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HURON CHURCH NEWS

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



Turning to Grace

THREE ICONS in the Plan logo represent THREE PILLARS of *Turning to Grace*. These three pillars are built on the foundation of STRATEGIC STEWARDSHIP and RESOURCE ALLOCATION. DISCIPLESHIP undergirds it all. Specific ACTS and ACTIONS are outlined for each of these areas. All these elements will be presented as separate sub-pages within the Plan on the diocesan website.

Huron is TURNING TO GRACE, officially!

Diocesan Council voted on October 2 to approve TURNING TO GRACE as official diocesan plan, ending a wide consultation process that lasted from March to September.

The plan was passed unanimously. By the time you read this issue of the Huron Church News, *Turning to*

Grace will have been officially launched by the members of Huron Synod at the meeting on October 19.

Turning to Grace is available on the diocesan website. It can be found under its own tab on the website's main menu, and it is also accessible through OUR FUTURE button on the home page.

► **Page 2 TURNING TO GRACE: A SHORT GUIDE**

Diocese of Huron at Provincial Synod



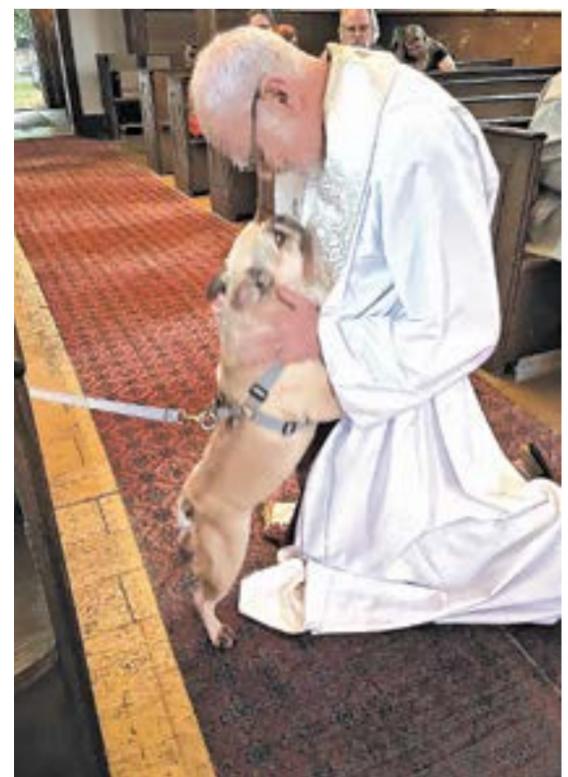
STAND AT THE CROSSROADS AND LOOK:

The Synod of the Ecclesiastical Province of Ontario (the triennial meeting of the dioceses of Huron, Moosonee, Toronto, Algoma, Ontario, Niagara, and Ottawa) was held in Sault Ste. Marie, from September 24 through September 26, 2024.

► **Page 5 PROVINCIAL SYNOD 2024: AT THE CROSSROADS OF SACRED PILGRIMAGE**

PHOTO OF THE MONTH:

ALL GOD'S CREATURES...



Ven. Rick Jones blessing an enthusiastic 'Rufus'.

Photo: Rev. Leah Arvidsson



The best of times, the worst of times

” **When we join PWRDF's mission, we enter into meaningful collaboration with local partners around the world who intimately understand the cultural, social, and political dynamics of the communities we seek to support.**

► **Page 12 PWRDF ANNUAL FALL APPEAL**

Blessing of the animals at historic Christ Church Chapel in Vittoria (Parish of Long Point Bay)

At 6:30pm on the Feast Day of St. Francis of Assisi (Friday, October 4) the sound of barking could be heard emanating from historic Christ Church in Vittoria, part of the Parish of Long Point Bay.

The canine chorus were from the dogs who attended, along with their guardians, a special Blessing of the animals service. The animals quietened down as the Rev. Leah Arvidsson officiated the service.

Near the end of the liturgy, the Ven. Rick Jones went to each animal and blessed them.

"It was delightful to participate in such a lovely service, with my beloved dog beside me." said Rev. Paul Sherwood, who was in the congregation with his French Bulldog, Rufus.

A short guide to *TURNING TO GRACE*

Within an overall emphasis on the newness and freshness of God's Resurrection promise, *Turning to Grace* sets out three aspirations:

- becoming a learning church
- becoming a more just church
- becoming a more diverse church



Principles

THE PRINCIPLES OF TURNING TO GRACE

- **CREATION AND NEW CREATION:** Allowing ourselves to let go of some things, and embrace new possibilities. The overall objective of this consolidation is to have the right number of healthy, thriving, self-sustaining parishes full of people.
- Becoming a Church that is **GENEROUSLY ORTHODOX AND RECOGNISABLY ANGLICAN**



Learning

PILLAR ONE: A LEARNING CHURCH FOR DISCIPLESHIP

- **CURIOSITY and DISCOVERY** that promotes a Spirit-led sense of newness, and delight in sharing the fruits of our inquiries with one another
- The Learning Church for the **WHOLE PEOPLE OF GOD**
- **LIFE-LONG LEARNING:** a key component of personal spiritual growth and sanctification



Just

PILLAR TWO: A MORE JUST CHURCH

- **RECONCILIATION** with others and of others to God: As Canadians and Anglicans we are called to reconciliation with the Indigenous Peoples
- **THE ENVIRONMENT AND SUSTAINABILITY:** Transforming our relationship with creation
- **POVERTY REDUCTION & HOMELESSNESS:** Contributing to a whole community response to intractable social problems



Diverse

PILLAR THREE: A MORE DIVERSE CHURCH

- Embracing the **GOD-GIVEN DIFFERENCE IN LANGUAGE AND CULTURE** that reflects our common goal of unity in Christ
- Socio-economic, intergenerational diversity, and local Anglican context
- Encouraging parishes to recognise and foster the communities that are developing within them, and to see this ministry as a gift and not as a threat



Resources

THE FOUNDATION: STEWARDSHIP & RESOURCES

- **STEWARDSHIP:** The care of the resources that we already possess, and the cultivation of new ones
- **RESOURCES:** Existing (parish giving, apportionment, investment income) and potential (fundraising, planned giving, sale or development of property)
- **INDIGENOUS MINISTRIES and COMMON RESOURCES**



Acts & Actions

ACTS AND ACTIONS

The specific Acts and Actions outlined in *Turning to Grace* represent the initial implementation of the Plan over the next two to three years.



Accountability

ACCOUNTABILITY & REPORTING ON PROGRESS

Overall responsibility and accountability for the implementation of the plan rests with the Secretary-Treasurer, who will be supported in that role by the other Archdeacons and the Governance Coordinator. Individuals and groups to whom specific acts and actions are assigned are not necessarily responsible for doing the work, only ensuring that it gets done.

