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HURON CHURCH NEWS

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Laurel Pattenden. AUTUMN
Colour Pencil, 2023



"Our heart is restless till it rests with you": A simple gift of being in the place just right

Patrick Martin was one of the four new deacons ordained on Trinity Sunday

By Rev. Patrick Martin

"As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works."
(Psalm 145:5 BCP)

There is a song from the Shaker tradition called Simple Gifts that has helped me to come to understand my call to ordained ministry. In it they talk about turning around and around until coming to the place just right.

For me this felt like walking on a path, which, at one time, was a path towards Music education. There was something about teaching which felt intrinsically right to me.

I discovered, however, that though this was part of what I felt called to, there was still more to which I felt called. The more I walked that path, the more it seemed to feel that it

was not the right path, rather an adjacent one.

I later learned the prayer from St. Augustine, "Our Heart is restless till it rests in you," which I think captures the feeling well. I had been walking with one foot on the side of the path and one in the weeds and brush that were alongside, and experiencing the restlessness that came with that.

With prayer, reflection, and some very meaningful conversations, both feet ended up on the path. This path is not without its challenges, (bowing and bending as Simple Gifts puts it) but the path that I feel called by God to walk. And for that I feel both humbled and blessed.

Rev. Patrick Martin is Assistant Curate at St. John's Tillsonburg.

▶ **Page 7: 'Here I am, Lord!'**
(Reflection on Ordination)

Simple Gifts

- A Shaker Song -

'Tis the gift to be simple, 'tis the gift to be free

'Tis the gift to come down where we ought to be,

And when we find ourselves in the place just right,

'Twill be in the valley of love and delight.

When true simplicity is gained,

To bow and to bend we shan't be ashamed,

To turn, turn will be our delight,

Till by turning, turning we come 'round right

Patrick Martin at the service of ordination on June 4, 2023 (Trinity Sunday) at St. Paul's Cathedral, London, Ontario.
(Photo: Charlotte Poolton)



Listen to what the still small voice within says

ANGLICAN FELLOWSHIP OF PRAYER



By Sharon Frank

As we approach the season of Thanksgiving, we can take a minute and offer prayers by using an acrostic prayer for the word **THANKSGIVING**:

Creator God, Divine Spirit, Holy Presence, Father and Mother of us all. Let this acrostic be a THANKSGIVING prayer and reminder of our relationship with you!

Telling us that our sins are forgiven, that we are saved; and we are never alone.

Healing: Accepting that wholeness and peace within, and not necessarily cure, is healing.

Answering the call of serving may take many different forms.

News: Proclaiming the Good News of the kingdom is here and now, as well as the next life.

Kindness to all we meet can cause miracles that surpass expectations for transformation.

Sharing of resources and oneself compassionately is what loving neighbour is all about.

Gratitude: The work of the spirit moves us to be grateful for the gifts we receive.

Innovative ways to share our understanding for protecting and safeguarding the earth.

Voices in our heads, hearts, dreams, intuitions may come from God, we need only listen.

Invoke: A call to God to share the fears and the desires of our hearts.

Noise: Being bombarded with worldly noise, must not overtake the still quiet voice within.

Gladness: The feeling we have when we follow the message and teachings of Jesus the Christ.

O Holy Presence let us explore different meanings and connections with you during this season of Thanksgiving. We offer these thoughts and prayers as an opening, an enhancer, to further our relationship with you. AMEN



Communication between humans may involve talking, thinking, perceiving and listening.

It can be formal, written down, spontaneous, based on a "gut" reaction or body language. Communication needs to be a two-way channel. Well, communication between humans and God relies upon a similar premise. Message given and message received.

Prayer is a way to communicate, to connect with God and what would be better than to make this a Thanksgiving

prayer project. It is a good time to try this exercise: take a word that has meaning for you during this Thanksgiving season (example: HARVEST – PUMPKIN – GRATITUDE – THANKSGIVING, ETC.) and see what each letter of that word says to you.

You might find the spirit has been waiting to work with you and only needs you to participate, and to listen with the ears of your heart. This requires being open to what each letter says to you... Listen, just listen, and do not be constrained by intellect, social norms, or the

noise of the world. Anything done to enhance our relationship with the Divine makes us stronger and open-minded as we continue on our journey to be a Learning, Just, Diverse and New church, and as we strive to live out the Five marks of mission (to Evangelize, Disciple, Service, Transform Society and to Safeguard and Renew the Earth).

This project can be done on many levels from the young to elders and everyone in between. It can be superficial or deep, it can be done alone or in a peer group, depending

on where the participant(s) are on their spiritual journey. That doesn't matter. All that matters is that one remains open-minded and listens to what the still small voice within says. This acrostic practice may help with your own spiritual journey, it may even give you direction to the ministry that you are called to. One never knows until it is tried!

And for this idea, prayer project, and opportunity to communicate with the divine I say, "thanks be to God." Amen *Sharon Frank is an AFP Huron Lay Executive Member.*

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Photos by staff members at Camp Huron

I have seen the face of my God at Camp Huron

Each summer after we bid farewell to our last group of campers, the staff work together to clean all our spaces, putting away supplies and equipment for next year. While this is going on our kitchen staff prepares one last meal to share. Afterwards we make our way to the chapel for one last Eucharist, where we were gifted by these words, by our chaplain, Brother John.

This past summer I have had the pleasure of working as the chaplain for Camp Huron. I have been left with a heartwarming encounter with God.

"For everything there is a season and a time for everything under heaven." Ecclesiastes 3:1-8

At camp there is a time to make art.... And a time to put away art projects.

A time to play music and a time to stop playing.

A time for a campfire.... Campfire, WE LOVE CAMPFIRE!

And a time to go home.

We have been through the season of camp, a time of caring for our neighbour, for Christ in our midst.

But the weather has cooled, and the seasons have changed; now it is a time to put away the paintbrushes, the CORCLS, and the chapel books.

It's the best of times, and the worst of times... because our lives await out there... and for some the time of camp has come to an end, like it has for 75 years of campers, counsellors, and camp staff.

What goodness we have had at camp over the year is now put away like so many summer clothes and archery equipment. To await another summer, in a different season.

For some of the leadership of this year, it is the last summer. The young twenty somethings have grown up here in this place. Camp was for them another home, a chosen family.

Their childhoods have been transformed in the smoke of the sacred fires. Fires made sacred by songs, prayers, and hearts open to their neighbour.

These young leaders are no longer the children they were on their first day at camp... when they were kids, scared to make new friends... shy and afraid. Now they have taught a new generation of campers and counsellors how to welcome, love and have an unbiased positive regard for people's whose life experience and expression are different from their own.

The vast majority of those who have been through this process of maturation are transformed and transfigured by the people around them. Changed by the loving hearts of those whose hearts and minds opened to their neighbour.

I have witnessed these changed hearts and minds. I say this to you in all seriousness, I have seen Christ in their midst.

I have seen the face of my master in their hearts and in their compassionate care.

At times it was in being a supportive and nurturing person to a child who felt abandoned, included, hurt and afraid.

At other times it was in the way they helped show a child that it's ok, it's ok to care, to trust, it's ok to love or to listen.

I have seen his face when hard choices and conversations were needed. Hard conversations needed to

be had, that formed both persons, leaders in a safe place. I saw Christ when they said no, to someone whose lack of boundaries stole freedom and voice from someone else. Teaching each other agency, consent, and charity.

Lastly, I have seen the face of Christ in their tiredness, weakness, and exhaustion, pushing themselves to exceed their self-imposed limits; and learning their inner resilience. Camp Huron I have seen Christ in you. Not perfectly, but through a mirror darkly.

