



**WE WELCOME REFUGEES WITH OPEN ARMS!**  
PWRDF Refugee Network moves heaven and earth.  
**Page 5**

**BACK TO SCHOOL: SAY YES TO KIDS!**  
Anglican Foundation of Canada is strengthening the flow of resources to support children, youth, and young adults.  
**Page 7**



**SCRUBS ON SKATES**  
Mostly about Religion:  
Rev. Canon Keith Nethery on a renewed feelings of hope.  
**Page 11**

# HURON CHURCH NEWS

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**And now, back to our church buildings: In-person services resumed on September 12. One of the last outdoor gatherings was the Sacrament of Baptism in the Deanery of Saugeens: Bishop Todd Townshend and Rev. Grayhame Bowcott, Georgian Bay (Lake Huron), July 11, 2021.**

## 'Gently does it': In-person worship in Huron churches

Congregations across the diocese are all at different stages and phases of the return to worship protocols. The leadership of every church is eager to embrace new possibilities for new ways of being community during this challenging time.

Here is a snapshot of the situation in the Deanery of Waterloo, as shared by some of the clergy.

Dr. Preston Parsons (St. John the Evangelist, Kitchener) says:

"We have returned to in-person worship. Right now, there isn't a huge demand, but it's summer still and I imagine people are reluctant. But I believe that we will soon have to turn people away and ask people to come a following Sunday. I don't have enough mental space to try and figure out whether things will change

back to closing down in-person worship. If we must, we must, but it would be another significant blow to morale. We are moving ahead as though we will not close down again."

Rev. Margaret Walker (St. George's, New Hamburg, and St. Colomba's, Waterloo) stated:

"Gently does it' is the best way of describing the church reopening at St George's New Hamburg and St Colomba Waterloo. Since teaming up to share a priest the two parishes have alternated sharing the service over Facebook, both to the other church and making it available to parishioners and others at home."

**For more from Waterloo see: Page 4**

**Bishop Todd on reopening of churches: Page 2**

**Walking the transept again: Page 3**

## A truly just, healthy, and peaceful world

**By Rev. Canon Greg Smith**

Dear Friends and Supporters of PWRDF (Huron),

Each year at this time, at the request of the Bishop of Huron, your PWRDF Huron Committee takes the time to offer gratitude to the people of the Diocese of Huron for the generous and ongoing sup-

port to the relief and development work on our behalf as Canadian Anglicans, through the Primate's World Relief and Development Fund.

Your support has made a world of difference in furthering the goal of working with our partners towards "a truly just, healthy and peaceful world".

Your PWRDF Huron committee, has had the oppor-

tunity through educational moments offered by the national office, to hear directly from partners in many areas, including those working to mitigate the effects of rapid climate change, those providing health care particularly to mothers and young children and from Indigenous partners here in Canada.

There has been a consistent message of remarkable resil-

ience and gratitude for the kind of partnership that is offered through the values and accompaniment of PWRDF.

This annual appeal is, of course, also the invitation to demonstrate in a tangible, financial way according to ability, your continued support for this work done on your behalf.

**See Page 12**



## PWRDF HURON Fall Appeal



# Delta worries? Think: Alpha and Omega

By now, the COVID-19 pandemic has frayed the last nerves of most of the population.



**BISHOP  
TODD  
TOWNSHEND**

If it hasn't brought death to our door, it has certainly strained most of us to the point that we are so tired of hearing about it, fearing it, fighting it, and trying to hold things together. There have been moments of relief for some, but not for all, and now we're living through a fourth wave due to that mutation of the virus we call "delta".

The Delta variant is a highly contagious version of the virus, as we all know. Part of the reason we call it "delta" is so that we won't negatively stereotype the people from the country where it was first identified. Delta is the fourth letter of the Greek alphabet (alpha, beta, gamma, delta...) which is often



used to represent functions in math and science. You can even see the origin of the word "alphabet" in its first two letters. Delta is the fourth letter, and, in our part of the world, it is now associated with the fourth major variant and the fourth wave.

Delta is also the symbol used to indicate change—variables, not constants. We know a lot about change right now both in the pandemic, in life, and in church-life. There are many variables and a few constants. The pandemic, even though it has persisted now for a year and a half, is not a constant. The delta variant is not a constant. These things will eventually pass.

We also know a bit about the Greek alphabet from its use in the Bible. The first and the last letters are "Alpha and Omega" which is a term used to designate the comprehensiveness of God, implying that God includes all that can be.

From the beginning of God's revelation, God self-names as "I am". In Exodus, Moses encounters the divine in a burning bush and hears that the name of the un-nameable God, YHWH, is "I am who I am". In Isaiah 44, it is "I am the first and the last". In Psalm 92, it is "from everlasting to everlasting". That is a constant.

In Revelation 2, 21, and 22 we hear that Christ is the "alpha and the omega", "... the one

who was seated on the throne said, 'See, I am making all things new.'... "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life."

When overwhelmed by all of the stressing and distressing realities of the moment, this kind of good news is a relief and a joy. "Delta", and all that goes with it, is encompassed by, surrounded by, exceeded by, the loving and powerful God who will be there offering the gift of life when all is said and done. The same God who was before Creation and will be after. The same God that we come to know through Jesus the Word and the Holy Spirit. The same God who is present with us even now, through everything, in spite of it all.

