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# HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • OCTOBER 2022

## Putting it into practice: "The Lambeth Calls"



The world has changed significantly in fourteen years, between two Lambeth gatherings. The Conference held this summer came up with new Lambeth Calls - the product of series of sessions, one of them held at The University of Kent in the United Kingdom, where Justin Welby, Archbishop of Canterbury, delivered his third and final keynote address to the 2022 Lambeth Conference. (Photo: Neil Turner for The Lambeth Conference, Sunday, August 7, 2022)

Following on the Lambeth Conference this summer, I am encouraged by many of the outcomes. Perhaps the best resource for us will prove to be the "Lambeth Calls".

I commend them to you, and I hope that a study guide will be developed for us to use them more fully. These documents will be refined in a third stage of drafting but may be read in their current form at <https://www.lambethconference.org/programme/lambeth-calls/>

The question for us now is, how can these "calls" can be put into practice in our diocese? How do these calls enhance and enrich our Mission and Ministry plans?

What follows is a very short summary of the calls for your prayer and study as we faithfully respond.

### 1. Mission and Evangelism

Each diocese and congregation is summoned to prayer and listening, guided by the Holy Spirit, to discern how to bear faithful witness to Christ and authentically proclaim the gospel in our time and place. Each Christian is encouraged to be such a positive witness to faith in Christ that at least one other person would come to faith and grow as a disciple. Local communities (congrega-



**BISHOP TODD TOWNSHEND**

tions) are also summoned to be a light in the world, as Christ shines through their worship and common work in compelling ways.

### 2. Safe Church

That the safety of all people in the Anglican Communion be a highest priority. This includes establishing and sustaining standards for healthy and effective responses when there is abuse, good practices of pastoral ministry to avoid abuse, good processes for determining suitability for ministry leadership, and the development of a culture of safety in which abuse is eliminated. (Note: the Diocese of Huron is currently undergoing a comprehensive review of our Safe Church policy.)

### 3. Anglican Identity

That the Anglican Communion create opportunities to renew its Christian mission and celebrate its diversity. While the conference participants stepped back from making any changes to the structure and governance of the Anglican Communion

itself, it affirmed the current understandings of our inherited traditions, commitment to the Scriptures, and common baptismal life and witness.

### 4. Reconciliation

Anglicans worldwide are invited to join in practicing reconciliation; creating space for dialogue, listening, self-reflection, truth-telling, healing; and deconstructing the legacy of colonialism. The four "Instruments of Communion" (The Archbishop of Canterbury, The Lambeth Conference, The Anglican Consultative Council, The Primates' Meeting) should raise the profile of existing funding streams and networks to support peace-building and justice in provinces experiencing major conflict. (Note: the Diocese of Huron has made Reconciliation a highest priority, especially in relation to Indigenous peoples.)

### 5. Human Dignity

Anglicans are called to protect the gift of human life and the dignity of all human beings and to affirm that acts and attitudes against the dignity of God's children are sinful. God intends life-giving inter-cultural community.

We are summoned to resist unjust economic systems that unfairly disadvantage the world's poorest communities.

We recognize that prejudice on the basis of gender or sexuality threatens human dignity. The scriptures witness to the inherent dignity and equality of all human beings because all are made in the image of God. Indeed, it is God's intent to curate the richness of the world's cultures in the final and full revelation of God's glorious redemption (Rev. 21:24). Therefore, the Church protects the dignity of all creation, cultures, and human beings.

### 6. Environment and Sustainable Development

That the Instruments of Communion should support commitments to urgently address climate change, biodiversity loss, and pollution. Anglicans recognize these triple environmental crises, and commit to equipping communities to build resilience, ensure ethical investment, and call on world leaders to enact urgent policy changes. Anglicans are called to equip their churches to work together with neighbours for sustainable development goals.

### 7. Christian Unity

That Anglicans renew their commitment to search for the full visible unity of church and build strong ecumenical relationships to respond to the needs of the world.

### 8. Inter Faith Relations

The churches are encouraged to forge friendships with people of other faith traditions, modelling commitment to peace-making and the common good.

### 9. Discipleship

Churches have an urgent opportunity to work intentionally and creatively with people of all ages to foster learning and transformation for "whole-life discipleship". Discipleship occupies a central place in the self-understanding of the church, and it can be a key element of all theological education and other learning programs.

### 10. Science and Faith

Anglicans recognize scientific inquiry as a God-given resource for living their faith and we recognize an opportunity to offer the wisdom of faith to guide the work of science.

The Anglican Communion Science Commission will be established to lead and focus work in this area.

Seminaries and theological colleges are encouraged to embrace science in this manner along with all learning Christians - science is integral to the mission of the church and our role as citizens of the world.

+Todd

# The reality of on-line prayer

By Sharon Frank

Recently, I completed my annual eighteen hours of Education for Ministry (EfM) mentor training.

This year we had a new format: six blocks of three hours each spread over ten days. One of the aspects that really resonated was that the opening and closing of each on-line gathering was supported by such a variety of meaningful prayers. The varied and different modalities reinforced that on-line prayer does not have to be one dimensional. Following each session I had a digital copy, allowing me to use these offerings in my private prayer life. A gift!

During this season of thanksgiving, we need to give thanks that we have been given this (zoom) technology to connect people all across the country from the convenience of their home, on-line. As prayer is a core value of Anglicanism it is important that we offer prayers that can be both meaningful and reflective. Anglican events are more meaningful when they begin and end in prayer.

Prayer can be simple words read or spoken from the heart. A poem that conveys real meaning. There can be

## ANGLICAN FELLOWSHIP OF PRAYER

inspirational music in the background as verbal prayers are offered, or music alone. What about listening to a song that in and of itself is a prayer offering? Music can also be used as a time for personal quiet. There can be creative "office of the day" prayers (I especially connect with Celtic evening prayers) or litanies offered and shared by all participants. Sometimes prayer with a general response can be said and the response can be a cacophony, of joyful noise (with everyone unmuted) or a clear response (everyone muted and only hearing one's own voice). What about two people alternating prayer offerings as everyone else follows along from a shared screen. Prayer can also involve all the on-line participants being given the opportunity to each offer a verse, a response, a line so everyone is involved. The possibilities are endless and limited only by your imagination.

Sharing of screen means that everyone can see and



participate, and save the planet from too much paper. Pictures, music, documents, videos can all be shared but we need to be willing to play with trying new ways of sharing and creating a cohesive group. We must not be critical of "newbies" exploring a new skill, as we can all learn and laugh together.

The sisters of St John the Divine (SSJD) offer a quite meditation opportunity on Sunday evenings. One only need register. The use of a singing bowl helps set the mood. Again, there are people from around the whole country.

Make sure during this prayer time you remain mindful. Listen really listen and pay attention to the moment, instead of planning in your head what comes next. Notice the sights and sounds coming from your device, like the sounds of music, written words, verbal cues, the sound of different voices or the sound of silence. Avoid outside distractions concen-

trate on the prayer alone. Be present in that moment. Instead of just going through the motions, really notice the sensations that come over you as you participate in the prayer time, regardless of your role.

Do these ways of prayer replace the face-to-face experience of a community gathering together? No! But they do allow a type of communication or way of staying connected. In our new reality a total on-line or hybrid on-line and face-to-face may just be the new normal for prayer groups, meetings, educational sessions, and trainings. It certainly opens the door to a wider audience, helps the environment, and is better than not being able to connect at all.

When the world is right, perhaps we can gather in person, pray, and be together. God willing. In the meantime, the important thing is that we are mindful and offer genuine prayers in the way that meets the needs of the presenter and the group. Always remember, there is no wrong way to pray!

Sharon Frank is a lay member of the Huron Anglican Fellowship of Prayer Executive.

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Fall Gathering 2022

LET US WALK IN  
JOY AND WONDER

SATURDAY, OCTOBER 1, 2022

9:30am to 12:30pm



# Following the one who serves...

Reflections on a new ministry as a priest: 'I felt joined by the radiance of hearts, by the desire for good, by the joy of shared service.'

"I have come among you as one who serves" (Luke 22:27)

By Rev. Gilles Haché

By way of prologue, I would like to say that we all have a calling to respond to.

