



**A JOYFUL HARVEST**  
Ugandan PWRDF partner visits Huron and shares the work of St. Jude Family Project.  
**Page 5**

**STEADFAST IN FAITH, JOYFUL IN HOPE, UNTIRING IN LOVE**  
Bishop Todd on an Advent blessing that gives us a sense of calm joy.  
**Page 2**



**HOME FOR THE HOLIDAYS? OR MAYBE NOT!**  
When home becomes a place where you would not be safe.  
**Page 8**

# HURON CHURCH NEWS

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

## Joyful in all our encounters with God

The joy of learning, the joy of being just and diverse, the joy of experiencing a new church: Our response to the gospel is one of joy throughout the year



### JUST CHURCH

**Thumbs up from the "invisibles": Migrant farmworkers who live and work in Haldimand-Norfolk share their meal at the parish in Long Bay.**

### DIVERSE CHURCH

## Care for the invisible workers in our midst

**By Rev. Enrique Martinez**

*'Blessed are those who hunger and thirst for righteousness, for they will be filled.'*

*'Blessed are the merciful, for they will receive mercy.'*

*'Blessed are the peacemakers, for they will be called children of God. (Mt 5: 6-7,9)*

**T**o be a priest for the immigrants, one must leave the comfort of his/her parish in search of the "lost sheep".

This is my experience since I began to minister to the thousands of migrant farmworkers who live and work in our farms in Haldimand-Norfolk.

For me, it is a unique calling and vocation, as well a privilege that God has granted me to serve the humble workers, who for the most part, are invisible members of our communities. I say invisible because many in our society are not aware of their presence and contribution in our midst.

Almost two years ago I arrived at the parish in Long Bay – a parish comprised of five churches: St. John's (Port Rowan), St. John's (Woodhouse), Memorial (Port Ryerse), St. Andrew's (Turkey Point), and Christ Church (Vittoria). Aside from serving the parishioners whose families extend back generations, I also saw that the Lord gave us a wonderful opportunity of evangelization and hospitality through attending to the needs of the migrant farmworkers.

**Page 3: See the seeds of the gospel**



### LEARNING CHURCH

**No, it's not an alien invasion: At St. John in the Wilderness Pollination Garden (Brights Grove) kids came to learn, ask questions, and sample some of the fruits of the bees' labours.**

## Diocese of Huron church leaders in national youth-focused movement

**By Michelle Houser**

THE ANGLICAN FOUNDATION OF CANADA (AFC) has launched a Say Yes! to Kids (SYTK) communications hub to facilitate the sharing of knowledge about the variety of SYTK programs across Canada that are helping to grow a brighter future for young people.

"Since it was launched in 2021, SYTK has provided over \$625,000 to more than 100 unique beneficiaries and fundraising partners in support of youth-focused ministry and out-

reach from coast to coast to coast," says Diane Dance, AFC's Representative for the Diocese of Huron.

"This includes nearly \$40,000 in grants and partnership funding right here in the Diocese of Huron."

Even though one of the 2021 projects was unable to move forward, Dance says "Huron churches have been leaders in this national youth-focused movement. It is a great encouragement to begin to see their efforts bearing fruit in our Diocese."

**Page 6-7: From therapeutic art to honey tasting**



### NEW CHURCH

**Presenting new Huron deacons: St. Paul's Cathedral, London, Ontario October 23, 2022**

## New deacons ordained in Huron

BISHOP TOWNSHEND called the following to the Diaconate at a service of Ordination held on Sunday, October 23, 2022 (The Memorial of James of Jerusalem) at the Cathedral Church of St. Paul, London:

- Mr. Jamie Baxter, upon ordination, Assistant Curate, St. James the Apostle, Port Lambton and St. James the Apostle, Wallaceburg.
- Mr. John Paul Markides, upon ordination, Deacon Assistant under the direction of the Territorial Archdeacon.
- Ms. Allison McDougall, upon ordination, Assistant Curate to the Rector, St. Paul's, Stratford and St. James', Stratford.

**Page 7: Pastoral Progressions**





## Steadfast in faith, joyful in hope, untiring in love

“**B**e steadfast in faith, joyful in hope, and untiring in love all the days of your life . . .”

These words begin an Advent blessing that has always given me a sense of calm joy, for some reason or another. In it, we welcome the blessing of God, and we pray that God will make us steadfast in faith, joyful in hope, and untiring in love. The key to having steadfast faith and untiring love is found in the middle—the blessing of being made joyful in hope.

Joy is one of the words that we expect to see and hear in this season. It is a season that leads to our song, “Joy to the world the Lord has come!”

In this season we will write to people and wish them joy. In



**BISHOP  
TODD  
TOWNSHEND**

the preparations of this season, we will do all that can to decorate, and shop, and cook, and clean, with the hope that we might bring others—and maybe even ourselves—a little joy.

Sometimes it doesn't come. Especially if we are the types who have an acute sense of the world's need. There is a distinct lack of joy in many of us these days, and the world can feel a lot less joyful after the grief caused by the pandemic, by war, by angry polarization, by personal troubles.

We need a little joy, and it can be hard to find. Joy isn't something you can go out and purchase nor can you generate it internally. Joy isn't something that comes with an “on” switch. Joy is often a surprise before it is a delight. Like faith and love, it is a gift.

The words of the Advent blessing may give us a hint about the situations into which joy may come and surprise us; the important word might be “in”. Steadfast **IN** faith, joyful **IN** hope, untiring **IN** love. Joy comes when we are in the state of “hope” and hope is something that can only be found when the troubles of life are put together with the gracious presence of God in Christ.

This is a season of song and prayer. I am going to be singing and praying that you will be

able to do **THE** hopeful act: to bring all our troubles to God. To simply warm to the presence of God in silent prayer and to set your troubles and the troubles of the world on the ground next to Jesus, the Risen One.

I will be praying that he will come to you, that he will reach out to you, that you will allow yourself to be held in his embrace, and that you will recognize that God is joyful in this encounter. There is more joy in heaven...!!

When the healing work is done, the Holy Spirit of God will activate a new hope in you, and your gifts will come alive again, ready to be given, ready to be the gift that brings hope to someone else. In that hope, may you all know joy.

+ Todd

## Embracing change: the story of Mary and Joseph

By Rev. Kimberly Myer

**A**s I ponder the Advent stories, we will hear over the next couple of weeks leading to Christmas, I think about Mary and Joseph. How their lives changed and how they handled the change.

What does a young woman say when the Archangel Gabrielle appears to her and tells her, she will give birth to the Son of God? Probably for the most of us, it would be, “hold on there, let's discuss this. God does realize I run a good chance of being stoned for being pregnant with someone else's baby other than my betrothed, correct?” Instead, we hear Mary say, “Here am I the servant of the Lord; let it be with me according to your word.” (Luke 1:38)

She accepts what God has chosen for her. When she arrives at Zechariah and Elizabeth's home Mary writes a song of praise to God, the Magnificat. This is Mary's prayer of thanksgiving and worship to the God of her ancestors, as she says, “who has brought her so much joy.”

In the Gospel of Luke, Joseph is not mentioned before

### ANGLICAN FELLOWSHIP OF PRAYER



Jesus is born. We are led to believe he accepted Mary's explanation and Jesus was accepted as his son. In the Gospel of Matthew, Joseph questions whether he should take Mary as his wife and an angel appears in his dreams and explains about Jesus and Joseph makes the decision to marry Mary and to raise Jesus as his son.

For these two people to openly accept what they were told even though it went against their customs, tells me they each had a profound relationship and trust in God. They each had a very strong faith in what the scriptures said about the birth of the Messiah and believe they were the chosen ones by God to fulfill this prophecy.

A faith like this does not just happen, it comes from being in communication, through prayer and scripture with our Lord daily. To think that Joseph and Mary were facing the possibility of humiliation, dishonour and possibly death, yet by the grace of God they were cared for, and their son was born and he was named Jesus and he became the saviour of our world.

I invite you to take the time this Advent and Christmas to build a deeper relationship with the Lord through prayer. Let us pray like Mary:

“My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name.”

(Luke 1:46-49 NRSV).

The Anglican Fellowship of Prayer Executive wish you and yours a blessed Advent and a joyous Christmas.

Rev. Kimberly Myer is an AFP Executive and the rector of St. John the Evangelist Church, Leamington.

# HURON CHURCH NEWS

Volume 72, Number 10

### Submissions

Huron Church News welcomes news articles, commentaries, photographs and story ideas. Publication is at the discretion of the editor.

### Editor

Davor Milicevic  
huronchurchnews@gmail.com  
519-434-6893, ext. 251  
c/o Huron Church House  
190 Queens Ave.  
London, ON  
N6A 6H7

### Deadline

Monday November 28  
for the January edition

### Subscriptions

To subscribe, unsubscribe, change address or name, report a delivery problem, contact:  
Circulation Department  
1-866-924-9192, ext. 245 or 259  
Fax: 416-925-8811  
Email: circulation@national.anglican.ca  
Via Web: www.anglicanjournal.com/subscribe

Individual suggested donation:  
\$15 per year in Canada.  
\$23 in U.S. and overseas.

