Pilgrimage in Many Ways

By The Reverend Lyndon Hutchison-Hounsell, Tssf
Your Parish Priest

From May to August I was on a four-month Sab- batical which included study, prayer, spiritual direction and pilgrimage (mostly in the form of hiking in sacred places and to holy sites). As well, I was fortunate to be able to share this time with my wife. As I walked to various places over various distances I began discovering new things about myself and the world around me with each step, each new view and at each holy site. My pilgrimage was one that took me on physical, emotional and spiritual journeys through time and over hill and in gien.

Indeed it has been said so many times in so many ways by so many people that life is a journey. We are all on a pilgrimage. At times we may focus on each step in the day to day activities of living and caring for one another, and at other times we may focus on a larger goal or destination to which we are journeying by taking several steps that build upon one another to a greater end. Perhaps an exemplary contrast would be the day to day feeding of the poor compared to taking steps to alleviate poverty on a systemic level. During my time on pilgrimage I noticed that at times I focused on the step by step journey, often because each step required attention since there were poten-

tial hazards in the way like rocks or cliffs or sheep (lots of sheep). At other times I looked ahead when I could see my goal in a distance; for example, St. Michael's Mount on a portion of the English route to Santiago de Compostela. I could look up to a few kilometres away and see the Mount sprouting out of the sea in the distance. At various points along the way the goal seemed closer than it was and at others it seemed farther than it was. It was surprising to me how difficult some destinations were to reach with rocks and valleys and hills in the way, and others were amazing destinations but easy to reach along a country road. It is remarkable how everything looks so flat on a map. At most times I was in awe of my surroundings for their beauty and their holiness, giving thanks to God for each remarkable place.

At each destination I relished the time to sit and reflect and drink in the sights and sounds of the environment around me learning to take time to stop to just be with all that was sacred about each place. I would spend time in prayer and meditation recalling the connections I have through Christ with all of the faithful who travelled this way before me.

Throughout my pilgrimage I have learned of many reasons for moving around. Many of these reasons have to do with economic and political factors. People journey to escape conflict.

(Continued on page 18)
Why I Came To St. John’s

By Bob Hayman

I was born to my parents in 1928. They were attending Cronyn Memorial Church because my father, Howard, was a faithful Anglican. However, my mother, Helen, was the daughter of a Presbyterian Minister, Dr. W.R. McIntosh, leading the congregation at King St. United Church and I was baptized there.

However, World War 2 was upon us in 1939, and my father, who was serving as an Militia officer in the Canadian Corps of Engineers, was mobilized to active service and posted to be District Engineer Office in St John New Brunswick. He was too old (39) to serve overseas, but there were large military training camps being constructed there, and he had the responsibility of overseeing their construction.

Our family moved to New Brunswick and was enrolled at a private school - Rothesay Collegiate (boys only) located just outside of St. John.

While there, I discovered ‘Anglicanism’, as we held a short Morning Prayer service in the chapel on site each morning before classes. A full Holy Communion service was celebrated each Sunday AM complete with choir and organ.

We were aware WW2 was underway in various parts of the world and we were a Military Private school, fully outfitted with uniforms (which we wore to classes each day). One legacy I have from that experience, I learned how to, play the bugle and became the leader of the band. My greatest accomplishment - I traced down and purchased “crooks” for the bugle band, and then we could play pieces that included all notes in the chromatic scale of B flat!

When the war ended in 1945, my father left the military, and our family reconnected and became a family united and living on Base Line Rd. in London. I completed Grade 13 at South Collegiate, and applied and was accepted into the Civil Engineering program at University of Toronto (in 1945 Western had no Engineering program).

The tremendous number of students applying to U of T forced them to purchase an abandoned munitions complex at Ajax, 25 miles east of the main campus in Toronto. It consisted a series of H-huts, separated physically for safety. They were able to accept 600-700 students in living quarters and attend classes, and having their classes and meals in various separated locations about the property. I was in West 2.

Social events with girls were arranged by talking to the main campus Women’s Residences and inviting them. “Could you send out 30 girls to Ajax West 2 for next Saturday. night?” We danced to recorded music in our common room. We set up our own “bar” for liquid and tasty treats, and then at 11:30 p.m., we would dispatch our guests back to their residence on the main campus. After year 2, those who were still in the program moved to the Main Campus.

I joined and lived in a Fraternity House on St. George street and walked to labs and lectures on the main Campus. There were few contacts with the female sex.

I graduated with a few hundred others in 1950, and returned to London to begin my working career with John Hayman and Sons ) (now called Hayman Construction) in May 1950.

It was here that I struck “Gold” in the quest for a female companion! Our firm had been retained by Labatts Brewery to undertake many new facilities. A Chemical Engineer friend from U of T days had been hired by Labatts, and we frequently had lunch together in the Labatt Cafeteria It was here that, as were finishing our coffee together, into the cafeteria came the females currently on the payroll. I observed a new face of a very attractive girl and remarked to my friend “there's a new one.” He quickly replied and said “that is Anne Walker, next door neighbour to my girlfriend”. We discussed the possibility of a “double date”, and he arranged it. I was introduced to Anne Walker and the rest is history!

This year, Anne and I celebrated 63 years of a very happy marriage, which took place at St. John the Evangelist.

Although our family had built up strong connections with the Anglican church at the St Paul’s Cathedral congregation, and the firm had constructed the Parish Hall addition and the new Diocesan Head Office attached, I never became involved personally in Parish activities there.

Upon courting and subsequent marrying Anne, a byproduct was the firm’s construction of the Parish Hall, cloister addition and Bell Tower work, and personally serving as a Rector’s Warden for a term with Rev. Terry Finlay during his stay as St. John’s.
**Parish News**

**St. John’s to Adopt St. Luke’s Worshipping Community**

**SUNDAY SEPTEMBER 29**

A special Vestry Meeting was held at the church on September 29 after the 10:30 am Eucharist for the purpose of getting permission to adopt St. Luke’s Worshipping Community as a mission of our parish. The vote passed, and this new arrangement with St. Luke’s will begin January 1, 2020.

See the May 2019 Banner (pages 5-7) for further details on this arrangement, which will not incur any additional expenses by our church.

**Bishop Authorizes Same-Sex Marriages at St. John’s**

**SEPTEMBER 26, 2019.**

This past July, in consultation with the congregation and Parish Council, St. John’s formally asked Archbishop Linda for permission to conduct same-sex marriages in our church. Last week, the senior churchwardens received a written response from Archbishop Linda which grants permission for St. John the Evangelist to conduct same-sex marriage celebrations. Thanks be to God! Please see pages 16 to 17 for a homily and further details on this topic by Rev. Dr. Stephen McClatchie.

**Reception for Rev. Dr. Stephen**

**SUNDAY AUGUST 25**

The wardens and Jan Delaney gave a reception on August 25 after the 10:30 am service, to thank Stephen for his outstanding leadership and John’s strong support during Lyndon’s sabbatical. Those in attendance were Spencer Sandor, Martin Baya, David Hall, Nora Lanning, Cody Barteet and Jan Delaney. Erica Brown was flying home from Boston and sent her regrets. Lunch, libations and gifts were enjoyed by all at the reception.