As a Franciscan brother I cannot have asked for a greater gift. St Francis saw Christ in the leper, and I have seen him in you.

For such a profound gift, all I can say is thank you...

Thank you for letting me into your lives... Thank you for showing me what it is to have a camp family...

Even if they are not all Anglican or even Christian, I have seen Christ, the image of the divine, in their human compassion.

For those who will not be returning I pray that God repays them 100-fold for the love, care and compassion you have shown this summer!

Continue to be your genuine selves, out into the world... into the unsafe places... be a light for those not given the grace of camp.

Because then we will all know that God's goodness is more than a children's story...

It is real... because God lives in you.

Brother John, Chaplain, Summer 2023

Missional listening and All Saints' new church design

By Rev. Marty Levesque

When designing the new church and community centre at All Saints' Anglican Church in Waterloo we began first by listening to the needs of the neighbourhood. We allowed the neighbourhood to heavily influence the design of the new facility. And to achieve this outcome we engaged in the practice of missional listening. But what is missional listening?

Well, it includes but is not limited to, listening to God and culture, observing your neighbourhood, asking questions and listening to the answers, asking more questions, doing research and following hunches where the Spirit will lead.

We intentionally observed our neighbourhood and walked the SideWalks each day from planned routes to observe seasonal changes but



A mindful design: Exterior of All Saints' (view from southwest)

also deviated now and then to experience something new. We became aware of our local culture. Every neighbourhood is different, and every neighbourhood has its own culture. We read every local paper, and blogs, and listened to podcasts. We followed closely local Facebook groups and when possible, we would chat and interview neighbours. We asked simple questions like, What brings you to the rink/field/church today? Name one thing that would improve the

quality of your life? What can the church do to help you?

We sought out and interviewed community leaders and potential partners (other not-for-profits). We met with other local Christian leaders to understand their impressions of the mission field, and we had many meetings with our elected officials to gain their insights from a government perspective and leaders in the community.

We were prepared with many questions for our civic

leaders, such as: What demographic shifts are underway? What kind of problems exist in this community? What divisions are there in the community? How is Christianity perceived in the community? How could the church assist? Who else can you connect me with?

We asked other Christian denominational leaders who are the different types of people living in our neighbourhood? Do people in the neighbourhood interact with each other? What is your prayer for those living in the neighbourhood? What do you think is on the mind of your typical neighbour?

And of course, we interviewed as many neighbours as possible asking them to tell us about their average weekday in their life. What is their average Saturday or Sunday like? What bothers them/ keeps them awake about their life

today? How have they seen the neighbourhood change? What do they love about living here? What is their dream for the neighbourhood? How could we help them realize that dream? Where do you meet with people from this area?

Over many years and many conversations, interviews, and missional listening, the needs of the neighbourhood influenced and eventually drove the design of the new church and community centre. We are extremely grateful to each person who spent time with us and who helped us understand how best to serve the neighbourhood and we look forward to meeting them all again at one of the many programs that will be offered at All Saints' Anglican Church and the SideWalk Community Centre.

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

The wisdom of the desert: Sacred spaces at home

By Rev. Matthew Kieswetter

Right in the middle of the pandemic The New York Times published a fascinating piece called "A Moment of Intimacy: New Yorkers and the Sacred Spaces in Their Homes" (Dec. 29, 2021).

The premise of the article was that a surprising number of people express their religious devotion at home — either individually or as a family — and that this aspect of their life became even more important in a time of being stuck indoors, and as was the case for a while, unable to worship with others at a common gathering space like a church, synagogue, or temple.

The piece highlighted both an evangelical Christian and a Roman Catholic family. Our own Anglican tradition gets a nod from an Episcopalian in the comment section who noted the blessings of following the readings and prayers of the Daily Office: Morning and Evening Prayer.

I wonder: did prayer at home take on extra importance for you during the doldrums of the pandemic? If I recall correctly, the website of our national church placed "resources for home prayer" at the top of the "resources" page early on.

I also noticed, and sometimes connected to, the Facebook live streams from the Society of St. John the



It looks like there is a revival of monastic orders in Huron. On Sunday, August 20, the Novicing Mass was held at St. Andrew's Memorial Anglican Church in Kitchener (Deanery of Waterloo). The service marked Noah McLellan's entry into the novitiate of the Anglican Order of Preachers (a.k.a. the Dominicans). In the picture are, left to right: Br. John Maine, Rev. Matt Kieswetter, Territorial Archdeacon Ven. Megan Collings-Moore, and Br. Noah McLellan.

Evangelist in Cambridge, MA and Holy Cross Monastery in West Park, NY. These, of course, existed alongside the many recorded liturgies from our own parish churches. In my own parish we were blessed to have one of the sisters from the Sisterhood of St. John the Divine in Toronto join us for Zoom-based compline.

One of the marks of religious communities is that they gather several times throughout the day to pray. It seems to me that when our Sundays were shaken up, many people grew in their everyday faith and devotions (which probably was — and is — one of our 'growing edges,' to put it gently.)

Did the anxiety of the early days of the pandemic lead you to deeper prayer and self-reflection? Did the slightly less hectic pace of life that we experienced for a while lead to more time set aside for prayer? Is marking a specific part of the home as 'sacred' helpful in supporting daily prayer practices? Or is it easiest for you to turn to a prayer book, Bible, or prayer app on your phone or tablet while on the couch or kitchen table?

For me, discovering and coming to understand the morning and evening liturgies of the Book of Common Prayer and Book of Alternative Services was an important step in my spiritual growth in my early 20s. Both a friend

of mine and my parish priest helped me to become familiar with the services and the lectionary (the schedule of readings), and most of us probably will need a little bit of direction early on, especially with the lectionary calendar and with the abundance of choices within the BAS services. Don't let that discourage you!

In those days I created a prayer space in my bedroom, with a crucifix, a dresser at a convenient height for kneeling (because I was shocked at the price of kneelers!), and candlesticks I had picked up from Liquidation World. My zealotry somehow hid their ugliness from me!

Over time I moved past that 'romantic' stage and prayed

more unremarkably (though I probably lost some of my fidelity to regular and deep prayer and contemplation). In more recent years I've found more of a middle way, where I recognize the value of a special space for prayer, with images and resources (crucifix or cross, icons, prayer beads, prayer books, Bibles) close at hand and arranged tidily (the principle being 'peaceful space, peaceful mind').

Do take some time to consider your daily prayer practice, and whether or not a particular space would be helpful. If you are intrigued by this idea, but not sure what to do next, speak to some clergy or friends from church, to find out what works for them. The liturgies of our official prayer and service books are great resources, and there are several other resources out there to be discovered, too. And if you find that some guidance or unpacking of those resources is needed, there is certainly help close at hand in your parish and diocese.

If the books aren't the best fit for you right now, know that there are several easy-to-use apps and websites close at hand. I'll explore some of these in greater depth in a future column.

Rev. Matthew Kieswetter is the rector of St. Andrew's Memorial, Kitchener, and an Associate of the Order of the Holy Cross.

Jane's Walk around Colchester: Revisiting Christ Church's history



Colchester School House (built in 1881), with Christ Church in the background

Jane's Walk is an annual festival of free, community-led walking conversations held the first weekend of May in hundreds of cities around the world.

Jane Jacobs (1916 – 2006) was an American urban activist and writer. Author of *The Death and Life of Great American Cities* in 1961, she was a radical who encouraged and championed a community-based approach to urban development. This spring's event in Essex County and Windsor included 30 individual walks, notably Christ Church and Historic Colchester.