Huron Church News shall not be liable for damage arising out of errors in advertisements. Acceptance of advertising does not imply endorsement by the Huron Church News or the Anglican Church.

### Publisher

The Right Reverend  
Todd Townshend  
Bishop of Huron  
Diocese of Huron  
Huron Church House  
190 Queens Avenue  
London, Ontario N6A 6H7  
Phone: 519-434-6893

Huron Church News is published by the Diocese of Huron as a section of the Anglican Journal.

Approximate circulation 3,500

### Printer

Printed and mailed by  
Webnews Printing  
North York, Ontario

This newspaper is printed on partially recycled paper using vegetable-based inks.



# See the seeds of the gospel firmly planted here

We do not have to imagine the good work we are doing in some far-off place – they are coming to us, in our country and our communities.

## From Page 1

Being an immigrant myself, I understood the challenges these workers faced because of different barriers such as language, culture, discrimination, and expressions of faith. Nevertheless, it was a ministry that I embarked upon with the blessing of my parish and diocese in order to provide a space of welcome as mandated by the Gospel: “I was a stranger and you welcomed me.” (Matthew 25:35).

Our Canadian society is blessed to have these workers who leave home and country to work in our fields doing work most Canadians are unwilling to do. They are a vital part of our agricultural industry and food security. They allow our farms to flourish, as well as our economy, by providing important agricultural products both here and abroad.

The Seasonal Workers Agricultural Program (SWAP) has been around since the 1960s. It is a federal program that was meant to be a temporary measure of employment but has become a permanent solution for the agriculture industry.

While the program has benefits for both workers and growers, there is always room for improvement.

The living conditions and labour rights of workers vary from farm to farm. There are exceptional employers who treat their workers with care and respect. There are farms where workers enjoy fair working conditions and rights (with room for improvement) and sadly, there are still numerous farms where workers are exploited and abused.

The program mandates that a worker be extended the same rights and privileges as any other Canadian, the only exception being that when the season ends, the worker returns home until he or she is called back for the following season. In my experience, those who face undue hardship, discrimination and/or abuse rarely speak out for fear of reprisal, i.e., immediate dismissal and the loss of

**Today the Anglican church in Huron is in a unique position of continuing the good work the Lord has entrusted to us by extending our pastoral care to the migrant workers who live among us.**



Rev. Enrique Martinez



future employment. Recent deaths of migrant farmworkers during the pandemic brought to light some of the weaknesses and cracks in the program.

As a parish, we felt impelled to respond to this pastoral challenge and opportunity. And through the support of our diocese as well as individuals such as Rev. Archdeacon Janet Griffith Clarke, our Dean, Rev. Paul Sherwood, and the generosity of countless parishioners here and throughout the diocese, we were able to establish the Huron Farmworkers Ministry Centre based in Delhi.

Our outreach extends to all the surrounding areas of Haldimand-Norfolk. We also partnered with the Centre for Migrant Workers Solidarity in Simcoe, Ontario that is led by Rev. Peter Ciallella and Ms. Fanny Belcoski. Up until recently, our partnership also included KAIROS, an ecumenical social justice organization of the United Church of Canada.

In just over a year, the Huron Farmworkers Ministry has assisted over 1,000 workers monthly, with clothing, food, kitchen supplies, translation services, child benefit applications, PPE, bicycles, and products for personal hygiene. While the ministry covers hundreds of square kilometres with a migrant worker population that exceeds 5,000, we are able to reach many.

Aside from our social care and assistance, a very important part of the ministry has been spiritual and moral support.

With the assistance of Rev. Paul Sherwood of Trinity Anglican Church, we provide spiritual gatherings and weekly meals each Thursday in Simcoe. We also distribute donated clothing which has proven to be very important as the workers often lack adequate clothing for the diverse temperatures of our Canadian climate. But most importantly, the weekly gatherings provide the workers

with a welcoming space for fellowship and recreation. Since the workers spend most of their time on the farms (often 7 days a week), there is minimal opportunity for social interaction, which can adversely impact their mental health.

One of the highlights for me as a missionary priest is the celebration of the Eucharist with the workers in their native language of Spanish.

**'When Lord did I see you hungry and fed you, naked and clothe you, in prison, visited you, a stranger and welcomed you?' Matthew, 25:44**

**Huron Farmworkers Ministry: a vital part of our agricultural industry and food security**

Faith is a vibrant aspect of the lives of the Spanish-speaking workers from Mexico and Guatemala. In our spiritual encounters, the workers understand through their encounter with the Kingdom of God, that the risen Christ is with them in a very real and palpable way. Christ walks with them, through their struggles, pain, and accomplishments. Moreover, the faith of all our communities is strengthened so that we can help transform the injustices that the disenfranchised face each day. Our goal of peace, healing and reconciliation is ongoing.

Today the Anglican church in Huron is in a unique position of continuing the good work the Lord has entrusted to us by extending our pastoral care to the migrant workers who live among us. We cannot sit idly by. Scripture itself challenges us to move from concern to action: “How does God’s love abide in anyone who has the world’s goods and sees a

brother or sister in need and yet refuses help?” John 3:17.

Beginning in October, funding opportunities with KAIROS have ceased. We continue to seek new partnerships and grant opportunities to foster our work. In the meantime, we turn to the generosity of the good and faithful people of our parishes for any support they can provide.

Ministry of the Huron Farmworkers is missionary in nature. The difference between our missionary work to other missions is that we do not cross borders to serve our brothers and sisters in need. They are coming to us, in our country and our communities. We do not have to imagine the good work we are doing in some far-off place, but rather see the seeds of the gospel firmly planted here. Moreover, we invite anyone to join us for our weekly gatherings. While we do this ministry for no personal gain or reward, the smiles on the faces of these workers and their expressions of gratitude bring much warmth to our hearts knowing that our efforts are making a difference in their lives.

In closing I wish to leave you with some final food for thought. At the Last Judgment we will all need to give an account of our actions and answer the question, “when Lord did I see you hungry and fed you, naked and clothe you, in prison, visited you, a stranger and welcomed you? And the Master will answer, that which you did to the least of my brothers and sisters, you did them unto me.” (Matthew 25).

I thank you for the opportunity to share our wonderful ministry and may the words of Scripture inspire all of us to continue the good work:

*“The one who had much did not have too much, and the one who had little did not have too little.”*

(2 Corinthians 8:13-16)

Rev. Enrique Martinez is the priest of Long Point Bay Parish and the director of the Huron Migrant Farmworkers Ministry Centre.

**THE LAST WEBSITE YOUR CHURCH WILL EVER NEED: Join Tithe.ly now!**

For more information contact Kyle at [kgascho@huron.anglican.ca](mailto:kgascho@huron.anglican.ca)



# From generation to generation

All Saints' Waterloo November build update



When building a church there is a myriad of details to consider. The liturgical choices and design can be fun and interesting to any clergy, but the rest of the program space is where the rubber meets the roads.

All Saints was very intentional about its building design for the community centre space in the new build. To ensure that the space would meet the needs of the mission field, we engaged in extensive consultations with community partners and the neighbourhood.

We allowed outside groups and fellow not-for-profits to help guide our decisions. We interviewed dozens of organizations and hundreds of neighbours about what was needed in the neighbourhoods of Lakeshore

North and South. We allowed those needs to drive the design of the community centre, to build the church that was needed.

In the end, the design of the overall envelope of the building emerged with a church (sanctuary) and a community centre wrapped around it.

Standing in the middle of what will become the sanctuary, we can see the gym walls coming to life. This multi-use flexible space will eventually host Friday Night Open Gym Nights for the youth of the neighbourhood, and pickleball, volleyball and basketball. It can flex as an events space for weddings and other banquets and when complete in the fall of 2023 will be the only gym in all of Waterloo that is not pay-to-play.

Through our needs assessment

analysis, we discovered that the City of Waterloo does not build or maintain any community centres in the city. All gym space in Waterloo, whether at a public school or at the YMCA comes at a cost and creates an economic barrier for those seeking to access facilities that can address the social determinants of overall health.

The Sunnyside Community Center, operated by House of Friendship, exists in a townhome provided by the Region of Waterloo. Sunnyside, along with Lutherwood and Adventure for Change are excited to see this new piece of infrastructure coming to life that they have been advocating for the city to provide for years. We are looking forward to working closely with these community partners in providing safe, open and accessible gym space in North Waterloo.

This approach to building design follows the Mission Serving Track, Listen - Serve - Come into Relationship - Worship. We have listened, and soon we will be able to serve in our new building and look forward to all the new relationships and the ways in which we will make Jesus Christ know to world desperate for love.

Rev. Marty Levesque

## Food forest and community cupboard at St. Michael and All Angels



Community cupboard with unperishable donations is placed among the trees of the food forest on the church lawn.

