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# HURON CHURCH NEWS

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

## 'The Queen is dead! God save the King!'

Monarchy and sovereignty, oppression and compassion, the Crown and the person inhabiting it: Indigenous (and personal) perspective



**The announcement denotes an invisible passage from reign to reign. Its legitimacy is philosophically steeped in theological precepts.**

(Photo: Diocesan Memorial Service for Her Late Majesty Elizabeth II at St. Paul's Cathedral, London, Ontario, September 22, 2022)

**By Ven. Rosalyn Kantlaht'ant Elm**

The Sunday after the Queen's passing my mother told a story of how the community on Oneida, when she was just a girl, celebrated with food and baked sweets, drinks and levity, and togetherness on the eve of the Queen's coronation.

"We won't be doing that again", she said. "I remember the day with fondness", she added.

"I can't see that ever happening again" she said once more. "Do you feel bad for celebrating that day?" I asked. "It was a different time; we celebrated and gave thanks for the day as we always do,

that is how we are built. We celebrated something bigger than ourselves. We believed that good rather than evil would prevail if we kept the Good Mind".

Considering, the past couple of years, our contentious relationship with power and privilege has become ever more obvious. Ancient powers like the "crown" have become symbols for our rage and our trauma; rightly so if we are raging against collective and historical evil. But its complexities are found throughout history time and place, in treaties and in relationships.

Considering these complexities, we must remember how these relationships were formed and how they have

perceived to provide continuity and stability. Further we also bear in mind the distinctness of each relationship.

The British monarchy is thought to have stability and continuity when the official announcement is made "The Queen is Dead" followed by "Long Live the King", denoting an invisible passage from reign to reign.

Its legitimacy is philosophically steeped in theological precepts. A coronation is an anointing and a crowning and acclaimed by the people. Soon we will bear witness to the invocation of the spirit and the anointing and crowning of King Charles III followed by the acclamation God Save the King!

King Charles III will not govern Canada, but will provide theological legitimacy and assent to government. Therefore, government factotums, from lawmakers to soldiers, swear their allegiance to the Queen but by the process of democracy have a free decision to help decide the fate of Canada's future. I would want to add that, from an Indigenous perspective, traditional leaders and traditional laws, spiritual protocols and symbols give indigenous nations their legitimacy, elected leaders are functionaries of the Indian Act.

On April 19, 1710, four Haudenosaunee chiefs as ambassadors visited St. James Palace and had their audience

with Queen Anne, and in their discussion, they spoke about the efforts to secure peace and offer protection to the Queens subjects, by hanging up the kettle, to ally and to become friend, here they offered her the story of peace among nations that would extend to her. They would describe this allyship/friendship/allyship in oratory and symbolize it with wampum.

This was reaffirmed in 1984 with the Queens visit and again in 2010 when the silver covenant chain was polished and affirmed. This will again be affirmed in the future for as long as the grass grows and the river flows.

▶ Continues on Page 5:  
CALLED NOT TO BE PERFECT



**Jan Verelst. Four Mohawk Kings (1710).** Paintings of four chiefs who had their audience with Queen Anne in 1710. Source (all four paintings): **Library and Archives Canada/Collection John Petre.**

From left:  
Etowaucum (baptized Nicholas). Named Etow Oh Koam, King of the River Nation (c092420k),  
Sagayenkwaraton (baptized Brant). Named Sa Ga Yeath Qua Pieth Tow, King of the Maquas (Mohawk) (c092418k),  
Onigoheriago (baptized John). Named Ho Nee Yeath Taw No Row, King of the Generethgarich (c092416k),  
Tejonihokarawa (baptized Hendrick). Named Tee Yee Neen Ho Ga Row, Emperor of the Six Nations (c092414k)

Jeffrey "Red" George. *The Birth of the Great Salmon*

# HURON CHURCH NEWS

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## Taking responsibility for the truth

Sometimes we need to be reminded to remember. On September 30, a National Day for Truth and Reconciliation (Orange Shirt Day), I was reminded to remember.

First it happened when I was given the gift of an orange wrist band with black lettering, "every child matters". Then it happened as I put on my orange T-shirt as my uniform for the day. Then I saw again the black wooden ring on my hand, a gift from Bishop Marinez of Amazonia, which daily reminds me that to be in solidarity with Jesus is to be in solidarity with the poor and those who suffer.

These are heavy reminders. Heavy because there is a lot of suffering in the world and some of it is caused by me—directly and indirectly.

Some of it is caused by the church—and it was caused by the church in the past. Yet, while heavy, these reminders



**BISHOP  
TODD  
TOWNSHEND**

are a joy because we are trying to take responsibility for the truth, even as we pray for healing, we seek the truth because only the truth can set us free.

Memory is a powerful thing. Cultural memory shapes us, and it reminds us of who we are. It arises in all the ways we are socialized and instructed leading to a sense of belonging and identity. This is one of the reasons why humans often find themselves in conflict—there are so many different cultures!

During the Lambeth Conference this summer, I carried with me gifts of Orange Shirt pins from Walpole Island, and I found myself telling the painful story of Truth and Reconciliation to people from many dif-

ferent countries. This story was honoured by so many of them and each one of them seemed to genuinely cherish the gift. That whole event reminded me of how different our lives are in many ways.

Yet, there is one language and culture that unites us. The language and culture of Christ, as learned through the language and culture of Anglican Christianity. The language and culture of our baptism, of eucharist, of the scriptures. I am reminded that God continues to unite us in the reality of Christ, and this is the reality into which we can continually immerse ourselves.

We learn from 2 Corinthians 5, that everything good is from God who reconciled us to Godself in Christ and gave to us the ministry of reconciliation. Truth, Healing, and Reconciliation are all "capital letter" words for us because they point to something that is so close to the heart of God that it is obviously the primary

gift to be discovered by faith. It is also the primary work we have to do.

As we remember, we undergo an "anamnesis", we are re-membered. We are put together, put right, by God. And we are sent to do this remembering and reconciling work in Jesus' name.

Our church participated in a colonial expansion project that caused great harm, and a racist residential school system tried to eliminate the divinely-given cultures and languages of the Indigenous people of this land.

Every day, we remember, we lament, we confess, we seek the truth, and we anticipate healing and liberation for all. As a member of a settler family in this land, and as a leader in the church, I want to be reminded constantly of the opportunity that is found in the attempt to be a trustworthy partner with Indigenous Anglicans and all other First Nations, Inuit, and Metis people with whom we live.

+ Todd

## Personal rhythm of prayer: Figuring it out, with God's help

By Rev. Mary Farmer

### ANGLICAN FELLOWSHIP OF PRAYER



By the time you read this, we will all be back to the 'new' normal rhythm in our church communities, at least for the moment.

Each of us will have chosen those things we will continue in our lives, even if they have taken on a different shape. We may also have chosen to let go of some things. I have been thinking about those things since the concept of 'restart' was introduced as part in the AFP article in September, as part of the rhythm of the year.

I was part of a group recently that was discussing discernment, and its role and place in our lives. In our spiritual lives, we seek to see where the Holy Spirit is leading us, and to deepen our

relationship with the Divine. In our personal lives, every decision we make involves listening for wisdom and guidance through prayer and from those we trust; we seek out information; we weigh the information, we have and then we plan a direction.

At times in the busyness of our lives, seeking and listening for the leading of the Spirit can become less of a priority than dealing with the ever-present fires that need to be attended to. It is in those moments that we are most in need of wisdom and guidance.

The personal rhythm of prayer we develop and practice opens our hearts. It allows us to enter into a deeper, more intimate relationship with the Divine centre of our being.

