to save us; God already saved us."

One of its concluding questions, "Where are the evangelists?", prompted hope by acknowledging that we, the Church, are called to "share that Good News."

The final reflection (March 2015) was, however, astoundingly disappointing. It seemed the "journey to Justice Camp" turned out to be a guilt trip about "destruction of the earth" (no mention here of successful

restoration efforts, belittled in the January 2015 report), and about the realization that "Our hands are dirty."

When the report writer questioned, "How do we transform our society?", it turned out that the "beautiful sign of hope" was windmills. The choice (with no more talk of God) was to place our priorities in green energy (as if it's absolutely clean).

How could the report writer not have noticed, over recent years, the great distress the construction of wind turbines is causing in Southwestern Ontario?

Wind turbines are being built in municipalities that have officially declared themselves "unwilling participants". In spite of many hearings, there has been a struggle to bring about public understanding of the wind turbine industry's harmful effects on the environment, health, and the economy. Many, many people cannot place their hope in windmills.

It is becoming apparent that the focus on such groups as Social Justice Huron and the EnviroAction Committee draws our attention away from the truth of "mere Christianity", as described by C. S. Lewis in chapters 23 and 25 of *The Screwtape Letters*.

Doris Leland
Kitchener

Error leads to learning opportunity

We would like to share with you and your readers a learning moment for the Bridge Builders, a new organization in Huron that aims to restore relationships between Natives and non-Natives on new sacred ground.

Honouring our commitment to equal and truthful relationships as we share our stories, we learned in a heartbeat that something important was missed in the proof-reading of our article "New group works to bridge cultures, faiths" in the

January Huron Church News.

Unintentionally Rev. Canon Laverne Jacobs was not given his full, correct title and we apologized for this omission. He was able to share from the heart what feelings were initiated for him.

What it highlighted for the group was how Aboriginal peoples, often in ways that settlers miss, can feel left out of church as well as the need for decolonization.

We expressed to each other again our commitment to grow

in the gift of awareness given by our Creator. Jesus' love continues to grow us and move us forward into new relationships of listening, understanding and action so that we can be the body of Christ together.

When one hurts, we all hurt and the respect we have for each other in Bridge Builders is a testimony to the power of Easter love.

Rev Canon Gaye Whippey
Co Chair
The Bridge Builders

Don't underestimate Holy Spirit

Laurel Pattenden wrote an extremely sensitive article in your February issue about those suffering from dementia, which had been sparked by the comment that those who could not remember, could not receive the bread and the wine in remembrance of Jesus.

My question is, how can anyone presume to know what is in the mind of another?

Many years ago I regularly visited a lady who was in the advanced stages of dementia. She had forgotten virtually everything. She could not communicate at all, just blank stares. I would visit her, talk, read, sing, pray and nothing registered.

One day I sat beside her and started praying the Lord's Prayer. Deep inside her there

was a memory that her brain allowed her to connect with. She joined in, haltingly, mispronouncing and incompletely, but she prayed with me and she ended her prayer with a laugh. She had remembered! Alleluia!

I was overjoyed. I cried out of sweet thankfulness. Then we shared Communion.

We should never underestimate each other, what we retain, the power of prayer and the reach that the Holy Spirit has within each one of us, otherwise we will miss such joyful moments — and so will those whom we serve.

Rev. Derek Perry,
Priest-in-Charge,
Christ Church Oxford Centre,
St. John's Eastwood
and St. Paul's Princeton

Aon

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FROM THE ARCHIVES

Rounding out picture of early feminist

By John Lutman

Among the most significant people in the history of the Diocese of Huron was Harriet Boomer (1835-1921). This article, however, is not so much a biography as a study of the documentary evidence found in the Diocese of Huron Archives that forms the basis for research on her significant contributions to diocesan history.

From mother to daughter

Harriet Ann Boomer was born on July 10, 1835, in the County of Somerset, England, the second daughter of Thomas and Ann Milliken Mills. Tragically, her father, a lawyer, died in her infancy. Her mother, by virtue of her education, was able to pursue a career in teaching.

In 1851, Ann Mills accepted the position as principal of a school at the Red River Settlement in the Northwest Territories (now in Manitoba). She and her two daughters, Harriet and May Louisa, sailed for York Factory on James Bay via Hudson's Bay, a 10-week voyage. Thereafter, they were canoed 1,120 kilometres to their destination.

Harriet and her mother returned to England in 1856, where Mrs. Mills took the position of principal of Queen's College, Harley Street, London.

While there, Harriet married Alfred Roche and in 1875 journeyed to South Africa to inspect his mining interests. On the return voyage, her husband died and was buried at sea.

In 1878, she married Rev. Michael Boomer, principal of Huron College, and quickly became involved in the affairs of the Diocese of Huron and of the London community and beyond, which continued after her husband's death in 1888 until her death in 1921.

In 1893, she helped found the London Council of Women and became vice-president of the National Council of Women in 1903. She was a strong advocate of training in business and domestic science for girls and technical training for boys. She was first president of the local Victorian Order of Nurses and assisted in establishing the local Red Cross branch among many other women's organizations in London.

Campaign for church women

Harriet was also a devout Anglican and lobbied hard for women's causes in the Diocese of Huron. She was particularly concerned about women's representation on parish vestries.

In a pamphlet from around 1900 held by the Archives — *To the Churchwomen, The Diocese of Huron, Being, in Part, a Report of Progress Upon the*



The only known photograph of Harriet Boomer.

Petition Concerning Women as Members of the Vestry — co-authored with Elizabeth M. Tilley, they urged the diocese to raise this matter for discussion at Synod. As they express it in the pamphlet, the rectors were handed a petition drawn up by the two women and were requested to present it to the women of their parishes for signature if in support with a deadline of March 12.

