



BISHOP'S FRIENDS NORTH
The very first gathering of Bishop's Friends after the pandemic took place at St. Paul's, Southampton.
Page 4

TURNING OFF YOUR LIVESTREAM – IS IT TIME YET?
Congregations have a choice to wake up, grab a coffee, and sit on the couch and watch church.
Page 11



GOD'S LOVE IS MEANT TO BE TRANSFORMATIVE
Asking a difficult question: Why a child needs charity at Christmas?
Page 9

HURON CHURCH NEWS

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



Christmas Greetings design: Gabrielle Rock (Huron Church House)
Background photo: Gaza City 2023 (Wafa/APA Images)
Edited by Huron Church News

A journey to Bethlehem: Advent & Christmas 2023

He shall judge between many peoples and shall arbitrate between strong nations far away; they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid, for the mouth of the Lord of hosts has spoken.
(Micah 4: 3-4)

Micah envisioned a time when people from the four corners of the earth would come to the holy mountain, each with their own God and find a way to live in peace and harmony. (...) Today this holy mountain is at the centre of a struggle for land, identity and power ... a struggle which no one can win. And so today we find ourselves asking, "How long O Lord, how long?" When will our proclivity to hate, to judge, to oppress and to kill, no longer define us as human beings? When will humankind get it right?

► **Page 7 A JOURNEY TO BETHLEHEM: WHEN WILL HUMANKIND GET IT RIGHT? Bishop Terry Dance invites you to his new ADVENT SERIES**

CONSECRATION OF ALL SAINTS' ANGLICAN CHURCH IN WATERLOO

On December 6th 2023,
Bishop Todd Townshend will preside
over the Consecration of All Saints Water-
loo, 400 Northfield Dr. West at 7:00 pm,
on the Commemoration of St. Nicholas.

Clergy are invited to vest,
the colour being white.

All Saints is excited to celebrate
this milestone in the life of the parish
and the diocese
with the entire Huron family.



ALMOST THERE! All Saints', Waterloo is getting ready for the big day! Photos of the new church taken on November 8, four weeks before the consecration.



Visiting wonderful people of Amazonia

As I write, I am preparing to travel to Brazil to visit the wonderful people of the Diocese of Amazonia for ten days. It is part of an important ongoing Companion Diocese relationship with Anglican siblings in Christ. I am really looking forward to it.



BISHOP TODD TOWNSHEND

Cathedral, Icoaraci, Combu Island, Ulianopolis and many of the people and ministry projects that are underway, and the second five days we will travel to Manaus, visiting with ecumenical partners and Indigenous groups, learning at the Amazon Museum and from this amazing area in the "middle" of the Amazon.

Christ's church is full of beautiful people and I look forward to meeting more of them! I will bring your love

and concern to them knowing that we continue to pray for, and with, one another. Please keep all of us in your prayers.

After our return, one of the primary tasks for me is to make a start on the process that will lead to a diocesan plan for 2024 and the years following. For ten weeks beginning in January, I will be taking a leave to do much of this preparatory work and to rest from a very full four years as your bishop.

2024 will bring, I pray, some clarity and direction to our common work—and our diocesan plan will bind and guide much of it. My hope is that consultations across the diocese will happen through the spring so that Diocesan

Council can approve it in June and Synod can endorse it (or not!) in the fall. Yes, you read that correctly—the annual Synod has been moved from May to October for a variety of good reasons and we will gather October 18 and 19 in London.

Many exciting and hopeful things are brewing in our diocesan church and in the parishes. Thank you, all, for your faithful part in these ministries. The world needs Christ and his reconciling work as much as ever and we delight in the opportunity to serve in his name.

Blessings to all for a hopeful Advent season,

+Todd

How to focus our prayer intentions on hope, peace, joy and love?

By Rev. Mary Farmer

ANGLICAN FELLOWSHIP OF PRAYER



Like so many others, I feel as if the season of Advent preparation and the upcoming celebration of Christmas and the birth of Jesus has snuck up on me. And just around the corner is New Year's.

It's especially difficult to balance the external demands of our lives in the world with the needs of our hearts as we move through the seasons of the church year.

This year is especially challenging, with the escalating unrest and chaos in the world. As I write this, the latest woes of the world occurring in Gaza fill the news, and spill over into the communities in which we live, as people predictably take sides. Closer to home, hunger, homelessness and financial strain touch each of our lives, in one way or the other. How then, do we focus our prayer intentions as we live through the Advent themes of hope, peace, joy and love in 2023?

How do we intentionally develop and foster a rhythm of prayer in our busy lives this year? (If you are looking for some help with that, the AFP session with the SSJD on The Rule of Life from September 30th, 2023 will be a great help!)

I am blessed to have active AFP representatives in my parishes, and especially one who writes weekly intercessions that address the specific needs of the world and community. Those prayers connect and inform us, and the following petition ends the Prayers of the People every week. It is a regular reminder to give thanks for our time together and to open ourselves to hearing the Holy Spirit speak to our hearts. Writing your own

prayers means listening for the leading of the Spirit and taking a risk, but the changes in the writer and the listener can be life changing. If you are interested in learning to do this, there are resources from AFP, or reach out to your executive contact person.

The words that follow help ground and direct me, as I move through the rhythm of prayer in my own life. I am thankful this person takes a step out of their comfort zone. I pray these words may perhaps open a space for your prayers to begin and grow, as we focus on hope, peace, joy and love, as we once again await the birth of our Lord.