St. Michael and All Angels in London has developed a food forest on the on the lawns of the church.

With lots of green space on the property, it made great sense to begin a vegetable garden in our boulevard, plant beans and squash by the front fence, and plant fruit trees by the side driveway.

The fruit trees work in harmony with a collection of herbs planted at the base, which means no pesticides will be used. Produce has been enjoyed by neighbours and our friends at Ark Aid.

This is all in conjunction with our Community Cupboard that is available to the neighbourhood on a 24/7 basis, "Take What You Need, Leave What You Can." Many folks come out every two weeks to make brown bag lunches that are distributed at Ark Aid. Our parishioners have rallied as we reach out to the broader community and share our abundance. If you are in the neighbourhood, please feel free to bring unperishable donations and place them in the cupboard.

Jean Doyle

## Improving church sound systems: Basic layout

By Rev. Paul Wooley

The task of a sound system is to take sound which is present at a microphone or from a previously recorded source and which is turned into a small electrical signal, to then control and amplify that electrical signal to the point of having enough power to drive loudspeakers which hopefully produce an accurate copy of the original sound and are designed and installed in such a way that the sound only minimally excites the acoustics of the building.

Since this is a system, every element of the system affects the final sound. If you study the diagram, hopefully, the connections for any system should make sense.

You can think of it as a chain of connections: the output of the microphone is connected to an input on the mixer, the output of the mixer is connected to the input of the amplifier, and the output of the amplifier is connected to the speakers. Additionally, sound from other sources including wireless microphone receivers is connected to the mixer with 1/4-inch phone plugs (which are like a cord for an electric guitar).

There are a number of 'voltage levels' in a system.



The output from microphones is a tiny voltage on the order of 1/1000 or 2/1000 of a volt (we call this millivolts), this is referred to as microphone level. The first stage of circuits in the mixer for each channel amplifies those tiny voltages by a factor of 1000 bringing them up to 1 to 2 volts, which is called line level. The mixer also performs other functions such as sophisticated tone controls and allows us to combine the signals from multiple inputs, but the final output from a mixer is still at line level.

Each channel on a mixer usually has more than one

type of input called 'mic' and another called 'line'. This allows us to plug in signal sources from other equipment such as wireless microphone receivers, the output of smartphones and other equipment.

Since these sources are at the higher line level, they bypass the amplification needed for the microphone inputs. Your choice for any channel is either a mic or a line-level input, but not both at the same time. Many smaller mixers have a couple of channels that are for line-level inputs only and may feature channels that accept both right and left inputs from stereo sources.

The mixer output is now connected to the input of the power amplifier. The job of the amplifier is to take the line level signal and create an electrical signal which has both the voltage and current necessary to drive the loudspeakers.

Electrically the product of multiplying voltage times a current gives us watts of output power.

The power output of an audio amplifier is by no means an indicator of quality, as some salespeople would like to convince you. Unfortunately, many of the advertised power ratings of amplifiers are falsely overrated.

The actual power required depends on the design of the speakers that are being used and the intended loudness of the system. Speakers, as we will see in a future article, vary wildly in the amount of sound that they produce for any given wattage.

The output of the amplifier is connected to the speakers, which have the complex task of reproducing the original sound with as much fidelity as possible.

Sometimes two or more functions are combined in the same enclosure. Older systems may have what is called

a package system, with limited mic and line inputs, which combine the mixer and amplifier sections. There are similar products which are essentially the same idea but in a rugged case and more mic channels that are aimed at the semi-professional music market. These are manufactured by the same companies that produce guitar amplifiers.

Additionally, sometimes the power amplifier and speaker are combined. These are called powered speakers. In some cases, these powered speakers also contain microphone and line inputs, therefore, being a total system.

The choice of equipment is therefore a fairly complex network of tradeoffs, usage and installation considerations, and varying price levels. In upcoming articles, we will look at all of the separate components of church sound systems making it easier to understand the choices we need to make for any situation.

Stay tuned, together we can make sure that the 'Word is heard.'

Rev. Paul Woolley is a retired priest in Huron. He has 55 years of experience working with audio equipment of every description for varied venues.



# A joyful harvest! From Uganda with love and grace

Ugandan PWRDF partner visits Huron and shares the work of St. Jude Family Project which trains and supports local farmers in this African country



**Many of the female-headed families in Uganda result from young women being forced into marriage during the pandemic, when schools and agencies were closed.**

**By Sarah Chase**

PWRDF partner Josephine Kizza and Bart Dickinson, Planning, Monitoring & Evaluation Coordinator at PWRDF, were welcomed to the Sunday Worship Service at St. Michael & All Angels, London on October 23, 2022 as they visited Canada to report on the work of St. Jude's Family Projects at PWRDF National meetings and work with another partner, Western University.

It was inspiring to hear how one widow's objective (begun with her late husband) was to provide nutritious food and a sustainable income for her family in an area where resources are scarce. With humble beginnings, her vision has grown into St. Jude Family Projects, a non-governmental

organization in Uganda with partners, like PWRDF, who have supported the project for many years changing the lives and prospects for many families and especially those headed by women.

St. Jude's Family Projects now trains and supports local farmers that want to become sustainable in farming practices. Josephine explained that they train farmers in agro-ecology and organic farming, using integrated systems to prevent waste and mitigate the effects of climate change. They work with women, men, youth, and schools in the local community.

Josephine has also initiated women's cooperatives and dried fruit processing to add value to crops, provide better livelihoods for farmers, and

secure food supply in dry seasons.

The COVID pandemic increased the importance of this educational facility as many young women were forced into marriage during the pandemic, when schools and agencies were closed. Now that public areas have opened up, these women, many with young children, have escaped their situations but must feed and support their family.

It was a privilege to hear directly from a PWRDF partner. Sometimes it can seem like the life-enhancing work of PWRDF partners can seem far away. Now we feel connected to Josephine and her faithful work through her stories and in our prayers and outreach.

*Sarah Chase is a member of PWRDF Huron Committee.*

# Religion, spirituality and secularity among millennials

In conversation with Sarah Wilkins-Laflamme, University of Waterloo sociology professor, on the spiritual profile of Canadians aged 18-35

Nonreligion has become the default approach to religion, spirituality and secularity among the millennial generation in Canada, finds a new study by University of Waterloo sociology professor Sarah Wilkins-Laflamme.

The study, recently published as a book (*Religion, Spirituality and Secularity among Millennials, Spirituality*, Routledge, August 2022), is based on a survey of a large group of 2,500 millennials in the US and Canada, done in 2019, just before the pandemic.

"It's basically unpacking the whole range of what you find in the 18-35 age group", says Wilkins-Laflamme.

## Most diverse generation ever

The research finds millennials to be religiously most diverse generation in North America ever. The study classifies them in four large groups.

Those who considered themselves not religious at all represent approximately one third of millennials in North America today.

"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", details Sarah Wilkins-Laflamme.

Data shows that one fifth of millennials in Canada are quite actively involved in religious groups of the various



**Sarah Wilkins-Laflamme**

traditions. The percentage is a bit higher in the US.

The rest of the millennials could be put in two other large groups. "Spiritual seekers" represent roughly 20% of Canadian millennials. They do not reject involvement in traditional religion expressions but are more open to other, less conventional forms of spirituality, like outdoor and nature activities, and yoga.

Finally, there is a group of so called "Cultural believers".

"This is someone who would identify usually with a Christian tradition but does not do a whole lot in terms of engagement. Identity is quite important for them, but it is felt more like a cultural identity than one which implies being involved in what we usually describe as 'practicing religion'", explains Wilkins-Laflamme.

This group has always been present in Canada, but now, with millennials, has become quite smaller and represent around 20% of the population between 18 and 35.

**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**

## Religious millennials: A fascinating dichotomy

Sarah Wilkins-Laflamme's nuanced classification is something that was seen in her previous book, *None of the Above*, written with Professor Joel Thiessen, which deals with nonreligious millennials, and which the Huron Church News covered back in 2019.

This time around it looks like she was specially intrigued by the challenges religious millennials are facing.

"It's almost like this generation is forced to think why faith is important to them, maybe because it is not taken for granted anymore", explains Wilkins-Laflamme and elaborates:

"Religious millennials find justifying or defending themselves when explaining why they are not nonreligious. And they are actually very good in articulating why faith is important to them!"

A big question for those who are religious is how they

are going to raise their children.

On one hand, parents do not want to coerce their children or indoctrinate them because this goes against their basic values as the members of the Western individualized society. But at the same time, by not doing anything, they are not to pick religion up. Their kids will not get it at school, they are not going to get it from their friends:

"All of a sudden, parents have that added responsibility, to assure that their kids pick up faith, keep going with it. So the religious millennials are really struggling with this."

Compare it with non-religious millennials who generally say that they would just take hands off and "try to expose their kids to everything". The research shows that in this case children simply continue with nonreligious trend.

"It transmits non-religion without exclusively thinking about it", concludes Professor Wilkins-Laflamme.