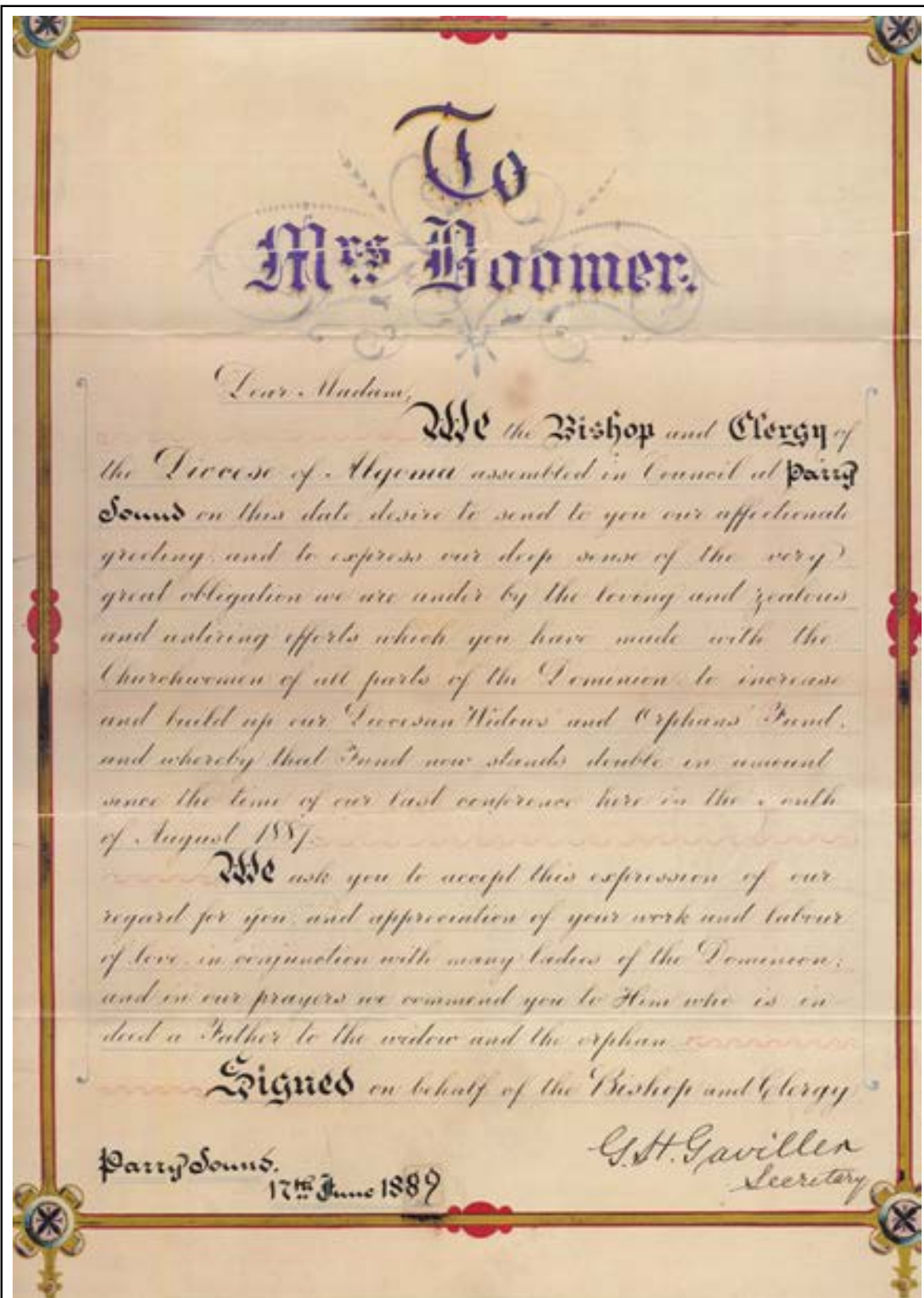
Bishop Baldwin, if few other men, recognized Harriet's extraordinary gifts of persuasion.

The petitions were then returned to London for presentation to the special committee (presumably formed at the Synod level to receive the petition). Some 1,300 signatures were gathered, which sufficed to convince the committee to pass it on "to the governing body of the diocese."

The authors asked the Synod, in light of the precarious state of the roads and bad weather that made it difficult for the rectors to present the petition throughout the parishes, for an extension of time to circulate a supplementary petition to allow those churchwomen unable to sign previously to sign now.

They wrote, "The further signatures which may prove to the Synod . . . that the silence of the women in the past had been misconstrued into a willing instead of a reluctant acceptance of the anomalous, not to say invidious, position assigned to them in their several Parishes, a position surely wholly inconsistent with their relationship to the same faithful, earnest, and intelligent workers on behalf of the Church . . ."

The authors do not mince words, although the phrasing is typically that of Harriett:



To Mrs. Boomer

Dear Madam,

We the Bishop and Clergy of the Diocese of Algoma assembled in Council at Parry Sound on this date desire to send to you our affectionate greeting and to express our deep sense of the very great obligation we are under by the loving and zealous and untiring efforts which you have made with the Churchmen of all parts of the Dominion to increase and build up our Diocesan Widows and Orphans Fund, and whereby that Fund now stands double in amount since the time of our last conference here in the month of August 1887.

We ask you to accept this expression of our regard for you and appreciation of your work and labour of love in conjunction with many ladies of the Dominion; and in our prayers we commend you to Him who is indeed a Father to the widow and the orphan.

