



**YOUNG PEOPLE – WHO ARE THEY AND WHAT DO THEY WANT?**

“Young people” have become a hot commodity and nearly every parish.

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**THE INVISIBLE PEOPLE – THEY ARE ALL AROUND US**

They are the hungry, and the transient. They each have a story...

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**THE LAW OF PRAYER IS THE LAW OF FAITH**

Are the ideas we believe in faith or understanding?

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# HURON CHURCH NEWS

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

## Celebrating Huron Farmworkers Ministry

At the first Farmworkers Appreciation Day, in Simcoe, on September 28 the Huron Farmworkers Ministry (HFM) was presented a \$50,000 dollar cheque from the Anglican Foundation of Canada (AFC) for the first Category C grant given by AFC.

The grant was approved at AFC Board meeting on September 14, and is the largest-ever in AFC history.

Category C grants (of up to \$50,000) were created by the AFC Board in 2022 to enable AFC to be a more flexible funding partner in cases where a diocese might want to rally around a single transformational project in any given year.

This is a great success for the ministry that started its operations just two years ago. In this short period, it grew to support some 5,000 migrant workers in the Haldimand-Norfolk area of the Diocese of Huron.

It began as a modest drop-in centre in Delhi and very



**A RICH FALL HARVEST FOR MIGRANT WORKERS IN HURON: Michelle Hauser (AFC), Diane Dance (AFC Huron) and Ven. Tanya Phibbs (representing Bishop of Huron) with Ministry Director Rev. Enrique Martinez (blue shirt, centre) surrounded by volunteers at Wellington and Anderson Parks in Simcoe during the presentation of a \$50,000 cheque to the Huron Farmworkers Ministry.**

soon gained support from all surrounding Anglican churches that make up the parish of Long Bay – Port Rowan, Woodhouse, Port Ryerse, Tur-

key Point and Vittoria. Not long after, with the assistance of Trinity Anglican Church in Simcoe, the ministry was able to provide spiritual gatherings

and meals each Thursday and Friday. It has recently added dinners at St. John’s in Tillsonburg and St. John the Evangelist in Leamington.

“It was our natural response to a pastoral challenge: providing additional support for thousands of foreign workers who otherwise live in isolation across rural Ontario”, says HFM Director Rev. Enrique Martinez, who also serves as a priest in the Anglican Parish of Long Bay.

Despite being a vital part of our agricultural industry and food security, migrant farmworkers often struggle to get very basic services, warns Father Enrique.

“We help provide essential supplies such as PPE, clothing and food, but also education with respect to their rights and benefits.”

Teaming up with the Toronto-based The Neighbourhood Organization (TNO) gave the ministry necessary access to legal support workers sometimes require. HFM also provides rides to medical appointments and free translation services.

▶ **Page 3: SMILES AND BICYCLES**

## PWRDF FALL APPEAL: OUR GRAND AND SUBTLE ACTS

**By Rev. Canon Dr. Greg Jenkins**

Dear supporters of God’s work through PWRDF, God’s peace be with you.

It is with heavy but faithful hearts that we acknowledge the remarkable work of Greg Smith, who was steadfast in his leadership until his sudden passing this year.

I remember and will deeply miss Greg’s calm energy, warm smile, and sense of humour. If we were standing together, he would introduce us to others as “the Gregs”. Specifically, he was Greg, and I was “the other Greg”.

He was motivated by the importance of what we were doing. He reminded me why we engage in the work of PWRDF: We are here because we are called by God. Simply that. Like so many of us, I am so grateful to have known and worked with him.

As people of faith, we are

never alone in responding to the Gospel. We delve into the scriptures and encounter others who were likewise called by God. They may be people from distant lands and bygone eras, yet an unbreakable thread connects us all—a thread woven from faith and the shared tapestry of our human experience. Regardless of the time or place in which we reside, we all experience the rich patterns of hope and despair, love and fear, weeping and gladness, joy and the pursuit of meaning.

Throughout history, one enduring truth remains: few things offer as much meaning as selfless efforts to uplift God’s people. When we offer even the smallest gesture, inspired by the boundless love of God, we become active participants in the unfolding narrative of divine redemption.

Through the tireless work of the Primate’s World Relief and Development Fund

(PWRDF), we channel our energies into both grand and subtle acts that hold the power to transform lives. Thanks to your steadfast support of PWRDF, the world is undeniably a better place, and the lives of countless individuals have undergone profound and dramatic change. The essence of PWRDF lies in partnership, and these bonds we tie enrich the lives of all involved, creating a beautiful tapestry of interconnectedness.

**LOVE IS LOVE: Greg Smith and Primate Linda Nicholls as members of the Proud Anglicans team at Pride Walk in London, Ontario in 2019**



▶ **Page 12: PWRDF HURON FALL APPEAL**

▶ **Page 5: WALKING FOR GREG**



## Is "on-line worship" an option, just like "in-person worship"?

Reflections on technology, adaptation, and COVID's impact on worship

By Rev. Preston Parsons

Since our first lockdown nearly two years ago, we've done a lot of experimenting with worship.

This has been necessary, and in many ways has been a good thing. As many of us haven't been able to be present for worship at St. John's, but we've been able to adapt through technological means.

This adaptation has changed our practice, simply because so many of us (and at times all of us!) have worshipped with the help of technology. But to talk about practice is not necessarily to speak of a norm. We have made adaptations to our norm, but we haven't spent much time reflecting on the connections between our practice and our norm.

We have a norm for worship? What the heck do you mean?

We do! And the norm for worship is to hear the word preached, and to receive the sacrament, alongside other worshippers from our parish neighbourhood, city, or region.

Expressed theologically, I would say the following.

1. The sermon is an event of the proclamation of the word, the same Word that was made flesh and present to others and to the world. So the word preached is necessarily a communal event, in which the Word is made present through our presence to a preacher and to one another.

2. The sacrament is similar, but in an even more tangible way. The Lord's body and blood are given to us in the form of bread and wine, and we are to eat and drink that bread and wine that is his body and blood. This is something that necessarily happens when we are present bodily to the sacrament in order to receive it, and alongside others who are also receiving it.

3. And so we worship alongside others who are bodily present to us, as the Word of God is made present to us in the sermon and Jesus is made bodily present to us in the sacrament.

So the norm for worship is what we've come to term

"in-person worship." But because of COVID, these three components to our norm that have been affected by adjustments to pandemic: 1. our ability to be present as the word is preached is compromised; 2. our ability to regularly receive the sacrament regularly has been compromised; 3. our ability to worship alongside others in the congregation has been compromised.

We've adapted to this through "on-line worship."

So Covid has foisted some necessary adaptations to worship. But there remains some need for reflection on what it means for us, and how we may have grown accustomed to things that are necessary adaptations to circumstance, but perhaps not good, in the long-run, for our well-being as Christians.

Why do we have a camera to broadcast worship then?

One of the main reasons we decided to invest in a sophisticated broadcasting apparatus through the McKay evangelism fund, has little to do with COVID. The McKay funds were released to us because broadcasting would be an aid to evangelism. The basic premise is as follows: while many of us, as long-term parishioners, are comfortable with coming to church, most people around us aren't comfortable doing so. What happens inside the building is a mystery to more and more people, and it takes a lot of courage to step through the door of the church. People wonder, what am I getting myself into if I were to show up on Sunday? What happens in there? What kind of weird stuff might I be expected to do? What kind of weird stuff might I hear people say?

