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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • SEPTEMBER 2021

Canada's residential schools: searching for the missing bodies

The Diocese of Huron issued a statement supporting calls for a search of the the former Mohawk Institute's grounds that would reveal the burial places of the Indigenous children who were forced to attend residential school at this location.

LONDON, ONTARIO, July 22 – The Diocese of Huron supports the Six Nations of the Grand River Council and survivors in calling for a search of the grounds of the former Mohawk Institute, as part of a journey toward truth, justice, and healing.

We are committed to working with the Indigenous communities and to do everything in our power to identify the children in unmarked graves and to reveal the burial places of those yet unknown. In the words of our diocesan bishop, Rt. Rev. Todd Townshend, “while we trust that these children are safe in the arms of the Creator, we also need to do all we can to bring them home to their families”.

Our diocesan archives have a large number of records related to the Mohawk Institute. Over the last decade, all of these records were carefully searched, they were digitized, and a digital copy sent to the Centre for Truth and Reconciliation in Winnipeg. Up until



the beginning of the pandemic, our archives, located at Huron University College, were open, and the Mohawk Institute fonds were available to researchers. We hope that the protocol regarding the pandemic will soon permit the archives to reopen.

We express our deepest sorrow for the part that the church has played in the Residential School system. We are both obligated and devoted to continuing on the path the Anglican Church of Canada has taken by confessing its role in this sinful

system – from the official apology made by the Church in 1993, to its response to the Truth and Reconciliation Commission of Canada in 2015, to the official apology in 2019 for spiritual harm done to the Indigenous peoples of this land.

Teddy bears and flowers, moccasins and shoes: A growing memorial at the steps of the former Mohawk Institute, Canada's oldest residential school.

A criminal investigation into crimes committed against children at this institution located near Brantford was announced following a public request by survivors of this former residential school on July 21.

Earlier, in May, a discovery of grave sites near a former residential school near Kamloops, which was run by the Roman Catholic Church indicated that 215 children bodies were buried there.

For more see:

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Church Cracked Open Page 3

Reopening our churches: the next steps

By Ven. Tanya Phibbs

The deadline for a Huron Church News article is approximately a month before the paper lands in your mailboxes. This can mean that information is stale-dated or what was correct is no longer correct.

When writing about COVID-19 protocols, both of these are possible as the virus shifts and mutates. After a few weeks of declining case counts, the Delta variant is causing a rise in COVID-19 cases in Ontario. Hopefully, this is a blip that can be controlled by vaccinations, and by continuing to follow public health measures such as good hand hygiene, physical distancing and masking.

Many are wondering what church will look like in September. At this point in time (early August), here is what the next set of guidelines will likely include. Please know that if the COVID-19 infection rates continue to climb, this will be re-evaluated.



- Many of us will be back together. Bishop Todd is expecting that all churches will return to in-person worship effective Sunday, September 12.

- Some of us will not be comfortable worshipping together quite yet. Parishes are encouraged to maintain an on-line worship presence where possible.

- Choirs will be able to meet for rehearsals and to sing together during services. Masking and physical distancing (6 feet) will be required which may

mean some choirs will need to be creative. Choirs may need to rehearse in groups rather than the full choir and may need to arrange themselves differently to sit and sing in church than in the past. Rehearsals can be no longer than 45 minutes in length, but some members of the choir may rehearse for 45 minutes, then different members for 45 minutes following a break.

- Congregations will be able to sing. Masking and physical distancing between households will continue to be required.

- Sunday Schools, youth groups, and adult study and fellowship groups may resume with physical distancing and masks in place. Churches with nurseries may reopen them provided there is at least one adult for every two children in order to assist in physical distancing.

- If permitted by provincial and health unit guidelines, indoor social (“coffee”) hours can be re-introduced. Self-serve food and drink are not permitted; refreshments may only

be served by people wearing masks and observing rigorous hand hygiene. Seating may be provided if physically distanced.

In order to make all of the above possible, there needs to be a high rate of vaccination among the people in our communities and our churches. The diocese encourages all people who are eligible to be vaccinated to do so as soon as possible. This helps protect not only us, but those among us who may not be able to be vaccinated due to health reasons or age. Vaccination is the best protection---for you and for others---against COVID-19.

At the same time, the Diocesan policy remains that our churches are not to ask a person's vaccination status, nor is anyone to be barred from attending worship or other church events if they are not vaccinated. There are some people who cannot receive the vaccine for health reasons, or because the vaccine is not yet approved for their age group, and we would not want to turn

them away. The church is, and will hopefully always remain, primarily a place of welcome and acceptance. We have received no reports of any person contracting COVID-19 during worship in one of our churches. When diocesan protocols are followed, an unvaccinated person poses only a very minimal risk to those who are fully vaccinated (two weeks past their second dose).

For many people, the past sixteen months have been difficult in a variety of ways---financially, health---both mental and physical, in their relationships and more. As we begin to interact more frequently with others, it is important to be tender-hearted with one another, recognizing that neither our world, nor we, are the same as we were before the pandemic. We give thanks for God's presence with us through these months trusting that God will continue to be with us as we move forward in faith in the days to come.

Ven. Tanya Phibbs is the Executive Archdeacon of Huron.

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Letting the light in: Stories of Indigenous spirituality

Like everyone else, I am constantly learning as I walk with God as a disciple of Jesus.



**BISHOP
TODD
TOWNSHEND**



A Christian disciple is a “pupil”—a follower, a learner, an apprentice in the good ways, one who is guided and corrected in this work by the Holy Spirit. The two meanings of this word “pupil” came into focus for me recently as I continue to learn about the experiences of Indigenous people in this land.

A pupil is a student in school. I have been hearing ancient but new-to-me stories, the large meaning-making stories of Indigenous spirituality. These stories resonate with me in so many ways and I am astonished at how they powerfully but gently offer deep wisdom about the Creator, the creation, and the creatures of the world, including you and me. I also continue to hear the more personal and individual stories, about how racism and oppression has ruined lives and caused so much pain. There is so much pain revealed and so much trust offered in the telling of these stories. I have been try-

ing to listen to those who have written, as well. I’m learning more about Indigenous history in our area, and Indigenous law in both Haudenosaunee and Anishinaabe traditions. I’m learning these things from both the Christian and Traditional people who share this wisdom with one another and who are willing to share it with others—for our benefit. I regret that I am only learning some of this now, and I commit to making this a highest priority for our church, and to help in making it a possibility for everyone.

Another meaning of the word pupil, of course, refers to the dark circular opening in the iris of your eye. The iris (the coloured part) varies in size to regulate the amount of light entering the eye through the pupil. Lately, I feel as though my pupils have been dilated considerably to let the light in to where it can be detected and processed and interpreted—so that I can “see”. This metaphor

is biblical, and can be used to understand how we “see” and “hear” certain things only by faith (*oculis fidei*, “eyes of faith” in Latin).

I believe that the proper posture for a white, male, ordained, non-Indigenous person like me is to be doing the complex work of actually listening and really letting the light in. I’m trying to do that. I am also expected to speak when appropriate, so I’ve said recently that the Anglican Church in this diocese will continue to be looking for every possible way to let God’s truth-seeking light into our individual, collective, and historical life—and to respond in truth-seeking, healing ways to whatever we find there, especially as it relates to our role in the Residential Schools, and to the treatment of Indigenous people in Canada. God knows our story already. It can only benefit us all to seek God’s justice and God’s mercy and God’s healing.

I’ve also spoken about how we seek to become “a more just church”. This is only the first step, as enormous as it is. The real eye-opening power of the gospel is that God, who is revealed in the Scriptures, and in the life, death, and resurrection of Jesus, seems radically and scandalously unjust as the grace and mercy of this God becomes known. Mercy is a scandalous generosity towards those who may or may not deserve it. God is infinitely just, indeed is justice, and yet we can hope for even more in this God who is ultimately merciful.

Guided by Indigenous Anglicans, the whole Anglican Church of Canada has been working towards the goal of truth and reconciliation for more than thirty years. Some of this work has been far too slow, and some of it far too inconsequential. We recognize this, and make it part of our ongoing confession of sin. However, I am moved and inspired by a divine mercy that has been revealed in the willingness of Indigenous people to persist as relatives, the willingness of Indigenous siblings in Christ to teach us and lead us, and the willingness of the Indigenous people across this land to seek trustworthy partners for this work. May we give thanks today especially for those who have shown this mercy within the Diocese of Huron.