So, we guard against Delta and other negative changes. We protect one another in every way that we can. We come together with powerful words and actions in Christ's name. And we trust our lives, in faith, to the one who is Alpha and Omega.

+Todd

## As in-person worship in all churches resumes, the diocese will not be requiring vaccinations for all persons attending worship.

According to the bishop's letter to the faithful, issued on September 2, only those in ministry leadership positions, who have been entrusted with responsibilities which include protection of the vulnerable, are being asked to get vaccinated against COVID-19.

This includes: all clergy who are presently in an appointment, interims, those who function as honorary assistants and who do supply; all licensed lay readers; all liturgical leaders including, but not limited to, organists and choir directors, choristers, musicians, lectors, intercessors, eucharistic administrators, wardens,

greeters and servers over 12 years of age. The list also includes all Sunday school teachers and youth leaders as well as all pastoral visitors.

To continue in these roles, all persons must have received their first dose of vaccine by September 30, and the second no later than October 31. Those who are medically unable to be vaccinated must obtain a written doctor's note exempting them from this vaccination requirement. They will be required to provide proof of a negative COVID-19 test taken less than 72 hours before the time they are scheduled to serve in their ministry role.

These requirements also apply to the diocesan staff at Huron Church House and the Huron Archives.

# Teach me to pray!

By Rev. Kimberly Meyer

Prayer is what I believe to be the most important spiritual practice for every Anglican, every Christian today.

Prayer is the foundation of our relationship with God/Christ Jesus. It also builds our relationships with our family, friends, church community, the community in which we live, and the world.

Prayer is not only focused on ourselves but the many people and situations we hear about during our daily lives and it is through our prayer we are asking for God's guidance, God's help and mainly that God's will to be done. This is what we call intercessory prayer - something we do every Sunday morning and hopefully this is part of our own prayer life.

So what is prayer? It is a conversation with God, Christ Jesus, the Holy Spirit. Take a moment and think about how you start your prayer. Whom are you praying too? Prayer for me is like talking to my most trusted best friend. It is a safe place to share my celebrations but also to share my anger and hurt when life doesn't quite go my way. It is a time to question God, when I see injustices and can't figure out why God just doesn't step in and correct it. I know, human choice is the reason yet I know I can yell and scream and God will not leave me, God will listen and possibly during that time a solution will appear.

What do we say in our prayer time? The main thing is to thank God for the many blessings in our life, even if on some days they are difficult to find. Praise God for being

part of our lives. Ask God for guidance during a time of discernment. Mainly talk to God about what is going on in your life then take the time to listen to what God has to say to you.

When do we pray? All the time if possible. Pray in the morning, the afternoon, the evening. Pray while walking, sitting at a stop sign, when you see an accident, when you see children having fun in the park. If you prefer set aside a time to focus your prayers on your family, friends, community, world, for those who are struggling, people who have hurt you and those whom you need to find forgiveness. Anytime is a good time.

Why pray? We as Anglican Christians have promised in our baptismal vows to take time in prayer. To do our best to follow God's lead and do God's will. This in turn gives

us that peace that passes all understanding, knowing we are not alone and we always have someone to talk with.

This pandemic has been difficult on many of us and it is time for us to look to the future and ask God what God would like us to do in the church and in our communities. Continue to pray for our front line workers, those whom are ill and the caregivers. Prayer is very important and listening to God's answer is more important. Let us take the time to spend part of our day in prayer for our church community and our Diocese and let God know we are ready for the next steps.

Rev. Kimberly Myer is an AFP Executive, and the rector of the Parish of St. Stephen's and Church of the Redeemer in Oldcastle.

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# Reopening our spiritual home

By Sally Bennett

**W**rite a plan to safely reopen our church during a global pandemic? How difficult could that be? Well, exceedingly difficult, as it turned out.

We became increasingly aware of what it takes to provide a safe environment for our community. We reviewed every potential aspect of our church's functionality to determine how to prepare and avoid the worst to happening. If it's this difficult for a single parish, imagine the headaches associated with doing the same thing for a whole province or country!

After our church closed in March 2020, when we realized just how dangerous this pandemic had become, the executive team of St. Michael and All Angels, London (consisting of four wardens, our treasurer and our parish priest, Archdeacon Sam Thomas), immediately began to plan what it would take to reopen our church when it was deemed safe enough to do so by the Province, the Health Unit and our diocese. Janet McIlwain and I were tasked with spearheading the creation of that plan. But I need to make it clear right away that there were many St. Mike's angels who aided in this task.

A huge help were the documents provided by the Diocese of Huron, and we literally used these documents as the template for our own plan. Janet and I started to delve into the



**Physically distanced sanctuary: St. Michael and All Angels Anglican Church, London, Ontario on Sunday, August 29, 2021.**

details and determined very quickly that two people were not going to be able to do this alone. So, we asked various members of the parish council to become captains of various teams, such as the rental team, the seating team, ushering team etc.

They were to create specific protocols within the framework of their assigned team. Janet and I split the teams between us, and we would liaise with the teams and try and answer any queries they might have as well as approve any costs that they needed to incur. It was so helpful that we already knew people's strengths before this – we had a good sense of who would work best with which team.

Janet and I tackled the worship related items, i.e. how to safely administer the Eucharist, and consulted with Sam and the rest of the executive team on a weekly basis. When the protocol lists were submitted, Janet and I would review

them first, and when we felt secure in the document, we would submit them one by one to the executive team for final approval. We then present the completed plan to the parish council as an information item, and finally to the diocese for approval.