Rev. Mary Farmer is an AFP Executive.

We are so thankful for all that we have been given including this time we have had together.

We continue to pray for peace and healing for this afflicted world; comfort for the dying; assurance for the broken; love and friendship for the lonely and a spirit of hospitality for the strangers among us.

We pray that we will be ever mindful of the needs of others and that we will take every opportunity we're given to be kind. Be with us, Lord, as we face our struggles, not alone, but together. We ask for all of this in the name of Jesus Christ the Lord. AMEN

HURON CHURCH NEWS

Volume 73, Number 10

Submissions

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

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Deadline

Friday, December 1
for the January edition

Subscriptions

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

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

Advertising

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905-630-0390

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

Publisher

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190 Queens Avenue
London, Ontario N6A 6H7
Phone: 519-434-6893

Huron Church News is published by the Diocese of Huron as a section of the Anglican Journal. Approximate circulation 3,500

Printer

Printed and mailed by
Webnews Printing
North York, Ontario

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

The air we breath: A healthy building for all to gather

By Rev. Marty Levesque

Recently CBS' 60 Minutes aired a piece on indoor air quality, healthy buildings vs sick buildings, and how clean air leads to better health outcomes, increased productivity, and less sickness and sick days among employees.

For instance, it was reported that in Mount Vernon, Washington, the Skagit Valley Chorale held its weekly rehearsals in a church. This led to what is now known as a superspreader event. In all, 53 of the 61 people in attendance contracted COVID. All because of little to no ventilation and filtration to clean the air.

Armed with the knowledge that illnesses spread through the air we breathe and of new recommendations from the



HVAC system for the new church is designed with the care of people in mind: All Saint's, Waterloo

Ontario Society of Professional Engineers (OSPE) for air exchange rate, we at All Saints Waterloo wanted to make sure the new church and community centre was

a healthy building for all to gather.

The newly commissioned HVAC system has an air exchange rate of 4.2 air changes per hour. We also

use HEPA filters and Corsi Rosenthal boxes strategically placed through the space (the CR boxes were built by the Sunday School as part of their formation as disciples in the care of others). This allows us to strive towards the 6 air exchanges or equivalent per hour as recommended by OSPE to minimize the spread of infections.

Our love of God and love of neighbour (Matt 22:37-40) is expressed by making sure our building is a healthy building and the air people breathe is clean like the water we drink.

The average person breathes approximately 11,000 litres of air per day. As COVID, RSV, Influenza and other airborne illnesses continue to freely circulate among the population and continue to adversely affect the elderly, children,

and others at risk, our desire was for the new space to be a safe space; a sanctuary for all.

We are told to "Go out into the world uncorrupted, a breath of fresh air in this squalid and polluted society. Provide people with a glimpse of good living and of the living God. Carry the light-giving Message into the night." (Phil 2:15 MSG) The new healthy building will help ensure we remain a hospital for the broken where the breath of life nourishes and heals. And because the HVAC has been designed with the care of people in mind, we are able to strive to live our vision where All are Saints, All are Loved and All are Welcome.

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

CONSECRATION OF THE NEW ALL SAINTS' CHURCH, WATERLOO IS ON DECEMBER 6 AT 7:00 PM. ALL ARE WELCOME!

Holy Saviour, Waterloo expands its parish hall

After many years of consultation, planning and delays, construction of the new entrance and parish hall of Church of the Holy Saviour in Waterloo began last June. (The move to temporary quarters with our friends at Waterloo-Kitchener Mennonite Church was described in last month's HCN.)

The new parish hall will almost double the space of the existing one: more room for coffee hours, parish events and for other community activities.

When Holy Saviour opened 125 years ago, most parishioners walked to church. Nowadays most come by car, so a rear entrance should be more than a ramp and a narrow hallway.

The Rebuild project will

provide rampless access from the parking lot to the sanctuary. Just as important, we will have a spacious narthex for the first time. No more "running the gauntlet" of choir members queued up for the procession crowding those arriving just before the service starts!

The new space fills in the original courtyard. It will be a space of welcome both for worshippers and for community groups to meet mid-week. In church architecture, the narthex should be a threshold space between everyday life and the celebration of the liturgy: preparation for worship and fellowship afterwards.

But construction usually starts with destruction: the demolition of the parish of-

fices and fireside room which linked the sanctuary and parish hall, and excavation for new foundation and basement rooms (choir change rooms). The organ pipes are housed above a stairwell that had to be preserved awaiting the new roof.

By October the new basement floor and walls were poured, along with the footings for the lift that will connect the upper and lower floors. The main floor will be in place in early November, and (with hopeful prayers) the roof will be installed by December.

We hope to be able to return to our beloved sanctuary, with its ornate wood carvings, by Easter 2024.

Chuck Erion

Children's Community Closet at St. George's of Forest Hill



St. George's of Forest Hill Anglican Church's Outreach Committee hosted a Fall Children's Community Closet for those in need.

Parishioners generously donated gently used clothing, toys and books. Many needs were met by the visitors as they chose items for their children and smiles for the kids with new toys and books.

Mary Ann Millar

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Bishop's Friends North

On a cool October evening over 100 folks from the Deanery of the Saugeens gathered for Bishop's Friends North, "Come to the Table" at St. Paul's, Southampton.