+Todd

Praying to foster new relationships

By Rev. Canon Val Kenyon

The Bishop’s Prayer Conference in May 2021 of the Anglican Fellowship of Prayer (Huron) was led by Rev. Dr. Grayhame Bowcott and focused on growing our church by fostering new relationships in our communities.

The church’s purpose has always been to share the news of Jesus with others. In the last fifty years or more, the Anglican church does not seem to have done well at creating new relationships. We are struggling to maintain the ones we have. Grayhame suggested that merely praying for people to come to add their resources to ours was not likely to be successful, but that changing our focus to praying with an invitation for others to join us as we serve our communities and spread the news of Jesus might have more positive results. Participants left the conference enthused, but many were unsure about the practicalities of what to do next.

The Fall Gathering on October 2 (again on Zoom) will have Rev. Dr. Bowcott returning to answer the practical questions raised in June by having participants take part in workshops. Following keynote addresses, each workshop will be led by AFP executive members and will focus on different prayer practices.

These practices can all include both prayers for our personal concerns as well as those for our wider community, leading us to being open to forming new relationships. Workshops will include Personal and Group Prayer, Listening to God, Intercessory Prayers, Grounding and Family Prayers, Prayer with Movement, and Pastoral Care and Prayer. All will use AFP(Canada) resources that will be made available for participants to take back to their parishes.

The cost is \$10/person or \$30/congregation. To register please contact Rev. Kim Myer at kimmyer@diohuron.org or by calling/texting 519-980-4545.

Rev. Canon Dr. Val Kenyon is Anglican Fellowship of Prayer (Huron) diocesan representative.

Anglican Fellowship of Prayer Huron Presents
Bishop’s ONLINE Prayer Conference Part Two
Guest Presenter: Rev’d Dr Grayhame Bowcott

Help Us Grow:
Praying to Foster New Relationships: The Workshops

Saturday, October 2, 2021
9:30am-3:00pm
Keynotes and Practical Prayer Practices to Foster New Relationships
Personal & Group Prayers; Listening to God; Intercessory Prayers; Family & Grounding Prayers; Prayer with Movement; Pastoral Care & Prayer

Cost \$10/person or \$30/congregation
To register please contact: the Rev’d Kim Myer at kimmyer@diohuron.org or by calling/texting 519-980-4545.

Dr Bowcott is the Rector, Blue Mountains & Coordinator of the Licentiate in Theology, Huron College

Church cracked open

We should have known these bodies were there

By Rev. Chris Brouillard-Coyle

At the end May, the story broke that 215 bodies had been located at the site of a residential school in Kamloops. The news was heart breaking and many responded with signs acknowledging the tragedy. Flags were lowered, collars were removed, posts were shared, prayers were offered, reconciliation was mentioned.

The fact is, we should have known these bodies were there. Indigenous peoples shared this as part of the Truth and Reconciliation Commission. They shared their heart-breaking tales of abuse, starvation, illness, and deaths. The data clearly tells of the atrocities committed. Most, however, didn't want to know, didn't want to acknowledge this truth, and so we happily remained wilfully ignorant.

Since May, more bodies have been found at more residential school sites. The numbers have entered the thousands, and we can anticipate this number will continue to grow. These stories, however, have not re-



Mohawk Chapel, Brantford, Ontario

ceived the same level of attention. Our focus has shifted. It is hard to sustain conversations about things that make us feel uncomfortable.

There has been a lot of that happening recently – conversations about things that make us feel uncomfortable: Videos and protests over the treatment of black people, and the deaths of black people, are shocking. Coverage of homeless encampments being dismantled and the little these people have being literally bulldozed so that

others can enjoy the park. Low wage workers who are tired of working hard and being poorly valued. Women athletes who are saying no to the feeling of being sexualised by their sports by what they are required to wear. Floods, fires, and extreme weather reminding us that our relationship to Creation is broken. Voices are percolating, telling the world of the injustices being perpetrated.

Are we listening? Are we really, and truly listening? Listening in a way that not

only acknowledges these truths, but also acknowledges the ways in which our wilful ignorance has contributed to these issues? To what extent have we taken the time to reflect on our location within the scope of the realities of this world, and recognised that we live with power and privilege? These can be used to keep us comfortable, or to transform the unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation.

What does faith call us to do? How does our knowledge of the life, death, and resurrection of Jesus challenge us to respond to the injustices of our world? To what extent has our ability to hear these stories and become aware of struggles empowered us to engage in new and transformative ways

“While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head.” (Mark 14:3)

This story is the metaphor used by Stephanie Spellers in her book “The Church Cracked Open”. Through this story she invites us to contemplate how our growing awareness of the problems of this world have contributed to the Church being cracked open like an alabaster jar. In the process, she invites us to consider what we do next. Will we grab the super glue and try to put the jar back together so that we can continue to feel comfortable about who we are as people of faith? Or will we be open to the work of the Spirit in this moment challenging us to generously spread our costly ointment around the world?

Let's talk about it. Watch for information from Social and Ecological Justice Huron coming this fall about a book study on “Church Cracked Open” and other opportunities to engage in reflection and conversation about what we, as people of faith, as Church, are doing, can do, and should do now.

Rev. Chris Brouillard-Coyle is a tri-chair of Social and Ecological Justice Huron.

To hear the truth and to learn what we can do...

If we are surprised by the discovery of these precious children of God, we have not been listening well

Rt. Rev. Todd Townshend

It has been just over a week since the discovery of the bodies of 215 Indigenous children at the site of former Kamloops Indian Residential School. Our hearts are broken. Those of our Indigenous siblings, shattered.

I lament that our church was involved in the sinful system of the Residential Schools and the sinful systems that gave rise to them. We seek God's judgement, without which there can be no healing, no forgiveness, on all of those living and dead, who dishonoured or continue to dishonour others. We have known for some time that children were missing and that many were buried unnamed on the school properties. And yet, so many of us have not given enough attention to the truths told by the survivors of the residential schools. If we are surprised by the discovery of these precious children of God, we have not been listening well. I invite you to join with me in listening deeply, to the voices of the survivors, of their children and their grandchildren. Not only to hear the truth of what has happened but to learn what we can do now to walk alongside one another toward truth, reconciliation and healing. (...)

I ask your prayers for all Indigenous communities and peoples of Turtle Island but especially for those who are our Anglican siblings in this Diocese. (...)

I ask you to join me in committing to working with the Indigenous communities to look at the Anglican residential schools, particularly the Mohawk Institute—to shine God's truth-seeking light everywhere we can, especially in our archives, and to do everything in our power to identify the children buried in unmarked graves and to reveal the burial places of those yet unknown. While we trust that these children are safe in the arms of the Creator, we also need to do all that we can to bring them home to their families.

May God have mercy on us. May God give us ears to hear and hearts to act.

(Rt. Rev. Todd Townshend: *If we are surprised by the discovery of these precious children of God, we have not been listening well*, <https://diohuron.org/news/if-we-are-surprised-by-the-discovery-of-these-precious-children-of-god-we-have-not-been-listening-well>, June 6)

What is the world coming to?

Rev. Jim Innes

Child & Family Services of Kettle Point organized a special memorial event. Their children put paint on their hands and touch a particular common wall in memory of the 215 children found dead. One of the organizers stated adamantly, “this is not just a commemoration, but it is a reassurance to our children that this will never happen to them!” (...)

We must acknowledge that every generation inherits some degree of past horror. And, unfortunately, we also inherited ways of seeing things, ugly ways. Our worlds and our children's worlds will pass on this ugliness (such as oppression and violence) until we shake ourselves free from the unhealthy power and not-so-innocent ignorance that perpetuates it.

We live in a broken world where what we think and do affects everyone else. By the choices we make, we are either participating in its healing or prolonging its catastrophic decline. I hate to say it, but it's true anyway; some, very consciously, thrive (or seem to thrive) in an unhealthy power position. For power means safety, and one can too often mistake this safety for true peace. Such havens become a source of grievance maintained at the cost of others. (...)

The systemic fault lines are almost invisible. Our responsible path of action is buried deeply within cultural biases and intricately entangled economic and political systems. Nonetheless, saying that, we are

emotionally prompted to seek answers and practical steps.

(Rev. Jim Innes: *What is the world coming to?* <https://diohuron.org/news/what-is-the-world-coming-to>, June 26)

Lift high the torch: Inaction is not an option

Rev. Canon Christopher B. J. Pratt

(...) On Sunday, June 6, the bell at the Church of St John the Evangelist, Kitchener began to toll at noon in memory of the 215 children whose unmarked graves had been discovered in Kamloops, B.C... 43 minutes later, the bell stopped ringing. A member of the Parish Family at St John's was quoted in the “Waterloo Region Record”, as saying that it was “a small, relatively insignificant yet meaningful gesture in sorrowful memory of the children”. (WRR - June 7, 2021 - pg. A2).