Part of the long-term reason for sharing recordings is to share what we do in order to demystify what we do. In this sense, a major reason for broadcasting worship has nothing to do with what we are calling "on-line worship." It's about sharing what we do in order that people might get a sense of what worship is at St. John's and as a result would feel more comfortable

coming to church. What are you saying? Are you saying that when I worship from home by watching the broadcast, I'm doing the wrong thing? Not at all. We installed the camera because we also knew that during the pandemic people would be worshipping from home. In that sense, "on-line worship" with the help of technology is an adaptation to the norm of worship, just like churches have been doing for ages. Some of us remember tape ministries where services would be recorded onto audio cassette and brought to people in their homes. Sometimes worship bulletins were kept and shared. More recently, sermons are posted on a website. We've been adapting to an inability to attend worship for a long time. The main difference now is the scale of our adaptation.

With regard to this sort of adaptation, I think of how much it meant to Jeannie McClean, someone who felt a deep connection to St. John's, but was in long-term care and only able to go out with great difficulty. The fact that we broadcast worship meant that she was able to feel connected to St. John's by worshipping in her room while watching her phone. (The fact that it meant so much to Jeannie made it all feel worthwhile!)

During the COVID epidemic, though, more and more of us have found ourselves in a similar situation to Jeannie's. Either we've been in full lockdown and we couldn't have more than a handful of people in the building on Sunday morning, or perhaps we've stayed home because don't feel confident being in a crowd. These are good reasons to tune in online, and to find a way to adapt to circumstance.

So "on-line worship" is an option, just like "in-person worship"?

This is the most challenging thing to negotiate and on which to get a clear perspective. But I would say no, they are not equivalent options, and this brings us back to where we began.

The norm for Anglican worship is to hear the sermon, and receive the sacrament, alongside others to whom you are physically present. "On-line worship" is a necessary adaptation to that, but as an adaptation it is divergent from the norm. That is, if you can get to the church in order to hear the sermon, and receive the sacrament, alongside other Christians from the parish, city, or region in which you live—you go to the church and do so, because technology cannot replicate the norm for worship. That is, it is good for you to be present. This is not a judgment against adaptation—I'd hardly be one to say that adapting, through technology or other adaptive equipment, is somehow bad! I would, though, underline the wisdom of our established norm for Anglican worship and to uphold that norm as a good, even as we make room for necessary adaptations to that norm.

This is all reflective of my hope for you, and for us, as a congregation of worshippers. My hope is that you would hear the word preached from someone who can see you and communicate with you during that event, and react accordingly; that you receive the sacrament; and that you do so alongside others worshipping with you, people who could embrace you, speak a word to you, and see your face. That is, that you can worship the Lord in such a way that you would love God and others, and be loved by God and others, in the manner of our Lord's love: through his bodily presence to the world and the people whom he loves. I'm very glad that if there's any reason that you can't be present in this way, that you can participate through technological means, as needed! I would, though, recognize that sort of technologically mediated participation as an adaptation to a norm that we would be wise to uphold.

(Reprinted from the Vestry Booklet 2022)

Rev. Preston Parsons is the rector of St. John the Evangelist, Kitchener.

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## Smiles and bicycles: In support of migrant workers



**BICYCLES:** "You should see smiles on their faces when they get a bike", says Fr. Enrique. One of the greatest gifts the ministry received this year was from Rev. Kevin George and his St. Aidan's, London team. They provided 160 bicycles in June for Father's Day celebration. At the Worker Appreciation Day on September 28 in Simcoe there were additional 56 bikes waiting for their new owners.

### From Page 1

Anglican parishes joining the ministry provide a safe place where workers can feel more like at home. Free WIFI makes contact with their families easier, but it is equally important to have a chance to talk to a friend in their native language, to have someone who is truly willing to listen.

"Mental health is a great challenge among the migrant

farmworkers, so these weekly gatherings are much more than a chance to share a meal", says Rev. Martinez.

Father Enrique does not forget his essential pastoral duty:

"These people feel great and genuine spiritual need. This is why I always say that our outreach is more than Social Justice; it is truly an act of Christian Justice", concludes Father Enrique. The fact that weekly services in Spanish in Port

Rowan are always full proves his point.

The work of the Ministry has drawn a lot of attention and very positive media coverage. Rev. Martinez confirms that they have received requests to open additional centres across Southern Ontario.

"The need is so great for so many – an estimated 20,000 in our diocese alone!", says Father Enrique, but adds that the Ministry has a long way to go

to have enough funds to accomplish this. The AFC grant will certainly help in making the next steps possible: responding to initial request in order to find and train staff that would operate a new centre. It is a complex endeavour but patience and love are the trademarks of this new Huron ministry.

TO FIND OUT MORE VISIT:  
<https://hfwm.org/>

## Come, Lord Jesus, come...

By Rev. Gilles Hache

What is the meaning of Advent? What can these four weeks change in our everyday lives and in the life of our communities?

First of all, the liturgical season of Advent, is the period that happens "before to prepare our hearts, our minds, our eyes and our ears for what must happen the coming of Emmanuel, God with us and for us. The Advent season is like going on a new adventure where we

are invited to be attentive and discover where, when and how will Jesus appear on our path of waiting and hope?

Advent is not a time to be passive. This is a time when we are invited to be precursors of the Joy and Love and happiness that is coming for us. It is a period of preparation of the Heart. Just like the joyful preparation of the garlands, the tree, the nativity scene, we are invited to prepare our hearts to welcome and fully experience happiness. As the fox explains

to the Little Prince: if he tames him by coming to see him every day, the fox, waiting for his visit, will discover "the price of happiness".

Although the days are ending and we are moving into the night, the Advent season invites us to open our eyes to the light and to be perseverant and active in waiting for the Messiah. An attentive wait. Advent is therefore a time of joyful waiting, of vigilance, a waiting which is not empty, but which is centered on the person of

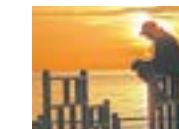
Jesus whom we are preparing to welcome. This waiting is at the same time a time of hope, animated by a certainty: the Lord has come, he is still coming, and he will always be present in our world and in our life.

May our Advent season be for all of us a time to stay awake and to build a more fraternal society. At the heart of the simplicity of our daily life, we are invited to find appropriate moments for a personal and community prayer. Let us find the time to listen again to the

whispers of the Spirit of God who comes to invite us to watch, to hope and to open our hearts to welcome him like the child who comes to us. May my prayer help me in my times of deserts, and may it help me to smooth the way for the one who comes, Emmanuel, God with us. Let us pray for the simplicity of a child's heart to let me marvel at this source of light that comes for all of us.

"Come, Lord Jesus, come..."  
Rev. Gilles Hache is an AFP Executive.

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## Simcoe celebrates: 175 years of Trinity Church



**Bishop Todd helped planting a flowering dogwood tree to mark 175 years of Trinity, Simcoe. The dogwood flower is the emblem of Norfolk County**

On Sunday, September 24, the parishioners of Trinity Simcoe gathered together with Bishop Todd to mark their 175th anniversary.

The celebrations commenced with a Festal Eucharist in the church, which included two uplifting anthems sung by the choir.

In his sermon Bishop Todd gave thanks for the many years of mission and ministry that has happened in Simcoe and continues today. He also spoke of the church as a sacred space that was created for us to en-

counter God's presence. At the end of the service the Sunday School children, wearing party hats, informed the congregation that they had had a party to celebrate the Church's birthday. Bishop Todd told them that he was wearing his own party hat too (His mitre!)

Following the service, a salubrious three course catered luncheon was enjoyed in the Canon Hicks Memorial Hall. During lunch official greetings were read from Leslyn Lewis MP, Amy Martin, Mayor of Norfolk County and The Bishop of

Rupert's Land, Geoffrey Woodcroft who grew up at Trinity Simcoe.

Lunch guests were also treated to specially blended red and white wine that was kindly donated by Richard and Kathryn Duwyn.

After lunch the celebrations concluded on the church lawn with a commemorative tree planting ceremony, where Bishop Todd blessed and helped plant a flowering Dogwood Tree. The Dogwood flower is the emblem of Norfolk County.

