



SUMMER OUTREACH SNIPPETS
'Adopt a Senior' at Holy Trinity/St. Paul, Chatham; 'Hero Lunch' at St. Hilda's-St. Luke's, and more...
Page 5

COURAGE TO TRY SOMETHING NEW
Relational Outreach: Youth Kitchen at St. George's of the Blue Mountains connects with the wider neighbourhood.
Page 8



A NEW SEASON FOR LISTS
Scripture is full of lists. Be brave and add Education for Ministry to your list this season.
Page 10

HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • SEPTEMBER 2024



Photo: Devin Sturgeon

TURNING TO GRACE: Innocence, complexity and beauty of God's creation, Camp Huron, Summer 2024. What lies ahead for them? How to turn joyful play into a long-term process of learning to become the stewards of God's dream for the world? The Diocesan Plan will guide us over the next decade or so. We will live it together; it will shape our decision making. It sets out what we will do collectively as a Diocese and what we will encourage each individual parish that makes up the Diocese to do.

▶ Page 6 CAMP HURON: SUMMER 2024

PEOPLE FIRST: What stands out in our diocesan plan?

By Bishop Todd Townshend

IN GOD'S CREATION, change is constant. The world is in a constant state of flux.

Not all change is for the better, but when it is rooted in God's continuing creative and redemptive activity, it is always good.

Within this work of God, we are summoned faithfully to feel our way forward, to map, assess, and learn from the swirling and flowing patterns of God's work and to intentionally do this, together.

What stands out in the Plan? **People first and then material things.**

Why people first? The church is a community of Christian people in relationship with God and with one another for the good of the world. This community only has meaning and impact when serving,

and being served, by Christ. Centuries ago, St. Augustine put it this way, a Christian is: a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, and a hand through which Christ helps. That's why we put people first and why we need to come together into healthy and well-resourced communities.

At the same time, "matter matters"! We are God's "medium". Material things, including human bodies and human lives, are the medium for all of these actions and relations with God and one another.

We have the opportunity, continually and in new ways, to be the people who are faithful stewards of God's dream for the world. Our prayer and goal is that we plan and organize for this beautiful, challenging work through the work of "Turning to Grace."

▶ Page 2 TURNING TO GRACE: WHAT ABOUT PARISHES?

PWRDF in Sudan: Seeds of hope in Africa's 'forgotten war'



Photo: Dawoud Abo Aklas, with thanks to Canon Richard Sewell

The Anglican run Al Ahli Arab hospital has become a symbol of the tragedy in Gaza as well as of PWRDF humanitarian mission and outreach. PWRDF's efforts are also vital in areas that do not make the headlines. One of those places is Sudan, where more than 150,000 people lost their lives in 2023, and close to six million were displaced.

By Rev. Greg Jenkins

One of the realities of our work at PWRDF is that vital efforts are ongoing in areas that rarely make the headlines. While the terrible crises faced by the people of Ukraine and Gaza draw significant global attention, other regions like Sudan receive far less coverage despite their dire situations.

On April 15, 2023, civil war erupted in Sudan, leading to intense street battles involving troops, tanks, and planes. Tragically, over 150,000 people lost their lives in 2023 alone. By early this year, more than 5.8 million people were internally displaced, and over 1.5 million had fled the country as refugees.

Alarming statistics reveal that over 95% of Sudan's population cannot afford a meal a day. As of last month, the United Nations reported that over 8.6 million people have been forced from their homes, with 18 million facing severe hunger, including 5 million at emergency levels.

In addition to the armed conflict, two consecutive years of flooding and inflation driven by the COVID-19 pandemic have severely exacerbated poverty in Northern Bahr El Ghazal state. Poor roads, ambushes, and hijackings hinder movement and obstruct humanitarian access to remote areas.

During our recent PWRDF Huron meeting, a member reminded us that our work is in response to the Gospel, and therefore the stories of our work are Good News.

When we consider the situation in Sudan, finding good news seems impossible. This reflects the bias in media news, which leans heavily towards reporting tragedy. However, God is at work in even the worst crises through deeply committed individuals who work tirelessly for peace. Their stories are Good News and often go untold.

▶ Page 4 PEACEBUILDING AND TRAUMA HEALING IN SUDAN

HURON CHURCH NEWS

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'Turning to Grace': What about parishes?

After a very helpful consultation and improvement process, which happened across the whole diocese, our common statement and plan entitled "Turning to Grace" is now being prepared for the next steps.

There will be a final draft, a very condensed "summary" version, and the website is being prepared so that it can be easily accessed in its various parts. Diocesan Council will have the opportunity to see the final version and, in September, to decide a way forward.

One of the things we are learning is that the phrase "turning to grace" is loaded with meaning. It can be one of the first things, perhaps the best thing, to discover: what is grace and why turn to it?

Grace, ultimately, is God-happening. Grace is what happens when God 'moves' and we recognize, receive, and respond to God. Grace is often a fleeting experience and yet



**BISHOP
TODD
TOWNSHEND**

we are surrounded by grace in every moment, everywhere. It's a gift and a mystery that we can come to know more and more. I trust in the grace of God, and when there are moments when I don't see it or feel it, I have to remind myself of it as the sovereign reality. Or, even better, someone else finds a way to remind me of it. They must trust in God's grace, too.

The three pillars of the plan continue our focus on being a Learning church for discipleship, a Just church for all, and a Diverse church across many languages and cultures. This plan will, if fully approved, guide diocesan work for several years to come.

But what about parishes?

The Anglican church's primary "unit" is the diocese and

there are many strengths to this inherited wisdom. At the same time, local communities, what we usually call "parishes", are where almost everything good happens, and needs to happen. The people who give of their time, energy, gifts, and resources in these communities have somehow been touched by God in their lives and their discipleship response is gratitude and commitment.

Each parish has a history and a future based on what God has done, is doing, and will do in their lives. This is the most beautiful thing about "church" for me. Seeing people faithfully and generously participating in the work of God the Creator as Christ and the Holy Spirit lead us. Making Jesus the centre of our life together, and following in his ways, is the core of everything - and the best gift we could ever hope for. I am very grateful for every single person in this diocese of Huron.

It is not an easy time to lead (or follow) in parish life. We are definitely experiencing

many strains. My ministry is dedicated to following God's lead on how to best serve this "network of parishes" called the Diocese of Huron - and to support and enable the best life possible in each location. I pray that some of what has been said and planned in "Turning to Grace" will resonate positively with you. I pray that it will provide direction and encouragement, especially encouragement. I know that each parish community is perfectly capable of deciding for themselves the best ways to respond.

Over the next few months in this written column, I'll come back to the themes of the plan and I will record some short videos that point to the places that may help parishes engage in taking some new directions. Thank you to all those who have contributed so strongly to life in the church and to those who contributed to the improvement of our diocesan plan. May the grace and peace of Christ be with you all.

+Todd

We are a 'praying' diocese

By Rev. Mary Farmer

Although you are reading this at summer's end, it is the end of June, in a heat wave, that I am writing this, as I approach retirement and the end of my time on the AFP Huron executive. It's the perfect time to look back and give thanks for what the AFP has added to my life and ministry.

It's close to twenty years since I attended my first AFP gathering. I don't remember the exact topic, but I do remember that whatever it was gave rise to our first Lenten lunch series at St. George's, Owen Sound. The ideas and enthusiasm shared, along with the worship and prayer, have remained part of life since that time.

Throughout my faith journey, prayer has been foundational. During COVID and in



**ANGLICAN FELLOWSHIP
OF PRAYER**

the unfamiliar landscape we continue to navigate, it has become even more important.

I often find myself caught up in the busyness and chaos of managing life. It's at those times I find it challenging to take time to slow down, and intentionally listen for the leading of the Spirit. AFP topics such as establishing a rule of life (as presented by the Sisters of St. John the Divine), learning about different ways to approach prayer (including contemplative practices and using Anglican prayer beads, adding new dimensions to one's time

in prayer) and learning more about the intersection of music and prayer (as presented by Rev. Andreas Thiel) have been very interesting and helpful.