As we seek the path to which we are called, we need to listen closely.

This can be a challenge when things are swirling about. Not everyone is able to observe the rhythm of the daily church offices, but each of us is able to develop a realistic pattern of prayer that reflects and fits into the lives we lead.

What works is not universal... and that's okay. When the pattern of being present and listening for what the Spirit is saying becomes part of the pattern of your day, there are always surprises in store!

The wisdom of children never ceases to amaze me. To say I am technologically challenged is an understatement. Recently when we were chatting about one of my challenges, my five-year-old grandson said to me, "don't worry Gramma, we'll figure it out together".

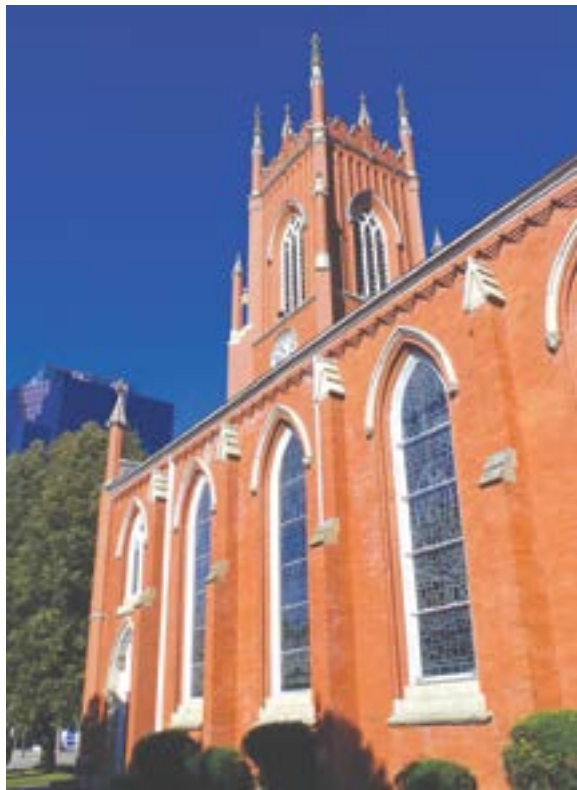
That's exactly what discernment is... figuring it out, with God's help.

Rev. Mary Farmer is an AFP Huron Executive.



# Moments of grace: St. Paul's at London's Doors Open event

On September 17 and 18, St. Paul's Cathedral welcomed a steady stream of visitors and displayed its rich history and extraordinary beauty



**St. Paul's Cathedral is London's oldest place of worship**

By Stacey Clark

On the weekend of September 17 and 18, the parish of St. Paul's was delighted to participate once again in the City of London's Doors Open event.

There was a steady stream of small groups and individuals on both days. The pace of traffic allowed our volunteers to warmly greet everyone and to welcome these neighbours into our Cathedral—the Cathedral of the Diocese and of the city, and London's oldest place of worship.

Many guests spoke of the beauty of the Cathedral – the windows, the space, the woodwork, the tapestries, the military Colours... But these elements really resonated with our visitors when our volunteers took the time and opportunity to explain and to teach.

Over these two days we were thankful to be able to tell the history of the people who

built and beautified the Cathedral, to share information about artists and craftspeople. Even more so, we were blessed to have the opportunity to also tell of the lives of the Saints depicted in the windows and tapestries, the meaning of certain figures and symbols, to have the music of the organ speak without words, and to tell of the military sacrifices of past parishioners.

These in-depth conversations were a wonderful blessing, and meant that volunteers were able to connect with people who entered the Cathedral doors.

During the course of the event, there were many moments of grace that were especially touching for our guests, and for St. Paul's folks as well. Here are a few examples shared by our volunteers:

- Upon greeting one young man, welcoming him to St. Paul's, he replied with a huge smile, saying that it was "[his] first time in a church!" The

volunteer responded, "I'm glad you chose this one!"

- One volunteer spoke with Mennonite parents and their grandmother about Betty McLeod's beautiful Saint Aidan's tapestries, and felt a spark of real connection and joy at the telling of his journey of faith and Christian evangelism.

- Upon discovering a person was profoundly deaf, a volunteer led them to Saint Aidan's chapel. When they saw the tapestries, the guest put a hand to her heart and smiled at the volunteer.

- Many visitors were moved to see a table set in honour of her late Majesty, Queen Elizabeth II. The pages of the book of condolence were signed with moving tributes and words of thanks.

- A young woman spoke with a volunteer about the military history housed at St. Paul's. With his help, she discovered that her great-grandfather, whom she knew had perished in WWI, had been a member of the 18<sup>th</sup> Battalion. The Colours of that Battalion are cared for at St. Paul's, and she

was able to learn more about his time of service. She was happy to be invited to attend the Service of Remembrance in November, and was excited to share her photos from the day and what she'd learned with her family.

- Our Children's Ministry coordinator was telling the Godly Play story of "The Great Family" to children who visited. The story mentions Abraham's death when he was very old and "full of years." When asked what his favourite part of the story was, one young child said, "I liked the part when the guy died and he was full of ears!"

- A refugee family from the Ukraine came with their Canadian host to hear the organ recital. Google translate helped volunteers to 'chat' with this family and to welcome them to the Cathedral and to Canada. A text in translation told Deacon Pat that the mother had "dreamed to hear what an organ sounds like live." This family sheltered for weeks in the basement of the steel plant in Mariupol...

For them to be here and safe and starting a new life in Canada is a miracle, and we pray that hearing the beauty and vibrancy of Ian Sadler's organ playing was an uplifting and hopeful experience for them.

As a gesture of solidarity and welcome, Deacon Pat asked Ian to play the Ukrainian national anthem for the family, a musical offering which brought tears to everyone's eyes. As they left St. Paul's, the refugee family insisted on making a small donation—such generosity...

Like the widow and the penny, they gave what they had, and enriched all of our lives with their presence.

Everyone at St. Paul's is deeply grateful for the many moments of grace that were shared and experienced during Doors Open. Physically opening the doors of the Cathedral invited people to enter the building; however, the real connections were made when parishioners opened our hearts.

*Stacey Clark is a parishioner of St. Paul's, London.*



**Ukrainian family with friends (from left to right): Ian Sadler, Tetiana Chekhova, Paulo Butikov, Anton Chekhov, Ted Choja**

## 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:

**November 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.

# The journey continues at All Saints', Waterloo

Communion was shared one last time in the old church building as the new church and community centre begins to take shape.

By Rev. Marty Levesque

On September 26 at All Saints Anglican Church in Waterloo, approximately a hundred people gathered to say goodbye to the building at 400 Northfield Dr West.

As Bishop Terry preached, "this deconsecration did not mark the end, but just an end to this part of the journey. The journey continues."

The parking lot was not just full of the cars of the faithful, but also excavators and backhoes. The foundation of the new build has already taken shape. And amidst the gathered community this new church and community centre was beginning to take shape.

Slated to 50% larger than the current facility, the build will feature a 240-seat sanctuary,

gymnasium, industrial kitchen, meeting rooms and program space.

In many respects, the design of the building is a church wrapped in a community centre. And over the next year's construction, the community will move to a temporary location, its journey in the wilderness before they come home again to 400 Northfield Dr West.

Bishop Terry noted that "we can't build the church we had, we have to build the church that we need". And this new build is not just for All Saints but most especially it is for the mission field. Truly, exciting times.

But this was also a time of sadness. Marriage vows were exchanged at the chancel steps, faith confirmed, new

Christians joined the body at the font, and the Eucharist was celebrated faithfully each week so that Christ's presence may be known. This building has faithfully served the community and so as they embark on new beginnings, it comes with saying goodbye.