As people of faith, when we try to relate to tragic circumstances with which we feel we may have some connection, the sincerity of the words of a Penitent seeking Reconciliation and Forgiveness ring true:

Most merciful God, have mercy upon me, in your compassion forgive my sins, both known and unknown, things done and left undone...

(BAS pg. 171)

As citizens of Canada, I refer you, once again to the words of the Hon. Judy Wilson-Raybould:

“On Indigenous issues, on federalism, on the rule of law, on racial justice, and on so many other fundamental issues, principle must guide us more than partisanship.” (G&M 6/5/21 pg. 03)

At this moment, as in so many other facets of our lives, actions speak louder than words. Inaction is not an option.

(Rev. Canon Christopher B.J. Pratt: *Lift high the torch*, <https://diohuron.org/news/lift-high-the-torch>, June 11)

Fond memories and somber discussions

On June 12 St. John's of the Tuscaroras, a 204 year old piece of history, was damaged by the fire that was deemed suspicious.

By Elaine Burnside

In the wee morning hours of Saturday, June 12, 2021 arsonists damaged a 204-year-old piece of history.

Distressed by the fire, the remaining members of St. John's requested a community meeting to be held immediately on Sunday, June 13 at 2pm. We did our best to put out the message and the call was heard!

Many sent their sincere regrets and offered their support while 26 were able to attend the outdoor meeting on the property of parishioner Bev Martin, conveniently close to the site. In attendance were members of the other four Six Nations Anglican churches, members from other local churches, and also, thankfully, Traditional Longhouse people as they too recognized the serious nature of our meeting, and have family members on the burial grounds of the church itself. Ven. James Sutton came to show support, and Ven. Rosalyn Kantlaht'ant Elm presided over the meeting.

Bishop Todd Townshend of the Anglican Huron Diocese came with a listening and learning heart, having been strongly moved by the events of our community, and that of other Indigenous communities in Canada. We came together to support one another in these difficult times, share remembrances, and share what St. John's meant to us.

Ven. Ros Elm, Archdeacon for Reconciliation and Indigenous Ministry, addressed the group speaking to the strong history of the Haudenosaunee People and how this intertwined with the Anglican Settlers that came.

St. John's Trustee Don Lynch reminded us specifically of the history of St. John's – the structure and congregation (the bell was made in Massachusetts in the 1837; the irreplaceable windows were shipped from England; casualties of the Spanish Flu are buried in the cemetery along with the Grandfather of E. Pauline Johnson – John Smoke Johnson). He also discussed the removal of the separate hall two years ago to deter vandalism and arson.

Don expressed how helpful the authorities have been and wondered how we could safeguard St. John's further. He spoke to the efforts he and fellow parishioner Ron Monture had taken since the arson the morning before, cleaning up and removing artifacts in fears of more attempts being made. Exhaustion was a factor as they bore the load of the disaster, and Don himself protectively camped out over night in fears the arsonist would return to



The day following the arson of St. John's of the Tuscaroras, parishioners are assessing the extent of the damage and removing artifacts for safe keeping. From left to right: Don Lynch, Bev Martin, Ron Monture.

finish the job. Dorothy Russell Patterson of St. Luke's praised "the boys" for their love and dedication.

Cindy Carpenter, who is Christian and Traditional, was the first to speak to her fond childhood memories of Christmases celebrated, and the strong St. John's attendance that led to hugely successful fundraisers for the Community, providing support for many organizations like minor sports, big quilting bees and dances. Predating phones and the internet, St. John's bell would be rung once for each year of a person's life when they passed so that the Community would know who had died.

Later, the Carpenter family moved on to attend at Christ Church, but she did not forget her original home at St. John's. Terry Monture reminisced of growing up to be honoured joining the ladies in the choir and reiterated the hub of activity St. John's provided for the Community. "St. John's is a testament to the pragmatic resilience and endurance of our people!"

Historian Dr. Barry Hill of St. Peter's confirmed the mutual love and respect between the Six Nations Traditional and Anglican people. At the 1885 Council House everyone "hung their hat at the door" and left

their faith out of the conversations on how to govern the people -it was an atmosphere of mutual respect.

"This fire was a sign of total disrespect to those people!"; and those who did this don't know the actual history of their own people. He has been disappointed in the misinformation writers have offered in the past.

As the Chairman of the Mohawk Chapel Committee, Barry is very concerned by the threats made against it and the other Reserve churches! Her Majesty's Chapel Royal is a "living wampum, a true vessel of education and must be preserved for future generations! It is the opportunity for the Great Peace Maker and the Saviour to be in the same room!" as is St. John's of the Tuscaroras.

Ruby Jacobs of St. Luke's expressed condolences to the parishioners of St. John's and so did many of the representatives from other churches. She finds it sad such anger is found in the younger people of today to the point they would commit such acts and we need to reach out.

"The heart beat of Mother Earth is calling us together. It is the responsibility of our generation to teach them. We need to find positive things to do to help, says Ruby. Ruby as a Christian, married her Traditional husband and lived in harmony, in love and mutual respect, for over 50 years until COVID took him.

Arlis (daughter of Iowne Anderson, a faithful matriarch of St. John's), who is now Traditional, recalled how much fun it was to be a part of the St. John's Young People group and attend events with other churches. She expressed how important it was to use this as a time of teaching respect for both ways (Christian and Traditional) and honour both sides as her mother did - all should stand strong together! Iowne Anderson's Traditional funeral and Christian burial were demonstrative of this!

Leslie White of St. Luke's was confused as to why there were calls on Facebook to burn the churches on Reserves.

As she so accurately put it, "What good would that do? It's not going to change things." Addressing the anger aspect, Michelle Davey of St. Paul's said she wished that "we could help, but felt in this case our help would not be wanted".

Given that it is believed this act of arson was directed at the church because of the recent intensifying anger regarding the Church involvement with Residential Schools, her desire was that the Anglican Diocese be forthcoming with any documents pertaining to the

Residential School system.

Our host Bev Martin felt a loss as St. John's was closed to regular services and used only as a Chapel of Ease – she still misses the fellowship and the hymns in Traditional language, but realizes the structure is "only a building and it is the people who make the Church."

Ultimately, "They can't burn the memories! We should compile a memoir of what everyone can write down!" says writer John Patterson from St. Luke's. However, he's not the only writer interested in documenting things. Christian Nahnda Garlow of the Two Row Times and Arlis' daughter, freelance writer Courtney Skye, both desire to tell the intertwined historic truths of the Six Nations Traditional People and the Anglicans who settled with them. We must get the message of our real stories out there for a better understanding of each other.

Ron Monture, informed by a family member who works for the Government, shared with the gathering there should be very generous grants available for restoration that he would check into. He maintained all that we can must be documented, including a comprehensive study of the graveyard. He recollected after the meeting that Bishop William Townshend (grandfather of the current Bishop Todd) visited St. John's for confirmations, and boldly stated, "Without the People of Six Nations there would be no Diocese of Huron!"

"Thanks for recognizing our pain and loss", acknowledged Arlis.

While the memories were fond and the discussion was sombre, there were still jokes being made and teasing going on. Eva Tripp of St. Luke's noted: "Even in our darkest times we can still laugh!"

But the question remains how do we as a Community move forward? While that is uncertain, it is clear that something must be done.

"Some people sacrificed everything and it might all be erased" asserted Don.

The Ven. Ros Elm's own Christian and Traditional upbringing on Oneida Reserve is a testament in itself. Ros explains:

"The Good News and the Good Mind can coexist together!" – they both celebrate the love of creation and having love and respect for each other.

Whatever way we move forward, let's do it with love and respect between people.

Elaine Burnside is the rector's warden at Holy Trinity, Burford and pastoral associate for the Six Nation Parish.



St. John's of the Tuscaroras was established in 1817 on the North side of the Grand River but when its congregation relocated to what is now known as the Six Nations Reserve, they took St. John's with them. Piece by piece it was moved across the frozen Grand River and reassembled in 1884 to be rededicated in 1885, at the intersection of 5th Line and Tuscarora Rd.

In 2000, St. John's was designated an Historic Chapel, and became a Chapel of Ease within the Anglican Diocese of Huron.



