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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • JANUARY 2023



JUST CHURCH

A community award for Saint Jude, London

The Church of St. Jude sits on the busy intersection of Fanshawe and Adelaide in northeast London. Since 1953, this energetic parish in North London has been faithfully committed to serving its community.

Our Chair of the Outreach Committee CherylAnne Macbelford attended the annual meeting of LUSO and was presented with their Community Service Award for 2022. This was shared with the congregation on St. Jude's Day, October 30.

LUSO is a multicultural neighbourhood resource centre that provides necessities and support to those in crisis, especially low-income families, single parents, and newcomers to the area.

In addition, LUSO offers breakfast to children during school holidays, and programs to build numeracy and literacy skills.

For several years, the St. Jude's has been a strong partner with LUSO, hosting a monthly mobile food bank, as well as sitting on their strategic Working Group.

Throughout 2022, St. Jude's has provided rent-free space in the church building for LUSO's business meetings, and for group activities.

With this vital support, families in Northeast London have been connected with volunteer and youth empowerment opportunities.

In addition to serving their neighbours in partnership with LUSO, St. Jude's provides a community breakfast for 60-75 people two to three Saturdays per month.

A low-cost used clothing shop operates out of the church hall and is used by many in the neighbourhood.

Patricia Morley-Forster

STOP RACISM reads the sign on a plaque handed to the Chair of St. Jude's outreach committee CherylAnne Macbelford (centre) by the representatives of LUSO at the Community Service Award 2022 ceremony. St. Jude's has been a strong partner with LUSO for years hosting, among other things, a monthly mobile food bank. (Photo: LUSO)

Pledging their legions



NEW CHURCH

Twice a year, selected members of the Huron clergy renew their oath in front of their bishop, joined on that occasion by the new clergy in the diocese.

At St. Paul's Cathedral in London, on Tuesday, November 29, Rev. Janaki Bandara and Rev. Sarah Armstrong took their oath in Huron for the first time.

Rev. Kim Myer, Rev. Steve Greene and Rev. Eleanor Caruana renewed their pledge to the Bishop of Huron.

▶ Page 7: PASTORAL PROGRESSIONS

Bishop Marinez of Amazonia elected Primate of Brazil



DIVERSE CHURCH

The Anglican Episcopal Church of Brazil, gathered at its 35th General Synod, held in Belém, Pará, on Sunday, November 13, elected Bishop Marinez Bassotto, diocesan of the Anglican Diocese of the Amazonia, as the new Primate for Brazil.

Marinez Bassotto was the first woman to serve as an Anglican bishop in South America, and is now the first woman elected Primate.

The Anglican Episcopal Church of Brazil is composed of nine dioceses and one missionary district.

The Diocese of Amazonia is Huron's companion diocese. They signed a companion covenant in 2014. The covenant was extended in 2019 for another five-year period.

Marinez Bassotto delivers her homily at St. Paul's Cathedral, London, Ontario, May 2019. (Huron Synod - Opening Service)

She was elected the IEAB's first woman bishop in 2018.

In March 2022 she was awarded the Cross of St. Augustine by the Archbishop of Canterbury.

▶ Page 3: BEING A MISSIONARY CHURCH: : Primate's Pastoral Letter



LEARNING CHURCH

Want to become a Cursillista?

Niagara-Huron Anglican Cursillo is lead by Lay Director Renée Anderson and Spiritual Director Rev. Brian Galligan, who both were commissioned into their positions by Bishop Susan Bell (Niagara) and Bishop Todd Townshend (Huron).

Find out more about the ministry that has been successful throughout the world in enabling Christians to discern their vocation, and become equipped to fulfil God's mission.

▶ Page 6: BE A FRIEND, AND BRING A FRIEND TO CHRIST

A season of promises, beginnings, and newness

After the season of Advent with its poetic focus on God's future and God's merciful promises, and though this Christmas season of celebrating the Nativity of Jesus and all godly acts of "nativity" and "epiphany", we come to the more secular but also significant celebrations of the New Year.

Both in our religious life and in the secular adaptations (or denials), this is a season of promises, beginnings, and newness.

It is a time for us to focus on God's future. God's resolve is certain, where our resolutions are fleeting! God has made a firm decision and is determined to see it through—that all things shall be reconciled in Christ and made new.

This wonderful promise and presence of God does not protect us, however, from the alarming wave of change that we are experiencing nor the worry about where this wave may be taking us. Predicting the future is not for us to do—it is Holy Spirit who makes all things new—but we are responsible for our own lives and our life together. We can, and must, do some things to faithfully shape our common life together.

We are at a point in time when we will urgently need to make an unblinking and truthful assessment of our "Anglican" past and especially our present. This present is very



**BISHOP
TODD
TOWNSHEND**

different from the fairly-recent past. It is a world away from the life of our diocese in the 1950's and 60's. We cannot live as though nothing has changed and survive as a religious presence for good and for God in southwestern Ontario.

Positively, this same reckoning with truth will sow seeds that can act as catalysts for our imagination and vision. Here is an example. I believe that God will sow an endless quantity of life-giving seed as we wrestle faithfully with the following reality: we cannot doubt that, in North America and Europe, all religious institutions are in decline. There are pockets of healthy and vibrant life, which is crucially important for our future, and immigration makes a significant impact, but there is a strong inertia in the movement that will take a long time to turn. This major change

began before I was born, and it will continue for a while, but it is not the final word.

To oversimplify, the major change is "secularization" (dissociation or separation from religious and spiritual life). It is the huge social force that has driven this movement.

Secularization is poorly understood. It has taken a deep hold on our society even though it becomes intellectually indefensible when taken seriously. To look at this world and at life itself and to conclude that it is not sacred and not spiritual, reveal a poorly developed imagination. The idea itself is relatively easy to refute and yet its influence remains strong under the surface of things. Much of secularization is driven by the sense that religious life does more harm than good, and that people are better off when they move away from religion and "God".

For Christians, the antidote to this is always the faithful revelation of God in Christ through the presence and power of God's Holy Spirit. That language is true but it has the ring of a "cliché", a formula,

a relic of an unreasonable past. Therefore, the "showing" of what kind of God we see in the life, death and resurrection of Jesus must find fresh language.

This fresh language builds on the tradition and becomes the living stones of a renewed heart of the church. When this work is done in a generous, patient way—and when it is accompanied by revelation in real lives lived as His followers—the appeal becomes strong and the world of spirit and truth opens for us all. The witness of a healthy, generous, beautiful, faithful, common religious and spiritual life has never been more important.

To thrive in the years to come, we return to the promises and presence of God, and we build out from there. Our diocese will need to more actively shape the kind of organization we need to be to serve this goal.

This is good work and 2023 will be an important year for us. Good things are coming, even though some of the work will be difficult. You are in my prayers, and I ask that I would continue in yours.

+ Todd

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Whatever joys or challenges... God will be with us



O IMMORTAL Lord God,
who inhabitest eternity,
and hast brought thy servants
to the beginning of another year:

Pardon, we humbly beseech thee,
our transgressions in the past,
bless to us this New Year,
and graciously abide with us
all the days of our life;
through Jesus Christ our Lord.

Amen.

— A Prayer for the New Year
Book of Common Prayer Page 115

ANGLICAN FELLOWSHIP OF PRAYER

By Rev. Aidan Armstrong

January 1 2023 will mark the start of a new and fresh year on the secular calendar.

We will have just celebrated the great feast of Christmas with all its liturgies, feasting and festivities. Many of us will have taken some down time after this great feast to reflect on the year that has passed and look forward to the year to come.

Some of us will look forward to the new year with great anticipation and expectation - a fresh start to do or try something new. A new chapter yet unwritten. Some of us will await the new year with great trepidation as we may know of some challenges that we are likely to face. Some of us may not mark this passage of time at all - simply continuing on in our



lives with the good and the bad, the challenges and the joys.

Whatever you may find yourself thinking about the new year, one thing is certain it will come at the stroke of midnight on January 1st. Whatever plans or resolutions we may have, whatever challenges we anticipate, whether we are excited or not, the reality is no one knows what the year ahead will bring for them or those whom they love.