Only it is not a question of determining it oneself. Christ himself is the investigator and it is he alone who calls to serve by his example. Each, in his own way which is different with his own vocation to walk on the paths towards our personal realization in God.

"What are the pillars of my vocational life?"

Well, I can share that I have with certainty seven pillars that nourish my vocational life and my ministry every day. My family, the call received, the prayer, the opening of the heart, the Church, my community and not least but the love of my life.

It is God who called me to this life, and it is a great joy to be able to say to myself, after 33 years of journey: I am well where God wanted me to come and look for him, where he calls today. A life that is not always easy, but for me it would not be more beautiful elsewhere than in this new ministry as a priest in this church. This church which opened the doors to me, supported, encouraged, accompanied and which by these members under the movement of the Holy Spirit,



**Pastoral coverage at St. Edmund Tobermory on July 3, 2022. This summer Rev. Gilles ministered in several areas of Deanery of Saugeens: Southampton, St. Edmund, Tobermory, Cape Chin, The Parish of the Blue Mountains, Fairmount, Durham and with his church family at Christ Church, Meaford.**

to confirm this call of God in my life.

In my life, prayer is an indispensable tool to always keep my heart at the rhythm of God's heart. It is God who calls me, to serve in following Christ and to respond to the mission received at baptism. There is no doubt that listening to the Word of God is the path that transforms my prayer. My prayer therefore becomes the path that transforms everything, that illuminates everything, that makes me act, love and that gives weight to my relationship with Christ. It is also the voice that opens my heart to

be able to love people and serve with them as Christ calls to serve.

Today, I can share with you that I have the conviction of knowing that I strive every day through my many occupations and function, to listen to the source of the voice of God that wells up in me through prayer.

Henri-Louis Bergson was a French philosopher who said that "time passes and only the memory of the moments lived remains".

This memory of the past, this mirror of time lived, is for me today to respond to Christ's call and choose to

follow him, striving each day to discern what he expects of me and to act in complete freedom to fully live this mission which was entrusted to me as a priest and to let his Spirit act fully.

"Now the Lord here is the Spirit; and where the Spirit of the Lord is present, there is freedom. (2 Corinthians 3:17)

As Friedrich Wilhelm Nietzsche said, "Lead your life so that you want it to repeat itself forever".

Today, I realize that what I am and what I carry within me, comes from afar and is called to be transformed and transmitted eternally by the action of the Spirit of God who passes through my life and my commitments to touch and serve the hearts of those who seek God around me and at the same time as me in the Church.

This summer I had the good fortune to minister in several areas of Deanery of Saugeens, specifically St. Paul Church, Southampton, St. John's Church, Port Elgin, St. Edmund, Tobermory, St. Margaret's Chapel Cape Chin, St. George's The Parish of the Blue Mountains, St. James Fairmount, Trinity Durham and with my Church family at Christ Church, Meaford.

I had the chance to meet humble, helpful and dedicated people for the proclamation of the Gospel. Through all these doors of these beautiful communities that I was invited to enter, I tasted the

joy of the Word of God and I understood the meaning of service as one who serves.

These community leaders have all in their own way been faithful in the service of others by the sole motive of the Love of God and his Church.

I will keep this experience as a gift to grow further in this mission entrusted to me as a priest to learn to serve out of love.

The voice of Christ who invites me to serve like him stands out and it resounded among all the people I met during this passage and this pastoral experience this summer.

I can truly say that I felt joined by the radiance of hearts, by the desire for good, by the joy of shared service and the love that emanates from him, the Master of Service, Christ Jesus.

I pray with all of you that together we can continue to become true servants of the Gospel with a heart filled with gratuity to serve like him.

May we continue to develop the desire to collaborate together and with Christ and to open our minds to the action of God to truly serve as who came to serve.

I pray for the grace that my pastoral commitment be the desire for an attitude of service.

*Gilles Haché is the assistant priest at Christ Church, Meaford.*



## What is Cursillo?



Cursillo is a worldwide ecumenical movement, that for over 80 years has been transforming environments by equipping Christians to become Christian leaders and:

- to deepen and confidently share their faith with others
- to adopt an intentional "Rule of Life" involving study to deepen their own faith and that of others.
- to pursue apostolic action in all areas of their everyday life to tell others through their personal witness, in large and small groups, how Jesus has transformed their lives.

The next Niagara Huron Anglican Cursillo Co-ed Weekend:  
Nov 11-13, 2022  
Five Oaks Retreat Centre, Paris, ON

website: [www.niagaracursillo.org](http://www.niagaracursillo.org) email: [niagaracursillo@gmail.com](mailto:niagaracursillo@gmail.com)

The Cursillo (short course) teaches how a life lived in God's Grace needs to be balanced with faith, study and apostolic action.

## huron church NEWS

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# Excavation for the new church at All Saints', Waterloo

Excavator, dump trucks, and cement mixers are busy working: footings and foundations will be in shortly.

All Saints', Waterloo enters the final phase of a years-long and exhausting process of building a new church: the excavator and dump trucks are in, it's noisy and dusty, and no one complains.

In 2012, Waterloo North Presbyterian Church came to an end of its life cycle and closed. Ownership of their 50% share of the property at 400 Northfields Dr. West reverted to their national church body. All Saints' Waterloo was given a choice at that time to sell the property and move or purchase the Presbyterian's share.

In 2014, after a rigorous internal capital campaign, All Saints' purchased the Presbyterian share of the property to become sole owners of the property and church at 400 Northfield Dr West. It was known in 2014 that the facilities were in a state of disrepair but following vestry, diocesan recommendations, and recommendations from the "Who is my Neighbour" report that



All Saints' Waterloo, September 2022: It is noisy, but parishioners do not complain.

viewed the location a strategic asset for the diocese, All Saints' stepped out in faith to become the sole owners of the property.

The parish was aware at that point that we could not repair the facility and maintain an ongoing mortgage. We could afford one but not both. The

purchasing of the property allowed All Saints' the opportunity to decide its own fate. Over the following 2 years, the parish looked at what they would need to be successful, and it was determined that the current facilities no longer met the needs of the parish communi-

ty nor the mission field. It was determined that the parish required a larger sanctuary, gym facilities, a proper kitchen that could be used for parish meals as well as rentals and finally, we required additional meetings rooms/program space.

In 2016, the parish voted to sever a portion of the property, about 2/3, and relocate the church to the corner of Highpoint Ave and Northfield Dr. West on the retained lands.

A new church and community center in the mission field where All Saints' had built many relationships would allow All Saints' to continue to make a significant impact in the neighbourhood and continue to thrive in the long term.

Since 2016 All Saints' has had a few ups and downs as we have navigated the development process of re-zoning, severance, many minor variances, site planning and building permit. And after many long years of planning All Saints' has fi-

nally begun building the new church and community center.

Over the next 12-18 months of construction All Saints' looks forward to sharing this Good News with the rest of the diocese. We will highlight building features, new programming as we build a vital piece of infrastructure for the mission field and share this journey with our diocesan family.

As for now, the excavation has begun, and the footings and foundations will be in shortly. Yet even as excavator, dump trucks, and cement mixers are busy preparing the foundation, we know that "no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ." (1 Cor 3:11)

With deep thanks to God for guiding us this far, we look forward to all the great things God has in store for All Saints', the Deanery of Waterloo, and the Diocese of Huron.

Rev. Marty Levesque

## I can't hear the preacher: Improving church sound systems

By Rev. Paul Wooley

It might make sense to begin a discussion of church sound systems with a theological statement, which relates to the church's mission and liturgy.

We celebrate the message of salvation given to us by our Lord and Saviour Jesus Christ in both Word and Sacrament. However, when it comes to the Proclamation of the Word, many of our congregants have difficulty hearing those important words. The readings of scripture and the homily are often poorly received. The sacred words of consecration at the Eucharist are not adequately heard.

The fidelity of a church sound system is particularly important for all parishioners but more critical for those with hearing aids. Although hearing aids greatly assist those with hearing deficits, they interfere with the normal 'psychoacoustic' processing, which helps those with normal hearing to sort out sounds from ambient noise and reverberation. At this time in our history, most congregations consist of an aging demographic with many people who have hearing loss.

It has been my experience that a large proportion of the churches, of various denominations, that I have visited over the years could use improvements to their sound systems.