The most recent AFP gathering was led by Camp Huron Director Gerry Adam, who shared with us her experiences, and ways to reach children, youth and families. I am particularly excited to incorporate her ideas into the time I am now blessed to spend with my grandchildren.

One of the ideas shared was for a 'pray ground' in the church. If you search that on the internet, the explanation is exciting... and very easy to accomplish! The Parish of the Holy Spirit, Seaforth has already incorporated with great success a small area into their worship space, right at the front for our youngest worshippers. As well as praying for new fac-

es in our communities, making our youngest visitors and their families more comfortable, is a way to practice the leading of the Spirit into the future.

AFP Huron has been a place for me to learn more about prayer, and the diverse and engaging ways it can be a staple in a life of faith. This group has been a support system in challenging times, and a source of excitement as new ideas and resources are shared.

Thank you for the opportunity to meet many of you at conferences, rep meetings and through periodic articles like this one. Thank you to those on the executive who have enriched my life and have worked tirelessly to ensure we are a 'praying' diocese. I look forward to seeing you at future gatherings.

Rev. Mary Farmer is an AFP Executive.

Emancipation Day at St. Paul's Cathedral



*I can do things you cannot.
You can do things I cannot.
Together we can do great things.*

These words, written by Mother Teresa, are a beautiful reflection of what a gift diversity truly is.

In Canada we aspire to be a diverse and multicultural community. We have long promoted ourselves as such. Yet we know that we still struggle to remove barriers that exist due to racism and xenophobia.

Today many people from the African continent have chosen to call Canada home, making our country a better place by bringing the richness of their faith, culture and joy for life.

August 1 is Emancipation Day in Canada. It is an annual opportunity to acknowledge those whose journey from the African continent to North America was in the hull of slave ships - a stolen people.

As a country we continue to see the deleterious effects of systemic racism, and discrimination - Challenges that have spilled over from generation to generation because of the evils of slavery.

With that in mind, the ever-growing number of parishioners from places like Nigeria, Kenya, Sierra Leon, The Democratic Republic of Congo, Kenya, Ghana, South Africa, to name but a few came together to plan an evening in celebration of African, food, music, dance, faith and culture.

It was a joyful night. A celebration that made room for the Holy Spirit to move freely among us. Over 120 came out and were fed in body, mind and spirit. Indeed, the planning team pulled together an event that honoured our African parishioners and celebrated Anglican African tradition. It was a wonderful opportunity for all members of the St. Paul's Cathedral community to learn more about one another.

As we danced, sang, ate, and prayers we were following in the footsteps of Jesus - who calls us to live in a way that our lives are a beacon to the world around us that there is a place for everyone. Bread-breaking - whether it is on a Sunday Mass or in at an Emancipation Day celebration of Africa, is a reminder of a world promised to us in the Gospel - a world that is just, a world that is inclusive, a world that makes room at the table for all.

While some in the world are erecting barriers, building walls, ours is a call to extend the table. When we hear the Word of God proclaimed we hear a voice that calls us to find ways to enhance life, to embrace the stranger and to welcome all seekers.

In her book *Breaking Bread*, Sara Miles reminds us that the voice from the table is a "voice that can crack religious and political convictions open, that advocates for the least qualified, least official, least likely; that upsets the established

order and makes a joke of certainty. It proclaims against reason that the hungry will be fed, that those cast down will be raised up, and that all things, including my own failures, are being made new. It offers food without exception to the worthy and unworthy, the screwed-up and pious, and then commands everyone to do the same. It doesn't promise to solve or erase suffering but to transform it, pledging that by loving one another, even through pain, we will find more life. And it insists that by opening ourselves to strangers, the despised or frightening or unintelligible other, we will see more and more of the holy, since, without exception, all people are one body: God's."

There was no doubt among those present that in our time together God was able to show us that by opening ourselves to those "othered" we were treated to seeing more and more of the Holy.

There is a hunger among the community for more opportunity to pray, sing, dance and break bread. To that end St. Paul's will host monthly African Mass and Fellowship evenings. All are invited to join us on September 21, October 26, November 23, and December 21.

These evenings will be planned and led by our African sisters and brothers and supported by the St. Paul's Pastoral Team.

V. Rev. Kevin George



Joyful celebration on August 1 (Emancipation Day) at St. Paul's Cathedral, London, Ontario.

All Saints' SideWalk Community: More than 5000 individual visits in six months

All Saints Anglican Church in Waterloo moved into our new building in November of 2023 and began operations of the SideWalk Community Centre January 2024.

The impetus behind developing a community centre in Waterloo was born from our missional listening exercises and assessing the needs of the mission field. As recreation services are the responsibility of the municipality, the City of Waterloo takes a central delivery model to fulfilling this responsibility. Simply put, there are no neighbourhood community centres in Waterloo. There are larger central complexes that residents must drive or commute to.

As such, large swathes of the city have been abandoned for recreational services. The City of Waterloo relies on non-profit organizations, like All Saints, to fill these gaps. As the only community centre in North Wa-



Girls Guides, Boy Scouts, Garden Club of KW, art classes, pickleball, volleyball and yoga groups, are some of the local city groups that have become a part of All Saints' SideWalk Community. (Photo: Hans Zegerius)

terloo, the Sidewalk Centre is uniquely positioned to support and create opportunities for our neighbours in the Columbia/Lakeshore area of North Waterloo, which according to Waterloo Public Health is:

- in the highest category for proportion of visible minori-

ties, by neighbourhood

- in the highest category for proportion of the population that is low income and of families without disposable income, by neighbourhood

- in the lowest category for proportion of families experiencing social cohesion, by

neighbourhood.

For the first six months of 2024, from January to the end of June, SideWalk Community Centre has had more than 5200 visits from individuals not connected to the church thus far. The 5200 individuals do not represent members of

the All Saints community or any of our various parish activities. These visits include Girls Guides, Boy Scouts, Various Yoga Groups, Art Classes, Garden Club of KW, Pickleball, Volleyball, food bank services, and various birthday parties and baby showers.

The next six months look to be getting even busier with Music Together, Taekwondo, basketball skills camp with Anthony Lee Jr from the KW Titans, Suzuki Talent and Education of Waterloo and much more.

As All Saints continues to develop the SideWalk Centre, we are reminded that we are called to "love one another" (John 13:34). SideWalk Community Centre is a tangible expression of that love in action, providing a safe and welcoming space where All are Loved, All are Welcome, and All are Saints.

Rev. Marty Levesque

Working in conjunction with God

Cursillo workshop on discipleship co-sponsored by the Diocese of Niagara and the Niagara Huron Anglican Cursillo (NHAC)

By Blair Richardson

“THANK YOU so much for your work to get Jessie there: I was blown away, very uncomfortable in the way I know means I need to change something, because of a new insight, a revelation”, said one of the 70 people who eagerly participated in the interactive, day-long workshop which was held on May 25 at St. Christopher’s Church in Burlington.

The Workshop was originally an idea from the NHAC Secretariat; Bishop Susan Bell agreed to co-sponsorship, with Diocesan representation in the planning and hosting of the event. Leading organizers were Tim Standish, Lay Director, NHAC and Ann Mulvale, NHAC Co-ordinator of Education. Key assistance was provided by Emily Hill, current liaison person with the NHAC for the Diocese and Christyn Perkons, now a member at St. Christopher’s and former liaison person to NHAC.

There were three goals for the day: one, to better understand the importance of discipleship; two, to learn about the concepts (contained in the book entitled “Ordinary Discipleship” by Jessie Cruickshank) and the discipleship process, and three, to gain insight on personal barriers



**Cursillo:
Learn and
live what is
fundamental
for being a
Christian**

to discipleship and how to address these.

The participants benefitted from presentations from three experts, who led panel discussions and facilitated the small group exercises. And the participants left with homework questions to reflect on!

The presenters were: Dr. John Bowen, Emeritus Professor of Evangelism at Wycliffe College, University of Toronto, who has served on the steering committee of the Niagara School for Missional Leadership for the past four years; Rev. Canon Dr. Ian Mobsby, Community Missioner in the Diocese of Niagara, Canon Theologian for Mission and a faculty member of the Niagara School for Missional Leadership; and Jessie Cruickshank, a nationally-recognized expert in disciple-making and the neuroscience of transformation. She became an ordained minister

with the International Church of the Foursquare Gospel, an Evangelical Pentecostal Christian denomination founded in the U.S. in 1923.