The other reality we know to be true is that in whatever joys or challenges we may face in the year ahead God will be with us. After all we just celebrated Christmas where we celebrated the incarnation, Emmanuel, God with us, this year, next year and into eternity!

Rev. Aidan Armstrong is an AFP executive and the rector of St. George's, London.

Being a Missionary Church: To serve, to witness, to reconcile

Marinez Bassotto's Pastoral Letter following her election as the new Primate of the Anglican Episcopal Church of Brazil on November 13, 2022

'You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave' (Mt 20:25b-27)

To the people of God everywhere:

May the grace and peace of God our Mother, the liberating power of our Saviour Jesus Christ, and the transformative inspiration of the Divine Breath, the Holy Spirit of love, be with you!

For the life of the Anglican Episcopal Church of Brazil this is a time of new beginnings.

We are experiencing, as an Ecclesiastical Province, what it means to have a female Primate, the first in the Anglican Communion in the Southern Hemisphere, from Amazonia. And, in its General Synod, which took place in the heart of the rain-forest, our Anglican Episcopal Church of Brazil (IEAB) chose not only a female Primate, but also a female president of its House of Clergy and Laity, the Rev. Carmen Etel Alves Gomes (the first woman ordained in the IEAB), and a female General Secretary, lay woman Christina Winnischofer.

The next four years will be marked by the gifts of a female leadership team. This was a daring and innovative decision which will certainly resonate in the Anglican Communion as a whole. It is, therefore, a time of expectancy. But mostly, it is a time to journey together in common cause.

The Primacy that we are now beginning, like the one before it, received the unanimous support of the House of Bishops, and broad majority support in the House of Clergy and Laity. This adds strength to the principle of "shared authority" in which the Primate is first among equals while, at the same time, she also assumes the challenge of representing the whole people of God in this part of Christ's Church. She does so amid the concrete and urgent challenges of our ecclesial, social, environmental and political reality.

As we begin these four years, as a social body (Church), we are challenged to comprehend deeply our vocation, which is to be a MISSIONARY CHURCH, called to serve, to bear witness



Brazilian Primate Marinez Bassotto following her installation

Renewal and Hope

Renewal and Hope. These two words come to my mind and heart when I think about what is happening in the Anglican Episcopal Church of Brazil (IEAB), and in Brazil as a whole.

For years, Brazil has seen the ascension of racism, prejudice, homophobia and segregationist ideology. Many of us had thought these were evils we could be proud we had already addressed, if not resolved. However, we see how much still needs to be done.

The election of Lula as president of Brazil brought back the Hope that had been suffocated.

In this context - which I would call the "Ascension of Hope" - the Church in Brazil has, for the very first time in its history, elected a woman to lead the Church. When so much has been done in Brazilian society to diminish the importance of women, this is a sign that our Church gives to Brazil and to the whole world that we are intent on being, like John the Baptist, a Prophetic voice in the wilderness.

Renewal and Hope are, without doubt, what the Church is experiencing right now. When I call lay people or clergy in Brazil, or when I read their posts on social media, they say: "It took some time, but it happened", and "I am glad to be part of the change", and "We will support and pray for our Primate".

Like some of our folks in Huron, Sandy and I had the opportunity to have +Marinez with us in Windsor when she came to visit our Deanery of Windsor/Essex. Her enthusiasm, her passion, her charisma, her ability to connect with people, her smile, her intelligence and wisdom, are a gift given by God for the good of the Church, a Church that is present in this world as a sign of Hope and Renewal.

Rev. Hilton Gomes, a priest in the Diocese of Huron, co-chair of the Companion Diocese Committee, and a Brazilian.

to justice, and to seek peace and reconciliation.

For this, we will need to become conscious of the social and political dimensions of our mission. In the daily life of our dioceses and communities, we want to live a faith rooted in reality; we want to live into the commitments that we express in the Five Anglican Marks of Mission and profess in our Baptismal Covenant.

In recent years, our world has become sadder, more fragile and dangerous. In Brazil, we are living through

a dehumanizing regression in our society, marked by environmental destruction in Amazonia and in other important ecosystems.

This is the fruit of the human incapacity to choose life over profit; it is the fruit of the sins of hunger, racism, patriarchy and gender violence, hate speech, religious intolerance, prejudice, discrimination and the extermination of vulnerable populations.

In the face of such a reality, to be a Missionary Church is to be a Church where all people are welcomed. To be

a Missionary Church is to bear witness that the Gospel is about not only personal salvation but the salvation that Jesus promises in the coming of the Reign of God, the fullness of God's will in all things, in every reality.

To be a Missionary Church is to experience the salvation which happens as we live out a communal faith, through the experience of the Christ body, broken and shared through us. This Christ body brings life to humanity by our: seeking justice through public advocacy; engaging in the struggle to bring an end to violence against women and children; standing with and supporting indigenous peoples. All this at the same time as we learn to build new relationships that will help us to care for God's Creation (our shared home) and fight to slow down climate change.

During the next four years, our reflection, faith life and mission across the whole of our Anglican Episcopal Church of Brazil will be focused on these words, which must lead us from reflection and prayer into action: Serve, Witness, Reconcile. These are practical dimensions of our mission as the Church.

The Church cannot think of mission as an external activity or program. On the contrary, the Church must be the incarnation of the Mission of God, must live the mission entrusted to Jesus and passed on to his disciples (which is us). The world will never hear the Gospel if it is contradicted by the life of the community that proclaims it. Only a truly transformed Church can be an agent of transformation. To believe and bear witness is not only to recite the truths of the faith we were taught, but to show evidence of that faith in life-giving action, in abundant living (John 10:10).

Each of us needs to discover and understand our responsibility, which comes with baptism. Without such awareness, understanding and commitment, the Church remains weak and has little impact on the world. Our faith must be expressed in actions and intentions that embrace every aspect of our lives.

In the next four years, our challenge is to be on a journey together in which we live our commitment to:

SERVE - We are called to expand our missionary presence wherever our society is living with violence, injustice, fear, exclusion, pain, environmental destruction. Jesus Christ, the full incarnation of God in our world, is the

first cause and reason for our action in society, our starting-point, and the model of our mission.

WITNESS - The Gospel of Christ commits us - full of hope and responsibility - to the world. It commits us to the "transformation of the kingdoms of this world into the Kingdom of our Saviour Jesus Christ". And this requires our prophetic witness, as part of that mission, in struggle against the unjust structures of society, in the quest for kinship, for the integrity of God's creation, for justice and fullness of life. Opening ourselves to welcome, opening our homes and our churches, acting in tune with the Gospel, refusing to keep silence in the face of whatever contradicts it.

RECONCILE - We seek to live according to the principle of unity in diversity, which demonstrates our commitment and deep desire to find a way through all our differences by respectful dialogue. To reconcile is to take every opportunity to ensure that the bonds that unite us will be strengthened through fellowship, communion and sharing. We take up the commitment, therefore, to be a Reconciling Church that understands that dialogue with truthfulness, depth, integrity, and love makes us better people.

May the Lord encourage us and give us the flexibility to accept our own transformation and the transformation of others. In a world full of violence and hate, may the Lord give us courage to sow love and good will. In a world marked by discrimination and inequality, may Jesus Christ cause the seeds of unity and communion to take root and bear fruit in us, and may the Breath of God give us the ability to overcome our divisions. In a world marked by polarization and superficiality in relationships, may the witness of our lives and of our communities make us signs of joy and hope. May we find courage and daring to truly become a Missionary Church.

May it be so!

In the name of the Father, the Son and the Holy Spirit. Amen.

Belém, December 1, 2022.

++Marinez Rosa dos Santos Bassotto

Diocesan Bishop of the Anglican Diocese of Amazônia

Primate of the Anglican Episcopal Church of Brazil

(Translated and edited by Ven. Graham Bland)

All Saints' door stands open

Working closely with other not-for-profits to deliver social services and wellness programs will be crucial to the success of the new community centre



Getting there:
All Saints'
Waterloo new
church and
community
centre on
December 1,
2022

After this I looked, and there in heaven a door stood open! And the first voice, which I had heard speaking to me like a trumpet, said, 'Come up here, and I will show you what must take place after this.'