Interestingly, this is regardless of the level of monetary investment in those systems. Systems



Rev. Paul Woolley is a retired priest in the Diocese of Huron. His original career path was as a designer, manufacturer, and installer of audio equipment. He then spent two decades as a professor of electronics at the post-secondary level. He has more than 55 years of experience working with audio equipment, of every description for varied venues.

that are appropriate for the particular building and purpose can often be had at a fairly moderate cost and sometimes minor changes can bring about spectacular improvement.

Additionally, in the last few years, the technology of live streaming, Zoom, and podcasts or other audio and video recording has become important. Very few of those involved previously had the technical background to perform these tasks.

In this series of articles, I am not expecting to turn anyone into an audio expert, however, I hope that members of the clergy, parish councils, and the laity might acquire enough knowledge to both understand

the basics and be able to make reasoned choices about audio systems in church buildings.

This occasional series will include a number of sound system topics, including but not limited to:

### The basic layout of sound systems

Making sense of the 'Big Picture'. What is connected to what and why. Learning to decode all of the wiring and connections to avoid confusion.

### Operating the equipment

Mistakes that most people make. Never have equipment that is beyond the understanding of the operator. Perform a sound check before every service. Keep track of batteries

for wireless transmitters

### The acoustics of church buildings

Direct and reflected sound. What is reverberation? How people and furnishings affect sound.

### Type of microphones

Dynamic vs condenser microphones. Electret vs true condenser. What is phantom power? Mounting on stands or connected to lectern or pulpit. Where to put microphones? Handheld microphones. USB microphones.

### More about wireless mics

Your wireless system may be absolutely illegal! Wireless frequencies. Digital vs analog systems. Head-mount vs lapel microphones.

### Mixers (not for baking)

Avoid overspending on a mixer. What are all those knobs and dials? How to set up a mixer for a service. Yes, you need headphones!

### Amplifiers: Powering the speakers

What is a Watt, how much do you need? Separate amplifiers, vs combination mixer amps. Powered speakers

### Speakers and their installation

What do speaker ratings mean? Woofers, mids, and tweeters. Speakers for voice vs music. Where to install speakers.

### Recording, zooming, and podcasting

Types of audio recorders. Recording with a laptop. USB microphones. Free recording

software. Recording sound for video.

### Lessons for speakers and readers

Using microphones. Pacing your speech. Don't touch or tap the mic!

### What about the Praise Band?

Contemporary music and worship bands are an expansive topic! Avoid the trap of imitating rock and roll sound systems.

### Filming and video

What are some of the best practices for sound with video? No, the smartphone's microphone is not your friend! Connecting sound and microphones to your video recorder. Are you going to edit this or just live-stream?

### Your questions answered!

I will answer particular questions that have been sent to me.

When I am consulting with churches that are experiencing problems, they have often spent considerable funds attempting to improve their system.

Often 'audio experts' have oversold them on equipment that they don't need, and which doesn't necessarily improve the situation

The truth is that if you have some idea of the basics you can avoid that trap.

Most smaller churches require systems that are appropriate to what they are doing that can be had at moderate cost.

Sometimes, for churches that are experiencing problems or wish to improve their system, a minor change might make a significant difference.

# When I look out over a lake or ocean, I see God

By Rev. Andra Townshend O'Neal

One of my favourite things about being at the cottage we rent each summer, is looking out over the lake.

When I look out over a lake or ocean, I see God. In the moods of the waters, I see the activity of God in our lives. In the rippling waves I hear the quiet constant of God's voice in our lives, the voice that soothes you without you knowing it. And in the roaring crashing waters I remember that I belong to God, to something much greater than what I am and what I know.

You can see storms coming across the lake for miles and each year that we have been there a very big storm has whipped up. As Patrick and I sat and watched the colour of the sky turn dark, the clouds begin to move in various directions and the waves pick up their pace and size, there was no doubt that disruption was on the way. Lightning, thunder, winds, twisting winds and those insistent, crashing waves. Everything our eyes took in gave warning that something was coming.

When our phone alerts went off, startling us as they do when they sound off, we were already very aware that tornados had been seen on the water. We had seen them too.

The previous year, in the very same week, we had



experienced the same. Sky, wind, waves, tornados on the water that had eventually touched down in nearby towns along the shoreline and inland.

I rushed around preparing the cottage so that we could get as safe as possible. I tucked the dangerous things away, chose a room where we would gather if needed for shelter, assigned tasks, and so on. And though we occupied ourselves over the time, our minds were on little else.

The alert had been issued – yes; the red banner was across the top of the weather network app on my phone – yes; but more than that there was the lake – the lake that keeps no secrets. Those ominous colours of the sky, the ferocious crashing of the lake, the roaring of the wind. It demanded my attention – I couldn't focus on anything else.

Because we were not working, because we were at rest, we saw all the signs. We

heard the water, felt the wind, received the warning. It would have been different if we were busy in our everyday life – distracted.

God is trying to get our attention every moment of every day. Warning us of the Kingdom that is coming. You see, all the beauty of this world, the natural power and majesty of the earth are just whispers of what God's kingdom is like. And though we have been told this through our scriptures time and time again, that Jesus will return, I don't think we believe it. I think because it has been so long since Jesus was here, we are pretty confident that we will get to him before he gets to us.

But as this scripture in Luke reminds us – we are to be ready for the return of Christ every moment. We are to live in expectation that the Kingdom of God will be fulfilled after dinner tonight, or before lunch tomorrow.

And though when this happens many will say, "we didn't hear the alarm", "my phone was off" or "I was asleep", what do you think Jesus will say?

Did you see the sky turn from blue to black? Did you hear the wind begin to roar? Did you listen to the prophets? And most of all, did you not believe me when I told you I was coming?

If we want to live in the joyful expectation of Jesus coming and with that the Kingdom of God, then what would we want to do? If we knew that Jesus was coming in three months' time what would we be doing right now? What would he want us to do for him?

How should we use the richest resources that we have – the love and grace of Jesus Christ, to get ourselves ready for him to return? Through the love and grace of Christ would we begin to understand how we are meant to prepare for his return?

If one of those twisting clouds from Lake Huron made its way up the road in your town pulling up your church and dropping it down like matchsticks somewhere – what would you do? What would you have lost if not one of you were harmed?

If we all gathered on an empty piece of ground where our church once was, would an ounce of our faith have been taken from us? Would we have become unbaptized? Would God no longer love us?

Would sins no longer be forgiven. Would Christ no longer be our saviour?

Would we go to bed that night terrified to live the rest of our lives without God in our hearts?

No. We would not. We would know that God's love is not tied up in the bricks and mortar of our buildings. It lives within us.

But if that twister also tore up the other houses in the neighbourhood and those families were standing on their property weeping for all that they had lost - how many of them would know that they are still bathed in the love and grace of God?

This is the question that Jesus challenges us to answer.

I pray that we will have the courage to see what Christ needs us to do.

As a Diocese, we have been blessed with resources beyond the imagination of so many in our global communion, resources that allow us to share the love of God, to search for the lost sheep and when they come into the fold, to hear the rejoicing in heaven.

As the skies can warn us of a storm, if we are willing to be watchful, so too does God remind us that the Kingdom is near. There is work to do and by the grace of God, we have the means to do it.

Rev Andra O'Neill is the diocesan Stewardship Consultant and the Rector of St. Mark's London

# We are still listening (Wade in the water)

Catechumenal ministry in practice: Lesson Two

By Lawrene Denkers

Say you had spent every Monday evening of Epiphany on Zoom studying The Way of Love ([episcopalchurch.org/way-of-love/](http://episcopalchurch.org/way-of-love/)) as part of your Ministry and Mission plan. Say you had committed at the end of that, in the "Learn" and "Go" segments, to a Lenten Community Fast of studying the water issues in Canadian Indigenous communities.

Say you had then spent every Monday evening of Lent doing just that, as always on Zoom, in prayerful discussion, reflecting on Scripture, and watching and reading reports. Say you had learned a great deal, but you had questions, mostly about next steps and being effective.

Say you had asked those questions and received answers.