A participant commented, “The workshop was excellent. All three speakers gave their rendition of discipleship, especially Rev. Jessie Cruickshank. She spoke from the heart and being a neuroscientist, was able to explain how the brain works in conjunction with God’s word.”

From the closing panel discussion:

“People want to see authenticity – revealing vulnerability is powerful. When people see you walk through the struggle, they know that they are not alone (as a disciple). The discipling process heals both of us – the disciple and the disciple-maker.”

Blair Richardson is a member of Niagara Huron Anglican Cursillo.

Peacebuilding and trauma healing in Sudan



From Page 1: Africa's Forgotten War

In May of last year, PWRDF supported Rev. William Majok to run a two-day peacebuilding workshop in Wau for 40 local youth. This training focused on enhancing mediation and negotiation skills, empowering youth to promote community healing and peace. Participants learned negotiation basics and mediation techniques, significantly boosting their capacity to foster lasting peace and social cohesion.

PWRDF reports, “Youth participants expressed their appreciation for the opportunity to meet under one roof to discuss the issues and find solutions for peace. Overall, the training had an overwhelmingly positive impact on participants, with many saying they gained much-needed insights and knowledge. Participants also suggested that the wealth of experiences shared during the workshop served as a source of inspiration for cross-cultural cohesion.”

Work like this today acts as seeds of peace for tomorrow. This is just one glimpse of the ongoing work supported by PWRDF Huron. Please continue to partner with us in our vital mission through your contributions and prayers.

Among these stories is the work of our Anglican partners in Sudan. PWRDF reports that the Episcopal Church of South Sudan (ECSS), together with the Northern Bahr El Ghazal Internal Province (NBGIP), is engaged in local peacebuilding and trauma healing. You are supporting their work through PWRDF. NBGIP’s Justice, Peace and Reconciliation Officer held a five-day Wau Multi-ethnic Peace Dialogue with 50 participants from nine tribes, both Christians and Muslims. Following this, NBGIP organized trauma healing training, a multi-ethnic peace dialogue, and a peace conference with rebel forces. A PWRDF grant of \$16,000 will help them expand these vital initiatives.

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Historic Trinity Anglican Church in Durham, Ontario celebrates 175th anniversary



'There is something about small town churches, it's a feeling – that undeniable love of a spiritual community': Trinity Anglican in Durham

By Narda Elvidge

Trinity Anglican Church in Durham, Ontario, known as “The Church on the Hill” celebrated its 175th anniversary with an incredibly special service on Sunday, June 16, 2024. Bishop Todd Townshend joined the parishioners for this very auspicious occasion.

Trinity, founded in 1849, remains vital and thriving within our community. Today it is the oldest church in Durham still conducting services.

It will be 175 years this coming November since the spiritual foundations of this church were created and it all started with Rev. Arthur Rigland Mulholland. He arrived in Durham astride a white horse and held the first Anglican church service in the home of Mr. John Edge. Parishioners from miles around travelled through the rugged terrain, to hear a church service reminiscent of the old country.

We still have that country feel as our current parishioners travel from near and far for our Sunday services held alternatively by Priest in Charge the Rev'd Jeffery Kischak, Assistant Priest: Rev. Ann Veyvara-Divinski and lay readers: Heather Jackson, Kim Higginson, and Kathleen Aitken.

The church contains exquisite stained-glass windows, each rich with history. The stained-glass windows in the church not only bless our congregation with beautiful pieces of art, but they remain an important part of its history. The light streaming through each piece of colored glass represents purity, spirituality, and the heavens. The windows continue to guide people through the stories in the bible and other religious teachings; the imagery reminds worshippers of important values and lessons.

Music is at the heart of any church service and at Trinity. Organist Carolyn Nixon is one of a line of organists who have stirred the hearts of our congregation through its majestic sounds; assisting in leading the service.

Each organ is unique for each church. Like a human being, a pipe organ uses the control of air to create a 'voice' and its sound is referred to as 'speaking.' Trinity's pipe organ has soothed the sorrowful, celebrated the joyful and continues to direct the faithful.

Our church congregation is a collection of travelers on a journey through faith. We

have members in our congregation who are descendants of those early parishioners who attended the very first Anglican church service in Durham. We also are a collection of travelers who have moved to the area in search of a church home, or families that have sadly lost their parishes due to deconsecration.

Trinity is embracing its future, providing a unique opportunity to come together merging with members of other congregations with a common purpose and vision. Trinity has welcomed members of St. Paul's - Egremont, Christ Church - Allan Park and more recently St. James in Hanover – while embracing the new, we honor the roots of their collective past.

The steeple bell rings before each service, its unique tone peals through the town and the surrounding area, reminding people of its Godly presence. Church members used to ring the bell manually, the rope rocking the bell back and forth. The bell remains, but an automated system has replaced the old rope that once hung inside the front entrance.

Trinity is the site for the 'Meal on the Hill' program – a free community meal program that is open to anyone wanting to share a meal with others in our community. The meal is available the 2nd and 4th Tuesday of each month between noon and 1pm. A wonderful opportunity for anyone – especially those who may be struggling with loneliness – to meet new people.

At Trinity, we know there is more to life than just what happens within the walls of our building. Trinity is part of a local community and a global community, and God cares about both, and wants the embracing to be a vessel for change and growth.

There is something about small town churches, it's a feeling – that undeniable love of a spiritual community. Our lives were formed in these small parishes, it feels like the Holy spirit is upon us, walking with us celebrating every moment of our lives. The beginnings and sometimes, of course, the endings.

Reflecting on the 175-year presence of the church in Durham, we know that the church is not its bricks and mortar, but its people. We know we are not perfect, but we try to point to the ONE who is. We know that we will continue to always be here to welcome those in need.



St. Thomas: Hero Lunch at St. Hilda's-St. Luke's

Parishioners from St. Hilda's-St. Luke's church in St. Thomas teamed up with the St. Thomas Rotary Club in June to provide more than 300 free lunches for hospital workers, in appreciation for serving our community.



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

On June 1, St. George's of Forest Hill, Kitchener held their Spring 'Children's Community Closet'. This year over 48 families were able to participate in the program. Items were also shared with families at St. Louis Adult Education Centre.



Chatham: 'Adopt a Senior' Holy Trinity/St. Paul outreach project

Holy Trinity/St Paul's Anglican Church, Chatham participated in a community outreach project to help feed seniors who are experiencing food insecurity. The church partnered with Free Help CK non-profit organization and collected \$2,340.85. For every \$10 one senior was sponsored with two hot, homemade meals – total of 468 meals were delivered to 234 seniors.

FULL STORIES:
<https://diohuron.org/news>



Photo: Devin Sturgeon

Another summer on the sunny shores of Lake Huron has come and gone.
How time flies when we are having fun!

Thanks to everyone who makes this holy place so wonder-filled and joyous: our churches, donors, volunteers, and especially our staff and campers!

A special thank-you to the Anglican Foundation's Say Yes! to Kids and our very own Anglican Church Women for supporting an exceptional fundraiser for our bursary program. Keep watching for more stories, images and updates about what's next for Camp Huron! We can't wait!

www.camphuron.ca

ANGLICAN FELLOWSHIP OF PRAYER
Saturday October 5, 2024
 9:30 am—12:00 pm
 By Zoom
 Registration: Ms Susan Johnson—brlmail2@aol.com

HOW DO WE PRAY?
WHERE DO WE PRAY?
WHY DO WE PRAY?



Healing / Anointing—Ms. Sharon Frank



Praying in Creation—Rev. Stephanie Donaldson



Silent Retreat / Daily Office—Rev. Craig Love

Prayer Walking—Rev. Kimberly Myer

Tools Used in Prayer—Ms Libi Clifford



Diocesan Annual Retirees BBQ Church of the Ascension, London June 12, 2024



Thank you, Sarah!