So, on September evening communion was shared one last time before the community embarks on a journey and the building will be torn down.

Bishop Terry said, "The diocese is watching you closely, so no pressure ... no pressure. But we are watching closely so that we can pray for you. Because what you are doing is so, so important to not only your future, but the diocese's future. And we are routing for you."

Rev. Marty Levesque is the rector of All Saints', Waterloo.



EXTERIOR - VIEW FROM INTERSECTION...



EXTERIOR - VIEW FROM NORTHWEST

**"We can't build the church we had, we have to build the church that we need". The All Saints' centre will feature a 240-seat sanctuary, gymnasium, meeting rooms and program space.**

## What would you do if you knew you could not fail?

By Ven. Graham Bland

Thunder Bay has a beautiful lakefront, inspired by Landscape Architect, Katherine Hope Dugmore.

She died before her dream was fully realized. But her team made it happen.

Katherine would ask them: "What would you do if you knew you could not fail?"

This question impressed me when I saw it this September, inscribed on that waterfront.

Katherine's question is a call to action characterized by Hope – her middle name – to not allow the possibility of failure to hold us back from what calls to our hearts. Risk is unavoidable in human experience; yet, sometimes, maybe all the time, you step out in faith.

Step out and the way opens before you. Or not. It may only become clear to your

**Maybe our churches have lost their trust in Jesus?**

**But what if we can help our churches to find a renewed trust in the power of the Spirit?**

children or grandchildren why you had to take that step. You take it anyway. That is why you take it. Life is given to be lived to the fullest.

Poet Dawna Markova writes:

*I will not die an un-lived life  
I will not live in fear  
of falling or catching fire.  
I choose to inhabit my days,  
to allow my living to open me,  
to make me less afraid,  
more accessible,  
to loosen my heart  
until it becomes a wing,*



*a torch, a promise.  
I choose to risk my significance;  
to live so that which came to me as seed  
goes to the next as blossom  
and that which came to me as blossom,  
goes on as fruit.*

We have questions. Should I devote my energies to this? It may fail. If I give myself to that, will it bear fruit? I only have so much time. Which road should I take? There may be no turning back. Will I invest in our common human future with some of the wealth I am privileged to have?

In faith, too, even as we give our lives to God in Christ, doubts may hold us back:

- Is it worth investing my life in a Church that seems to be dying?

- Wouldn't my talents and skill be better employed in a community organization?

- Is this building, whose maintenance I pay for, serving God's purposes?

Hard questions. Our answers to them will depend on whether we still trust in

the purposes and Mission of Jesus.

Maybe our churches have lost their trust in Jesus? But what if we can help our churches to find a renewed trust in the power of the Spirit? Then, we may say: "Yes, I will give myself and my substance to this work and entrust the outcomes to God!"

Though often quoted, Margaret Mead's words are still especially relevant for the Church in our times: "Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has."

What would you do if you knew you could not fail?

Ven. Graham Bland is a retired priest and one-time member of the Diocese of Huron Stewardship Committee.

Visit our media page

**Advent Bible Study**  
with Bishop Terry Dance

<https://diohuron.org/podcasts/media/series>



# Called not to be perfect: A word from the Queen's "oldest allies"

## From Page 1

Last year, on behalf of "her oldest allies", the Haudenosaunee people, Hohahas Leroy Hill, of the Haudenosaunee Chiefs council, sent condolences to the Queen on the death of her husband, Prince Phillip.

The letter conveyed meaningful oratory on the oldest relationship in Canada between one people to another. For the Haudenosaunee people there is a perception of relationship as equals that they have maintained for more than 300 years. This is not a symbol of colonialism, for if that ever becomes so, the legacy of sovereignty and legitimacy too will erode.

We must not confuse the crown with government functionaries, or the crown with the personhood of Elizabeth and how she was called to be servant to her people under God. It is this that we must remember, in this complicated history and with a nuanced eye towards the process of



**Ven. Rosalyn Elm at the Memorial Service for Queen Elizabeth II at St. Paul's Cathedral.**

decolonization. The respecting of grief for those whom her passing has affected and the prayers for the soul of our Sister in Christ, a Child of Creator, is not a sign of a colonized mind, but rather a symbol of the dignity and compassion of our people.

Her identity as creation, as one of us who goes down to the dust, ashes to ashes, signals to us all the commonality of our human nature;

and is something we can all acknowledge.

We can see that we can separate the symbol of oppression, the Crown, from the personhood of those inhabiting it. With that, we also acknowledge the far more important point: that the blame for colonization does not rest on the head of the Queen or King alone, nor does it exist only in history, but is the responsibility of every settler on this

stolen land. It is the continuing relational dynamics at play between our Nations and this country, which is not affected by kindness or interpersonal relationships, but rather the landscape on which we must all negotiate with each other.

When I think about the conversation with my mother, I think of her experience growing up in a culture steeped in symbol, protocol, spirituality, ritual, and ceremony. The queen's coronation is like our Anglican baptism or ordination, or a Haudenosaunee chief's condolence where a chief acquires his horns. Where at times one is called to make real, make meaning, manifest the hopes and dreams, and bring together minds as one to hold the values that create community.

These are people who are merely human, who hold fragility in their hands. They are called not to be perfect but to take the role that they have been born into and called to. These are the people whose wisdom is valued, for in their

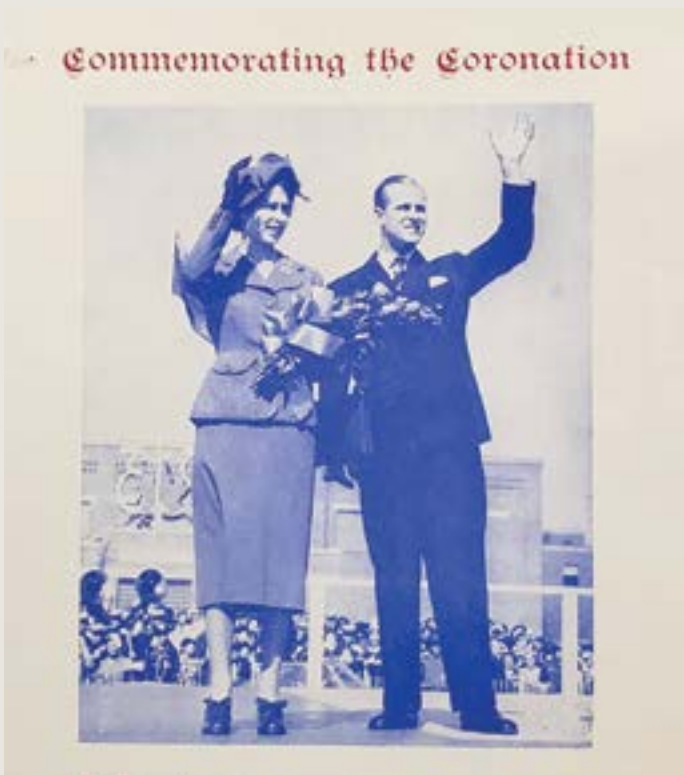
long lives they have been inspirations for others; we call them Elder.

While she is not one of ours, the Queen exists as an Elder for many; and we, in this time of condolence, can open our eyes, our ears, and our hearts, to the need to mourn, the need to celebrate, the need to be consoled.