What were the questions? They encompassed what the Anglican Church is doing to support communities with water issues, what COVID-19 did to those communities, what making relatives, healing, and advocacy look like, what was the effect of last year's adoption by Canada of the UN Declaration on the Rights of Indigenous Peoples, what was the missing piece to inaction in getting the water crisis solved, where we fit in and what to do next.

What were the answers? They were, in a nutshell, that Pimatisiwin Nipi (Living Waters) is in place, that COVID-19 of course made things worse in communities where even handwashing is a hardship, and that prayerful consideration can lead to action.

Let's step back, though. What if your parish was tiny

and rural? What if there were only twelve of you in those Zoom squares each week? Could you indeed be effective? Is it any use taking next steps, even with prayerful consideration, when you are only twelve voices strong?

There is, we think. I'm writing today, at press time, at the crossroads of what we are doing next.

We reached consensus on how "what to do next" would unfold and it is happening!

We are spreading the word. We are talking to the rest of our parish and others about our next study and these next steps.

We are advocates. We are writing letters to our members of parliament and seeking other ways to be effective.

We are connecting with the Pimatisiwin Nipi group. Two of us are preparing to attend our first meeting tonight.

We will keep on learning. Our next learning series is Listening to Indigenous Voices at [ltiv.ca](http://ltiv.ca) and our excellent facilitators, congregational coaches Linda DeBurger and Shirley Sewell, are preparing that to begin during the Easter season.

We are reaching out to our neighbours. We have contacted neighbouring communities, one especially that is dealing with a boil water advisory, in concern and support.

We are getting to know our relatives. We are compiling a list of events in our neighbouring Indigenous communities and looking forward to attending.

We will keep listening to the Spirit. We continue to follow our discipline of putting the Gospel at the centre of our lives by meeting regularly in prayer and with Scripture.

Rev. Dr. Lisa Wang, Developer for Catechumenal

Ministries for the Diocese of Huron, and facilitator/moderator of our "asking questions" meeting, reminds us that this listening, centering, prayer and Scriptural reflection is what our group has been calling The Way of Love and is what our Indigenous relatives call Gospel-based discipleship ([anglican.ca/im/introgbd/](http://anglican.ca/im/introgbd/)).

*In this Sacred Circle:*

*We are all related;*

*We live a compassionate and generous life;*

*We respect all life, traditions, and resources.*

*We commit ourselves to spiritual growth, discipleship and consensus.*

*– Rule of Life, Gospel-based discipleship*

We are still listening.

Lawrene Denkers is a parishioner of St. Matthew's, Florence.



SUMMER 2022

Giving thanks for a wonderful summer! In the words of one of our camp families: "Counting our blessings and sleeps until next season." Thank-you to all of our supporters, including donors, churches, families, volunteers, staff, and especially our campers! It was so good to be back.

Keep watching for more pictures and updates on our website, social media, and in the Huron Church News. Have a listen to Camp Huron Sings vol 2, on Spotify, Apple Music, iTunes and YouTube!



## PASTORAL PROGRESSIONS

### Appointments

Bishop Townshend appointed the **Reverend Sarah Armstrong** as Assistant to the Bishop (part-time) effective September 11, 2022 to June 30, 2023. Sarah will also be the interim Priest-in-Charge at St. George's, Middlesex Centre.

### Rest in Peace

**Mr. Aaron Sloane**, son of the Reverend Laura Lightfoot, passed away on July 25, 2022. He is survived by her husband, Rob, and Aaron's brother and sister and their families. A funeral service was held on August 11 at St. Paul's Anglican Church in Stratford. May Aaron rest in peace and rise in glory.

**The Reverend Dr. Donald Irvine** died on August 3, 2022. Don was ordained a deacon on May 20, 1962 and a priest on May 23, 1963. He served the parishes of St. Aidan's, Windsor and Holy Saviour, Waterloo before returning to school the University of Waterloo to complete a Master's degree and later a doctorate.

Don spent many years as a professor at Huron University College including a period as the Dean of Theology. While at HUC, he was an Associate Priest of the Collegiate Chapel of St. John and has also served as an Honorary Assistant at Christ Church, London and St. Michael and All Angel's, London.

May Don rest in peace and rise in glory.

COMING UP IN OUR NOVEMBER EDITION:

## RELIGION, SPIRITUALITY AND SECULARITY AMONG MILLENNIALS

AN INTERVIEW WITH SARAH WILKINS-LAFLAMME



"An estimated 26% of Millennials in the US and 36% in Canada can be classified as nonreligious, the largest proportions seen among any living adult generation today."

Sarah Wilkins-Laflamme's study, *Religion, Spirituality and Secularity among Millennials: The Generation Shaping American and Canadian Trends*, was recently published in August 2022 with Routledge.

In December 2019, the Huron Church News published an interview with Sarah Wilkins-Laflamme, assistant professor in the Department of Sociology and Legal Studies at the University of Waterloo: Having no religion in Canada – peeking behind the numbers. In the next edition of the Huron Church News we will revisit this topic.

"Nonreligion has become a default option of sorts among the Millennial generation."



# The ongoing pandemic and stewardship burnout

By Rev. Matthew Kieswetter

Late this summer, in following Luke's Gospel, we navigated a jarring transition, where one moment Jesus speaks of the Reign of God and his community of followers as something akin to a banquet, but then pivots and speaks in severe terms about carrying one's cross and giving up family and possessions.

This seeming paradox reminds me of how we have experienced the various undulations of the pandemic. Early on there was an emphasis on rest — sabbath — and the simplification of schedules leading to a (re)discovery of prayer and recreation. At the same time, of course, there was anxiousness and confusion, but this gradually gave way to a less acute sort of greyness, or "Groundhog Day" effect.

As aspects of regular life eventually returned, we rejoiced at the human connection, but the layering of our online and in-person lives, and the hard work in navigating the rebooting process, has made us susceptible to burnout. There have been financial challenges throughout the



Ben White/Unsplash

pandemic, but stewardship is a comprehensive concept that also includes the use of our time and our energy — all being gifts from God. And so it would be wise for us to assess how we are coping at this particular juncture, and to be honest about what we're encountering and how we might move forward healthily. Is what you're experiencing in line with what others are saying, and what you're seeing reported in the news and online?

In a recent post by Global-Giving.org (<https://www.globalgiving.org/learn/fundraising-fatigue>) the author acknowledged that the years of constant adapting has unsur-

prisingly led to fatigue and a sense of dryness amongst people engaged in the fundraising sector. Their counsel is to acknowledge the human need arising out of these circumstances, and to "ease the constant pressure and stress[.]" Some concrete suggestions are to focus on projects that are truly meaningful and exciting (no events just because they're 'tradition'), to ensure that people are genuinely enthusiastic about fundraisers. This seems like guidance that we could easily adapt to our church context.

A report from England's National Council for Voluntary Organisations ([ic-volunteers-suffer-burnout-says-report/management/article/1793894\) made similar observations about burnout \(and interestingly, guilt\) amongst those in the non-profit sector, and underscored the importance of supporting volunteers before bringing them back onboard. I've found the area of volunteer ministry to be particularly challenging to wrap my head around right now — a big shift from the skeleton crew operation I got accustomed to in lockdown — and this recommendation seems sound. Instead of trying to get things back to precisely how they were three years ago, perhaps we need to spend more time checking in on those participating in volunteer ministries, and ensuring that our means and ends are aligned in the creation of healthy, caring communities.](https://www.thirdsector.co.uk/pandem-</a></p>
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This is no small task as we endeavour to live out our calling as congregations. The same report notes that we are shifting from the crisis of the pandemic to a cost-of-living crisis, in which depleted volunteer teams are facing increasing demands. I suspect that this is the case in the secular non-profit sector and in

many of our church outreach ministries. And there are no quick fixes...

While one might yearn for a rosier conclusion to this column, perhaps there is nothing wrong with ending on this realistic note. The pandemic has taught us to be attentive to ourselves as we journey through this difficult time, and honesty in this is crucial.

Spending time evaluating our particular moment's challenges, risks, and opportunities is prudent, and approaching both fundraising and volunteerism with care and compassion (including toward oneself) is time well-spent. We need not re-create 2019, but instead, discern what God is calling us to in this particular time, even if things are less than ideal.

No matter what we're faced with, as Christians we are called to lift everything up to God in thanksgiving, and trust that even our imperfect offerings can be transfigured.