Ms. Sarah M. Chase, L.Th. retired from her role as Diocesan Synod Coordinator on August 1, 2024.

Many things have changed since Sarah joined the synod office team in 1997. Over her 26+ years, she has seen 190 Queens built for our offices, bishops have been elected and retired, staff have come and gone, but Sarah has been a constant.

Our in-house historian, she could tell us about the people behind the clergy registers and database information. As Synod Coordinator she organized seventeen diocesan synods and four electoral synods. Sarah had a leadership role in the launch of the Sesquicentennial celebrations, the Orillia Stewardship Conference with other neighbouring dioceses and the National Worship Lutheran/ Anglican Conference.

Sarah is known for several things, including her love of the Church, coffee, the colour purple, stickers and stamps, always knowing how many days it was until synod, and as soon as synod closed each year, how many days until Christmas.

Sarah's well-earned retirement will allow her more time with her family, pets and patio. She continues to serve as a Licenced Lay Reader and will work part-time to provide support to the Refugee Committee. She will be missed in the office, but we wish her joy in her retirement.

Jennifer McLaughlin, Director of Human Resources

PASTORAL PROGRESSIONS

Appointments

Bishop Townshend appointed the **Reverend Marty Keatings** as the Rector (half-time) of the Parish of St. James, Ingersoll, effective June 1, 2024.

Bishop Todd Townshend appointed the **Reverend Leah Arvidsson** as Curate of the Parish of Long Point Bay, effective July 1, 2024.

Bishop Townshend appointed the **Reverend Amanda Longmoore** as the Archdeacon of Western Huron, effective July 1, 2024. Amanda will serve in this role for at least one year, while the review of the territorial archdeacon pilot project is finished and the next steps determined.

Bishop Townshend appointed the **Reverend Elise Chambers** as Rector (part-time) of St. David & St. Mark, Windsor, and St. Andrew, LaSalle, effective July 1, 2024.

Bishop Townshend appoints the **Reverend Jean Doyle** as the Interim Priest of the Church of the Transfiguration, effective July 1, 2024 through June 30, 2025.

Bishop Townshend appoints the **Reverend Steven Maki** as the Rector of Holy Trinity-St. Paul's, Chatham, effective August 1, 2024. Steven is currently a priest in the Diocese of Montreal.

Bishop Townshend appoints the **Reverend Canon Ann Smith** as Priest-in-Charge (part-time), St. Andrew's, Harrow, effective July 1, 2024.

Bishop Townshend appoints the **Venerable Sam Thomas** as part-time Priest Associate and Director of Pastoral Care, St. Paul's Cathedral, effective 1 August 2024 through 31 July 2026.

Announcements

Bishop Todd Townshend announced that the **Reverend Paul Woolley** will be the Interim Priest-in-Charge of Canon Davis Memorial Anglican Church, Sarnia, effective May 1, 2024. Paul remains the Interim Priest-in-Charge of Christ Church, Forest.

Bishop Todd announced that the **Venerable Rosalyn Elm** was appointed the Co-Ordinator, Indigenous Ministries, to work closely with National Indigenous Archbishop Chris Harper and the Anglican Council of Indigenous People. Archdeacon Ros continues in her roles as the Archdeacon for Reconciliation and Indigenous Ministry in the Diocese of Huron, as the Rector of the Parish of Six Nations, and as the Chaplain to His Majesty's Chapel of the Mohawks as together we work to build new models for walking and work-

ing together in God's name for all peoples.

Bishop Townshend announced that the **Reverend Brendon Bedford**, having successfully completed his curacy, is now the Rector of Christ Church, Meaford, effective June 2, 2024.

The Secretary-Treasurer announced that **Ms. Trisha Taylor** accepted the position of Governance Coordinator. Trisha brings organizational experience and knowledge of the diocese to this position which started on June 17, 2024.

Bishop Townshend announced that the **Reverend Canon Dr Valerie Kenyon** is the full-time Rector of St. Anne's, Byron, effective July 1, 2024. As a result, accepted Val's resignation as Priest-in-Charge of the Church of the Transfiguration, London, effective June 30, 2024. Val's last Sunday in the parish was June 16, 2024.

Ordination

Bishop Townshend called the **Reverend Richard Mark Wilton** to the Presbyterate at a service of Ordination held on Wednesday, June 5, 2024, the Memorial of Boniface, Archbishop and Martyr, at St. Mary's (Walkerville), Windsor. The Rev. Mark is now Priest Assistant to the Territorial Archdeacon of the South.

Inductions

On behalf of Bishop Townshend, the Venerable Sam Thomas inducted the **Reverend Rob Luxton** as the Rector of St. John the Divine, Arva, on Sunday, June 2, 2024. The preacher was the Reverend Canon Christopher ("Kit") Greaves (Diocese of Toronto). There was a BBQ after the service.

On behalf of Bishop Townshend, the Venerable Sam Thomas inducted the **Reverend Enrique Martinez** as the Rector of St. Andrew Memorial, London on Sunday, June 9, 2024. The preacher was the Reverend Paul Sherwood.

Conclusion of Ministry

Bishop Todd Townshend announced that the **Reverend Robert Clifford** has concluded his ministry at All Saints, Windsor.

Retirement

In consultation with Bishop Todd, owing to personal and family reasons, the **Venerable Sam Thomas** has resigned his position as the Archdeacon of Western Huron, effective June 30, 2024. His last day was May 31. We are grateful for Sam's many years of faithful service to the Diocese of Huron and, most recently, to the people of the London and Lambton

Deaneries, and we wish him many years of healthy and happy retirement.

Bishop Townshend has accepted the request of the **Reverend MaryLynn Forrest** to retire as Deacon with special responsibility for Pastoral Care at St. George's of Forest Hill, effective June 17, 2024. We are grateful for her ministry and wish her all the best in retirement.

Rest in Peace

Brenda Clingersmith, died on April 24, 2024. Brenda was a member of Diocesan Council and in 2016-2017 served as the Diocesan ACW President. A memorial service was held at St. John-In-The-Wilderness Anglican Church on May 4, 2024.

Please remember Robert, Nate, Adam, and the rest of Brenda's family and friends in your prayers.

Claudine Day, aunt of the Venerable Rosalyn Elm and sister-in-law of Dr Olive Elm, passed away on June 7, 2024. She was an active and beloved member of Zion Oneida Anglican Church and her home community of the Oneida Nation of the Thames. A faithful warden for forty years and a faithful Christian her whole life, she has gone to join her Saviour.

Ana Thompson, died on June 20, 2024. Ana was the wife of the Reverend John Thompson, Deacon for Outreach at St. John the Evangelist, London. Please remember John, Nana, Andrew, Ian, and the rest of Ana's family and friends in your prayers. A memorial service will be held at St. John's, London, in the Fall.

Larry Kieswetter, died on 21 June 2024. Larry was the father of the Reverend Matthew Kieswetter and a parishioner of St. Andrew's Memorial, Kitchener. He served many terms as warden and deputy warden at All Saints', Waterloo, and was one of the first, alongside his wife Joan, to receive the Bishop's Award for Excellence (2003). A memorial service was held on July 6, at St. Andrew's Memorial, Kitchener. Please remember Joan, Dan, Anita, Matthew, Leslie and the rest of Larry's family and friends in your prayers.

The **Reverend Dennis Ewald**, died on 7 July 2024. Dennis was ordained a deacon on 23 May 1961 and priested on 31 May 1962. He served at St. John's, Preston, Church of the Advent, Ridgetown, Church of the Redeemer, Highgate, and finally as the Incumbent of St. Luke's, Preston, from which position he retired in 1969. His family will receive relatives and

friends at Westmount Memorial Celebration Centre, 1001 Ottawa Street South, Kitchener, (519-743-8900), on Thursday, 11 July 2024 from 2:00 - 4:00 and 7:00 - 9:00 p.m. Please remember Wilma, Kim, Michael, Mark, Kent, Margaret, and Katy and the rest of Dennis's family and friends in your prayers.