Over 200 years of Faith

Colchester village is regarded as the oldest planned community in Upper Canada west of Niagara. Originally surveyed in 1786, the divided lots at the southern-most tip of Essex County were "reserved for village". Many United Empire Loyalists and soldiers who had been faithful to the British were granted substantial tracts of land fronting Lake Erie on which to settle, farm and flourish.

Pivotal to the area's faith journey was an Englishman, Richard Pollard, landing in Quebec and taking up arms to repel the American invaders. A lawyer in Montreal, he later traded with the Indians at the British settlement in Detroit (1782). In 1792 Pollard became sheriff of Essex and Kent Counties, Surrogate Court Registrar (1794) and later a Judge. On weekends, he

conducted Church of England Services as a layman in Detroit and later Sandwich (1796).

Richard Pollard was ordained a deacon in 1802 and a priest in 1804, appointed chaplain to the garrison at Fort Amherstburg and resident minister at Sandwich. By 1805 he was also performing marriages, baptizing infants and convening Church meetings and the first services at the home of Captain John Little, east of Colchester.

Accompanying the Fort Amherstburg soldiers to the Battle of Moraviantown, he was taken prisoner by the Americans in 1813, then released in 1815 only to find they had burned the log Sandwich Church and destroyed his home. He was granted funds by the Society for the Preservation of Gospel to build Churches at Sandwich, Amherstburg, Colchester and Chatham, 'his circuit' of some 240 miles on foot or horseback.

By 1819 work was underway at a site in the new village of Colchester "reserved for cemetery". Pollard's dream was finally realized with Churches built at Sandwich, Amherstburg, Colchester and Chatham. Pollard died in 1824 and is buried at Sandwich.

Jane's Walk 2023

Our early morning walk for a few dozen 'spirited' souls armed with umbrellas and in raincoats began at the old school house situated across Bagot Street from Christ Church. A life-long resident, direct descendent of original settlers (and my former High

School English teacher) led the procession south, towards the lake and through the cemetery (oldest legible headstone is 1808).

From a vantage point at the top of the bank could be seen the Pelee Passage and location of the Colchester Reef lighthouse, a four-story wooden structure originally built in 1885. It burnt in 1959 and is now a helicopter pad and navigation aid to Lake Erie mariners. Also, of note to the south-west side of the cemetery is a stone marker, locating the corner of the original Christ Church, built of limestone in 1819.

By 1872, however the congregation in the thriving agricultural and shipping port for lumber and grain had outgrown the building (imagine that!). The lake was threatening the shoreline, getting closer and it was decided to build a new, larger Church further inland.

In 1876, the existing frame building was finished and dedicated. Over the years additions and improvements have been made by subsequent congregations. Beautiful stained-glass windows and diagonal chestnut wainscoting grace the walls. A matching two-story frame rectory sits to the north of the Church.

It was completed in 1893, just in time for then Priest Reverend T. F. Whelan and his new bride (the Bishop's daughter) to move in. The former Woodmen of the World Hall, located in the school yard was purchased by the Church and rolled on

logs to its present location as the Parish Hall in 1931.

"One of the most precious historical shrines in our Diocese of Huron" – George N. Luxton, Bishop of Huron, March 12, 1957

In 1957, then Reverend R. S. Skinner organized the building of a one-quarter-sized replica Chapel using limestone from the ruins of the original Church. This was truly a Community of Faith undertaking by descendants of and a tribute to those early pioneer families, and the perseverance of Reverend Pollard. Special and summer Chapel Services continue at 8:00 AM from June to Labour Day. Worship through Covid was also observed with the congregation bringing lawn chairs and sitting outside in the cemetery grounds.

Back to the School

Another dedicated resident conducted the school house tour. In 1871, the Ontario School Act legislated free compulsory elementary schooling for all. Colchester Township was divided into districts, section #2 initiated a brick, one-room school and SS#2 was built in 1881. It still stands today complete with slate blackboards and a lean-to for the teacher's horse. As with the Church, attendance increased and classrooms were added.

The school continued to serve the community until 1965 when elementary education was centralized in the Town of Harrow, approximately 7 km to the north. Heritage Colchester is a

grass-roots group of volunteers committed to sustaining the building and maintaining and promoting the educational, spiritual and historical significance of the area, much as it has for well over a century.

An Easter egg hunt, documenting the annual migration of the endangered Chimney Swift (and yes, they do nest in the school chimney!), monthly Village Country Markets (June – September), and summer theatre in cooperation with the University of Windsor are all ongoing efforts of this community-minded group.

This last stop ended our 'walk through time' that started out in the rain, connecting the dots of an early settlement that still exists. We made our way outside into a brilliant sky and glorious spring morning in perfect timing for the 11:00 AM service.

True testimony that sense of belonging to a community is what keeps it alive, reflective of the cause that Jane Jacobs sought to sustain.

Compiled by Randy Cyr, summer Christ Church congregant.

Thanks and acknowledgement to: Sarah Morris (WindsorJanesWalk.ca), Milo Johnson (Harrow Early Immigrants Research Society), Rev. Elise Chambers (Christ Church Colchester), Christopher Headon (U of T/Laval), Jane Buttery, Chris Carter.

Jane's Walk 2023 (from left): One-quarter-sized replica of the original chapel - built using limestone from the original building; A stone that marks the north-west corner of the original chapel; Christ Church, Colchester



PASTORAL PROGRESSIONS

New Worshipping Community

With the concurrence of Bishop Townshend, Diocesan Sub-Council approved the request from the Vestry of St. Columba's, Waterloo to disestablish as a parish and form a Worshipping Community as described under Canon 12, under the oversight of St. Andrew's Memorial, Kitchener, to take effect August 1, 2023.

Appointments

Bishop Townshend announced that Ms. Jacqueline Davison began a one-year appointment as Interim Director of Finance for the Diocese of Huron on August 14th, 2023. Jacque brings extensive accounting, leadership and governance experience in the public sector to her role with us.

Previous roles include that of Chief Financial Officer for the London Health Sciences Center, the Superintendent of Business for the London District Catholic School Board, and the Controller and Director of Facilities of the Richard Ivey Business School.

Working closely with the Secretary-Treasurer, Jacque will provide strategic financial leadership for the diocese, oversight of all matters relating to finance and audit, and supervision of the finance

team. She may be reached at jdavison@huron.anglican.ca.

Bishop Townshend appointed the Rev'd Canon Stephen Harnadek as Priest-in-Charge (part-time) of All Saints, Sarnia effective August 1, 2023.

Bishop Townshend appointed the Rev'd Matthew Kiewetter as the Chaplain and Coordinator for Post-Ordination Training, as of 5 October 2023. He will succeed the Rev'd Canon Adèle Miles who has served in this role well and faithfully since 2014.

Matt continues as Rector of St. Andrew's Memorial, Kitchener.

Bishop Townshend appointed the Reverend Allie McDougall as assistant curate with primary responsibility for St. Stephen's, Stratford, in addition to St. Paul's Stratford.

The Reverend Canon Robert Lemon was also appointed as the Rector of St. Stephen's, Stratford, with the Reverend Allie McDougall and the Reverend Diana Boland as the Assistant Curates to the Rector, St. Stephen's, Stratford, effective September 10, 2023 in addition to their current appointments at St James', Stratford, St Paul's Stratford, and St James', St. Marys.

Inductions

On behalf of Bishop Townshend, the Venerable Jane

Humphreys inducted the Reverend Ryan Boivin as the Rector of St. Mark's-by-the-Lake, Tecumseh on Sunday, September 24th.

The preacher was the Reverend Robert Clifford.

Rest in Peace

Mr. Dennis Jones died on Monday, August 14th. Dennis was the father of the Venerable Richard (Rich) Jones, currently the interim priest-in-charge of Epiphany Woodstock.