It was so heartwarming to see how willing people were to help this process. As well, before we opened, all of the team captains and members of parish council came together to do a dress rehearsal of what our services would actually look like, to ensure that when we actually filmed the service and posted it, it might help to reassure parishioners that we had created a safe environment for them to return to.

When we reopened in September 2020, and put the plan to work, it was with some trepidation. We were second-guessing everything – had we crossed all the 's', thought of everything, missed anything essential?

It was stressful, but joyful to have people back into our sacred space once again. From the very beginning, the safety of our parish family was priority. We agreed as a group to continue to review our progress and to adjust where needed, potentially adding services, continuing with the YouTube connection for those still at home, and doing whatever it took to reach as many of our parish family as we could.

We have just recently reopened for the third time since March 2020, and I pray that this will be the last one. But as infection numbers head in the wrong direction, we continue to ask how we can make things better and available for all, as well as plan for alternatives if the situation calls for it. For example, Sam has recently started a Wednesday morning Book of Common Prayer service for those who prefer that service to the Book of Alternative Services. The numbers RSVP-ing to come to the service has started to increase, so we prepare for what that might entail.

One of the most difficult items to come to terms with has been the small numbers that we can allow into the sanctuary. We still have many who are not yet ready to return, and in fact may never be. So, we discuss how we can make our filmed service better and how do we reach those without connectivity. We have had a phone tree active for the past year and a half so that all of our commu-

nity are linked to the church in some fashion.

It has been a difficult year and a half in so many ways. Financially, we are missing funds from renters when the church has been closed. Annual fundraising activities have not been able to take place. But the difficulty cuts much deeper than that. We have lost some dear members of our parish family in the past year and a half, and we have not been able to honour them at a church funeral. We miss our wonderful choir and sharing in sung responses during services. We miss the hugs during the sharing of the Peace, and the shared conversations at coffee hour after the service.

Our community remains committed to our church. All egos were checked at the door during the reopening strategizing, and we all concentrated on one shared goal – opening St. Michael's in a safe manner. We continue that mantra to this day, and in many ways, we are a stronger community from all we've been through together.

*Text collaboration and photo by Janet McIlwain. Sally Bennett and Janet McIlwain are wardens at St. Michael and All Angels Church, London.*



## Walking the transept again: Pastor's ponderings

By Rev. Steve Greene

**F**INALLY!!! Since the last in-person service (March 8, 2020) we have endured many losses, many changes, many challenges and many opportunities to deepen our faith and to build an on-line community.

Odd yet intriguing. For the first several months of COVID, I was still humming along (believing that the first shut down would be short and the only shut down...how foolish!) with my "church duties". As March quickly turned into May, the old model of church had to be quickly reformed. The image of Mr. and Mrs. X sitting in their favorite spot Sunday morning disappeared and the truth of the cold iPhone SE capturing the richness and beauty of God's Word read, preached and taught, music echoing through the emptiness of the sanctuary were the only safe ways to connect. That shook



**A (video) moment in history: Rev. Steve Greene in conversation with Bishop Todd in one of the episodes of his "Gospel Café" series.**

**Now we are facing the challenge of entering into "a new reality" – the actual church building with people in pews.**

me and still does to be honest. As an extrovert, I am fueled by people, their smiles, their nods, their grimaces, their stories of joy and heartbreak. All of these imitate moments I took for granted; they vanished faster

than a toupee in a hurricane!

Now, we are entering into a new reality. One where Sunday service will be in-person and online. I am quite excited to be engaged with parishioners who may not live in Cambridge yet

will continue to call St. Luke's or St. Thomas their church family. I am quite excited to return to walking the transept during the sermon and being able to share, converse with the faithful members who have endured the many highs and lows, before, during and after the multiple pandemics of 2020 and 2021.

With the many changes, come many challenges, obstacles and opportunities. Let me be very clear, I suck with technology (ask Trinity, our 13-year-old daughter or even better, Kaleb, our 3-year-old son)! From this new reality, I have had to learn new skills and our church members had to as well...if you ain't learning, you ain't living!! New teams had to be created (i.e., tech team/social media) and new ministries to be thought out, formed and implemented to connect with parishioners who may never enter the physical building. An amazing opportunity to be the Church, the diverse and inter-

national Bride of Christ.

FINALLY!!! Since our last in-person service, we have endured many losses, many deaths, many changes and challenges, yet as children of God, we are called to be comfortable with the uncomfortable, steadfast in God's grace, mercy and righteousness amidst the storm. As many of us begin our services (online and in-person), let's be honest with our growing pains, patient with our brothers and sisters-in Christ and extremely eager to share the Good News in new and exciting ways!!!

*Rev. Steve Greene is the rector of St. Luke's, and St. Thomas The Apostle, Cambridge.*





# A broken system: Mental health & suicide prevention

By Sydney Brouillard-Coyle

When I was invited to step in as the Nonbinary Peer Mentor at Trans Wellness Ontario in August 2020, I had a great mix of excitement and nervousness.

I was excited for the opportunity to continue working for an organization that was doing amazing work within my community – where I had found a home. But I was also nervous, questioning what I would be able to bring to the role, if I would be able to help people, or if I would even like it. I never could have imagined myself working one-on-one with clients.