*Rev. Matthew Kieswetter is the rector of St. Andrew's Memorial, Kitchener, and a member of the diocesan Stewardship Committee.*

## Plastic plants - oh so easy to tuck them away!

By Rev. Chris Brouillard-Coyle

Does your church have plastic plants?

They can provide a useful source of colour in otherwise drab places. Some may even use silk flowers as chancel decorations at times.

Is there anything really wrong with such practices? In moderation, these plants and flowers can be a useful way to keep things light and meaningful without significant care.

To what extent do we have ministries that function in the same way? How much of our work as Church is focused on doing what is simple and meaningful for the congregation?

We can get excited about filling baskets with food for local food banks, knitting scarves for clothing cup-

boards, and deciding which charities will receive outreach funds. These are all important and meaningful acts. Like plastic and silk plants, they fulfill a purpose and then we can put them back in storage, leaving them until we want to do something again.

Therein lies the challenge. How many of our ministries were put on back shelves when our buildings were shuttered due to COVID? How many are set aside when we are focused on other things — getting ready for the big bazaar, celebrating an anniversary, dealing with budget woes? What does it say about our investment in these ministries that they so easily can be tucked away until we choose to make them a priority?

Real plants aren't so easy to tuck away. Even when buildings are shuttered, someone needs to come to water and

care for them otherwise they might die. How many of our ministries need the same attention and care?

When the pandemic halted worship and other activities within our church buildings, what ministries did we intentionally seek ways to continue? What efforts did we put towards supporting the communities served by these ministries? How hard did we work to pivot to continue to live out the marks of mission as we had been doing before?

Living plants require an investment of time, resources, and care not required of plastic and silk plants. That investment, while beneficial to the plant itself, also provides benefits to those who care for them. We can watch living plants grow and bloom. We can benefit from the ways in which plants clean the air. We can celebrate new life when

plants reproduce. Ministries in which we intentionally invest time, resources, and care can provide similar benefits for our communities.

What value could there be in taking a good hard look at our church ministries and determining which are like plastic and silk plants and which require the care we give to living plants? How might this acknowledgement serve as an opportunity to have a different conversation about the stewardship of our time, talents, and treasures? What is needed to ensure that we continually invest in activities that challenge us to embody the Marks of Mission even when it isn't easy?

*Rev. Chris Brouillard-Coyle is the rector of St. Paul's, Essex, a tri-chair of SEJH and a tri-chair of Justice League of Huron.*



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# A place to be seen – a place to be heard: The importance of belonging

Lord, you have searched me out and known me;  
you know my sitting down and my rising up;  
you discern my thoughts from afar.

Where can I go then, from your Spirit?

Where can I flee from your presence?

Psalm 139: 1,6

By Rev. Canon Val Kenyon

In a crisis, whether it is particularly easy or not, we do what we must, to meet the challenge of the moment.

We have had multiple examples of this kind of behaviour since Covid entered our lives. We did what we had to do to keep ourselves and others safe.

Our early days of isolation as we waited for the development of effective vaccines, while necessary, were difficult. Being unable to connect to family and friends as we once had, only added to the stressors of the moment.

Now as we find ourselves in a rebuilding type of phase, more than ever we appreciate the joys of reconnecting. Never has a coffee hour been more appreciated. Never has belonging felt more important.



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



Asap Rocky/Unsplash

Belonging is that feeling of connectedness to a group or community, that sense that we are part of something greater than ourselves. As Christians our primary connectedness is to the divine.

We can read in Psalm 139 above that the psalmist, almost to their great surprise, had come to understand both the depth and the reality of

their connection to God, their belonging to God, aware that wherever they found themselves, there was God's Spirit. That we are known and seen by God is a great comfort in the middle of everything else swirling around us. Who we are and how we are managing is known by God, as we say on a Sunday morning, "to you all hearts

**Belonging is that feeling of connectedness to a group or community, that sense that we are part of something greater than ourselves. As Christians our primary connectedness is to the divine.**

are open, all desires known, and from you no secrets are hidden." (BAS p185).

While worshipping at a distance strained our sense of connectedness from one another, it did energize our initiative in finding new innovative ways to connect. These many months later we continue to be grateful that we are able to gather again yet even as we do, it is strange how different aspects of our world and the world around us seems more fractured than ever. Being assured that we are not alone, that we can find a place where our faith stories and our experiences can be heard, seen and valued, a place where we can belong, seems more important than ever.

In our faith communities there are certainly many different places and ways of belonging. One such place of connection is within the Education for Ministry group. Building community, safe places where we can be heard

and seen, where we can be vulnerable, ask questions, and encounter and engage with new and different perspectives, is of primary importance. Not only is this meaningful for the exploration of our faith, but an imperative as we commit ourselves to discerning God's Spirit as we examine and re-examine the Gospel message for our times. As participants gather it is not so much about finding the answers as about finding companions in the asking of questions.

Interested in learning more about all that is available to you in our Education for Ministry sessions? Please reach out at any time to either Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon, Huron's EfM Animator at [valeriekenyon@diohuron.org](mailto:valeriekenyon@diohuron.org) as we would be pleased to hear from you.

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

# Pronouns - Respecting and honouring all children of God

October 20 is International Pronouns Day. This day seeks to make respecting, sharing, and educating about personal pronouns commonplace.

By Sydney Brouillard-Coyle

Using someone's correct pronouns is the bare minimum for showing respect for who a person is. But true allyship is about so much more than that.

October 20 is International Pronouns Day. This day seeks to make respecting, sharing, and educating about personal pronouns commonplace. Referring to people by the pronouns they determine for themselves is basic to human dignity - it is about respecting and honouring people for who they are - in fullness. It is about breaking down the gender binary, stereotypes, and assumptions - and hearing people for who they are and the language that feels right for them. It is about celebrating the diversity of God as emulated through God's diverse children.

The most common pronouns are she/her and he/him. Additionally, the most common gender neutral pronoun is they/them - this has been used as a singular pronoun since as far back as 1375 - so it is certainly not new! For ex-



Alexander Grey/Unsplash

ample, rather than saying: "He and I went to the store", you would say: "They and I went to the store". It also helps avoid the awkwardness of saying "I can't wait to meet him or her!" - instead, you can simply say: "I can't wait to meet them!"

There are many pronouns beyond she/her, he/him, and they/them - this includes mixed pronouns (when people use multiple different sets of pronouns, such as "she/her and they/them"), and neopronouns (other sets of gender-neutral pronouns, such as ney/nem, ze/zir, ey/em, etc).

Just as there are many different ways of being, and each person is unique - pronouns can be unique to each person and to their experience.

Respecting someone's pronouns is about respecting someone's dignity. It is about saying: "Yes, you know who you are, and I honour you for who you are." It is saying to that person: "You are safe here". If you genuinely care about the person, you will take the time to learn how to use their pronouns - just as you would learn to pronounce someone's name correctly, or

**Respecting someone's pronouns is about respecting someone's dignity. It is about saying: "Yes, you know who you are, and I honour you for who you are." It is saying to that person: "You are safe here".**

learn about their hobbies.

We, in the trans community, need so much more than that. We need allies to step up and start making pronouns a natural part of conversation. Introducing yourself with your pronouns (for example, "Hi, I'm Sydney, and I use ney/nem pronouns"). Including your pronouns in your email signatures and in your bios on social media. Asking someone's pronouns if you aren't sure how to refer to them (for example, "what pronouns do you use" or "what pronouns honour you"). Making sure to

use people's correct pronouns - regardless of whether or not we are there. And correcting others - and yourself - when a mistake is made, as this provides a valuable opportunity to learn and do better.

As Anglicans, we are called to respect the dignity of every human person, and celebrate each child of God as fearfully and wonderfully made. In our commitment to continue to create safe spaces for trans and gender diverse people, let us pray:

Lord, we pray that trans and gender diverse people can have their daily needs met - that they may find communities and chosen family who celebrate and honour them for who they are, that they may be respected at school and at work, and their full selves appreciated. Help us to better understand their needs, to honour their pronouns, and to embrace their full selves. Amen.

Sydney Brouillard-Coyle (ney/nem/nir) is co-chair of Proud Anglicans of Huron and music director at St. Paul's Anglican Church.