The Celebration of Life for Dennis was held on August 31, 2023 at Holy Trinity Anglican Church, Thornhill. Please remember Rich and Heather, their family, as well as the rest of Dennis's family in your prayers.

May his soul and the souls of all the faithful departed rest in peace.

The Reverend Gordon Moir died on Monday, August 28. Gord was ordained deacon and priest in Huron in 1988 and served as curate at St. Paul's Cathedral and in the parishes of St. David's and St. Thomas the Apostle, Cambridge, St James' Cambridge, and Trinity, Simcoe. He served as Chaplain to the Royal Highland Fusiliers of Canada in Cambridge for many years.

May his soul and the souls of all the faithful departed rest in peace.

Here I am, Lord! (The day of my ordination)

By Rev. BJ Dunbar

Thinking back to the day of my ordination to the diaconate I recall moments of rush and hurry and moments like a movie in slow motion and some where everything stopped.

I will mark the day in my memory as a high point of remarkable year and a day of joy in the middle of a very difficult summer. Earlier in the year I was finally certified a Spiritual Care Practitioner by the Canadian Association for Spiritual Care and within the year I will also be recognized as a member of the College of Registered Psychotherapists of Ontario. Professionally, these are and will be landmark moments in my career. But on June 4, I made a sacred commitment, a holy vow to God, my church, the bishop and a public profession of my faith. No career moment can rival that.

It was a whirlwind day, but I need to back up a bit. Only nine days prior to the Ordination Day, a dear uncle died. And the day after that, our dog. Much of the week leading up to the ordination I was grieving. Thankfully, we had a lovely retreat which helped me clarify what I was committing myself to and solidify my commitment. It helped me transition from grief to celebration.

Saturday morning time started flying. I parted from



BJ Dunbar at the service of ordination, June 4

the other ordinands and our chaplain and went to an all-day class at Regis College. From there, I raced off to a family wedding, and enjoyed family time. We tried not to stay up too late - after all, I had church in the morning!

I gave advance notice to the deacon I serve with at Church of the Epiphany in Woodstock that I would not be there for the 9 am BCP service. She has been my teacher, mentor, guide, and friend. However I was there as a postulant for the 10:30. Afterward I hurried home to change clothes (it was finally time to wear that clerical collar) grab my deacon's stole, and pick up my son. He and one of my daughters would be bringing up the gifts.

The commute from Woodstock is nearly an hour. But by that time, I was getting excited. Not that eager excitement I feel when I know something great is about to happen, but that anticipatory and anxious excitement that accompanies

occasions I know to be bigger than me, beautiful, and far beyond my control. I believe I chatted quite a lot on the ride. The extrovert in me finds that to be the best way to manage that nervous energy.

Not long after arrival was the first moment that day when everything stopped, just for a moment. I was giving my son a bit of a tour of the Cathedral sanctuary. He looked at me and said, "I know this is probably at least two years late in asking, but why are you doing this?"

I had to take a long pause. I know my answer does not occur as 'rational' to most people. We raised our children to believe in God and I hoped they would seek to know God. But we were never fervent or particularly devout. He had already moved out that day when I read about Pope Francis considering the ordination of women as deacons. I had never thought about it before, but in that moment I thought, "Oh, I would do that." So often

as a seminarian other students would ask me why I was not pursuing an MDiv, why I was not in the ordination stream. I always said I was not interested in ordination. Somehow in this moment, I thought of the role of the deacon, and a voice in my head said 'yes, do that.' 'What? No, I thought, 'that is not for me' and the voice in my head said more emphatically now 'Yes. You can. And you can do it now.' I had never experienced anything like that before or since. And all I could say to my son as time started moving again was that I truly felt called by God to do so.

More and more people arrived and there were greetings and congratulations and moments of catching up. The calm of Bishop Todd was a great blessing then and the clear orderliness of Archdeacon Tanya and Reverend Lizette provided a steady beacon on which to place my focus.

As the day unfolded, I saw my fellow ordinands as delighted as I was. Time slowed as I saw my husband and my children, faces full of loving pride. I saw my sister-in-law, her husband and dear friends gathered in the pews - friends I have known for 15 years, friends I knew at Huron that are now priests, friends from my church and from St. Luke's where I was recently doing a placement. I was so happy to see Rev Shirley, deacon from Church of the Epiphany,

standing next to our Epiphany friends and reading the gospel, and then Steve Greene, one of my Huron favorites, delivered the most excellent homily. If you read this, Steve, know that I am asking myself often, "How will I use my voice?"

Soon enough I was standing up at the front of the sanctuary, being presented to the Bishop, and then trying to remember the choreography, as we wheeled and pivoted, and prayed. And then I was kneeling, awaiting consecration. How can I describe that? I felt myself still with patient anticipation. I had known the experience of being prayed for before. It was often a beautiful gift. I had known people to pray for my health or healing or to ask for a blessing upon me. I had made the solemn sacred vow of matrimony. But in this moment, while time was crawling by, the Bishop was asking God to recognize and sanctify my commitment to serve and to fill me with all that would be necessary to complete what would be asked of me in this ministry. It was hard to contain. For the briefest of moments, everything was quiet and there was nothing there but the Bishop's hands lightly on my head and my thoughts of "Here I am, Lord!"

Rev. BJ Dunbar is the Deacon for Outreach at the Church of the Epiphany, Woodstock.

How to decolonize a government?

By Caroline N. Sharp

You may or may not have read in the news that a Guatemalan firm has reached out to Canada in support of First Nations peoples taking the lead on using ground penetrating radar to find the bodies of those children who never made it home.

Indigenous people should be leading the search, after all, who cares about this more than them? But colonialism still has a tight grip on this land, and nothing happens without the government's permission.

I'm not a politician. I really don't care for politics and many Indigenous peoples do not believe that the government will ever be the answer to any of our problems - including finding our little ones so we can bring them home. The government certainly isn't in a hurry to find our missing women either, despite the numerous asks to search the landfill!

SOCIAL AND ECOLOGICAL JUSTICE



How do you decolonize a government though?

I've been asked once: How do you eat an elephant (regarding the elephant in the room)? The answer is quite obvious: One bite at a time. Many First Nations on Turtle Island respect what's known as the seven grandfather teachings.

These are a code of ethics that many Indigenous people follow (or try to). I am Mi'kmaq so I'll share an example of our teachings:

Wisdom: To cherish knowledge is to know Wisdom. Wisdom is given by the Creator to be used for the good of the people.

Love: To know Love is to know peace. Love must be unconditional. When people are weak, they need love the most.

Respect: To honor all creation is to have Respect. All of creation should be treated with respect. You must give respect if you wish to be respected.

Bravery: Bravery is to face the foe with integrity. In the Mi'kmaq language, this word literally means "state of having a fearless heart." To do what is right even when the consequences are unpleasant.

Honesty: Honesty in facing a situation is to be brave. Always be honest in words and actions. Be honest first with yourself, and you will more easily be able to be honest with others. In the Mi'kmaq language, this word can also mean "righteousness, doing what is right."

Humility: Humility is to know yourself as a sacred part of Creation. In the Mi'kmaq

language, this word can also mean "compassion." You are equal to others, but you are not better.

Truth: Truth is to know all of these things. Speak the truth. Do not deceive yourself or lie to others.

As you read through these, were you reminded of any passages, stories, or characters from the bible? All of these teachings have been woven into the bible and fit the golden rule for treating others as you wish to be treated. These teachings need to be embodied by everyone so that hatred and murder towards specific people disappear.