(Continued on page 4)

**Parish Picnic**

**JUNE 9, 2019** - Parishioners of all ages enjoyed the annual Parish Picnic
Gathering Sunday BBQ
SUNDAY, SEPTEMBER 15

Following the 10:30 am worship service, and neighbourhood bbq was held at 11:30 am, and a good time was had by all!

Joyful Giving Annual Stewardship Program

Joyful giving is sharing in a planned, proportionate way, the wealth with which God has blessed us. Giving has been a part of our faith since the Old Testament. It is a sign of our gratitude to God. It is an expression of our faith, of what we say we believe. We direct a portion of our giving to our parish church because together we bear witness to the meaning and values we find at the centre of our lives through faith in the Good News of God’s Love for all. And without it, our faith community can’t sustain itself. In a few weeks, you will receive a letter in the mail to ask you to make your annual financial pledge for 2020. Please consider an increase so that we can address inflation and grow our programs.

Please prayerfully give thanks for all the riches you have been given by God and consider what portion of those gifts you will give to our parish as your annual offering.

Let us at all times and in every place give thanks to God.

Housing for London’s Most Vulnerable
A Panel Discussion
WEDNESDAY OCTOBER 2, 2019

A large crowd attended a panel discussion entitled Housing for London’s Most Vulnerable, held in the St. John’s sanctuary. It was the 4th panel in our Outreach Committee’s series about Supportive Housing and Housing First initiatives on going in London, and what we can do to understand and be involved.

The evening was moderated by Cory Davies (Chair of St. John’s Outreach Committee), and speakers included Jessie Ford (of Project Home, St. Leonard’s Community Services), Julie Ryan (of Indwell), along with Terence Kernaghan (MPP for London North Centre).

Information was presented on some of what’s being done in London by various agencies to address our lack of affordable housing, and offering suggestions about how we individually and collectively can help improve the difficult situation. A lively question and answer session followed the presentations. It was an informative and enjoyable evening.

Thank You Kate

Many thanks to Kate Drum for her excellent work as church secretary for the past 11 years. Kate announced in August that she was leaving St. John’s to take a new position with the Thames Valley District School Board beginning in September.

To quote Kate from her emailed announcement to the Parish, “I would like to thank everyone at St. John the Evangelist Church for a wonderful and fulfilling eleven years. You welcomed me from my first day and provided a warm and friendly workplace ...I have enjoyed working at St. John’s very much and I am grateful for all of the support and encouragement you have always given me. I will miss all of you.”.

We all wish Kate well in her new opportunity. Thank you Kate!

Please see page 19 for an ad that is being placed for Kate’s replacement.

(Continued on page 5)
Dual Baptism
SUNDAY SEPTEMBER 22, 2019

Felix and Garrett Thomson were recently baptized at our Sunday morning service. Their parents are Mike Thomson (a physician) and Mary Patricia (Paddy) Thomson (a civil engineer), who have been members of St. John’s since 2013. In late 2013, Mike and Paddy were looking at London churches for their upcoming 2014 wedding. They quickly settled upon St. John’s as their home church and were married there shortly after on May 31, 2014. Their older two children were also both baptized at St. John’s - Callum John (2015) and Evan Lochlan (2016).

Parish Council Report
SEPTEMBER 22, 2019 - Selected Items from the Minutes:

❖ Capital Campaign Update. Total to date, $990,000, with some contributions still expected. There will be a list of all donors prepared to be displayed. Some have proved less expensive than the estimates which means that some of the smaller items from Phase 2 will be included in Phase 1, and we hope to pay off the loan from the Endowment Fund for work done 2 years ago, which was part of this building upgrade plan. (see page 6 for more details on the construction progress, as reported by Martin Baya.)

❖ Same-sex Marriage. Permission was granted by the Bishop to proceed with these services. At least one member of the couple needs to be a baptized Christian.

❖ New Parish Directory. Plans to replace the previous directory from 2013 are underway, aiming to be done in April 2020 to allow inclusion of St. Luke’s Worshipping Community. Participants will have an opportunity to see the price list for the packages prior to appointments.

❖ Security System. Three quotes have been obtained for a new security camera and alarm system. A meeting on Oct. 1 with the community safety police constable regarding the most effective system for our needs.

❖ Summer Worship Hours. Bruck Tuck reported on the agreement to keep summer service times in the future at 10:30 am since there was no negative feedback this year. There will be only contemporary language Eucharists in the summer. He has made manual correction on all of the pew cards re the summer service times

❖ Monthly Person of Note. Susan Blocker was recognized for all the work she has done over the years at the church, and in particular, her leadership in the 5k run Fundraiser and the Garage and Book Sale.

Cameron Gutjahr Ordained
By Rev. Dr. Stephen McClatchie

It is with great joy that we announce that Cameron was ordained to the priesthood in the Diocese of New Westminster, British Columbia, on Saturday, June 15th. The Bishop of New Westminster has appointed Cameron to be Rector (Curate) of St. John the Divine in Squamish, BC effective July 1st. Please keep Cameron in your prayers as he moves into this next phase of his ministry.

What Are “They” Saying About St. John’s?
Further to similar reporting in the September 2017 Banner (page 5), here are some more online comments on TripAdvisor and Facebook about St. John’s.

On TripAdvisor
(Reviews by Tourists)
“Beautiful church with a lot of history. I do not belong to that congregation, but visited because of an event.”
— Toronto Visitor (April 2019)
See: tinyurl.com/Banner-Oct2019-TripA

On Our Facebook Page
“A very beautiful church inside and out with a stunning array of some of the finest Canadian-made stained glass I have ever seen. The people there are very warm and welcoming.”
— Londoner (September 2018)

“They’re creative spirit...aspirit...and the Creativity Centre”
— St. Thomas (August 2018)

“Five star.....A place to be joyful with anyone and everyone else who want to give thanks for their existence. Come, join us....”
— A parishioner (March 2017)

See: facebook.com/StJohnsLondon
Phase 1 restoration work commenced on August 26th, soon after obtaining a Heritage Alteration Permit from the City of London. Scaffolding access has been installed near the church office entrance to ensure safe access to the roof and other elevated work areas. The priority work currently being undertaken includes:

**Roofing Repairs:**

Roofing repairs have started at various locations that are prone to leaking. This work includes: replacement of shingles in selected areas; gutter and fascia replacement; removal and installation of new flat roof over the Baptistry; and installing new counter flashings in areas where a pitched roof meets with flat roof. All the gutters and flashings will be custom fabricated on site. Other areas of roofing that will be repaired include the south slope of the west cloister vestibule roof and the south and east slopes of the sacristy/vestry roof. In addition to the roof repairs, and to ensure all potential sources of water leakage from the roof are taken care of, the non-functional chimney located near the chapel roof will be removed and the affected area re-roofed. The diagram below gives more details of the roofing repairs.

**Brick and Masonry Repairs:**

Masonry repairs and brick repointing are targeted at areas where water is getting into the building, such as above the chapel. The interior plaster repairs next to the Organ, in the sacristy and the chapel ceiling will be done upon completion and after testing the effectiveness of the roof repairs.