Signed on behalf of the Bishop and Clergy
G.H. Gavillen
Secretary

Parry Sound
17th June 1889

"For many years past bishops and synods alike have given utterance in most unmistakable terms to their appreciation of the services of the women of the diocese, in the Women's Auxiliary and other organized work . . . For these tributes we have always been grateful, although

valuing them more as an inspiration to further efforts than as a recognition of any claim to merits of our own in the free-will services which we have been privileged to render. But at this juncture they have an added value, for they should serve as an unanswerable refutation of

the assertion that women have 'no business capacity,' 'no power of coming to logical conclusions,' and so 'are unfit to have controlling voice in the more important decisions which come before the Vestries.'"

Continued next page

Give Synod your support with prayers

“Children of God use earth’s treasures in God’s Love.”

— Janet Hurlow

ANGLICAN FELLOWSHIP
OF
PRAYER
Canada



by Rev. Val Kenyon

It is a truism that to be Canadian is to engage in conversations of all kinds about our weather. This fascination strikes me as something quite natural, as it will be the weather that will hinder or help the events and activities that occupy our day. While we are officially in spring and days can still sometimes be capricious, one thing that is not changeable is our intimate connection to creation and our environment for as it goes, so do we.

This year at our Synod gatherings, May 24-26, at our bishop’s request, we will be reflecting on the Anglican Communion’s fifth mark of mission: “To strive to safeguard the integrity of creation and sustain and renew the life of the earth.”

The practice of the Anglican Fellowship of Prayer (Huron) has been to encourage parishes to organize a Synod prayer vigil during these days, so that we may surround in prayer all that will be considered and discussed during Synod.

Prayer vigils can be done in a variety of ways. In consultation with the rector, some parishes may decide to gather together to pray during portions of Synod while others may choose to commit individually to a specific time during the three

days of Synod meetings to pray on their own.

Whether in a group or as an individual you may wish to use something from the suggested format below:

1. You may begin by either prayerfully reading a psalm or two — such as Psalm 8 (“When I consider your heavens, the work of your fingers, the moon and the stars you have set in their courses . . .”), Psalm 19 (“The heavens declare the glory of God, and the firmament shows his handiwork . . .”) or Psalm 139 (“Lord, you have searched me out and known me . . .”) that acknowledge the wonder and beauty of God’s creation, and our stewardship of it.

2. This could be followed by thanksgivings for the gift of our salvation through Jesus Christ, our faith and blessings received. As well, we could give thanks for the parishes and people of the Diocese of Huron, including Huron’s leadership in its bishops, priests, deacons, and lay leaders, especially the many who are serving and presenting at the Synod. Our prayers would include in particular that as a diocesan family, together we may strive to be faithful saints in the way of Jesus, discerning what the Holy Spirit is saying to the Church in our time and context.

3. The Anglican Fellowship of Prayer (Huron) is sending out materials to all parishes in Huron in late April, for a list of suggested prayers, and a template to use to organize your prayer vigil. Please speak to either your rector or your Anglican Fellowship of Prayer representative to see these materials. If they have not received this material for any reason, copies may be found by going to <http://www.diohuron.org/what/synod/prayervigil.php> or by e-mailing me at vvkenyon@rogers.com.

Again this year we are looking forward to hearing from Bishop Saulo Mauricio de Barros from our companion Diocese of Amazonia, and from Rev. Canon Ken Gray, a leading member of the Anglican Communion Environmental Network. With all of this, and so much more, this year’s Synod promises to be memorable.

I would encourage us all to find some moments to commit ourselves to holding this important occasion before our loving God, asking for eyes to see and ears to hear all that the Spirit is saying to the Church in Huron as we choose to be faithful stewards of the bounty that surrounds us.

Rev’d Val Kenyon is a member of the Anglican Fellowship of Prayer (Huron).

**Gracious God,
with hearts full
of thankfulness,
remembering your
goodness and
faithfulness to us,
we come together
as a gathering of
God’s Family-in-
Christ, at this the
173rd Synod of
Huron Diocese.
We ask for the gift
of your Spirit, to
inspire and lead
us, as we gather
to worship, pray,
study, eat, listen,
laugh, and learn.
We ask for eyes
to see and ears
to hear what the
Spirit is saying
to the Church in
these turbulent,
challenging,
exciting times. All
this we ask in the
name of Jesus.
Amen**

Archives reveal extensive work of Harriet Boomer

From previous page

They go on to say that the Women’s Auxiliary, managed by women for 25 years, has never experienced “financial disaster or suffered loss from the inability of the female mind to grasp facts and to face contingencies.”

They argue it is now the Synod’s opportunity to include women at the vestry meetings of their parishes “wherein the woman’s view of parochial questions may be heard without evoking unkind comments [that is, suffragette] . . . from which our sex seems so defenceless today.”

Their plea was considered at the 1900, 1901 and 1902 synods.

The matter engendered much discussion at the 1900 Synod, but was “dropped” (to use the term applied in the minutes) and no further action taken. At the 1901 Synod, Henry Macklin of London proposed an amendment to Canon XIX regarding vestries that would open membership on vestries to all Church of England adherents over the

age of 21, “whether male or female”. The resolution, however, was to refer the amendment “to the executive committee to consider and report at the next meeting of Synod.”

Regrettably, at the 1902 Synod the vote on the amendment was dropped.

Service to church

Harriet was more successful as a parishioner at Bishop Cronyn Memorial Church in London where in 1889 she formed and was active in the Mothers’ Union.

The Mothers’ Union worked, in the words of Joan Kennedy, “to uphold the sanctity of marriage and emphasize the duty of mothers at home and elsewhere in the training of their children.” The women stitched sheets, pillow cases, quilts and garments for needy families. (This information was gleaned from the Bishops Cronyn Memorial Anglican fonds, or documents, held by the Archives.)