Rev. Paul Sherwood

## Welcome Back service at St. Paul's, Port Dover (and much, much more...)



**Church picnic in front of St. Paul's on September 10**

On Sunday, September 10, the members of St. Paul's Church, Port Dover, were involved in two special events. It was our Welcome Back service combined with our Music Sunday highlights by our music committee, followed by our Church Picnic (a pig roast).

In addition to the regular members of our congregation, many Ukrainians who are now living in our county were invited. They attended the service, and enjoyed the picnic lunch afterwards.

There were about 140 people gathered on the grounds of our church, and that was a very welcome sight.

+++

The AFFA4Kids group at St. Paul's Church, Port Dover has been actively involved in raising money from the sale of used furniture that has been donated by our community.

The funds are to support activities for our community children. For example, during the Pandemic, stencils were purchased with which different

types of educational games have been spray-painted on the playgrounds of 27 local schools. As well, the funds provide a bursary assistance program to send children to the day, overnight and special needs camp of their choosing.

This summer the AFFA4KIDS group supported 45 children to a variety of camp programs. This included 15 young Ukrainians who enjoyed sailing lessons on the waters of Lake Erie near Port Dover.

Sharon Mann

## Ribbon-cutting ceremony for Community Closet at St. James Anglican in St. Marys



St. James Anglican Church in St. Marys was the site, on September 16, of the grand opening and ribbon-cutting ceremony for a new Community Closet.

Located on the stage of the parish hall, the Closet is a community-driven initiative to provide access to clothing free of charge for those who need it. An almost overwhelming amount of good clothing has been donated from the generous community.

From left to right: Brittany Petrie, Outreach Worker, Town of St. Marys; Karen Kittmer, Chair of the Closet Directors; Al Strathdee, St. Marys Mayor; Rev. Diana Boland and Deputy Warden Mary Stouffer, both of St. James Church, St. Marys.

## Sweet (and not frosty) smiles: Ice cream outreach at St. George's of Forest Hill, Kitchener



St. George's served ice cream and toppings at St. John's Kitchen on ten Fridays in July, August and early September. The patrons were delighted; some came back to the counter for seconds (and thirds!).

Over the ten weeks, we went through 36 tubs. During our summer Sunday services, parishioners very generously donated \$1187.85 to support this outreach.

A huge thank you to all of the highly enthusiastic volunteers who helped, the leadership team of John Ryrrie and Catherine Carlson, and equally a big thank you to everyone who provided funding for this initiative.

St. George's of Forest Hill, Kitchener "Holy Hostas Garden" Our dedicated garden guild lead the way in planting the many donated Hosta plants from our parishioners on Back to Church Sunday.

After a Welcome Back BBQ lunch by our parish council the garden was tended by many hands to enhance our back entrance and glorify God's world.

Mary Ann Millar

## The stones that mark time: Final note before entering the new All Saints' church



**The stained-glass cross from the old church is one of the things that the All Saints' community will bring to its new building**

By Rev. Marty Levesque

At All Saints Anglican Church in Waterloo, we wanted to make sure we intentionally brought forward the past into the future.

Taking who we were yesterday helps shape who we will be tomorrow. And as such, we saved many things from the old church before we watched our old home be torn down.

Some of the things we saved most notably is the stained glass. The stained-glass cross will be mounted in the frame behind me in the picture below. And, of course, we saved the outside cross which is being repurposed to hang on the wall next to the sign letting the world know where we are and whose we are; All Saints Anglican Church and the SideWalk Community Center.



**Preserving important dates: Breaking ground for the old church (1981); building the extension of the sanctuary (1996); entering the new church and centre (2023)**

We also saved just about everything else in the world that we could, millwork that we're going to be reinstalling in the new church, shelving and storage units, and just about everything that wasn't nailed down. We knew we could find a way to lift it, reshape it, remodel it, retool it, or re-dye it.

We did our best to make sure we kept as much to reuse so it didn't end up in a landfill. We wanted to be good stewards of the environment, as well we wanted to be good stewards of the financial resources that we were trusted with.

But one of the things that I thought was important

as we were picking apart the old church was the date stones. These stones marked time. The time we walked and processed from Hickory and Hazel through the neighbourhoods of Waterloo to Highpoint Ave to break ground and build a new church in 1981 and then in 1996, the extension of the new Sanctuary and program space, which included reconfiguration of the kitchen and preparing the church to move into the 21st century.

And when the building no longer was meeting our needs of the needs of the mission field, the congregation dared and dared greatly. In 2023, we will enter the new church and community center ready to serve our Lord and neighbours.

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

## Mennonites welcome Holy Saviour Anglicans



**Warm welcome at Waterloo-Kitchener United Mennonite Church: Friendships were formed or renewed during the coffee hour.**

The Church of the Holy Saviour in Waterloo is undergoing a major rebuild, which began in June.

The courtyard between the sanctuary and church hall is being filled in with a new entrance, offices and gathering space. The entrance from the parking area will be on grade and at the same level as the sanctuary (no ramps). There will be an elevator between the basement and the new space and the original hall. Improving accessibility will help both parishioners and community groups.

Worship services continued in the original sanctuary, with minimal access to the basement but not the parish hall. Unfortunately, the heavy downpours in July triggered some basement flooding and it was decided to shift to different site.

The congregation at Waterloo-Kitchener United Mennonite Church, which is only a few hundred meters away, was eager to help. By shifting our main service to 11 am on Sundays, both congregations could share their sanctuary, and share coffee hour at 10:30 am.

In the midst of this transition, we also welcomed our new rector, Rev. Canon Dr. Greg Jenkins.

We anticipate that construction will be complete near Easter, 2024. As WKUM also looks to rebuild, Holy Saviour will be able to host them in the future.

The warm welcome at WKUM was further experienced in an ecumenical on Sunday, Oct 1, World Communion Day. The Rev. Jenkins was joined by Rev. Catherine Hunsberger in leading worship, with a joint choir. The communion elements were distributed in parallel to Mennonites and Anglicans. The music was strong, both from the choir and with the hymns: Mennonites love to sing! Peter Nikiforuk, our interim organist, closed the service with a rousing Buxtehude postlude.

Friendships were formed or renewed during the coffee hour and many commented that we should have joint services on a regular basis. We watch with gratitude for where the Holy Spirit leads us.

Chuck Erion

## PWRDF's Wild Ride: Walking for Greg Smith



This year's PWRDF's Wild Ride was dedicated to the memory of the Rev'd Canon Greg Smith. For many years Greg organized a walk, in London's downtown, to recognize awareness and support of the work being done through PWRDF and its partners who serve refugees and displaced people. \$5,000 was raised this year in his honour.

Greg was a beloved team captain since 2014 in both the Ride for Refuge and the Wild Ride. We miss his leadership - but the example he set for us, and the passion of his work toward a more compassionate and just world, will continue.

Walking in honour of Greg this year were: Marueen & Norton Campbell, Gary Rose & Sarah Chase and Marque Smith.

Sarah Chase

## PASTORAL PROGRESSIONS

### Appointments

Bishop Townshend named the Reverend Dr Greg Jenkins a Canon of the Cathedral Church of St. Paul, from Sept. 17. Canon Greg served as the Archdeacon of Waterloo from August 2016 through September 2018 before taking a position in the Diocese of New Westminster. He returned to Huron last month as Rector of the Church of the Holy Saviour, Waterloo.

Bishop Townshend announced the appointment of Mr. Rick McCarty as the Property Management Officer for the Diocese, effective 5 September 2023. In that role, he will report to the Archdeacon, Episcopal Office and work closely with Church House staff and volunteers on matters relating to our buildings and other properties. Rick brings extensive experience from both the public and private sectors in a wide variety of areas, including administration, financial management, and building/facility management. He is an active member of the Anglican Church and currently serves as Rector's Warden at Trivitt Memorial Church, Exeter.