It was an event that came together as everyone contributed their time and talents for this most worthy cause; to raise funds for the Bishop's Discretionary.

The day started early with "The Peelers" assisting chef, Rev. Gilles Hache, in preparing the ingredients for the meal! Meanwhile the dining room was being prepared by "The Setters"! Later in the day additional folks gathered as "The Cookers," "The Pourers" and "The Servers."

The evening started with folks gathering in the nave to enjoy some social time before being invited to Bevan Hall that was set with linen tablecloths, napkins and silver candlesticks for the

occasion. Rev. Gilles, drawing on his chef's training, reached out to his contacts who willingly donated most of the ingredients for a Prime Rib dinner with both Chicken Supreme and Vegetarian options! The deanery clergy, practicing their call to ministry, where the servers for the three-course meal.

Churches from the Deanery contributed to the silent auction and musicians from the Regional Ministry of Saugeen Shores, Tara and Chatsworth delighted the audience with a few musical numbers before hearing Bishop Todd speak. Folks were very generous in their donations and through the silent auction raising over \$10 000!

Scott Saunders

Photos: Todd Kaufman and Scott Saunders



"The Cookers"



Social time in the nave



"The Servers"

I can't hear the preacher: Wireless microphones (2)

By Rev. Paul Wooley

In this second instalment dealing with wireless microphone systems, we will examine solutions for problems with lapel microphones and batteries for wireless transmitters.

Lapel-style microphones come with two different pickup patterns, cardioid/unidirectional and omnidirectional. An omnidirectional microphone receives sound from all directions, whereas a cardioid is most selective to the sound that is directly in front of it. What this means for a lapel microphone, when it is aimed at the mouth of someone speaking it rejects other sources of sound. On the other hand, Omnidirectional microphones receive sound from the room, which can lead to feedback. This is less of a problem with headsets and ear-set microphones since the majority of these units are cardioid, and additionally, they are placed very



close to the speaker's mouth.

The placement of lapel microphones can also make a difference. I often see lapel microphones situated too close to the speaker's neck, even clipped to a shirt collar. It is better to clip the microphone 15 cm or more below the speaker's chin. Additionally, the microphone must be pointed toward the speaker's mouth and not aimed sideways. This might seem like

rather obvious advice, but I have often seen lapel microphones clipped on with little thought to their placement.

More than once have I witnessed someone speaking at a church or other venue and the batteries in the belt pack transmitter go dead cutting off the sound. The answer to this situation is the careful management of batteries. This can be found by knowing the approximate

current draw of the transmitter in milliamps (mA) and the capacity of the battery in milliamp hours (mAh). This gives a rough estimate of the expected battery life when using the formula:

Battery hours = battery mAh / transmitter draw in mA

If you can't find the data on your system, you can estimate that a belt pack which uses two AA cells will draw approximately 180 mA, and a unit powered by a 9-volt battery would draw approximately 50 mA. So for the first example, a pair of alkaline AA cells with a capacity of 1400 mAh each might be good for 7.8 hours, and likewise a 9v transmitter powered with a 500 mAh alkaline for 10 hours. Now, much like EPA estimates of automobile fuel usage, your mileage may vary! In actual practice, I wouldn't trust any battery much past half of those calculated times. The last thing that anyone would

want to happen would be for a wireless microphone to quit working during a homily or any part of a service.

An alternate practice is to use rechargeable batteries, particularly Lithium Ion (Li-Ion) or Nickel Metal Hydride (NiMh). Most rechargeable batteries can be fully recharged thousands of times, and many have greater mAh capacities than regular batteries. It is advised to use a battery for a service, and to then 'top up' the charge before re-using. This works best if you circulate multiple batteries in and out of service. This will guarantee that you will never run out of batteries.

If you are using Alkaline batteries, store them in a relatively cool place (not a freezer) they will last longer!

Rev. Paul Wooley is Priest-in-Charge of Christ Church, Forest. He has 55+ years of experience working with audio equipment of every description for varied venues.

The wisdom of the desert: Saying it, believing it, living it

By Rev. Dan Bowyer

I can still vividly remember knocking on the front door of the home with a turret in High Park, Toronto in the spring of 2003.

I really wasn't sure what to expect. I had just finished my first year of seminary at Huron University College and was barely the age of 23. Looking back on it now, I probably entered formal discernment for the priesthood too early on in my life, but God had called when God had called.

It had been suggested to me that I connect with a mentor who had some things in common with me. When your father is a priest and your maternal grandfather a bishop, it doesn't make you any better or worse than anyone else. But it does make you different, and it added some extra wrinkles to my discernment process. One cannot live the clerical life simply because a relative has also done so (nor would I want to).

Even then at that young age, I knew deep in my soul what God was calling me to be and to do. Yet I was eager to learn, and despite some suggestions here and there that things were "easier" for me being from a clerical family, the reality is that the discernment to be a priest was made much more difficult because of this. Therefore, I was thankful for the opportunity to learn from someone who was a priest himself, and who, like me, had a father and grandfather who had also been clerics.

The thing I didn't initially know however was that the



Dan and Brother Christian in 2011

person I was being sent to see was not only a priest, but also a monk. I didn't know much about monks, particularly Anglican monks, and therefore as I stood at the front door of the Toronto priory of the Order of the Holy Cross all those years ago, I wasn't quite sure what to expect. As one of the brothers opened the door, he welcomed me saying... "You must be Daniel... welcome, I think you're in the room with the TV".