The **Reverend Pierce Russell**, died on July 8, 2024. Pierce was ordained a deacon on May 17, 2001 and began his ministry as Deacon-in-charge of St. Peter's, Moraviantown. After he was ordained priest on May 27, 2004 he became the Incumbent of St. Peter's, from which position he retired in 2013. Pierce was honorary assistant first at St. Stephen's, London and Holy Trinity, Glanworth, and subsequently at St. John the Divine, Arva. The funeral was held on July 16. Please remember Diane

and the rest of Pierce's family and friends in your prayers.

The **Rev'd Dr John Clark**, died Sunday, July 7th 2024 at the Village at St. Clair Long Term Care Home, Windsor. Ordained to the diaconate in the Episcopal Diocese of Massachusetts and the presbyterate in the Diocese of Southern Ohio in 1958, John moved to Windsor in 1975. He was first at All Saints, Windsor, and then served as the part-time incumbent of St. Michael and All Angels, Windsor, from 2008 until the parish was disestablished in 2015. Subsequently, he was a parishioner at St. Mary's (Walkerville), Windsor. The funeral service was held at St. Mary's on July 26, 2024. Please remember his widow, Janet Finlay, his two children Paul and Rebecca, and step daughter Greta in your prayers as well as the rest of John's family and friends.

ANGLICAN CHURCH WOMEN

Plan to Attend
"Let Your Light Shine"
 ACW Presidents' Conference's Special Events @ St. James Anglican Church, 41 Mornington St., Stratford, ON
September 26th ~ 29th, 2024

Thurs., Sept. 26th @ 7pm
 Opening Church Service.

Fri., Sept. 27th @ 7pm
 Fun Fashion Show, Meet & Greet.

Sun., Sept. 29th @ 10:30am
 Morning Worship,
 guest officiant: Archbishop Linda Nicholls.

All are Welcome & encouraged to attend.
We look forward to seeing everyone!



In Memory

Deanery of Waterloo

St. Columba,
 Waterloo

Betty Anne Samson

St. Thomas the Apostle,
 Cambridge

Barbara Smith

Relational outreach: The courage to try something new

At the heart of Christian outreach is a desire for congregations to do two things: 1) to share the love of God with others, often in the form of personal support or community service, and 2) to foster new relationships between the worshipping community and the wider neighbourhood.

Some congregations are naturally gifted in this! They find themselves regularly asking themselves, or praying over, who they should seek out and serve in the people around them. When they arrive at an answer, they go out and make it happen.

However, other congregations may find relationship building to be a daunting task. The challenge is found in the courage to try something new and to seek out relationships with people that you don't already know.

If you find yourself in a congregation that seems to have all the same people attending worship every Sunday without any changes or new faces, it's likely that relational outreach should be at the top of your priority list in discerning new actions to be taken by your church.

Sometimes there is a generational gap between the congregational membership and the new potential community partnership.

This September, our congregation, St. George's, the Blue Mountains, is desiring to deliberately reach out to young families and children in our community. Prior to the pandemic, our church had a lively youth group and regularly hosted Messy Church gatherings (worship services with Christian teaching deliberately focused on inviting and em-



Blair Henderson with his Youth Kitchen team at St. George's of the Blue Mountains



GROWING BEYOND THE DOORS
REV. CANON GRAYHAME BOWCOTT

bracing young families). The pandemic completely disrupted these vital ministries, both in the cancellation of our patterns of gathering and in the sense that our children grew up in those years, many to 'age out' of the activities that we were prepared to host.

Desiring to rebuild relationships with a younger demographic in our neighbourhood, our congregational leadership prayed over how we might try something new in serving young families. In answer to our prayers, we decided to move forward with two new approaches to fostering relationships with youth.

The first approach was to support an already existing youth organization that had also struggled during the pan-

demic, and, as a result of these struggles had been forced to disband. This organization is the Apple Valley Youth Chorus, a youth choir that had been previously funded by the local Rotary Club. In 2019, this choir hosted upwards of 40 members, but the pandemic had fractured both relationships and the funding required to make this youth outreach possible. So, recognizing the importance of music to young children, St. George's voted to sponsor the choir and to commit to relaunching it as a new outreach project for this upcoming September.

This new relationship will allow us to host young families on a weekly basis, offering up our church facilities as their home base, and allowing St. George's volunteers to be of support to the operations of the choir. This new partnership has delighted the program's Choral Director, who has been invited to join St. George's leadership team. We will be prayerfully (and financially) supporting the resurrection of this important

youth outreach in the weeks and months ahead.

The second relationship project that we will be launching in support of youth is an idea that was brought to our Parish Council by a new member of our church, Blair Henderson. Before moving to the Blue Mountains, Blair had been involved with a youth initiative called "Youth Kitchen" at his former church, St. Matthew's, Anglican, in Burlington.

The concept of Youth Kitchen is to provide mentorship, life lessons, and instruction to small groups of Grade 10-12 students. This project requires a partnership with the local school to have teachers suggest student participants who would benefit from a supportive social group that takes place over six weeks at a time and enables the participants to learn important cooking skills, while also making new friendships in a safe and supportive environment.

Our congregation voted to create a volunteer support group for Blair, in his leadership, and to seek out a local nutritionist to help lead the cooking instructions. Youth Kitchen will take place in our St. George's Kitchen facility and will allow for students to learn skills that they can then take home to share with their families.

Now, it could be asked of both of these new relational projects: where is the Christian content to be found? Where is the Gospel being proclaimed? Will any new members result from our actions? These are all important questions. In answering them, our congregational leadership would say that Christian outreach is, first and foremost,

about building new relationships.

Once new relationships have been fostered, the hope of our actions is that our guests and partners experience the hospitality that we offer them because of our Christian faith. We offer this hospitality without strings attached, yet we do so from the perspective of our Christian identity. If you were to ask our newest church members, like Blair Henderson, and others, why they decided to become members of St. George's, they would tell you: that it was because of the way that we made them feel 'at home' in our community.

This is the confidence that underlies our Christian outreach – that in caring for others in the neighbourhood, they will come to realize that our actions are truly God's caring for them. We pray that should they come to this realization, they may choose to take a step closer, in belonging, to a community that places God at the center of all our generosity and our outreach.

So, may these examples of relational outreach perhaps inspire others to pray for the courage to seek out some new relationships of their own. I promise to keep you posted on the fruits of these two initiatives in the months ahead.

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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TikTok, Reels and Edu-tainment: Basic tips

Edu-tainment is a growing trend in education, and churches are beginning to incorporate this approach into their outreach efforts.

One of the most popular platforms for edu-tainment is TikTok, a social media platform that allows users to create and share short-form videos. Instagram Reels is a very close second as the preferred platform.

But what is Edu-tainment?

Edu-tainment is a term used to describe the practice of combining education and entertainment to create engaging learning experiences. This can take the form of liturgical



MEDIA BYTES
REV. MARTY LEVESQUE

explanations, short form bible studies or what is happening this week at your church.

TikTok or Reels can be a powerful tool for outreach and engagement for Christian communities. Churches can reach new audiences and connect with their existing followers in a more meaningful way. Here are a few tips for using TikTok or Reels for edu-tainment:

1. Keep it short and sweet: TikTok or Reels videos are short by nature, so it's important to keep your content concise and to the point. Focus on sharing bite-sized pieces of information that are easy to understand and remember.

2. Be creative: TikTok is all about creativity, so don't be afraid to think outside the box. Use music, humour, and other creative elements to make your content more engaging and memorable.

3. Share your message: While TikTok is a platform for entertainment, it's important to remember that your goal is to share your message with your followers as well as seekers.

Cross-share your videos on the rest of your platforms.

4. Stay on brand: Your TikTok content should be a reflection of your church's mission and values.

TikTok and Reels can be powerful tools for edu-tainment and outreach in any church setting. By using the platforms to create creative and engaging content, churches can reach new audiences and connect with their existing congregants in a more meaningful way.

Rev. Marty Levesque is the rector of All Saints' in Waterloo. He served as diocesan social media officer.
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<https://diohuron.org>



<https://www.youtube.com/user/diohuron>



<https://x.com/diohuron>



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

Season of Creation: Learning from our unassuming siblings

By Rev. Chris Brouillard-Coyle

Those who choose to bring animals into our homes often find that our relationship to them is far different from any object we purchase. We may refer to them as our pets, but they can be so much more.