Revelation 4:1

By Rev. Marty Levesque

An open door, for the apostle Paul, was an opportunity to spread the good news about Jesus.

He mentioned to the Corinthians that God had opened ministry doors for him in Ephesus and Troas and requested the Colossians to pray for an open door in Rome.

But the most common misunderstanding about open doors is the assumption that an open door is an invitation in. When in fact, an open door is also an opportunity for the gospel to go out.

This is the hope and dreams for All Saints', Waterloo new church and community centre.

Working closely with other not-for-profits to deliver social services and wellness programs is central to the success of the community centre and part of the strategic direction of All Saints'.

Over 10,000 community members will access the community centre space every year for a diverse set of activities such as youth gym nights and dances, newcomer cooking classes, seniors' groups, youth programs and many other programs de-

signed to address the social determinants of health.

To start, five different community organizations will make use of the space to provide their programming to neighbours seeking mental health services, youth programming, emergency food, and addiction services. The open doors of the community centre will enable a not-for-profit Service hub.

Through serving the mission field directly individuals who enter the open doors of the community also pass through again back out into the world and share their experiences with others. And by doing so, they join us in telling the good news of Jesus Christ to a world that is desperate for healing and wholeness.

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

I can't hear the preacher: Microphones

By Rev. Paul Wooley

If you are not able to hear or properly discern the voices of the preacher, the readers, or the intercessor, there is a possibility that the microphones are either inadequate, improperly installed, or just simply the wrong type for the application.

Microphones have the difficult task of changing sound waves into electrical signals. If a microphone is deficient in any way, nothing in the rest of the sound system can correct the situation.

The flip side of this is that a moderate investment in microphones can make a considerable improvement in sound. And the good news is that decent microphones, like most electronic devices, have fallen in price over the last number of years.

The three most common types of microphones used in churches are dynamic microphones, full condenser microphones, and electret microphones.

Dynamic microphones, which operate on the principle of having a diaphragm connected to a small coil of wire which moves in a magnetic field, and thus generate a signal voltage, are recognized by an 'ice cream cone' shape.

Dynamics require the speaker to be close to the micro-

phone, but the closer you get the more bass and muddled the sound, with a loss of high-pitched sounds.

Full condenser microphones, extensively used in recording studios, have a super thin gold-plated diaphragm closely spaced from a metal back plate and have a high voltage charge across these surfaces. As sound waves cause the diaphragm to move a signal is produced.

These microphones have electronics within the microphone body and require microphone mixers to have a 'phantom supply' or require an auxiliary power box.

These microphones can pick up sound from quite a distance and most faithfully reproduce high-pitched sounds, thus preserving consonants, a requirement for accurate reproduction of speech.

Electret condenser microphones, work on much the same principles as full condensers, but employ a material called an electret that can hold a static charge therefore not requiring a high voltage supply. However, they still require some electronics within the microphone body that require either a small battery or an external voltage supply. Generally, the performance lies somewhere between dynamics and the full condensers.

They are often the least

expensive devices. Headset microphones generally use electrets, and they are found in all sorts of electronics.

There are two common types of microphone patterns, omnidirectional, and cardioid.

Omnidirectional microphones pick up sound from all directions equally, whereas **cardioids** favour sound from in front of the microphone and reject sound coming from behind the microphone. Therefore a cardioid is preferred since it will reject sound reflections from the walls, floors, and ceilings, which can cause annoying feedback.

The general principle guiding microphone placement is that you need to pick up sound from the person speaking or singing and not from anywhere else. This simple fact is often forgotten.

So, if you think that your church's sound reinforcement system can use some improvement, particularly if parishioners are complaining, consider a, probably low-cost, improvement to microphones.

Questions: If you have questions about church sound systems, email Paul+ at church-sound@techie.com. We will try to answer them in future issues.

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



COMMON DYNAMIC MICROPHONE



FULL CONDENSER MICROPHONE



ELECTRET PODIUM MICROPHONE



HEADSET ELECTRET MICROPHONE

Farewell and thank you to Dean Paul Millward

Paul Millward retires after almost 25 years of church service – all of it in Huron, in different parts of the diocese and in various roles.

From his ordination in June 1998 to his retirement in November 2022, Millward served as parish priest in three different Huron deaneries. He was regional dean in two deaneries and he was the Archdeacon of Kent. Very Rev. Paul Millward retires after serving for more than five years as the Dean of St. Paul's Cathedral.

Parish ministry

"I served in St. Thomas, Owen Sound, then St. Jude's in Brantford, and finally in Christ Church, Chatham, where I stayed for 14 years", Paul recapitulates his parish service in the diocese.

All those parishes, as he states, represented very different realities.

"In the Saugeens you learn very quickly to listen to the locals, especially in the winter months, because they know if you should stay home or is it safe to go out"

Owen Sound, recalls Millward, still had some of the rural flavour he was looking for when he started his ministry.

"Before I was ordained, Archbishop Percy [O'Driscoll] asked me where I was called to serve and I felt I was called to serve multi-point rural ministry".

It turned out that he was never in a truly rural kind of place – they were all more urban centres, with lot of



One of the last stands as the Dean of St. Paul's Cathedral: Very Rev. Paul Millward at the Memorial Service for Queen Elizabeth II

other churches and colleagues, Anglican or otherwise. Even in Owen Sound, as he recalls, "there were 30 other churches, in Brantford probably 100, and in Chatham easily 50 to 60".

Still he feels that his parish service was extremely rewarding, especially when it comes to the pastoral dimension of his ministry.

"Pastoral sense of sitting with families when someone dies, of baptizing children, of Sunday worship and pastoral visiting with folks – all that was entirely consistent with why I felt called for ordination. I was never disappointed by those aspects of my ministry", says Dean Paul.

From Regional Dean to the Dean of St. Paul's

Being a regional dean for Millward was a good way to get to know other congregations in a deanery and certainly a way to know his colleagues a bit more.

"It gave me my first taste of life beyond a parish", says Paul explaining that one gets a bit more involved in some of the diocesan ministries.

Becoming an archdeacon was the next step in his journey.

"It was a challenging role for sure but I enjoyed it immensely", says Millward remembering fondly the joys of celebration when he would be invited to anniversary services.

Serving both as a dean and as an archdeacon contributed to understanding of a broader life of the church and the politics of the church. But...

"All of those things were a help, but none of them prepared me for the role of being a dean", admits former dean of St. Paul's and explains:

"Until you sit at that desk, you really don't know the challenges, and the opportunities, and the privilege of being a dean."

The cathedral, in his words, is both a parish community and "what they called the big house". And those, states Paul, are always hold in tension:

"Local parishes are colloquial, they have their own expressions of ministry and have certain flavours. The cathedral does not allow itself to be that; the cathedral is the place where the rightness of liturgy and ministry happens."

The cathedral – and here Paul quotes Bishop Bennett – is "a complex organism". It runs a fully operative cemetery and crematorium, it owns the land on which some major corporations around the downtown are situated, and it houses and helps to facilitate St. Paul's social services.

"The dean's role is very administrative. You sit on most diocesan committees and you are a part of the diocesan executive staff", says Dean Paul.

All of this decreases the amount of time one has as a parish priest.

"You simply have to relinquish some of the pastoral duties", concludes Millward.

Our strength is in the pews

Millward is unusually frank when it comes to discussing the future of the church:

"Everything is kind of unknown, after this COVID experience. This can be anxiety provoking but it is also an exciting time for the church."

And although he would not "necessarily envy Bishop Todd's position and his task of crafting a vision that will invite us to be something different than we have been in the past", he is certain that the church will find its way through these difficult times.

"When I once asked Archbishop Percy what his biggest surprise as a bishop was, he told me that it was really the strength of the lay folk", says Millward and confirms that he was fortunate to witness variety of talents among lay people throughout his ministry.