Harriet’s perspective as an Anglican extended well beyond

Huron. The most visually striking document concerning Harriet held by the Archives pertains to the Diocese of Algoma. In 1889, she was presented with an ornamental scroll by Algoma thanking her for raising funds to increase its Diocesan Widow and Orphans Fund. (See photo on previous page.)

Harriet was called upon on several occasions to speak and write on behalf of Huron College. The Archives holds a copy of Notes from Our Log in South Africa in an edition published by the college in 1893 to assist in raising funds “for foundation of a divinity scholarship in our own Huron College”. To her description of her time in South Africa, Harriett added jottings on the Paris Exhibition of 1878 with particular emphasis on the Canadian exhibit.

With the endorsement of Bishop Maurice Baldwin, Harriett prepared a pamphlet published in 1895 titled A Churchwoman’s Pleas on Behalf of Huron College, also held by the Archives. The college’s ac-

cumulated debt necessitated a fundraising campaign. Bishop Baldwin, if few other men, recognized Harriet’s extraordinary gifts of persuasion. She expresses disappointment, however, in her “Memorial” to the Synod of 1895 (the Archives retains a full set of the Synod Journals from 1858 to 2014) that insufficient funds were raised from the diocese. Nevertheless, within a few years, the college recovered.

Rich in documents

As archivist for the diocese, I am constantly amazed at the richness of the holdings witnessed not only by my research for these columns, but also by comments from church historians, other academic researchers, genealogists and the general public who make use of Archives’ resources. The Archives is a resource not just for the diocese but also for London and Southwestern Ontario, and, indeed, the province and Canada.

John Lutman is archivist for the Diocese of Huron.

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Give us a C! Give us an H! . . .

Could your church use a fan page?

When evaluating web and social media solutions, the best place to start is with the question, "What is your desired outcome?"



**MEDIA
BYTES**

**REV. MARTY
LEVESQUE**

It can be tempting to jump on the bandwagon of the next big thing or stick to what we already know, but it is important to first identify your goals and pick a platform or technology that will get you there. Otherwise, you may find yourself fitting a square peg into a round hole and your outreach attempts may be less effective than they could be.

For example, Facebook is one of the most popular platforms across generations today. Most churches recognize that Facebook is a useful tool for evangelism, content discovery, and communication. But even Facebook offers different ways for organizations to communicate.

The Facebook group is designed specifically for internal communication, while the fan page is designed with external



MorgueFile photo

communication — evangelism — in mind.

Both of the tools can be a great resource to any parish, but they have different features and applications.

A group is useful for internal communication and can be a great tool for a parish council or committee in a church to collaborate and share information outside of regular meetings. A group can provide a shared history of discussions and notes for new members, and can allow people to connect who may otherwise have difficulty meeting outside of

Sunday mornings.

But Facebook groups do not reach outward as only members can get updates and they can require active monitoring to keep up on a given discussion.

Fan pages, on the other hand, behave much like personal accounts. People need only "like" the page to join and they will see updates in their Facebook news feed.

Friends of friends are also able to see these posts when someone comments or interacts with a post. Instead of reaching only the members of a small group, fan page posts

can reach exponentially more people than a group.

Fan pages also offer two very distinct evangelistic properties for any church wanting to reach out with the Gospel message: analytics and advertisement.

Once a fan page reaches 30 likes, analytics are available to the fan page owner. Churches can see who is interacting with their posts and what content has the best and most favourable reach and can make decisions about how to tailor their message for maximum effect.

I can't stress the importance of analytics enough. Knowing

the demographics of your audience allows you to tailor your message to either have a greater impact on your current readership or shift focus to engage with a different target audience.

Advertisements are also available through fan pages. By creating an ad to promote a post or event, you can target a particular city or postal code with upcoming events or Christmas or Easter worship schedules. Or you can get even more specific with demographic targeting, such as letting young families know about your upcoming Messy Church event.

A small budget of \$6 to \$10 can have a profound effect on reaching seekers, especially in the holy seasons of Christmas and Easter, and help grow your congregation.

Facebook is only one example of all the platforms available, and fan pages vs. groups is but one decision to make.

But starting with the answer to "What is your desired outcome?" will lead your community to finding the most effective tools to achieve their goals.

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

PASTORAL PROGRESSIONS

Appointments

Bishop Bob Bennett appoints Rev. Canon Kim Van Allen as rector of St. George's, Goderich, and Christ Church, Port Albert, effective June 1. Canon Kim is currently the rector of All Saints', Windsor.

Nancy Harvey has been appointed chair of the General Synod's Creation Matters National Working Group. Nan-

cy will also continue her role as co-chair of our diocesan EnviroAction Committee and a member of the diocesan Justice League.

Retirement

Bishop Bob Bennett has accepted the wish of Rev. Canon Christopher Pratt to retire effective Sept. 1 with his last day in the parish being July 26. Can-

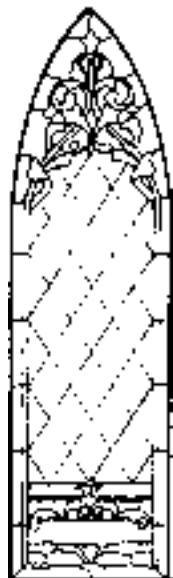
on Christopher was ordained a deacon on Jan. 4, 1979, in Philadelphia for the Diocese of Fredericton and priested on Dec. 14, 1980. He came on the strength of Huron in 1988 as the rector of St. John's (Sandwich), Windsor. He has also served the parishes of St. George's, Owen Sound, and St. John the Evangelist, Kitchener, from which he is retiring. He was named to the Cathedral Chapter of Canons in May 1997 and served as archdeacon of the Saugeens from 2001 to 2004. Canon Christopher also served on the Bishop's Chaplain Committee, Diocesan Council, the Postulancy Board, the EnviroAction Committee, the Administration and Finance Committee, Diocesan Sub-Council, the Nominating Committee and as a diocesan representative on the Trinity College Corporation, a delegate to General Synod, a diocesan representative on the National Board of the Canadian Compass Rose Society, regional dean of the Saugeens, co-chair of the diocesan Sesquicentennial committee and as the diocesan ecumenical officer.