## Millennials in a wider historical context

"The usual pattern that we have seen with previous generations is that there was an uptake in religious behaviour when people reach middle age. Now, with this generation, we do not see that happening" – this is how the researcher summarizes the crucial point of historical comparison.

One of the main reasons for this she finds in the fact that in previous generations

transitioning to adulthood was much shorter.

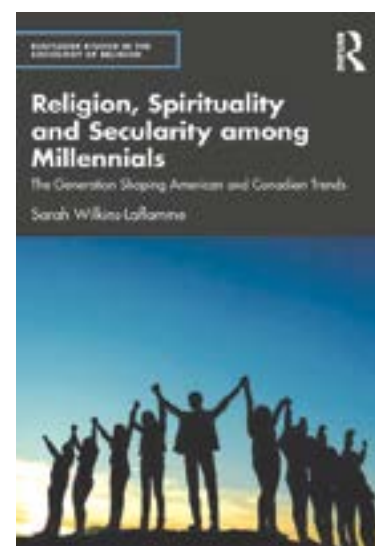
"For a quite extensive period of time now, that emerging adulthood lasts longer – from their teen years till their thirties. Basically, those millennials who today identify themselves as nonreligious have been nonreligious for a while", says Wilkins-Laflamme.

It looks like this process of secularization has affected mostly Christian population in Canada, especially protestant groups.

"They have really lost a number of young people", says Wilkins-Laflamme noting that lot of those who are saying they are nonreligious are coming from families that were main line protestant – mostly United Church or Anglican.

*Davor Milicevic*

*\* Conversation recorded prior to October 26 release of census data on religious composition of the population.*







## From therapeutic art to music around the world and some honey tasting

The Anglican Foundation of Canada presents Huron accomplishments in Say Yes! to Kids initiative

### From Page 1

#### St. James Anglican Church, Cambridge

Among the Huron projects featured on the SYTK hub is St. James Anglican Church, Cambridge and their innovative Mental Health and Resiliency Program.

This past spring, using a skilled team of social workers, volunteer teachers from the congregation, and professional facilitators, St. James offered four highly responsive workshops, at no cost, to vulnerable young people.

These included: Movement Therapy, Therapeutic Art, Trauma Informed Yoga, and Mental Health Support and Skills.

“Our program created an opportunity for young people to come together in person, and experience social connection, learn and have fun,” says the Rev. Canon Linda Nixon, Incumbent.

“The brainchild of Sandra Clarke, the workshops also gave them new skills and empowered them to cope with big feelings and challenges, in ways that supported their mental and physical health.”

Sandra Clarke the coordinator of the program, explained that during the first week of the program many children were nervous, but with steady support from volunteers, staff, and peers, most seemed happy and relaxed by the end of the first session.

“We were excited to see the growth in each child as they attended each week. By the end of the program the majority of children left with smiles on their faces and some even had budding friendships that we hope continued after the program’s completion.”

Many of children in the program were struggling with ADHD, anxiety, depression, family illness, divorce and understanding their gender and sexual identity.

Sandra Clarke says, “Our team did their best to create a non-judgmental environment where all the children could benefit, feel included and supported in their choices.”

“After a long and strange period of social isolation due to COVID-19 it was heartwarming to see children come together and try new

things,” says Sandi Smerk, Program Volunteer.

“The program came at the right time. It was a joy to participate as a volunteer and see everyone grow.”

#### St. George’s London – Music from Around the World

While mental health was the SYTK project focus at St. James, St. George’s London is proving that youth and music are a combination that can’t be beat thanks to their Music from Around the World program.

Last spring, AFC’s 2021 SYTK grant enabled St. George’s to acquire a percussion kit that included cajons, bongos, claves, tambourines, maracas, a cowbell, and Latin percussion eggs.

“We asked the youth what kind of a program they wanted funding for,” says the Rev. Aidan Armstrong, Incumbent, “and the Music from Around the World project is what they came back with.”

The versatile instruments have given rise to fun, family-focused jam sessions following the monthly community lunch the church is now

hosting on Sundays after the 10:30 am worship service.

“It’s noisy in the best way possible,” says Emily Fontana, Child and Youth Minister, who is joined by the church’s music Director, Graham Holmes, in the ongoing development of the program. Fontana says that in these early days of jamming together the kids are mainly just learning to keep the beat. “Many of them are already good singers but percussion has really opened their eyes to how music works—the different places to hit the drums to make different sounds and using hands versus sticks.”

Fontana says percussion was a good starting point because the instruments, thanks to their accessibility and shareability, are ideal for group participation and experimentation.

“Right now, we are going by instinct and being highly responsive to where the kids want to go with this. My job is to make a safe happy space where these children can grow and achieve things. Whatever is good for them is good for me and I’m ecstatic to be part of it.”

The church’s nascent percussion group is excited about the possibility of bringing their instruments into the worship service. “I think the congregation will love it when they eventually do that,” says Fontana. “They love to see the kids succeed.”

#### St. John in the Wilderness, Bright’s Grove

About an hour down the road from St. George’s, the beat of the drums gives way to the steady hum of the hive at St. John in the Wilderness, Bright’s Grove, Ontario. This is where thinking “outside the box” in response to AFC’s Say Yes! to Kids RFP led church leaders to channel their efforts on what was already in the box: about 50,000 buzzing bees.

“It kind of happened organically,” says Haley Walker, a long-time parishioner who became a beekeeper in 2018 under the guidance of fellow parishioner Doug Winch.

Both were instrumental in the Wilderness Pollinator Garden and Beehives project for which St. John’s received a \$5,000 grant from the Anglican Foundation of Canada’s



(AFC) 2020 Climate Care Request for Proposals (RFP).

“When we brought the bees to the church, everyone in the neighbourhood loved them, and kids were really interested in them,” says Walker.

After having seen another local group conducting beehive tours for children, she began wondering about creating a Young Beekeepers initiative.

At the same time, Walker says St. John’s ACW group had been looking for ideas for Vacation Bible School (VBS) that might help encourage people in the community to come back.

“There aren’t many churches offering a beekeeper-themed VBS.” When AFC’s 2021 Say Yes! to Kids RFP came along, the church applied, and it proved to be the perfect funding opportunity at the perfect time.

“We did one full beekeeping-themed day as part of our VBS this past August, and we will try to do several more

next year,” says Walker.

More than a dozen kids, ages 3 to 14, turned out to learn, ask questions, explore, and sample some of the fruits of the bees’ labours.

“We had a honey tasting,” says Walker, “and the kids learned that the taste of honey varies depending on the flowers it comes from.”

After crafts and games to “get the sillies out” Walker says the kids donned their bee suits—which was itself hugely exciting for them—and bravely went inside the hive.

“Everyone did well when they were in the hive,” explains Walker. “We spent about an hour inside and all the kids were able to collect a little honey from the hive. We were able to show them the pupas and the worker bees and the flying bees. We didn’t find the queen bee—she’s one in ten thousand so it’s hard to find the queen bee.”

Walker says parents were happy to see their kids having

fun and loved the program for bridging learning, science, and talking about God’s creation.

Walker admits that even ten years ago the congregation might not have had the confidence for this kind of innovative program, especially with young people.

“It has been a journey getting us to where we are. But I’ve found that once we say yes to one thing, it has been yes, yes, yes, ever since then.”

### **New SYTK hub will grow church’s capacity to imagine more**

These are just some of the SYTK projects in the Diocese of Huron and Diane Dance says everyone at AFC is celebrating the community-mindedness and entrepreneurship they showcase. “The challenge now is to find a way to share our and other good news stories across the Canadian church.”

Dance hopes that by centralizing SYTK ministry

profiles in an online communications hub they will be easily accessible to those who want to develop a local project but might not know where to begin.

As grant reports continue to arrive, AFC will keep adding ministry profiles to the hub.

“Soon enough we will have an incredible online catalogue of youth-focused programs from across the country that will grow our capacity to imagine more, both individually in our own locations, and collectively, across the Canadian church,” says Dance.

“At the very least we will have one very hopeful place to direct those who are wondering Where are the children and youth in the church today?”

Link to the SYTK Communications Hub here: [www.anglicanfoundation.org/sytk](http://www.anglicanfoundation.org/sytk).

*Michelle Hauser is the AFC Development & Communications Consultant.*



*Merry Christmas  
& Thank You!*

ANGLICAN  
FOUNDATION OF CANADA

## PASTORAL PROGRESSIONS

### **Inductions**

On behalf of Bishop Townshend, the Venerable Sam Thomas inducted the **Reverend Stephen Greene** as the Rector of Holy Trinity, Lucan on Sunday, October 16th at 4pm. The preacher was the Reverend Hana Scorrar.

On behalf of Bishop Townshend, the Venerable Osita Oluigbo inducted the **Reverend Eleanor Caruana** as the Rector of Holy Trinity, St. George on the Feast of St. Luke the Evangelist, Tuesday, October 18th, at 7pm. The preacher was the Venerable Janet Griffith Clarke.