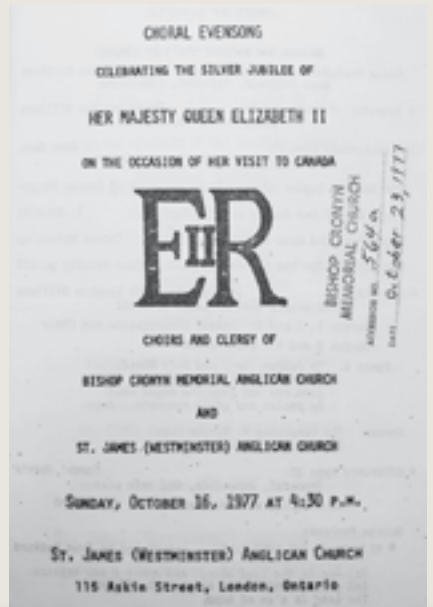
Therefore, we do pray for the resurrected life of our Sister, Elizabeth, who shares in the grace and mercy that we all are given; and for our Brother, Charles, may God save the King. Save him from the willful ignorance and apathy of the past. Save him from the siren's call of oppressive power. Save him from the broken relationship and broken promises of the past. Let him reign with righteousness and compassion, with The Good News, a Good Heart and a Good Mind.

*Rosalyn Kantlaht'ant Elm is the Archdeacon for Reconciliation and Indigenous Ministry in the Diocese of Huron.*

## From the Archives: Queen Elizabeth II in Huron



The caption below the photo (left) reads: Our Sovereign Lady Queen Elizabeth II and H.R.H. Philip, Duke of Edinburgh, on their visit in the Diocese, October 1951 (courtesy London Free Press). The Queen's visit in June 1973 (right): "London's day with royalty" was marked by Her Majesty's meeting with the Cronyn Childcare children.



Bishop Luxton's appeal to the Diocese before the coronation of Queen Elizabeth II (top). Right: Choral Evensong celebrating the Silver Jubilee (1977) at St. James (Westminster), and a letter from the Buckingham Palace to Bishop Bruce Howe (2007)

# New pastor gets the Greene light

**Lucky Lucan gets a new member as they welcome exuberant Pastor Steve Greene as Rector at Holy Trinity.**

**By Amanda Jackman**

Following a three-year stint in Cambridge, ON, serving both St. Thomas the Apostle and St. Luke's, Pastor Steve has joined the ranks at Holy Trinity Anglican Parish, and the congregation couldn't be more pleased.

Graduating with a Master of Divinity in 2016, Pastor Steve has served in Exeter, Grand Bend and Port Franks and has deep appreciation for small and rural towns. Pastor Steve brings with him an unparalleled enthusiasm and excitement to serve the quaint town, just north of London.

Uprooting his large family and moving to London, Pastor Steve will continue to support the congregation's ongoing outreach projects and plans to start up some new ones.

"It's a wonderful new beginning. There is much to look forward to," says the outgoing priest.

Immediately recognizing his uplifting demeanour, enthusiasm and talent, the selection committee gave Pastor Steve the "Greene" light and welcomed him to Lucan.

Pastor Steve brings with him a beautiful menagerie of family. For Steve and partner Tracy, family is a ministry and their adopted and fostered children are a lovely reminder of how families are built on love, not blood.

Pastor Steve's theology is one of belonging:

"If we're to be Christ-followers, we're called to be in community with God, with our siblings in Christ and with the world. We are called to and to live out the values of a faithful and fruitful community. Believing and belonging are hand and glove to me."

Noting that sometimes humankind focuses on toxic and exploitative division, belonging and community are more important than ever.

"God wants everyone to be a part of his family. Gender, race, ethnicity, language, sexual orientation, none of it matters. He sees everyone as a child of God, and all are welcome."

When asked about his passions, the easy-going priest proclaims, "Jesus and football, hallelujah!" He notes how the two have strange common threads, including raising each other up, listening, and supporting one another.

"That's really it, isn't it? We all want to feel like we belong somewhere in this great big, complex world, and all we need to do is support each other in that journey."

*Amanda Jackman is Holy Trinity, Lucan volunteer communication coordinator.*



**Pastor Steve Greene and his family help collect back-to-school donations from the Lucan community at Holy Trinity Parish.**

## PASTORAL PROGRESSIONS

### Appointments

Bishop Townshend appointed the **Reverend Canon Robert Lemon** as Rector of St. James', Stratford and St. Paul's, Stratford effective December 1, 2022. Canon Rob is currently the rector of St. Mark's-by-the-Lake, Tecumseh.

Bishop Townshend appointed the **Reverend Amanda Longmoore** as the Regional Dean of Lambton effective September 15, 2022 for a three year term. Amanda is the rector of St. John-in-the-Wilderness, Bright's Grove.

Bishop Townshend appointed the **Reverend Rob Luxton** as the Regional Dean of Oxford effective September 15, 2022. Rob is the rector of Old St. Paul's, Woodstock.

### Ordinations

Bishop Townshend announced that the following will be called to the Diaconate at a service of Ordination to be held on Sunday, October 23, 2022, The Memorial of James of Jerusalem at 7pm at the Cathedral Church of St. Paul, London:

**Ms. Allison McDougall**, upon ordination, will be Assistant Curate to the Rector, St. Paul's, Stratford and St. James', Stratford.

### Announcement

The Reverend Musa Daba concluded his ministry as the rector of Trinity, Sarnia effective September 21, 2022.

### Collation

Bishop Townshend collated the Venerable Osita Oluigbo as the Archdeacon of

the East on Sunday, September 25 at 4pm at St. John's, 46 Ridout St W, Tillsonburg.

The preacher was the Ven. Janet Griffith-Clark.

### Anniversary

Archdeacon Megan Collings-Moore and the congregation of Christ Church, Meaford marked their 160th anniversary as a parish, and celebrated the appointment of their new assistant curate, the Rev. Brendon Bedford on Sunday, September 25 at 4 p.m.

The congregation also took the opportunity to formally send the Rev. Gilles Haché on to the next steps of his vocational journey.

The Rev. Justin Comber was the guest preacher, and there was a reception following the service.

## ANGLICAN CHURCH WOMEN

### *In Memory*

### The Saugeens Deanery

St. John's Anglican,  
Port Elgin

*Agnes Stewart  
Barbara Purcell  
Ruby McDonald*

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# 'For All the Saints': Connected and inspired

*For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.*

Romans 8:38-39

By Rev. Canon Val Kenyon

It is certainly a common experience in these days of ever-shortening light and cooling temperatures to miss both the warmth and the expansive days of the summer season.

With the advent of Fall, while there is a certain vitality to the crispness of early autumn days, with each passing week, it becomes apparent that many aspects of the natural world all around us, having shared with us their fruits, are now preparing for a kind of sabbath rest in their cycle. For us in the Church it is a season where through our All-Saints/All Souls Liturgies, we pause too in the busyness of our everyday, to recall, to remember and to reconnect to those who have walked this Christian walk before us.

In *For All the Saints: Prayers and Readings for Saints' Days*, a publication of the Anglican



**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.**



Book Centre, under All Saints Day we read:

*It is the Church's conviction (...) that the saints continue to be our partners and fellow-servants before the face of God's glory. We pray for our present needs, and the saints pray with us — not as if their prayers were better than our own, but because they are still bound to us in mutual service as members of the one body of Christ. (<https://www.anglican.ca/wp-content/uploads/ForAlltheSaints.pdf>, 328.)*

For just as surely as there is nothing that can separate us from the love of God, as we read in Romans 8 at every funeral liturgy, and was in September so movingly sung at the funeral service for her Majesty Queen Elizabeth II (Who Shall Separate Us at <http://www.youtube.com/watch?v=qqftlBY9uTc>, ) we are inextricably and permanently linked and bound to all who have ever called upon the name of the Lord. This means that we are both never sepa-

rated from the love of God, nor can we be separated from the love and example of one another.