# National Day for Truth and Reconciliation (Orange Shirt Day)

By Caroline Sharp

This article contains sensitive content which some people may find offensive or disturbing.

Phyllis Webstad has a story to share. It involves a little girl, her grandmother, and a lovely, brand new orange t-shirt. Phyllis' grandmother managed to scrounge up some money so that she would have a nice new outfit to wear for her first day of school. Sadly, when Phyllis arrived, everything was taken from her, including her orange shirt.

This is not my story to tell, however, Phyllis claims that "the color orange has always reminded [her] of that and how [her] feelings didn't matter, how no one cared" and she felt like she was worth nothing (<https://www.orangeshirtday.org>). "All of the little children were crying and no one cared."

This story is quite common for Indigenous children who attended residential schools up until 1996 when the last residential school closed in Canada.

This year has been a big year for apologies and working towards truth and reconciliation! Both the Archbishop of Canterbury, the Most Rev. Justin Welby, and Pope Francis of the Roman Catholic Church have come to Canada to meet with Indigenous Peoples across the country. These visits have proven that much work remains to be done.

## SOCIAL AND ECOLOGICAL JUSTICE



A message in front of the former Mohawk Institute Residential School in Brantford, Ontario

For me, it was not until these last few years that Truth and Reconciliation meant anything. During these last few years, I have learned that my grandmother was Mi'kmaq but because of when she got married, she had to give up her status when she married my grandfather, an Irishman. This would not have been done lightly either as the granddaughter of an iconic chief and elder in his community.

To amplify this news, I began working for Kairos Can-

ada this year as the administrative associate for Kairos Blanket Exercises. I watched the pope's visit closely to see if he would actually apologize for the church's actions or rescind the documents that created this mess in the first place.

Sadly, many Indigenous Peoples did not get the apology or actions they have been praying for and the healing process continues. We may hold our breath for an eternity and never get the apology that has been wanted so badly.

According to Peter Meehan, president and vice-chancellor (but not theologian) of St. Jerome's University at the University of Waterloo, "Catholic theology teaches that while there can be "bad actors" in the church who sin, it is considered to be Jesus's "mystical body," which does not sin" (<https://www.cbc.ca/news/canada/manitoba/the-pope-s-apology-was-a-start-now-the-real-work-begins-some-catholics-and-indigenous-leaders-say-1.6531879>).

Jesus was not a sinner but that age old question "what would Jesus do?" sits in my head. What parable would he come up with when we greet him on the road coming into our cities? Would he flip tables and tell us we missed the point? Perhaps Jesus would dine with the Indigenous Peoples and leave out the religious institution.

Although I generally do not encourage anyone to compare people, I do invite you to consider an alternate reality. Instead, imagine your grandparent or parent in Phyllis' shoes. Imagine that they were torn from their families, made to speak a different language, wear funny clothes and learn new customs. After their identity and culture were taken from them, imagine them being fed food that we wouldn't feed our dogs today and being horribly abused - physically, mentally, and/or sexually. IF they survived residential

school and went on to have a family, imagine them not knowing how to raise a child.

Although they were loved tremendously by their families, growing up without love in a residential school impacted their ability to raise their own children. Imagine how different your life might be if you were never properly loved as a child.

If this is hard to imagine, there's a good chance your ancestors were settlers.

Perhaps, like me, you were never taught the true history between settlers and First Nations Peoples. If this is the case, I highly recommend attending a Kairos Blanket Exercise (KBE)!

The exercise is not intended to make one feel guilty about what their ancestors may have done. The exercise gives a voice to those whose voices were stolen and to help everyone understand what exactly happened and why we so desperately need to work hand in hand with Indigenous Peoples in reconciliation.

If you can't attend a KBE, go to a pow wow or study up on Indigenous history written from an Indigenous perspective. If you are not Indigenous, you can be an ally! It may not be your place to share someone else's story BUT you can help amplify those voices whose stories need to be told.

Caroline Sharp is a tri-chair of SEJH.

ON SEPTEMBER 30



WEAR ORANGE

## September 30 is ORANGE SHIRT DAY

"The path forward needs to be travelled together"

RESOURCES PREPARED BY  
SOCIAL & ECOLOGICAL JUSTICE HURON:

- Indigenous Ally Kit
- "What Can I Do?"
- Indigenous Territories (Maps)

<https://diohuron.org/ministries/social-ecological-justice>

ORANGE SHIRT DAY was created as an opportunity to discuss the effects of residential schools and their legacy. It honours the experiences of Indigenous Peoples, celebrates resilience and affirms a commitment that every child matters.

Residential schools are not a thing from a far off past; the last one closed in 1996 (26 years ago). Many survivors are still coping with the trauma from their time at the schools, including physical and sexual abuse. The intergenerational impact is still felt through communities.

More than 150,000 First Nations, Métis and Inuit children attended Indian residential schools in Canada between the late 1800s and 1996. These schools were operated by the Canadian government and church organizations and were part of Canada's official policy that aimed to eliminate Indigenous Peoples' languages and cultures and, through assimilation, cause them to cease to exist as distinct peoples. It is estimated that between four to six thousand children died at residential schools.

Orange Shirt Day references a real orange shirt taken from a residential school survivor! Now an adult, Phyllis Webstad still remembers the new orange shirt that her grandmother bought for her when she was

six years old. She wore it proudly on her first day at a church-run residential school in Williams Lake, B.C. But then school authorities stripped her of her clothes, cut her hair and took her shirt away. She never got it back.

"The colour orange has always reminded me of how my feelings didn't matter, how no one cared," she writes.

There is still a lot of anger towards the church. The time for apologies never ends but it is all in vain if we do not act on them.

Everyone is highly encouraged to seek out new relationships, attend Indigenous events like Pow Wows for example, and support small local Indigenous businesses and artists.

The path forward needs to be travelled together and those with settler histories will have to work so much harder because of all the empty and broken promises that caused much distrust. The path forward will not be easy but must be done to achieve peace and healing. To love is God's mandate and with love we go out into the world to share it.

Please enjoy these resources and continue this important work beyond National Day for Truth and Reconciliation.

Caroline Sharp, Social & Ecological Justice Huron

# The heartbreak of Christ: Seeing blessings through the eyes of a refugee

Both my congregation and my community have much to be thankful for. We live in a paradise of God's creation on the shores of Georgian Bay surrounded by clean water and majestic escarpment landscapes.

As a four seasons community we have events and outdoor activities that draw both guests and residents year-round.

The financial resources of our growing population (largely drawn from the Toronto area) provide economic prosperity in our town of restaurants, ski chalets, beaches and apple orchards. There are days when I sit and count the number of luxury cars in the parking lot of our local grocery store, amazed at the number of vehicles which cost \$75,000 or more.

Some people who live in our community would claim they are deserving of it. That, because of their own hard work and efforts they have earned their ticket to a little slice of God's Eden and the luxuries that most take for granted. I, on the other hand, would always argue that we are lucky. We are lucky to live in a place of privilege and security. Perhaps the extent of our fickle fortune can only be realized when God brings us face to face with others who have not been dealt the hand of fortune that we have.

To say that my summer was disrupted by the heartbreaking stories of two women would be an understatement. A couple months ago, I was introduced to Mary and Martha (not their real names) through the kindness of a fellow Anglican from



Mana/Unsplash



**GROWING  
BEYOND THE  
DOORS  
REV. GRAYHAME  
BOWCOTT**

Southampton. At the time I was asked if my congregation of St. George's, The Blue Mountains might consider a refugee sponsorship project. When I replied that I was open to learning more, I didn't quite realize how much more God was intending for me or our community.

Just over a year ago, Mary and Martha were living with their families in Afghanistan. While life wasn't perfect for them, they were both very much satisfied with the blessings of family, stability and a sense of vocational call, as both women were deeply involved in the wellbeing of their home city of Kabul.

Mary worked with young women in sports, advocating for their inclusion within the

Olympic training program and as leaders in their community. Martha worked with 'street children' in Kabul, in particular, giving voice to the most vulnerable who were often exploited through violence or sexual harm.

Both women had families. Mary was romantically committed to a fiancé of her choosing, supported by her parents and younger sister. Martha was beginning a family of her own with a loving husband and two children. While Mary and Martha were aware of the religious and political tensions in their home country, neither of them would have expected things to go so wrong so quickly.