"We don't come in as clergy to save the day. As clergy, we are open to sharing what we know – and my colleagues are incredibly talented and gifted in ministry – but so are lay people, and we have to be open to learning from them."

Paul Millward is hopeful that church has the capacity to recognize the future that God is calling it into. And he is happy to enjoy sitting in the pew, with his wife Tracy, watching that unfold.

"We did that for the first time yesterday – probably for the first time in 25 years – on a Sunday service in Advent, and it was lovely."

Davor Milicevic



St. Paul's Cathedral on December 1, 2022: Heather, and volunteer Ron, prepare to serve up on of Tom's amazing soup creations, beef w/pasta

St. Paul's Fellowship Centre meal program returning to the Cathedral

On December 1, the Fellowship Centre meal program reopened at St. Paul's Cathedral and approximately 40 guests shared how pleased there were to be back downtown.

A hearty lunch of beef/pasta soup, egg salad on a kaiser, green salad, fresh fruit salad and a pastry, was enjoyed by everyone. It is expected that once word gets around, the number of guests will return to pre-covid levels of up to 100.

Over the course of the pandemic, the Centre had to adapt to keep guests and volunteers safe. When it was no longer able to provide a sit-down meal, take-out lunches were offered, including hot lunches on cold winter days.

In September 2021, the Fellowship Centre Meal Program temporarily relocated to St. John the Evangelist Church in

London, and served 70-80 people on Thursdays.

The kindness and hospitality offered by St. John the Evangelist Church was greatly appreciated! Many guests were happy to again be offered a safe place to have a tasty meal.

Currently, there is only a weekly lunch on Thursdays. The hope is to add more meals throughout the week in the near future, but more volunteers are needed. To volunteer, please contact Heather at 226-456-5165.

The need for food and meals in our city has increased drastically. St. Paul's food bank has seen a 52% increase in guests since the beginning of the year and the meal program feeds 70 people every Thursday. It is anticipated that once we get back into the downtown core that our Fellowship Centre numbers will rise.

A Christmas Lunch with turkey and all the trimmings, and a small gift for each guest, is scheduled for December 15.

The hard work and dedication, of Heather McNamara, Fellowship Centre Coordinator, Shiella de Leon, Coordinator of the Food Bank and Barbara Symington, Program Director, SPSS, and all of the volunteers, has enabled those facing food insecurity to receive needed sustenance, support and encouragement for many years, including the extremely challenging circumstances of the past couple of years.

"And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'" Matthew 25:40

Sarah Chase

Be a friend and bring a friend to Christ

CURSILLO three-day weekend residential course: Start a journey that may help you to assume a leadership role in your church.

Beginning in Spain in 1948, Cursillo has been successful throughout the world in enabling Christians to discern their vocation, become equipped for mission, confidently witness for Christ through their faith, study and action, and to take leadership roles in helping God's Church fulfil God's Mission.

Cursillo (Cur-see-o), meaning "Course" in Spanish, is led by Lay Director Renée Anderson and Spiritual Director Rev. Brian Galligan, who both were commissioned into their positions by Bishop Susan Bell (Niagara) and Bishop Todd Townshend (Huron). The Niagara Huron Anglican Cursillo is led by a Secretariat elected by members from across the two dioceses.

Cursillo involves attending a three-day weekend residential course to hear and then discuss witness talks given by both clergy and laity. There are also explanations of Anglican theology, worship services accompanied by both joyful and meditative music, together with time for prayer and reflection.

Participants are introduced to the benefits of being part of a small Christian support group that meets on a regular basis following the weekend, to encourage one another in their faith, study and action. This is along the lines of the "cell" groups recommended by the Fresh Expressions Movement and described by the Church of England Mission-shaped Church working group.

Other supports recommended to assist participants following their weekend are



**Step by step:
Hawaiian dancers at one
of the Cursillo weekends.
It's inspiring, it's
meaningful,
and it's FUN!
The next Niagara-Huron
Cursillo weekend is
planned for the spring
of 2023**

to make a commitment to a "Rule of Life" for their walk with Christ, to seek out and regularly meet with a spiritual advisor and to attend regional "witness and worship" gatherings, called Cursillo Ultreyas.

Within this Christian life structure, many participants find themselves open to encountering God in their life and discerning God's plan for their life. Supported by a faithful and caring wider community many find themselves open to, and able to develop a growing relationship with Christ.

This is often accompanied by a sense of being empowered to accept Apostolic responsibility and consequently many participants can be

found engaged in volunteer ministry leadership positions, throughout the church.

So how do people sign up?

Well, in the first instance they don't. Every participant first needs a sponsor who has already attended a weekend and is ready to make a commitment to support their participant, before, during and after the weekend.

Before inviting someone to attend a weekend, the sponsor must first speak with their prospective participant's priest to see if they think that attending a Cursillo Weekend would be a good step at this time, in their parishioner's faith formation.

The priest must then agree to meet with their parishioner before the weekend to discuss

strongly called to the Sacraments and have responded by following the path to ordained ministry.

Not surprisingly, Cursillo has the strong support of our Bishop and Primate, and you are invited to explore Cursillo as a method by which both clergy and laity can be motivated to become more actively involved members of God's Church for God's Mission.

As we seek to respond to the Great Commission and proclaim the Gospel to all nations, the Cursillo mission statement suggests that we: Make a friend, Be a friend and bring a friend to Christ.

The Cursillo Method equips and supports people, to do just that.

Our next weekend will be offered in the spring of 2023 and so we encourage existing Cursillistas right now, to think about who they might wish to sponsor for that weekend.

Next, arrange to meet with your prospective participant's priest to see if they agree that they are ready to take this next step in their faith formation, before inviting your participant.

For further information about Niagara Huron Anglican Cursillo, check our website at: <http://niagaracursillo.org/>

Renée Anderson, Niagara-Huron Anglican Cursillo Lay Director and member of Grace Church, Brantford;

Rev. Brian Galligan, Niagara-Huron Anglican Cursillo Spiritual Director and Interim Priest in Niagara Diocese.

ANGLICAN CHURCH WOMEN

Save the Date

**ACW Annual Meeting
Saturday, April 29, 2023**

**St. Paul's Cathedral,
London, ON**

(in person and virtual)

Registration begins @ 9am

More details to follow

acw@huron.anglican.ca



In Memory

Deanery of Oxford

Trinity Church,
Aylmer

Betty Mangelsen

Not humble enough (For the most part)

On being too much wrapped up in the "business" of the church: Anglicans and my church-shopping journey

By Caroline N. Sharp

For as long as I can remember, I have always been repelled by extravagance.

I was never comfortable in the Roman Catholic churches I've attended growing up where mostly the church was adorned with all kinds of fancy stuff.

This environment, to me, was a breeding ground for snobbery and judgement. I left the church for a good long while after that.

When I returned to church as an adult, I made another stop before I landed with the Anglican Church. This brief visit was with the Christian Reformed Church.

Despite having some good music and loads of interesting studies and events, I missed the weekly communion and, although they said so teasingly, hearing their motto "if you're not Dutch, you're not much" did not make me feel as welcome.

I ended up at the Anglican Church by chance when I met my husband a few years later.

One of the things that I love about the Anglican Church is the weekly communion.

However, there is high church and low church and everything in between. As a seminary student (and since), I have experienced each type and I feel somewhat like a connoisseur of church types. This is relevant to me now as I have moved and am "church shopping" again.

One thing that I have witnessed about the Anglican Church so far is that, for the most part, I almost feel like I'm back at that stuffy Roman Catholic Church, with all the pomp and flair, the white-privilege and, sadly, the snobbery and judgement.

I was once sucked in by this too when it was fun in sem-



inary to try on all the robes, chasubles, copes, etc., lighting all the fancy candles and setting the table with all the fancy communion-wear, matching tapestries, etc. I would like to think I have a more balanced view of church today.

If Christ came to your church today, what do you think he might say?