Until we can all treat each other equally or even more so, equitably, we need to help raise the voices of those Indigenous peoples to be given permission to search for their people regardless of whether it is in a school yard or a landfill. Don't just wear your orange shirt on September 30 and call it a day. Become an ally, support small Indigenous businesses,

get to know your local Indigenous community and go to events like pow wows. To find a friendship center near you, visit: <https://nafc.ca/friendship-centres/find-a-friendship-centre?lang=en>

If you haven't experienced a Kairos Blanket Exercise (KBE) yet, perhaps consider hosting one at your parish and for your community. Although Kairos is making some changes to their program, if you contact them (kbe@kairoscanada.org), they can send you a list of partners who can accommodate your request.

The KBE is a great way to experience the Indigenous history of this land. Most people claim to have never learned about this history in school, thereby making it an effective, one-of-a-kind tool to launch you, your parish, and your community into decolonization and true reconcile-action.

Caroline N. Sharp is a co-chair for Social and Ecological Justice Huron.

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RENISON INSTITUTE OF MINISTRY

Renison is pleased to provide the Renison Institute of Ministry (RIM) programming as our gift to the Anglican community. All we ask is that you bring your openness to sharing your thoughts and opinions, and a willingness to embark on this journey with us.

We invite you to join us at one of our upcoming events. Participation is free, but you can support the work of the Renison Institute of Ministry by making a donation during registration. Each event includes parking and refreshments as part of the day's activities.

Find out which of our events will interest you at

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Preparing good soil for a bountiful harvest



Valentina Ivanova/Unsplash



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.

As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.

Matthew 13:23

By Rev. Canon Val Kenyon

While it may seem odd at this time of the year as we give thanks for the fruits of the harvest, to be speaking about seeds (isn't that more of a spring conversation?), it is the time of year we see and give thanks for all that those seeds have yielded.

Seeds are fascinating. They look so lifeless on first inspection, yet within a seed lies the full potential of not just another entire plant, but the potential of all the seeds that will develop from future plants. Within a seed lies almost unlimited potential given the proper conditions, howev-

er, a seed remains a seed until it finds good soil.

In the parable of the Sower, though it could also be called the parable of the Soils, Jesus explores the variety of soils into which a seed might land and the difference that the various soils make. Did you know that a sevenfold harvest meant a good year for the farmer, a tenfold one meant true abundance; thirty-fold would feed a village for a year, and a hundred-fold, would mean that the farmer could kick back, put up their feet, and enjoy an early retirement. The people listening to Jesus that day, understood exactly what he was saying about all that was possible.

Whenever I read this parable, I always come away with the same thoughts and feelings. The first is that I really want to be that good soil, ready to receive the seed of God's Word. And, I want to live a life that bears fruit. I want my roots to be deep to

withstand the hot sun and the fierce wind and the cares and concerns that are part of all of our lives.

As we encounter and give ourselves to God's Spirit working in our lives through all the circumstances of everyday life, the good, the bad, the ugly, these elements have the potential to enhance and work deeply into the soil of our souls, to change us, to shape us, and to enrich us, ultimately preparing us for the seed of God's word as we encounter it.

In part this is what happens during Education for Ministry sessions, as participants prepare and then pause in their week to receive with others, the seed of God's word and to open themselves to God's process working in them. As a group, they support the best in one another, anticipating a bountiful yield, as they wonder together.

We are always pleased to talk to you about the possibilities. For any additional information, or to arrange an information session that works for you or your group, we are just a phone call or an email away. Please contact Libi Clifford, the Diocese of Huron EFM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca

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

I can't hear the preacher: Wireless microphones (1)

By Rev. Paul Woolley

Imagine if you will the possibility of miniaturizing a radio station that is so small that you can put it in your pocket. That is the reality of a wireless microphone system when a pocket or 'belt-pack' transmitter is matched with a receiver which is then connected to a sound system.

In this instalment, I will give some basic definitions mixed with ideas that can save money and improve performance.

Wireless systems allow freedom from microphone cords, which are, however, the most dependable system. However, wireless units, like any technical system, have a number of 'trade-offs' to be considered.

There are a myriad of different transmission technologies, analogue Frequency Modulation (FM) on either VHF or UHF frequency bands, and the newer Digital systems.

Wireless transmitters come in two basic formats, Belt Packs for use with either Lapel



Wireless transmitter and receiver

Microphones or Handset Microphones, or Hand Held Microphones. What is seen the most in churches are Belt Pack systems which allow the speaker to operate in a hands-free manner.

Receivers for these systems are either enclosures, that are about the size of a pocketbook, some of which are designed to be mounted in equipment racks with other sound gear. However, the rise in the number of people recording video with DSLR cameras has led to the marketing of systems which have a small receiver that can mount on the flash shoe of a camera. The output of these receivers can plug directly into your sound system



Video transmitter set

using an inexpensive 3.5mm to 1/4 inch plug converter. These systems, which are available as either FM Analogue or Digital, generally offer decent performance and a transmission distance of about 30 meters. The difference is that regular format systems range from a low of around \$200 to thousands of dollars, while the camera mount systems are available from below \$100 to about \$300. Additionally, many of the camera mount systems are available with a two-transmitter, one-receiver package.

There are two types of microphones used with the belt-pack transmitters. The most common is the lapel



Lapel microphone

microphone (sometimes called a lavalier microphone), the other, increasingly popular type is the headset/earset/miniboom which puts a tiny microphone closest to the mouth of the speaker. They capture a clearer signal, and since they are closer to the mouth of the speaker they pick up less room sound. The actual microphone elements in both configurations are electret elements. (See previous article on microphones)

Headset microphones are available at a moderate cost, with connections to fit any brand of transmitter/connector format. You can buy a decent headset for less than \$30 or you can pay hundreds



Headset microphone

of dollars, however, the actual microphone elements are all made in the Orient, so there is very little difference in performance.

My experience in a number of churches has been that replacement of a lapel-style microphone with a headset has made an immediate and very noticeable improvement in sound quality.

If you have any questions you wish answered in this column, you can email the author: paul@woolley.com

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.

'You have saved us': Experiencing the sacred through refugee sponsorship

For two years, they were separated. In August of 2021, when the Taliban regime surprised Afghan and international forces by so quickly assuming control of the country, the Hussain Zada family found themselves torn apart in two directions.

Their eldest daughter, Hasina, had been involved in advocacy for women in Afghan sports and this work was considered to be offensive to the new Taliban government. Hasina's life had been threatened, and, remarkably, through the bravery of Ukrainian peacekeepers in Afghanistan, Hasina was able to be smuggled out of the country on one of the last flights to leave Kabul before the airport was overtaken by the Taliban militia.

Her family was not so lucky. Hasina's sister and parents were forced to flee their home country through a long and dangerous journey of Taliban checkpoints and personal sacrifice.

Ultimately, they found themselves harbouring in the neighbouring country of Pakistan, where they found refuge in a small apartment where their only option was to lay low until, through the advocacy of others, they could find a way to leave the country and be reunited with the daughter that had to leave them behind.

This is where the faithfulness of Anglicans enters the story!

Bill Bowden, a parishioner of The Anglican Regional Ministry of Saugeens Shores, Tara and Chatsworth, had



Hasina is holding the key to her future



GROWING BEYOND THE DOORS REV. CANON GRAYHAME BOWCOTT

heard the story of Afghan women being rescued by Ukrainians and being in need of refugee support in order to settle them here in Canada. Bill worked with a number of generous parishioners and volunteers to help connect these women with refugee sponsorship applications through Immigration, Refugees and Citizenship, Canada (IRCC).

Within the Diocese of Huron, we have a well-experienced network of leaders, headed up by Jane Townshend

and Elizabeth Walton, who help local Anglican congregations through the process of refugee sponsorship.