### Inductions

On behalf of Bishop Townshend, the Venerable Megan Collings-Moore inducted the Reverend Dr Justin Comber as the Rector of St. George's, Goderich, and Christ Church, Port

Albert on Sunday, October 1 at St. George's, Goderich. The preacher was the Reverend Allie McDougall.

On behalf of Bishop Townshend, the Venerable Megan Collings-Moore inducted the Reverend Paul Poolton as the Rector of Trinity, Cambridge, on October 15. The preacher was Cynthia Connell (Licensed Lay Reader and Lay Chaplain to Canterbury College).

On behalf of Bishop Townshend, the Venerable Sam Thomas inducted the Reverend Michael Bruce as Rector of St. James Westminster, London, on the Eve of the Feast of St. James the Lesser, October 22 at 7:00 p.m. The preacher was the Reverend Malcolm French (Diocese of Niagara).

### Sabbatical Leave

Bishop Townshend informed the Diocesan Council that he will be on a period of sabbatical leave from January 1 through March 10, 2024. While a portion of the leave will be for respite and rejuvenation, the remainder will afford a concentrated period of time to finalize and write the statement of stra-

tegic direction for the Diocese that has been gestating for the past several years. In the words of the Charge to Synod 2023, it will be a time of both tending and tilling as we work together to discern God's mission and plan for Huron so that we can participate more fully in it.

### Rest in Peace

The Reverend Robert ("Bob") Caudle died on August 27. After a full career with the Royal Canadian Navy and the London Fire Department, Bob was ordained a deacon on 24 May 1990 and a priest on 29 November later that same year. He served as Deacon and then Priest-in-Charge, St. Paul's Chatsworth with St. John's, Desboro, St. Mark's Holland Centre, and St. Philip's, Walter's Falls until March 1993 when he became Priest-in-Charge (part-time) in the Parish of Christ Church, Milverton with St. Alban's and St. David's, Atwood and Grace Church, Millbank. Please remember Carol and the rest of Bob's family and friends in your prayers. May his soul and the souls of all the faithful departed rest in peace.

Mrs. Matsuye Yako, died on Saturday, Sept. 23. She was the grandmother of the Reverend Hana Scorrar and Dr. Lillian Scorrar-Olsen.

Mrs. Yako, was a long time member of St. Paul's Anglican Church in Chatham and then Christ Church in Amherstburg.

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## The law of prayer is the law of faith

By Rev. Justin Comber

There is an old saying in our church. It has come to be an Anglicanism, and I have used it often, particularly when explaining what Anglicans believe, mostly in ecumenical discussion. The saying in Latin goes "lex credendi, lex orandi." It's been translated variously, but the most common among them is something like "the law of prayer is the law of belief."

Here's what we usually mean:

We lack the grand confessions of the reformed tradition, we often borrow (but do not possess) the Roman catechism. We are generally without a single authoritative source for dogma. Instead, if you want to know what Anglicans believe, look to what they pray. The law of prayer is the law of faith. In this particular way of speaking, "the law of faith" is the content of our faith; the things we believe, the ideas we teach. And I think that's beautiful. It really is true that our liturgy has been shaping faithful Christians for generations, and I hope that future Christians are formed in this way.

I say all that to affirm what we have been taught. But there wouldn't be much to say (let alone write) if we were to leave it there. Allow me to add to what is already true, and may be play with words, too.

What about "lexis orandi, lexis credendi." The word



(spoken in) prayer is the word of faith. I think (and you may soon come to see the irony of me thinking) that we place altogether too much emphasis on cognition and content when we talk about our faith.

Take, for example, the creeds. The most basic of our creeds begins this way: "I believe in God, the Father, creator of heaven and earth." It continues, "I believe in Jesus Christ, God's only Son." Its later cousin concludes "we believe in the Holy Spirit, the Lord, the giver of life who proceeds from the Father (and the Son?)." That's what we believe. But what have we said? What is the object of our faith? Is it an idea? Do we believe that God is Father and Creator? Do we believe that Jesus is the Christ, the only begotten Son, and Lord? Do we believe that the Holy Spirit is Lord and giver of life? We can't seem to agree (even between our prayer books) from whom the Holy Spirit proceeds. Does that mean we are divided in faith? Or perhaps we might better ask, are these ideas faith or understanding? And, if understanding, what is the object of our faith?

That's what we believe. But what have we said? What is the object of our faith? Is it an idea? Do we believe that God is Father and Creator? Do we believe that Jesus is the Christ, the only begotten Son, and Lord? Do we believe that the Holy Spirit is Lord and giver of life? We can't seem to agree (even between our prayer books) from whom the Holy Spirit proceeds. Does that mean we are divided in faith? Or perhaps we might better ask, are these ideas faith or understanding? And, if understanding, what is the object of our faith?

That's what we believe. But what have we said? What is the object of our faith? Is it an idea? Do we believe that God is Father and Creator? Do we believe that Jesus is the Christ, the only begotten Son, and Lord? Do we believe that the Holy Spirit is Lord and giver of life? We can't seem to agree (even between our prayer books) from whom the Holy Spirit proceeds. Does that mean we are divided in faith? Or perhaps we might better ask, are these ideas faith or understanding? And, if understanding, what is the object of our faith?

If we were to mark a difference between the content of our faith and its object, between faith and cognition, we might say "no" to the question of division in faith. We are not divided in faith, but in understanding. I understand that. I believe in. The person of God is the object of our faith. I believe in God (who is father and creator). I believe in Jesus Christ (who is our Lord, who is the only begotten son of God, who was conceived of the Virgin Mary). I believe in the person of the Holy Spirit (who is the lord, who is the giver of life, who is understood variously as proceeding from Father or from Father and Son). We put our entire trust in the person of God and we teach our understanding of God. And, to turn back to our original discussion, we pray to God, Father, Son, and Holy Spirit. To pray to God is to place your faith in God. Words spoken in prayer are themselves acts of faith in God.

We should turn, for a moment, to our scriptures. In the Gospel of Mark, the disciples see and hear what God is saying and doing but are often distracted by their own empty bellies or fear. That's not faith.

Not yet. The confession of an idea, "you are the son of God," in that particular Gospel is not a particularly clear act of faith, either. Unclean spirits are prone to say this kind of thing, as was the Roman soldier who killed Jesus (neither of them particularly good examples of faith). On the other hand, there is a string of people who appear in the Gospel only long enough to make their statement of faith before disappearing back into the crowd. A man with leprosy approaches Jesus and says "if you are willing, you can make me clean." His words are words of prayer. Those words are a clear expression of faith in Jesus. "You, Jesus, can make me clean" is "I believe in you." A chapter later, a group of friends pick up shovels in prayer. They bring their friend to Jesus. They want Jesus to heal him. They can't ask. Jesus is stuck inside of a house, and the way is blocked with the bodies of so many supplicants. Since they cannot ask (Lexis orandi) they dig a hole in the roof and lower their friend to Jesus (pala orandi "the spade of prayer"). To dig was to say "we believe."

Others offer words of prayer. One says, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live (6:23)." Another says, "Teacher, I brought you my son... if you are able to do anything, have pity on us and help us... 'I believe;

help my unbelief! (9: 17ff.). Bartimaeus says, "Jesus, Son of David, have mercy on me!" (11:47). Some beg Jesus to lay his hands on them or others (6:54-56; 7:26, 8:22). Still another woman prays with her hands. She touches Jesus' clothes, praying that she would be healed. Each is a prayer. Each is an expression of faith in Jesus. To pray is to believe. To speak to God is to believe. Sometimes, to reach out without words is faith, too. All of them are prayer.