Things that come to my mind are:

- "I was a stranger and you did

not invite me into your home" (Matt. 25:43)

- "My house will be called a house of prayer, but you are making it a den of robbers." (Matt. 21:13)

- "My command is this: Love each other as I have loved you." (Jn. 15:12)

I think Jesus would feel a painful urge to preach to us about love and humbleness.

What does Jesus care about?

Jesus doesn't care about all the ministries your church provides which stroke your egos more than anything. Jesus cares about how he is received!

Everyone should be received as though they were Christ. Have a parade, wave your palm fronds, and lay down your coats, sing with joy and excitement, invite him to dine with you (and not just for communion)!

With the downward direction of the church's probable future, it astounds me that clergy and parishioners alike are not receiving every member, friend and stranger as though they were Christ.

I think, for the most part, that we are not humble enough. We are too wrapped up in the "business" of the church.

I most recently attended an Anglican church service close to my new home (you're off the

hook Huron - I'm no longer in the Diocese but still connected), and our experience at this one parish was quite typical. My husband and I were hardly greeted, we were not told anything about how to follow along with the service, the sermon was mostly about a meeting they were having after the service and because of that we didn't want to join them for coffee (and the ironic part was that they were going to discuss their welcoming committee, so it was on their minds already).

Who would stay at a church that welcomed people this way? I'm quite sure Jesus would have told us to shake the dust from our sandals on our way out.

Whatever happened to this love that Jesus commanded us to have for everyone? What challenges do we face today that prevent us from showing this love to not only those who walk through our church doors but those who live in our communities and the people we meet while living our daily lives? Do others know we are Christian by our individual actions? What prevents us from sharing the love and grace and mercy that Christ shows us with those who surround us? When was the last time you invited a friend or neighbour to your church?

No, we are not humble enough. Not until we see the face of Christ in every person we meet. Not until we can show love to all who cross our paths. Not until we go that extra mile to make someone new feel like family.

We don't need fancy stuff to make this happen. We don't even need a church building to make this happen!

We are all one through Christ who is love. Love is within our inner being, we need only find that still small voice to show us the way.

Salvation Is for All - Romans 10:5-21

Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.'

But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down) 'or "Who will descend into the abyss?"' (that is, to bring Christ up from the dead).

But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with

the heart and so is justified, and one confesses with the mouth and so is saved.

The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent?

As it is written, 'How beautiful are the feet of those who bring good news!'

But not all have obeyed the good news; for Isaiah says,

'Lord, who has believed our message?' So faith comes from what is heard, and what is heard comes through the word of Christ.

But I ask, have they not heard?

Indeed they have; for 'Their voice has gone out to all the earth, and their words to the ends of the world.'

Again I ask, did Israel not understand? First Moses says, 'I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.'

Then Isaiah is so bold as to say, 'I have been found by those who did not seek me; I have shown myself to those who did not ask for me.' But of Israel he says, 'All day long I have held out my hands to a disobedient and contrary people.'

PASTORAL PROGRESSIONS

Appointments

Bishop Townshend appointed the Reverend Kim Myer as Regional Dean Essex effective November 25, 2022.

Kim is also the rector of St. John's, Leamington.

Bishop Townshend appointed the Reverend JoAnn Todd as the Regional Dean of Huron-Perth effective December 1, 2022.

JoAnn is also the rector of the Regional Ministry of Hope (Trinity, Blyth; St. Paul's-Trinity, Wingham and St. John's, Brussels).

Bishop Townshend appoint-

ed the following as interim clergy:

The Venerable Peter Townshend and the Venerable Neil Carver as interim priests at Holy Saviour, Waterloo effective November 16, 2022 until January 2023.

Inductions

On behalf of Bishop Townshend, the Venerable Jane Humphreys inducted the Reverend Lisa Poultney as the rector of Christ Church, Amherstburg on November 27.

The preacher was the Reverend Andreas Thiel.

On behalf of Bishop Townshend, the Venerable Jane Humphreys inducted the Reverend Kim Myer as the rector of St. John the Evangelist, Leamington on Sunday, November 13.

The preacher was the Rev. Deb Wilson-Safa.

Resignation

Bishop Townshend accepted the request of the Reverend Joel Steiner to resign as the rector of Christ Church, Ayr effective January 15, 2023.

Joel remains the rector of Holy Trinity, Kitchener.



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ON LINE

Lift up your eyes and drink it all in

Arise, shine; for your light has come, and the glory of the Lord has risen upon you.

For darkness shall cover the earth, and thick darkness the peoples;

but the Lord will arise upon you and his glory will appear over you.

4 Lift up your eyes and look around;

5 Then you shall see and be radiant; your heart shall thrill and rejoice,

Isaiah 60:1-4a,5a

By Rev. Canon Val Kenyon

While I know that with each new dawn we gain several extra minutes of light in our day, January still always feels like a dark month with the glitter and sweetness of Christmas behind us, and three or so, often unrelenting wintery months stretching out before us.

Add to this the cumulative darkness of a whole variety of world events and the darkness can seem quite impenetrable at times. How wonderful in our Christian year, that in defiance to all of this, it is the season of Epiphany, the season of light!

The prophet Isaiah and the children of Israel certainly knew a thing or two about darkness. Isaiah would



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.



challenge the people of his time to move out of their darkness and to intentionally and deliberately march into the brilliance of God's new day. For in Isaiah's time, the children of Israel found themselves, dwelling in the thick darkness of Babylonian exile, strangers in a foreign land, their temple destroyed, their

hometown invaded, seemingly powerless on every front, and themselves swimming in a sea of chaos and darkness.

Isaiah was quite clear in his acknowledgement of the darkness as only a starting place. Standing right in the middle of it all he had a clear message for the people of his age:

Isaiah was quite clear in his acknowledgement of the darkness as only a starting place. Standing right in the middle of it all he had a clear message for the people of his age.

“Arise, shine for your light has come, and the glory of the Lord has risen upon you.”

For while the darkness may be thick, even very thick at times, it does not take a lot of light to break into that darkness.

The question is, are we looking for it? Are we anticipating it? What does Isaiah encourage us to do if we want to see this light? “Lift up your eyes and look around.” Lift up your eyes!

If we follow Isaiah's encouragement, we are told that we will both see and be radiant; and our hearts shall thrill and rejoice! If we give ourselves to looking for that light, for that presence of God in and around us, working through us and working through others, we will begin to see for it is a new day.

As we get more practiced at this, we will understand what and where are the gold, the frankincense and the myrrh of the moments sent to enrich and transform us. Can we, like the wise ones of so long ago be faithful in our jour-

neying to find the one beneath that shining star, God's light, that life that is the light of all people, that light that shines in the darkness and the darkness cannot overcome it. Lift up your eyes... drink it all in, drink it in deeply.

Just as those wise ones of old knew a journey with such potential is best done in the company of other explorers, why not consider whether an Education for Ministry group with other seekers might not be your next adventure?

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 as we would be pleased to hear from you.

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

January: Rest, renewal, and... taking down the bling

Just as Advent brings out my desire to get decorating (actually my husband's), January brings the desire to take down the bling. All that work and enjoyment of curating our arrangements of festive decor has come to an end.

We love our festive bling! The lights and bright colours are uplifting and fun. Young and old love touring the light displays along our streets and in our downtowns. The displays are entertaining, dazzling and magical. Until January.

I can get tired of dazzle. Can you feel dazzled out?

It feels good to pack away all the Christmas bling. Stacking the boxes back into their assigned storage space until next year. Dusting and vacuuming, bringing back in the furniture that was displaced and then resting from a job well done. The house is back to its status quo. Hurray, but! This is the moment we realize that everything looks SO bare. Big sigh. No bright red bows. No Christmas tree lights tinkling.



LAUREL
PATTENDEN

I need to continually light the Christmas Christ candle through the dark winter as it offers me rest and hope. This light, this flame, like the return of the sun for trees, also sparks my roots and spirit.

Our front yards and local neighbourhood streets look a little darker. The city centers look abandoned of people strolling along the once lighted sidewalks. Everything that once dazzled us looks SO bare.