These animals have complex emotions and needs, challenging us to respond in caring and compassionate ways. They can respond not only to simple instructions, but also to our own emotions and needs. Our pets, the animals we bring into our homes, can quickly become valued members of our families. So important can these living, breathing, loving beings be, that their passing is deeply grieved.

The bond between humans and animals can be profound. Can we even imagine a world without these loving relationships? Truly these animals are gifts from God connecting us beyond humanity into the wonder of Creation itself.

We know that the whole creation has been groaning in labour pains until now (Rom 8:22)

For all the moments we care for, snuggle and play with beloved animals, there remains a tendency to treat the rest of creation as objects meant to serve our whims and needs. Most humans don't generally

SOCIAL AND ECOLOGICAL JUSTICE



So much more than a pet: Natasha and a squirrel

have the same compassionate, reciprocal relationship with farm animals, zoo animals, or wild animals. Caring deeply about these creatures might cause significant internal conflict when we learn about the ways animals are exploited, mistreated, and sacrificed in the name of human need and progress.

Can we fathom what might happen if we felt a parallel grief each time an animal was slaughtered for our food, or we saw an animal dead on the roadside? What might happen if humans cared deeply about the animals misplaced when forests are cut down for new

housing, shopping centres, roadways, and parking lots? How could we rest at night knowing there are species of animals going extinct because of human behaviour?

We know that the whole creation has been groaning in labour pains until now (Rom. 8:22)

What if God's design in Creation intended for humanity to have reciprocal relationships not only with the animals we bring into our families but with all of Creation? What if Creation was never meant to be treated as objects for human use but rather companions on the

The bond between humans and animals can be profound. Can we even imagine a world without these loving relationships?

journey? What if we are meant to pay closer attention to the world around us as holding wisdom from which we can learn and become better human beings?

We are learning. Science has revealed that there is wisdom in trees. Trees have the capacity to communicate through networks in the soil. They can collectively decide when to fruit, have tools to protect themselves against those aspects that would cause harm, and can support each other even after a tree has been felled and only a stump remains.

We are learning. Those who keep bees have discovered incredible wisdom among them. The ways in which bees collaborate and deliberate when moving the hive could provide profound insights into a new kind of democracy. The way worker bees are known to care for one another in extraordinary circumstances offers an important example of what it can truly mean to love our neighbour.

We are learning. As we worry about the fate of Monarch butterflies, we have discovered that they need milkweed plants to survive, something humans have been aggressive-

ly destroying. We are learning that we need to acknowledge and protect these relationships if we want species and Creation to thrive.

The theme of this year's Season of Creation is "To hope and act with Creation". This time calls us to be truly mindful of the wisdom of Creation and our invitation to engage in reciprocal relationships with all that God has given us in Creation. We can learn. We can do better. We can be better when we cherish not only the animals we bring into our homes, but all of God's Creation.

As we celebrate the Season of Creation this year from Sept. 1st through Oct. 4th may we hope and act with Creation, seeing all that God has created as our siblings, ever connected to us in profound and meaningful ways. May we cherish God's gifts and change our relationships to all of Creation. May we seek to safeguard the integrity of God's Creation, and sustain and renew the life of the earth.

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

Understanding hate while craving a safe harbour

We all long for a secure and comforting home environment. However, despite this common desire, different forms of extraordinary chaos continue to persist.

What needs to occur to make the safe haven we yearn for a possibility for everyone? How do we pass on to our children a world order that is less conflict-ridden and less violent than the world we inherited?

In recent weeks, there has been much news about various pro-movements, such as the pro-Palestinian and pro-Israel movements. Despite their differing approaches to achieving peace, they all share the common goal of feeling seen, heard, cared for, and safe. Essentially, they all desire a world order based on love.

However, even with such virtuous aims, violent conflict ensues, seemingly without



AS I SEE IT

REV. JIM INNES

end. Despite determined efforts, love can be painfully absent. What is missing? What is wrong? Why has loving peace not spread throughout the world?

A core value of every world religion is similar: it teaches us to treat others as we wish to be treated. Nonetheless, despite this very simple and pragmatic social value, we who swim in the same water can't seem to share the pond.

It's not all negative; we often find ways to get along and resolve our differences, sometimes heroically. However, despite the efforts of many generations to put an end to violence and create a better



world for their children, why do we continue to engage in conflict?

Perhaps, just maybe, as we examine the concept of 'loving peace,' we might try to understand the presence of Love's opposite, Hate. Because where Love walks, hate can walk right beside it, often hidden and denied.

It's one thing to desire peace, but it's a different story to let go of the hate that destroys it. A better understanding of our hate is essential for fully loving, especially when facing complex realities that challenge us when differences arise.

Hatred can stem from personal wounds or inherited

history. It usually arises from a fear that has been triggered and hinders the free flow of loving regard from within us. We get too busy protecting ourselves!

Remove Hate, and love breaks free, like the warm sun emerging from behind clouds. As I see it, letting go of hate is the best way to foster Love. Nelson Mandela said, "No one is born hating another person ... people ... learn to hate, and if they can learn to hate, they can be taught [re-taught] to love, for love comes more naturally to the human heart than its opposite."

As I see it, there are two kinds of hate: their hate and

our hate. Guess which one we can't control? Guess which one we must control!

Loving behaviour, no matter how generous and sacrificial, is only half of what's needed to make the world more agreeable to all. The other half involves stopping Hate by examining our own participation in it.

The truth is that deep within the human soul, hate is often present and hidden away, despite its loving core and pleasant presentation. We can be sucked into Hate's many-faceted expressions often suddenly and without warning. We need the grace of God to figure out what is and isn't love. And even more, grace to root out hate from behind the shadowed corners of our hearts and minds.

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A new season for lists – be brave and add EfM to yours

By Rev. Canon Val Kenyon

Let love be genuine; hate what is evil, hold fast to what is good;

love one another with mutual affection; outdo one another in showing honour.

Do not lag in zeal, be ardent in spirit, serve the Lord.

Rejoice in hope, be patient in suffering, persevere in prayer.

Contribute to the needs of the saints; extend hospitality to strangers.

Romans 12:9-13

Do you have as many lists in your life as I do? Did you know that you can visit websites and buy books that contain lists of lists of all kinds?

There are also movies about lists: Steven Spielberg's classic black and white Schindler's List, a true story of a German businessman who used a list of names to save more than 1,000 Jews from the concentration camps on Nazi Germany; or the Bucket List, with Jack Nicholson and Morgan Freeman, a film which portrays the story of two terminally ill men who escape from a cancer ward and head off on a road trip to beat all road trips with a



Education for Ministry is spiritual, theological, liturgical, and practical formation for lay people. EfM is about integrating faith and life, and communicating our faith to others.

wild wish list of to-do's before they die.

Why do we love lists so much? I suspect that it may be because lists help us to grapple with and organize large amounts of information. They help us to bring order to our chaos and to organize what might otherwise be overwhelming.

By creating lists, we can distill down the information so that it is easier to note what items rise to the top. Making lists can relieve stress and help focus our minds. In the end lists formed with our own priorities in mind, will undoubtedly help direct us through our day, our week, our month, our year, even our lives.

Scripture is full of lists. In Matthew's Gospel (Chapter 16)

Christ shares with his disciples a brief list of what it is to be a follower of his. Christ's disciples are to deny themselves, to take up their cross and to follow.

In Romans 12 (for a portion, see above), there are a number of imperatives, a sort of a 'how-to guide' suggested by Paul for any community or any individual who wish to pattern their lives after that of the crucified and risen Christ and to actually live a life where they deny themselves, take up their cross and follow.

As we enter this fresh new season of Fall, an unofficial New Year of sorts, what is on our lists? What are our priorities?

As disciples of Jesus, what is rising to the top of those lists in our lives, and in the life of

the communities in which we worship and serve?

As a learning, diverse and just church, where are our energies and resources being spent, and are our lists beckoning us in different directions?