With the sudden collapse of the Afghan Government and the immediate takeover by the Taliban leadership, both Mary and Martha found themselves abandoning their dreams and their family and fleeing for their lives from a country that had always been

home for them. Under Taliban rule, women who had been advocates and leaders in the community were now targets of violence for having spoken up for the voiceless and vulnerable.

I am haunted by the account of how both Martha and Mary found themselves ripped away from their family members at the Kabul airport. Martha's eyes were filled with such hopelessness as she told the story of having her son and husband taken away from her as she and her daughter were pushed aboard one of the last Canadian flights out of Kabul.

Some would consider these two women to be the fortunate ones. Both were able to flee the violence of their home country to Canada, where they would be awarded refugee status. Yet, making it to Canada was only the first step of their struggles.

As they leaned over the table, these two courageous women begged: can you help us to see our families again?

There are moments when ministry rips your heart out. Moments when we come face to face with human need in God's world where some take for granted their blessings and influence and others are thankful for the proverbial 'crumbs under the table.' I believe that it is in these moments that our Christian vocation is tested. How is God calling us to live out the justice and values of His Kingdom? How are we called to care for others, as God cares for us all?

St. George's has committed to sponsoring Mary's family

for a reunification project here in the Blue Mountains. Over the next few months we aim to raise \$55,000 and to secure a safe home for them, a place of new beginnings in a new country.

Martha is living in Waterloo, Ontario, and currently doesn't have a community to sponsor a reunification project. I have shared some of her story today in hopes that there might be an Anglican congregation(s) who might consider exploring the possibility of working to reunite her with her family. If so, please contact me.

While I doubt that will ever have a satisfactory answer as to why, in God's world, some are spoiled with such abundance and others face such suffering, I do know that it is in these opportunities of caring for others that our Christian faith defines itself. Whenever we care 'for the least of these' we find ourselves walking in the footsteps of Jesus, but at the same time, in relating to those who have far less than we do, we come to experience the heartbreak of Jesus – the great injustices that remain in God's world. Perhaps only then might we see our blessings in a new way, through the eyes of a refugee.

Rev. Dr. Grayhame Bowcott is passionate about fostering congregational relationships and sharing our Anglican vocation with others. He serves as rector of St. George's, The Parish of The Blue Mountains and as Program Director for the Licentiate in Theology program at Huron University. [grayhamebowcott@diohuron.org](mailto:grayhamebowcott@diohuron.org)

# Crafting a perfect message: typos, typos, typos

Social media and digital managers, public relations, crisis management, comms specialist, speech writers, fundraising and more are all based on sound communications principles. Simply put, communication is an art. One that needs to be studied and kept up to date with new and emerging technologies.

There is an art to crafting the perfect message, the right tweet, or the best post to drive traffic and engagement. Yet, even with enough time to craft the perfect message, or get a message out quickly, typos are part of the game.

Facebook allows for posts to be edited, which is helpful when you notice the typo minutes after hitting send. But for years, Twitter has not had the same feature until recently. The introduction by Twitter



**MEDIA  
BYTES  
REV. MARTY  
LEVESQUE**

**"I tell you, on the day of judgment people will give account for every careless word they speak."**

for users to edit their tweets is a game changer.

Up to this point, if you noticed a mistake the only option was to delete the tweet and repost it with the correction. While this doesn't sound like a



hassle, it did mean that "likes" and "retweets" would be lost.

Twitter does preserve a history of the tweet, with the typo that users can access if they go digging. But the good news is that you can now fix the tweet while maintaining all the likes and retweets it has garnered.

Matthew 12:36 says, I tell you, on the day of judgment

people will give account for every careless word they speak.

So let us no longer be careless when tweeting and correct those annoying typos.

Rev. Marty Levesque is the diocesan social media officer and rector of All Saints' in Waterloo. [martylevesque@diohuron.org](mailto:martylevesque@diohuron.org)



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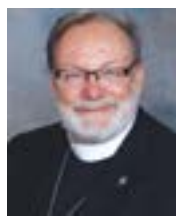
# 'O ye whales, and all that move in the waters...'

The whale's tail broke the waters of the St Lawrence River as the beautiful creature slid under the waves. The effortless beauty of the moment reflected the words of the *Benedicite*, *omnia opera Domini*, "O ye Whales, and all that move in the waters, bless ye the Lord: praise him and magnify him forever."

A key element of Celtic spirituality, is the concept of there being "thin places", where the natural world and the Divine, touch in unique and meaningful ways. I suspect that most of us, if we took a moment to reflect on our life experiences, would be able to identify those physical locations where our awareness of God's presence was inescapable.

In recent years I have been blessed, (when Covid protocols allow), to visit and to re-visit one of those "thin places". With the permission of the diocesan bishop and with the invitation of the congregation, I have been able to preside and preach at St James Church, Cacouna which is a few kilometres north of Riviere-du-Loup, Quebec. The personal challenge to offer a ministry in both English and French is part of the experience.

The summer congregation opens the church and the "Parsonage" next door for two months in the year. In the 19th and 20th centuries the community of Cacouna was a destination place for many



**A VIEW FROM THE BACK PEW**

**REV. CANON CHRISTOPHER B. J. PRATT**

who sought to escape from the summer heat of urban life in Montreal and Quebec City. The congregation of St James has won awards for their dedication and their work to sustain and renew the physical structure of the Church and the residence for the clergy. Their work is an ongoing labour of love as they seek to be good stewards of an inheritance which is an integral part of the life of the community.

Today, the southern shore of the St Lawrence has remained relatively unsullied by extensive commercialization and has maintained the priority of providing space for natural sanctuaries for wildlife.

The drum beat heard at the Pow Wow held at the

**The experience of drawing closer to God's Creation, no matter what time of the year we do it, is an essential step in our own personal spiritual journey.**

smallest Reserve in Canada echoed across the water. "Let the People of God glorify the Lord, praise him and highly exalt him forever." At "Deux Nations, One Fete – Festival Historique de Cacouna - Pow Wow Malecite", the dancing and festivity enabled all who were present to acknowledge a heritage which stretches back through the millennia as First Nations people gathered along the shores of the St Lawrence.

Each evening the sky was illuminated in various shades of red, gold and purple which kept changing as the sun set behind the mountains of the

north shore. "O ye Heavens, bless ye the Lord: praise him and magnify him forever".

When the clouds disappeared, the clear night sky enabled a different display. "O ye stars of heaven, bless ye the Lord: praise him and magnify him forever". Coming from the light pollution which seems to be unavoidable in an urban setting, the beauty of the star lit sky was breathtaking.

There was one drawback. The volume of a murder of crows at 6:30 each morning was a bit much! I do wish they had not signed on with such enthusiasm to respond to the Scriptural encouragement: "O ye Fowls of the air, bless ye the Lord: praise him and magnify him forever"!!

This is a time of the year when we are called upon to make the concept of Thankfulness a focus of our community life and a personal priority in our own lives. The experience of drawing closer to God's Creation, no matter what time of the year we do it, is an essential step in our own personal spiritual journey.

As we come to grips with the reality of what it means to be stewards of God's Creation we are mindful that, at this moment, in different parts of our global village, the natural world is in an uproar. Fires, floods, powerful storms which wreak havoc and destruction grab the headlines and destroy the lives, homes and livelihoods of many people.

The idyllic images which I have shared with you are far removed from the forces of nature which have a catastrophic power which defies imagination.

One of the calls of the recent Lambeth Conference presents us all with the opportunity to participate in the planting of an Anglican Communion Forest. The planting of a single tree in your own setting may not feel like much, but it is something. Planting a tree is an active response to addressing the natural imbalance which is causing distress in the lives of so many. Ignoring this call to make a difference is not really a viable option. Creative ways to respond to this Call to Action need to be given consideration, not only in every faith community, but also by every person of faith.

Together, let us value and appreciate the opportunity that we have to respond to the call to live our Baptismal Covenant and take action as we, each in our own way, "strive to safeguard the integrity of God's Creation, and respect, sustain and renew the life of the Earth."