While remembering these Saints is meant to draw our focus for a moment to the story of their lives, it is also meant to provide for us an example of how God works in the world, in the lives of actual people. And so, as we remember and consider the stories of other Christians we are renewed and strengthened and encouraged to extend God into our communities. As we read further in *For All the Saints* —

*Since God is "God of the living," since Jesus is risen from the dead, our commemoration of "the friends of God" always involves more than an historical exercise or a recollection of past figures now dead and gone. It also involves communion with people who, though they have indeed died, are in some sense no less truly alive. In what precise sense that might be, the Anglican tradition has not presumed to define. We have the assurance of Scripture that those who have followed Jesus in faith and justice will receive the inheritance of eternal life... For that very reason, Scripture goes on to say, "we are surrounded by so great a cloud of witnesses"*

*that we stand even yet in the company of "the spirits of the righteous made perfect" (Heb 12.1, 23).*

(<https://www.anglican.ca/wp-content/uploads/ForAlltheSaints.pdf>, 18.)

In our weekly gatherings of EFM, as companions together, we reflect upon, study and celebrate our ongoing connection to the divine and to those who have showed us the way in previous generations.

We open ourselves to see a fuller, more complete expression of what it is to be a disciple and servant of Christ. As we connect with one another, drawing inspiration from the Saints of Scripture, of history, and of our own lives, we invite God's Spirit to work in us and to transform us.

We are always glad to share this journey.

If you are 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.

# Transpeople are in need of love, support and acceptance

By Sydney Brouillard-Coyle

Transgender women of colour in the United States have an average life expectancy of 35 years old.

Since last year's Transgender Day of Remembrance, there have been 361 reported deaths of transgender and genderqueer individuals. The most common methods of death include stabbing, gun violence, strangulation, stoning, dismemberment, torture, beating, and lynching.

The victims are often misgendered and deadnamed by police and media; their bodies are also not always claimed by family, and remain unnamed.

The Transgender Day of Remembrance (TDOR) was started in 1999 by a transgender advocate named Gwendolyn Ann Smith as a vigil to honour the memory of Rita Hester, a transgender woman who was killed in 1998.

The Transgender Day of Remembrance is honoured every November 20<sup>th</sup> through vigils, ceremonies, and events to speak the names of those killed and recommit ourselves



Jordan McDonald/Unsplash

to fighting transphobia.

As the Transgender Day of Remembrance draws closer, we must ask ourselves what we are called to do as people of faith. In considering our response, we are reminded of the third and fourth Marks of Mission:

- To respond to human need by loving service

- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.

Trans people are in need of love, support and acceptance from faith communities, from which we so often experience segregation and marginalization.

As people of faith, we should seek to not only support our local siblings in Christ, but to transform a society that oppresses those siblings and subjects them to violence causing us to need a Transgender Day of Remembrance.

As we approach November 20<sup>th</sup>, consider reaching out to

**Take November 20 as an opportunity to reach out to local queer and trans organizations, build community partnerships, and make a difference in the lives of the queer and trans people in your congregation and community.**

local queer and trans organizations to find out how you and your church community could support them.

Attend a local or virtual vigil to commemorate the victims of transphobic violence – if there isn't a local one, or there isn't a faith-based one, consider hosting your own. Fundraise for a charity that seeks to care for the transgender community. There are excellent resources available online and ways to connect with the transgender community for support in the process.

"There is neither Jew nor Gentile, neither slave nor free, nor is there male or female, for you are all one in Christ Jesus." Galatians 3:28

We are all part of the precious body of Christ, and we are fearfully and wonderfully made in the image and likeness of God. God's love is inclusive for all people: lesbian, gay, bisexual, heterosexual, transgender, cisgender, two-spirit, queer, and everything in between.

We are called to make sure that our siblings in Christ know that they are loved, precious, and children of God. Please – take November 20<sup>th</sup> as an opportunity to reach out to local queer and trans organizations, build community partnerships, and make a difference in the lives of the queer and trans people in your congregation and community.

The time is now and the power is in your hands: will you love your neighbour as God is calling us to love?

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

# 'Waiting for better circumstances': Mary's story

By Rev. Chris Brouillard-Coyle

## SOCIAL AND ECOLOGICAL JUSTICE



Mary\* is looking for a trailer for the winter. The comment popped up as my friend and I were going back and forth about assorted things. We both know Mary and have tried to help her in a variety of ways over the last year or so.

(\*Name changed)

I was first introduced to Mary by parishioners who work the clothing cupboard at St. Paul's, Essex.

It was an almost frantic call from our volunteers as they realized a couple was living in their car and had nowhere to go. They hoped I would have some answers. In truth, there aren't a lot of resources in the county. There aren't enough in the city.

The best we could do at that time was to find them a safe parking lot where they could stay, access a washroom, and the occasional bite of food. We were able to connect them with a local housing support worker hoping something more would happen.

In time, the couple was provided temporary shelter in a local motel. They did what they could to survive but didn't understand the rules. They had too many visitors. They used a hotplate. They were kicked out and ended up living in the car once again.

Mary's partner found a job. It was a moment of hope. It's hard to do normal from a car though. He was late from time to time. His hygiene was ques-



Marcos Paulo Prado/Unsplash

tionable. Fatigue caused him to make too many mistakes. They let him go, promising to hold a space for him when he was in better circumstances. What does 'better circumstances' look like for someone living in the rough?

The stress was getting to them. The car no longer functioned. It had been broken into and they lost what little they had. They didn't have a safe space to keep warm. Life had gotten too hard. They couldn't stay together and decided to explore other options. Mary went to the Welcome Centre in Windsor. It was a warm bed, but it wasn't home. It was far from her home in the county. The change from living in the country proved overwhelming.

Months later Mary was discovered living in a child's play tent at a park in Essex.

Folks from St. Paul's brought her food, and we reconnected her with the housing support worker. Eventually she found housing in Essex.

Then one Sunday, a letter was found by the front door. Mary was being evicted. Funny thing – Ontario Works doesn't always pay enough to cover rent. She would lose everything in less than 24 hours. She didn't even have enough to put her things in storage. No phone. No way to contact her except to show up at the address provided and hope she is there. We were unable to help.

Now fall is upon us. My friend has heard Mary is looking for a trailer to survive the winter.

It is heart-breaking knowing this story. Knowing how much Mary and others long to have a 'normal' life. They long

to have food every day. They long to no longer need to ask for necessities. They long to feel human again.

Therein lies one of the harshest realities. The world around people like Mary so often judge them harshly. Those in this situation are blamed for their circumstances. It is assumed that they have mental health and addictions problems that contribute to their inability to be housed. Some do. Of course, how good would our mental health be if we were forced to find shelter and food every day? To what extent might we embrace unhealthy behaviours to escape the harsh realities of our circumstances? How many times can we be told to 'go away' including from those who claim to love as Jesus loved before we struggle with mental health and addiction? Why do we think it is reasonable to allow people living in the rough to continue to suffer?

There are lots of excuses to shun those living in poverty. It is an uncomfortable truth we would prefer to avoid, and many feel helpless to make changes. There really hasn't been a lot we have been able to do to help Mary.

We have helped in one way, though, we have offered her respect. We have given her space to share her story. We have shown her that there are people who care and will try including creating awareness with those who have the power and ability to provide resources. We have talked with local candidates about home-

lessness in the county and the lack of resources available. We have asked their positions and what they would like to do. We will continue to engage once the election is over pushing to ensure that Mary and others can find hope.