There are lots of things to say about God. They are true, too. We are thought that only discipleship (allowing our understanding of God to be shaped in prayer, tradition, scripture, and (dare I say it) experience) will keep us rooted in our faith in God.

Now, I'd not like to abandon our first saying. The law of prayer is still the law of faith. We still lack a single authoritative source for dogma like the grand confessions of the reformed tradition or the Roman catechism. We shape our understanding of faith and are shaped by prayer. But allow me to add that; Prayer, any prayer, any expression of prayer, is an expression of faith. We trust God with our prayers. And that trust in the person of God is faith.

Rev. Dr. Justin Comber is the rector of St. George's Goderich and Christ Church Port Albert, and lecturer in Biblical Studies at Thorneloe University.

## Spiritual maturity: Growing into the full stature of Christ

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways.

For now we see in a mirror, dimly, but then we will see face to face."

(1 Corinthians 13:11,12)

By Rev. Canon Val Kenyon

What do you want to be when you grow up? Were you ever asked this question when you were a child? Perhaps you have asked it of young ones in your life?

I suppose it's a fair question, really asking, what are the interests, the hopes, the dreams of a young person. What has caught and held their attention, at least for the moment? Personally, I don't remember having a very complete answer when I was asked this question. And while all of this would become clearer as I grew and



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.

experienced life, I am not sure I have ever stopped asking myself this question, for surely maturity, like a journey, is less of a destination and more of a process, a process that, if we are open to it, is ever unfolding.

Of course, there are many dimensions to maturity in a person's life: physical maturity, emotional maturity, intellectual maturity, social maturity, each with its own phases, and stages, each in some ways a whole world unto itself. Then, there is spiritual maturity. Neil A. Parent, in *Educating for*



*Christian Maturity*, will tell us that "Every age and culture must apply the model of Jesus to its own times and circumstances. The question of what constitutes Christian maturity must be answered afresh by each generation." (*Educating for Christian Maturity*, Washington, D.C., 1990, 1-3.)

How does EFM approach this idea of applying the model of Jesus to our time and to the realities with which we are confronted each day through the many different circumstances and news feeds that surround us?

Questions lie at the heart of how EFM leans into this process, exploring "the wonder of God"; and the model of Jesus. As EFM groups gather each week they will be making space to ask questions and to actively listen to one another's answers. What do you long or yearn for? What do you wonder about or doubt? What possibilities do you want to explore or test? What are you coming to believe or affirm? Is there anything you believe you should, ought, must do (shouldn't, oughtn't must not do)? (See David F. For, *The Future of Christian Theology*, Oxford:Wiley, 2011, 68.)

We understand about asking questions. Life is full of them. As we open ourselves to spiritual maturity, for a deepening of our understanding of our faith and the nature of God, eyes firmly fixed on Jesus' model for us, we continue to bump up against our "wonderings". Ironically, as our search

for answers to our questions continues, we may find instead the next question, asking us to nourish and cherish curiosity along the way, grateful to be supported by others sharing our journey. As we continue, we come to see that spiritual maturity while not usually a tidy process, is more than just an important one, it is that to which each and every one of us as a child of God and a follower of Jesus, is called, until as we read in 1 Corinthians, the mist in the mirror is lifted, and we see face to face.

Interested in learning more about Education for Ministry or in arranging an information session that works for you or your group? We are just a phone call or an email away. Please contact Libi Clifford, Diocese of Huron EFM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca.

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

# Invisible people – they are all around us

By Rev. Chris Brouillard-Coyle

## SOCIAL AND ECOLOGICAL JUSTICE



**Invisible people exist. They are the hungry, and the transient. They may be struggling with mental health issues and addictions. They each have a story, have God-given gifts, and are beloved by God.**

without that nagging feeling that we should do something.

Of course, there are those who do see these people on the periphery. To them, these people are a nuisance, a blight on their enjoyment of the spaces. This makes these people not people, but problems to be solved, like litter on streets. The goal is to get them out sight and thus out of mind. The focus is the about comfort and wellbeing of 'taxpaying citizens.' These are the people who support the forced removal of encampments, bylaws that prohibit offering food and water because it might encourage

people to stay where they are, and otherwise treating people on the streets like criminals, unworthy of compassion.

Invisible people exist. They are the hungry, and the transient. They may be struggling with mental health issues and addictions. They each have a story, have God-given gifts, and are beloved by God.

They each have a story, have God-given gifts, and are beloved by God. This point cannot be understated. When we see individuals as human beings, our baptismal covenant reminds us that we are called to respect the dignity of these individuals, these

beloved children of God!

How often do we respond to those on the periphery in ways that respects their dignity? To what extent can we say that we treat these individuals as we would want to be treated? What have we done to show compassion and love to the least of these, our siblings?

Some may write cheques and provide donations to organizations: food banks, clothing cupboards, soup kitchens, and shelters. This is a start. These organizations provide resources to support those in need. Making donations, however, can't replace the transformative experience of walking alongside human beings, getting to know their stories, and realizing there are systemic realities that contribute to housing and food insecurity. Meeting those in need challenges us in new ways and invites new awareness. Faced with people's stories, we may find ourselves wanting to fight different battles. We may question the logic of a minimum wage that is not a living wage, leaving people who work full

time in poverty. We may want to advocate for basic income to reduce bureaucracy and provide sufficient resources for those who fall between the cracks. We may choose to challenge policies and practices that undermine humanity. Through love and compassion for those who may become our friends and family, we may choose to work for justice and hope for all.

There are invisible people inhabiting the peripheries of too many of our spaces. How will you respond? What does it look like to respect the dignity of these beloved children of God? What do you believe Jesus calls us to do? How might you act differently the next time you become aware of a human being on the periphery? May we continually serve as catalysts through which invisible people become not only visible but cared for with compassion, dignity and love.

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

# Pain is just as common as joy: A personal journey

October 11 was National Coming Out Day

By Adrienne Wagenaar

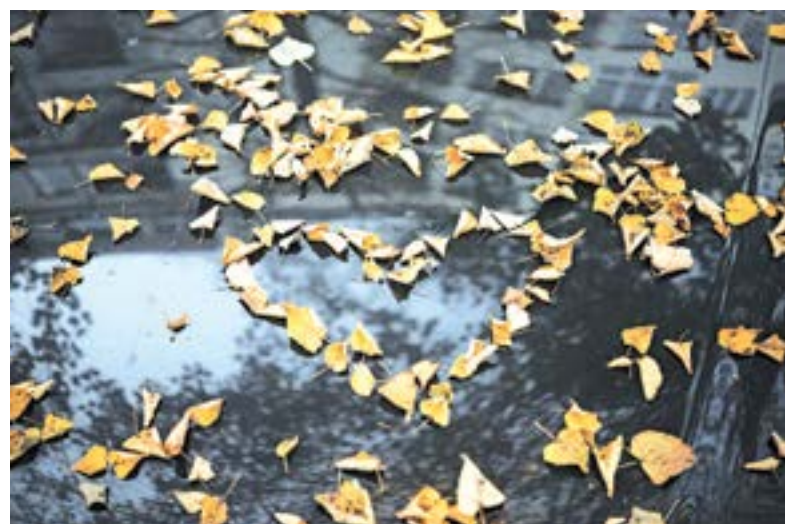
It's been three years, almost to the day, since I came out to my parents as a trans woman.

I was 19, and barely moved out of their house. I was living with my sister and had just started college (and testosterone blockers). It was a strange time for me, but the major constant was the dread of telling them.

I had tried coming out to them at least twice before this. Neither of those attempts had gone very well, with me slipping back into the closet shortly after. This time was different, though. I had started taking blockers in secret before I left for school; I had started my transition without them knowing. It felt easier to ask for forgiveness than beg for permission.

I went back home for a weekend, with the express purpose of telling them. I even let my mother know that I had something important to talk about the week before, but that it had to be said in person.