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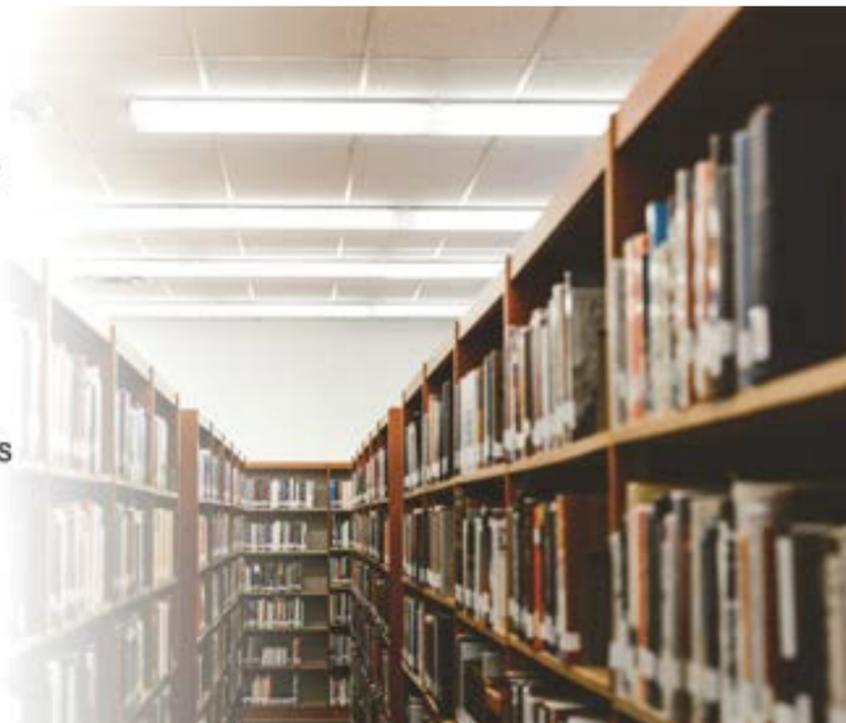
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Outreach at Synod: College of Deacons for students in Huron

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Are we serving the same people?

By Lori Manicom Prentice

On Thursday, September 26, a group of twenty-three people representing organizations serving the community struggling with food security came out to St. Mark's to share in coffee and pastries and have an honest discussion about the programs we each offer.

Our topic of focus was to look at the question, "Are we serving the same people?"

St. Mark's started our evening introducing a diagram of the 55+ organizations in their food security network. Representatives in attendance included St. Aidan's, St. Michael's and All Angels, Church of the Ascension, Trinity United Church, the Nation of Oneida of the Thames, Just a Bunch of Friends, Ward 4 Councillor Susan Stevenson, and others interested in joining the discussion.

Groups represent those who serve housed and/or unhoused populations. A map of the City of London indicated the 47 known homeless encampments, there is an estimated 74 encampment in London. The majority are in east London,



Representatives of organizations that create London's food security network at St. Mark's on September 26

with a large number in Susan Stevenson's ward, but there is, sadly, so much representation throughout the entire city.

Discussions did indicate duplication in the area of Dundas and Lyle, and other areas in parks and by the river.

Duplication was seen with mixed thoughts. We are providing sandwiches to people who are hungry. Duplication for many individuals really just means getting more than one sandwich every few days, but the human connection may be the only opportunity for care and compassion in their lives.

Many ideas were passed around about how we may serve people better if we looked at perhaps designating an area, however we do already know that word does travel through the communities regarding where the meals are provided. Some of the more outlying areas may have more of an issue with lack of resources.

Councillor Susan Stevenson joined in on the discussion that we don't really know what is being done with all of the funding. She was also not aware that funded programs like Ark Aid, are also receiving the benefit of community

groups providing them with supplies for meal distribution.

While she is appalled at the handling of the homelessness situation, she also knows that this is proving to be a potentially dangerous, and extremely disruptive situation for area constituents who own or rent in the area. During the night residents can hear strangers turning door handles and otherwise trying to access their homes, they have property destruction, and they are threatened and treated abusively. Their right for the government to take greater responsibility and provide genuine affordable housing, does not allow for the infringement on the other members of the community who also have a right to live in a safe, supportive community.

Anthony from Oneida discussed the possibility of supplementing meal offerings with soup that he would be making by enlarging the batches he makes for the soup kitchen on the reserve. This is an area some other groups were going to discuss further.

Generally, the gathering was compassionate people, hop-

ing to make a difference in the lives of others. There was some lingering blame in individuals who thought that the housing and food insecure population should just be able to fix their problems and were responsible for all the suffering they have without the consideration for myriad reasons unknown to us.

A thought-provoking statement was made that evening. "Just when did it actually become "okay" that we see people living in the streets"; "why is this becoming normal and expected, that we are delivering food to people who need shelter before anything else can actually come together for them."

Attendees were thoughtfully engaged in this discussion, and ongoing discussions are in the works. We are hoping to see our network, and the volunteers wanting to make a difference in numbers continue to increase. If you have any questions we'd love to hear from you, and invite you to join the conversations.

Lori Manicom Prentice is a St. Mark's, London parishioner.

SideWalk Community Centre at All Saints' Church, Waterloo

On September 9 All Saints Waterloo hosted its first annual Golf Tournament in support of the SideWalk Community Centre.



Running a community centre is a rewarding but challenging endeavor. It requires a combination of passion, organization, and resourcefulness to create a vibrant hub that serves the needs of the mission field. From managing various programs and activities to maintaining the physical space, there are many factors to consider when allocating limited resources.

There is essential equipment and supplies for sports, arts and crafts, and other activities. Maintenance and upkeep of the facility are essential to keep everything in good condition. And volunteer management to recruit and train help in the delivery of programs. All this requires resources.

To help fund the ongoing operations of the SideWalk Community Centre, All Saints Waterloo hosted its first annual Golf Tournament in support of this vital new ministry in North Waterloo.



Over 50 golfers and friends who joined for dinner, gathered at Foxwood Golf Course on September 9, 2024. The scramble format was followed by dinner and a silent auction. The day concluded with Anthony Lee Jr of the KW Titans professional men's Basketball team speaking to those gathered about the importance of community centres and community space for youth and the positive downstream effects community spaces have on the development of the next generation. Anthony closed his talk with some of his Christian rap, celebrating our Lord and Saviour.



The day was a great success raising significant funds for the SideWalk Community Centre. A special thank you to Rev Dan Bowyer and his entire team for organizing a great event.

*Prepared by
Rev. Marty Levesque*

I can't hear the preacher: What to do if you don't have music (3)

By Rev. Paul Woolley

In previous articles in this series, I have dealt with sources of prerecorded hymns and any required editing of those recordings required. The topic for this and the next edition will be the equipment to play those hymns.

There are plenty of options for fulfilling this task. In this article, I will deal with the many ways of playing the hymns, and in the next one, I will deal with the required amplification and loudspeaker systems that might be used.

Two paths can be taken: playback using a computer or outboard equipment. Both directions require little or no dollar investment.

The primary factor is determined by the person or persons who will operate the playback equipment during a church service and their comfort level with any particular format. A further consideration to consider who will be preparing the hymns that are to be played, which in many cases will be someone else other than the 'operator'.

All the methods to be illustrated have been used successfully in various settings.

The most obvious technique is to use a small MP3 player. Most models allow a micro

SD card that has the recorded music files. Adequate players can be bought for \$50 or less. You need to check if the player can handle *.wav files and that it has a 3.5 mm standard headphone/earbud output. See Figure 1.

Another solution is to 'burn' CD ROMs and use a CD player; there is the cost of buying blank CDs; however, this is not a significant expense. The operator only needs to touch the play and pause buttons if the hymns are arranged in order of play.

There are many ways of using a computer to play the music files. The computers can be either a laptop or a desktop. Older computers will have enough processing.

I have included some pictures to illustrate several computer-based methods.