TO TEACH, BAPTIZE AND NURTURE

Witnessing our ministry beyond the doors of the church buildings

On Sunday, July 11, Bishop Todd Townshend joined the congregation of St. George's, The Anglican Parish of The Blue Mountains for services of baptism and confirmation.

What made this time of worship unique was the beautiful Georgian Bay setting that it took place in.

Last summer, the St. George's community adapted to the Covid-19 protocols by introducing their "Church-on-the-Lawn" services on the greenspace outside of their sanctuary. The greatest gift of this outdoor setting is not only the fact that worshippers can gather in a socially distanced manner, but that it has created a public witness of Anglican ministry beyond the doors of the church building.

Four new confirmands were affirmed in the Christian faith, and a new member was welcomed through the sacrament of baptism.

The baptismal service took place on the shore of Georgian Bay, where the waters were as still as glass, and the service was celebrated among family members, parishioners and the occasional kayak paddling by!

Rev. Grayhame Bowcott

The Sacrament of Baptism in the waters of Huron: Bishop Todd Townshend and Rev. Grayhame Bowcott, Georgian Bay (Lake Huron), July 11, 2021

"Jabba Dabba Doo!": A fundraiser for PWRDF at Church of the Ascension, London



Ascension members Nancy Clarke, Rev. Canon June Hough, Linda and Russ Braley, Sandra Coulson (with physically distanced collection basket), and Bob Thompson celebrate the success of Jabba Dabba Doo for PWRDF's Vaccine Equity Fund. They're smiling -- honest!

"Yabba dabba doo!" was Fred Flintstone's roar of excitement, and equal enthusiasm greeted "Jabba Dabba Doo!", a fundraiser organized at Church of the Ascension in London for PWRDF's Vaccine Equity Fund.

While many of us spent the spring obsessing about when, where, and what kind of COVID-19 vaccine we would get, the new Vaccine Equity Fund reminds us we won't truly be out of the pandemic until everyone on Earth has access to shots.

So Ascension PWRDF parish representative Sandra Coulson challenged people who had received at least one jab in the arm to pay it forward by supporting the fund, which will help provide PPE and oth-

er supplies for vaccine rollouts among PWRDF partners.

Donors were given a prod by being told the estimated cost of their vaccines, ranging from \$5 for AstraZeneca to \$35 for Moderna and PfizerBioNTech, according to media reports. And Ascension promised to tie a brightly coloured ribbon around a tree at the front of the church for every donation, as a sign to the community.

The challenge also went out to all churches in Huron Diocese's London Deanery, resulting in some generous gifts, including a major one from St. John the Evangelist Church in London.

Jabba Dabba Doo was designed primarily as a drive-thru drop-off in the church parking lot for an hour on Sunday,

June 13 -- although many of those dropping off donations instead parked their cars and took the opportunity for safely-distanced visits with others they hadn't seen in person for a while because of the pandemic. London Anglican churches had not been open for in-person worship since Palm Sunday.

As well, PWRDF set up a donation page for online giving, which had brought in 15% of the total as of June 13.

By the day of the drive-thru, Jabba Dabba Doo had collected a total of \$2,758, with more still coming in on the online donation page after that.

Ascension Parish Team

Caring for the Core: Thursday takeout lunches at Trinity, Simcoe



After a year-long hiatus due to COVID-19, Trinity Anglican Church in Simcoe rebooted its Caring for the Core lunch program changing it from indoor dining to an outdoor event.

For six summers, Trinity Simcoe has been hosting Caring for the Core program to help feed area residents in need. Then the pandemic caused a temporary halt. This year's program began four weeks ago and will run until September 30, every Thursday from 11:30 a.m. to 12:30 p.m.

Rev. Paul Sherwood

**Donate online
to your parish or to the diocese:**

www.diohuron.org/covid-19-resource-hub/

PASTORAL PROGRESSIONS

Ordination to Priesthood



Rev. Jordan Murray (left) and Rev. Enrique Martinez (right) with Bishop Bob Bennett (centre) at the service of ordination at St. Paul's Cathedral, London, Ontario on June 24, 2021.

Bishop Todd Townshend announced that the following were called to the Priesthood at a service of Ordination, held on Thursday, June 24, the Birth of St. John the Baptist, at St. Paul's Cathedral:

- The Reverend Jordan Murray, upon ordination Assistant Curate, St. George's, Owen Sound
- The Reverend Enrique Martinez, upon priesting the Rector of the Parish of Long Point Bay (Port Ryerse Memorial Church, Port Ryerse; St. John's, Woodhouse; St. John's, Port Rowan; St. Andrew's-by-the-Lake, Turkey Point and Christ Church Chapel of Ease, Vittoria)

Appointments

Bishop Townshend appointed the following as Regional Deans for a three-year term:

- The Reverend Jenny Sharp as Regional Dean of Huron-Perth
 - The Reverend CJ Adams as Regional Dean of Lambton and of Kent
- Bishop Townshend re-appoints the following Regional Deans for a three year term:
- The Reverend Paul Sherwood as Regional Dean of Brant/Norfolk
 - The Reverend Canon Nick Wells as Regional Dean of Delaware
 - The Reverend Canon Robert Lemon as Regional Dean of Essex
 - The Reverend Carrie Irwin as Regional Dean of the Saugeens

Bishop Townshend appointed the Venerable Megan Collings-Moore as Interim Archdeacon of the Saugeens effective June 1, 2021 in addition to her role as the Archdeacon of Waterloo.

Bishop Townshend appointed the Reverend Amanda Longmoore as the rector of St. John in the Wilderness, Bright's Grove, effective August 1, 2021. Amanda previously served in the Diocese of Nova Scotia and PEI and the Diocese of New Brunswick.

Church House staffing changes

The diocese welcomed Helen Booth as an Interim Director. She brought a wealth of knowledge and experience in project management to her role. Helen also serves as a warden at St Mark's Church, London.

We are also delighted to have additional support in the administration and finance department with our two new summer employees: Natalie Robinson and Darren Rainhard.

Ms. Hayley James has concluded her employment as payroll clerk with the diocese. We wish her well in her future endeavours.

Rest In Peace

Murray, Big Murr, Rathbone, father of Canon Paul Rathbone, passed away at 3:30 Monday morning June 21, hours after Father's Day, after a brief illness of pneumonia, set in from other medical complications. In his 89th year, he was predeceased by his love Evelyn. Survived by his son Paul (predeceased by daughter in-law Kris) and daughter Mary, son in-law Brad and grandchildren, Eric, Tyler and Sarah and great-grandchildren Hannah and Noah.

Murr was in the insurance business and was an accomplished organist for over 60 years, studying at the Royal Conservatory and becoming a church organist at 16 years of age at St. Matthew's in Toronto. He then went on to serve as a church organist in many, many parishes that his son cannot even calculate. He loved his Church and his family even more.

May he rest in peace and rise in glory.



Murray Rathbone (centre) with his son Paul, diocesan secretary-treasurer, and Bishop Bob Bennett at the diocesan synod opening service in 2016.

Diocese of Huron raises nearly \$11,000 for national campaign

By Michelle Houser

The Anglican Foundation of Canada (AFC) marked the close of the Say Yes! to Kids campaign on July 8, with a Celebration of Giving via ZOOM to announce the final fundraising total of more than \$110,000.

"This campaign set a stretch goal for AFC, and no one really knew what to expect," said Archbishop Linda Nicholls, Primate and Chair of AFC, "In the end, hundreds of donors from coast to coast to coast gave generously to Say Yes! to Kids." Archbishop Nicholls thanked dioceses, ACWs, parishes, corporate sponsors, and other groups from across the church for their generosity. "To those who chose to support Say Yes! to Kids when local youth efforts were suspended due to COVID-19, you helped this campaign to be successful, and the church will be stronger for it."

The Rev. Canon Dr. Judy Rois, Executive Director, AFC, thanked AFC's friends and volunteers—Board Directors, Diocesan Representatives, Bishops, and diocesan staff champions—who carried the banner for Say Yes! to Kids in their dioceses. "Much of the momentum for Say Yes! to Kids grew out of the efforts of our



team fundraisers and their supporters," said Canon Rois, "We had 12 teams and 33 individual fundraisers in AFC's first peer-to-peer fundraising effort, and we have been inspired by your energy and enthusiasm."

Archbishop Anne Germond, Vice-Chair of the AFC Board, spoke to the impact the Request

for Proposals (RFP) arising from this campaign will have in dioceses:

"In the Diocese of Algoma, and elsewhere in the country, there are wonderful ministries serving vulnerable children and youth. Through this campaign they have discovered that there is both a will and a way to pro-

vide the additional funding they need."