I was so scared. I prayed a lot during this time, more so than I think I ever have before. It became an almost constant conversation. I just wanted things to be okay. I didn't real-



Roman Kraft / Unsplash

ly know what they would do, or how they would react, so my brain played with my fears and came up with some truly horrible results. I felt like I was going to die.

The conversation happened on a Saturday, in the afternoon. Four of us were there: My mother, my father, my therapist (via Zoom), and me.

The hard part wasn't saying it, saying things is easy. It was the feelings that came after it had been said. My dad sitting silently, staring off into the middle distance. My mother asking me questions I didn't really know the answers to while crying. In the end, though, it was okay. I wasn't

kicked out; I didn't get disowned.

There was a period of pain, as there always is when something that seems very immutable or constant changes, but it was okay. During this time, I think that having a sense of faith to stand by and keep myself above water was incredibly important.

Any time that I feel like I can't go on, or that the way I feel is some sort of cosmic punishment, I remind myself of a quote: "As my friend Julian puts it, only half winking: 'God blessed me by making me transsexual for the same reason God made wheat but not bread and fruit but not

wine, so that humanity might share in the act of creation.'" (Daniel Mallory Ortberg, *Something That May Shock and Discredit You*).

In that way I'm lucky, just as every other trans person is lucky. We get to determine who we are through such a unique and wholly new experience. The thing to remember about this process is that, as with anything, pain is just as common as joy.

It has taken my parents time to adjust to who I am, and I think that they'll always hold on to who I was (or who they thought I was). It's hard to think about that, but at the end of the day I know who I am, despite what others keep in their minds.

I feel very lucky when I think about my coming out compared to others. There was no violence, just a sense of hurting and loss. It's still healing, and it will never be the same, but it is getting better.

Since that day, three years ago, I've had a decent number of people come out to me. I'm usually the first person that they've spoken to about it. I think about my own experience with coming out whenever this happens, and I do my best to be kind and compassionate towards them, as that's

what I needed then. It can be one of the most vulnerable points in someone's life, and having someone close who understands is important.

I attended a counter-protest in Toronto last month, in response to the public outcry against queer education in schools. Despite the worrying necessity of the event, I saw so many young queer people full of energy and life. As we all stood together, showing that our existence is not something to be considered shameful or evil, I wondered what their coming-out stories were like. Had they been like mine? Worse? Better? Maybe they were still building up that courage, or perhaps there wasn't a need to say anything at all. Maybe it was just accepted that they are who they are.

I hope that, as more people become knowledgeable and understanding of queer identities, the act of coming out garners less stress. I hope that for everyone who comes after me, it can be something joyous; a celebration of someone's truth. I think we're on the right path.

Adrienne Wagenaar (she/her) is a member of Proud Anglicans of Huron.

# The importance of publicly modelling generosity

When I arrived in the Blue Mountains as a new rector in the summer of 2015, one of the first things that I tried to do was to get the beat on the street regarding the reputation of our congregation from the perspective of people who weren't members of the church.

St. George's has been a fixture in the Clarksburg community since the 1850s, so it wasn't a shock that anyone I asked knew of the church and could tell me exactly how to get there. However, it was the way that they described the church that immediately concerned me.

"You mean the wealthy church that is always fundraising for themselves?" is one of the first comments that I remember hearing from a member of the neighbourhood.

This wasn't an isolated comment. The more I asked members of the community about my new congregation the more they described a perceived narrative: that St. George's was always asking people for money – money for the roof, money for the new parish hall, money to balance the budget at the end of the year.

Some people in our neighbourhood had grown skeptical in supporting "community" events hosted by my church where it always seemed that the proceeds were only benefitting the operations and maintenance of the congregation and building. In addition to this, there was also the perception



St. George's parishioners Bruce Whiteside and John Hethrington present a cheque for \$2,263.70 to Legion President Joe Macdonald



GROWING BEYOND THE DOORS  
REV. CANON GRAYHAME BOWCOTT

that only wealthy people were members. Who else would be able to afford the never-ending requests for financial support?

I realized that our congregation had a reputation problem. How were we to attract new members into our faith community if they thought we only stood for ourselves, and not for the life transforming service that Jesus call us to share with others?

We needed to model a way of being church that would communicate to the town and

neighbourhood our values as a Christian congregation: the values of Christian service, generosity and a willingness to partner with organizations that wanted to make a positive difference in the lives of others.

Here's what we came up with! Each summer St. George's had been hosting a corn roast as a fellowship event for its members. In August, when local corn is at its sweetest, we would gather on the front lawn of the church and enjoy corn cooked in a heritage cauldron over an open fire. Some say that the hundred-year-old cauldron makes the corn even sweeter!

What if we re-thought this event to make it open to the whole neighbourhood? We could invite our neigh-

bourhood offer hotdogs and ice cream treats in addition to corn, and, most importantly, choose not to make it a fundraiser for the operations of the church, but instead, pick a different charity each year to partner with.

This idea grew into an annual "Community Corn Roast", where the event is free to all, but our membership and guests can choose to make a donation (tax receipt-able) with the full proceeds being given away to a different local charity each year.

While the original 'members-only' corn roast used to draw dozens of participants, in the shifting from a closed event to a more relational, community-centric event, hundreds of visitors and families from the neighbourhood began to come

to join in the fun!

This past summer St. George's partnered with our local Legion to raise funds for a Cenotaph Enhancement Project. Over 450 participants were in attendance and the proceeds, amounting to \$2,263.70, were donated to the Legion.

Most importantly, what we have learned in our congregation over the last ten years is that churches can gradually change their perception in the community from being "the church that's always fundraising for itself" to being a church that generously seeks to serve and support all those who live in your neighbourhood. Churches that have a reputation of generosity and community care are churches that guests and seekers are more willing to want to explore and perhaps even become members of.

Is your congregation known for its generosity in the neighbourhood? If not, what is something new that you might try doing to publicly model the generosity and caring of others that Jesus calls us to live out?

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.

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

One thing that plagues many communities is the inability to handle disagreement in a manner that makes things better, not worse. Not surprisingly, I've read that church communities struggle with this issue as much as or more than other groups.

Though I question how this stat was compiled, I realize, from experience, that there is more than a bit of truth in the accusation. The dynamic arises because Church communities are founded on a passionate, profoundly motivating, and stubbornly interwoven faith. Church can resist change (when the change doesn't make quick sense) or when adjustments compete (dramatically) with what is the 'norm.'

The same motivating yet stubborn Passion is present in many organizations (church-related or not), and it does paralyze enthusiasm.



AS I SEE IT

REV. JIM INNES

Leading, too often, to the kyboshing of creative (and needed) programs.

Often, one person's resistance to change hinders another's long-awaited relief. Only their ability to listen and empathize will lead to mutual success as they attempt to negotiate the difference. Quite often, these skills are missing or forgotten beneath a perceived righteousness. Sides are taken, and walls are built.

Despite all that, committee work is one of my favorite duties as the Rector of a Parish. I have found that when people are invested, they are all in and work enthusiastically.



And working with them is energy-giving and, at times, exciting.

Unfortunately, committee work can become tense, and the chirpy sparks start a fire, either a fully blazing forest fire or one of those hazardous root burns that pop up chaotically.

Sometimes, in volunteer situations (especially church), walking away feels simpler than facing the issue and person(s) involved. There are, after all, many other groups that would appreciate our time and effort. With some luck, they may even side with our harbored complaint.

Any chairperson who has been at it awhile can tell you stories of restless nights and, yes, too much alcohol! And I trust that my colleagues can feel mixed emotions in an answer (given by an experienced clergyperson) to the question, "How long have you been in your parish?"