**Storm Water Management in North Yard:**

Work on the storm water management system within the north yard of the Parish Hall will start September 23rd.

(Continued on page 7)
gutter and rainwater leaders on the north wall of the Parish Hall and connecting them to a sloped PVC pipe that will discharge at grade onto the west yard adjacent to Wellington Street. A new fence will be installed along the north property line.

Washroom Exhaust Fans:

To improve ventilation and air quality in the building, four new exhaust fans will be installed at four locations: in the main floor and second floor washrooms and the washroom located in the basement.

Cost Estimates for Phase 1:

Actual costs for Phase 1 work items (based on quotations from contractors) are so far coming below budget, and we are likely to see some savings from the initial estimates.

Answers

<table>
<thead>
<tr>
<th>Across:</th>
<th>Down:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jesus is ---- (Philippians 2:11)</td>
<td>1. Many from Moses ... (John 1:17)</td>
</tr>
<tr>
<td>2. Preposition.</td>
<td>2. To abide.</td>
</tr>
<tr>
<td>3. Preposition.</td>
<td>3. Eve did, so did Adam (Genesis 3:6)</td>
</tr>
<tr>
<td>5. The Holy Spirit does this (Ephesians 1:13).</td>
<td>5. “---- good and perfect gift” (James 1:17)</td>
</tr>
<tr>
<td>6. “The chains lay torn ---- from ---- &quot; (Mark 5:4).</td>
<td>6. “the righteous one ---- and rejoices” (Proverbs 29:6)</td>
</tr>
<tr>
<td>11. State of being sons (Galatians 4:5).</td>
<td>11. Unique (John 3:16)</td>
</tr>
</tbody>
</table>
“Do not neglect to show hospitality to strangers for by doing that some have entertained angels without knowing it.”

The bible has many references to hospitality and our church school is currently looking at what the term hospitality means. One of the definitions I found that I feel speaks well to younger audiences is this: “Hospitality is showing love on purpose.” I love the intentionality behind this statement and how easy it is for young ones to grasp. Our church school children are blessed to know what it is like to love and be loved. They know when their pet comes to snuggle with them, or when their parents kiss them goodnight, that they are important. The love the children feel towards their parents and family members is probably their strongest and most intense emotion. Hospitality is sowing the seeds of this love in the world around us and our focus over the next several months will be to discover what kind of affect showing hospitality has on others. Thankfully, we’ve had a lot of volunteers from our congregation offer to come in to share stories with us so we can practice showing love on purpose.

Week one, we designed welcome signs to hang in our homes and in our class. The next week, we were ready for our first guest, Barbara Atkinson. She shared a lovely story about her two cats and their naughty and loveable behaviours. The children learned how to make a cup of tea, how to go about serving a guest: give them a seat of honour, serve them before serving themselves, and offer them a gift to take home. Our gift to Barbara was a window ornament handmade by Victoria (one of our Journey! Ministry members).

What is so rewarding is having so many parishioners willing to come to talk with us! We have over a dozen expected visitors and we can’t wait to meet you all.
The 13th Annual
St. John’s 5k Run and Walk
An ‘Old North’ Community Event

Free post-race Pizza & T-shirts for all
Prizes for: - youth winners
- dog winner
- most money raised
  (child and adult)
- first over the finish line

HUNGER HURTS - HOSPITALITY HELPS!

To support online: go to the CanadaHelps.org link in the footer section of St John’s website

...details and entry forms available at www.stjohnslondon.ca

The Church of St. John the Evangelist, 280 St. James St., London, ON N6A 1X3 Phone: (519) 432-3743 Fax: (519) 432-5802
“I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me” Matthew 25:35-36. RSV.

Jesus tells us that in reaching out to those hungry, thirsty, naked and sick; and to those who are prisoners or strangers, we are serving Him. The Outreach Steering Committee, with the help of the entire parish, tries to serve God and others by serving these neighbours of ours. And we learn LOTS about our common humanity in the process.

During the summer, Outreach carried on with the following three programs: The Meal Program, The Book Club for Inmates at Elgin Middlesex Detention Centre, and Pass It On Program, the aiding of newcomers to Canada.

Saturday Meal Program

Over the past 22 years, the Saturday Night Meal Program has offered and continues to offer hospitality and food to many food insecure Londoners every Saturday. Through the clothing cupboard, the parish has provided and continues to provide socks, shoes, underwear, summer and winter clothing every Saturday too. While St. John’s provides the food, the venue and the overall running of this program, it has now become a real community effort with Saturday night teams serving the meal from other churches and community groups: five other Anglican parishes, Siloam United, The Community Church, the Camino Pilgrims, Western’s Schulich School, the Corvette Club and others. Last year an average of 107 guests came for supper with a total high of 195 at the Christmas dinner. The cooking teams prepare the meals on Friday morning so that the serving teams can arrive at 3:30 on Saturday to set up and provide the meal. The 5K walk/run on Oct. 20 this year is the annual fundraiser-- last year raising $12,000.00 for the meal program and other Outreach projects. After 22 years as Meal Planning Co-ordinator, Frances Reimer has handed over this position to Mary Haak. Heart felt thanks, Frances and all the best Mary. Marie Hatherall has assumed the position of Volunteer Co-ordinator. Pat Knowles and Ana Thompson run the Clothing Cupboard. They welcome donations of good clean used clothes, shoes and boots.

Book Club for Inmates

The Book Club for Inmates every Tuesday afternoon at the Jail (Elgin Middlesex Detention Centre)

John Thompson has led this project for over two years now with his team from St. John’s including new member Rob Chick. There is a new book every month and the inmates read passages out loud, discuss the books and then spend a few minutes at the end of the club talking about a poem which can be anything from the middle ages to 21st century free verse, and songs by Metallica. Many are very good critics. The St. John’s volunteers involved now know too much about the incarceration system and its failures. The book club leaders walk through 7 locked doors to get to the discussion room which is then locked when the prisoners arrive. What a shock at first, and then this entry system becomes the norm. The men are incredibly respectful. More in the next banner. Check out the following books which have been successes in the last little while: “A Man Called Ove” by Fredrik Backman (fiction); “The Tiger” by John Valliant (non-fiction about the Siberian tigers); “The Devil and Sherlock Holmes: Tales of Murder, Madness, and Obsession” by David Grann (non-fiction stories by a writer from the New Yorker).

Pass it On Program

Pass It On Program: If you are downsizing, please consider passing on your kitchen stuff, and furniture to a new Canadian or Refugee family or a person in need.

This is the recent brainchild of Stewart McIntyre; it has worked well for the last six months. Sheffield Movers in London has become Outreach’s very generous partner. They provide free storage space and free or at-cost delivery for the program. Jennifer Roy became a donor of the program this July, and also used Sheffield, with whom she was totally pleased, for her own move to her new apartment. She remarked how practical and beneficial this program is for all concerned. “It is also a model of community effort.”

(Continued on page 11)
The Inside Scoop

What’s It Like to be a St. John’s Warden?