I still have those moments of questioning. When a client discloses something traumatic, or they are dealing with declining mental health issues, or have experienced something so outrageously ignorant and bigoted, I have a moment where I ask myself: “How am I supposed to respond to THAT?” And yet, somehow, the responses always seem to come. Maybe it’s because of my own lived experience; maybe it’s the Holy Spirit – or a little bit of both. But I have heard from my clients a deep gratitude for the opportunity to talk to someone who is nonbinary – who understands what they are going through because I’ve gone through it myself.



Growing up, I didn’t have the words to describe the way that I was feeling. I never really “fit in” to the idea of being a woman – in fact, I was viewed as much more of a “tomboy”. When I got to high school, I discovered that people could choose a name and set of pronouns that felt right for them. My first nonbinary “role models” were those of my own age, and that still remains fairly consistent.

I have become that “role model” for many of my clients, which is simultaneously rewarding and terrifying. Many times, my first sessions with clients are spent holding silence with them as they cry, feeling so relieved to finally have words to describe how they are feeling – someone that they can be their true selves with. So many of them question: “Am I trans enough?” and I affirm – “Yes,

you are: the only prerequisite to being trans is saying that you are.” It is the bond of mutual connection and understanding that makes peer mentorship such as valuable experience – both for the mentor and the mentee.

Unfortunately, not all sessions are always positive. Many of my clients are coming to me with years of trauma – from family, from schools, and from the church. This trauma can lead to mental health challenges, self-harm, and suicidal ideation and attempts. So far, I have only had to call a wellness check for one of my clients (though co-workers have called wellness checks for some of our shared clients), but it was not an easy decision to make.

When we live and exist in marginalized communities (queer and trans, BIPOC, disabled people, etc.), there are systemic barriers to accessing help. We often experience invalidation by medical professionals or police, a lack of understanding and general ignorance about who we are, or even outward forms of micro-aggressions and discrimination. As I called that wellness check for that client, I did so knowing that the next several sessions would be discussing their severe gender dysphoria that would arise from the misgendering, dead-naming, and invalidation of their very existence by the police and people at the hospital. Each

of these acts puts trans people more at risk for mental health and suicide. I had to make that call knowing that my client’s situation could get even worse by doing so.

September 10 is World Suicide Prevention Day. I know that on that day, my social media will be filled with crisis lines and people posting “you can talk to me”. These are important steps, but they are superficial at best. We need to dig deeper and talk about actual suicide prevention, instead of just crisis intervention. We need to address the structural issues of poverty, homelessness, trauma, racism, sexism, ableism, classism, queerphobia, transphobia, inequitable access to healthcare, and all of the other contributing factors to suicide and negative mental health. We need to ensure that people who are trained in diversity, de-escalation, and suicide prevention (ASIST) are responding to wellness checks so that people actually feel safe to ask for help – and to receive the help that they deserve. We need to call on our government to increase funding for mental health care, especially for organizations serving vulnerable populations.

Without addressing these systemic barriers and injustices, we will consistently be playing “catch-up” and praying that our clients, our friends, and our family make it till tomorrow, because the system only cares if

you’re about to die – not about everything that got you to that point.

World Suicide Prevention Day provides us with the opportunity to hold these important discussions and to advocate for real, systemic change. Rather than using this as the time to share a small thing on Facebook and forget about it an hour later, let’s use this as a springboard for concrete actions.

“May God bless you with discomfort. Discomfort at easy answers, half truths and superficial relationships, so that you may live deep within your heart. May God bless you with anger. Anger at injustice, oppression, and exploitation of people, so that you may work for justice, freedom, and peace. May God bless you with tears. Tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and turn their path to joy. May God bless you with foolishness. Enough foolishness to believe that you can make a difference in the world, so that you can do what others claim cannot be done. Amen.” (The Fourfold Franciscan Blessing).

Sydney Brouillard-Coyle (Ney/Nem/Nir) is co-chair of Proud Anglicans of Huron and music director at St. Paul’s Anglican Church. Ney serve as the Nonbinary Peer Mentor and Education Coordinator at Trans Wellness Ontario.

## Eager to get back to serving God's people

Rev. Margaret Walker (continued from page 1):

“Both churches have opened during the summer for parishioners to be able to either participate in the service or watch on the big screen. Thankfully we have not had to turn anyone away from attending church since we re-opened. Many smiles were seen at a few outdoor services that have enabled folks to gather and see each other in-person. While many people still prefer the safety of their home, particularly with the numbers rising and children returning to school, there is a pent-up need to gather for communion and then for coffee. We are planning to start service of Holy Eucharist in September. Coffee may have to wait a little longer.”

Rev. Matt Kieswetter offered his reflections on the re-opening of St. Andrews Memorial in Kitchener. He wrote:

“St. Andrews is planning on resuming in person Sunday liturgies on September 12 with a 10 am service continuing to be livestreamed to the internet,



St. George's Anglican Church, New Hamburg (Waterloo Deanery)

with a maximum capacity of 30 people. I expect that parishioners will alternate weeks or, perhaps consider a week day gathering opportunity that I expect I will offer, especially if they are more comfortable in a small group. We had a beautiful outdoor baptism recently, and additional outdoor services are likely to continue between now and the Feast Day of St. Francis of Assisi.

With masks, no singing, and limitations on socializing after the service, the reality is that we are not able to offer the fullsome experience that our warm community has de-

veloped and appreciated over the years. Nevertheless, I am pleased that we will be gathering more frequently to give thanks as the people of God in the Eucharist, on behalf of the whole congregation and indeed the world. May I also say, that many people continue to appreciate compline and bible study over Zoom.”