"Long enough for those who don't like me to leave!" "Don't leave" is what I always say. Except in those rare cases where someone is so aligned with creating conflict, they purposefully attempt to conquer and divide...no matter who gets hurt or what project gets shelved. But even then, I

think of my misguided reactivity and remember the one truth greater than most: do to others as you wish them to do to you.

Conflict, mainly ongoing, destructive, and purposeful, challenges my belief that at our very core, we, as human beings, want what is good and right, making us in love with Peace and intimate connection.

I'm left asking, "How damaged are those who can't move past hate and self-protection?"

I can't help but empathize with their need for awareness, healing, and forgiveness, wanting desperately to find the love that will embrace them and the peaceful space that will quiet their central nervous system.

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## "Young people" - Who are they and what do they want?

It's not a secret that Anglicans have a demographic issue. It's practically all we talk about – aging congregations, decline in numbers, the lack of people under the age of 65 in our pews are all top of mind for our parishes.

"Young people" have become a hot commodity and nearly every parish I've encountered is concerned with attracting and retaining them, at least in theory. To institutional Anglican thinking, "young people" represent growth, new ideas, and refreshment in the life and activities of our churches. Age diversity is an important factor in any healthy, flourishing congregation and an admirable endeavour for the evangelism-minded parish. But to accurately discuss and strategize outreach to "young people", we must decide who is young. I have used quotations around the term to this point because we are not in agreement about what constitutes youth in our aging Anglican context.

It has been my observation that in practice, we categorize anyone born after the Baby Boomer generation (i.e. after 1964) as "young". I would suggest that this is caused by the concentration of Baby Boomers in our demographic makeup and the stagnation of



FIELD NOTES

REV. ALLIE  
McDOUGALL

our understanding of youth culture beyond the experiences of the children of said group.

Considering socioeconomic factors that have impacted the transition into adulthood and the concentration of older people in our churches, I suggest that we define "young people" as those between the ages of 18 and 40. Of course there is a chasm of experience within this age range, but that conversation is for another edition of Field Notes. Having specified who we mean when we're talking about young people, let's examine what can be said about their spiritual needs and community interests.

The following three observations are anecdotal but based in my experiences doing campus and young adult ministry and as a 28-year-old priest who was once a new convert.

### 1. Young people are not a monolith.

There is no silver bullet solution to building effective outreach to young people because those under 40 are not reducible to any particular lifestyle



or discrete set of traits. We cannot begin to assume what they seek from churches apart from actually knowing and asking the young people in our immediate parish contexts. It's time to let go of statements like: "The young people want praise bands and light shows." Sure, some of them do. But others want hymnody and the Book of Common Prayer. And others still want Eucharistic adoration and incense. Anglican spirituality and churchmanship are diverse, and that diversity is our strength.

### 2. Young people crave authenticity and connection.

In my experience, when young people are drawn into Anglican churches of any style it is because the community has a clearly defined identity and sense of mission. Churches that can articulate what they believe about Jesus Christ, why they believe it, and how their mission reflects their stated values will have greater success, especially for those who have limited exposure to Christianity. This

type of transparency is hard to come by elsewhere.

The permeation of digital culture into everyday life means that young people are immersed in the online world in a way that creates detachment from that which is physical and material. Not only are young people feeling alienated from the real world, but the digital spaces that they occupy are bent on hijacking their attention as a lucrative revenue stream.

Consequently, young people are very good at sensing when they are being pandered to, when someone is trying to sell them something. We must worry less about being attractive to whoever our ideal young person is and focus instead on the strength and integrity of our faith communities. Authentic connection with real human beings in a physical space that is governed by common values is hard to find for young people but is also the thing that churches can offer among a dearth of options.

### 3. Young people care about old people.

No really, they do! Intergenerational connectivity matters to young people as the atomization of generational cohorts has become more explicit in the public discourse. The opportunity to form meaningful relationships with others who are in a different, more seasoned life stage is refreshing for those who are caught up in the finger pointing and blame oozing from the Boomer vs. Gen X vs. Millennial vs. Gen Z wars. Not only is intergenerational ministry a leading indicator of parish health, but it presents an opportunity for the generations to break down artificial barriers, develop deeper love and compassion, and diversify lay and clerical leadership.

These observations are in no way exhaustive or authoritative. Effective outreach to young people can only take place when congregations take a good long look at their context and determine for themselves who the young people in their parish orbit and neighbourhood are, ask them what they want, and most importantly, be prepared to listen.

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## Google or Facebook: Where to spend your advertising dollars?

Deciding where to spend your advertising dollars, whether on Google or Facebook depends on various factors, including most obviously your target audience and your goals.

Both platforms offer distinct advantages, so it's essential to assess which platform aligns better with your specific needs and goals.

Google is a search engine, and Google Ads allows you to target users actively searching for interests or information



MEDIA  
BYTES

REV. MARTY  
LEVESQUE

related to your church. This means you can reach an audience already interested in what you offer and can make it easier to convert a seeker to a visitor.

Because Google search is intent-driven, keyword

### Allocating a portion of your ad budget between Google and Facebook can help you reach a broader audience

targeting is an essential skill with Google Ads. Using these resources, you can target specific keywords relevant to your church or ministry that will be displayed prominently in a search. This precision can help you reach additional users at

different stages of the seeker's journey.

Meanwhile Facebook excels in demographic targeting marketing, allowing you to reach users based on age, gender, location, interests, and behaviour. And because Facebook is a highly visual platform, this makes it ideal for churches with community events, especially if you have images of the community in action. Ads here will display to a target demographic and may require more impressions to convert a seeker into a visitor.

In many cases, a balanced approach may be the best strategy. Allocating a portion of your ad budget between Google and Facebook can help you reach a broader audience and achieve different marketing objectives simultaneously. Ultimately, the right choice depends on your unique needs and goals.

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

## Umbutu... Ajuinnata... Remember...

Sometimes, all it takes is a single word to generate a moment of reflection or insight. A single word, with its own meaning and power may not only begin a train of thought, but also lead to transformative action.

In his recent address to our Canadian Parliament, Ukraine's President Zelensky reflected on his conversation with our Governor General. He shared the insight which Her Excellency had offered from her own life experience in the North as she taught him the Inuktitut word, "Ajuinnata".

There is no single word translation, but the word offers a message of encouragement and perseverance against whatever challenges are being faced at the moment. President Zelensky immediately applied the word to his own situation of leadership against a challenging foe. He concluded his speech by saying, "Don't give up, stay strong against all odds, and so it shall be, Ajuinnata, Canada. Ajuinnata, Ukraine."

Archbishop Desmond Tutu provided significant insight as he reflected on the way in



A VIEW FROM  
THE BACK PEW

REV. CANON  
CHRISTOPHER  
B. J. PRATT

which we relate to each other as human beings. He used the word "ubuntu" from the Zulu and Xhola languages to convey a simple concept that, in essence, means, "I am because you are." He made the point that human beings have their lives enhanced by the relationships which we have with each other.

Another word which generates its own sense of emotion is the word "Remember". For some, this is a very personal word as an individual or a moment comes immediately to mind. Our ability to remember, or not, impacts on how we are able to relate to others. Our short or long term ability to remember, dictates the way in which we are able to function as members of society. Not being able to remember, may lead to significant life changes, if it is deemed that we are not able to remember how to even care for ourselves.

In a larger use of the word "Remember", during the month of November, all across Canada, citizens will gather for a time of Remembrance. Memorials placed at the heart of communities will provide a focal point for those gatherings. Etched onto those memorials may be the names of individuals whose lives were lost as they served in the Canadian Armed Forces in times of war. For families, that sense of loss will be very personal as the sound of bagpipes and the trumpet notes of the Last Post and Reveille break the ceremonial silence. Communities will reflect on how the sacrifices which have been made over the years have set the framework of freedom which shapes our day to day lives.