Figure 2 refers to simultaneously opening many music files on the computer desktop ready for play. On the left of the screen are multiple instances of Quicktime, a program for the Apple environment. To the right are numerous instances of Audacity, a free recorder/editor/player I recommended in a previous article.

The included 'Window Media Player', can be used. It has the advantage that a playlist

can be set up for any particular service. Another free player, available for Windows, Mac, and Linux systems, is the VLC player, which also allows a playlist. (<http://www.videolan.org/vlc/>)

Figure 3 shows a browser page programmed to access and play music files. This works if you have someone who at least someone who has some knowledge of HTML, the 'programming' behind web pages. However, the advantage of this method is it requires minimal expertise on the part of the operator.

Additionally, if your church is in the habit of projecting hymn lyrics on a screen, using PowerPoint or other presentation software, it is possible to embed the music into the 'slide' file and synchronize it to play the following verse as the lyrics change. I used this method for over a decade in two different churches. It was very well received.

Next: amplifiers and speakers.

Rev. Paul Woolley is Priest-in-Charge of Christ Church, Forest and the Interim Priest-in-Charge of Canon Davis Memorial Church, Sarnia. He has 55+ years of experience working with audio equipment of every description for varied venues.



FIGURE 1: Small MP3 player. Most models allow SD card that has the recorded music files. Adequate players can be bought for \$50 or less.



FIGURE 2: Simultaneously opening many music files.



FIGURE 3: Browser page programmed to access and play music files.

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Provincial Synod 2024: At the Crossroads of Sacred Pilgrimage

THERE ARE many reasons why I would use the word 'sacred' to describe our most recent gathering of the Ecclesiastical Province of Ontario (the triennial meeting of the dioceses of Huron, Moosonee, Toronto, Algoma, Ontario, Niagara, and Ottawa). The first is that we gathered in the place called Bawating ('the place of the rapids'), also known as Sault Ste. Marie.

The natural beauty of our host city situated on the shores of the St. Marys River, between the Great Lakes of Huron and Superior, and, as some indigenous leaders say, 'at the heart of Turtle Island.' Its central location in our Province meant that most delegates had to travel a fair distance to attend – adding to the sense of pilgrimage.

The second reason for describing our synod as 'sacred' is our experience of the hospitality that we received there. Archbishop Anne Germond, and her team of hosts from the Diocese of Algoma, welcomed us into their community, into beautiful worship at St. Luke Cathedral (with our long-time Huron friend, The Very Rev. Dr Jay Koyle), and even into her home, as the closing reception was hosted at the historic Bishophurst, the traditional residence of the Bishop of Algoma.

Yet another unique aspect of the synod this year was the time that we were able to spend with special guests, the Archbishop of York, Stephen Cottrell, his wife, Rebecca, and his chaplain, Mark. While the Archbishop represents the Church of England (and by extension, the Anglican Communion) through a laundry list of formal titles and responsibilities, in person, he is deeply relatable and charismatic. He shared with us a vision for the future Anglican Church to strive to become more simple in its forms and structure, more humble in its situation within society, and more bold in its proclamation of the Gospel of Jesus Christ. Archbishop Stephen's humour,



**GROWING
BEYOND THE
DOORS
REV. CANON
GRAYHAME
BOWCOTT**

storytelling, and deep passion for the Church inspired us and reminded us of how we are interconnected with Christians around the world within the beautiful Christian family that we call the Anglican Communion.

A final reason to call this synod 'sacred' was the deliberate plan to lead all delegates through a pilgrimage of historic truth-telling, as we were invited to tour the Shingwauk Residential School. This school, founded in the 1830s by a shared vision between Chief Shingwauk and the Garden River First Nation under the leadership of the Anglican Church and by the government, was initially intended to be a place where two cultures could journey together (with the beautiful analogy of two canoes paddling side by side): a mutual dialogue between Indigenous and European values. However, like other residential schools throughout the country, the Shingwauk School quickly evolved into a place of cultural assimilation with the deliberate stripping away of Indigenous culture, language, and identity.

Present with us on the tour was our National Indigenous Archbishop, Chris Harper, who led us with prayer and times of reflection. We were

Our biblical inspiration for the synod was taken from Jeremiah 6,16: "Stand at the crossroads and look. Ask for the ancient paths, where the good way lies, and walk in it, and you will find rest for your souls."

also graced with the presence of a descendent of Chief Shingwauk, and a number of children of Residential School survivors, and with the staff of the newly formed Shingwauk Kinooamaage Gamig University, an Indigenous Teaching Lodge and research center of Anishinaabe education. Each of our synod delegates wore an orange shirt, to mark the national day for truth and reconciliation. We came to listen and to learn. Yet, despite our best intentions, it was commented that some of the staff of the SKG University found our presence to be triggering for them. We were, after all, the representatives of the same institution that had inflicted immeasurable harm on Indigenous families for generations, with the impacts still being lived today.

It was painfully poignant to tour the Shingwauk cemetery grounds and to note that the only grave markers remaining

were those that belonged to the clergy and teachers of the school. While over seventy children are also buried in that cemetery, their simple wooden markers have long vanished. I paused a moment to note the tombstone of a past Archdeacon of Algoma, and later reflected, while looking at a picture of him in the archives, that he looked so much like me in his Anglican clericals.

Our delegates also sat in the pews of the Bishop Fauquier Memorial Chapel, the only remaining building from the early years of the Residential School. The chapel was built through the labours of the children who attended, its stunning Gothic and Tudor architecture sobered by the remembrance that many past students no longer feel comfortable entering it.

At the end of the tour, Archbishop Harper spoke on the role of the contemporary Church in knowing the truths of our history in order for us to shape a more just future, walking in partnership with our Indigenous brothers and sisters. This is all the more important at a time when many continue to choose to deny the traumatic history of Residential Schools in Canada, and how they systematically erased both the culture and identity of generations of Indigenous peoples.

Provincial Synod 2024 also embodied the theme of pilgrimage with our central focus on recognizing that we are a Church in the middle of seismic change. Our biblical inspiration for the synod was taken from Jeremiah 6.16: "Stand at the crossroads and look. Ask for the ancient paths, where the good way lies, and walk in it, and you will find rest for your souls."

Through this lens we considered a number of actions within the church, including the approval of a new Vice-Chancellor, to foster a greater sense of mentorship and sharing of responsibility within the administration of the Province.

We looked at the state of

theological education, noting that the Church is experiencing a decrease in vocations that are resulting from traditional models of seminary education. With renewed focus and creativity we are seeing the rise of new ways of training future leaders of the Church and there are signs of renewal being experienced.

Synod was also attentive to the concerns of our youth delegates, who felt under-represented in the life of the Church. This resulted in a further financial investment for youth gatherings, with the agency for these gatherings being taken up by the youth delegates themselves.

While it is true that our Province, and each of our seven dioceses, are experiencing numerous challenges, what I found to be exciting in this synod was the willingness of our church leadership to adapt, to rethink old structures of governance, and explore new ways of becoming, as the Archbishop of York affirmed in us, a more simple, humble and bold Church for the future. Together, each of these experiences at Synod 2024 left me, and other delegates, feeling that God was working something sacred in our midst.

We are deeply thankful for the opportunity to have come together in this way, to have been hosted by both the Diocese of Algoma and the Shingwauk Kinooamaage Gamig University (with the University of Algoma), and to have been given time to reimagine our pathway forward as the Church and body of Christ in Ontario.