On the last night with his friends, Jesus took off his outer robe, tied a towel around his waist and washed feet. Then he said, love as I have loved.

Love as Jesus has loved. We can all point to the story of the sheep and goats and acknowledge that we are called to feed the hungry and clothe the naked. We know we are challenged to love our neighbours.

How do we embody that love in the ways we (metaphorically) wash feet? To what extent are we willing to become so intimate with those we serve that we touch their feet, recognize their struggles, and long to create space where we have a share with one another?

How do our efforts to feed and clothe transform our understanding of what it means to respect the dignity of every human being as we proclaim in our baptismal covenant?

What more can we do?

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

Be part of the journey...



## Community Ministries

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# The power of Christian witness

Of the many tools that Anglicans have at their disposal, to share the gift of faith with others and inspire new relationships with Jesus, perhaps the most underutilized is the simplicity of Christian witness.

Anglicans employ many reasons for not talking about our faith with others in public: it's impolite, some believe faith to be a private affair, we don't feel equipped to do so – "it's just not something that Anglicans do". However, these excuses don't negate the fact that Christian witness is one of the most powerful tools to share the gift of faith with others.

The truth is, sometimes it takes the example of someone outside of our tradition to teach us how impactful Christian witness can be.

On September 11, as part of our parish celebrations of the Season of Creation, St. George's, The Blue Mountains hosted Jeffrey 'Red' George, an indigenous artist, musician and storyteller, to come and visit our community and speak to the themes of spirituality, creation care and indigenous culture as depicted in his artwork.

We advertised Red's visit with us 'beyond the doors of the church' by making the event open to members of the wider community. As an added incentive, we threw in a potluck lunch immediately after our regularly scheduled Sunday services in hopes of drawing in a few additional visitors for worship. I am thankful to our church wardens, Michelle



**'Isn't your faith in Jesus a gift worth sharing with those you love?'**

**Jeffrey 'Red' George shared his own sense of spirituality on September 11 at St. George's, The Blue Mountains**



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

Hughes and Elaine Beard, and their planning committee for helping to extend such hospitality to guests and members alike.

Red set up his artwork across a series of easels in our outdoor rose garden courtyard. Each painting had its own unique presentation, story and symbolism. In an incredibly relaxed and comfortable way, Red talked out the inspiration of his work: his indigenous culture and upbringing, the influences of his biological and adoptive grandparents, a sense of connectedness to creation and the natural world, and the formative impact of his Christian faith.

**We have our own unique voices and experiences that can be powerful tools of evangelism, if only we are willing to share our own personal witness with others.**

To hear Red, a guest to our church community, teaching and expressing his appreciation for his relationship with Jesus and with the Christian Church was deeply inspiring to all gathered on that day, whether they were members of our congregation or guests from the wider neighbourhood.

Red graciously answered questions about what his own sense of spirituality meant to him, how it was represented

in his artwork and how it has become part of his identity as an artist, as a teacher and as someone seeking to be true to his indigenous culture and Christian faith.

In many ways, Red's artwork serves as tools for telling the story of Jesus (you might even go so far as to say - evangelism). His art has been previously featured in the Huron Church News (see June's article: Grandson and Grandmother walking the good road).

While his vivid paintings relay meaning and symbolism to their viewers, what I found so powerful about Red was his openness in talking about his faith and its inspiration in his life. What if more Anglicans could do the same?

While not all of us can be gifted painters, musicians and storytellers, we all have our own unique perspectives in faith. We have our own unique

voices and experiences that can be powerful tools of evangelism, if only we are willing to share our own personal witness with others.

When Red talks about his Christian faith, he tells of how it has been passed down to him by his grandmothers – a gift shared from one generation to the next. Anglicans often make excuses for not doing this.

"We'll let our children and grandchildren make their own decisions about faith and the Church" is a common refrain that I have heard over the years. My response to this 'excuse' is often to say: "but isn't your faith in Jesus a gift worth sharing with those you love?"

My intention in expressing my appreciation for Jeffrey George's gift of Christian witness is not to shame Anglicans who are uncomfortable in doing the same, but rather to encourage all of us to consider how powerful our own faith testimony might be. Whether it is among our family members, with friends or even with those who are less known to us, never underestimate the power of Christian witness.

How might God be calling you to share your faith story with others?

*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)*

## The rise of TikTok = the power of short video format

For the first time in a decade, Facebook's average monthly users have declined.

Facebook numbers have dropped from 2 936 million users to 2 934 million users. While not a significant drop, it might be an indication of where social is shifting next.

A year ago, the social media company had a market cap of \$1 trillion. Today things are different. Meta, Facebook's parent company, has lost about two-thirds of its value since peaking in September 2021. Facebook's slowdown of adding active monthly users has finally ceased and they are now losing ground.

But who is adding monthly users? Where are the daily active users going? And where should we be thinking of adding resources?

TikTok.



**MEDIA BYTES**  
**REV. MARTY LEVESQUE**

The short video format has taken off over the past couple of years. TikTok users spend over 10x as many hours consuming content as Instagram users. And according to a leaked internal report, Reels engagement is also in decline, dropping 13.6% in recent months.

TikTok was launched in 2016 and already has over a billion monthly active users of whom 62% are aged between 10 and 29. The mission field is calling, and the harvest is abundant if you are willing and ready to be you.



Whether you are quirky, earnest, or prayerful, authenticity is the cornerstone of social. And on TikTok, we move beyond words on a screen, to ourselves on the screen. Video has a way of laying bare who we are, as there is no screen to hide behind.

Apprehensive as we may be, we remember it is God who called us, whether clergy or

lay, to be the hands and feet of Christ in this world. God saw something special in you. We ought to share that something special with the world. And what better way than a 1-2 minute short video?

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



<https://diohuron.org>



<https://www.youtube.com/user/diohuron>



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<https://www.facebook.com/diocesefhuron>

# 'All for the want of a horseshoe nail'

Memorial services or gatherings at a Cenotaph in the centre of a community are not moments best used as a moment for a history lesson. Social media offers many opportunities to explore in significant detail the way in which wars have swept over the face of the globe impacting humanity through countless generations.

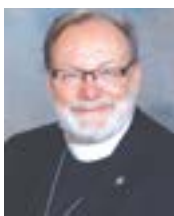
Those who choose to brave the elements and stand in silence on November 11th have their own reasons for listening to the sound of a trumpet offering the Last Post and Reveille. The mournful Piper's Lament stirs emotions which lie deep within the heart.

So often in these moments, there are those who carry pictures of members of their family, whose sacrifice on the field of battle has brought them to the community's Act of Remembrance. Some of the pictures they carry were taken long before colour photography was the norm and heard back to a different day and age.

Then there are those carrying contemporary pictures whose emotional wounds are raw because of recent loss. They may have journeyed down the Highway of Heroes as the body of their loved one was repatriated and passed under bridges filled with Canadians waving flags or simply standing in silent reverence and respect.



Stijn Swinnen/Unsplash



**A VIEW FROM  
THE BACK PEW**  
**REV. CANON  
CHRISTOPHER  
B. J. PRATT**

only on the battlefield, but also in every walk of life.

On May 28th, 2000, our nation paused to honour a soldier whose life came to an end at Vimy Ridge, the place where so many Canadian soldiers died on that battlefield in 1917. The remains of the Unknown Soldier were laid to rest at the base of the National Cenotaph in Ottawa.