Rev. Marty Levecque, rector at All Saints’ in Waterloo offered the following thoughts on the re-opening:

“A year like no other. That is what we said last year as we prepared to re-open after being shut down for the sum-

mer. This year, much like last year, will be a year that looks very different from previous years. The difference being we have learned much about the virus, how to protect ourselves and each other, and have been blessed with vaccines produced in record time.

So while this year will not look like previous years, we are eagerly anticipating being able to hold programs, small groups, and most importantly in person worship. At All Saints’ we are eager to get back to serving God, serving God’s people and being a light on the hill for lakeshore north and south, and indeed all of Waterloo, where we put into practice, all are saints, all are welcome, all are loved.”

Rev. Dr Stephen Hendry (St. George’s of Forest Hill, Kitchener) writes:

“It has been my experience that the congregation of St George’s of Forest Hill has been extraordinarily flexible in adapting to constant changes in the processes and protocols for Covid. We have returned

to live worship services based on the restrictions that are in place from the Diocese. WE are also heavily dependent on the Livestream services, both Wednesdays and Sundays. Most people have been very cooperative about wearing masks and washing their hands. Everyone understands that we need to maintain six feet of distance while sitting in the pews.

The most challenging aspect of Covid has been that this community are a loving and supportive group of people and therefore not being able to attend funerals and have an opportunity to publicly grieve the loss of people that they have known for 20 or 30 years, has caused a “suspended grief” that still needs to be addressed. I commend the leadership of this parish for their patience, diligence and commitment to keeping this community healthy in these difficult times.”

Prepared by Rev. Dr. Stephen Hendry, St. George’s of Forest Hill, Kitchener



# PWRDF Refugee Network moves heaven and earth

By Suzanne Rumsey

**refugee** (noun) a person who has been forced to leave their country in order to escape war, persecution, or natural disaster (Oxford English Dictionary); someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion (1951 UN Refugee Convention)

Afghanistan Evacuation Air Traffic Control, August 16, 2021: "Okay, how many people do you think are on your jet?... 800 people on your jet? Holy f---, holy cow."



Arindam Banerjee/Shutterstock

Where and what is your heaven on earth?

Likely, it would involve a place, a place you call home, a place of family and community, work and leisure, a place made up of the things that define who you are. Imagine for a moment that you have become a refugee, defined by loss of place, of home, community and possibly even family. You have been forced to flee and are now faced with the daunting task of moving heaven and earth to find safety, shelter, a new place to call home.

In its 2020 report, The United Nations High Commission for Refugees (UNHCR) indicated that "Despite COVID-related movement restrictions and pleas from the international community for a [global] ceasefire that would facilitate the COVID-19 response, displacement continued to occur – and to grow. As a result, above one per cent of the world's population – or 1 in 95 people – is now forcibly displaced.

This compares with 1 in 159 in 2010."

Despite the growing numbers of those seeking asylum, the UNCHR also reported that "only 34,400 refugees were resettled to third countries in 2020... This compares to 107,800 the year before and marks a dramatic 60 per cent decline – at a time when 1.4 million refugees are estimated to be in need of resettlement."

In mid-August, 640 Afghans crowded onto a U.S. Air Force CF-18 in a desperate attempt to find safety in another country. It was five times the plane's passenger capacity. The image flooding news broadcasts and social media feeds was a searing definition of moving heaven and earth.

Here in Canada, there is a small group of Anglicans who, in less dramatic but no less committed ways, go about the work of moving heaven and earth to bring to Canada those

who have lost their heaven on earth. They are the Refugee Coordinators for the 15 dioceses that hold Private Sponsorship Agreements with the federal government's Immigration, Refugees and Citizenship Canada ministry. Some of them are lay people, others ordained, some are paid, others are volunteers. PWRDF provides modest networking and advocacy support to this group known as the PWRDF Refugee Network. Since COVID-19 hit, the group has gathered regularly on Zoom to check-in, offer mutual support and mentoring and to strategize.

In the Diocese of Huron, Jane Townshend is the Refugee Coordinator. Since 2015, parishes and families have welcomed 801 refugees to Huron, seven in 2021.

When representatives of the Refugee Network gathered in July to discuss what key messages they would like to share with

Anglicans in Canada, they talked about the enormous global need for refugee sponsorship; a need they are confronted with on a daily basis in the form of appeals for asylum. As Townshend noted, "During COVID, three or four parishes in my diocese have come forward to say they would like to consider sponsoring a refugee family. I have a waiting list of 300 refugee cases looking for a sponsor."

The refugee coordinators also spoke about the complexity of the needs of those seeking asylum. No two cases are alike. This is compounded by a labyrinthine and painfully slow sponsorship process. "What is discouraging is the three-year wait that can be soul-destroying for family members and individuals overseas," said Tony Davis, Diocese of B.C. Refugee Coordinator.

Yet this moving heaven and earth, of welcoming the stranger, can be transformative for

refugees and sponsors alike.

"It is an opportunity to encounter 'the other,'" explained the Rev. Scott McLeod, who coordinates refugee sponsorship in the Diocese of Niagara. The professional, cultural and other gifts that refugees bring to Canada, the group noted, are beyond measure. "Resilience," said Jane Townshend, "is a key word when it comes to refugees."