The Rev'd 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. grayhamebowcott@diohuron.org



**Provincial Synod 2024:
We are a Church in the middle of seismic change.**

Making space for new beginnings and new prayers



By Libi Clifford

EVERY MONTH has its own character and I think November is definitely the month of endings.

Pentecost is the end of the church year. In our churches, November begins with remembering and honouring with prayers all those who have gone before us. Later in the month, in and out of church, we remember with a day of acknowledgement, reflection and prayer, those who fell in battle to protect our freedom.

In nature, the November forests and gardens look barren. Do the unleafed trees and plants make us appreciate the greenery of spring even more?

As a quilter and embroiderer, I have found that before starting the design for a new project, everything from completed projects has to be put away.



ANGLICAN FELLOWSHIP OF PRAYER

Threads and fabrics are sorted and put back in their places, and the detritus is removed. Getting ready for something new, at least in my world, works best if I make room. I need clear space to design, both in my mind and on my tables. The design thrives in the empty space.

As we prepare for Advent, which begins December 1, do we need to make physical and mental space for Advent to thrive? Doesn't our Advent wreath deserve its own uncluttered space? It can also be a new beginning to our prayer life. Do we also need to put away some of the

prayers we have been using and give some thought to prayers designed for Advent? Will doing this help us appreciate the Advent season more?

Praying does not need to be difficult or original. If you prefer to start with a written prayer, it is easy to find Advent prayers on the internet and then modify them for yourself. Beginning in November find or write something that inspires new reflections so that you will be ready on December 1!

This November, make space for the beginning of a new church year. Let your prayer life thrive by using "new to you" prayers.

Lord, your spirit is with us.

Holy Spirit, fill our homes and our hearts with the warmth of your love.

Inspire us to new beginnings.

Libi Clifford is an AFP Huron executive member.



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A new religion in Canada (According to ChatGPT)

By Rev. Greg Little

LIKE MANY people, I have been pondering the possibilities of AI and how it might affect our lives in the days ahead. The thought came that it would be very interesting to explore a new religion today in Canada, what would it be like if someone was to set out to create one.

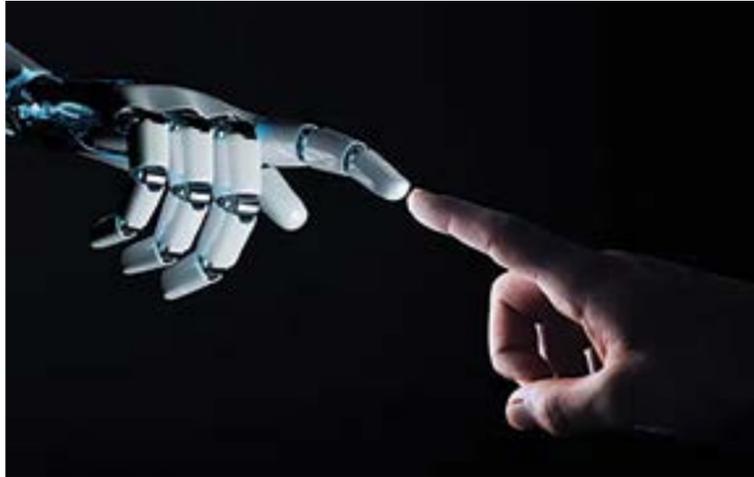
I decided that I would pose that question to my new friend ChatGPT, the AI phenomenon that has taken the world by storm recently.

I asked ChatGPT a series of questions about such a new religion proposed by ChatGPT. The following is a summary of the essence of the proposed new religion and see how it matches the analysis of American theologian Harvey Cox in his book, *The Future of Faith*.

A more detailed look at the characteristics of this new religion can be found on my blog, *Another Fool For Christ* which can be found at <https://anotherfoolforchrist.blogspot.com/>.

The following is an excerpt of the summary of the new religion proposed by ChatGPT:

In summary, a hypothetical new religion in Canada would likely embody characteristics such as inclusivity, environmental consciousness, social justice advocacy, interfaith dialogue, personal growth, and adaptability. By reflecting the values and aspirations of Canadian society, such a religion could serve as a source of inspiration,



guidance, and community for its adherents, contributing to the rich tapestry of religious diversity in the country.

Overall, worship in this new religion would be a dynamic and inclusive experience, blending ancient wisdom with contemporary sensibilities, and offering individuals opportunities for spiritual growth, community connection, and service to the greater good.

In this new religion, the concepts of sin and forgiveness would be reframed within a framework of compassion, personal responsibility, and restorative justice, emphasizing the inherent dignity and potential for growth within every individual. Through practices of self-reflection, forgiveness, and reconciliation, adherents would strive to cultivate greater harmony within themselves, their relationships, and the world around them.

The divine being worshipped in this new religion would be characterized by love, compassion, wis-

dom, creativity, and a deep reverence for the interconnectedness of all existence. Adherents would find solace, inspiration, and guidance in their relationship with the divine, fostering a sense of purpose, meaning, and belonging in their lives.

In *The Future of Faith*, Harvey Cox identifies three ages of Christianity: the Age of Faith, the Age of Belief, and the Age of the Spirit. Summarizing briefly, the Age of Faith began with Jesus and his disciples and continued for a relatively short period including those who had direct or indirect experience of Jesus Christ. In this period, to be a Christian meant, "to live in his Spirit, embrace his hope, and follow him in the work he began."

The Age of Belief began a few decades after the birth of Christianity when the church began to become organized and develop structures and the leadership, both formal and informal, took charge of those structures. In addition, as with most organizations,

In this new religion, the concepts of sin and forgiveness would be reframed within a framework of compassion, personal responsibility, and restorative justice.

the purpose and procedures began to be formalized. The core of this stage lasted fifteen hundred years with many of the structures and dogmas still in place today.

The Age of the Spirit began to appear earlier than you might expect. According to Cox, the birth pangs can be traced to the twelfth century in the Christian era. Although some might identify the age of the Spirit beginning with Pentecost. However, this age is now taking quite a firm hold of Christianity often beyond the formal structure of the Church and into a society which is increasingly secularized at least in the western world.

Cox characterizes the Age of the Spirit first as a protest against the religious structures and forms in organized religion. Second, to attempt to recognize and celebrate "the awe and wonder before the intricacy of nature." Finally, it acknowledges and celebrates the "the increasingly porous borders between different traditions, and like the early Christian movement, it looks more to the future than to the past."

It is possible to see that Cox's analysis of the current age is compatible with much of the new religion proposed by ChatGPT. It is less structured and more informal than the organized

church today. Above all, it is inclusive and accepting of different ways of identifying the Divine and experiences of that source of life.

I will leave it there for now and invite you to consider these propositions in light of your experience and perhaps desire to find different ways to make connections with that source on your journey.

I will close with a prayer of confession proposed by ChatGPT for this new religion:

Divine Presence, source of mercy and compassion, we come before you with contrite hearts, acknowledging our imperfections and shortcomings. For the times we have strayed from the path of love and integrity, and have caused harm to ourselves, others, or the Earth, we humbly seek your forgiveness.

Grant us the courage to confront our failings with honesty and humility, and the wisdom to learn and grow from our mistakes. With hearts open to transformation, we ask for your grace to cleanse and renew us, restoring us to wholeness and guiding us towards reconciliation and redemption.

Amen.