By David Hall  
Deputy People’s Warden

After 8 months as Deputy People's Warden, I have learned some of the workings of one of the most active parishes in the diocese.

A warden is a major player in the running of the church operation. Between the two regular monthly meetings (one with the rector, one with the Parish Council) there is frequent consultation, usually via email, with the other wardens and rector, discussion, decision-making, research, etc. Among the many issues and activities we have dealt with so far this year have been thefts, fire damage, insurance, security systems, restoration and repairs, rekeying the locks, St. Luke's, Sunny, replacing Kate, welcoming newcomers, perusing the funds and keeping within budget, signing cheques, new photo directory, refugee concerns, etc.

Through all this I have gained a new appreciation for other wardens, both past and present. Spencer, Martin and Nora bring a wealth of experience to helping us through waters in which I am quite unfamiliar! As for our rector Lyndon, and former acting rector Stephen, I can't provide enough praise for their ability to steer our congregation through these many issues. Being rector of St. John's is far, far more than what we see on Sunday mornings. We are fortunate to have such a practical, clear-minded and inspiring leadership team.

Busy but rewarding. That is my experience as warden, a position that I invite all of us to consider.

How You Can Help Outreach Programs:

- **Volunteer!** Positions to be filled at the moment:
  - **Clothing Cupboard** for 2 ½ to 5 hours per month.
  - **Membership on The Outreach Steering Committee** for 6 meetings a year on the first Tuesday of the month from 7 to 8:30. Please come and learn what we coordinate and how you can involve yourselves. We invite you to join!

- **Book Club for Inmates volunteer**: 1 hour a month at the EMDC plus reading a book or short story for that week. Two volunteers go each week.

- **If you missed it, ask someone about the Panel Discussion** on Wednesday October 2 at 7 p.m. in the sanctuary: “Housing London’s Most Vulnerable”

- **Get involved with Outreach’s 5k North London Walk/Run** on Oct. 20. Walk, Run or Sponsor, and attend the festivities.

- **Donate clothing and shoes to The Clothing Cupboard.** No dress clothes or dress shoes please.

- **Donate kitchen items and furniture for new Canadians.** Let the Church Office, Stewart McIntyre or Cory Davies know if you are downsizing and are interested.

- **Donate to Outreach’s PWRDF initiative for the Bahamas** (in November) and **Christmas Baskets** (in December).

- **Support those London business who support us:** Sheffield Movers and Giant Tiger, and all the businesses who support the 5k run. They are listed on the pre-registration form.
Bucket List
By Simon Davies

I have been a car fanatic all my life. My wife, not so much. I have attended many car races and have studied car magazines for decades. This includes going to watch racing in Europe, the States and Canada. Emphasis on watching others rather than driving the cars.

So, I seized the opportunity to drive on a race track a genuine super car: a McLaren MP4. McLaren is one of few genuine racing breeds which also builds ultra high performance road cars. In Formula 1 racing, McLaren has won many World Championships - though, none since Lewis Hamilton [5 times World Champion] departed to drive for Mercedes seven years ago.

I could have driven a Porsche, Ferrari, Lamborghini or other super car. McLaren was a clear first choice for me. My friend David opted for the Porsche.

At Mosport (near Peterborough) on July 2 this summer on a spectacular summer day I drove the McLaren on a genuine race track. I bought the maximum 4 laps of 3km each. A lap included 20 corners. No speed limits; go as fast as you can safely.

The drive was everything I hoped for and more. I had no time to read the speedometer; total focus was mandatory. The MP4 has 600 hp and corners like few others on the road. Fantastic. By the fourth lap I was comfortable and the tires were squealing.

Check off one from the Bucket List

Celebrating the Creative Soul of South Africa:
AN IMMERSIVE ART TOUR
COMING SEPTEMBER 2020
By Kevin Bice

I have always been fascinated by parts of Africa, particularly South Africa. So, when I was asked to be a tour host for an art tour there, I jumped at the opportunity. The 14-day trip is jointly organized by Ellison Tours, a local agency, in collaboration with Guttera Travel, a South African company. The tour will take place next September 11th to the 25th, 2020.

The purpose of this trip is to experience some of the art and music of South Africa and to explore the land and culture that inspires it. Our journey will centre around two cities – Pretoria and Capetown. From our hotel in Pretoria, we will visit sites there as well as in Johannesburg and Soweto. We will also stay three nights in a national park and a private game reserve to see the natural environment that defines our image of the country. Our other base for five nights is Capetown.

The trip is packed with experiences of all types. We will visit two artists’ studios, the wildlife painter Robert Koch and the sculptor Angus Taylor. In Soweto, the Mofolo Art Centre embraces a wide range of art expression in many media. A number of wineries in Stellenbosch, outside Cape-town, have galleries and workshops where we can sample their wines while seeing artists in mosaic, beadwork, glass and other media. The museums on our itinerary, including the Zeitz Museum of Contemporary Art and the private Rupert Museum, encompass contemporary, traditional and historical collections.

Of course, there have to be lions. And more – leopards, elephants, rhinos, giraffes, birds of all colours and shapes. We have scheduled three safaris, one from our hotel in Kruger National Park and two from the Kapama River Lodge on a private game reserve. Included also is a visit to the Three Rondavels in the Blyde River Canyon, the largest and deepest green canyon in the world.

No trip is ever truly complete, no day is ever satisfactorily finished, without great local food and music. Many of the meals are included in our itinerary but three in particular will provide an interactive immersion in South African cuisine and the rich tradition of African music. As an example, you might want to check out the venue of our final meal of the trip, Gold Restaurant in Capetown (goldrestaurant.co.za).

If this brief glimpse of our trip intrigues you and you want to know more, talk to me or contact Rhonda at Ellison Travel at www.ellisontravel.com/ET/south-africa-art.

(Continued on page 13)
Dementia can take us on a terrifying and mysterious journey but it can also, surprisingly, open us to new insights and new approaches to our lives. Many of you here today, I’m sure, are or have been on that journey with someone close to you. And yet, when it is first diagnosed, it can make us seem lonely and isolated. We feel that it is “unfair” that we only are afflicted when all around seem to be having a wonderful fulfilled life. Dementia is no respecter of age, intelligence, wealth, importance or life-style. We can eat properly and exercise: we can be young and healthy: we can be expert at the cryptic crossword and the six star Sudoku – none of this matters to dementia.

And so we arrive at the first insight that I gained on my journey with Megan. If we can do nothing to prevent this disease, we must change the way we see our lives as they are. In the 21st century, we have come to believe that human beings can do anything, discover any truth, solve any problem. We are not prepared for something as immovable and impenetrable as dementia. So, facing something we cannot change, we must embrace the life we are given.

For several years before it became necessary for Megan to move to London, I got into the habit of going to Toronto once a month to help her with neglected bills and with misplaced and disorganized things generally. Although those were the ostensible reasons for going there, what happened that was more important was that we got to know each other again. Megan had lived her own life in Toronto – her own job, her own interests, her own friends. I had my life here with my family and interests. The necessity of getting together once a month gave us time to talk, to explore Toronto, to have leisurely lunches together. After she moved to London, first to Royalcliffe and then to Queen’s Village, we could get together more easily for meals at home, for church on Sundays (thank you Isabella) and for various events like concerts and festivals. Through the necessity and pain of illness, we rediscovered family.