Rest in Peace

Rt. Rev. C. Robert (Bob) Townshend, retired suffragan bishop of the Diocese of Huron, died March 14. A funeral service was held at St. Paul's Cathedral Church, London on March 18. Bishop Bob was ordained a deacon on May 13, 1962, and priested on May 19, 1963. He was consecrated bishop on Sept. 12, 1984, and served as bishop of St. Clair and later bishop of Georgian Bay. Before becoming bishop, Bishop Bob served the parishes of St. George's, London; Grace Church, Bothwell, St. John's-in-the-Woods, Aghrim, and St. Matthew's, Florence; St. James the Apostle, Sarnia; Holy Trinity, Chatham; and St. George's, Owen Sound. From 1974-84, he served as archdeacon of the Saugeens. Among other diocesan service, he served as regional dean of Lambton, a member of the Executive Committee, the Sub-Executive Committee, the Pension Board and the Investment Sub-Committee as well as chair of the Administration and Finance Committee, the Grants and Loans Committee

and the Matrimonial Commission. Bishop Bob was a member of the Executive and Planning Committee of Provincial Synod and chair of the Social Outreach Program Commission. He was a member of the Council of General Synod and chair of the General Synod Administration and Finance Committee and the Pension Committee. He served on the Executive Board and Corporation of Huron University College and as a member of the Executive Boards of Renison University College and Canterbury College.

Patricia (Pat) Joyce, beloved wife of Rev. David Joyce (retired 1997), died on, March 31. David served the parishes of Christ Church, Corunna; St. Stephen's, Courtright and St. James the Apostle, Port Lambton; St. Columba's, Waterloo and St. Aidan's, Elmira. Pat's funeral was held at St. John's, Tillsonburg on April 6.



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By Rev. Chris
Brouillard-Coyle

I am privileged. I was born in Canada to white middle-class parents.

As Canadians, my parents didn't have to think twice about my health or the cost of care. They knew they could easily access doctors and hospitals and took advantage of the vaccinations available to protect me from childhood diseases that might have otherwise been devastating.

My parents are educated enough that they happily read to me and my siblings regularly and placed a great deal of emphasis on ensuring that we took school seriously so that multiple options would be available to us as we grew.

With the wisdom gained from their parents and fairly steady employment, they protected us from the consequences of financial stress on the household. We never knew a time when there wasn't food on the table or worried about losing our home.

Life was stable, freeing us to focus on things we enjoyed: music, choir, gymnastics, Guiding, and so on. I could develop my gifts and skills because I was always free to do so, unencumbered by the stresses that come with unemployment and underemployment.

I am privileged. Thanks to this upbringing, I learned how to navigate social situations and relate to people. Even as a teenager I could take advantage of social networks that opened the door to well-paying, fun jobs.



FOOD FOR THOUGHT

SOCIAL JUSTICE HURON

What to do with privilege

These skills provided a foundation on which my later career development would evolve.

I am privileged. I had the option of pursuing higher education, opening doors to a variety of opportunities and enabling me to become a full participant in society.

It would be easy for me to say that I worked hard and earned my opportunity to own a home and a car and raise my child in a good neighbourhood, and there is some truth to that. I do work hard. But in terms of deserving what I have, it would be unfair to say that I have

what I have simply because of my own efforts. The deck has been, to some extent, stacked in my favour.

I have benefited significantly from my social and historical circumstances, enabling me to live a fairly comfortable life. I know that there are people in my community, in my church, all around me, who haven't had the same privileges.

The cards they were dealt make their life much harder because they had to deal with financial stresses in the home that prevented the same level of participation in activities,

school, and friendships, and thus, they weren't able to develop the same social and networking skills.

There are those who didn't have the opportunity to attend post-secondary institutions, limiting their options. There are those who struggle with the consequences of poor health. There are those who struggle with racism and the barriers this creates. And even I am familiar with the role gender stereotypes play in limiting the possibilities for women.

We would all like to think that this world is fair, that ev-

eryone has the same possibility of succeeding. But this is not the reality.

In our baptismal covenant, we commit to seek and serve Christ in all persons, loving our neighbour as ourselves, and to strive for justice and peace among all people, respecting the dignity of every human being.

One way to fulfill these commitments is to acknowledge those ways in which we are privileged so that we can become more open to hearing the stories of those who don't have the same privileges. We need to connect with our brothers and sisters whose voices are silenced and value is minimized each time we try to project our privilege onto them.

Life is not fair, but it could be fairer if we intentionally worked to understand the ways life is unbalanced and chose to use our privilege to engage with the unjust structures of society, helping to free those encumbered by this imbalance.

We can begin in times of elections — informing ourselves, asking challenging questions on behalf of those who struggle, and casting our votes focused on what is best not only for us but also for all in our communities, particularly the most vulnerable.

The more we do so, the more we help to create the possibility for a fairer, more just society where more people can say, "I am privileged."

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

LOOK FAMILIAR?



Editor's note: "Look familiar?" is a new, occasional feature in Huron Church News in which the Diocese of Huron Archives asks readers for their help in identifying photos held in the collection.

Help your archives. Could readers assist the Diocese of Huron Archives in identifying this unknown church? Please contact the Diocese of Huron Archives in any of these ways:

Email:
archives@huron.anglican.ca

Phone:
519-645-7956

Mail:
Diocese of Huron Archives
Huron University College
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Bishops' concern for climate shared



ENVIROACTION COMMITTEE

By Rev. Canon Linda Nixon and Nancy Harvey

Huron's EnviroAction Committee is pleased to share this news release and online link to the statement from 17 Anglican bishops who recently gathered in South Africa to discuss unprecedented climate crisis.