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

Fostering a supportive atmosphere on your Facebook page

MOST CHURCHES have a Facebook profile, whether a Fanpage or a private group. Often churches use these platforms to promote upcoming events, either in the parish, deanery or the diocese.

Using Facebook as a broadcast medium is not wrong, but it is only half the power of a page or group. Celebrating parishioners and your community can go a long way in making individuals feel connected.

Here are some tips to foster a positive and supportive atmosphere in your private Facebook group or page:

1. Recognize Achievements and milestones. Celebrate members' birthdays, anniversaries, graduations, or career



**MEDIA
BYTES**

**REV. MARTY
LEVESQUE**

advancements. The church is a family and families celebrate together. Also, you may wish to highlight members' successes, whether it's a personal achievement or a contribution to the church they recently made such as, "Thanks to Mrs. Smith for her leadership in organizing the Fall Food Drive."

2. Encourage Interaction rather than simply disseminating information. Ask open-ended questions and prompt members to share

their thoughts and experiences. You may want to create polls or quizzes as these encourage participation and engagement.

3. Show Appreciation and express gratitude. Thank members for their contributions and support to the church and its many ministries and events. Let members know how much you appreciate their presence in the group.

4. Create a Sense of Community and don't be afraid to share personal stories: Open up about your experiences to build connections. Your humanity will be a comfort to others and will encourage members to share as well. But remember, it is also necessary to create a safe space

for members to share their thoughts and feelings.

5. Maintain a Positive Tone and be respectful: Avoid negativity or conflicts and enforce group rules. Ensure that members adhere to the group's guidelines and if necessary, address concerns privately. If there are issues, address them directly with the individual.

By following these tips, you can create a welcoming and supportive environment for your group members and Fans that reflects the beautiful mosaic that is the Body of Christ.

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Catholic renewal and re-enchantment

IT HAS BEEN SAID that the diversity of Anglican expression is one of its greatest strengths. I had the opportunity to experience this diversity on a week of study leave with clergy colleagues from the Diocese of Huron as we made pilgrimage to the historic Anglo-Catholic parish of St. Paul's Carroll Street for the Annual Conference of the Society of Catholic Priests in Brooklyn, New York.

The SCP is an Anglican confraternity of priests who hold a commitment to Anglo-Catholic piety and social teaching, with chapters across North America and Europe. Our small delegation from Huron was keenly aware of the historical irony of clerics from our corner of the Anglican Communion attending this conference, one which has been defined by low church Protestantism since its inception.

Surely the cursus of even-song, benediction, solemn high mass, and the recitation of the Angelus at every liturgy would have been cause for scandal in the Diocese of Huron at certain points in its history. Admittedly, composing and submitting this article for the Huron Church News inspires anxiety over perceptions and assumptions that



FIELD NOTES

REV. ALLIE
MCDUGALL

have been attached to Catholic churchmanship.

No single movement or articulation of Anglicanism is perfect or undefiled from corruption. As long as human beings are involved in the organization and worship of the Church, flaws will be present. Anglo-Catholicism has been accused of being many things: reactionary, decadent, nostalgic, snobbish, vain, misogynistic, homophobic, and white supremacist. Unmoored from the centrality of the Cross and Resurrection of Jesus, these accusations may be true. But the more I explore my own attraction to catholicity and speak with likeminded clerics, the more I realize that errors of Anglo-Catholicism have been overstated, to the point of obfuscating that which is Christ-centred, transcendent, and beautiful, which may be preserved and reinterpreted to serve the needs of our present time and context.

Catholic renewal within Anglican spaces is indeed



reactionary. But we must ask what is being reacted against? Why is there a resurgence of catholicity, particularly among those who are young and new to Anglicanism? Why has there been a renaissance of the writings of the Caroline Divines and Tractarians, interest in the enrichment of liturgy, and the return of older forms of vesture, music, postures, and social teaching?

The last several decades worth of trends in contemporary Anglicanism have favoured practicality, rationalism, and cultural relevance with the intention of galvanizing mission in a rapidly changing world. This is well-intentioned strategy but can lend itself to the Church being formed into the image of the world, not the image of Christ. The world has become disenchanted, without mystery, deferential to frosty utilitarianism, and increasing-

ly void of beauty. This is not reflective of the consummate hope of the Gospel nor a viable option for persistence of the Church of Jesus Christ. Neither is it particularly reflective of the Anglican foundation of Scripture and tradition, bonded by reason.

Catholic renewal is not the only path to the broader renewal of the Church, but it is a legitimate one. The Anglo-Catholic commitment to beauty as the highest expression of praise to God (see Fr. Gordon Maitland's work on the *via pulchritudinosa*) is not about being fancy and luxurious but founded on the belief that Christ is worthy of our very best and that Christ's people are deserving of the transcendence beauty affords. People who feel burned out, atomized, frightened, and spiritually stagnant are being spiritually renewed and formed through the Real

Presence of Christ in the Sacraments and the recovery of embodied, beautiful, ancient tradition. Souls are coming to Christ, wounds are being bound up, and the down-trodden are being served and uplifted in the name of God. Catholicity is bearing fruit and this fruit should not be ignored.

Rather than persisting in our quest to appeal to a culture that is beholden to individuality and functionalism, that is often at odds with the values of Christ, and is showing itself to be persistently disinterested in what the Church has to say, what if we made allowances for a recovery of the treasures contained in the breadth of Anglican identity? To paraphrase Mtr. Sarah Coakley, the SCP conference keynote speaker, strong mission has never been formed out of panic. Panic as we might about church decline, it is incumbent upon us to live into our identity and respond with the gifts and wisdom of our Anglican inheritance, in all of its forms and permutations, so that we may be shaped evermore as the image and Body of Christ.

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With practice comes progress (and more)



Rembrandt Van Rijn. The Raising of Lazarus (Small Plate), 1642. Etching

By Rev. Canon Val Kenyon

I HAVE ALWAYS appreciated the month of November. Despite the briskness of the wind and the gradual loss of daylight there is something in this month that invites me to pause, wrap myself in a layer or two of something warm, and remember.

Nature having run its cycle of the awakening and rebirth of spring, the intense brightness and productivity of summer, followed by the abundance of harvest, has brought us through the burst of autumn colour, to these moments of silhouetted trees with all of God's creatures hard at work looking for a warm place to rest. All around us, nature, will soon surrender to forces within herself to enter into a sabbath of sorts while the cold winter winds blow.

As the month is launched on November 1 and November 2 our Church offers us All Saints Day and All Souls Day, in our annual liturgical rhythm, encouraging us, to stop, to



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.

pause, to remember those who have gone before reflecting on the examples they have left us, knowing that growth of any kind is often a halting (two steps forward, one step back) kind of process.

The Gospel for All Saints Day takes us into the household of Mary and Martha with Lazarus recently having died. Jesus having finally arrived, with Mary and Martha by his side, they walk along to the tomb of Lazarus.

Without question Jesus experiences the full weight of the grief of those around him. And even knowing that he had the power to change the situation in the end, as he takes it all in, he is touched so

deeply by the despair of the human condition outside of God's intervention that his only reaction can be to weep. But we know, in the end, the impossible will become possible and in a dramatic calling forth from his tomb, Lazarus will be restored to his family demonstrating to those who were present, and to us who read of it, that it is never too late to believe.

It is news to no one that life is full of losses, failures, disappointments, and circumstances that are difficult to understand. When they happen, they may tempt us to despair, or to resentment or to both.