Looking out my house windows, in January, it looks like



God has done the same thing. During my early December frenzy to get my bling up God was busy taking nature's bling down. The spectacular fall splendor has dispersed with the winds. The little crab apples and berries have been nipped away by the birds or

squirrels. The faithful robin, that can miraculously time the seasons perfectly, have left us. December has fled and we are greeted with January.

How exactly does January greet us? Perhaps for some, they are greeted with a plane ticket south. For many of us we are greeted with wind chills that force our heads down, crack our lips and freeze our breath. Plus the bare house! It makes you wonder sometimes why we put away the December bling?

The bigger wonder I have, is why does God take away the dazzle? Have you ever thought of that? Why can't there be a winter hummingbird? How about a thriving winter rose bush? Ah, but there is not!

As we nurse our chapped lips, sad because of our lack of light and sun and our bodies busy detoxing from all the sugar, January can certainly appear very bare to us. God has made January look bare for us but God did not make this month barren.

The hummingbirds are south fattening themselves

up to visit us again. The rose bushes are tucked asleep to bloom again. The January snow accumulates to provide spring melts for the farm fields. The slowly returning sun warms the bark on the trees sparking the roots into production of sweet sap.

January can also offer us rest and renewal. We do not live on bling alone. I do need to take time to bare my soul and invite rest in. I need to continually light the Christmas Christ candle through the dark winter as it offers me rest and hope. This light, this flame, like the return of the sun for trees, also sparks my roots and spirit.

God never takes down the bling, it just changes. God always has a way to dazzle me. Life, at times, may look pretty bare but it is never barren. God shows us that with the month of January!

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

BirdsOfAFatherPaper@gmail.com

In the beginning: A reflection on creation stories

By Caroline N. Sharp

Advent is my favourite liturgical season; it always has been since I was a little girl.

The story of Christ's birth reminds me that in this time of fridity and death, warmth and life are stirring in the depths of it. Mary and Joseph are presented with some challenges during Advent and the birth of our Saviour is the happily ever after, tying this story up with a pretty little bow.

I was a CNE kid – we went to church for Christmas and Easter – so the story of baby Jesus' birth really was a happily ever after for me. I rarely made it to the wise men or the family's escape to Egypt. Although Luke's Gospel account of this magical moment is my favourite, I've really come to love John's account as I mature and become more aware of the world around me:

In the beginning the Word already existed. The Word was with God, and the Word was God. He existed in the beginning with God. God created everything through him, and nothing was created except through him. The Word gave life to everything that was created, and his life brought light to everyone. The light shines in the darkness, and darkness can never extinguish it.

Before anything is said, John starts with the Holy Trinity and ties the birth of Christ to Genesis 1:1. John reminds us of where everything comes from, including Jesus – the Word.

This past year especially, God's Creation and the various tales of how everything began have resonated intensely in my mind. This is because I have been learning the ways of my First Nations ancestors – the Mi'kmaq.

SOCIAL AND ECOLOGICAL JUSTICE



The creation stories of various First Nations Peoples are similar and, in many ways, remind me of our Christian story of creation.

In the Mi'kmaq story, there are seven stages of creation:

- 1) Gisoolg is the giver of life who created all things.
- 2) Grandfather sun is born and gives life and our shadows. The spirit and physical worlds become connected.
- 3) Mother Earth – the drum is her heartbeat, and her children recognize her through this.
- 4) The first man, Glooscap, is created from a bolt of lightning and receives a feather from Gisoolg.
- 5) Glooscap meets his grandmother who teaches him. The seven bolts of lightning that created Glooscap are reused to make the Great Spirit Fire.
- 6) Glooscap meets his nephew who is a prophet in some ways with visions of the future.

7) Glooscap meets his mother and a feast is had to celebrate. Gifts are given to her children that will help them to live the "good life."

The number seven is prevalent in this story just like in Genesis and each day brings something new.

Gisoolg is like God in many ways as the Creator and Glooscap is similar to Jesus in that he educates and provides for the people of earth. Glooscap's mother reminds me of Eve who is the mother of all, and his nephew is akin to John the Baptist who helps Jesus' ministry. Either way, the goal is to live a good life.

What I love about these stories is that they connect and ground us. Everything is connected! We are all from the Creator who has asked us to care for all of creation – to show every living human, animal and plant the love which Creator has for us.

The creation stories of various First Nations Peoples are similar and, in many ways, remind me of our Christian story of creation.

The concept that we are connected to everything that lives (even the mountains and oceans) and that if they fall, so do we, teaches us from the very beginning that we need to work on our relationships with the environment.

Believe it or not, the Bible (especially the OT) links people to the land. Most bibles even come with maps so we can visualize this connection! About five years ago I did a pilgrimage in the Holy Land (Israel) and we did A LOT of walking. I was convinced that Jesus must have been part goat for all the rocky hills and mountains there were. But, most importantly, the land had a story to tell.

Mary was from some tiny backwoods town and was likely not refined and well educated. Jesus, the Nazarene, fought with stereotypes his whole life that nothing good could possibly come from this place.

The Jordan River is still a popular site to this day where people go to be baptized or renew their baptism. There is a connection to the land there that is inescapable. How is it we can become so connected to certain parts of the world but not others? How is it we can connect to the land in Israel but not at home in North America?

A friend and mentor (who was born in England) once told me that North Americans are strange in that they normally speak of their ancestry before arriving here

and even though a couple of generations or more have passed, they will still claim to be English or Irish or fill in the blank. We are not tied to this land ... yet. Speaking of the Irish – they believe in something called a "thin spot" where the realm between heaven and earth come closer. My "thin spot" is by a river or lake. This is where I feel most strongly connected to our Creator.

Glooscap was given a feather which gives him strength and serves as a symbol of connection between his people and the Giver of Life, Grandfather Sun and Mother Earth. The feather may have been his thin spot. Many First Nations Peoples believe that the eagle is like the Holy Spirit who intercedes for us – the eagle is a communicator between our world and the Creator's.

Christians might not have an eagle feather to hold on to to remind them of being connected to everything around us but we did have something else – incense. Not many churches still use this symbolism as we've learned over the years that smoke isn't the best thing for our health and living the good life. But we haven't replaced incense with anything else and in some ways, this disconnects us further from the natural world. We've lost our link so we must now go out into the world to find it.

I highly encourage you to find your thin spot! Become connected with the world around you and listen for those still, small voices. Some believe that everything resonates its own vibration or frequency – meditate in the right spot and you just might feel it – this is creation talking to you. What does it say?

Caroline N. Sharp is a tri-chair of SEJH.



Earthrise

This amazing photo was taken over 50 years ago, as Apollo 8 circled the Moon.

Imagine how it felt to see Earth, our island home, from so very far away! What a marvelous, awesome sight!

Can seeing our blue planet this way inspire and call to us to love and care for God's wondrous creation?

Find out more and register online starting February 23, 2023 at 6pm

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ANNOUNCING OUR 2023 PROGRAM



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A foundation built of relationships: The story of St. Alban's, Duncan

'Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!'
Matthew 7.24-27

In today's context of ministry, it is not uncommon for the Diocese to be announcing the closure and deconsecration of church buildings.

Many congregations that have served faithfully for generations are finding themselves straining under the rising costs of ministry and the challenges of maintaining historic buildings that have been landmarks of faithfulness in cities, towns and villages across Canada.

In my research into past periods of numeric growth in the Diocese of Huron I have been studying the histories of mission plants in the early 1900s. This was a time when congregations that were healthy and sustainable felt that part of their outreach to the wider Church was to seek out communities that were underserved by ministry and to attempt to plant a new church there.

In the early 1900s, the congregation that I currently serve, St. George's in Clarksburg, worked to support four 'District' churches: St James', Fairmount; St Augustine's, Heathcote; St Alban's, Duncan; and St Stephen's, Banks. The idea with this model of min-



St. Alban's was built on the corner of Lot 9, directly across the township line from the Duncan Union Church. The building was constructed from the same plans as St. George's in Clarksburg. Built of red brick, it had stained glass windows, a tall bell tower, and a full basement (with a furnace) - an exceptional structure for a rural church.