Diane Dance, AFC's Representative for the Diocese of Huron, and captain of Huron Says Yes!, the campaign's top fundraising team, expressed her gratitude to Huron donors, especially to the women of the Diocese of Huron ACW who gave \$5,000. In a June statement announcing that gift, Barbara Jackson, President of the Huron ACW said, "Anglican Church Women are known worldwide for their generosity and for supporting young people. Despite the difficulties the pandemic has caused, we are totally committed to investing in young people. Children are our future, and we need to keep them healthy and safe, and do everything we can to just love them."

At the July Celebration of Giving event, Dance, who is also a member of the national RFP committee expressed her hope that champions for youth across the church might spend some part of the summer months imagining the kinds of projects they could undertake with this new funding. "I spent 40 years in the classroom," said Dance, who is a retired educator, "and I know that not all children have the same opportunities. The church has a vital role to play in post-pandemic

recovery and maximizing what we can offer children and families in our communities will be part of that."

Grants from the Say Yes to Kids RFP will be awarded for both ongoing and emerging projects, and proposals will be accepted from September 1 to October 1, 2021. Category A grants of up to \$5,000 will be considered based on impact and how they support young people in a local context. Category B grants of up to \$15,000 will be considered based on how they support the overall mission and service to children and youth in a city, diocese, or region. Eligible uses of funding include, but are not limited to, administrative expenses, equipment, technical costs, remuneration, honoraria, and food.

While the campaign is officially closed, late gifts will continue to be counted and will increase funds available for the RFP and maximize funding impact at the local level. For more information about the RFP, visit www.anglicanfoundation.org/rfp2021. To make a donation to AFC's ongoing grant funding for youth-focused initiatives visit www.anglicanfoundation.org/kids.

Michelle Houser is the AFC Development Consultant.

Good Land: We are meant to be stewards of Creation

By Caroline Sharp

Or the anger of the Lord will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the Lord is giving you.
(Deuteronomy 11:17)

Did you know that there are over 40 verses in the bible that talk about God's ability to allow or withhold the rain? Did you know that we are currently in a drought?

These concepts, united, create conflict in my mind. I can't believe that God would cause that kind of suffering - to hunger and thirst to death. Yet, that's what these verses suggest. Throughout human history, we have always turned to the Divine to pray for rain and abundant harvests. It is no secret that we find the Divine within Creation. Despite these 40 plus verses, we can't blame God for our drought - this one is on us!

I'm not going to bother you with climate change or being green though. Individually, we all do our part at home or in our churches. What I want to highlight is the amount of pollution and waste created through manufacturing, processing, and transportation industries.

A somewhat recent opinion piece was published on CBC. The article argues that climate change is not just an environ-

SOCIAL AND ECOLOGICAL JUSTICE



Tim Mossholder/Unsplash

Our Christian morals include Creation care, but have we converted our modern-day temples into marketplaces?

mental crisis: "It's a socio-political-intellectual crisis. Or, if you prefer, it's a moral crisis." The author, Todd Dufresne, argues:

The two most fundamental drivers of climate catastrophe have little to do with individual actions. One driver is the economic system, the way we organize production, consumption, and exchange. The other driver is the philosophic system, the way we organize our thoughts about life and stuff. Both systems, derived from about 2,500 years of Western thinking and doing, are the big systemic causes of

climate change. Capitalism and the cult of efficiency and instrumentality operate as the nearly invisible background conditions for life in our globalized society. Capitalism demands perpetual growth, only part of which is needed for human survival. After all, nearly everything that capitalism produces ends up in a landfill within six months, while the nearly unimaginable profits go to fewer and fewer people. And thoughtless efficiency and instrumentality turns human beings into cogs, a means to an end. It turns us into objects. This objectification not only deni-

grates existence, but facilitates the extinction of all life.

I have to say that I agree with Dufresne for the most part. I have been attempting to finish a master's thesis on social and ecological sustainability. I have studied human history, and know how tightly woven growth, economy, and capitalism is with agriculture. Climate change is a moral crisis!

Our Christian morals include Creation care, but have we converted our modern-day temples into marketplaces? How does the Church's growth impact the environment and how can we make decisions about our Christian culture and the physical spaces we occupy within Creation? In what ways do we prevent the slow gentle rains needed for growing our food?

In unity our voice is strong! In 2017 there were approximately 359,030 members of the Anglican Church of Canada. About two thirds of our Canadian population is Christian - now that's a lot of voices! If only we could all get on the same page. Is our potential self-extinction worth setting differences aside to influence the remaining third (some of whom practice other faiths which may also involve an appreciation of nature)?

My thesis initially sought to blame the church for not teaching enough Creation care and observing sustainable practices and argued that, should we develop this ministry, we could influence the status quo. My

research indicated that clergy found it difficult to locate resources, or that they felt they did not have the expertise to say much about climate change or ecological sustainability.

But then I fell down a rabbit hole. I joined Social and Ecological Justice Huron, and found a small network of Anglicans who were adamant about addressing climate issues in their diocese. The resources are out there in the open for anyone to use. I know this because I've written some of them!

Where we are failing is in the morals department. Not everyone is passionate about Creation despite the biblical teachings that we are to be stewards of Creation. I am dumbfounded that there are so many people that just couldn't be bothered with protecting our planet and attempting to reverse the negative impact humans have had on it. These same people are parents, uncles, aunts, grandparents, etc. who don't seem to care about the trashy planet they are leaving for future generations or that their children and/or grandchildren are currently born with hundreds of manmade chemicals in their bodies from the food and environment their mothers are exposed to. We like to ignore the very fact that childhood diabetes and cancers are on the rise. There is no denying our impact on this planet!

Caroline Sharp is a tri-chair of SEJH.

The age of reknitting

By Rev. Canon Val Kenyon

As I write this brief reflection for the September issue of the Huron Church News, like everyone, we are writing some weeks in advance of its publication. In days gone by this would not have been so much of an issue, but the age in which we find ourselves is rather unpredictable in nature.

This is not news to anyone. As on many fronts we are being called to accountability, we are reminded over and over again, from both the pulpit and our daily newsfeeds, that as followers of Jesus we are called to be and to act in a way that reflects the Gospel as lived out for us by Christ. Again, not really news to anyone.

As a child I remember seeing a series of very simple films all about the parables of Jesus. In this series designed for children, they always began with the same phrase. "A parable is an earthly story with a heav-



enly meaning," a story that we can relate to in some way yet with a meaning that is usually quite different than anything we might have imagined on our own. As a teaching device Jesus used the parables to challenge set ways of thinking in order to open the minds of his listeners. The parables were designed to take the listener from somewhere and something they recognized, to an entirely new place and a new understanding.

The author Alan Roxburgh in several of his books speaks of a great unraveling in the Church. The knitters amongst us, and

anyone who has observed an avid knitter, will know that unraveling is required from time to time when we've noticed a flaw of some kind in what we have crafted. Unravelling allows us to go back to that point to make a change. Sometimes a garment can be unraveled to be repurposed and made into something quite different, usually a garment more suited to the moment at hand. Roxburgh asks us to reconsider that while unraveling is unquestionably challenging, is it God initiating it? Jesus' ministry was in



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

large part all about unravelling, asking those around him, and us by extension, time after time to try on new perspectives and new vantage points.

We live in an age that is asking us to acknowledge the flaws in our garment, to use Roxburgh's image, and to allow God's Spirit, to knit it afresh. While in some ways this may feel unfamiliar to us, staying awake and alert to what is needed as we share the Gospel, has always been the church's task from its very beginning.

As has been shared before, central to the purpose of an

EfM group is the practice and process of both study and reflection. With classes returning to in-person in the Fall, please consider your participation. Groups for the 2021/22 year are currently forming so if you are interested in learning more about joining others on this journey, please be in touch as soon as possible with Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at valeriekenyon@diohuron.org.

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

Finding our heart for outreach in the midst of the pandemic

In 2019, St. George's the Blue Mountains came up with a new idea! Inspired by a parishioner who shared the story of how an Anglican congregation in his youth had supported his family during some vulnerable years in their lives, this parishioner proposed that we create a new "St. George's Cares" committee.



GROWING BEYOND THE DOORS
REV. GRAYHAME BOWCOTT

The premise was to form a small group of dedicated parishioners whose ministry would be to listen to the needs of the neighbourhood and respond however our congregation might be able to help. The goal of the new committee was twofold: 1) to understand the needs of neighbours within our geographic parish area, and 2) to raise the profile of our congregation as a caring community within the Blue Mountains.