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*(The Benedicite Omnia Opera may be found in the BCP pgs. 26-28 and in the BAS pgs.82-85)*

# Fishing is boring... not!

The sport of "Fishin" is an exciting process of decision-making and resourcefulness.

It is an incredible mix of science, history, geography, and economics. And, when all prep is completed, it brings you to the water's edge, where the grip of nature and the hopeful thrill of anticipation outweighs all else going on in your life.

Fishing is a challenging complexity of considerations. A wealth of wisdom supplements the creative competence of putting a rod in the water. You can be taught it, and/or read about it, and/or experiment with it. And, just when you think you've mastered it, the winds change, the tides turn, and all your best efforts leave you high and dry. Importantly, this is why the sport is called Fishing and not 'Catching.'

Catching is a bonus. Nonetheless, success at catching



**AS I SEE IT**

**REV. JIM INNES**

(which is different than success at Fishing) is a matter of where you fish and what you are fishing for. A big lake for big fish can leave you 'beat' many more times than fishing a hot spot for small pan fish.

Considerations are also given for the bait used, the time of day, the water temperature, and the wind's direction. I also heard that if you cast with one eye open and your mouth tightly closed, your chances are improved.

As I see it, folks who engage in sport fishing for what they will catch are quickly disheartened. Those who genuinely engage in the sport



absorb themselves in the art of being well prepared. And that preoccupation is what makes the sport so appealing.

Fishing does not start at the fishing hole; it begins when you decide to try. It may take weeks of planning to determine when and where to go, what kind of fish to pursue, and what bait to use. And, whether you are fishing from a boat or dock, from beside a stream or lake, there is the proper equipment to collect, clothing to choose, and food to pack.

If you're a planner and like to write your own adventure, there are endless choices in

fishing equipment, tackle, transportation, destination, and accommodation.

You can create a different experience each time you go out. You might simply decide, "I want to catch trout," and after researching where and how to catch them, find yourself in a brand-new location with equipment never before used.

There are endless stories about how to manage your success--every opinion on what style of casting, trolling, or jigging to use on a particular day, in a specific spot, for a certain fish. There are online fish sites and widely

circulated magazines. There are fishing emporiums (like Capella's) that open the imagination to what's possible (and not). There are also small private bait shops whose owner knows the local scene firsthand.

It's also a sport well-regulated and managed. Licenses need to be bought, and policies need to be followed. Many of these enforced laws have to do with what time of year certain fish can be caught and in what quantities. As well, rules around trespassing and littering are intrinsic to the sport.

So, next time you see a sign that says "gone fishin", know it was not an effortless plan to step back. The love of the sport is in the planning and implementation--a complex strategy to beat the odds.

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# The Stephens' years (The Farewell Tour)

How do you take a one point congregation and turn it into a three point parish and make everyone happy along the way? Well, that was the journey that the folks of St. Stephens, Holy Trinity and Christ Church Glanworth took together over the 11 years I spent in the parish.

Truly, I was happy to have just one church when I arrived at St. Stephens in 2006. The previous 11 years had been spent in multipoint ministry and I was ready to settle down and focus on one group of people in one building. It took a while for some to accept the long hair, soon placed in a ponytail, and a few of my ideas that coloured just a little bit outside the lines. But I think it is fair to say that despite a few bumps, things were good and ministry was being done.

I had always had a connection to Veterans, and St. Stephens Memorial had a strong community bond as those returning following WW2 settled in the area under a government program that helped with land and building of housing in an area that was outside the City of London. When first opened, St. Stephens was part of a two point parish with Christ Church Glanworth and Glanworth was the larger parish! Remember that as the story unfolds.



St. Stephen's Anglican church in London, Ontario.



**MOSTLY ABOUT RELIGION**

**REV. CANON KEITH NETHERY**

The Remembrance Services that I presided over, with veterans making up the Colour Party and many more who had served in the congregation with their families. Tears were shed and stories were told. It was the bedrock of this family.

St. Stephen's also had a two part music ministry with classic hymns and the Joy-

**I am proud to say in all the meetings we had, I do not recall there ever being a vote against moving along the journey to something new.**

ful Noise; a group that was long part of the DNA of the community. Along the way we added in a little country, a little Gospel flavour and even tinkered with some music that we called "songs there were spiritual, but you didn't know it."

While this variety of styles and emphasis on community was clearly a part of the plan,

we hadn't yet seen the forest for the trees! Along the way a conversation became an idea and as more people joined in the discussion, it seemed that there was a ministry opportunity to be developed between St. Stephens and Holy Trinity.

We took a different tact than many.

Rather than starting with what we should do, we opted to get to know each other. We did clergy exchanges, held social events, sang our hearts out and came to understand who we were as two separate worshipping communities. There was never a plan articulated, just a constant opportunity to share ideas and talk them through.

Eventually, it seemed right to get engaged. After more dates and relationship building we finally decided maybe we should get married. Thus St. Stephens Memorial and Holy Trinity became Holy Trinity St. Stephens Memorial. The most convoluted name in the history of the church, but the right one to ensure that we all realized where we were coming from and where we were going to.

Canon Marian Haggerty and I presided over the transition, but the real "stars" of the show were the people of the two churches. Because we went slow and ensured that we understood each other and what the possibilities might be (and explored each

one as they were suggested) we found our way to becoming a parish. I am proud to say in all the meetings we had, I do not recall there ever being a vote against moving along the journey to something new.

Along the way, it was suggested that Christ Church Glanworth was in need of a new partner, and we gladly accepted them and walked along side as they came to the difficult decision to become a Chapel of Ease. I have so many fond memories of the church in Glanworth, especially the Easter Sun(Son)rise services we had on the front steps.

For me the learning in all this is quite simple – relationship takes time, communication, understanding, having some fun together and a sincere desire to meet each other as we are.

It never crossed my mind when I arrived at St. Stephens that we would do something unique in making one into three and then three into one. But it was the greatest learning experience of my life. I can't tell you how proud I am of the people who made it happen. It was truly the making of a Christ centred community.

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## Question your day... every day of the year

Journaling has been popular for many years and with this popularity came an abundance of beautiful blank books to fill with our thoughts.

The journals are bound with covers ranging from plain colours to whatever your artsy soul calls you to. Assortment in sizes and paper types abound.

I have a personal pile of these assorted journals. Their covers range from plain Mole-skis to leather to pictures of by Monet and Van Gogh. Unfortunately, these beautiful books are still blank. Now one might quickly think their emptiness is because I am empty of thought.

This summer I bought another journal but this one is not entirely empty. It has questions. In fact, 365 questions. A question a day for a year. I am doing quite well with it and that's because it has prompts. Prompts! It usu-



**LAUREL PATTENDEN**

ally takes a question to arrive at an answer. So, this journal is getting filled with lots of writings and it appears I am not so empty-headed as my pile of blank journals implies.

The question for Day 244 is "About what things are you absolutely certain?" As you can see by this number and having only purchased the book last month that I do not go in the order found in the book. Anyways, isn't it a great question. Here is my answer:

We can all be creative. Chocolate is really mana from heaven. Everybody needs a friend. We all need to be listened to without advice given. Change is certain. Rainbows are the inspiration



for coloured ink pens. Aging. Trust is very fragile. Smiles heal. Our hearts can be broken. Rainy days are made for reading. We all like to be told we are beautiful. You can't look young when you are old without looking foolish. Rest makes all things better. Our shoulders are not big enough nor strong enough to carry the world. My art will never

be in the Ontario Art Gallery. There is authentic gentleness and honest kindness we just have to keep searching. There really is Spirit. I will never be slim again. There is evil and hate. We can find beauty. A blank journal will not fill itself. A deep breath can change the moment. Look both ways before crossing the street. We are all broken in some way.

Wrinkles happen and so does birth and death. Walking on ice is always slippery. There really is Love. We can share without having less. We are lovable. A good cup of tea is restorative. Jesus loves me and you. Orthotic insoles really work. Life is the breath of God.

So that was my answer to what things I think are absolutely certain. What would your answer be? Did I leave anything out? Let me know.

In a world that feels so uncertain it was an encouraging exercise to do. The journal is called a Self-Discovery Journal, 365 Questions, by 21 Exercises. This is not a paid promotion. Just happened to buy it. The book gives you one page to fill plus the margins, so the answer is finite. Off page the answer continues.

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