GROWING BEYOND THE DOORS
REV. GRAYHAME BOWCOTT

istry was for a stronger congregation to deliberately seek out and enable smaller, less resourced ones. The premise of this arrangement was that healthy groupings of congregations were far more resilient than independent outposts for ministry (i.e. the 'we just look out for ourselves' approach to ministry).

Of the four 'District' churches, there is one in particular that has a very important story to tell. St. Alban's church in Duncan, Ontario began as a mission plant that gathered community members every alternate Thursday evening in an old log meeting house led by Rev. T. D. Brown of Clarksburg.

Today, we would call this model of ministry a 'House church'. Notes from an old Souvenir History brochure comment that the St. Alban's was a place where community members helped each other as newcomers were becoming established in the area.

St. Alban's story continues to document that the members of this new congregation aspired to establish a symbol of permanence in their community by erecting a large church building modelled after St. George's Church in Clarksburg - in fact, an exact replica! It might be fair to conclude that this was a 'Build it and they will come' approach to ministry. Despite the fact that the small mission didn't have the money to afford such a large project, they trusted that others would be drawn to this 'lasting monument' built 'to the devotion of the Church people of the district.'

Construction of the new red brick church, complete with

bell tower and a full basement, was concluded in February 1905. The cost of such a large undertaking fully immersed the congregation in debt. Out of necessity, the central focus of the community was to become completely fixated on fundraising efforts.

Instead of being able to dedicate their time to investing in the new faith relationships of their fledgling congregation, St. Alban's was drawn into divisive discussion regarding the survival of their building. It was hoped that they might find their salvation in hosting numerous fowl suppers and social fundraisers, but despite their best efforts they were never able to raise the necessary funds to pay off their mortgage.

In 1925, only twenty years after the building had been erected, St. Alban's church was torn down and the raw materials were sold in order to settle the congregation's debts. The arguing among individuals in their community was so great that instead of returning to a house church model they decided to disband the congregation completely.

Where it was hoped that a faithfulness to raising up a physical testament of the Anglican tradition in the form of a majestic church building might draw others to their cause, after the loss of their building some members are noted in sharing that they missed the sense of support and Christian 'brotherliness' that had been present when they had first met in the modest log cottage in the years before they aspired to something more 'lasting'. Ironically, St. Alban's might hold the record for the shortest lived church in our Diocese - notable, during a period of rapid

church construction throughout Huron.

The wisdom that St. Alban's, Duncan has to share with us is to never forget that the foundation upon which we build our congregations must always be our relationships with each other, with the community in which we are called to serve and our relationship to God through Jesus Christ. If we ever misplace this single-most priority in our ministry we run the risk of building up our hopes on sand alone. While it is true that our stewardship of church buildings is an important aspect of our Anglican identity, what is perhaps more true is that fact that our buildings should always serve the needs of the gathered community, not the other way around.

In a time when churches were popping up all over the landscape of this Diocese of Huron, St. Alban's blinked out of existence in less than twenty years. Why? Because they invested in bricks and mortar instead of investing in fostering new relationships in Christ. As we enter into the season of Vestries, my prayer for each of our congregations is that we have the wisdom to invest wisely - to invest in the places where new and renewed faithful relationships are most likely to flourish.

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

What to do before Twitter implodes?

As many of you know Elon Musk, CEO of Tesla and Space X, has purchased Twitter.

Since that purchase has been finalized Twitter has fired more than half of its staff with hundreds more quitting when they refused to work more than the contracted 40 hours a week.

Twitter is no longer enforcing moderation policies surrounding Covid-19 misinformation, pornography links are resurfacing and banned racist words are once again being permitted on the platform. Individuals who were banned from the platform for racist, misogynistic and hate-filled rants have been reinstated.

Because of this, advertisers



MEDIA BYTES
REV. MARTY LEVESQUE

The chaos at Twitter is a good reminder to always protect your data provided to online services.

are fleeing the platform and revenue streams are drying up for Twitter.

What will happen to Twitter, I have no idea. But it is a good idea to protect your data and network



in case Twitter does eventually implode, as it seems likely to do. After all, each of us has invested much time, talent and treasure in our digital outreach. It would be a shame to lose all this data that can be used to help build the kingdom of God.

The first step is to create an archive of your church's data that has been collected by Twitter. I would suggest each individual users do the same. Simply go to your settings and under the "Your Account" sub-menu, click on the "download

an archive of your data" tab. It may take anywhere from 24 hours to 72 hours for Twitter to prepare your download.

Once downloaded, I would store the data on Google Drive, which each church has been assigned cloud storage that is safe, and encrypted with redundant backups.

The chaos at Twitter is a good reminder to always protect your data that we have provided to these online services. We can't assume our data will be there tomorrow, as we can't assume Twitter will be there tomorrow.

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The Times – They Are A Changin'

My grandmother was born in the latter part of the 19th century in England. Listening to her reflect on her life growing up in that setting was a truly fascinating experience. She was born into what seemed to me, as a young person, to be a truly different world.

When my father immigrated from England to the United States, much of his worldly possessions fitted into a large wooden trunk (which I still have). The experience of transition to the “New World”, and to New York City, was just one of many stories that shaped the story of my grandmother’s life. In her latter years, my grandmother avidly watched the Watergate hearings and saw a man walk on the Moon.

In 1992, she died five months shy of her 100th birthday.

I often wonder what my grandmother would think of the changes which have been so much of life in the last two decades. To begin to enumerate the way in which our expectations, our patterns of living, and the immediacy of our awareness of events around the world which impact our own lives would generate a truly lengthy list.

The simple reality is, that the experience of change is a constant.

The simple reality is that the experience of change is a constant.



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

The Nobel Prize winner in literature (2016), Bob Dylan, reflected on the experience of change as early as 1964 when he wrote:

As the present now will later be past

*The order is rapidly fadin’
And the first one now, will later be last*

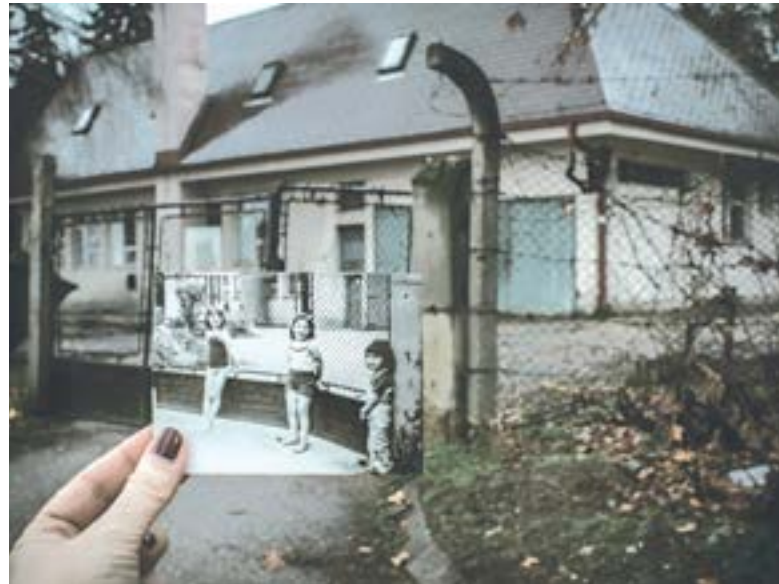
‘Cause the times, they are a changin’

(The Times They Are A-Changin’)

How do we live with the changes that are happening all around us, that impact our lives and our relationship with other human beings?

[Cue the violins...]

I remember when it was possible to pull up to a gas station, where a smartly dressed individual would come over and say, “How may I help you? Shall I fill up the gas tank and check the oil?” The



Anita Jankovic/Unsplash

windows would be washed and, without leaving my car, I would hand over payment and be on my way. These days I cannot personally fill up my car unless I pre-pay for the privilege!