At the same time, they are keenly aware that some refugees arrive in Canada deeply traumatized and in need of large measures of compassion and practical support. This can make for some very challenging sponsorships, said McLeod. "But that does not negate the legitimacy of the refugee sponsorship program which is legitimate in and of itself."

Indeed, long before the United Nations defined who is a refugee, Jesus' Judgement of the Nations spelled out clearly what our response needs to be to those who have moved heaven and earth to begin anew in Canada:

"Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me... Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." (Matthew 25: 34b-36, 40)

To learn more about refugee sponsorship in your diocese, please contact Jane at [refugee@huron.anglican.ca](mailto:refugee@huron.anglican.ca).

Suzanne Rumsey is the PWRDF Public Engagement Program Coordinator.

**THE GOOD NEWS AND THE GOOD MIND**  
HAUDENOSAUNEE PERSPECTIVES ON CREATION AND THE LANDSCAPE OF PEACE  
With The Ven. Rosalyn Elm

THURSDAYS 8 - 10 P.M. (ET) | HOSTED VIA ZOOM STARTING SEPT. 23RD

This course will provide the participants with the opportunity to engage in indigenous wisdom and theology from the Haudenosaunee perspective as it relates to and negotiates Christian theology, ultimately asking the question: how do we locate ourselves in the pursuit of Christian wisdom while honoring the theology of the Haudenosaunee peoples?

**Huron AT WESTERN**  
Cost to register is \$325 for Full Credit, \$150 to audit. To register, please contact Dr. Grayhame Bowcott at: [grayhame.bowcott@huron.uwo.ca](mailto:grayhame.bowcott@huron.uwo.ca) or by calling (519) 438-7224 ext. 832

Hosted by The Licentiate in Theology Program

Huron's Licentiate in Theology Program, in partnership with the Diocese of Brandon, presents:

**UNDERSTANDING ANGLICAN LITURGY**  
WITH BISHOP WILLIAM CLIFF

Tuesdays from 8 - 10 P.M. (ET)  
Starting Oct. 12th | Hosted via Zoom

This course will examine the inner workings of the Liturgy of the Anglican Church of Canada, and how the parts of the Liturgy come together to make the whole. Calendar, Scripture, Prayer, Litanies, Ritual, Music, Chant, Vestments, Eucharist, Daily Office, Prayerbook and the BAS will all be examined from both a historical and practical point of view. We will take note of what the Reformers were attempting to do, where they failed and where they succeeded; Liturgical revision, both at the time of the Reformation and in our own time as well as conversations about the future direction of liturgy in our parishes.

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Cost to register is \$325 for Full Credit, \$150 to audit. To register, please contact Dr. Grayhame Bowcott at: [grayhame.bowcott@huron.uwo.ca](mailto:grayhame.bowcott@huron.uwo.ca) or by calling (519) 438-7224 ext. 832

**THE WISDOM OF THE ANCIENTS**  
AN EXPLORATION OF THE PATRISTIC ERA OF CHRISTIAN THEOLOGY

**WITH THE REV'D DR. LISA WANG**  
TUESDAY EVENINGS 8 - 10 P.M. (ET)  
STARTING NOV. 23RD | HOSTED VIA ZOOM

Through discussion of introductory readings and brief selections from the Greek Fathers, students will become familiar with some early Christian perspectives on the Trinity, the incarnation, creation, sin and salvation, sacrament and liturgy, the Church and prayer. Hosted as part of Huron's Licentiate in Theology Program.

Cost to register is \$325 for Full Credit, \$150 to audit. To register, please contact Dr. Grayhame Bowcott at: [grayhame.bowcott@huron.uwo.ca](mailto:grayhame.bowcott@huron.uwo.ca) or by calling (519) 438-7224 ext. 832

**Huron AT WESTERN**



## ANGLICAN CHURCH WOMEN

# Are you thankful?

This year and a half has been filled with a lot of chaos and uncertainty. We have been living in limbo not knowing what restrictions will come next or what will be totally shut down. We complain and grumble, but have we thanked God for all our blessings?

We are approaching Thanksgiving Day. This is a day of celebration with family and friends. As you know, last year celebrations were limited to families in one household. Some of us live alone and were unable to celebrate with friends or family. Whether alone or with family were we thankful?

Many of us go day to day through mundane chores washing dishes, cleaning, laundry and have a job. Have you thought that dirty dishes mean you have food to eat? Cleaning means you have a home or apartment/condo. Laundry means you have clothes to wear. Working means you have a job.

Many lost their jobs because of Covid shutdowns and got incomes to help subsidize the loss of employment. Were we thankful or did we complain? Yes, we all want to get back to living as we did before the pandemic.

Hopefully, this year we will be able to celebrate with loved ones and friends, and the border will be open to the U.S. allowing more families to see and hug each other for the first time in more than a year and a half. Many have been deprived of seeing parents, children, grandchildren, and other family members. Are we thankful that they are healthy? Those who lost loved ones due to covid or any illness and are grieving God is with you. He is always beside us. If we ask for healing he will hear our cries. Are we thankful?

Do we expect our prayers to be answered or are we thankful when they are?

This Thanksgiving Day take the time to give God your heartfelt thanks. All He asks of us to be thankful, grateful, to follow Him, and to submit our will to Him. As the 'Our Father' prayer says, "Your will be done". That doesn't mean He should bend to our will, but we to His will. When we do submit doors will open and we will find peace unlike we have ever dreamed.