Immediately any Friar-Tuck type assumptions about what monks must be like began to fade away. They were gone completely by the time dinner concluded.

The brothers and any guests were invited to enjoy dinner

together each day at 6 pm.

After grace, the meal commenced and so did a spirited debate about the state of American politics between one brother who was politically liberal and another who was politically conservative. As I came to see that the brothers were in touch with the "real world", any apprehensions about being unable to relate to monks vanished.

The next day I had the opportunity to meet with Brother Christian Swayne, the priest who was also a monk from a clerical family that I had been sent to visit. From the time I met Brother Christian, I knew he was a man of very deep Christian faith. His quiet yet confident

faith clearly reflected the character of Jesus.

Brother Christian could be a man of few words, yet when he had some wisdom to impart, it was a gift. Part of the reason I developed a close friendship with Brother Christian was because his words consistently matched his actions. From Brother Christian's perspective, if we say we believe in Jesus, we needed to live the way of Jesus, particularly in service not only to, but also with, alongside, the hurting, the marginalized and the oppressed.

Brother Christian didn't just say this, he lived it. One of his ministries in addition to serving parishes was supporting people who live with developmental disabilities. I find it curious that two decades later, I too have been called to this and support a man living with autism one morning per week. This, and God's call to become a social worker as well as a priest, are no doubt connected in some way to the Christian life I was privileged to see Brother Christian live, not cloistered away from the world, but actively yet humbly in the world around us that God so loves.

When I arrived on the steps of the Toronto priory of the Order of the Holy Cross that spring day in 2003, I had no idea that it would lead to Brother Christian becoming my spiritual director for many years until illness prevented him from carrying out spiritual direction. Nor did I know that I would make retreat during Advent and Lent at the priory house of the Order of the Holy Cross

each year until the pandemic prevented this. It is hard to articulate in words how powerful it is to be on retreat in a place that is encompassed in prayer five times daily, where the Holy Eucharist is celebrated daily. During one retreat, I found out that I had to officiate the funeral of an infant upon my return to the parish I was serving. Without a doubt, God acted during my time on retreat at Holy Cross to give me the strength to officiate that service.

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I will always cherish the fact that shortly before he became ill, Brother Christian was able to come to the parish I was serving in 2011, Grace Church, Ilderton and St. George's, Middlesex Centre to receive me as an Associate of the Order of the Holy Cross. Even after his illness took hold and ravaged his memory, I would still visit with Brother Christian when I was on retreat at Holy Cross. On more than one occasion despite his illness, Brother Christian looked at me, smiled and said, "I know you". Three short words, yet the depth of their meaning will always be with me. Although he has now gone to be with our Lord, Brother Christian truly knew me and his mentorship showed me what it is to be just that, a Christian.

Rev. Dan Bowyer serves as Associate Priest for Outreach and Pastoral Care at All Saints', Waterloo and is also a Registered Social Worker in Ontario. Dan has been an Associate of the Order of the Holy Cross since 2011.

Poppies (with prayer) in Christ Church, Chatham



Under the direction of Brenda Hutson of Christ Church Chatham, a poppy project was launched in May.

A total of 19 volunteers donated their time and skills knitting and crocheting over 2,200 poppies during the last six months.

The poppies were on display in the Church in recognition of those who served during WWI and II, for our Remembrance Day service on Sunday, November 5.



PASTORAL PROGRESSIONS

Appointments

Bishop Townshend appointed the Reverend Enrique Martinez as the Rector of St. Andrew Memorial Church, London, effective February 15, 2024.

Bishop Townshend appointed the Reverend Bob Masters as Interim Priest-in-Charge of St. George's, Middlesex Centre, effective November 1, 2023.

Bishop Townshend appoints the Reverend Canon William ("Bill") Ward as the Rector of St. John the Evangelist, London, effective January 1, 2024.

Bishop Townshend appoints the Venerable Sam Thomas as the Interim Priest-in-charge of the Cathedral Church of St. Paul from December 1, 2023 through January 14, 2024. The Right Reverend Robert Bennett will finish his interim ministry at St. Paul's on November 30, 2023.

Bishop Townshend appoints the Reverend Canon Dr. Kevin George as the Dean and Rector of the Cathedral Church of St. Paul, effective January 1, 2024. Canon Kevin's first day in the parish will be January 15, 2024.

Ordinations

Bishop Townshend announced that the following were called to the Presbyterate at the service of Ordination held on the Commemoration of St. Margaret, Queen of Scotland, Thursday, November 16, 2023, at the Parish Church of St. James, Stratford:

- The Rev'd Diana Boland, Assistant Curate to the Rector of St. James, Stratford, St. Paul's, Stratford, St. Stephen's, Stratford, and St. James, St. Marys, with primary responsibility for St. James, St. Marys.
- The Rev'd Patrick Martin, Assistant Curate to the Rector of St. John's, Tillsonburg.

Retirement

Bishop Townshend accepted the request of the Reverend

Canon June Hough to retire as the Rector of the Church of the Ascension, London, effective December 1, 2023.