On behalf of Bishop Townshend, the Venerable Sam Thomas inducted the **Reverend Mark Loyal** as the Rector of St. George’s, Owen Sound on Sunday, October 30th at 4pm. The preacher was the Right Reverend Leslie Wheeler-Dame (Diocese of the Yukon).

### **Ordinations**

Bishop Townshend called to the Diaconate at a service of Ordination held on Sunday, October 23, 2022, The Memorial of James of Jerusalem at 7pm at the Cathedral Church of St. Paul, London. The preacher was the Reverend Dr. Lisa Wang.

Mr. Jamie Baxter, upon ordination, Assistant Curate,

St. James the Apostle, Port Lambton and St. James the Apostle, Wallaceburg.

Mr. John Paul Markides, upon ordination, Deacon Assistant under the direction of the Territorial Archdeacon.

Ms. Allison McDougall, upon ordination, Assistant Curate to the Rector, St. Paul’s, Stratford and St. James’, Stratford.

### **Appointments**

Bishop Townshend appoints the Right Reverend Barry Clarke as the bishop-in-charge of St. Paul’s, Port Dover effective November 1, 2022.

Bishop Townshend appoints the Right Reverend Robert Bennett as the interim bishop-in-charge of the Cathedral Church of St. Paul, effective November 1, 2022.

Bishop Townshend appoints Mr. Jamie Baxter as Lay Pastor of St. James the Apostle, Port Lambton and St. James the Apostle, Wallaceburg effective October 15, 2022.

Bishop Townshend appoints 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.

### **Announcement**

Bishop Townshend collated the Venerable Osita Oluigbo as the Archdeacon of the East on Sunday, September 25th at 4pm at St. John’s, 46 Ridout St W, Tillsonburg.

The preacher was the Ven. Janet Griffith-Clark.

### **Resignation**

Bishop Townshend has accepted the resignation of the Reverend Victor Kischak as the rector of Holy Saviour, Waterloo effective November 15, 2022. Victor has accepted an appointment by the Bishop of Niagara to be the rector of St. George’s, Guelph.

### **Rest in Peace**

Mr. David Meakin, husband of the Reverend Glenda Meakin (retired), died on Friday, October 7.

His funeral WAS held on Saturday, October 22nd at 2pm at St. James’ Church, Stratford. The full obituary may be found below. May David rest in peace and rise in glory.



Camp Huron

*Silent night. Holy night.*

Christmas blessings from Camp Huron and prayers for a new year filled with joy and wonder!

[camphuron.ca](http://camphuron.ca)



# Some advice that never grows old

*Don't fret or worry. Instead of worrying, pray. Let petitions and praises shape your worries into prayers, letting God know your concerns. Before you know it, a sense of God's wholeness, everything coming together for good, will come and settle you down...*

*Summing it all up, friends, I'd say you'll do best by filling your minds and meditating on things true, noble, reputable, authentic, compelling, gracious—the best, not the worst; the beautiful, not the ugly; things to praise, not things to curse. Put into practice what you learned from me, what you heard and saw and realized. Do that, and God, who makes everything work together, will work you into his most excellent harmonies.*

Philippians 4:6-9

**By Rev. Canon Val Kenyon**

As we enter the season of Advent in preparation for our celebration of God coming to us in the Christ Child, we look back on this past year and have to acknowledge that it certainly has been filled with “storms” of all kinds.

There have been, of course, the weather events, as the earth copes with excesses caused by our poor steward-



**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.**



ship of creation. There have also been the economic and health challenges fueled by the aftermath of Covid at its worst, and there have been the fractures and fragmentations on so many fronts as groups contrast and compare a whole variety of ways in which we interpret the world around us. Storms.

In Paul's letter to the Philippians (Philippians 4:6-9) the Apostle is offering to these new Christians some very practical advice, a way, as it

were, to live out their faith in the midst of the storms of life, promising a calm and peace-filled centre, supplying them with a sense of God's wholeness, of things coming and working together, and even the power of this new way to unseat worry at its very core. Surely these are promises worth considering as we stand on the verge of both a new liturgical and calendar year.

Paul's encouragement in the end, will boil down to several important points. The first

encourages us in our Christian life to shape our worries into prayers, that is, as worries crowd into our consciousness, instead of giving them free reign, we are urged to offer them up in requests to our God, relaxing our grip on them, sending them in God's direction, for God attention.

The next encouragement of Paul's is that we become quite particular about what we allow to fill our minds.

We will be tempted to open the door of our minds to many different influences and messages, but if we are to live as disciples of Jesus what we let in will make all the difference. We are asked to only give admission to that which is true, noble, reputable, authentic, compelling, gracious—the best, not the worst; the beautiful, not the ugly; our focus is to be on things to praise, not things to curse. Never easy, but there you have it.

We all know that with very little effort we can easily get drawn into a vortex of thoughts that are not so life giving, thoughts that instead of bringing peace, sow fragmentation and discord. There always seems to be pressure to shift our focus. In the end, it will be the things on which we set our gaze that will have the greatest influence over us.

So where will our focus be for 2023?

As disciples of Jesus part of our responsibility to our siblings in Christ, is to remind one another of these principles which of course we do whenever and wherever we gather to worship and to hear God's word. As well, in our weekly meetings of EfM, as we make space for one another to explore together the many questions of faith, we do so in an environment that respects these encouragements.

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.

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.*

## Home for the holidays? Or maybe not!

**By Ven. Megan Collings-Moore**

**I**'ll be home for Christmas...

When the carols start playing, with their sentimental images of happy families all gathered together, does your stress level rise? Do you start to become anxious?

When I worked on campus, that was true for many students. Young adults who had moved away from home, and now were beginning to think about going home for the Christmas break, would appear in my office, terrified about what might happen when they went home. For many of them, being away meant they could openly embrace their sexuality and/or gender identity. Home was a place where they had not yet come out. Sometimes 'home' was a place of harm, a place where they would not be accepted or even safe.

I spent much of December each year planning with students about how they could survive (sometimes literally) going home for Christmas.



Chad Madden/Unsplash

Over the years, I managed to learn some decent questions to ask. I think these are helpful to consider, whether you are the person going home to an unaccepting environment, or if you are hosting a gathering and not sure how everyone will act towards each other. I think these are helpful questions to consider for LGBTQ2S+ folks, but also for people who may be newly bereaved, or have experienced trauma.

The first thing to consider is do you have to go home? Does there need to be a big family gathering? What happens if

you don't go? Or if you do not host? Are there ways of getting together with family in a different way, perhaps in a public space like a restaurant? Or perhaps there can be meals at someone's house, but people are given the option of staying elsewhere? If you must stay with family, can you plan to be out much of the time, whether going to a friend's house, or for a walk, or to the mall?

Next, who are the safe people you can count on for support? Are there friends from high school who still live in the area and you could visit? Are there particular rela-

**Commit yourself this Christmas to reach out to those who need shelter, who need a safe space or a safe ear. For in so doing, you welcome the One who knows suffering, and yet is the Creator of all.**

tives who will be more accepting? Can you set up a regular phone or online check in with friends where you currently live, with people who will help remind you that you are still loved?

I would like to say that all of this is unnecessary. But I still recall a friend of mine from university who went home at Christmas, came out to his parents, and was kicked out of the house. His father never spoke to him again. If you fear that something similar could happen to you, please make plans for who might be able to help.

Our culture treats Christmas with a sentimental nostalgia. But the Christian story tells of a baby born in a barn, alone with his parents, in an era where extended family should have been more involved. The early disciples left family and friends to follow Jesus. And Jesus himself made it clear that he understood family to be defined not by blood, but as “those who hear the word of God and do it.” (Luke 8:21).

This Christmas, seek out those places where people are striving to live as Christians, where they work hard at really loving others, places where you can be welcomed as the person you truly are. Commit yourself this Christmas, to reach out to those who need shelter, who need a safe space or a safe ear. For in so doing, you welcome the One who knows suffering, and yet is the Creator of all.

May you have a blessed and safe Christmas season.

*Ven. Megan Collings-Moore is a member of Proud Anglicans of Huron, and the archdeacon of North (Saugeens; Huron-Perth; Waterloo).*



# What choices will we make this year?

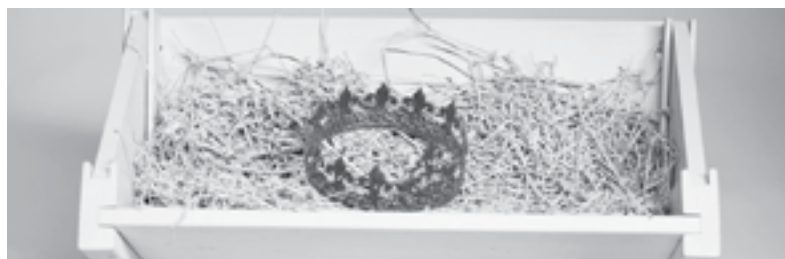
By Rev. Chris Brouillard-Coyle

How many take advantage of 'Black Friday' shopping? How many shop on 'Cyber Monday'? How much effort and money will be spent in the lead up to Christmas seeking to buy gifts for family, friends, neighbours, co-workers and more? To what extent does society tell us that we are obligated to buy, buy, buy this season as a sign of our love and care for others?