At its conception, this new idea was budgeted \$2,000 as seed money and the plan was to put out a call for interested parishioners to be part of this



new ministry.

However, throughout the rest of 2019 the committee wasn't struck, the new idea was put on hold because life was busy in the parish and there were always other ministry challenges to attend to. Our process of engaging in "holy listening" to the needs of the wider community was somewhat unintentionally forgotten.

Fast forward to March 2020: the pandemic struck us completely unaware. The population of the Blue Mountains began to quickly swell as bi-residential property owners from Toronto began moving to

their cottage properties along Georgian Bay to avoid the crowds and the high infection rates in the city. Toilet paper evaporated from our local grocery stores, meat became scarce and prices began to rise. Those hit the hardest in our community were seniors living on fixed pensions and local school families, especially when parents found themselves unemployed and overdrawn because of the expensive cost of living in our area. Suddenly, there was a great need for caring in our community, but who was willing to respond?

The heartbeat of our new

ministry began in the third week of March when St. George's resident Chef, Jean Lewis Knight Oliver, was inspired to start cooking meals for shut-in seniors. Donating the first \$250 for groceries herself, Jean lovingly prepared this first meal package to include: a full entre dinner with salad, a lunch meal, soup, a bun, dessert, fruit and a complimentary roll of toilet paper!

We immediately approached our local health unit and asked formal direction as to how we could prepare meals safely and deliver them to residents under strain from the pandemic.

This initial act of caring reminded the members of our community of their previous intention of launching a "St. George's Cares" committee and gave us the very motivation that we had been lacking to cause us to hear and respond to others in our neighbourhood. This new outreach sudden instilled our congregation with a purpose and passion throughout the pandemic. It enabled more than 70 volunteers from our church to be active, following health guidelines, in establishing four, fully-staffed catering teams.

The number of meals delivered each week increased from 35 initial deliveries swelling to

up to 150 meals prepared each week. St. George's continued to seek out new partnership with the local Beaver Valley Community School in order to anonymously deliver family-style meals to 20 different families each week, ultimately reaching almost 200 recipients.

It is also amazing to note that through the generosity of parishioner donations, community donors, and funding from town, municipal and provincial grants, our initial budget of \$2,000 ballooned to almost \$80,000 – with our meal program being fully funded until March 2022! More important than the budget and statistics are the new relationships that have been formed between our church and families in our community. These have changed the way we minister in this community and now many of our parish priorities are guided by our new outreach motto: "Caring for others because God cares for us all!"

Rev. 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. grayhamebowcott@diohuron.org

Recovering gathering, offering, and dispersing

By Rev. Matthew Kieswetter

Many of us are thankful for all the technologies that have helped keep us united this last year and a half. But as we look ahead to a return to communal, embodied liturgy, we might recognize how our online services don't fully convey the Christian's relationship with the wider world and the 'stuff' through which we experience God.

Perhaps predictably I will turn to my theological hero, the lay Anglican lawyer, William Stringfellow, who noted that "Christians live in the world and bear and embody the message of reconciliation in the world, not only as the gathered congregation but also in dispersion, scattered in the world, taking part in its ordinary life and work" (Free in Obedience, 123). During the pandemic our Christian faith has certainly continued to inspire us and our



actions, but I believe there have been spiritual consequences from not being able to fully gather or disperse.

At the heart of our faith is Jesus's offering of himself on the Cross, and our experience of that is mediated to us through the bread, wine, and water of our communion meal, and our sharing of it together. And here I'll turn to Stringfellow again, who held the offertory in high regard. Valuing everyday life, he saw the offertory, in which we bring up the elements of our Communion meal, as incredibly important, because they symbolize our willingness to

offer our lives to God ("ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice," as the BCP puts it).

I recall in theological school, how on a few occasions we emulated some of the early Church's liturgies. On one particular evening we were each asked to bring a small amount of wine from home, which was then mixed together for the Eucharist. Wine connoisseurs might shudder [and I will reassure our leadership at Church House that I am not saying that our parishes should do this specific thing!], but it did underscore how something

of ourselves was being taken up in that offering of bread and wine. There was a participatory aspect to that. And fuller participation is what I am looking forward to in the coming months.

Stringfellow will remind us that in the offertory we're also taking up our financial contributions toward our church's ministries, and placing them on the altar. And to him, there was no more powerful symbol of the most ordinary, secular (even profane) 'stuff' being put to holy use. Isn't it interesting, he noted, that slang lingo connects money with bread, or dough?

It is my hope for us that in the post-lockdown world we will have a renewed sense of gathering as the Body of Christ, and then of dispersing into the world. Take a moment to reflect on the meaning of bringing up the elements of bread and wine (when permitted by pandem-

ic protocols), placing your financial offering (or a symbol of your pre-authorized giving) in the basket, or standing alongside others as our sacrifice of praise and thanksgiving is offered up.

You might feel called to go even further in embodying these values of offering and sacrifice. Maybe you will be inspired to walk, cycle, or take public transit to church on a regular basis, as a way of highlighting your journey to church as a pilgrimage that is markedly different from other errands in which one jumps in the car without a second thought? There is certainly a stewardship aspect to that: uniting the spiritual and the environmental.

Let us pray that my sacrifice and yours may be acceptable to God.

Rev. Matthew Kieswetter is a member of the diocesan Stewardship Committee.

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'Render unto Caesar...': Churches and tax exemption

During the month of July, a significant number of church buildings across Canada were either vandalized, severely damaged, or burned to the ground.



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

For some, willful acts of damage and destruction of church property took the place of angry rhetoric or protest. At the same time another conversation found its own place in the public forum.

The picture of children's empty shoes placed reverently on the front steps of St Jude's Anglican Cathedral in Iqaluit covered a quarter of the editorial page in a national newspaper. The bolded headline was written in extra large print. The writer's opinion was declared without any hesitancy:

"Churches should not be tax exempt. Period" (National Post - July 7, 2021 - A8)

There were several elements in the article which caught my attention. The concerns of the writer were summarized rather succinctly in his conclusion:

"...if the claim is that churches cannot survive without state subsidies then, frankly, like a company that cannot, they have no business surviving. If parishioners won't tithe, or show up at all, we have a major whited sepulchre issue.

For my part, I would render unto Caesar that which is Caesar's. Which for those who still dimly remember their Bible, or someone else's, was expressly



The tribute penny: Denarius of the Emperor Tiberius (AD 14-37)

about whether it was lawful for a Christian to pay taxes.

Answer: Yes.

(John Robson - National Post - July 7, 2021, page A8)

I have every confidence that there will be those who will be quick to jump on some of the elements of Mr. Robson's perspective. The simple fact of the matter is that he is not unique in his point of view. Recent articles written regarding this matter have often been written as a response and reaction to the tragic news of unmarked graves of children being found on the grounds of residential schools. The Mayor of Iqaluit raised the option of revoking the municipal property tax-free status for places of worship in that community. The conversation is ongoing.

How do we engage in a conversation around this particular issue of tax exemption from municipal property taxes? What gives the church a special status in society?

There are those church properties with limited space which have been used solely as a space for worship. Larger properties have been given over to cemeteries or green spaces surrounding a church. Other church properties have enough

space to offer ample parking for those attending worship. The list of options regarding the use of church property varies and often reflect the history and the setting of the life of the congregation.

In recent days, a number of congregations have reflected on how best to use the property resources which are theirs. Community Gardens have been developed. Projects like capturing rain from expansive church roofs and pollinator gardens, serve as examples of congregational responses not only to our country's governmentally identified environmental priorities, but also to our own Baptismal Covenant. Plans to develop church property as space for new housing are being explored.

When I made the transition from the Diocese of Fredericton to the Diocese of Huron in 1988, I was fortunate to arrive, with my young family, into the parish community of St John's (Sandwich) in the City of Windsor. My predecessor was Terry Dance. With his support, the parish family had identified a new purpose for some of the church's property. I had the honour and joy of helping to turn that parish vision

into bricks and mortar reality. Affordable housing in the form of a sixty - two-unit senior citizens building called The Westgate, which was attached to a new parish hall became a key element in the vision of renewal for the historic community which surrounds the church building and cemetery.

With all the best intentions in the world, that project would not have become a reality without an infusion of provincial government housing dollars.

As a cleric who is retired from front line, "active" parish ministry, I am removed from being engaged in having to deal with minutiae of day-to-day congregational life. I do, however, have an awareness that governmental funding was an essential element in enabling many congregations in our diocese to weather the economic impact of the Covid pandemic storm which shuttered the doors of our churches for so long. It is my understanding that in some congregational circumstances, this infusion of governmental financial support enabled them to continue to carry out their ministry throughout very difficult and trying times.