Canon June was ordained a deacon on May 1, 1986 and priested on December 17. She served as Assistant Curate of St. George's, London and Rector of St. Peter's, Dorchester before continuing her ministry in the Dioceses of Nova Scotia and Ottawa. She came home to Huron on 2008 to lead the Anglican Parishes of East London and subsequently served as Rector of the Church of the Ascension, from which position she is retiring. Canon June has served as Regional Dean of Wellington and Archdeacon of Erie. Her committee involvement includes Diocesan Council, Diocesan Sub-Council, the Nominating Committee, Fresh Start, the Bishop's Charge Committee, and Strategic Planning. She was named a Canon of the Cathedral on November 20, 2011.

We give thanks for Canon June's ministry and wish her well in her retirement.

Bishop Townshend accepted the request of the Reverend Eleanor Caruana to retire as Rector of Holy Trinity, St. George, effective November 30, 2023.

Eleanor was ordained to the diaconate on January 21, 2001 and to the presbyterate on May 17, 2001. She has served at the Church of the Good Shepherd, Woodstock, with Christ Church Huntingford, at Huron Church House as the Gift Planning, Stewardship, and Synod Consultant, and, after six years as a priest in the Diocese of Montreal, as Chaplain at Trinity Village, Kitchener, then Trinity, Cambridge from which she first retired in 2022.

Eleanor has been associated with several parishes as an honorary assistant, including Grace, Brantford, St. James Brantford, Holy Trinity, London, and St. Alban the Mar-

tyr, London. She has served the wider Diocese as Regional Dean of Oxford and as a member of Diocesan Council, the Land and Property Committee, the Synod Organising Committee, the Motions Committee, Diocesan Court, and the Golf Tournament Committee.

We are grateful for the many ways that Eleanor has served the people of God in this Diocese and beyond and we wish her well in her second retirement.

Rest in Peace

Mr. Donald Sutherland, father of Margie and the Reverend Rob Henderson, died on October 16. A visitation with reflections was shared at 1 pm and was held from 11 am on Saturday, October 21st at the Alexander & Houle Funeral Home, Chatham.

The Reverend Marjorie Reid died on October 15. Marjorie was ordained on May 6, 2008 and served as Deacon at St. Alban the Martyr, London, where she had special responsibility for outreach, and then at Epiphany, Woodstock. She was a member of the Deacons Board.

Please keep Robert and their children, families and friends in your prayers.

Please keep in your prayers the family and friends of the **Reverend Paul Kett** who died on October 8, 2023. Paul was ordained a priest and served in the Diocese of Toronto for most of his ministry, apart from some time in the mid-1980s in the Diocese of Huron as Assistant Chaplain of Renison College. Upon retirement, he moved back to Huron and served as an honorary assistant at St. John the Evangelist, Kitchener.

A memorial service was held at St. John's, Kitchener on Saturday, October 14, 2023.

Please keep Kathleen and the rest of Paul's family and friends in your prayers.

NEXT HURON SYNOD TO TAKE PLACE IN THE AUTUMN INSTEAD OF THE SPRING

At the Diocesan Council meeting on October 14, the Bishop announced that the next Synod of the Incorporated Diocese of Huron will take place this year in the autumn instead of the spring.

Synod will convene in the late afternoon or early evening of Friday, October 18 and conclude by late afternoon on Saturday, October 19, 2024.

Further details will be communicated when they are available.

Moving Synod to October will allow for ample time for consultation and prayerful discernment about the Diocesan Strategic statement before the Synod is asked to endorse its direction.

There will be a Special Meeting of Synod this winter, to be held over Zoom, to elect delegates to Provincial Synod.

When will humankind get it right?

By Bishop Terry Dance

Well, unbelievable, as it seems, we are entering the season of Advent.

This year, as we journey in our hearts and minds to Bethlehem, in anticipation of the birth of the one who would be called the Prince of Peace, our sensibilities are being assaulted by images of violence, bloodshed and death in Israel, in the West Bank, where Bethlehem struggles for existence behind separation walls and checkpoints, and even worse in the Gaza Strip. The irony is inescapable.

I cannot help but think of the poetry of the prophet Micah who had a vision of swords being turned into ploughshares and spears into pruning hooks. Micah envisioned a time when people from the four corners of the earth would come to the holy mountain, each with their own God and find a way to live in peace and harmony.

Isaiah had a vision for the same mountain, in which all people would be invited to a banquet of fine food and wine, and it would be a time, and a place when the shroud of death, the shroud

of shame and oppression, would be removed from humanity, and every tear would be wiped away.

Today this holy mountain is at the centre of a struggle for land, identity and power ... a struggle which no one can win. And so today we find ourselves asking, "How long O Lord, how long?" When will our proclivity to hate, to judge, to oppress and to kill, no longer define us as human beings. When will humankind get it right?

Maybe, just maybe, Advent is coming at just the right time this year. This sacred season is after all, an invitation to look back and to hear again the strident words of the prophets, challenging, begging the people to pursue distributive justice and peace for all.

Advent encourages us to look around and see what is broken and who is hurting and to respond with loving care. Ultimately, Advent challenges us, no begs us, to look ahead with hope to a time when God's Kingdom, a Kingdom of justice and peace for all people will be a reality, not simply wishful thinking, but by committing ourselves to doing our part right here and right now.

Advent is not simply an invitation to proclaim the Kingdom of God, but to live into it.

While there will be no shortage of programs offered around the diocese, let me be bold enough to offer you one more. The diocese will be posting links to a study I have videoed which is designed to help you look back, look around and look ahead. My hope is that at this time in our history, when warfare, violence, hatred, bigotry and religious intolerance mar the beauty of God's creation, we might find hope and confidence by engaging with God's word and with one another.