At Education for Ministry, as we begin our sessions again this month, these are the kind of questions we will be asking in many ways throughout our year ahead.

As Scripture is reflected on, tradition and history examined, and the relevance of our faith in our everyday life considered in our group conversations, as we form, reform, and form again our lists, through all of this, we trust in God's grace to order and direct not just our lists, but also our lives.

Should you wish to add Education for Ministry to your list, be brave and reach out. It is early in the year and classes are still forming. Either Libi Clifford, the Diocese of Huron EfM Coordinator or me, Val Kenyon, at EFM@huron.anglican.ca are here to consider with you the possibilities.

Rev. Canon Dr. Val Kenyon is EfM Animator in Huron. EFM@huron.anglican.ca

Scripture is full of lists. In Matthew's Gospel (Chapter 16) Christ shares with his disciples a brief list of what it is to be a follower of his. Christ's disciples are to deny themselves, to take up their cross and to follow.

When summer lies upon the world...

Those who know me well know that I love to read. They also know I have zero motivation to exercise.

Any time I have taken to physical activity, it has come after admonitions from doctors, some need to raise money for a charity, or because I read in some book that I should really get moving. Funny thing is, when I do get moving, I like it. Well, I'll qualify that. I get great joy from riding my bike (and once in a while a torn rotator cuff and a stitched-up face), and I take great pleasure in long walks in the woods. That's pretty much what exercise looks like for me.

In one of his epistles, twelfth century abbot and mystic Bernard of Clairvaux wrote, "Believe me, for I know, you will find something far greater in the woods than in books. Stones and trees will teach you that which you cannot learn from the masters."

Why make us choose Bernie? For my money the best day includes a long walk in the woods — with breaks to read — the best of both worlds.

The exercise, to be completely honest, is a bonus, not a motivation. I walk in the woods



It's JUST KEVIN

V. REV. KEVIN GEORGE

because I do agree with the sentiment expressed by St. Bernard of Clairvaux. The stones, the trees, the brooks and streams, the mosses, the way the sunlight breaks through the tree cover to make a dew-soaked leaf shimmer and glow with a transcendent radiance, all make sojourns in nature numinous and sacred. An excursion across rock, root and river is often, for me, otherworldly.

Any vacation for me includes time to read and time to walk in the woods. This summer was no different. Perhaps it's not surprising then that the question for me late in the spring was where would be a good place for us to enjoy a respite that would be ideal for reading and rambling.

We decided to travel to a beautiful part of the Diocese of Huron — The Bruce Peninsula. According to Bishop Todd Townshend it is "God's Country!"

I moved to this area from Newfoundland thirty years ago now. Apart from fourteen months in Labrador West through 1997-1998, I have called southwestern Ontario home. I am embarrassed to say that this is the first time I have ever travelled to this beautiful part of Canada. It will not be my last.

Among the gifts of this part of the country is the Niagara Escarpment — specifically the Bruce Trail. On one of our days of respite I took to the trail for a seven-kilometre jaunt. From atop the escarpment the views were breathtaking. The foliage, the landscapes, the scents, and the scenery on the Bruce Trail

offered me a glimpse of the beauty of creation that is sadly lacking in the concrete, grey, built environs of our urban centres. Standing atop the Niagara Escarpment, I soaked in the majesty of what was stretched out before me and then opened Psalm 96 on my iPhone:

Let heaven celebrate! Let the earth rejoice!

Let the sea and everything in it roar!

Let the countryside and everything in it celebrate!

Then all the trees of the forest too will shout out joyfully before the Lord because he is coming!

God is coming to establish justice on the earth!

God will establish justice in the world rightly.

God will establish justice among all people fairly.

It was a moment. More often than not, when I look at my iPhone I am scrolling through turmoil, toxicity and tactlessness. Seeing the majesty of canola and corn fields laid out before me, the wonder of 1500 year old white cedars in North America's oldest forest ecosystem, the beauty of rugged cliff faces, all accompanied by the

intonation of the many birds of the air and the caress of a gentle breeze off Lake Huron was a balm for body, mind, and soul.

Sometimes we all need to hearken to the call to step outside, and 'let the countryside celebrate' and let 'the forest shout for joy.' I pray we all may have opportunity to drink in the promise of God who still is working among us to bring wholeness, justice and equity to all peoples.

As I finished my hike that day on the Bruce, my spirit was filled, and I was nurtured by God's presence in sacred trips and moments. What came strongly to mind then and what resonates still, I share with you now, the beautiful Song of Ents written by J.R.R. Tolkien in Lord of the Rings:

When Summer lies upon the world, and in a noon of gold

Beneath the roof of sleeping leaves the dreams of trees unfold,

When woodland halls are green and cool, and wind is in the West,

Come back to me! Come back to me, and say my land is best!

Very Rev. Dr. Kevin George is Rector of St. Paul's Cathedral, London, and Dean of Huron.

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Did you have a 'brat summer'? (Anxiety vs. Nostalgia)

Welcome back to another volume of Field Notes. Summer 2024, while only half over at the time of writing, has been rich with possibility for the mandate of this column – being the theological rumination on the cultural tides of our context.

This summer has contained (thus far) a potent mixture of political anxiety and cultural nostalgia. Being an election year for our neighbours south of the border, we Canadians have watched with concern as pre-election drama has unfolded in the news cycle of the last several weeks.

Living in the shadow of a fading empire begs our attention. The economic and geopolitical enmeshment that we as Canadians experience with the United States means that we must contend with the churn of American politics. President Biden's apparent decline in health and initial refusal to step aside as the Democratic nominee raised alarms in the aftermath of the disastrous June 27th debate. We watched with incredulity as former-president-turned-convicted-felon Donald Trump survive an assassination attempt and secure the Republican presidential nomination.

While on a compressed electoral timeline, we Canadians can expect similar upheaval and competing rhetoric in the upcoming federal election in October. Discontentment and, in some



FIELD NOTES

REV. ALLIE
McDOUGALL

Remembering and reminiscing are not inherently wrong, but they can be detrimental. Preoccupation with the good old days limits our ability to name and appreciate God's activity in the present.

parts of the country, furor with the Liberal Trudeau government is rising across the country and support for Pierre Poilievre's leadership of the Conservative Party is growing. Political and ideological tensions are high while millions struggle with the cost of living.

How are people coping? Nostalgia and sentimentality about the past are often embraced when anxiety about the present is too much to bear. It's easy to reminisce about the quaint, comfortable familiarity of a bygone era when the present is scary and the future unknowable.

Nostalgia may be pleasant, but it is often dishonest and selective in its memory. It infers a desire to recapture or re-embody the energetic youthfulness of a

"time before", unburdened by whatever mess is unfolding right now. Nostalgia informs trends in fashion, music, film, and television, providing a fun and comforting escape. The 1980s were an object of cultural nostalgia for millennials because there was an attraction to the perceived simplicity of their childhoods, to a time before 9/11, the Iraq War, and the Great Recession. As Gen Z has taken their place as generational trendsetters, that nostalgia has

shifted to the 1990s and early 2000s and has been ripening and intensifying through the Summer of 2024.

This turn from anxiety to nostalgia has been exemplified in what has been critically accepted as the album of the summer – Brat by English popstar Charli XCX. A critical and commercial success, Brat's musical style and marketing aesthetic rely heavily on inspiration from the early 2000s, particularly the clubbing and rave scene of that era. The music is high energy and readily lends itself to TikTok dance crazes, yet the lyrics are filled with yearning, honesty, and desire for the simplicity of the past.

The album masterfully combines the party spirit of 20 years ago with the existential concerns of the moment. Brat has spawned its own viral meme subculture on social media, known colloquially as "brat summer". To have a "brat summer" is to lean fully into the brash, confrontational, in-your-face ethos while remaining true to oneself, and presumably taking up the rediscovered fashion cues of the early aughts. I shudder at the thought of the latter. "Brat summer" has even trickled into the political sphere, both in campaigns in the recent UK election and in the forthcoming American election. Following an endorsement from Charli XCX herself, Vice-President Kamala Harris's staff have co-opted Brat and its virality in a bid for

support from young voters.