Being honest for a moment: what do we remember about the gifts we gave and received last year? To what extent were all the efforts to buy, buy, buy memorable? What still stands out for us? What about over the course of our lifetime, what gifts given or received remain? What does it say that these may only be a small handful of memories?

Admittedly, for myself, perhaps the most memorable

## SOCIAL AND ECOLOGICAL JUSTICE



Christmas from my childhood is the year we received a play kitchen that had been specially built for my sister and me. We also received a pair of Green Giant hand chairs that were part of the playroom for years.

As an adult, I learned that that Christmas was filled with angst for my parents. My dad had recently lost his job. Family and friends stepped in to help them provide a meaningful celebration for their four young children. The kitchen

set was built from scrap wood with the help of my uncle. The chairs were free thanks to codes collected from Green Giant vegetables. There were presents obtained thanks to family and friends donating N&D stamps. The thoughtfulness of a community surrounding our family during a difficult time makes these memories far more resilient decades later.

All this took place to fulfil what had been spoken by the Lord through the prophet:

'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel', which means, 'God is with us.' (Mt 1:22-23)

Our Advent journey and Christmas celebrations are rooted in the story of our faith. The practices in which we engage are meant to reflect our belief that God came and dwelt among us as a child born in humble circumstances. How we choose to embody that belief says something about the meaning we attach to this moment.

What choices will we make this year? How will these choices honour Jesus? What might we do differently to keep our focus on the reason for the season? How might our efforts proclaim good will to all in transformative ways?

The Advent Conspiracy movement (see <https://adventconspiracy.org/>) suggests we reflect on our relationship to Advent and Christmas and consider how we might:

- Worship Fully remembering that Christmas begins and ends with Jesus;

- Spend Less adding less to our carts and more to our hearts;

- Give More intentionally and relationally – laughing, cooking, traveling, reading, worshipping, creating, biking, exploring, gathering, and eating together; and

- Love All by using the money we saved to help the hungry, the thirsty, the hurting, the sick, and the lonely.

"It's our turn to love as we have been loved."

How will we tell the story this Advent and Christmas? How will we celebrate Emmanuel, God with us in ways that offer hope, peace, joy, and love for all people and Creation? What commitments will we each make to worship fully, spend less, give more, and love all this year?

May God bless our choices.

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

# Preparing for a capital campaign

By Ven. Kim Van Allen

A few parishes have asked me how St. George's, Goderich prepared for our recent building renewal project and the associated capital campaign.

Four phases of construction and raising \$550,000 is a huge undertaking at the best of times. Coupled with pandemic closures created many challenges including higher costs than anticipated, some supply delays, and a need for creative communications.

The following is a summary of some guiding principles which may be helpful for your parish's project.

## The Building Project

1. Stay focused on the reason for the project itself. In what way is the work (or the funds) required for the ministry the church offers? Each phase of our project addressed a roadblock to St. George's ministry goals.

Examples:

- Old steam boiler was unreliable failing to heat almost every second Sunday. People stayed home when the temperatures plummeted. The radiators were extremely noisy. We were trying to establish contemplative evening services, but this proved difficult with the racket.

- Only one washroom above ground and too far from the worship space for many seniors.

- Interior stairs inhibited travel between the church and hall without going outside and around the building.

- Access to the office area was a steep exterior staircase.

- No office in the building for the rector creates inefficiencies and need for other forms of communication with staff and people popping in.

Use the ministry roadblock in all communications for approval, grants, and financial support within and beyond the church. People support the church's impact on the community, but may need help imagining why bricks and mortar projects are required to provide the ministry.

2. Clearly communicate the roles of the project's leaders. One of our wardens, Napier Simpson, served as our project manager. His role was to be the parish's contact with the architect and the general contractor. His involvement was key to the success of the project and we are so very grateful!!

3. Familiarize with diocesan building guidelines – see website, resources, narrative and flow charts for the approval process.

4. Communicate with your territorial archdeacon. They

are involved in the process and will help you understand current process and issues.

5. Creative Communications – St. George's construction had begun a few months prior to the pandemic. Most of the work was accomplished during lockdown. We used emails, Youtube videos and pictures via our Facebook page to try and keep people connected to what was happening inside the buildings.

## The Capital Campaign

1. Create a campaign team. We invited Lynda McGregor, a member of Trinity, Blyth Anglican Church and retired professional fund-raiser, to help us build a capital campaign team during a pandemic. Invite what I call 'Friends of the Parish' if you cannot fill the roles. Lynda taught us what we needed to do, and Dana Van Allen provided the communications so we could keep people informed and excited about St. George's vision 'Building Community'. We could not establish 'visiting teams' due to the pandemic, but instead relied on phone calls and zoom to invite donations for Building Community. We were free to

invite members who would not be able to gather in person. One couple who live in a local retirement home had phone visits with other members who live there. Another member had been involved in our last capital campaign could not take on a leadership role this time but has been a great resource throughout this campaign.

2. Everyone wants to know about grants. These are always available. Just must look for them. We applied to the Huron Development Fund and the Anglican Foundation Canada. Your territorial archdeacon will help you apply for these as both require approval by Diocesan Council.

3. Government grants are also available. We applied and received a federal grant called 'Healthy Communities'. The application form stated that the grant would not support religious groups, but our focus on creating a safe and inviting place for other community groups within Goderich and area facilitated the approval of our request. Another approach to the exclusion of grants for religious groups – have one of the groups that uses your church but is not church-based apply for the grant, i.e. to update the kitchen for community meals. St. George's has been developing 'Community Partnerships' for many years. Music, theatre, seniors' activities, and outreach happen in

this building through a growing web of relationships. Many rural towns care deeply about which religious buildings welcome other community groups to meet within their space, are accessible, and affordable. Make this work for you!

4. The Stewardship Committee has resources for your team to use as you create your Campaign. Contact The Rev. Andra O'Neil and/or review the resources on the Diocesan website.

5. Creative communications are a new norm since the pandemic. Communicate in many ways. Spend the time and money to make a special case for support booklet. These go a long way to ensuring potential donors understand why the church is doing the project. Express the goals, the impact, and how the donors can make a difference through their participation. Some of St. George's project seemed very dull involving boilers, asbestos, electrical wiring, and plumbing. Sharing that our carbon footprint was reduced by 30%, the equivalent of taking 3 cars off the road, shed new light on the effort!!

6. Ask people to pray for the ministry goals. Invite people beyond the parish to be involved and/or contribute. Have fun!

Ven. Kim Van Allen is a member of the diocesan Stewardship Committee.





## Leaders and learners – New LTh grants for Huron students

For many faithful Christians serving in the Church today, the opportunity to attend a seminary to explore their faith and equip themselves with the theological learnings for ministry has been an inaccessible dream.

For some, it's the restraints of time, balancing work and family commitments with a schedule that can't make room for "full time" study. For others, it's the significant expense of post-secondary education. There are also some people who have always wondered about studying theology but have always felt that perhaps the work might be too difficult for them.

Despite these barriers, many who wonder about these questions faithfully serve in our churches.

They are the steadfast lay leaders who are the backbone of small congregations. They step into the gaps when clergy are spread thin. Their care holds our faith communities together, even if sometimes their efforts go unrecognized.

Over the past decade, Huron University College has been exploring new ways of making theological education accessible. Recognizing that the Anglican Church needs to inspire learning in our congregations, affirm the leadership gifts of many already serving in our communities and equip future leaders for ministry, we have come to understand that the best way of doing this isn't



LTh graduates - Spring 2022



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

always within the traditional training received in seminary institutions. If Christians are called to "go out into the world", shouldn't this be the same commissioning of our theological schools too?

In order to equip leaders and learners, the foundations for a new form of distance theological education were laid prior to the COVID-19 pandemic. The idea was simple: bringing passionate instructors of theology to their students and drawing on the gifts of local scholars and ministry practitioners to teach students in their own ministry contexts.

In 2020, when the COVID-19 pandemic disrupted our historic patterns of worship and ministry in Canada; theological institutions too began to explore new ways of innovation to meet the ever-changing needs in ministry. Huron's Licentiate Program had been exploring possibilities of reaching new students in remote areas across Canada and the pandemic provided the perfect opportunity for us to try a new approach to providing theological study.

What if we could eliminate the barriers of distance, financial burden for students and accommodate the working schedules of many potential students? Would this inspire new students to explore theological education?

In 2021, the Diocese of Brandon applied for a \$10,000 grant from the Council of the North.