The Holy Child of Bethlehem, was to be called Emmanuel, which means 'God is with us.' Throughout our sacred writings, to say that God is with us is to say that the way things are is not what has to be. God has an alternative future for a bruised and broken world. It is up to us to claim it, proclaim it and live into it.

Rt. Rev. Terry Dance is retired Suffragan Bishop.

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"...Maybe, just maybe, Advent is coming at just the right time this year..."



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"...Advent is not simply an invitation to proclaim the Kingdom of God, but to live into it. God has an alternative future for a bruised and broken world. It is up to us to claim it, proclaim it and live into it."

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When God is a child there's hope in our song, the last shall be first and the weak shall be strong and none shall be afraid.

(Brian Wren)

Christ's light in the darkness: Lord Jesus, come soon!



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.

By Rev. Canon Val Kenyon

Have you noticed each year as we enter the month of December, how many Christmas movies there are?

Truth is, I think many of them are on offer all year round to some degree, but as we approach December 25, our streaming services and cable networks seem to offer us a plethora of choice.

No doubt you have your favourites as I have mine. Perhaps you watch some of these movies because you always have. It is just part of your holiday traditions. Perhaps it is the colour and the music and the usual happy endings that bring us some delight.

With the leaves now long-gone and the light retreating a little more each day, and with a steady stream of news headlines filled with difficulties of all kinds, on one level we find ourselves in need of something with just a little bit

of “sparkle” to it. On a deeper level, we find ourselves in need of reminders of God’s light in the darkness.

In our Advent Litany in the BAS (above) we read of the unmistakable “sparkle” of the One for whom we await: this great Morning Star, this bright Sun of righteousness, who comes and enlightens all who dwell in darkness and in the shadow of death.

Of special importance this year, in the midst of fragmentations of all kinds, this litany reminds us of the role of this One for whom we wait, this King of the nations, who makes opposing nations one, who comes to save those whom he has fashioned from clay, and who is in the end, is the hope and the Saviour of the nations.

So, in this season of waiting, as we tell ourselves again of the coming of Christ’s light, breaking in upon us, our plea continues to ring out. “Come and enlighten all who dwell in

darkness and in the shadow of death”. Come hope and Saviour of the nations! Lord Jesus, come soon!

In this wondrous season of waiting and always, may that promised light of Christ show us the way forward in all things. From your Education for Ministry team within Huron, Libi Clifford, the Diocese of Huron EFM Coordinator and myself Val Kenyon at EFM@huron.anglican.ca.

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

Christ’s Light in the Darkness

O Morning Star, splendour of the light eternal and bright Sun of righteousness; come and enlighten all who dwell in darkness and in the shadow of death.

Lord Jesus, come soon!

O King of the nations... you make opposing nations one; come and save the creature you fashioned from clay.

Lord Jesus, come soon!

O Emmanuel, hope of the nations and their Saviour; come and save us, Lord our God.

Lord Jesus, come soon!

Advent Litany, BAS p. 120



ADVENT ACTIVITIES 2023. GISELE MCKNIGHT Anglican Diocese of Fredericton

God's love is meant to be transformative

By Rev. Chris Brouillard-Coyle

Christmas decorations have been in stores for months now. It is a wonderfully anticipated season for many people. Generosity reaches a peak as hearts are warmed to the hope and joy of the season.

Among the many promotions are toy drives. These are an easy sell. Who doesn’t love the idea of putting a smile on a child’s face Christmas morning? With a simple gift dropped in a box or under tree, we know one less child will feel forgotten. We know that the magic of Christmas can be experienced, if only for one day. The thought brings us joy.

And Mary said, ‘My soul magnifies the Lord, and my spirit rejoices in God my Saviour... He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. (Luke 1:46-47, 51-53)

The words of Mary in the Magnificat are part of the story we tell in Advent. It is a reminder that God’s love is meant to be transformative.

SOCIAL AND ECOLOGICAL JUSTICE



To what extent are we being challenged to ask the difficult questions about why a child needs charity at Christmas? To what extent are we being invited to consider challenging the unjust structures of society that perpetuate the vulnerability of children 365 days of the year?

God wants the lowly lifted up and the hungry filled with good things.

We are doing God’s work when we care for children at Christmas. Still, the challenge of Mary’s words goes beyond toys donated as these words invite us to reflect on the reason why a child might need a toy from a stranger at Christmas. These words challenge us to consider how the proud and powerful have created a context in which families are

precarious.

There are children who need support 365 days of the year because the adults who care for them do not have sufficient means to do so. They may work two and three jobs to pay the bills making it hard for them to be available to their children. Yet, because no single job pays a living wage, a wage sufficient to pay for the bare necessities of life, they may still live paycheck to paycheck, leaving them vulnera-

ble and sometimes having to ask for help from others.

There is a lot of misinformation that perpetuates this cycle. We are told it is primarily teenagers who work for minimum wage. Consider paying attention next time you go to a big box store, get fast food, go to a restaurant, or any of the other businesses who often pay minimum wage. Who is working? How many may have children who will benefit from that toy donation at Christmas?