In her reflection during that ceremony, Governor General Adrienne Clarkson stated:

*"...no honour we do him can give him the future that was destroyed when he was killed. Whatever life he could have led, whatever choices he could have made are all shuttered. They are over. We are honouring that unacceptable thing - a life stopped by doing one's duty. The end of a future, the death of dreams."*

I write this article on the Day of National Reconciliation. For many families with the loss of a child through the residential school system there

is indeed, "the end of a future, the death of dreams."

The Day of National Reconciliation is a day when Canadians are given the opportunity to engage in a process which will lead to a renewed sense of what is possible, when we live in communities and in a country where respect is both given and received. These are thoughts to be brought to the Cenotaph as we note that Canadians of diverse backgrounds who have served together have experienced the pain of loss through the reality of their comrades' sacrifice.

This November the 11th will be the first time in seven decades when the Royal Anthem will be offered including the words, "God save the King". As a part of our national identity the words are burdened with history and are buoyed by hope.

In his book, "The Idea of Canada - Letters to a Nation" former Governor General David Johnston offered this reflection;

*"We have seen throughout our history this spirit of the Crown and its representatives in action - how it has a power that focuses attention on that which unites us, that which should be celebrated, that to which we should pay attention, and in the process how this spirit helps us to develop our communities and build our nation."*

(*The Idea of Canada* - page 153)

The reality of these days is

that the global village is in turmoil. We find ourselves in the midst of a time when personal and global instability shapes the framework of daily news reports. Environmental devastation, economic crisis, military conflict all impact the priority of personal survival in our chaotic world.

At a time like this, as people of faith, we look at the steadfast service and sacrifice which we honour on November 11th. We look to the long road of Reconciliation which requires a steadfast commitment leading to mutual respect. We also look at a time of institutional transition when a steadfast dedication to servant leadership by our new Sovereign will continue to offer stability in one element of our national identity.

We are drawn to a prayer offered by many facing moments of crisis both on the field of battle and in their daily lives.

*O Lord God,  
when thou givest thy servants  
to endeavour any great matter,  
grant us also to know that it  
is not the beginning but the  
continuing of the same,  
until it be thoroughly finished,  
which yeildeth the true glory;  
through him that for the finishing  
of thy work laid down his  
life, our Redeemer, Jesus Christ.  
Amen (BCP pg. 635)*

Rev. Canon Christopher B. J. Pratt has retired from full time parish ministry, but continues to offer priestly ministry in the Diocese.

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# A sanctified grace that turns hardship to blessing

As I write, hurricane Ian is approaching the Florida coastline at speeds close to 250km/hr carrying a storm surge that could sweep far inland. And as this life-threatening impact is imminent, the clean-up from hurricane Fiona's destruction is underway on our east coast. Prime Minister Trudeau is today on route with news of much-needed financial relief.

Natural disasters are intimidating. We become but a mere speck on a whopping globe. And yet, interestingly (to me), despite my defenseless posture, I do not feel frightened (as might otherwise be the case when encircled by such power).

Why is that?

One reason may simply be that I have not been traumatized in that way. Southwestern Ontario is not prone to the natural disasters we hear of in our coastal communities



**AS I SEE IT**  
**REV. JIM  
INNES**

or, for that matter, we witness through the media in our northern regions (the severe and uncontrollable forest fires).

People who have suffered such natural disasters are traumatized and feel vulnerable (I include the families and friends of the affected). The rest of us carry on, and our fears are relatively dormant.

The far-reaching traumas in this part of the province lean toward social evil, having less to do with mother nature's unpredictability. Issues such as violence, power inequities, and racism are what perhaps most distress and shock us.



And being less concerned about the world falling destructively upon us, our protective energies pursue social and moral reform.

Another reason I'm not overly focused on the destructive force of nature is that I have a spiritual sensibility.

I realize this religious stuff is my gig, and not everyone is cool with it. Nonetheless, I believe there is a power greater than Mother Nature. A sanctified grace that, by faith, turns hardship to blessing (albeit not as quickly as I'd like).

Lastly, speaking of sensibilities, let me suggest that I

am not frightened by Mother Nature's irrepressible destructiveness because she also blesses me with life.

As I see it, this forms an acceptance of both the good and bad sides of Mother Nature's temperament.

We hear this resilience deeply embedded in the testimonies of many who suffered Hurricane Fiona.

For example, in the shattered community of Neil's Harbour, N.S., locals like Roland Michaelis (who speaks on behalf of the local fish processing plant) shares not his anger and frustration but only his goal to

resurrect the fishing economy in early next year (CBC reporting). For Roland and others like him, there is no running for cover, just a bold determination to continue as always.

Let me end on a humbler note. Despite all reasons, I am made anxious by Mother Nature's ability to put an end to what is. Notably, our susceptibility to illness and how someday, no matter what we want or wish for, death will come around. It is a reality that I tend to push away. And, I must acknowledge that the more I do this, the more I invite the very things I dread.

So, as I see it, life is not about protecting ourselves from our mother Nature but learning how to live vibrantly within her embrace.

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# I've got the music in me! (The Farewell Tour)

Well this cute title of a 1974 song by the Kiki Dee band was quite in doubt when I started ministry nearly 30 years ago in Medicine Hat Alberta.

In fact the first thing I said to the musicians in the two churches I pastored was "I don't sing! Period!"

Apparently I said this to the wrong person. The organist in one of the churches said, "Not only can you sing, you will sing."

I was having none of it, but when she suggested singing a BCP Morning Prayer service, I decided I might be able to hold a note or two, given the number of times I had heard the service sung.

I'm not sure how we went from there, but before long I was belting out hymns and making suggestions for what we could sing. I'm quite certain it was ear shattering at first, but soon people would grimace and say, "I do believe you are getting a little bit better!"

So when I moved back to Huron, I proudly told my new parish that I could sing Morning Prayer and the Eucharist, from either book, and if the choir was short in numbers I could fill in.

Somehow, one day I signed up to sing a duet of "Fair-est Lord Jesus" and people



## Without music, worship is lacking.

smiled and in significant numbers said it was good. The secret of moving from "I don't sing" to singing frequently has little to do with me and everything to do with the tremendous musicians both in Alberta and in the Parish of the Thames who were gentle, patient, but relentless in ensuring that I



**MOSTLY ABOUT  
RELIGION**

**REV. CANON  
KEITH  
NETHERY**

worked at it and took risks along the way.

Then I moved to St. Stephen's Memorial in London and I began to think really there was some music in me. Dave McEwen and I clicked and with his leading (and despite me) we developed a widely varied musical style. We did hymns, country,

gospel and some things way outside the box.

In an earlier column I mentioned Mike from Camlachie, a character I pilfered from the Royal Canadian Air Farce. With Dave's skill, we became one hit Synod wonders with a version of the Doctor Hook song, On the Cover of the Rolling Stone. Our deeply cultural offering was called, The Cover of the Huron Church News. You will be pleased to know that there are no longer any existing versions of this chart busting single.

On to St. James Westminster and the consummate musician Steve Holowitz.

I was quite certain that my musical abilities or lack thereof, would be of no use in such a choral music program. Sang my first solo at the Remembrance Day Concert just two weeks after I started. And it was a country song!

While I remain in awe of the talent that Steve possesses and the breadth and depth of the music and choir program here, it seems there is a little niche for someone like me who discovered they like to sing, and while it still makes me quake in my boots, I'm open to being a small musical cog in a very big musical wheel.

Along the way Steve and I found out that we listened to much of the same music in

our formative years and so while we talk about hymns, we also talk about the Doo-bie Brothers and the Five Man Electrical Band and the Guess Who and you get the idea.