Yet, in our heart of hearts as followers of Jesus, we would

wish to live lives of gratitude, but sometimes that is not easy to do, especially if we see a life of gratitude as always having to be cheery and accepting.

However, I'd suggest that that is not quite what gratitude is. As we, grounded in Scripture, make space in our lives intentionally for reflection to happen, we allow gratitude and grace to help us find our footing. And the marvel is, that it's both never too late to begin, and while perfection remain elusive, with practice comes progress.

At EfM, we are committed to ensuring reflection permeates all that we do, knowing how beneficial this practice can be for us. If you are interested in learning more about Education for Ministry or in arranging an information session we are just a phone call or an email away. Please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca

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The Gospel for All Saints Day takes us into the household of Mary and Martha with Lazarus recently having died.

'GET A JOB!' Is it really that simple?

By Rev. Chris Brouillard-Coyle

GET A JOB! This phrase has been directed in one way or another to unhoused people living in the rough as though it is merely a character flaw, namely laziness, that has led to their current predicament and all that is needed is for them to apply themselves and they could be living comfortably.

Some assume it is that simple but is it really?

To what extent do we really understand what it means to live in the rough, to be homeless?

If one has no home, where do they engage in basic hygiene? Where do they shower? How do they wash their clothes? How do they keep clothes appropriate for work in wearable condition? How do they keep clothes appropriate for a job interview in pristine condition so that they can make a good first impression for potential employers? What about transportation? How do they get to a job interview if they are able to get one?

Back it up a bit more, what is required to look for work? For starters, a phone is needed to make and receive phone calls. If someone living in the rough can afford a phone, and somehow keep it safe, it still needs to be charged regularly. There aren't many plugs to be found outside.

SOCIAL AND ECOLOGICAL JUSTICE



Mihaly Koles/Unsplash

So much is done online right now, individuals need access to the Internet, and sufficient technological abilities to navigate through the web of resources and information to find jobs that suit their abilities.

It also takes a lot of emotional energy to look for work. How does someone who exists in survival mode, without certainty about where they will sleep that night, what they might eat, what will happen if it rains, will the encampment be raided, will they lose their belongings again, and so on, how does someone with such basic concerns find the emotional energy to look for work

especially if they have continually come up empty handed time and time again?

Yes, a small handful may overcome all the barriers and find work. What happens then? Do we really believe that a job will immediately make it possible for someone who is unhoused to suddenly become housed? What about the fact that renting requires, at a minimum, first and last month's rent (some now also require a security deposit). This assumes that one can find reasonably priced housing. Rent has been steadily rising since rent controls were loosened post-pandemic.

According to a Windsor Star article from Mar. 24 of

A minimum wage full time worker would still have to work nearly two full weeks to simply afford a place where they have a bed to sleep and can store minimal belongings.

this year (<https://windsorstar.com/news/local-news/windsor-rents-lowest-in-ontario-among-cheapest-in-canada>), Windsor rental rates are among the cheapest in Canada. Average rent in Windsor, in February, was \$1725 and there is a lack of inventory so the expectation is that costs will continue to rise. Making minimum wage (the jobs most likely available to people who experience poverty), if there were no other fees or deductions, someone would have to work over 100 hours to afford one month's rent.

Sure, one could save by renting only a room. The average cost to rent only a room in Ontario is \$1099. A minimum wage full time worker would still have to work nearly two full weeks to simply afford a place where they have a bed to sleep and can store minimal belongings.

How many of us would aspire to a life where we work those jobs where people are often treated as second class citizens and paid the bare minimum so that we can afford a room to sleep and store our belongings? How many of us want an existence where we have few physical,

emotional, and financial resources to do much beyond go to a hard, low paying job, and sleep? How many who find themselves in this situation feel as though their dignity is respected?

Get a job, some will say without considering the realities of life on the streets or life doing minimum wage work. Neither circumstance is enviable.

As people of faith called to seek and serve Christ in all persons, loving our neighbour as ourselves and challenged to strive for justice and peace among all people, and respect the dignity of every human being (see Baptismal Covenant, BAS p.159), what more can we do to support those living in poverty and the working poor?

What more can we do to respond to human need with loving service AND transform unjust structures that contribute to people living in perpetual poverty? How can prayers AND action become signs of our faith as we seek to walk with those whose lives have been devalued by poverty?

Rev. Chris Brouillard-Coyle is a co-chair of SEJH.

Nature's unpredictable force (The story of Lucas)

THE POWER of nature is truly immense. It has the ability to both give and take beyond our control. Natural disasters such as wildfires, floods, volcanic eruptions, earthquakes, hurricanes, and tornadoes serve as stark reminders of this power.

Nature's power is not just about visible displays of strength. The delicate balance of ecosystems found in places like Lake Huron and Lake Erie is incredibly alive. These lakes, along with the mighty currents that flow silently beneath them, are a power unto themselves.

Nature's power is at its most triumphant as 8.2 billion people on the planet coexist with over 8.7 million species of animals, 33,600 species of fish, and about 435,000 plant species. Every moment of every day, nature moves onward and upward, never failing, never exhausted. Even though we often abuse her, she still manages to



AS I SEE IT

REV. JIM INNES

find a way to hold us upright.

This reality is truly astonishing, and one of the most notable aspects of this interaction is called the "Butterfly Effect." This metaphorical concept explains how the gentle flapping of a butterfly's wings in one location can ultimately lead to the occurrence of a tornado in another location. The effect unarguably depicts our planet as an intricately woven fabric of cause and effect, a lesson humbly learned during the COVID-19 pandemic.

One word to describe nature is resilience. Nature perseveres, evolves, and by an intrinsic power, continuously seeks balance and sustainability. And often quite ingeniously. A story:



Jonathan Larson/Unsplash

Once upon a time, a young shepherd named Lucas lived in a quaint little village nestled between rolling hills and lush green forests.

Lucas was known throughout the village as a gentle soul with a deep love for his flock of sheep. Each morning, he would lead his sheep to the meadow, where they would graze on the sweet grass and watch over them with care.

One day, as Lucas sat beneath a sprawling oak tree, he noticed a wild fox skulk-

ing around the edges of the meadow, eyeing his precious flock with hunger in its eyes. Instantly, Lucas's protective instincts kicked in. He knew the fox was following its natural instincts to survive, but he was also responsible for his flock.

Instead of chasing the fox away, Lucas left scraps of food for the fox in a secluded part of the meadow, away from his sheep. Over time, the fox became less and less interested in the sheep and more inter-

ested in the offerings Lucas left out for it.

The fox and the shepherd formed an unlikely bond as the days turned into weeks. The fox would visit Lucas every evening and sit together in silence. The flock was safe, and Lucas had a companion on the hillside in the long nights alone.

Lucas is torn between fulfilling his duty to his flock and respecting the instincts of a fox. This reflects the ongoing challenge of people trying to live in harmony with nature while balancing our responsibilities with natural principles.

Imagine the impact a simple, friendly handshake could have on our world. It's remarkable to consider how a small, seemingly insignificant action could change history and shape the future in ways we never imagined.

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Jesus wept, Jesus grieved... So do we

By Rev. Justin Comber

ONE BLUSTERY DAY in the middle of May 2020, I lay next to my grandfather talking. He had questions. Eighty-nine years old, but strong and robust, independent and able. His body was being subjected to the indignities of a brain tumor. He was dying. “Why,” he wondered, “has God chosen this way to take me home?”