Much further along in this journey, I discovered not so much a new insight as the reinforcement of something I had always known: that the Arts – music, imagery, reading – are fundamental to our lives. Although there are a few pills that may have some mitigating effect in the disease’s early stages, there are no drugs or surgeries or therapies that can cure dementia. The Arts however – music particularly – have a power over the mind that nothing else has. Over the last three years at Country Terrace, I would read to Megan from some of Dad’s children’s books. She was always attentive, always seemed to be listening and, if not understanding, at least focussing on my voice. I bought a decent headset and played music for her to listen to. At first, I chose classical works and some jazz but what really got her chuckling and sometimes humming along was good ol’ Rock and Roll from the late 50s and early 60s. And photos and videos – she loved seeing pictures of our grandchildren Sofya and Kiri. And I could always guarantee a broad smile and a chuckle with videos of kittens and puppies (thank you to Sue for supplying endless Facebook material).

I am very sad that these times have come to an end. Nevertheless, I will always be grateful for what Megan taught me over the last 12 or 13 years. Take time to enjoy your life as it is now and never underestimate the power of art to move and renew.

I cannot begin to name and thank the many people who helped and supported Megan along the way. I would, however, like to express my deep appreciation to and admiration for the people – both the staff and the residents - at Country Terrace Nursing Home in Komoka. You helped make the journey not only bearable but a joy.
The Hospitality of Abraham
By Rev. Dr. John Thompson

July 21, 2019

Genesis 18:1-10a

The visit to Abraham by the three strangers forms the centerpiece of chapters 15 to 18 in the book of Genesis.

These chapters cover a lot of ground. They formalize God’s covenant with Abram and announce that Abraham’s wife Sarah will conceive and bear a son. At this unlikely prospect – Abraham is 99 and Sarah is 90 – Abraham laughs (as does Sarah when she later gets the news). At which God adds, “He will be called Isaac.” Yitzak – which means in Hebrew, ‘he laughs’.

And we learn that Abraham can speak directly to God, learn what is on his mind, and bargain with him to reduce the number of those condemned to death in Sodom.

Between these events comes today’s reading. It is a bit confusing. Initially there is only one stranger – YHWH – but then there are three and then, in the same verses, we are back to one again.

In the context of Genesis, the three consist of YHWH and two angels – and this becomes apparent later when YHWH sends these same two angels to wreak havoc on Sodom.

But this was not how early Christians read this passage from Genesis. The identity of the three was crystal-clear – they were the three persons of the Trinity.

Now, those of you who heard Stephen speak a month ago, on Trinity Sunday, may now close your eyes and nod off for a moment. Because Stephen examined the doctrine of the Trinity from both a historical and theological perspective and did it well. My comments are a bit more personal.

Let me begin by saying that the Doctrine of the Trinity played no role in my religious upbringing.

My mother was raised in a strict fundamentalist household and I think she must have passed her concept of the Father on to me. The first person of her Trinity was a Father who was authoritarian, judgmental, and punitive. A Father to whom you made promises in hope of some reward, or at least forgiveness. Just like her father.

This Father was not the Creator God; that I have come to know, an incarnational God who is present in the world that surrounds us every moment of our lives. A genderless God but one with the human characteristics of love, forgiveness, and generosity. A God to whom Jesus appealed to in the Garden of Gethsemane.

I moved on from my mother’s version of the Old Testament God. As I began to grow in the church, Christ became the central member of the Trinity. I could relate to him. His absolute truth-telling, his acceptance and forgiveness, his self-awareness, his love, his agony and even his fear in his final days. Even those who have never accepted the idea of Christ as God admire and respect the fullness of his humanity.

But Jesus as a human, even a perfect human, was one of the earliest heresies of the Christian church, Arianism. It was the reason Constantine called together the church fathers at Niceae – to define the nature of Christ. Before Constantine, though, John the Evangelist stated it clearly and simply.

“I and the Father are one.” Christ is God incarnate. We know God because we know Christ. And as we understand the absolute unity of the Father and the Son we get a glimpse of some of the deeper mysteries of our faith.

It was a vulnerable, self-sacrificing God up there on the cross. A God who so loved – and loves – the world that he willingly died to show that love. A suffering God. Fully human, fully God.

That is the God and the Christ that I have come to know.

The third person of the Trinity is much more difficult to grasp, and I think many really do not know what to do with it. God and Jesus we can understand – maybe – but the Holy Spirit?

For many in their understanding of the Trinity, the Holy Spirit is something of an afterthought, and anomaly. We have Christ because through him we can know something of the Father.

But the Holy Spirit is barely glimpsed in the Old Testament, unless you know where to look. It makes only a brief but important appearance in the New. But there, and most clearly in the Gospel of John, it is named and its role defined.

Jesus says to his disciples, “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you.” And it is in Acts that we begin understand what Jesus meant. The Holy Spirit becomes an active player.

And to my surprise, I find that it is the Holy Spirit to which I turn more often – or, rather, more often it shows up for me when I least expect it. It guides me in the way I live in the world. Most of the time.

It’s not surprising we have difficulty with the Trinity.

We human beings are dualistic creatures – we tend to make clear cut judgments as we navigate the world around us. Things are either good or bad, blessed or condemned, guilty or innocent, friend or potential enemy. It makes life simple.

Today we heard the passage from Luke, where Jesus comes to dine at the home of Mary and Martha. How many of you took sides, chose the rightness of Martha over Mary – or vice versa? How many of you saw that both were serving Jesus in their own way?

We have trouble understanding that opposites may exist in the same whole. And when we are asked – and we are – to see in the most despicable person the image of God – we fail.

So presenting a Christian with the ambiguity of the One-in-Three and the Three-in-One is a huge challenge, and the result is often a Christian who chooses one over the others and ignores the potential richness of experiencing the world through Trinitarian eyes.

So, why is Rublev’s Icon of the Holy Trinity the most venerated of the icons of the eastern church? What meaning can we find in it?

Each of you was given a copy of it today (see next page), painted by one of the Sisters of St. Joseph, Sister Mary Anthony Hartlieb. I invite you to examine it as I lead you through some of its complexities.

(Continued on page 15)
Don’t Try and Fool Mother Nature

By Rev. Greg Little

Somehow, talking about Hurricane Dorian on September 11th is ironic but quite appropriate. Both events were devastating to the world, or large parts of it in any case. Lorna and I are getting back to normal life here at our cottage on P.E.I. We got off rather lightly with no damage to our cottage and other buildings. We had a few trees and branches down but fortunately nothing serious – except for Lorna’s gardens – especially the corn which Lorna had high hopes for this year. We were without power for almost exactly 48 hours with the power back on at 6:30 Monday night to our great relief.

Unfortunately, many people here on P.E.I. did not get off so lightly. Some people are still without power as I write this and may not be fully restored until the end of the week. There are many trees down and crops have been adversely affected and life in general disrupted. A couple of building fires were a result of the hurricane with one caused by a stove which was on when the power went out and when, it was restored, there was no one home and the stove came on automatically causing the fire from a pot on the stove.