We are also told that raising minimum wage will mean that prices will go up. What is often not mentioned is the fact that many of the businesses that account for the majority minimum wage workers have made record profits in recent years, have CEOs who earn hundreds if not thousands more than the workers, and have paid significant dividends to stockholders. In other words, padding the bank accounts of people who have more than sufficient resources is more important than ensuring that child who will receive a toy from the donation box will have what they need the rest of the year.

What happens when we reflect on that part of the Magnificat that reminds us the proud are scattered, the powerful brought down, and the

rich sent away empty? To what extent are we being challenged to ask the difficult questions about why a child needs charity at Christmas? To what extent are we being invited to consider challenging the unjust structures of society that perpetuate the vulnerability of children 365 days of the year? How can we respond?

Consider seeking out those businesses who pay a living wage (note: these can be found by searching living wage online and are often small businesses). Support those who prioritize the wellbeing of all their employees and challenge those companies who put profits before people. Send letters. Let them know you realize they are contributing to the challenges faced by families who benefit from toy donations at Christmas. Tell them you want them to do better.

We can do better. We can do more than drop a toy to put smile on a child’s face at Christmas. We can act in ways that help that child know they matter 365 days of the year. May we all live Christmas, live the Magnificat this season and every day.

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

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RENISON INSTITUTE OF MINISTRY
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When PEACE is not for us..

By Jordan Sandrock

“My brothers and sisters in Christ,” the priest says, “The peace of the Lord be always with you.”

I can’t count the number of times I’ve been through this, but I still feel awkward, simultaneously invisible and too visible. By the time my thoughts are somewhat gathered the congregation has already responded with an enthusiastic “And also with you!” and are now greeting one another with a sign of peace. I try not to make eye contact. Someone turns to me and offers me peace. Not wanting to be rude, I mumble something back at them.

I’m nonbinary, neither a man nor a woman. As sure as I was folded into the Christian family at a young age in my baptism, I am their sibling in Christ, but certainly not their brother or sister. How can I offer peace when the invitation to offer it has not been extended to us?



Jon Tyson /Unsplash

Now – before I come off as melodramatic – imagine a scenario where the priest said, “My sisters in Christ, the peace of the lord be always with you.” Surely, you can imagine, most men in the congregation would at the very least be scratching their heads. Some would probably be angry to be excluded. Now imagine this happens every week.

I can’t find any precedent for

introducing the peace with the words “Brothers and sisters.” I’m not sure where this habit comes from. This introduction isn’t written in the BAS; neither does the old-timey equivalent “brethren” appear in the BCP. At the same time, I’ve seen it done by many priests in many different churches.

Even if “brothers and sisters” never appears anywhere else in the service, many will choose to say it there specif-

ically. I can only assume that at one point a priest started doing it and others caught on.

I don’t think harm was the intention, but I want to be clear: when the peace is introduced this way, as a nonbinary person, I feel like I’ve been excommunicated. Passing the peace is, after all, a baptismal act. We belong to the Body of Christ and enter into the Eucharistic action as the whole Body of Christ. But before we can do this, we reconcile ourselves to others in the Body.

You may be thinking, so how should I introduce the peace? I’ve given a few thoughts here – I’ll leave it to you to decide what would work best in your congregation.

(1) Nothing. Seriously, just use the words as they’re written in the book. Sometimes you don’t need to add words to introduce or explain something. Let the liturgical action speak for itself.

(2) “My friends in Christ.” While this downplays the

familial aspect, it is gender neutral. It’s also a bit more straightforward. I love a good mystical reality where we are all siblings in Christ, members of God’s household, and part of the Body of Christ, but this sort of language may be lost on young children, those unfamiliar with the Christian faith, or those whose first language isn’t English.

(3) “My siblings in Christ.” Here, we have the relational equivalent of “brother” or “sister” but it can apply to everyone regardless of gender. Isn’t it nice that English has this option? Not all languages do!

(4) My siblings, brothers, and sisters in Christ.” It’s a bit wordier than #3 but saves the headache of trying to explain that transgender people aren’t trying to erase gender. We just want a framework of gender where we exist.

May the peace of God be with all of us!

Jordan Sandrock (they/them) is a member of Proud Anglicans of Huron.

For all of us who "walk upon the earth"

As the Archbishop of Jerusalem led a call for a day of prayer and fasting for peace, my thoughts turned to what message I would be able to offer, as together we observe the Advent and Christmas Seasons during the final days of the Year of Our Lord 2023.

The list of matters which continue to cause us all concern and distress is long. The impact of an ongoing pandemic will be with us for the foreseeable future. Wildfires, floods, hurricanes and earthquakes find their way into news cycles on a regular basis. The reality of the devastation of war and the increasing stress of growing tension in different parts of our global village is brought into our homes and into our lives through daily news reports and up to the minute social media connections.

As all these stresses and strains impact the world around us each of us faces inescapable challenges of personal concern. The care of our own physical, emotional and mental well - being must be given priority so that we, our own way, may offer love, care and support to those whose lives touch ours. Our families, our friends and those individuals and communities with whom we have a connection need us to be a resource upon whom they may be able to depend.

Into this melee and turmoil comes a message of hope. The



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

words of the Gospel of St Luke as presented in the First Nations Version of the Gospels provides a different insight into a familiar story.

That night, in the fields nearby, shepherds were keeping watch over their sheep. Suddenly a great light from above was shining all around them. A spirit - messenger from Creator appeared to them.

They shook with fear and trembled as the messenger said to them, "Do not fear; I bring you the Good Story that will be told to all nations..."