These angels cheer on, plan with, and advise local leaders on the various responsibilities of sponsoring both individuals and families to come to Canada. In our case, St. George's, The Parish of The Blue Mountains was able to sponsor the three members of the Hussain Zada family who had been separated from their daughter.

For more than a year, our application process was tied up with the challenges of international communication, endless paperwork, health concerns, exit visas, financial extortion and the long process of bureaucracy, but our sponsorship team remained steadfast until, finally, the process came to a close on

Thursday, August 31. I can honestly say that Thursday was one of the most profound days in my ministry as a priest: the day when I was able to witness a family who had been broken apart because of war, finally able to reunite in a new country with new dreams and possibilities.

The experience at the airport was overwhelmingly emotional, joyful and, in many ways, sacred. To witness a family able to embrace and laugh and hold hands again after years of separation was, at least from my perspective, to experience what our Church can do for the lives of others at our best. The only word that can describe it: sacred.

That night, the Hussain Zada family was able to celebrate their first meal in Canada (a feast of McDonald's French fries and smoothies – since all other restaurants were closed) while they hugged and fell asleep in the back seat of my car. When we arrived in the Blue Mountains, a new home had been pre-



The Hussain Zada family

pared for them, complete with every item they would need to start a new life together here in our country.

The Hussain Zadas are deeply thankful to all the people who came together to make their life transition possible: the friends and donors, the advisors and advocates, the caring congregations who were willing to risk something new. "Thank you! You have saved us." was the last comment shared by the family before we parted for them to finally rest after their two-year journey.

I am deeply proud to be part of a Christian family that was able to make this reunion possible. I pray that others might be inspired to do the same!

The Rev. Canon 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.

Letters to the Editor

Grateful for the article that challenges our assumptions at the core

Rev. Hana Scorrar: Missionary to Missioner: Decolonization is a myth. Huron Church News, September 2023, pages 1 and 6.

I was very grateful to read Rev. Hana Scorrar's article on decolonization as a myth.

After 30 odd years of ordained ministry, I returned to study theology at the Pacific School of Religion at Graduate Union in Berkeley. I wanted to understand how the church moved so far from the gospel.

It has been 20 years since our primate apologized for the church's part in residential schools where children were forcefully taken from their families. Thousands died, many were abused whistles were blown but no one paid attention, least of all clergy.

We follow one who reached out to those who are marginalized who fed and healed people regardless of their race or religion. How could this travesty have happened? How could the church have failed so miserably to recognize the demonic within? If the church is guided by its theology, then there is something terribly wrong with that theology.

Rev. Hana challenged our assumptions at the core. We need serious theological discussion on the part of the whole church to understand the failures of our past to ensure they are not repeated in the future.

Rev. Cathy Miller, Markdale

Bishop's Friends North 'Come to the Table' Dinner Thursday, October 5, 2023

- In support of the Bishop's Discretionary Fund -

A full Prime Rib/Chicken/Vegetarian dinner will be served at: St. Paul's Anglican Church Community Hall 248 High St, Southampton

6:00 – Gathering and Social with Silent Auction
7:00 – Dinner
7:30 – Dessert, Entertainment and Auction
8:00 – Bishop's Address
8:30 – Silent Auction Wrap up

Our Bishop is responsible for the full pastoral care of our clergy families and there is no Diocesan budget item for this important ministry. Bishop's Friends offers us an opportunity to support this ministry by holding events like this throughout the Diocese. Although there is NO CHARGE, there will be opportunity throughout the evening to contribute to the Bishop's fund. All cheques are to be made payable to "The Diocese of Huron" and receipts will be issued. Please be generous!

To reserve your seat at the table email: StPaulsSouthampton@diohuron.org with your name and choice of dinner: Prime Rib/Chicken/Vegetarian

The most important questions coaches ask

By Rev. Canon
Dr. Stephen Hendry



Is your church a safe place to ask questions?...

These may be questions about your future, about your mission, or even as simple as, "if we weren't here tomorrow, would anyone notice?" Asking questions is fundamentally essential to discovering God's purpose for your church.

Life and ministry in a post-Covid world bring a renewed necessity for congregational coaching. Is your congregation looking for a deeper experience of vocation and mission in your life in Christ? Congregational coaching may be able to help....

Experience has taught me that a daylong session can result in new awareness and insight that may bring out a willingness for cautious, careful, compassionate change benefitting the whole community. Often the coach's job is to listen, learn, and lead life changing conversations.

Sometimes, it really helps a congregation to invite an outsider to help ask the challenging questions that reveal the very best of the congregation's life together as well as open dialogue about the growing edges in each community. Coaches come alongside a congregation to ask the best possible ques-

tions with the hope of clarity of thought immersed in prayer and a willingness to engage in significant transformational dialogue.

One of our talented and capable coaches, Matthew Kieswetter offers the following reflection on coaching: "One of the key things coaches do is encourage congregations to assess their life and situation as it is in the present moment. To be clear: as it is now, and not five years ago, or six months ago (though we might make reference to those earlier times). For instance: what are some positive steps your congregation has made in the last few months, or what are the signs of life and hope? Are there any new challenges now being faced? Is anything more clear than it used to be? And, are there any earlier concerns that can be let go?"

Each coach brings a unique perspective to the coaching experience. Helen Cole's creative and positive presence lends

itself beautifully to the experience. Helen is deeply aware of spiritual vitality and anointed ministry. She encourages churches to ask this question: "How do you describe God's hopes and dreams for the future of your Church?" This may well be one of the fundamental questions that needs to be asked by someone leading a coaching session in any parish across the Diocese.

Shirley Sewell is one of the well respected coaches in our Diocese. Her words of inspiration and encouragement are appreciated wherever she goes. She believes it is essential to ask the question, "Where do you see God in all of this"? She also believes, "... that if the Anglican church is to survive, we have to be far more open and diligent in sharing our faith among ourselves so we are comfortable sharing it with others. I cannot extol the virtues of "The Way of Love" and "Revive" as an intentional way to do this". One of her particular gifts is to encourage a question such as, "Please share with an elbow partner something you were thankful for this past week followed by, what was God's part in all of this"? Coming to a discussion about the future of a parish, immersed in an attitude of gratitude for the blessings in your life, is essential.

Coach Cheryl Highmore encourages the practice of 'storytelling'. During this process the following questions are explored within the church community. She expresses the importance of hearing, even truly listening, to each person's story and therefore developing a better understanding of the people and their future needs. She would include the following questions:

1. What are your best memories of this church?
2. What are your worst memories?
3. Are your needs being met in all these: mind, body and soul?
4. Is this church part of the community?
5. How would you describe your church to strangers?
6. What is the Spiritual life of your church beyond Sunday?
7. What are your hopes/desires/fears for your church in the future?

Paul Townshend is the Chair of the Congregational Coaching Team.

His years of experience in the education system and in congregational life equips him well to propose the following questions in a coaching session:

- What are our strengths?
- What are our challenges? What are our opportunities?
- What are the most important

things for us to do? Why? How are we going to do them? When?

Paul would encourage large and small group discussions, with everyone providing input, helping to discern the most effective way forward for the parish.

Some of the coaches reflect similarly on the importance of asking congregations about their hopes, desires, and fears about their future church. Also, most feel that identifying the challenges a church is facing, is an essential talking point on which congregations should reflect.

What a privilege it is to work closely with coaches that believe congregations can grow in healthy relationships, professional competencies, anointed ministry, and traditional Anglican values. I am always engaged when working with one of our coaches whose desire it is, for a congregation to experience authenticity, integrity, and mutual respect.

Is it time for your congregation to ask the important questions that bring new health and vitality to your parish?