I had an answer. I’ll share it with you, now. But that wasn’t the time.

These questions belong to a family of others we call ‘theodicy.’ ‘Why is there suffering?’ ‘Why do I suffer?’ ‘Why does God allow it?’ ‘What does God have to do with it?’ We ask these questions when war consumes whole peoples and nations, when disease ravages the innocent, when we despair at the devastation always waiting to be seen by looking eyes.

I don’t actually have an answer. There may not be an answer to the question ‘why?’ It is entirely possible that we will never know. Our scriptures seem to pride themselves (particularly in books like Job) on not answering these kinds of questions. As I’ve written before, understanding is not the same as believing. Still, we might rule out a few of the more presumptuous answers and suggest the answer to another pair of questions: ‘What does God do when things like this happen?’ and, ‘What do we do?’

Laying there, next to my grandfather, a few passages of scripture came to mind. Reading them helped me to put the pieces together. I’ll share two of them here.

The first comes from the Gospel of John and the story of Jesus’ friend Lazarus. “When Mary reached the place where Jesus was and saw him, she fell at his feet and said, ‘Lord, if you had been here, my brother would not have died.’ When Jesus saw her weeping, and the Jews



We imitate Christ in his suffering. We endure this present darkness with hope, and not with answers. We witness to what is good... We witness to the God who weeps, who suffers, and who redeems so that others might come to have a place where suffering and tears and death are gone forever.

who had come along with her also weeping, he was deeply moved in spirit and troubled. ‘Where have you laid him?’ he asked. ‘Come and see, Lord,’ they replied. Jesus wept” (John 11:32–35).

The second comes from John’s apocalyptic vision of the end. “And I heard a loud voice from the throne saying, ‘Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” (Rev. 21:3–4).

There is no explanation, here, for the problems of death, evil, or pain. They weigh on us heavily, now. They are gone in the end. There is no explanation given for Lazarus’ death. There was no explanation for my grandfather’s. I can’t explain why you have lost, why you have suffered, why you have experienced evil, why we will all die (memento mori!). There is no ‘why’ here or anywhere else. Still, our scriptures are not silent on evil, suffering, and death. God responds to them. God grieves. God suffers. God redeems.

At the beginning of his story, Lazarus is alive. In the middle somewhere, he dies. And when Lazarus dies, Jesus weeps. Sure, by the end of the story Lazarus is no longer dead. But Jesus is weeping. Let him weep. Wrestle with Jesus’ tears. Resist pragmatism. ‘Why does Jesus cry?’ so many ask, ‘when he has the ability (and knows he will) raise Lazarus from the dead?’ Explanations that dismiss the grief of God and the weight of death fall flat, cloy with saccharine sweetness, reek of presumption, and cannot hold the gaze of Jesus’ bloodshot eyes. Meeting Jesus here, seeing ‘I am the resurrection and the life’ grieving his dead friend offers us a glimpse into our problem. Jesus weeps because his friend has died. Jesus weeps because death is not his, it is not his friend or ally, it is not God’s tool or will. Death is the last great evil. Lazarus has suffered death. God grieves death. God grieves Lazarus’ death. God would come to grieve my grandfather’s death, and God will one day grieve yours and mine. God grieves when his creation—those he called “good”—suffers death. God responds to death in many ways. Grief is among those responses.

But that’s not all. In re-

sponse to the evil of death, God suffers. God submitted himself to the worst of human evil (including death). In Paul’s letter to the Philippians, the God of glory is said to shun everything that is rightly his for the sake of humanity, to suffer death, even death on a cross, and that—as a result—humanity is freed from sin and death, and God is once more highly exalted. Then, Philippians calls its readers to behave as Christ did.

The same pattern (do this because...) is found in 1 Peter. The Apostle Peter describes Jesus’ death as the submission of the most-innocent to the most evil, bearing our sin, suffering, and death “so that we might die to sins and live for righteousness: by his wounds you are healed (citing Isaiah 53). There is still no answer to the question ‘why?’ But there is something, here, about the relationship between God and suffering, evil, and death. They are not God’s idea. And, while God does not explain their purpose, cause, or reason, God suffers on our behalf. God grieves every death and weeps as a co-sufferer of every evil.

But God also redeems. Christian hope is always in the end. This is all going somewhere. And we are offered the

hope of a perfect end. We are not told ‘why’ but ‘what perfectly,’ ‘what truly,’ and ‘what eternally.’ For God, the answer is “I am.” ‘I am the way,’ ‘I am the truth,’ ‘I am the life,’ and ‘I am the resurrection.’

John’s prophetic vision in Revelation offers a vision of God’s ultimate response to suffering, evil, and death. The Christian hope is the hope of resurrection, the hope that all who have suffered and died will one day have a home with God. Suffering, evil, and death will die. “He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.” Perhaps (remembering that God weeps) the God who has suffered and died with humanity will be among those for whom all mourning will come to an end.

So what do we do? We imitate Christ in his suffering. We endure this present darkness with hope, and not with answers. We witness to what is good. We’ve seen a glimpse of it in John’s prophetic vision. It is alive to-and-in us already as Christ-the life and Christ-the resurrection. We witness to the God who weeps, who suffers, and who redeems so that others might come to have a place where suffering and tears and death are gone forever.

On that cold blustery day in May, I didn’t say any of that to my grandfather. It wasn’t what he needed. I held his hand and kissed his forehead, and a few days later, he died. I don’t know if he understood what was happening. It doesn’t matter much, now. He died, God wept. God died, God rose again, and God-the-resurrection gave James Gordon Sheldon eternal life. I couldn’t explain it. But I suspect that, by now, he knows all of this better than I do.

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

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'Let us remember them': Becoming a place of renewal and hope

WHENEVER the calendar pages turn to the month of November many Canadians ensure that their wardrobe is accentuated by the wearing of a poppy.

The flower is a sign and symbol of remembrance and respect for the sacrifices of those citizens whose dedication and service led them to give their lives in the service of our country.

In towns and cities across Canada memorials have been placed in a central location where, at least once each year, the community may gather. In the Act of Remembrance the simple line is offered and then repeated by everyone in attendance: "We Will Remember Them".

Recently I have been all too aware of the death notices which have been shared of clergy colleagues and people who I have known. The reflections which are included as a part of the obituary notices contain some familiar stories and often provide greater insight into the journey through life which was uniquely theirs.

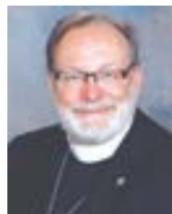
Let Us Remember Them.

At the same time that I read the stories connected with the human lives that are being remembered, another form of notice seems inescapable. Whether it is initially circulated through social media or I see it in on a printed page, the news that another church building has been closed and a Service of DeConsecration is planned, always generates a feeling of sadness for me.

I have preached the sermon containing the essential belief and understanding that the church is not defined as a building, but rather as the people who form the community of faith. As true as that statement is, for many people, the life events which have helped to form them over the years often have links which are inextricably connected with a physical building and location.



Quaritsch Photography/Unsplash



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

At one point in my ministry I was the Rector of a parish which had a large Parish Hall attached to the Church. From time to time members of the Parish Family, or visitors, shared stories of past events which they remembered vividly. When visiting the Church stories of Baptisms, Weddings, Funerals, special music and moments of ministry were shared. Visiting the Parish Hall, memories of dinners, dances, games, special events and especially, people, who had left an indelible mark in their lives were part of our conversations. Congregational community life and individuals, many of who are now part of the Communion of Saints, all are intertwined in stories of faith.