It has been said that memories may differ. Our experience of a person or a moment may impact our lives in different ways. The memory of a moment may be shaped by whether or not we were actually present for an event.

As we may no longer be able to identify any veterans of the First World War in the crowd on November 11, so too the list of veterans from

the Second World War and the Korean Conflict is getting smaller. At the same time we are called upon to focus our remembrance on experiences which were lived through by previous generations and are removed from our own experiences.

In recent days, the sense of community loss may be felt with a different level of intensity as we reflect on the loss of members of members of the RCMP when they are killed in the line of duty. Our sense of community loss may resonate with the news of the deaths of firefighters who serve on the front lines facing the wildfires which are ravaging the Canadian wilderness.

Our National Day of Truth and Reconciliation is a moment for us all to be aware of the impact of history on our lives. The actions of others in years gone by have left lasting and indelible marks in the lives of families and communities. Building bridges of trust has become the work of our generation. Remembering the events of the past may create hurdles in that process of rebuilding trust.

In the midst of the whirlwind of life that we face, as

people of faith, we gather around a table to be nurtured and fed as we respond to a Divine directive. "Do this in remembrance of Me".

Those words of Jesus take us to a moment in time when Jesus gathers his friends around him and uses the history laden rituals of Passover to raise their vision to a new covenant between God and God's people.

It is a Covenant which is sealed in sacrifice and offers a light of hope and the healing balm of forgiveness to the sinful and broken.

We are called to live our lives in relationship with others and with our God.

"Umbutu"  
We are called to step out in faith as we meet the challenges of life.

"Ajuinnata"  
We are called to be mindful of the sacrifices which have been made for us.

"Remember"  
Words to live by.

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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## Advent 2023: Journey of a jigsaw puzzle

A favourite pastime of mine is to put together jigsaw puzzles. Preferably one thousand pieces, lighthearted or comical in theme, avoiding the landscape, glacial lakes with the mountains in the background. They have way too many puzzle pieces that look the same colour. Seasonal and holiday jigsaw puzzles also find a spot on my puzzle list.

While I am completing my autumn and Halloween puzzles, I am turning the pages of my day calendar and see that the season of Advent approaches. Each year I hear the selected Advent readings in church or as a daily devotional at home. Whether the liturgical year is year A, B or C the readings rotate with familiarity. However familiar the readings I notice their meanings take on a different shape with each reading. Like a piece of a jigsaw puzzle.

Each Advent season we experience is different from the one preceding it. Even though each one seems similar they are not. The twenty-two to twenty-eight days of the season contain different pieces of our life from year to year. We are constantly arranging and



LAUREL  
PATTENDEN

Each year we pick up our assorted pieces, new, old, cherished or not, and try to make some sense of them all. Hoping to connect one single piece to another piece. Interlocking them together to get a clearer, picture of this puzzle called Advent.



re-arranging pieces to create the wholeness of our life. Or to make sense of our life.

This year, approaching Christmas, I will piece it together differently. The Christmas tree moves from here to there. Some of my decorations have seen just too many years and out they go. Then there are the decorations that I will not be blessed with enough years

to relish hanging them up.

Perhaps you are in a new home with a different view or celebrating new life in this old season of preparing. Each day we may piece in a sweet or bittersweet memory, a delight long forgotten or a flicker of reborn hope for ourselves or others.

Sometimes, whether we desire to or not, we take a

piece out and replace it with another. Maybe a piece of your Advent was your church that has now closed. Or for health reasons your participation that kept you interlocked with others has declined or ended. Maybe you have puzzle pieces of loss and grief that you really don't want to use but you know you have to fit in to the puzzle.

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

I am beginning to think Advent can be as much like a jigsaw puzzle as a journey. Each year we pick up our assorted pieces, new, old, cherished or not, and try to make some sense of them all. Hoping to connect one single piece to another piece. Interlocking them together to get a clearer, picture of this puzzle called Advent.

Unfortunately, I don't think our Advent puzzle will ever be complete. We lack the ability to complete our own puzzle. Our own puzzle pieces are not enough. The truth is our Advent puzzles only comes with nine hundred and ninety-nine pieces. It lacks the piece from the very center. The piece that connects it all.

Is it stuck on sleeve of my sweater? No. Has it fallen on the floor? No.

The missing piece can only be found in a manger. The one thousandth piece, the incarnate Christ, is found in our hearts. So gather your puzzle pieces and be ready for the piece/peace that completes our puzzle.

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

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Utooni Development Organization in Kenya builds shallow wells and installs water storage tanks. This year the Primate, Archbishop Linda Nicholls officially opened one of the tanks!



Above: Women learn to bake with ARUWE in Uganda in order to earn an income and become more financially independent.



Left: Long-time Indigenous partner in Quebec, KORLLC, provides language and cultural reclamation courses.



In Colombia, PWRDF is supporting Grupo Comunicarte in its efforts to train young people to be environmental journalists.

# Weaving compassion and action in our shared journey

## PWRDF HURON FALL APPEAL

### From Page 1

When we embark on PWRDF's mission, we enter into a profound collaboration with partners who live where the work is being done. They possess an intimate understanding of the cultural, social, economic, and political contexts of the communities they serve and are a part of. This deep well of local knowledge becomes the cornerstone of our joint efforts as we support the work of these partners.

In this shared journey, we channel our focus towards several key program areas:

### 1. Health, Food Security, Climate Change, and Empowering Women and Girls:

At first glance, these may seem like several unrelated topics, but the more we do this work the more we see how connected they are. Small-holder farmers, often among the world's impoverished, face the dual challenge of adapting to a changing climate while navigating barriers such as limited access to education and healthcare, especially for women. While fortifying healthcare infrastructure, we also sow the seeds of enhanced food security through

grassroots projects like conservation agriculture, all while breaking down systemic barriers so every individual, irrespective of gender, can thrive.

### 2. Indigenous Programs:

Indigenous communities in Canada bear the weight of historical injustices, including the stifling of their languages and traditions. PWRDF's support for Indigenous programs supports the preserving and revitalizing of these invaluable cultural assets. This includes prioritizing access to fresh, safe drinking water and celebrating Indigenous heritage.

### 3. Humanitarian Response:

The year 2023 brings with it a staggering record: one in every 23 people worldwide requires humanitarian assistance. In the face of complex crises, our response is resolute. We provide vital support to those affected, increasing resilience in the bleakest of times, and striving to restore stability.

### 4. Supporting Refugees:

The global refugee crisis is a complex tapestry woven from the threads of conflict, violence, and human rights violations. In this intricate web, we strive to offer safe-

ty, protection, and support, with a keen eye on the most vulnerable among us, including women, children, and the elderly.

### 5. In-Canada Emergency Response:

As we bear witness to unprecedented wildfires sweeping across our nation, PWRDF takes swift action by establishing a dedicated fund for in-Canada emergency response. This endeavour is a testament to our roots, tracing back to 1958 when Anglicans responded generously to the Springhill, Nova Scotia mine disaster.

In this shared work, weaving together compassion and action, your unwavering support results in a world that is more equitable and just, threading the vibrant hues of hope and resilience through communities near and far.

The annual Fall Appeal, supported by the Synod, Diocesan Office, and Huron Church News, extends a heartfelt invitation for your ongoing support as individuals and parishes.

Thank you for your enduring commitment to God and the communities we serve through PWRDF. With your steadfast partnership, we look forward to another year of transformative impact.

In gratitude and solidarity,

Greg Jenkins, on Behalf of the Primate's World Relief and Development Fund (PWRDF Huron)



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

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

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

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

### Pay Method

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

Credit Card:  Visa  Mastercard

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

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

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

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

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

Please deduct my monthly gift of  
 \$10  \$20  \$30  Other \$ \_\_\_\_\_

### Pay Method

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

Visa  Mastercard

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

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

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

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