Bishop of Edmonton Jane Alexander and National Indigenous Bishop Mark MacDonald represented Canada along with Canon Ken Gray, who is the secretary of the Anglican Communion Environmental Network.

Canon Linda Nixon and Nancy Harvey are co-chairs of the Diocese of Huron EnviroAction Committee

A group of 17 Anglican bishops from six continents have called for urgent prayer and action on the "unprecedented climate crisis". Their declaration, *The World Is Our Host: A Call to Urgent Action for Climate Justice*, sets a new agenda on climate change for the 85 million-strong Anglican Communion.

The group met in South Africa in February to build on months of conversations carried out via the Internet. The group involved bishops both from cultures and nations that are major contributors to climate change and from those producing low levels of CO2 but disproportionately affected.

Archbishop of Cape Town and Primate of Southern Africa Thabo Makgoba, who brought the group together, said: "We accept the evidence of science: Human activity, especially in fossil-fuel-based economies, is the main cause of the climate crisis. We heard of extreme weather and changes to seasons, rising sea levels, acidification of seawater, depleted fishing grounds, and displaced people who are climate refugees.

"The problem is spiritual as well as economic, scientific and political. We have been complicit in a theology of domi-



Anglican Communion Environmental Network photo

Seventeen Anglican bishops from around the world, including two from Canada, met in South Africa to write a call for action on climate change.

nation. While God committed the care of creation to us, we have been care-less — but not hopeless.

"In the words of St. Teresa of Avila, we are God's hands and feet on earth — now is the time for us, rooted in prayer, to step up and take action on the climate crisis."

The declaration commits the bishops to specific first actions including energy conservation measures in church buildings; more renewable energy; nurturing biodiversity on church land; supporting sustainability

in water, food, agriculture and land use; reviewing churches' investment practices, including a call for divestment; and closer ecumenical and interfaith co-operation.

The bishops commended the Fast for the Climate initiative, in which they join many others in fasting and praying for the climate on the first of every month.

The bishops argue for ambitious and binding climate change agreements at national and international levels, and assistance for climate refugees.

Women, who make up the majority of the world's poorest, are hit harder by climate change. Bishop Ellinah Wamukoya of Swaziland, Africa's first woman bishop, said: "Women are more often dependent on natural resources for their livelihoods, so the contribution of women is essential in decisions around climate change. Our communities must be equal, as in the eucharist."

Canon Ken Gray, a Canadian priest who is secretary of the Anglican Communion Environmental Network, said: "It was a remarkable gathering, representative of the Communion's diversity. The declaration is a unique and authoritative document, which will pave the way towards greater collaboration amongst lay and clerical leaders as the communion as whole comes to terms with the present climate crisis and our Gospel-driven need to respond compassionately."

The World Is Our Host: A Call to Urgent Action for Climate Justice is available for downloading at the Anglican Communion Environmental Network website at <http://acen.anglicancommunion.org/>.

Inquiries should be directed to Canon Ken Gray at grayintheforest@shaw.ca.

Human resources officer enriched by works of the heart

By Jennifer McLaughlin

Synod 2008 was my grand introduction to the scope of the Diocese of Huron — a rather daunting first impression, but the sense of community and hospitality was welcoming.

I found I was made for this particular work and quickly undertook the process to earn the certified human resources professional (CHRP) designation to better to serve the diocese.

My role as human resources officer is part of the bishops' office, reporting to Archdeacon Tanya Phibbs. I assist the parishes with advice and direction with their recruitment, employment and legislative questions. Safe Church compliance and inquiries about the who and

how of obtaining police record checks are keeping me very busy.

It is my privilege to get to know the postulancy students and diaconal candidates as they work through the ordination process. The ordination services are deeply moving for me after having witnessed some of the journey.

I serve both postulancy and deacons boards, help to organize summer parish internship placements, do paperwork for the Advisory Committee on Postulants for Ordination (ACPO), and the fall retreat for students and examining chaplains.

Clergy connect with me about continuing education, our employee and family assistance program, and Bishops'

Clergy Conference, a three-day conference each fall that I co-ordinate under committee direction.

When the time comes, individuals moving into retirement, with all that's involved in the pension and benefits, work with me around that transition.

That's not the end of the relationship. I organize the summer barbecue that the bishops host to honour the past ministry of our retired clergy and employees and their spouses.

It wouldn't be church without committees and I support a number of them, which allows me the opportunity to work with many of our clergy and lay leaders. It is personally enriching to see the desire for that work in every heart through my ministry in human resources.

WHAT DO THEY DO?

HURON CHURCH HOUSE STAFF



Jennifer McLaughlin joined the diocese in 2008 and quickly found she was made for the work of human resources.

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Gruff sometimes, but always devoted

From Page 1

Before becoming bishop, Bob Townshend served St. George's, London; Grace, Bothwell, St. John's-in-the-Woods, Aughrim, and St. Matthew's, Florence; St. James the Apostle, Sarnia; Holy Trinity, Chatham; and St. George's, Owen Sound.

He was consecrated bishop on Sept. 12, 1984, and served as the bishop of St. Clair and later the bishop of Georgian Bay. He retired in 2002.

Bishop Townshend could appear gruff but was devoted to the caring of his flock, said Archdeacon Tanya Phibbs, executive archdeacon for the diocese.

"You always knew where you stood with him. He cared deeply about his clergy and the parishes," she said.