Rev. Canon Dr. Stephen Hendry is the Rector of St. George's of Forest Hill, Kitchener, and Regional Dean of Waterloo.

If a sermon fails to project love, it fails to project God

Jesus, in conversation with a postmodern theologian, asked, "Who do 'they' say that I am?"

"They say you are the incarnate, eternal, omnipresent, galactical supremacy that systemically creates and sustains all that is eternal and life-giving."

"Say what!? Try it another way. Who do you say that I am?"

"You're the truth that resonates with my life energy at a molecular level."

"Hmmm, but do you feel my love and acceptance?"

"Yes"

"Then I'm satisfied."



As I SEE IT

REV. JIM
INNES

So, as leadership attempted to safeguard their new-found faith, explanatory language was carefully crafted, passed along, and, over time, indoctrinated.

Over the next several hundred years, a more aggressive indoctrination process was born as the church became more politically powerful (and safer for Christians to express themselves). And though this proselytization worked well to protect core beliefs and stories, it triggered its problems and conflict, losing some of its original warm attraction.

For example, the early Christian church began amidst multicultural pressures that triggered a severe backlash, even death, when challenged by something new.

At its worst, religion can lead us astray, confuse us, and be no more than an exercise in linguistics. We can lose the simple truth that God loves us unconditionally within words that are too pollical, too narrow, and too many!

At its worst, religion can lead us astray, confuse us, and be no more than an exercise in linguistics. We can lose the simple truth that God loves us unconditionally within words that are too pollical, too narrow, and too many!

As a priest in an episcopal system, I am part of the institution that attempts to safeguard the faith, hopefully, the best of the faith. It requires carefully crafted words to sift and sort priorities and direction.

Nonetheless, despite the limits of words, we must

make the effort. And, I believe that as the church has matured through history, increasingly, we have acknowledged our shortcomings, faced our faults, and continually healed (and corrected) ourselves.

As I see it, one of the issues the church faces is finding the appropriate words to define itself and its boundaries. As a preacher, I can attest to how difficult it is to convey the unconditional love of God without sounding like I'm lecturing on boundaries or moral practices. For example,

make the effort. And, I believe that as the church has matured through history, increasingly, we have acknowledged our shortcomings, faced our faults, and continually healed (and corrected) ourselves.

"God loves you. So, here is what you've got to do next."

So, as a preacher, I need to say this: if a sermon fails to project love, it fails to project God. It may sound good and even keep our attention, but it is missing the mark if it fails to affirm how much we are known and cared for. More than receiving a carefully crafted idea about God's design, the preacher must confirm their place in God's heart. Then and perhaps only then can real ministry and mission be developed. And not formed from words and plans but from heart and passion, an organic expression of the God we know.

Words are a needed nuisance. They are a must for communication. But they can be limiting and even distracting. The longer I'm in ministry, the more aware I am that what's essential is not how we can cautiously convey our beliefs and manage order, but how we assimilate our experience of how God wants to Love us up!!

Rev. Jim Innes is the rector of St. John's, Grand Bend with St. Anne's, Port Franks. jiminnes@diohuron.org

Oppenheimer and the Little Rock Nine

By Rev. Greg Little

Recently, my wife Lorna Harris and I saw the movie, Oppenheimer which is in theaters.

This is the wonderfully told story of the development of the atomic bomb at Los Alamos in the United States led by Robert Oppenheimer. This marked the beginning of the nuclear arms race which is still being run by the world today.

I also heard an interview with one of the Little Rock Nine, who were the children who broke the segregation of schools in Little Rock, Arkansas. These events both took place in the post WWII United States. But beyond that I saw some interesting connections I want to explore.

The development of the atomic bomb at Los Alamos unleashed the unimaginable destructive effect of atomic energy, which unfortunately was not unimaginable for the residents of Hiroshima and Nagasaki who were obliterated by the first and second (and hopefully last) atomic bombs used in war. The Little Rock



Nine also set off a different type of explosion in the battle for integration which is still being fought in the United States today. With the Russian invasion of the Ukraine, the nuclear arms beast has been awakened and has raised its monstrous head after slumbering in relative obscurity for many years.

The specific issue that I want to explore in these two events is non-violence.

The actual potential for violence in the atomic bomb is unfortunately crystal clear. This is best demonstrated by the quote by Oppenheimer from 'The Bhagavad Gita, on observing the explosion of the test bomb at Los Alamos, "Now I am become Death, the destroyer of worlds."

The development of the atomic bomb by the Oppenheimer team at Los Alamos

was justified morally because the Allies and specifically the United States was in a race to develop one before the Nazis.

In effect, Oppenheimer believed that the ultimate effect of having the atomic bomb was uncertain but if the Nazis had it there was no doubt that it would be used in unimaginable ways. There was, in his mind, no question that the United States had to develop the bomb first. In this, as in the whole Allied effort in WWII, the use of violence was not an option. The option was too horrible to imagine.

In the case of the Little Rock Nine and desegregation writ large, the use of non-violence as a strategy was employed by those working to bring about desegregation. The member of the Nine who was interviewed worked to promote non-violence throughout her life.

On the other hand, those opposed to desegregation did not hesitate to use violence to fight against it and for segregation. The leader in the non-violence approach was Martin Luther King Jr. There was no question that this was a powerful moral force in moving the United States to be more desegregated and a more perfect Union that many believe in. The question that arises from this is, when is it appropriate to use non-violence as a strategy and when isn't it?

In considering this issue, which I have pondered over the years, I know that as a Christian I am called to uphold non-violence in my approach to others. However, I believe that it has its limitations.

Gandhi is the example of someone who used non-violence in efforts to free India from the yoke of English colonialism. This proved that non-violence can achieve its goals. But I have also pushed back against this. I, and I am sure many, have posited that Gandhi, and his followers

would not have succeeded if they were opposing the Nazis or other totalitarian regimes which would have had no compunction against using every weapon available to them. Would India ultimately have achieved independence in the long run in such a situation through non-violence means?

I don't have the answer to that, but I am certain that Hitler would not have voluntarily given India its independence because of a non-violent opposition.

As a Christian and a follower of Jesus Christ who showed the power of non-violence, I can only conclude that we must give priority to non-violence as the moral option. However, there are times when violence must be used to resist evil. The question is, when is it justified? There is no easy or clear answer to that, that I can see.

May you be blessed to never face that choice on your journey.

Rev. Greg Little is the Honorary Assistant at St. James, Parkhill and St. John the Evangelist, Strathroy.

Setting boundaries: A note on mindful use of social media

In this age of connectivity, social media platforms have revolutionized the way we communicate, share, and stay updated on current events and share important moments in our lives. Yet, amid the glitz and glamour of virtual life, it's essential to recognize and address the less-talked-about dangers lurking in the digital realm.

Mental Health Impacts: The carefully curated lives and picture-perfect posts we encounter on social media can lead to feelings of inadequacy and anxiety. Constant comparison with others can erode self-esteem and contribute to a sense of loneliness and depression.



MEDIA
BYTES

REV. MARTY
LEVESQUE

While social media has undeniable benefits, it's crucial to be aware of the potential dangers it poses.

individuals to engage in cyberbullying and harassment. The consequences can be severe, often causing emotional and psychological harm and in worst case scenarios even suicide.

Misinformation and Fake News: False information can spread like wildfire on social media, leading to misinformation and confusion. Users need to verify the accuracy

of information before sharing it and be discerning about their trusted sources.

Impact on Real-World Relationships: Excessive social media use can strain real-life relationships, leading to misunderstandings, and conflicts. It's important to prioritize offline connections and open communication.