However, the overall devastation caused by Dorian was much more significant and far reaching than anything experienced on P.E.I. The devastation in the Bahamas was beyond measure and will be felt for many years. Any assistance that people feel able to give will be undeniably greatly appreciated by the Bahamians.

We can only sit and perhaps cover in awe and wonder at the power of nature when it is unleashed. I was reminded of that line in the old commercial, “It’s not nice to fool Mother Nature.” As fortunate as I was being relatively unscathed by Dorian, there was nothing that I did or could have done about that situation. We are all basically completely at the mercy of the unimaginable forces of nature. I could have just as easily felt the full power of Dorian as not. As much as I hesitate at times to admit, so much of my life has been completely beyond any direct action of mine. I did not choose to be born as a male child in a white middle-class family in Canada as part of the baby boom with all that was handed to me and all the privileges without any action on my part. So many other have been less fortunate than I have been and continue to be.

Dorian has been one of the increasing reminders of the hubris of people to believe that we can disregard nature or, if you will, God’s creation and not suffer the consequences. Despite all the advances in science and technology we are still at the mercy of nature when its full force is unleashed on us. Exploding atomic bombs - the greatest power available to humankind is a mere speck compared to the power of a force five hurricane despite what President Donald Trump fantasizes. It is doubtful that any action we could possibly take to mitigate the effects of global warming will be able to repair the damage we have done. However, we can mitigate the extent of that damage and its effects. But I have serious doubts that we will make any truly serious action until it is far too late.

We have been called throughout our history to repent our sinful ways. That is as true today as any other time in our history. Humankind has seen our foolish ways before - perhaps we will again. I hope and pray that we will.

Blessings on your journey.

Rev Greg Little is a former member of our congregation, where he and his wife Lorna Harris were active choir members. After retiring from a lengthy career in the Ontario Ministry of Transportation, he enrolled at Huron College and, completed his M.Div degree, was ordained and posted to serve as Rector St. James, Parkhill. He has since retired from this “second Ministry” career in 2012, and he and Lorna have a summer home in P.E.I. He continues to write regular blogs, one of which is reproduced below. He also found time to write and publish a book The Ego and the Bible.

John Thompson’s Homily

(Continued from page 14)

The original was painted in the early 1400’s. Rublev left out Abraham and Sarah but did reference the setting -- Abraham’s house, the immortal oaks of Mamre, and Mount Moriah.

But it is the composition that speaks wordlessly of the Holy Trinity.

Its foundation is three figures, seated in silent communion. They form a circle with their bodies. On the left, the Father; centrally the Son; on the right the Holy Spirit. In the centre of the circle is a chalice, in the act of being blessed by the Father. The inner outlines of the figure on...
On this passage from St. Luke about the disciples wanting to command fire, St. Ambrose has something quite profound to say: “But let him be avenged who fears. He who fears not, seeks not vengeance” (Catena Aurea, 337). Of what are the disciples afraid? Of leaving unchallenged this affront to Jesus by the Samaritan village? Of looking weak? Of being unfaithful?

By The Rev’d Dr. Stephen McClatchie

Homily Preached at St. John the Evangelist, Sunday, June 30th, 2019

Readings: 1 Kgs 19.15-16,19-21; Ps 16; Gal 5.1,13-25; Lk 9.51-62

In today’s readings, Saints Paul and Luke both focus on what it means to follow Jesus: it means freedom. For freedom Christ has set us free, writes St. Paul. We will consider the nature of this freedom in a few moments but notice how the Gospel illustrates Jesus’ single-mindedness of purpose. Choosing freely to follow him is more important than comfort or security; more important than family ties. Jesus expects his followers to choose and prioritise him first and foremost. We are to put a hand to the plow and not look back. In other words, half measures will not do; the excuses that are given are dodges, pretexts against a total commitment to Christ and his way.

In this encounter with His would-be followers, Jesus is teaching His disciples. Some of their previous actions, like arguing about which one of them was the greatest (Lk 9.46) have certainly shown their limitations. Currently, they are not free in Christ; they are not free of the disordered desires and impulses of what St. Paul in writing to the Galatians calls “the flesh.”

Just before this moment, Jesus has been rejected by a Samaritan village, refused entry “based on established religious prejudice and party spirit” (David Jeffrey Lyle, Luke). Samaritans and Jews did not mix in that culture. But notice James’s and John’s reaction: it is identical. Religious prejudice and party spirit. Lord, do you want us to command fire to come down from heaven and consume them? Just like Elijah and the priests of Baal, Jesus’ disciples want vengeance.

Somewhere this tale of mutual prejudice and party spirit brings to mind the upcoming meeting of the Anglican Church of Canada General Synod in Vancouver the week after next. At General Synod, a second and decisive vote will be held on the proposed changes to the Marriage Canon. Delegates, lay and ordained, will be asked to vote on whether or not the sacrament of marriage in the Anglican Church should be open to all couples. To be approved, the proposed changes must obtain a two-thirds majority in all three houses of Synod: bishops, clergy, and laity. If it does not, the motion fails and is dead. At a minimum, that would mean at least six years before equal marriage could be approved for the Anglican Church of Canada.

I have to confess that I am anxious about General Synod. As most of you know, I played a role in helping our diocese to consider these proposed changes—most publicly in the year between Huron Synods 2017 and 2018, but behind the scene for the better part of two years. I was the primary author of the documents that went to our synod and of the report that was submitted to the Council of General Synod in advance of this summer’s meeting. It may surprise you that in advance of the last General Synod when these changes were first approved, I was not convinced that the time was right for the Church to make this move but in the wake of the chaotic vote and in examining my own reactions to the events, I realised that I do think that this is where the Holy Spirit is leading the Church. Before I go on, I want to make my own position absolutely clear: I want the Marriage Canon to change.

Blogs and other media on both the conservative and progressive sides are already mobilising in advance of General Synod and I have found myself turning away dismissively from articles and authors with whom I disagree; I am not proud of this. I am dreading the outcome of the vote. And regardless of which way the vote goes, I fear that it is going to be ugly and unpleasant; that the reaction of one side or of the other will be to want to command fire to come down from heaven and consume the other. We in the Church today are often rather like the disciples...

Of what might we be afraid? Well, that probably depends on your point of view. I think that a shared fear of both sides might have to do with the survival of the Anglican Church, not only as part of the Anglican Communion but also as part of the Church Catholic. As the person who compiled the feedback from the deanery discussions of the Marriage Canon, I know that there are lots of fears out there: the fear of appearing (even more) irrelevant to younger generations (which actually now extend to people in their 40s if not beyond); fear of being disobedient to what is understood to be the Word of God with respect to marriage and/or sexuality; fear about the impact on our ecumenical relations. There are lots of fears out there. And maybe, just maybe, for some people there is that secret worry at 3 a.m. that I am wrong, that I might have to change my mind (and look weak).