I need to say a huge thank you to all the musicians who were willing to spend time with me, listen to me warble off tune, miss cues and generally mess things up, and still keep quietly nurturing what little bit of ability I might have, so that today I can say I am proud of the singing I have done. (And I also continue to apologize for the ear pain that I have caused!)

Without music, worship is lacking. Music comes in many forms and styles and preferences. I have had mentors from many different schools and backgrounds. What I have found in common is that their love of music gives them the patience to work with projects like me, so that I can understand just a little bit the awesome musical talent they possess and share so freely.

And I can't resist this closing line to a fellow HCN columnist. Marty Leveque – there is still hope!!!!

*Rev. Canon Keith Nethery is the rector at St. James' Westminster, London.*

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# Preparing to hold the baby

As we go through old photos or journals, we can revive moments in our lives that are etched in our hearts.

For those of you who are like me, where our photos are heaped somewhere and our pens never met paper, in a timely fashion, to the events of our lives. We use our memories. It is interesting to look into the archives of our lives.

Lately, I have been thinking about the preparation and birth of our children. This paragraph could have started, "A long, long time ago" but it feels just a heartbeat away.

The concerns of preparing a nursery brought decorating and safety decisions about the room, type of crib, the colour of the walls and the theme on the curtains and quilt. (Personally, you can't beat Beatrice Potter's Peter Rabbit or M.M. Milne's Winnie the Pooh. My opinion - my column.) Reading up on government regulations for high chairs and car seats. Books to be read on baby care and relating to your newborn.



**LAUREL  
PATTENDEN**

Disposable diapers or cloth? Breast feed or bottle feed? Is the nursery safe? How about the air quality? Did I mention concerns over the right colour? Oh yes, good, because it has to be right. Nothing is going to impair the arrival of this baby. Nothing! Except for the few things we forgot but we can rush out and get them.

Eating nutritious foods and no shouting with your partner or other loud noises allowed. Even better have classical music playing for calm. Keep the atmosphere gentle. Be kind to everyone in the household. Less selfishness and focus on what is happening. Our preparation is focused. We live lovingly for the moment to come.



Everything is changing in the home. Everything is changing in you and your partner. The body is changing, the heart is changing and relationships are shifting. Unfortunately or fortunately the government car seat regulations are constantly changing too!

We go through a lot of preparation to hold the baby. We also go through a lot of preparation during the Advent season to get ready to hold the Christ child. Do we stick with the traditional red and green with splashes of gold and silver or opt for the yearly colour

trend? Real tree or fake tree? Which is safest? Scheduling the setting up of the outside decorations early enough to avoid the harsher weather but being aware of the right time to turn them on. After Halloween? After Remembrance Day? At the start of Advent? Perhaps on December first? No matter what, someone on the street will turn their lights on too early. You can count on it happening every year! We look for ways to up cycle our worn out decorations. The ones we don't have the heart to throw out.

Nutritious foods give way to trays of our favourite cookies, cake and candies. (Personally, you can't beat Christmas fruit cake and shortbread cookies. As previously mentioned - my opinion, my column.) Our music changes to Christmas carols, Advent hymns and peppy Christmas tunes. We search for the perfect Advent readings that touch our hearts and we inform the librarians to reserve the Christmas mysteries written by our favourite bestselling authors.

Everything is changing in the home. Everything is changing in you. Your heart is changing and relationships are shifting. Our preparation is focused. Nothing is going to impair the arrival of Christ child. Nothing! We may have forgotten many things. Our preparation will never be complete or finished to meet God. However God is willing to let us hold the Christ child in our hearts.

*Laurel is retired and likes to spend her time in her art studio. [BirdsOfAFatherPaper@gmail.com](mailto:BirdsOfAFatherPaper@gmail.com)*



# Pray, give, act: In the midst of 'interesting times'

## PWRDF HURON FALL APPEAL

Is it a blessing or is it a curse? We have undoubtedly all heard the saying: “May you live through interesting times.”

The truth is that “interesting times” is a two-edged sword, bringing challenges like we have never imagined, while at the same time bringing opportunities like we have never imagined. Certainly the global community is in the midst of “interesting times”.

With a global pandemic still very much asserting its presence, climate change and climate disaster on the doorstep

of every country in the world, and ongoing political tensions uprooting record numbers of the world’s population, there is much with which our generation must cope.

“How shall we respond in our present circumstances?” is a spiritual question. People of faith may be pondering the tension between our realistic limits and our hope.

The Good News in Canadian Anglican circles can be discerned in places like the Primate’s World Relief and Development Fund (PWRDF).

Over the past year, in the midst of seemingly over-

whelming catastrophic events in the world, with the help of PWRDF as an outreach tool, Canadian Anglicans have stepped up in record-breaking ways to join our energy into Christ’s healing reach into this broken planet.

With this support, the relief and development work of PWRDF with global partners and with partners here in Canada has not abated. It is even more robust.

With this generous support, PWRDF has been able to be quick to respond to multiple humanitarian emergencies, for example those stemming from

the war in Ukraine and most recently those in the aftermath of climate disasters like typhoons and hurricanes.

Ongoing reports of these, as well as the significant programs of PWRDF partners in food security, preventive health programs, indigenous programs, refugee support, and climate action can be accessed by going to the “News” tab on the PWRDF website at [www.pwrdf.org](http://www.pwrdf.org).

PWRDF Huron (formerly known as the Huron Hunger Fund) has been supporting this work since the early days of the national organization.

We in the Diocese of Huron can be proud of this historic and continuous sign of the generosity of Anglicans in this part of the world reaching out to people all over the world.

The annual Fall Appeal, supported by the Synod and Diocesan Office and Huron Church News, is an opportunity to invite, with gratitude, the continuing support of all those individuals and parishes who have recognized this outreach ministry and to invite, with hopeful encouragement, the participation of others who may be thinking about it for the first time.

As followers of Jesus, we all long for opportunities to demonstrate our baptismal commitments in tangible ways. PWRDF is one of these; perhaps one that reaches farthest with the embrace of Divine Love. PWRDF, as a national Canadian Church organization staffed with committed professionals and supported by the network of volunteers and cheerleaders in our congregations, enables us to extend our reach to the global community and into areas even within Canada that sometimes may feel beyond us.

You are invited to consider joining in this work towards a truly just, healthy and peaceful world. Pray, give, act.

In Christ,

The Rev. Canon Greg Smith and the PWRDF Huron Committee (Photos: PWRDF)



### I WISH TO SUPPORT THE PWRDF Huron WITH A SINGLE GIFT!

Here is my single gift of: \$ \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

#### Pay Method

Cheque - **Please make cheque payable to Diocese of Huron**

Credit Card:  Visa  Mastercard

Credit Card: \_\_\_\_\_

Name on Card: \_\_\_\_\_

Expiry Date: \_\_\_\_\_

Signature: \_\_\_\_\_

### I WISH TO SUPPORT THE PWRDF Huron BY MAKING A MONTHLY GIFT!

Please deduct my monthly gift of

\$10  \$20  \$30  Other \$ \_\_\_\_\_

#### Pay Method

Please bill my Credit Card: (charged on the 15th of every month)

Visa  Mastercard

Credit Card#: \_\_\_\_\_

Name on Card: \_\_\_\_\_

Expiry Date: \_\_\_\_\_

Signature: \_\_\_\_\_

Automatic Bank Withdrawal - Please enclose a cheque marked VOID or a pre-authorized payment form (withdrawn on the 25<sup>th</sup> of each month)