Suddenly, next to the messenger, a great number of spirit warriors from the world above appeared giving thanks to Creator saying,

All honour to the One Above Us All and peace and good will follow all who walk upon the earth. (St. Luke 2: 8-10 & 13,14 FNV)

As I read those words, it struck me how much we have in common with the shepherds. In the midst of our daily routine, we are left in fear and trembling by those things happening outside of our control which are having an impact on our lives. The "Good Story" is one which we



need to be reminded of each day.

For me, the intriguing element in this presentation of the Christmas story is contained in verse 14: "...peace and good will follow all who walk upon the earth." The First Nations Version of the Gospels offers a very inclusive insight into our human nature.

All of us who "walk upon the earth" have within us a Divine spark of peace and good will. As all too many Canadians know from personal experience, it only takes a spark to get a fire going. Years ago, as we closed the front door of the rectory in Owen Sound to go on a family outing on Epiphany Sunday, an electrical spark ignited a fire which devastated the building and had our family out of our home for eight months. The financial, practical support and goodwill of our Parish Family and our Diocesan Family enabled our core family to navigate through the experience.

The Archbishops of Canterbury and Jerusalem call our Anglican Communion to pray for peace in that troubled part of our global village. Perhaps this year, there may be a way in which the practical gift of financial support through the Anglican Church of Canada Companions of Jerusalem may bring a sense of peace to lives where survival is a primary focus of each day.

Perhaps this year as we look at the devastation caused by natural disasters in our own country, offering a practical gift through our PWRDF ministry would bring some peace of mind to those Canadians who are trying to put their lives back together.

All you have to do is look around you at the local level and see the need where Food Banks call for support, where veterans are numbered among the homeless, where needs which do not make media headlines and may be known to you alone cry out for a

response. Perhaps this year, instead of the accumulation of, or the gifting of, more "stuff", you might consider the option of bringing some peace into the lives of those in need by offering practical support of your time, your talents or your finances wherever you prioritize your own resources.

At any level and at every level of our lives there is a need for us to be the means by which Divine Peace is given expression. For all of us, prayerful support is a primary option.

From the Iona Community comes this Universal Prayer for Peace:

*Lead us from death to life,
from falsehood to truth.
Lead us from despair to hope,
from fear to trust.
Lead us from hate to love,
from war to peace.
Let peace fill our lives, our
world, our universe.*

Peace...Peace...Peace...

Through our prayers and by whatever practical means are a viable option for us in our own situation, may the Seasons of Advent and Christmas provide us all with moments when we, as we "walk upon the earth", will bring some spark of Divine Peace into this troubled world.

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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Christmas pyjamas and Christmas prayers

Christmas pyjamas have become a fashion statement over the last several years.

Many stores sell matching family p.j.'s so everyone can wake up Christmas morning dressed for the occasion. It is a great photo opportunity. Many Christmas family portraits have been taken with everyone sporting their matching festive sleepwear. I admit there is something quite cozy about a new pair of flannel pyjamas for the start of the winter holidays.

Long before pyjamas became a holiday fashion statement, I remember my grandmother gifting all her grandchildren p.j.'s for Christmas. Now, these did not have reindeer or holly prints on them. For several years you could look forward to this new set of flannel nightwear. It was also a simple way for Grandma to deal



**LAUREL
PATTENDEN**

with all the grandchildren. Now this grandma gifts pyjamas to her grandson.

There is something about cozy nightwear. I am sure you will agree with that. Especially when I was a child but I do still have several sets of favourite pyjamas. Perhaps the feel of the warm material gave me a feeling of safety. The routine of preparing for bed and getting out of our day clothing and being wrapped in warm, soft, comfortable cloth. It's like being swaddled. Like Jesus in the manger.

Pyjamas make me think of children and all those who



never have this soft, cozy swaddling of safety. With the current wars and climate events happening around the world, many children are missing this nighttime routine of being swaddled in flannel, in safety. Their sleep routines are anything but peaceful.

When a child feels safe, they are able to relax. If you feel relaxed then you may feel rested. If you can feel rested then sleep will follow.

How can these children sleep? They certainly would not feel safe. There are way too many Herod's in today's world. Today there are

countless (aka) names for Herod: poverty, hunger, cold, orphaned, disease, homelessness, slavery, sex trade, abuse, illiteracy and war.

These Herods live in every single country in the world and can appear without a moment's notice. In countries considered free or not. In industrialized countries or not. Jesus, with the help of his parents, was able to flee from his Herod. Not all children can.

Christ has a huge place in his heart for children. Jesus said in the Gospel of Luke "let the little children come to me, and do not stop them, for it is to such as these the kingdom of God belongs." I believe most adults, like Christ, have a huge place in their hearts for children.

Our Christmas story is about a baby who was safe, swaddled and sleeping in a manger. When Herod be-

came a threat, Jesus was taken to safety until the threat had passed. Wouldn't that be a great Christmas story for all children today. To be safe, swaddled in flannel pyjamas and sleeping in their own bed. When the Herods of this world become a threat to them that they too be safely protected until the threat has passed.

This Christmas, let us all light a Christ candle. Let us also light another candle for the children. Let us pray to the Christ child that all children be swaddled in his Christmas flannel. To feel cozy and warm. To find a home that is safe from the Herod's of this world.

To feel the promise of peace on this Holy night.

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

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