In their desire for revenge on the Samaritans, the disciples are both fearful and self-righteous—the two often go hand in hand; that is their fault and it is ours. Self-righteousness is an occupational hazard of both progressive and conservative sides in our polarised world. I am dreading General Synod. The blogs and the tweets will be out in full force and, regardless of the outcome of the vote on the Marriage Canon, individuals and possibly entire congregations will leave the Anglican Church of Canada.

We live in a society—in a world—that is characterized by increased polarisation and vilification of those with whom we disagree. So often we want to command fire to come down from heaven and consume our ideological foes; I know that I do sometimes. But beware, warns St. Paul, if you bite and devour one another, take care that you are not consumed by one another. Jesus points out another way. Jesus rebukes his disciples (and us) and goes on to illustrate the meaning of freedom and discipleship. St. Ambrose’s commentary about this passage in St Luke continues, noting that “perfect virtue has no feeling of revenge, nor is there any anger there where fullness of love.” In some manuscript sources for St. Luke’s Gospel, including the King James Version, the content of Jesus’ rebuke is recorded; you will find this in a footnote in the NRSV that we are using: he…rebuked them, and said, “You do not know what spirit you are of, for the (Continued on page 17)
Son of Man has not come to destroy the lives of human beings but to save them.” Isn’t that just like Jesus? Coming to save rather than to destroy; loving rather than seeking vengeance; displaying a single-mindedness of purpose—to redeem and save us miserable offenders—prompted by (God’s all encompassing) love for his creatures.

You do not know what spirit you are of. While on the surface this may seem a bit enigmatic, it is rather useful to understand what St. Paul is saying to the Galatians when he opposes the Spirit and the flesh. Paul’s theology can and has been easily misunderstood in dualistic, gnostic way to mean that bodily things (food, sex, and so on) are bad and things of the mind, spiritual things, are good. This is not so in the least! If that is what you think of St. Paul, cast it out of your minds! The Greek word here, sarx, is the key and is difficult to translate. It does not mean “body”; that’s another Greek word, soma. “Flesh” is an OK translation. St. Paul uses sarx in the sense of “mortal flesh,” i.e., our current fallen mortal state, not necessarily to mean our “sinful nature” as you can find in some rather biased translations. Paul does not hate the body, nor does he dismiss all desire; rather, he deprecates disordered desires: good things going down a false channel.

Of what spirit are we? If we are baptised, we are men and women of the Holy Spirit, reborn, regenerated in the waters of baptism and engaged in a life-long process of sanctification. Of being transformed by the indwelling of the Holy Spirit and called to live a sanctified life in union/unity with Christ and His life.

For freedom Christ has set us free. But this freedom does not mean self-indulgence, says St. Paul. It means freedom from bondage; that is the opposite of freedom. Bondage. And there are many types: political, economic, psychological, spiritual, ideological.

What are we being freed to do? For what purpose? St. Paul’s answer also Jesus’ and it is simple: to love. Freedom from the law for St. Paul is freedom in Christ: the whole law is summed up in a single commandment, “You shall love your neighbour as yourself” (cf. Lev 19.18; Matt 22.39). Freedom is not the absence of encumbrances or restraints: they are the means by which freedom becomes meaningful. Freedom in deciding to marry this person and focus on building a life of love with them and not with this other person or that other person. Freedom could be the decision not to continue treatment for cancer (and focus on quality not length of life) or not to stay in a job that is soul destroying. Freedom in Christ engages us in a call, a vocation. It is a call to love. Everything looks different—or should look different—when viewed through lens of God’s sacrificial love: our friends and family; the poor and those in need, Sonny; the right direction for the church. But this does not mean that there will not be conflict. St. Paul’s fruits of the Spirit do not rule it out, nor do they rule out disagreement. After all, conflict—healthy conflict—is actually a part of intimacy and risking yourself in community. But they do insist on the modes by which disagreements are to be carried out: with love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. This is what the Archbishop of Canterbury terms “good disagreement.”

I am particularly fond of the spirit of generosity, which I have spoken about over and over again in the various leadership roles that I have had over in my career. We all are called to be generous in Christ Jesus, bearing with one another in love (Eph 4.2), as St. Paul wrote elsewhere. There is an association of priests in England with which I feel an affinity (and of which would be a member if I lived there). I try to live in harmony with its Rule of Life and one of the aspects of this Rule is that members are “called to generosity,” called to “foster a generous inclusivity.” It reminds us—and this is the difficult part—that “[T]rue inclusivity also involves accepting those who, through their interpretation of Christian teaching, believe differently” (The Manual of the Sodality of Mary, Mother of Priests, p.10).

Generosity is an expression of love and it is the exercise of Christian freedom. Let us bear this in mind as we watch and pray for General Synod, resolving to walk together in love no matter what happens. Let us bear in mind what spirit we are of and remember that If we live by the Spirit, let us also be guided by the Spirit.

For the freedom we have in Christ allows us to choose, gives us the courage to choose, the way of love and of forbearance; to choose to keep our hand on the plow and our focus on Him. After all, “to put one’s hand to the plow,” wrote the Venerable Bede, the great Anglo-Saxon monk and chronicler, “is also … by the wood and iron of our Lord’s passion, to wear away the hardness of our heart and to open it to bring forth the fruit of good works” (Catena Aurea, 343).

Amen

Postscript on Same-Sex Marriage at St. John’s – September 2019

The motion to change the Marriage Canon did not receive a two-thirds majority in all three Houses (laity, clergy, bishops) at General Synod and so failed. The previous day, however, a document entitled A Word to the Church was passed by large majorities in all Houses. This document affirms that there are differing and faithful understandings of marriage in the Anglican Church of Canada and suggests that, as is already the case, Diocesan Bishops may exercise their right to authorise the marriage of same-sex couples in their dioceses for pastoral reasons. On this basis, Archbishop Linda Nicholls, in her role as Bishop of Huron, wrote to the Diocese that she was prepared to extend this permission to parishes in the diocese at the request of the Rector or Incumbent and Churchwardens.

In July, acting as temporary priest-in-charge at St. John’s, I announced the archbishop’s decision to the congregations at both services over two Sundays and invited comments to be given to me or to any member of Parish Council. Following this consultation, a special meeting of Parish Council was held electronically, at which time a motion to make this request of Archbishop Linda was passed unanimously. A letter to this effect was sent over my signature and the signatures of all four wardens. Upon his return to the Parish, our Rector wrote to the archbishop as well, indicating his agreement and support. Last week, the senior churchwardens received a written response from Archbishop Linda which grants permission for St. John the Evangelist to conduct same-sex marriage celebrations. Thanks be to God!

I chose this sermon out of all of the many homilies that I preached during my time in charge because I believe deeply that its call for forbearance, humility, and generosity is much needed in the Church at this moment in time.

SMc
Pilgrimage in many ways

(Continued from page 1)

and persecution. People journey to find a better way of life as the local economy changed. My ancestors migrated to the east coast of Newfoundland from the south coast of England for various jobs in the fishing industry. The early Celtic monks migrated from Ireland to Wales and through England and up into Scotland to spread the Good News of Christianity and in so doing started new communities. People then gathered around these monasteries and built their way of life out of the soil, plants and animals with which they co-existed.