Like his father, he was devoted to education, serving on the boards of Huron University College and Renison University College. He also served as trustee for the Sarnia, Chatham and Owen Sound boards of education.

He also held senior posts with the Scottish Rite, a branch of the Masons.

Bishop Terry said Bishop Townshend embraced his family's tradition of service but relied on his own talent and hard work, rather than the family name, to get ahead.

"He succeeded because he was good. It's as simple as that," he said.

Along with his son, Todd, Bishop Townshend is survived by his wife Pat, daughters Mary and Andra, five grandchildren and his sisters Betty, Mary, Barbara, Peggy and Nancy.

Reprinted with permission of the London Free Press and Sun Media.

Excerpts from eulogy by Andra Townshend O'Neill

Bob Townshend was a truly faithful, loving servant of God. For Dad, this is God's world and we are God's beloved. He felt a great responsibility to live out his Christian life in service to God. Now, sometimes that service may have required him to tear a strip off of someone, however, he would be the first to remind you that you were still, a beloved child of God — perhaps on another day.

As a child I thought that "Huron" was our family business or something. I didn't really know what it meant except that it covered off pretty much everything. I couldn't put my finger on what a "diocese" was, I knew the college was a school but the words "meeting, committee and board" were a bit elusive. However, what I did know was that our family, from Grandpa to Uncle Bill to Dad and everyone in between, were in this together.

What Dad understood about the church is that it is a living, changing thing. His ministry and life were part of a church that changed dramatically and he led in the midst of change. What he has told us over our lifetimes is that you must respect what is important to the generations before you. Listen and know how they see the world. You can continue to live out your life, just as they were able to live out theirs, but you must do so with respect for where they have come from. Having said that, you cannot hold the church in place. This body must be allowed to evolve as God intends.

They modelled a Christian marriage. A real marriage. From time to time Dad would accuse Mom, "you're trying to change me" and she would reply, "that's right and I'm not done yet!" He loved her fiery spirit, her intelligence, her kindness, her unfailing faith and of course her patience.

Even at a young age, he took our word as truth. It was a huge responsibility to place on us but it taught us that trust is a gift and an honour. You are given it and you must keep it.

Excerpts from homily by Rev. Canon Dr. Todd Townshend

"All of us go down to the dust; yet even at the grave we make our song: Alleluia." . . . You can sing it all your life, you could have said it hundreds of times for other people, but in every life comes that moment when your own toes are curled over the edge of the abyss and you have to trust . . . that the promise is true. I trust it — even more now, that I've seen my Dad trust it to the end.

So when God raises Jesus from the dead, never to die again, we see that death can have no victory. "Where is your victory, O death, where is your sting?" says Paul. In the death of this bishop, this husband, father, "Poppa", death has absolutely no victory.

But I cannot say with Paul that there is no sting. This stings. I hate cancer. I always have, but even more now. Dis-ease and dis-order are to be despised, and all death-dealing ways. Death remains an enemy because death still has one crappy little ability — it takes away the ones we love.



ACROSS CANADA

Bishop offers apology

On Ash Wednesday, a crowd of more than 1,000 people gathered to bear witness to the demolition of St. Michael's residential school in the small community of Alert Bay, B.C.

Though the school closed its doors just over 40 years ago, in 1974, its continued presence served as a constant reminder of the wrongs committed within its walls and in residential schools across Canada.

"It represented all that was wrong with Canada during that time, and all that was terrible between First Nations people and other Canadians," said hereditary chief of the Gwawaw-nuk First Nation Robert Joseph.

Bishop Logan McMenemy of the Diocese of British Columbia attended the ceremony and offered an apology to the hundreds of residential school survivors in attendance.

He also pledged to continue to journey with First Nations peoples on the long road to mutual healing, and to "stand with [them] at any time and any place."

— The Diocesan Post

'Ashes to Go' for commuters

On the morning of Ash Wednesday, Edmonton's public transit commuters were greeted by teams of vestment-clad Anglicans and Lutherans offering up ash crosses and prayers.

This was the Ashes to Go initiative's fifth year in Edmonton. More than 550 people paused on their way to work to receive the sign of the cross.

Archdeacon Chris Pappas, rector of Holy Trinity Anglican Church, views the concept as one way in which the church can accommodate the busy reality of modern life.

"As people get busier and bus-

ier, they need the church in new and non-traditional ways," he said. "The people who accept ashes and a blessing in the train station . . . are often longing to make a connection between their faith and the forces of daily life."

— The Messenger

Eye on dignity deficit

Ontario's 2015 budget must work to close the dignity gap for the province's vulnerable and marginalized people. That's the recommendation of Rev. Bill Mous, director of justice, community, and global ministries, in the Diocese of Niagara's submission to the minister of Finance's pre-budget consultation.

Among other things, the submission notes that workers making the minimum wage struggle below the poverty line, despite working full-time hours, and that close to 400,000 Ontar-

io residents rely on food banks.

Its recommendations include increasing the minimum wage to a living rate and ensuring health and dental benefits for low-income adults.

The submission acknowledges that Ontario's deficit is a "pressing issue," but maintains it is possible to reduce the province's debt while simultaneously addressing the dignity gap. By doing so, it says, the government will be able to "[chart a] course to a society where all citizens have enough to flourish."

— Niagara Anglican

Grant helps welcome youth

Thanks in part to a \$75,000 grant from the Our Faith — Our Hope campaign, St. Mary Magdalene Church in Toronto has been able to re-imagine the ways in which it welcomes youth to church.

Much of the credit goes to

Rev. Jennifer Schick, the parish's part-time associate priest for children and youth since January 2014. Schick's position was funded in part by the grant over three years.

Schick identified the integration of children and youth into church life as a priority. She created events such as a March Break family movie night, a Halloween open house and an Advent wreath-making party. She also introduced a nursery service and a schoolhouse program during the 11 a.m. service.