Yearning for how things "used to be" has been a consistent human attitude, even in Scripture as the wilderness wandering Israelites longed for the cucumbers and melons they ate as slaves in Egypt.

The Church today continues this behaviour whenever we get fixated on the golden age of post-WWII Christendom. Remembering and reminiscing are not inherently wrong, but they can be detrimental. Preoccupation with the good old days limits our ability to name and appreciate God's activity in the present. It can also lead to restrictive perceptions of what the future ought to be. If all our effort is put into reconstructing a past that can never be returned to, we readily lose sight of the limitless possibility and creativity of what God wills to achieve. The future God promises us in the Kingdom will exceed our fondest memories and wildest imagination – and be the answer to the fear and anxiety we feel about the present.

Nostalgia offers fun escapism, but it is not the habitus of the transformed, redeemed people of God. Take comfort in the knowledge that the future is in the hands of God, and there's really no better place to be.

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Growing old – a journey of increasing humility

By Rev. Greg Little

American essayist and wise woman, Helen Luke, in her book *Old Age – Journey into Simplicity*, writes of the challenge of growing old as opposed to aging chronologically – her emphasis being on 'growing'.

I first read this work, along with other works by Luke, when I was in my early sixties. I embraced that approach, and it has been a goal of mine to do just that – grow old with the emphasis on growing. I have done this haltingly with very mixed results.

Now that quite a bit of time has passed since then and I am old by most definitions – turning 75 recently, I think it would be useful to revisit what I wrote in my reflection on that work. This was a



reflection on Luke's imaginings of a journey taken by Odysseus following his epic return home from the Trojan war. It is a journey in which he grows old – a true hero's journey.

Here the symbol of his former life—the oar which cut the water and propelled him through the hero's journey of his youth—has now taken on a new symbolic meaning—a winnowing fan. The winnowing fan that separated the wheat from the chaff will enable us to see clearly and differentiate the wheat, which

provides the bread of heaven to nourish our souls, from the chaff which feeds our egos with empty calories.

The journey of growing old is one of increasing humility—where we see clearly the folly of youth—the striving and the conquests that youth is inevitably err to. Will we give in to the temptation to hold onto the dream of recapturing our fading youth or will we seek the new way in which our oars will become winnowing fans. Again, we face a challenge—to plant the oar of our last journey in a

I can see that this new land of growing old is not for the faint of heart.

new land that will grow as we continue to explore the new land of our growing old.

As the signs of aging creep up on me and I resign myself to the increasing challenges of greeting a new day with less vigor than usual and I have what seems to be more "senior moments",

I can see that this new land of growing old is not for the faint of heart. It will bring new challenges as my horizon shrinks – and not just because I need a new prescription for my glasses. I find myself a stranger in a strange land.

This new land requires a new way to navigate through it which I am just beginning to explore, and I haven't discovered a GPS that truly works yet.

I will close with a quote from Atul Gawande, a physician and author who has explored this land with his patients and himself with great patience and wisdom:

And what I realized is, we were not really talking about death or dying. We were really talking about: How do you live a good life all the way to the very end, with whatever comes?

And that's where you begin to unpack.

May we be blessed to all grow old on our journey in this new land.

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

Learning from the collective wisdom of our Elders

The Church has found great value in setting a framework for worship with a calendar which allows us to see the flow of our faith story through a pattern of scripture readings.

Over a period of time, we follow the birth, ministry, death and resurrection of Jesus. We reflect on the movement of the Divine Spirit at work since the dawn of time and we see God's Spirit at work in the life of the early Church. Specially marked calendar days provide us the opportunity to see in the ministries of individuals through the centuries, how the Spirit continues to be present and move through time into our experience through the faithful witness and lives of the followers of Jesus.

The amazing thing about the reality of the faith that defines who we are, is that we had to hear that story of faith, we had to be taught that story of faith, and we had to learn that story of faith from others before we were able to claim that story of faith for ourselves. That experience parallels so many other facets of our lives. We learn, because we are taught by others, who may be described as being our "Elders".

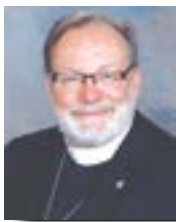
For this article, I have placed my initial use of the word Elders in quotation marks because for many readers this may be a new perspective which needs to be explored.

Over my experience of ministry, I invariably found it difficult to follow a pattern of either worship or parish life simply because I was told, by some of the Elders of the parish, "we have always done it this way".

I also found that it was a valuable lesson to be in the presence of a person who, as a respected parish Elder, took the time to reflect with me, on a particular tradition or practice and explain why



Elder Verna McGregor and Canon Christopher Pratt in the Senate Chamber in Ottawa at the National Investiture of the Most Venerable Order of the Hospital of St. John of Jerusalem.



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

(whatever was being discussed) was such a valued element in the life of that Parish Family.

A respected citizen of Waterloo Region is Ron Schlegel. He is a Canadian Olympian hockey player, whose entrepreneurial efforts have generated a number of innovative long-term care and retirement facilities in Southwestern Ontario. Inscribed into a bench outside the front door of one of those buildings is this insightful message: "The greatest untapped resource in Canada, if not the world is the collective wisdom of our Elders."

A lesson which I have experienced has come through a commitment to the journey towards reconciliation which we are all called upon to make as people of faith and as Canadian citizens.

As you are aware, the Canadian Oath of Citizenship, which is a key element of our personal identity as citizens of Canada, gives us the opportunity to declare that we "will faithfully observe the laws of Canada, including the Constitution, which recognizes and affirms the Aboriginal and treaty rights of First Nations, Metis and Inuit peoples and fulfill my duties as a Canadian Citizen." We are a treaty people.

I have come to value and appreciate the offering of a Land Acknowledgement as a statement which provides an insight into a history of humanity's connection with creation which may be measured in thousands of years. Over time the culture and history of Indigenous peoples has been shaped by the land which fed them, sheltered them and set a framework for their way of life.

To offer a Land Acknowledgement as either a community or as a personal statement is not a moment for lip service, or as an empty gesture following contemporary expectations of society,

To offer a Land Acknowledgement as either a community or as a personal statement, is not a moment for lip service, or an empty gesture following contemporary expectations of society, but rather it offers an opportunity to respect the reality of the past and to engage, in a meaningful way, with a process which is moving towards a reconciled relationship in the present.

but rather it offers an opportunity to respect the reality of the past and to engage, in a meaningful way, with a process which is moving towards a reconciled relationship in the present.

An interesting element found in some guidelines which are offered in how to craft an appropriate Land Acknowledgement follows the suggestion that in order to understand the past and to be able to offer a statement which is culturally sensitive and respectful, it may be helpful to consult local Indigenous leaders or Elders. Looking to those whose awareness of how the past and tradition have brought us to this moment and whose life experience has a connection with an event - filled history has much to offer of value and merit.

At a gathering I attended in Ottawa, the Elder who was present offered a Land Acknowledgement which included a welcome to those who had travelled from across Canada to be at the event. Elder Verna McGregor spoke of how what we now claim as our nation's capital had been a gathering place over time for Indigenous peoples.

She looked to the future and reflected on how we were all on a journey of reconciliation. It was a wonderful example of how the place, the moment, history and people were melded together in a very meaningful way.

I suspect that there are

those who find it difficult to consider engaging in consultations with Elders, whether they are part of an Indigenous community, or even within the context of a church community. In our rapidly changing world, taking the time to reflect on past experience may seem to be a luxury. We are reminded that we are enabled to look to the future because of all that has educated and shaped our own lives. Even Isaac Newton, writing in 1675, reached back through the centuries and referenced writings 600 years earlier when he wrote, "if I have seen further (than others), it is by standing on the shoulders of giants".

If we are truly committed to being the "mutually responsible and interdependent members of the Body of Christ", that Anglican Christians claim to be, then ours, at our best, is a community of faith where we are attentive to our Elders.

The Indigenous tradition of consulting the Elders of the community, seeking their reflection, guidance and support is a lesson of the reconciliation experience worthy of being emulated. In matters of faith and in contemporary ministry opportunities we need each other, no matter what our age might be.

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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