The church's relationship with government at the municipal, provincial or national level is complicated. There are those who would suggest that those engaged in the realm of political leadership and the policies of government as a whole may be identified as the image of Caesar in our own day and age. They would suggest that we would be well served to steer clear and avoid any connection with the institution. It is easy to identify where our association with governmental policy went wrong in the past. The church's

connection with the residential school system generated a dark stain on our historical record.

There are a number of congregations across our diocese and across the country who have boldly stepped into the church's time-honoured role of catching those who fall through the systemic governmental gaps which too often fail to meet the needs of our fellow citizens.

The countless volunteer hours offered by so many individuals connected through parish social ministry projects have a monetary value which is difficult to calculate. The positive difference they make in the lives of those in need is beyond price.

Where does all of this leave us as we seek to engage in conversation with the wider community? We are fortunate that our identity and purpose does not depend on our tax status. Knowing our story of faith, sharing our story of faith and expressing our love for Jesus in the service of others, remains the unchanging ministry of faithful discipleship to which we respond as we seek to be faithful witnesses to our Lord in our lives.

As for tax status...the conversation continues...

(Over the summer, I have had the opportunity to write several articles about the challenges which we face as people of faith, as citizens of Canada and as human beings. I am grateful that they were placed in the "News" section of our diocesan website. I commend them to you for your review and comment. I look forward to hearing from you.)

Rev. Canon Christopher B. J. Pratt has retired from full time parish ministry, but continues to offer priestly ministry in the Diocese. chrisspratt@diohuron.org

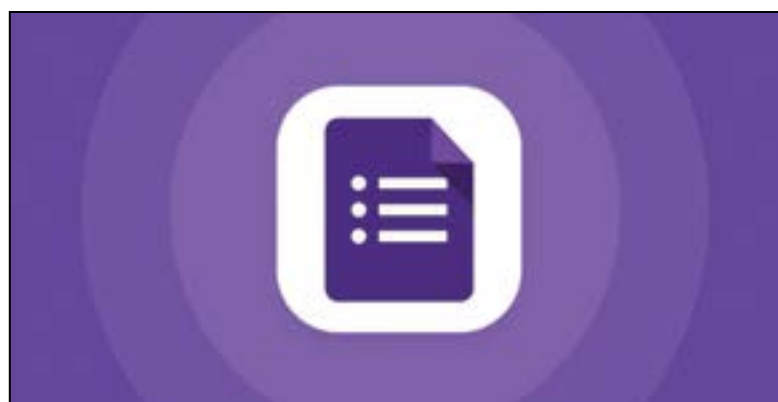
Working with Google Forms

As part of the Google Business Suite (now known as Google Workspace) that is available to every cleric in the Diocese of Huron is Google Forms.



**MEDIA
BYTES**
**REV. MARTY
LEVESQUE**

With Google Forms, you can manage event registrations, whip up a quick poll, collect email addresses for a newsletter, create a pop quiz, and so much more.



I have used Google Forms primarily for surveys to help the parish leadership with difficult decisions.

Forms allow for a quick poll or survey to get out to the parish, and I can monitor the results in real-time and pro-

duce instantly visually stimulating reports.

Thinking ahead to the fall and the possible return of Sunday School and Youth Group, Google Forms offers an important tool in helping to keep our children safe. A standard

form easily created to screen in Sunday School and Youth Group participants. The records are kept in Google Workspace, allowing for the easy storage of information but more importantly, quick access to students and parents information for contact tracing should the unthinkable happen and Covid spread in one of our churches.

Having a dedicated tablet or smartphone will go a long way in making this a seamless part of the new church year. Simply have the Form loaded and ready to go and as each parent checks in a child or youth. It will take no more than a minute.

As we continue to move through the pandemic, technol-

ogy has become key to helping the church continue to offer vital and effective ministry. From live streams of worship services, Zoom coffee hours and online bible studies, screening forms is just another extension of technology helping us to effectively deliver ministry and promotes healthy and safe communities. Both of which are foundational to any Christian community: teaching the next generation effective discipleship and caring for the safety of those entrusted to our care.

Rev. Marty Levesque is the diocesan social media officer and rector of All Saints' in Waterloo.

martylevesque@diohuron.org

It's time to change our walking routes

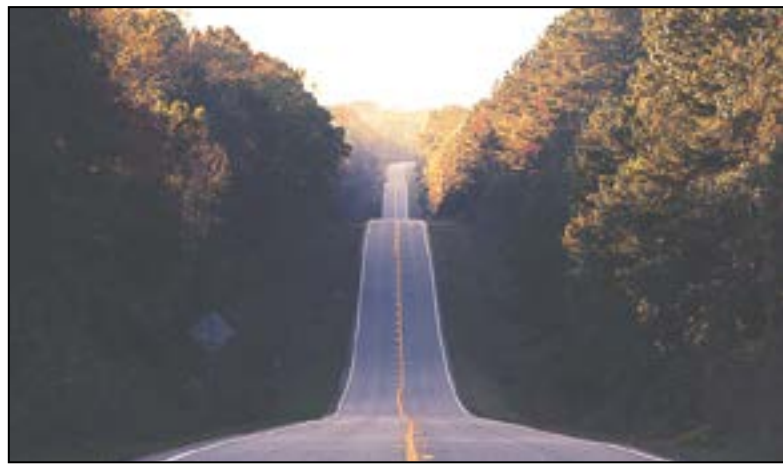
I set out on my morning walk to plan what I wanted to write for this column and I struggled. That is until I figured out that it was my walk that was the road map I needed for the message I wanted to share.



MOSTLY ABOUT RELIGION
REV. CANON KEITH NETHERY

Let me explain.

I walk the same route every morning. If I didn't, I wouldn't be able to keep the discipline to go that distance every day and to find the spiritual benefits of a walking conversation with God. Yes, there are days that I make small changes; to avoid a construction zone, miss a bunch of school buses and a variety of other reasons. Over the years I have added a few new loops to make the walk longer, and within a week or two, those loops are part of the route!



Matt Duncan/Unsplash

This is reflective of my personality as well. I like to have routine, to do things in the same order, at the same time. That allows me to be sure that I have completed all required tasks.

Now, I consider myself a creative person, and I know for a fact that I can fly by the seat of my pants with the best of them. But that is only because I maintain that routine. If I'm on my walk and I see something in the distance that I want to investigate, you can bet that I break the route and go see what's up! But once the new

experience has been absorbed, it's right back to walking the day-to-day route.

This was what I needed to frame my thoughts about what is ahead for church as the pandemic lifts and to give some consideration as to how I will handle the continued bumpy road.

It all started with a simple question, "Who is coming back and when?"

I can't wait to get back to the routine of church life, but I know many others are not so keen. Many have told me how much they enjoy doing church

with a coffee in hand on the couch. Others are intrigued about having multiple worship services as easily as changing the channel on television. I'm sure there are those who have simply gotten out of the habit of church and may well not bother to get back into it at all. I certainly don't feel the same expectation in the community around getting back to church as say for a return to live theatre, live sports or a variety of other pastimes!

For the last 18 months or so my routine-loving self has been forced to pivot over and over to find new ways to do things under ever-changing regulations. I freely admit that at times I have struggled to adapt to new ideas to reach out in new situations. Like many other people, I don't do change all that well.

But change we must! As people struggle to feel confident and secure in returning to "in person" church and others are either asking how can I get involved because this pandemic has me asking questions about God and faith, while others are wondering if after 18 months away they need to go back at

all; we (and I mean we as in all of us) need to find new ways to listen, to hear, to support, to love and to care for people.

We need to share the Gospel message of love as widely and in as many ways as we possibly can. That will mean we all need to step out of our comfort zones and find new ways to interact with others in the discussion of faith. The church has been up and down as long as there has been church. I think it is fair to say that we have enjoyed tradition and routine a little too much. It's time to change our walking routes and explore new areas and understandings.

Having thought of that little gem at mid-walk, I decided to veer off and take a different route. It worked for about 10 minutes, until I arrived at a familiar corner and went right back to the normal route for the balance of my walk. Seems I have some work to do on more than one level!!

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A brighter spiritual awareness

As we move through the Covid crisis, something has been born within us individually and globally. My best summation is an increased awareness of how we are interconnected.



AS I SEE IT
REV. JIM INNES

Our hearts have grown in compassion. We have become more consciously aware of how our behaviour, both past, and present (and those to come), affects the collective sense of safety and peace.