**To explore our LTh course offerings, visit: <https://huronatwestern.ca/programs/theology/life-long-learning/>**  
**Leaders and Learners grant applications or question can be emailed to: [grayhame.bowcott@huron.uwo.ca](mailto:grayhame.bowcott@huron.uwo.ca)**

The goal was to cover the costs of instructors in the LTh Program to then waive the tuition fees for the students attending virtual classes. A second grant was sought through the Anglican Foundation of Canada to augment the courses being offered freely to all students within the Council of the North dioceses/territories.

This is the first time that a complete range of theological courses have been offered freely in a virtual seminary program that can allow for lay leaders and postulants for ministry to access the same quality of theological education available in seminaries, but now delivered in a format that has dropped all the barriers that made the same courses previously inaccessible.

Would this inspire new students to explore theological

education? The answer is YES! Since the launch of the Council of the North Cohort, enrolment in Huron's Licentiate program has grown to more than 160 students from fourteen dioceses/territories across Canada. Most are first time students of theology and loving it!

Following the success of the Council of the North program, we wanted to turn our focus to providing the same opportunity to local students from the Diocese of Huron. With thanks to Huron's Grants and Loans and Diocesan Council, we have now made \$10,000 available for students in our own Diocese to explore LTh courses free of charge.

To do so, potential students simply need to have an email or a letter from their parish priest referring them to our Leaders and Learners program with a few words about how the student would benefit from their theological studies. Our hope is to encourage new students to take their first steps in enabling their vocational journey! "Our Calling is to Equip You to Answer Yours!"

*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)*

## Resilience is courage supported by unquenchable hope

The picture accompanying this article exposes extraordinary Resiliency.

Captured from within our northern landscape, this evergreen stood tall despite the erosion and rock fall. It has long been lodged in its rock footing and looks forever rooted against the wind and winter. This tree's remarkable toughness stands out strikingly in an alluring land rugged with scars.

There's astonishing beauty in Resilience.

"We will question the fate of humanity; the existence of God; the reason we all suffer in the first place. And then Resilience enters the room, the most elegant of emotional beings; glowing; refined; a reminder that even a flicker of light glows amid the darkness. And we can save our tiny ship of troubles from life's stormy seas once again (S. Schwartzbach, Trauma nurse)."



**AS I SEE IT**

**REV. JIM  
INNES**

Resilience is about surviving and is marked by standing steady even when circumstances are painful or absurd. It is Courage supported by unquenchable Hope. And as such becomes a glorious splash of light breaking through the darkness. A light that often remains hidden (or unknown) until that darkness comes.

Mental health researchers speak of Resilience as being hardwired into our DNA. Like an immune response, when our bodies and minds are challenged by adversity, we automatically engage in the work of returning to 'normalcy' (or creating a new normal). Which means bouncing back after adversity with a sense of



mastery and control over our environment, life, and future.

It's beautiful to witness another shake off life's damage and step more confidently, compassionately, and perceptively into their future.

As I see it, Resiliency is the origin of all such wisdom. Each time we face adversity, trauma, and tragedy, Resiliency increasingly matures within

us as character and 'heart.' Buddhists believe that suffering is necessary for moral development and enlightenment.

Similarly, Christian theology teaches (Rom 5, 3-5), "suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us. Comparably, a Muslim (Ahmadiyya) prophet once stated were it not for "sorrows, afflictions, and diseases, man [humanity] would not have even been moved to think and develop and he would have become a static object like a stone."

With the right people around us and the right mindset within, we are far more resilient than we realize. When the ground inconveniently shifts and our world suddenly spins, we will be engaging life's most brutal teacher, the experience of pain and humility. This is not an experience we ask for or feel we need. None-

theless, it is an experience we will inevitably face. And, too often, when we climb one hill, we bring into view the mountain range ahead of us. Yet, within us, a small voice carries us in and through the dark tangle of confusing thoughts and projections. It is the powerful influence of our will to survive.

Most notable about the accompanying picture is the hard-wearing roots clinging stubbornly to the face of the rock. There are other roots, less noticeable, that have burrowed incredibly deep into the cracks. When I first saw this tree, I thought miracle. And that is because such hardness is an unbelievable phenomenon. An awesome wonder. A beautiful testimony of life holding its own despite a world crumbling beneath it.

*Rev. Jim Innes is the rector of the Regional Ministry of South Huron. [jiminnes@diohuron.org](mailto:jiminnes@diohuron.org)*



# A donkey that makes me smile

Since March the eighth of 2022 I have had the distinct honour of being the Interim Priest in Charge of St. George's Church, Guelph in the Diocese of Niagara.

The regular drive from Waterloo to Guelph takes approximately forty two minutes, depending on traffic lights. You may gather from that fine attention to detail that I have managed to make the trip on numerous occasions over the months!

My route of choice takes me through the countryside and the community of Maryhill. The changing seasons have given me the opportunity to watch the transformation of tilled fields to growing crops leading to the harvest. Stables also are a part of the landscape. Horses bending down to nibble on the grass or running across a wide field have been a joy to watch and are a regular feature of many drives.

And then there is Daisy.

In the midst of all of the beautiful horses in one stable, just west of Maryhill, there is a donkey whose singular presence always makes me smile. There were days when I resisted the desire to wave, as I drove past. Then there were days when waving seemed like the most natural thing in the world. Invariably, just seeing that little donkey made me smile and brought a joyful perspective to the day.

After one such passing encounter, I called the stable office.

"Good morning", I said. "I am an Anglican priest carrying out a temporary ministry



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

in Guelph. I live in Waterloo and drive by your stable every day. I always enjoy seeing your donkey in the field. Would you be kind enough to tell me the donkey's name?"

After chuckling at the simplicity of my question the person at the other end of the call let me know that the donkey's name was Daisy.

I like to imagine that as I drive by now and see Daisy in the field, that when she flicks her ears, it is in response to my greeting and not because of any persistent, bothersome flies! Daisy has helped me to think about how donkeys play a significant role in our story of faith.

Throughout history the donkey is seen as a beast of

## As we read the stories of the Birth of Jesus it is difficult to think of Mary and Joseph without a donkey being a part of the narrative.

burden. The donkey is the one that carries the heavy load, or a person, from place to place. Like some human beings, donkeys often may be taken for granted, and its presence blends into its surroundings where it vanishes, unappreciated for its value, even as it remains hidden in plain sight.

At various moments in the Gospel records we become aware of the role of donkeys as the story of Jesus is told. As we read the stories of the Birth of Jesus it is difficult to think of Mary and Joseph without a donkey being a part of the narrative.

Imagine Mary sitting on a donkey, when she was an expectant mother on her way to Bethlehem. Think of all the creche scenes which include a donkey standing by the manger in silent witness to the Birth of Our Lord.

Remember how the Holy Family fled Herod's violent and senseless persecution of the children of Bethlehem? There must have been a donkey, perhaps the same donkey, that had made the journey from Nazareth in Galilee to Bethlehem in Judaea, who carried Mary and the baby Jesus to safety in Egypt.

I asked Daisy's owner about her markings. Distinctive stripes along her back and across her shoulders are called, "primitive markings". For people of faith, those markings have a special traditional meaning. The stripes on a donkey's back in the shape of a cross, help people to remember that as Jesus enters Jerusalem on Palm Sunday, he is riding on a donkey.

Years ago, my family was given figures that are at the centre of the story of the Nativity. I share a picture with you as a part of this month's contribution to the Huron Church News.

The figures are marked with a tag as being the result of the work done by individuals who are living in "World Y.W.C.A. Centre - Aqaba Jaber Refugee Camp - Jericho - Jordan". Dressed in appropriate clothing, the handmade figures hover around a straw manger in which there is "a babe, wrapped in swaddling clothes". A central figure in the

grouping is... a donkey.

You may have to search diligently to find references to donkeys in the music of the Church, even as they played such essential roles in moments of significance in the life of Jesus. "The oxen lowing..." (Hymn 142), get a mention. The shepherds reflect on their experience, "While by the sheep we watched at night..." (Hymn 134). As the sheep often get a shout out, there are few places where the donkey even gets mentioned.

(I hope that a few readers of this article who are church musicians will send me a note indicating a wealth of material that I may have overlooked on this subject!)

The simple reality is, that often, in the life of the Church, the members of a parish family who work diligently, tirelessly and quietly, as part of a community of faith get taken for granted. They hardly ever get a mention or an appreciation for their faithful commitment.

There are those whose gift of loving labour is an essential element in sustaining the life of their parish family. This Christmas season I invite you to take the time to value, appreciate and celebrate the hard working volunteers who offer their time, their talents and their energy in the life and ministry of the Church. They may be hiding in plain sight.

Rev. Canon Christopher B. J. Pratt has retired from full time parish ministry, but continues to offer priestly ministry in the Diocese.  
[chrispratt@diohuron.org](mailto:chrispratt@diohuron.org)

# Knowing your audience: Demographic breakdown

The demographic breakdown of social media platforms is very interesting and telling.

The largest cohort on Facebook is Baby Boomers, on Twitter it is Gen-X, Instagram is for Millennials and TikTok is for Zoomers (Gen-Z).