Attendance at these initiatives has been good, but Schick is more concerned with whether the children feel included in the church itself.

"It's not just about Sunday school," she said. "It's about being part of the life of the community."

— The Anglican

An invitation to faith, a challenge to belief

If you are looking for a safe, comfortable and predictable way of life, do not become a Christian. This is the advice I give to the young people who talk to me about being believing and being baptized.



REV. CANON
BILL CLIFF

I can offer no guarantees or proof of spiritual effectiveness. The fact is if you are looking for security, the Christian faith offers you no less than a cross and no more than an empty tomb.

If you are looking for positive scientific proof that Jesus was resurrected, you aren't going to find any. You must receive as faith that the Jesus who walked with the disciples is risen again.

It's not that there is no evidence at all. The most pressing evidence for the truth of the Resurrection is the change it made in the disciples' lives and the lives of those who met the risen Lord.

Beyond that there is the evidence presented to us in the lives of the martyrs and the saints who have stood up



If you are looking for positive scientific proof that Jesus was resurrected, you aren't going to find any.

MorgueFile photo

for the Gospel of Jesus Christ through the last 2,000 years.

But this is not scientific evidence.

If that is still not enough, how about the faith and transformation in the lives of family and friends through the ages, the faith of grandparents or parents that was passed on to you as a child? These persons too have met and walked with the risen Lord.

This may still not be enough. If you are truly cynical or must have proof to believe, at best you will count this evidence as anecdotal.

In an information-addicted, hyper-connected society, we can read about dodgy theories of history or science or even bathe in an ocean of conspiracy theories — all of which serve to tell you to believe nothing.

And so Easter stands as an invitation to faith and a challenge to belief.

There is no scientific reason for you to believe in the resurrection and ultimate ascension of Jesus Christ, but there is plenty of reason for you to accept that it did happen, not the least of which is your own sense of Jesus' abiding presence and what he has done for you.

This is what the scientists can't explain. It's also what the conspiracy theorists can't get a handle on. How is it that 2,000

years after the fact, we can confidently believe that Jesus has made a transformation in us that can set us free from despair and death? Because, in truth, that is what Easter is about — setting us free from despair and death.

It is this knowledge that can draw us into the paschal mystery of Easter. You and I, whose sin is responsible for his death, can also share in the riches of his resurrection.

There is no scientific way to prove the joy of Easter, but neither can you prove the power of love, the connection to a long dead loved one, the joy of a child or the romance of a sunset. They just are.

So it is that we continue this sacred season. The resurrection is more than a fact, more than a choice and more than a philosophy. The resurrection is the way, the only way, for us out of death and into life.

Come my Way, my Truth, My Life

Such a Way as gives us breath
Such a Truth as ends all strife
Such a Life as killeth death!

— George Herbert, *The Call*,
published in 1633

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Let's begin our task with the 'oughts'

It can take a long time to accomplish desired tasks. The intention is present, but the focus eludes us. And we spin in frustration.



AS I SEE IT

REV. JIM
INNES

"Is it ADD?" asks my hindered client. I smirk in recognition of a shared sentiment.

It's not an attention disorder (not likely). It's what I call the "oughts" — an annoying brain default that prompts postponement and delay, like a sudden need to eat something, or pay the bills, or learn to run Genius on your new iPod — everything and anything but the desired task of our good intentions.

It took, for example, a looming deadline to begin this article. And when I finally sat down to it, I found myself answering work emails, managing a deal on Kijiji (for that iPod I mentioned earlier), a desk to

tidy up, and the sudden urge to jump for another cup of coffee.

Well, maybe it is a bit of ADD (or the effects of too much caffeine). But even still, the oughts are a gruelling distraction.

And, if not for their ability to best our ambitions, the oughts can be somewhat comical.

As a brain default, the oughts are a complex mix of neural firing, rapid blood surges and oxygen flows. Neuroscience states that attention is "a complex process . . . mingling with emotion, memory, identity, will, motivation, and mood" (Anderson, 2009, New York News).

As such the oughts cannot be easily accounted for, and consequently, we can't easily rid ourselves of them.

It's important not to judge ourselves too harshly for the oughts. It increases their power and adds guilt and shame to the frustration.

In my experience, the oughts are best diminished when accepted (and anticipated) as naturally arising before certain tasks can begin (or be finally accomplished).

When the oughts are treated as part of the process instead of



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judged as deferring the process, we can make certain allowances for their distracting character.

For example, when I appreciate that my writing process demands time to wander all over the place (in my mind as well as my office), I start the work a bit earlier, predicting these oughts will need attention.

Also, by accepting the oughts, I have come to know them as less intense in the early morning (before the daytime's many other distractions).

Without judgment the oughts — which can occur not only before, but also during the task at hand — may even come to be enjoyed as a break.

But let me not underestimate the difficulty the oughts can create. The problem with the oughts increases as the importance and immediacy of the task increases.

For example, people making a sincere attempt to develop new interpersonal habits or to develop new strategies for man-

aging complex issues (like anxiety or anger or an addiction) may find the oughts extremely distressing.

In such emotionally charged situations, one might ask whether the oughts are not so much oughts as they are a true resistance to the task. In such cases it might be best to find someone to talk it through.

Another related point is that too often, with good intention, we invest in what we think we should be doing as opposed to what we really want to do. When we resist it, we might think we are into the oughts, when in fact we are into the shoulds. And that is an entirely other issue.

As I see it, as long as I am pursuing what I like to do, (like my writing) and keeping the oughts a very real part of the process (without discouraging judgment), I know that at the very least, my deadline will get met and, as a possible bonus, I could learn to fully enjoy my new iPod this summer.

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