May you all have a blessed and peaceful Thanksgiving and enjoy this special day with God's blessing.

Barbara Jackson

ACW Diocesan Council President



### In Memory



#### Deanery of the Saugeens

Christ Church, Markdale

*Clauzien Calcher*

*Margaret Blackwell*

#### London Deanery

St. Jude's, London

*Joyce Adam*

## PASTORAL PROGRESSIONS

### Appointments

Bishop Todd Townshend appointed the Reverend Matthew Martin as the Director of Mission at Luke's Place with responsibility for St. Luke's Worshipping Community effective October 15, 2021 and as Associate Priest and Director of Community Engagement at St. Aidan's, London effective January 1, 2022.

### Deconsecrations

All Saints' Church, located at 249 Hamilton Rd, London, was deconsecrated on Thursday, August 19th at 7pm. Bishop Todd Townshend preached and presided at the Service of Thanksgiving and Deconsecration that evening.

### Rest In Peace

Mrs. Marjorie "Marnie" Latham, wife of the late The Rev'd John A.

Latham, passed away on Friday, August 20, 2021. Please keep their family and friends in your prayers. May Marjorie rest in peace and rise in glory.

The Reverend Canon Harvey Parker died on Sunday, August 15th. Canon Harvey was ordained a deacon in June 1947 and priested in May 1948. He served the parishes of Trinity Church, Ailsa Craig, St. Mary's, Brinsley and McGillivray; Holy Trinity, Chesley and Christ Church, Tara; St. Paul's-Trinity, Wingham; St. George's, Owen Sound; New St. Paul's, Woodstock; and Trinity, Simcoe. He also served as the Rural Dean of Bruce, the Rural Dean of Gray and was named a Canon of St. Paul's Cathedral in May 1975. May Harvey rest in peace and rise in glory.



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  
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Family & Grounding Prayers; Prayer with Movement;  
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[kimmyer@diohuron.org](mailto: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



# What did Jesus say?

By Rev. Andra Townshend  
O'Neill

The fall seems to be a time that we pay particular attention to what it means to be a disciple of Jesus in terms of Stewardship.

The challenge of thinking about Stewardship in these specific ways at these specific times is that it gives the impression that Stewardship is something that is distinct from everything else that we do as followers of Christ - as disciples.

And yet one of the first things that Jesus directed people who wanted to be his followers to do, was to deal with their worldly possessions. There seems to be a direct link between how we understand our "things" and how clearly we will be able to see and enter into the Kingdom of God.

As far as Jesus was concerned, it is a non-negotiable. We don't have a flex plan for discipling where if you are really good at a few Christian things you don't have to do some of the other things.

In order to truly be followers of Jesus, being radical stewards is required. Consider this passage from the gospel of Mark (10:21-27)

"Teacher, I have kept all these since my youth." Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me."

When he heard this, he was shocked and went away grieving, for he had many possessions. Then Jesus looked around and said to his disciples, "How hard it will be for

giving



those who have wealth to enter the kingdom of God!"

And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible.(NIV)"

Oh no. I thought I was following Jesus. I can give you list of things that I have done to show my commitment as a disciple, my commitment to become who God wants me to be, but I definitely have not

done this. Darn it Jesus, do you know how hard this is?

Even if I could convince my husband that we should sell everything we have, I am not sure how the kids would take it! But these don't seem like excuses that would stand up in a conversation with Jesus.

I don't think I could convince myself because I have bought into the idea that safety, security, the ability to help others, to hold others accountable are tied up in wealth and influence - I am just being honest here. This is the society that we live in, the world that we live in.

But this kind of thinking, this idea that my wealth helps me help others by allowing me to influence others is not Christ-like. And things that are not Christ-like stand between me

**Jesus is telling us that to even have a chance of seeing the Kingdom, let alone entering in, what you own - what you believe you own, you must surrender to God. You must recognize everything you have as God's, as belonging to God's Kingdom.**

and the Kingdom of God that I am trying to get to. If that is what I am actually trying to do.

Isn't that what we are trying to accomplish as Christians? We are trying to do what Jesus commanded us to do.

A big part of Jesus' life on earth was to reveal to us what the Kingdom of God looks like so that we could understand at least a little bit what the point of our lives actually is. And in his teaching Jesus gave us some very good advice - direct, specific advice about how to see this kingdom -to have it revealed to us.

And in this gospel passage, a very faithful man has identified himself as one who follows all of God's commandments- which in itself is pretty amazing. And when Jesus tells him what it is that remains to be done the poor man was shocked and went away grieving.

Imagine if I told you that you that you would not get into heaven unless you sold every last thing you had and gave it to the poor? Imagine.

Would you be sad? Mad? Would you simply ignore what I said?

The disciples asked the question for us..."Jesus, this seems extreme and unlikely"...is what they basically said.

And Jesus said - you are

right. It is impossible for humans... but remember, for God all things are possible.

This formula must be memorized:

**God + human.**

It is not Human + things + money + generosity It is God + human = God's Kingdom.

Jesus is telling us that to even have a chance of seeing the Kingdom, let alone entering in, what you own - what you believe you own, you must surrender to God. You must recognize everything you have as God's, as belonging to God's Kingdom.

You must see the house you live in as God's house, the car you drive, the bank account... all belong to God. To consider what God might want you to do with the things you have.

You must see yourself diminishing from your things and God entering in.