Millennials, the most interesting, seem to gravitate across all platforms but have the second highest uptake on Twitter and TikTok. This all depends on which part of the micro-generation inside the larger millennial generation we are discussing.

For instance, Xennials, those born between 1977-1983, and elder millennials gravitate towards Twitter and Instagram. The trend is to focus more on text and imag-



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

## We need to be very specific about the groups we wish to reach. Identifying the group first will inform which platform to invest time in.

es within this group. Meanwhile, Zennials, those born between 1992-1998 gravitate towards TikTok and Reels on

Instagram and short videos as the means of communicating and sharing content.

Why does this matter?

In broad terms, if a church wishes to grow in general then a broad appeal across multiple platforms makes a lot of sense. This does come with a larger time commitment though. Multiple posts across Facebook, Twitter, Instagram and TikTok make a lot of sense in trying to reach the widest audience.

But if a church wishes to target Millennials as it seeks to grow with young families then some thought and discussion need to occur. Are the growth area tweens and youth or is it Sunday School children? Because those are two different micro-generations and therefore different platforms are required.

Therefore, we need to be very specific about the groups we wish to reach. Identifying the group first will inform which platform to invest time in. And considering most social media in churches today is often run by the clergy and a few volunteers, it is imperative to not waste time and talent on platforms that will not reap benefits.

Just as each day we make a daily choice to glorify God, we need to bring that same intentionality to our platform choices as we seek to build relationships and seek the lost.

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>



<https://twitter.com/diohuron>



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



# All my Christmas Eves (The Farewell Tour)

This is my next to last column in the Huron Church News.

As the Farewell Tour winds down, this will be the last look back. Next month some thoughts going forward.

So I retire on December 31, 2022. My last day at St. James Westminster in London is Sunday, December 25<sup>th</sup>. Many have looked at me rather strangely when hearing that and wondering why I would select Christmas Day to end a 28 year career in ministry?

Well, there are two reasons. The first is that Christmas has always been my favourite. I have so many memories, so many positive, uplifting spiritual moments that will continue to stir my faith for many years. I'll share some of those in a moment. But first, the second reason.

I honestly don't like good-byes. I certainly find them uncomfortable in person.

In the two careers I have pursued – radio broadcasting and ministry – you enter knowing that there will be many endings. The nature of both professions is that you don't stay anywhere for all that long.

I've become all too familiar with the promises of keeping in touch, meeting down the road, being lifelong friends. Reality is it doesn't happen. We move on (in the case of radio it was more likely that "you got" moved on). There



**MOSTLY ABOUT RELIGION**

**REV. CANON KEITH NETHERY**

is sadness in knowing that despite best intentions, it is a parting of ways. I find that very difficult. So leave on a day that is celebratory in nature, but also a day that few people come to church. My method of coping!

My first Christmas was as Deacon-in-Charge of All Saints Medicine Hat and St. Ambrose in Redcliff in Alberta. I had no idea what I was doing. But it was wonderful.

The two churches were very different and so were the services. Bright and noisy, with kids and commotion at one; quiet and reflective at the second.

Tiny St. Ambrose would hold just 90 people if everyone squashed together. Christmas

Eve always exceeded that, with people standing in the back corner.

It also provided one of the more interesting quandaries of my career. Someone took the wrong leather coat after the service. Hardly a big deal. Except the person whose coat was taken by mistake was from out of town and was leaving early Christmas Day.

Only in a small town would someone be able to narrow it down to one person who would have a similar coat. But they weren't home when we called. So we had to call family and neighbours. It was approaching 2 am when we tracked down the parish member, who suddenly recognized he had the wrong coat. It took another 45 minutes to get the two folks together to swap coats and save Christmas!!

My first Christmas in the Parish of the Thames was a marathon. With a newly minted four point parish and my

enthusiasm to make a strong statement on my first Christmas, I believe I did five services and travelled in excess of 200 kms on Christmas Eve. I left home about 2:30 in a light snowfall and it was still snowing when I returned to London just shy of 2 am on Christmas Day. Yet it was a spiritually uplifting experience.

I struggled as I began to experience the reality that the late night Christmas service was growing smaller each and every year. So many memories of walking to the late night service at St. Paul's in Wingham as a boy, meant that the experience of Communion at midnight was essential to my understanding of Christmas.

The tradeoff was so many early Christmas Eve services that were full of sugar motivated kids and the excitement and colour of these family events. There is nothing like kids bouncing off the walls, pews and once or twice, even off the minister, to make Christmas vibrant and real.

It also came clear that there was a bit of a Grinch role to play. As I reflected more and more on how different the Gospel narratives of Jesus birth are, I took it as a personal challenge to ask people to go beyond the traditions and seek the meaning.

I have preached a specific sermon several times on Christmas Eve and I always find that shiver of the Spirit

as I present my latest understanding of "The Christmas Guest." It is a story about a man who expected Jesus to visit on Christmas Eve. And Jesus did so as a variety of people in need. It has brought tears to my eyes and many others.

Arriving at St. James Westminster, I was in for a whole different experience. I had heard about the Christmas Eve Jazz Mass, but I wasn't ready for the reality. With 15 cm of new fallen snow, I doubted we would be full my first Christmas. Was I wrong!!! The music, the people, the faith, the love – it was Christmas in a whole new way.

So it is perhaps fitting that I experienced Christmas Eve 2020 at St. James as well. No five to six hundred people. As COVID pummeled the community, we were forced to close the church. I couldn't let Christmas go without Eucharist; so three of us came together for a quiet and emotional service. I sat at the prayer desk on Christmas morning with nothing but empty pews as I said Morning Prayer. I even sang Silent Night because it seemed right.

So many memories! So much meaning! I have been blessed.

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

*keithnethery@diohuron.org*

## In defense of Ebenezer: Be open to a spark of hope!

Have you started to watch Christmas movies yet?

There are so many genres within themed Christmas movies. Romance, hard times, mystery and maybe even a little faith. The Hallmark movie channel has won a lot of hearts over the years it has been around. Movies that don't necessarily keep you guessing, but endings easy to live with.

We watch a lot of Christmas movies especially the old classics. These are the films we grew up viewing starting out on black and white TVs.

Sometimes Christmas doesn't feel right until we have seen *The Bishop's Wife*, *Miracle on 34th Street*, *It's a Wonderful Life*, *A White Christmas* and *A Christmas Carol*. So many more great ones not mentioned here. We do have one "however" about the old classics: the film must be the original version or a very early version.



**LAUREL PATTENDEN**

When I was quite young, I remember starting to watch *A Christmas Carol* on our black and white TV. I didn't get past Jacob Marley's ghost, wrapped in chains, visiting Ebenezer Scrooge. Marley's bony hand pointing out - just pointing. That's as far as I got for a few years.

Later the old film introduced me to suffering in the debtors prison, a very long work day, cruelty and of course Tiny Tim's disability.

The concept of past, present and future and the woven consequences of them was made clear to the young me. Ebenezer, lacking a loving parent, sent away at such a young age tugged at my heart.

**Every time we refer to Scrooge's past, we deny the redemptive process of the story. We deny him of belonging and living in the same hope and love we seek.**

Fan, his loving sister dies. The loneliness. His failure at his attempt to love Belle and find happiness set his course for life.

This very familiar movie has touched so many of us. Our hearts are pulled and stretched in so many ways. The scene of Christmas future with Tiny Tim's grave and the family in grief brings tears. The servant ripping down the bed curtains at Ebenezer's death bed that lacked any grief surrounding it. Such dramatically opposite scenes.

Ebenezer, as an old man, finally wakes up. Even though it

took a hellish night of visions he does wake up. The pace of the movie quickens. He hires the young boy to buy the prize goose, donates to the debtors prison and asks for forgiveness from his nephew Fred.

Of course, the best part of the movie, for my young eyes, was when Ebenezer visits Bob Cratchit and his family on Christmas day. Tiny Tim, whose physical condition was concerning, would now thrive with Ebenezer's help.

A perfect Christmas movie! So many Christmas movies show this change of heart. Watch for this moment in the movies. You will always see love there. Ebenezer didn't change because he wanted to fit in. It wasn't for remembering a long past tradition in his family. He didn't change his monetary ways for a new tax credit or charitable donation. That night lit a spark of hope. Of love. That is what Christmas is. Belonging and living in hope and love.

I wrote this in defense of Ebenezer. Yes, we call him Scrooge. A character who will always be remembered as the misery, stingy, old man.

He has become a word in our modern dictionaries for his past behaviour. We sometimes label others by this name. Yet, his character was redeemed that Christmas Eve. The very same night we await for the Christ child's hope and love. Every time we refer to Scrooge's past, we deny the redemptive process of the story. We deny him of belonging and living in the same hope and love we seek.

So this Christmas Eve let's be like Scrooge and be open to a spark of hope. Of love. Open to the Christ child. Let us also, just like Scrooge, give that spark of hope and love to others!

*Laurel is retired and likes to spend her time in her art studio.*

*BirdsOfAFatherPaper@gmail.com*