Let Us Remember Them.

Within the life of our Diocese a framework for future ministry has been entitled, "Turning to Grace". Throughout the document individuals, congregations, parishes and deaneries are being invited into a pattern of life, prayer, study and action which is intended to generate a new tone of vitality into the shared ministry and mission offered in the Diocese of Huron.

I was struck by a reflection offered by our Diocesan Bishop:

In my travels, I have seen a lot more "green" lately - coming out a bit at a time on the trees, in the fields and from the churches. It just takes a hint of green, just a shoot coming out of a seemingly dead tree, to see what God may be bringing out of the winter. At the same time running in the background of my prayer life and other work there has been an urgent need and desire for planning out how we will "be" the Anglican Church in Huron over the decade to come.

(The Right Reverend Todd Townshend - May 12, 2024)

As I write this article on September 11, I am mindful of how the City of New York has transitioned from a place where death and destruction took place twenty three years ago to a revitalized place of commerce and community life which also includes a memorial of a cataclysmic event. An effort has been made to remember and to respect those whose life stories came to an end in that place.

It is my hope that in all these treads of reflection there is a woven fabric of future shared ministry which will be discerned.

On August 3, 2022, at the Lambeth Conference, the leadership of the Anglican Communion launched a project entitled the Communion Forest as a legacy of the Conference and as both a practical and symbolic act of hope. The Communion Forest has been described as a reflection of our shared commitment as Anglicans to "strive to safeguard the integrity of creation and sustain and renew the life of the earth." (*The Fifth Mark of Mission*)

As church buildings are closed in different parts of the Diocese of Huron, the stories of those communities of faith live on in the lives of those people who were drawn to those places of worship. Over the years a significant number of church buildings are no longer being used for worship. How are they being remembered?

Using the resources of land currently available, or perhaps with the purchase of a property appropriate for the purpose, our Diocesan Family could generate our own part of the Communion Forest. Our Diocesan historians could name every congregation, past and present with a connection to our Diocesan story and a tree could be planted celebrating the faithful witness of that congregation.

With the advice and counsel of the First Nations, the choice of the trees to be planted would be appropriate to the land. A space large enough for our Diocesan Family to gather to celebrate our shared Christian faith could be part of the design.

In a country where wildfires have devastated communities and have generated upheaval in the lives of so many, this Forest project would become a place of Joy, Celebration, Renewal and Hope as well as a place of Remembrance. Rather than a cold stone monument, our Diocesan Grove of the Communion Forest could be a living, breathing focal point of the celebration of our Diocesan ministry, past, present and future.

As a part of the Communion Forest project the following Prayer for the Earth offered by Archbishop Emeritus Desmond Tutu may be found on the Anglican Communion's web site:

*Creator God,
You have called us to be
keepers of your Earth
Through greed we have established
an economy
that destroys the web of life.
We have changed our climate
and drown in despair.
Let oceans of justice flow.
May we learn to sustain and
renew the life of our Mother
Earth.*

*Help us to share the resources
you have given us
to raise our voices for justice
and to bear the cost of change.
May our leaders act with
compassion and courage
and lead us in the path of
justice for the sake of
our children and our children's
children
Amen.*

As we are, "Turning Towards Grace", Let Us Grow Together.

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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Ntaato Lepurote – Kenya



Burgeo First Nations in Newfoundland



Colombia farmer Mariluz Suarez



Okanagan camp after fire

Photos: PWRDF

DEAR FOLLOWERS of the Gospel through PWRDF, “It was the best of times, it was the worst of times.”

You may recognize this famous opening from Dickens’ A Tale of Two Cities. Although penned 165 years ago, these words could just as easily describe our world today. We live in a time of unprecedented wealth, communication, information, and technological achievement. And yet, poverty, global hunger, forced migration, housing insecurity, and acts of racism are on the rise. Climate change is fueling more frequent natural disasters, and too many nations seem intent on war. It is indeed the best of times for our potential to meet the world’s needs, yet the worst of times as fear and hate pull people inward.

In moments like these, our faith in the Gospel is an an-

chor. It compels us to let light shine in the bleakest places and to extend Christ’s hand to those who might otherwise be forgotten.

God’s peace be with you. The work of the Primate’s World Relief and Development Fund (PWRDF) is all about hope. This hope is not some wishful thinking, nor a turning away from what is uncomfortable. To the contrary, the hope we engage in is an active hope rooted in faith. Each time we direct our energies into both grand and subtle acts we spread hope across the world. That hope has the power to transform lives. Thanks to your unwavering support of PWRDF, the world is a better place. There are individuals and communities across the world that experience profound and dramatic change for the better, thanks to your contributions. At the heart of

PWRDF is partnership, and these connections enrich all involved.

When we join PWRDF’s mission, we enter into meaningful collaboration with local partners around the world who intimately understand the cultural, social, and political dynamics of the communities we seek to support. Their deep-rooted knowledge helps guide our collective efforts. Together, we concentrate on key program areas:

Health, Food Security, Climate Change, and Empowering Women and Girls: Though these might appear as distinct challenges, they are deeply interconnected. Small-holder farmers, often among the world’s most vulnerable, confront the impacts of climate change, lack of educational opportunities, and insufficient healthcare. We back projects like conservation

agriculture, while also reinforcing healthcare systems and dismantling barriers, especially for women and girls, so everyone can flourish.

Indigenous Programs: Indigenous communities in Canada continue to experience the devastating legacy of colonialism and both current and historical injustices. PWRDF is committed to supporting programs that protect and revitalize Indigenous cultural heritage, alongside urgent issues like access to clean water.

Humanitarian Response: This year, the United Nations estimates that 186 500 000 people worldwide require humanitarian aid. While the needs mount, global funding is decreasing. In the face of this escalating crisis, PWRDF remains steadfast, delivering vital relief and fostering resilience in communities shattered by conflict and disaster.

Supporting Refugees: The global refugee crisis, driven by conflict, persecution, and human rights abuses, presents an increasingly complex challenge. We are committed to providing safety, protection, and assistance to the most vulnerable, particularly women, children, and the elderly.

In-Canada Emergency Response: This year, wildfires in Canada have burned 5.3 million hectares (13.1 million acres) and more than 600 fires are still raging. In July, this included the destruction of the historic Anglican church of St. Mary and St. George in Jasper. PWRDF has established a special fund to address emergencies within Canada, building on our long-standing tradition of compassionate action that began with the Springhill, Nova Scotia mine disaster in 1958.

Your unwavering support, grounded in faith, helps create a more just and equitable world. Together, we weave hope and resilience into communities both near and far.

As we launch our annual Fall Appeal, with support from the Synod, Diocesan Office, and Huron Church News, we invite you to continue standing with us, as individuals and parishes.

Thank you for your enduring commitment to God’s work through PWRDF. With your partnership, we look forward to another year of transformation and hope.

In Gratitude and Solidarity,

Rev. Canon Greg Jenkins, on behalf of the Primate’s World Relief and Development Fund (PWRDF Huron)



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

Here is my single gift of: \$ _____

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

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

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Credit Card#: _____

Name on Card: _____

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Signature: _____

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