Online Predators: Social media platforms can attract individuals with malicious intent, especially towards vulnerable users like children and youth. Online safety education is essential for everyone, and ought to be part of the yearly youth group activities for each church.

While social media has undeniable benefits, it's crucial to be aware of the potential dangers it poses. By using social media mindfully, setting boundaries for ourselves and our children, and staying informed about online risks, we can harness its benefits for the kingdom of God while minimizing its perils. Balancing our virtual and real-world lives is the key to a healthier and safer digital experience and living a more authentic life for the glory of God.

Rev. Marty Levesque is the rector of All Saints' in Waterloo. He served as diocesan social media officer. martylevesque@diohuron.org

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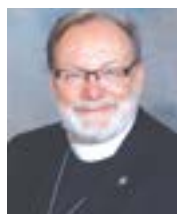
'Praise God from whom all blessings flow..'

I was intrigued by a CBC interview with the writer and on-screen presenter, of "Tasting History", (which you will find on YouTube).

During the conversation, Max Miller spoke of how saying Grace at mealtime was historically regarded as a sacred act. He commented on the fact that the offering of a Grace, the act of thanking God for the food on the table, was a sincere appreciation for the co-ordination of Divine blessing and human labour that brought the food to the table.

He shared the fact that those who sat at the table, were aware of the reality that the vegetables had to be grown and harvested. It was clearly through the Divine blessing of good weather that enough food was on the table. Seasonal fare meant that there were points during the calendar year when some foods were simply not available, so they could only be enjoyed during a limited period of time.

It was only through individuals spending time hunting, or fishing, or raising livestock that any meat appeared at mealtime. The investment of time and potentially dealing with moments of danger, meant that the meat also represented a combination of



**A VIEW FROM
THE BACK PEW**

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

human and Divine activity. As a recognition of that relationship, a Grace at mealtime was a logical expression of offering thanks to God for the bounty that was to be consumed.

Living in the Waterloo Region, I am mindful of the seasonal nature and timing of different harvests. A local asparagus farm provides its produce in the Spring. A popular local farm produce venue is known for offering delicious corn during the summer and early Fall. As the Winter snows melt, Spring heralds the arrival of our local maple syrup and the festivals surrounding that harvest ensure that plenty of pancakes, drenched in the syrup are enjoyed.

During one session of Synod, years ago, the First Nations communities of the Diocese of Huron provided a teaching moment. The meeting was taking place during strawberry season. As strawberries were passed around and shared with everyone present, we were all encouraged to value and

appreciate our dependency on the bounty of God's Creation. The experience was a gentle reminder that we have a relationship of stewardship with God's Creation.

"Will you strive to safeguard the integrity of God's Creation, and respect, sustain and renew the life of the Earth?"

Food security is a challenge in many parts of our global village. The significant contrast between individuals and families becoming dependent on donated food supplies is not simply a media image which arrives in our homes from another part of the world. Local Food Banks constantly share the news that they are facing an ongoing challenge meeting the needs of Canadians who have become dependent on the generosity of their fellow Canadians to put food on their own table.

Debates regarding the use of land include questions about whether or not to continue to use farmland to generate food, or to transform the land into a place where homes may be built.

Pushing a shopping cart down the aisle of your favourite grocery store allows you to see the way in which the global village has arrived on your doorstep. Look at the labels which mark the journey

made by the food you have the opportunity to select. Apples from South Africa, asparagus from Peru, lamb from New Zealand, cod from Iceland and tomatoes from Leamington are not limited by any seasonal framework, but are available all year long. We take for granted their availability as we ponder what our next meal may look like.

Offering a Grace at mealtime is expressed in a wide variety of different ways. Whenever my family used to gather for Thanksgiving, the clan would join hands and sing:

"Praise God from whom all blessings flow.

Praise Him all creatures here below.

Praise Him above, ye heavenly Host.

Praise Father, Son and Holy Ghost."

There have been moments in my years of ministry when I have been invited to offer a Grace before a dinner in a public gathering.

On one occasion, at a regimental dinner, I had been asked, as a member of the community to offer a prayer prior to the meal. I prepared a Grace which I thought reflected the significant history of the regiment, its link with the community and the special nature of the anniversary gathering.

When I arrived at the event, the Commanding Officer welcomed me and indicated that, while I was still invited to share the meal, a retired Chaplain had arrived, and so it was deemed more appropriate for him to offer the Grace. I looked forward to an enjoyable evening and to learning the protocol involved in that setting. When the moment arrived, the Chaplain stood up and simply said:

"For what we are about to receive... Thank God."

When warfare, wildfires, floods, drought, homelessness, pandemics and other challenges whirl around us in our world and in our lives, the simple act of sitting at a table, by ourselves or in the company of others, with a plate of food in front of us, mindful of what has brought us to that moment, it is a good thing to pause and offer the words of a simple, traditional prayer:

"For what we are about to receive. May the Lord make us truly thankful."

Amen.

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

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Learning from Vincent (and the beauty of his sunflower)

"The sunflower is mine, in a way."

After attending the Vincent Van Gogh immersive exhibit art show, I read a book called Vincent and Theo: The Van Gogh Brothers by Deborah Heiligman. The book was based on the numerous letters exchanged between the brothers.

Theo emotionally and financially supported his brother, Vincent, his whole adult life. The brothers were extremely close. Vincent, as most of us know, had a very tumultuous life. Living with mental illness, he often did not care or was unable to care for himself and experienced poverty, hunger and inappropriate living conditions. He would buy paint instead of food or heat.

"Normality is a paved road; it is comfortable to walk, but no flowers grow."

Vincent worked very hard and produced a very large number of paintings and drawings during his short life. He sought God, colour, nature and beauty. It was really his profound desire to produce beauty in his art that propelled him.



**LAUREL
PATTENDEN**

"I long so much to make beautiful things. But beautiful things require effort and disappointment and perseverance."

It was as if Vincent was trying to reach out and touch beauty with his brush. Have you ever tried to touch beauty? Or captivate beauty in your heart?

We think taking a photo will help us remember, or underlining a passage in a book. (Warning: Do not do this with a library book!) But according to Vincent *"It is looking at things for a long time that ripens you and gives you a deeper meaning"*.

Autumn is a season that makes me want to touch beauty. Vincent would have approved of all the colours that come our way during our Thanksgiving season in Ontario. The variety of golds, reds, oranges and yellows that



**Laurel Pattenden.
NOT VINCENT.
Acrylic, 2023**

paint the trees, in our yards and parks, are available for all our eyes and hearts to drink in. The bounty of the Thanksgiving harvest is also a bounty of beauty.

The fall harvests have taken the same road in life as Vincent. Tumultuous. The tiny pumpkin seed or the fragrant apple blossom endure many perils.

Too much rain or too little rain. Soils lacking proper nourishment. Late frost or early frost. It is a long journey to make it to an autumn harvest. The tiny seed or bud works so hard. The ripening of a tree fruit or garden vegetable is like a birthing of beauty. Do you think Vincent would agree with that statement? I think he might have.

"If you truly love nature, you will find beauty everywhere."

Now, I may begin to go a bit too far in my thinking here but let me know. (The worst that can happen is my column will get cancelled.) Could our autumn harvest be the same as beauty? Does harvest equal beauty?

Vincent did because he strove to paint beauty and he painted harvests. Are the things that sustain us in life an act of beauty? Definitely a yes for me!

Learning about Vincent Van Gogh can make us more aware of beauty.

"Find things beautiful as much as you can, most people find too little beautiful."

Maybe that is what our harvest season is all about. Beauty. Not getting stuck on the tumultuous road of life but reaching out to touch beauty with our hearts. Our Thanksgiving.

(Quotes in italic: Vincent Van Gogh)

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

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