I remember when I used to call an office and a real live person would answer the phone. These days, as a sign of “efficiency”, or perhaps as a cost saving exercise, an automated voice directs my call to an individual, who may, or may not, choose to pick up the call, because they are aware of who is on the line.

I am aware that when I shop for groceries, I have a choice at the end of picking up the items on my list. Do I check myself out at the automated

station, or do I go to a real live person, whose employment depends on me waiting patiently for my turn in line?

These illustrations are mentioned as examples of how we are experiencing changes which have an impact on how we come to grips with living out our Baptismal commitment to “respect the dignity of every human being”.

Anything that stands in the way of us being able to make a connection with another person is a barrier that we must face and overcome.

Many of us will have already made our resolutions for the new year of 2023. As we continue to live through the experience of a continuing global pandemic, we are often being

encouraged to encapsulate ourselves within a personal bubble so that we may protect others and ourselves. Yet at the same time, we are also called as people of faith to not only love the Lord our God with all our mind, with all our soul and with all our strength, but also to care about and to be in relationship with others.

I suggest that in addition to whatever Resolution or Rule of Life you may have already written as you begin this pilgrimage through the calendar year of 2023, that you take a moment, in this ever changing world, to discern and define a way in which your love for Our Lord may be seen in the way in which you love for, care and respect those whose lives touch yours.

*O Immortal Lord God,
who inhabits eternity,
and hast brought thy servants
to the beginning of another year:
Pardon, we humbly beseech thee,
our transgressions in the past,
bless to us this New Year,
and graciously abide with us all
the days of our life;
through Jesus Christ our Lord.
Amen.*

(BCP, Collect for the New Year, page 115)

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'Sportwashing' in Qatar: Should we feel guilty or simply watch the game?

The FIFA World Cup 2022™ has been played from 20 November to 18 December in Qatar. And the question has been asked, “What was the hidden agenda in Qatar’s bid to host the 2022 World Cup?”

In a country with a small population and a relatively small interest in the sport of Soccer, the move will cost the people some \$220 billion US (CBC reporting).

For critics in the know, the go-to assumption has been labeled 'sportwashing.' Sportwashing is a relatively new term to describe an age-old practice of using sports as a forum to cast a country or company in a good light. For example, countries with shocking human-rights records use sports or mega-events to whitewash their international reputation. Many will argue this occurred in 1936 when Hitler hosted the Olympic Games in Germany.

This year's World Cup is the first to be hosted in the



AS I SEE IT
REV. JIM INNES

Middle East. Qatar currently faces widespread criticism for its criminalization of homosexuality and its treatment of low-paid migrant workers.

Many newspapers have reported, “since Qatar won the bid to host the men’s World Cup, more than 6,500 men (predominantly from South Asia) have died while in indentured servitude in that country, often the result of terrible living conditions and heat, and from many causes that remain unclear (*Guardian*).”

Team captains of 17 nations had wanted to protest by wearing rainbow armbands, promoting their Hope for an inclusive future. However, FIFA threatened them with penalties and player exclusions



for not wearing approved clothing. Intriguingly, they all stood down rather than have their country’s team undergo hardship. Some decided to wear an approved, less colorful armband. Others joined their teammates in protesting by kneeling at the beginning of a game or not singing the national anthem.

To use a sporting event to distract from a messy political or humanitarian situation is grounded in history. Roman gladiator games were an opportunity for emperors to distract the general public from

the political and economic problems of the day. For a moment, hardship dissipated as their competitive, aggressive natures found an exciting outlet.

As I have experienced, sport is an outlet that, when truly engaged, can consume one hundred percent. This is true for both players and fans.

Aside from the many sports I played (as a young man), watching my son play hockey (especially at competitive levels) was extraordinarily consuming. Outside distraction and stress were left behind

when the time clock started, and the game was on.

As I now take my son to games (an activity that always engages him), everyday issues are on hold, and we share a moment of enjoyment. Honestly, I try not to consider how politics is attached to a game. And I’m not sure I want to overly engage in protests at the event. I want a break from it all, and the purity of sports has been that in my past.

Should we feel guilty if we want to emerge ourselves in some simpler, worry-free moments where we can disengage and refresh? How often ought we engage in politics and humanitarian complaints? When is it enough?

These are tricky questions for those of us who care. And it helps me understand all the confusing decisions forced upon those who represent us on the world screen.

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This is the end! And the beginning!

The Farewell Tour ends here: I invite us to see change not as threatening, but as life giving. It's time we let God reinvent who and what we are.

Over the last many months I have oft stopped to think about what I would write in my final column.

It has been a labour of love that has lifted my spirits time and again as I share laughs, tears, history and today – a future without me in print!

I've doodled a few bits and pieces for this column and every time I've hit delete or crumpled the paper or just plain didn't remember what I was thinking, on purpose!

The truth is probably that writing this column means a whole heap more to me than it does to you. I've had some lovely emails and letters over the years and had a chance to chat with some of you. But the reality is that the circulation isn't that broad and most people have better things to do that listen to me wax somewhat eloquently on a variety of matters that may or may not be stirring to your soul.

My spirit has been raised by everything that I have written, so I guess it should be me saying thank you to you for putting up with my doodlings that helped me turn yet another question into five more questions each month.

So, what would I say to you about where it goes from here?

Tell your story! Tell it well! Listen to the story of others! Make sure you have heard it correctly.



Adam Winger/Unsplash



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**

Change comes as we learn from others around us about this wonderful thing we call community. God's community is meant to be part of the growth of humanity.

Our world today doesn't much like the lecture thing. People want to be interactive, able to participate at every level and share in learning new meanings on a daily basis. We do that one story at a time. Listen first, ensure that you have heard properly and wait for the right time to tell your story. That is when the other feels that they have been heard, understood and are ready to see how paths might intersect and we might walk together for a while.

I have literally been invited into thousands of lives, thousands of homes and heard tens of thousand stories in my time

That, I think is the key to the future of this thing called thing called the Anglican Church.

Except, I've put the order backwards. If we are to continue or better yet, get back to thriving; we will first need to listen carefully to the stories of those who are not in our pews, not reading our Huron Church News and for the most part don't really care about us. Harsh words, but I believe important words for us to hear.

I believe that God continues to reveal more and more of God's self to us every day.

There is something in our communities that welds us together, oft to the point of forgetting to look outward, to the needs, desires and wants of the others that God has put in our path.

as an Anglican priest. It is a privilege I can not even begin to explain. But I can say for sure it is far more often about questions than it is about answers.

This Anglican thing that we love so much is elusive to explain or understand. There is something in our communities that welds us together, oft to the point of forgetting to look outward, to the needs, desires and wants of the others that God has put in our path.

As I think about the conversations I have had over nearly 30 years, I can tell you that each has its own flavour, direction, pace and outcome. The outcomes are always better when the conversation is interactive and based on questions, dreams, possibilities and undergirded by a strong sense of love of the other.

Don't ever give up! Don't ever say that God has closed the door on this thing called Anglicanism!

Our strength is our ability to hear and include so many stories in the growing collection of the history of our church family. We have been gifted with the niche of being the community that can hold

so many different ways, questions, personalities, understandings, stories ...

It is a difficult way at times. The temptation is to claim our story as the best one. That leads to death, a death that has been staring us in the face for the 30 years I have been tucking pieces of white plastic into my collar on a weekly basis.

I think we need to jettison much that leads us down the path we are on. I invite us to see change, not as threatening, but as life giving. It's time we let God reinvent who and what we are.

That doesn't happen when we tell people we have all the answers. It happens when we invite people to journey with us in the questions, listen to the stories and decide that God is infinitely more than we can imagine – and mean it!

It has been an honour to journey with you. May our paths cross again and may we dedicate ourselves to listening to stories that give rise to questions that may not have answers, at least not right now!!

Blessings!

Keith

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Laurel Pattenden. JOY, LOVE, HOPE

**WISHING ALL OUR READERS
HAPPY NEW YEAR
FILLED WITH JOY, HOPE, AND LOVE**