Some have said that this is a naïve take on our current situation. Yet my hopes have been encouraged by news that speaks to correcting wrongs,

and plotting fair and equitable futures. Our new Governor-General, Mary Simon, said this to each of us, "As members of our large and diverse Canadian family, we have to replace the hurt with hope and find the grace and humility to stand together and move towards a more just and equitable future."

The entirety of the Governor General's first public speech lifted reconciliation on many fronts. She painted the picture using broad strokes. As an example, she stated, "As Governor-General, I am committed to using this moment in our country's history to build on the work of de-stigmatizing mental health, so it is viewed through the same lens as physical ailments, and receives the same attention, compassion and understanding."

I suspect that I was drawn to these possibilities around mental health because there is a direct correlation between

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community health and personal health. As a process, increased emotional health is a matter of looking to our past, healing our wounds, and gradually living with mended hearts more capable of compassion. This increased compassion is the foundation for community health. And, in a reciprocal, upward spiral of wellbeing, as our community grows healthier, personal health prospers.

On an attractive sidebar, Simon shared her words about

the destigmatizing of mental health just weeks before U.S. Olympic gymnast Simone Biles withdrew from the women's team final to look after her emotional wellbeing. And not just for herself, but so she didn't pull the team down. For me, this is another hopeful sign that we are developing behaviours grounded by compassion and that what affects one of us affects us all.

The other day I was driving into London, and like usual, managing construction. Sidelined to an unfamiliar road, I was captivated by a signboard erected at the corner of a still cornfield; "May Love Always Be Stronger Than Hate. It felt boldly and warmly intimate. Thank you to whoever constructed it!

As I see it, "Love not hate" is a simple yet powerful statement that elevates our neighbour to a place of respect. It is not judgmental, nor righteous, nor

moralistic. It does not create rules and punishments. "Love not hate" is a message similar to rain on a dry field. And that is all that it is, no more and no less!

Every generation is born to correct the wrongs of the past. We move forward, as God intended, towards brighter days where all feel safely connected and cared for fairly. We know deep inside this is the true direction because we wish our children to be a part of that world to come.

I believe it is coming. And that we are playing a role in it. We are successfully and courageously living through the crisis in our lives. And we are increasingly uplifting our personal and communal life to a stage lit by a brighter spiritual awareness.

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A new way of looking at leadership through this special time

By Ven. Perry Chuipka

I found this quote by John P. Kotter: "MORE CHANGE ALWAYS DEMANDS MORE LEADERSHIP"

The message in that quotation could have easily been Domenic Ruso's theme for the ministry clinic he led, but he had it right in calling it, "LEADERSHIP IN UNCERTAIN TIMES."

I thoroughly enjoyed this clinic, hosted by the Faculty of Theology at Huron University in partnership with the Anglican Diocese of Huron. Let me say more about our leader. The Reverend Domenic Ruso who has a PH.D and is the Pastor of the 180 Church in Laval, Quebec, guided us with his new insights about being a leader during this uncertain time.

He served us a healthy balance of new leadership concepts, sprinkled with his own personal inspiring stories of ministry. He also engaged us by having several small group discussions which I found invigorating as I listened to others in my group sharing meaningful ministry experiences.

One of the things that I found particularly fascinating was the way that Domenic began our session by unpacking this word "leadership". He gave us this image that we are working alongside people in our organization to discover where God is leading us forward. It is not about who is in front or who is the most important; rather it is about journeying as the Spirit leads us forward.

Domenic put it this way: "leadership is about helping others understand that their life matters to God...their lives matter in the purposes of God." The emphasis is not about the leader having the answers, but working with everyone's questions, so that together our faith

Leadership is about helping others understand that their life matters to God...their lives matter in the purposes of God.

– Domenic Ruso

communities can discover the work God has for them.

Domenic also gave us a fresh new way of looking at this term "leader". A leader might re-imagine his/her lives with people, as they walk with God. Leaders, like everyone else, are constantly learning as we walk with God. He referred to the word disciple which in Greek refers to, "student". Leaders are called to be spiritual leaders, lifelong students, continually learning about God in their lives. This learning practice allows us to be depended upon God's grace in our journey. Domenic pointed out that leaders in the church have a unique role as they are called to lead across four or five generations. Each generation needs different things. As leaders we are creating room for each generation to hear how their lives matter to God.

Further on in this clinic, Domenic gave us four important steps that led us to looking at change in our own unique context.

The first step: "to listen, to honour the values and sacrifices unique to the inherited church."

In order to do this the leader needs to pay attention to the values and sacrifices of his/her faith community. Then find creative ways to celebrate them in your church.

For example, in one of the churches I was responsible for they had several people die two years before I arrived. I came

CONGREGATIONAL



COACHES

with all these ideas of how I wanted to grow their church. However, a week after I arrived, an elderly woman in the church came to my office. She shared that so many of their important leadership had died in the last two years and that people were grieving the loss of so many principal players in their faith community. She said to me, "if only there was a way to honour them somehow?" Afterwards I had a meeting with the Sunday School Superintendent and I told her what I had heard from one of our elderly women. The teacher reaffirmed that woman's observations. The Sunday school teacher had an idea. She loved art. She asked me about getting the Sunday school kids to make white stained glass doves with the deceased people's names on it. There was a huge beam that was attached to the ceiling in the basement. Her idea was to paint it blue, create a few puffy clouds and hang the doves up there to show that our loved ones have went on to our Maker.

I took that teachers idea and brought it to our next council meeting. Everyone loved the idea. So we went to work with this new project which I would have never seen coming if not for the elderly lady and our superintendent. After the doves were created with names of loved ones put on them and the beam was painted blue, we held a special little service at our

coffee and tea time downstairs after church one Sunday. It was a celebration of life for all those loved ones who died in the past two years. We honoured those loved ones. Each time people came down to have coffee and tea they saw their loved friends above them, still with them on their journey. It fit into that saying, "a great cloud of witnesses-God's saints." I thanked God for that elderly woman who came to speak with me.

The second step: "What are realistic goals for what change or renewal might look like locally in your church setting?"

It was pointed out that this would be different for each church community. The importance of this step is to realize that each person's realistic goal will be different from others. Allowing the discussion to look at all these goals will enable a healthy discussion which will empower everyone to have a say in the ways you move forward. The key is to trust the group to discern a healthy way forward. The next step would be to decide who would be the players in this group.

The third step: "Who needs to buy in and when? Where is trusted authority evident?"

Every church has a structure of authority. What is our structure of authority? Who is part of your authority structure? Who do I need to include in this conversation of change. What gifts and skills would you consider most important to have at this time? Having the right players as part of your structure along with inviting important chairpersons of groups will help with this discussion about change. This will send the message that it is not just the priest and the wardens making change but a body of key players who need to be a part of this change and who will convey this change to the rest of the faith community.

The fourth step: "How painful and risky will this become? Is your inner life ready for this leadership task?"

Domenic emphasizes here that your church body needs to be ready to move forward with change. As we say, "timing is everything". The other important point Domenic made is that it is just as risky to do nothing as it is to change something. Sometimes, we don't understand the risk of doing nothing. It's important to talk about these two important questions. 1. What's at stake if we just stay where we are?

2. What are some opportunities to fulfill the vision/values and mission of the church?

In conclusion, these are some of the things that I gained from this valuable experience in this clinic.

So now let me return to my original quotation, "MORE CHANGE ALWAYS DEMANDS MORE LEADERSHIP." I think all of us are learning that more leadership is required of us during this pandemic. Change is something that we need to continue talking about, continue learning about as leaders. Thanks to Domenic, and the rest of their team and to our Diocese for working in partnership with the Faculty of theology at Huron University with the leadership of Dawn Davis. Thanks also to our Diocese of Huron Coaching Team who helped facilitate the small group discussions. This clinic enabled our clergy, some of our laity and our other leadership across the diocese to have a conversation about dealing with change, helping us discover new ways forward for leadership in this very challenging time.

Ven. Perry Chuipka is a co-chair (with Paul Townshend) of the Huron Diocese Congregational Coaching Team.



Camp Huron

Good News from Camp Huron

Well, it wasn't the summer for which we all hoped or planned but for the second year in a row we offered Day Trips and Stayovers. A much smaller staff were on hand to welcome our visitors, keep the grounds looking their very best (the rain didn't hurt either) and make preparations for our return to overnight programs for children and youth in 2022.

We hope you enjoy a few photos from July. Watch for more next month!