My studies focussed on learning more about the development of the Celtic Church in the 5th, 6th and 7th centuries before St. Augustine arrived in Canterbury to negotiate the imposition of Roman Church rules onto the Celtic Church. The Celtic Church had begun to develop a few centuries earlier as Roman Christians arrived with the Roman armies to try to conquer Britain. They achieved this as far as the borders of Scotland. Later Saint Patrick travelled to Ireland and set up a church there, which then sent missionary monks and nuns throughout England, Wales and Scotland. Some of these monks travelled across Europe and into Egypt and other nearby places where they learned about monasticism from the desert hermits in those areas. These Celtic monks then travelled across oceans and seas to convert the inhabitants of what we now call England and Wales and Scotland. These monks and nuns began teaching and travelled with portable altars to provide the sacraments of the church.

As I made my way to more and more sacred places, trees, chapels and wells, I began to realize how water has always been a powerfully sacred element for me. Water sustains life and takes life. An exercise I adopted when inspired was to write a quick haiku:

Wind over water
Blowing heather and thistle
Cool refreshing all

Water had been a spiritual tool of most early Celtic Saints who would travel across treacherous seas and then wander through the land, in many cases guided by animals, to the best place to settle. At St. Winwallow’s church in Gunwallow I was surprised to encounter the Chapel of the Storms. I was reminded of the many times my fishing ancestors would have set out always with the risk of being lost at sea. Here the power of water is destructive. But the power of water to sustain life is well known by the animals who know best where the fresh water sources are to be found. As the missionary monks and nuns travelled where they were sent they found these water sources, which may have been ancient wells of previous peoples who also knew the sacredness of their water for sustaining life, or they established new wells, of which many are attributed with sacred power to heal. Each Holy Well I reached I would touch the water and imagine the life and refreshment that was received in these places for so many centuries. And you never know, the healing power may still work. This healing took many forms; physical, emotional and spiritual.

With each walk I challenged myself to reach new destinations, whether a dozen Holy Saints Shrines, Holy Wells, Holy Trees or Holy Hills. Along the way I learned more about relishing each step and stopping to receive the beautiful gifts of views or the thrilling gift of animal activity or touching a 1500 year old yew tree. At sacred places I deepened my appreciation of stillness and contemplation surrounded by the spirit of all who had been there before me. My practice of stillness and contemplation grew with each step in each new place with new sights and sounds and creatures to encounter. On one occasion I came upon the rock-hewn footsteps of centuries of pilgrims. The shoe-shaped wear in the rock-side was ten inches deep. The feet of centuries of pilgrims stepped up this rock-side in those same places wearing the steps in place. The sense of profound connection was exhilarating; that so many faithful people had stepped there for almost 1000 years and now it was my turn. It is impossible to describe the feeling of connection and the spiritual empowerment from all those pilgrim souls who had gone this way before me.

Travelling a new path each day was exciting and a bit fearful. On many occasions the path was fairly clear and we followed the signs. Oftentimes the signs were obscured by overgrown shrubbery, or were farther on than we thought, or we simply went the wrong way. In many cases there was a helpful local person to ask for directions and from whom to receive assurance. My reflection and contemplation inspired me to find assurance from these experiences for life, which takes us on new paths each and every day, in the hope that God will send people my way to help me find my way.

Throughout my sabbatical time on pilgrimage throughout England, Wales.
and Scotland I grew in my understanding of the Celtic Christians theological understanding of Christ's Call to build community and learn to co-exist with other people, with animals and the whole of Creation as a comprehensive understanding of Christ's call to love one another. In his book "Saint Francis: Nature Mystic" E. A. Armstrong expresses "Because God has granted us so much, we should gratefully treat all Creation with reverential delight and compassion." (Pg 235) As a Franciscan I have found inspiring resonances with the Franciscan Spirituality of care for those who are vulnerable in our society, which includes people living at risk in poverty as well as the whole of Creation that needs us to live in balance. The wholistic mindset of Francis was perhaps influenced by the stories of early Celtic monks and nuns who understood the importance of living in balance with Creation. The early Celtic monks and nuns would set up a hermitage around which others members would build hermitages and eventually form a monastery. Around these monasteries communities and towns developed. The church was the initial establishment that fostered community and co-existence as villages and towns grew. Of course this involved converting early Saxons and Picts and other peoples in the area, which was often life threatening. In many cases tribes and families converted en masse when the leader became Christian. This was a different way of church growth in a different environment than was the case in the Roman Empire of Europe as the church was converting mostly individuals in existing towns and villages until the emperor Constantine legalized Christianity.

In the Celtic way of settlement the early Celtic Christian brothers and sisters taught us that prosperity lies in learning to live in balance by sharing the resources of the earth fairly. This requires a humble heart and a joyful soul that knows well the nourishing love of Christ. I invite you to take time to simply reflect and rest so as to hopefully deepen your awareness of your connections with God and your neighbour. The Celtic Church leaders were primarily guided and inspired by the Gospel of Jesus Christ written by our patron St. John the Evangelist. The early monks and nuns saw their vocation as bringing light into the world, the same light of God's Love and Harmony.

Indeed in all my travels over the past few months I have discovered anew the Franciscan and Celtic charism of encountering the Divine through all people and creatures. The beauty of the world has, again and again, been an ever-present consolation and illumination of God's Love and Harmony.

Peace,
Lyndon

---

**Parish Secretary Position**

This important function:

- Is located in a spacious and modern office environment, and supported with up-to-date technology;
- Requires an independent and confidential approach to a wide range of responsibilities;
- Requires a high level of secretarial, organizational and communication skills, which are the foundation of this position.

Current weekly schedule:

- 30 hours per week, Monday through Friday (6 hours a day)
- Compensation to be negotiated.

Please reply with your current resume to office@stjohnslondon.ca

Only those selected to be interviewed will be contacted.
### Upcoming Events

**Sunday October 6, 2019 - 10:30 am**  
**Blessing of the Animals**  
*On the Feast of St. Francis*  
We invite all your pet friends to join us in church  
For pets more comfortable outdoors, an additional opportunity to have your pet blessed will take place at 11:30 a.m. on the church lawn.

**Sunday October 6, 2019**  
**Creation Thanksgiving**

**Sunday October 13, 2019**  
**Harvest Thanksgiving**  
Please help decorate the church by dropping off pumpkins, apples, pears, carrots, potatoes, onions, tomatoes, squash, gourds, etc. by *Friday October 11*. These items will be donated to a food bank after the service.

**Sunday October 20, 2019**  
**St. John’s 5k Run and Walk**

**Sunday October 27, 2019 (12:00 noon to 1:30 pm)**  
**Parish Council Meeting**

**Monday October 21, 2019**  
**Federal Election**  
The St. John’s Parish Hall will be a polling station

**Sunday November 17, 2019 (following 10:30 am service)**  
**Newcomers’ Lunch**  
This catered lunch will be hosted by the Parish Council

**Sunday November 17, 2019 - after lunch**  
**Parish Council Meeting**

---

*Choristers following John Wesley’s Directions for Singing (1761)*  
“Sing lustily and with a good courage”

*By Kevin Bice*