Then, and only then are we actually following Christ, following Christ into the realm of the Kingdom.

God + human. May God help us to see this truth. Let's pass through the eye of the needle together.

*Rev. Andra Townshend O'Neill is the rector of St. Mark's, London and a member of the diocesan Stewardship Committee.*

## Back to School: Say Yes! to Kids

By Diane Dance

Even though I have been retired from education for a few years, September always feels like the start of the new year with students returning to school. How could it not, with all the ads reminding parents to stock up on new clothes and school supplies?

Everywhere I turn there is another cue and in an instant more than four decades of memories come flooding back: nervous kids, on that first day of school, wearing new sweaters regardless of the temperature! Even without a classroom to go to, the sense of hope and possibility for a new academic year is in the air, everywhere.

Thankfully I have grandchildren and volunteer work



to keep me on my toes. Nowadays, when I think about young people—and hope and possibility—I think about my work for the Anglican Foundation of Canada (AFC). In my role as the Diocese of Huron's representative for AFC, and as a member of the Request for Proposals Committee for AFC's Say Yes! to Kids campaign—where we are poised to invest more than \$110,000 in youth-focused initiatives across the country—I have come to know the many sides of the Foundation's story.

It is true that old churches in need of a roof or other repairs have a good friend in AFC, but so, too, do young people. From dynamic church-based programs supporting students at the elementary school level to bursary support for undergraduate, masters and doctoral studies, AFC is committed to young people.

In the Diocese of Huron alone, the past decade has seen AFC invest more than \$115,000 in leadership and education. Through bursaries and grants

to students at Huron University College, Martin Luther University College, and others, the Foundation is committed to alleviating financial burden, investing in excellence in preaching, worship, and pastoral care, supporting challenging and inspiring conferences and training events, and resourcing church leaders, lay and ordained, for 21st century mission and ministry.

In addition to exploring the lesser-known sides of the AFC story, my volunteer work has given me the opportunity to get to know the Rev. Canon Dr. Judy Rois, who will retire from her position as AFC's Executive Director in a few weeks' time. I have seen how her love and affection for young people has impacted the diversity of AFC's

grant program and strengthened the flow of resources to support children, youth, and young adults, as they build a better future for themselves and for all of us.

I want to thank Judy for her wonderful, caring leadership and her ability to surround herself with bright, creative, engaged Board Directors and volunteers, willing to share their time and talents. I am thankful, too, for what she has done to grow a strong and resilient Anglican Foundation that works with education partners across the country, to nurture the professional development and spiritual renewal of current and future leaders of the Anglican Church of Canada.

*Diane Dance is the AFC Huron representative.*



# Church Cracked Open: People's assumptions of you

By Rev. Chris Brouillard-Coyle

Take a moment to think about all the attributes that contribute to a first impression of you.

What assumptions do people make about you because of your gender, who you love, your skin colour, the way you talk, where you are from, the way you dress, and so on? Have people's assumptions of you always been fair?

Thinking about those characteristics which contribute to first impressions, consider each of the following statements. Give yourself one point for every statement you feel is true for you:

1. I am not anxious walking alone at night.
2. People haven't misgendered me – ex., called me male when I am female, etc.
3. I learned the history of my people in school.
4. People are not threatened by my appearance.
5. I don't have trouble access-

## SOCIAL AND ECOLOGICAL JUSTICE



ing shops, churches, restaurants, and services.

6. I have not been called an abomination to God because of who I love.

7. My denomination does not need to celebrate the first person like me who has become a priest.

8. People aren't offended when we celebrate an event

(e.g., wedding) with my traditions.

9. Stained glass images, icons, pictures, and statues in my church have individuals with similar characteristics to me.

10. I feel like I belong at church.

How did you do? Scored 0-4: You often experience unfair assumptions about you. Scored

5-7: You have some experience with unfair prejudice. Scored 8-10: You fit the norms of the community which gives you power and privilege whether you expect it or not.

Who are our people? When we look around our sanctuaries; when we check out the faces at ordinations and synod; when we gather for food, fellowship, and celebration; how many of those faces look similar? What is it like when someone different shows up? How are these individuals treated? In what ways do we intentionally create space for them?

Who are our people? When we listen to the stories of the life, death, and resurrection of Jesus, what do we learn about who our people should be? Are we ready to talk about those places and spaces where our efforts have fallen short of this ideal? Are we ready to acknowledge those ways in which comfort and complacency have created churches where not all people can easily say they feel

like they belong?

In "Church Cracked Open: Disruption, Decline, and New Hope for Beloved Community", Stephanie Spellers explores the history of the Anglican Church, highlights some of its reformers in recent years, and explores how the church can use the tools already available to become a more authentic version of the beloved community God calls us to build in Jesus Christ.

Are you ready to go there? Are you ready to explore power and privilege in new and significant ways that will help us to seek to transform the unjust structures of society, challenge violence of every kind and pursue peace and reconciliation? Start by reading the book. Then join the conversation with Social and Ecological Justice Huron via Zoom in October. More details will be distributed in the "Upcoming Events" bulletins.

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

# Come and join our community!

We are in the middle of an election as I write this, and all the political parties are reaching out to their voters and potential voters. And each party has a digital game plan in place to reach voters.



MEDIA BYTES

REV. MARTY LEVESQUE

The success of each party depends on identifying those voters and then turning out the vote. And yes, social media plays a big role in that effort. The same is true for churches as we use social to reach out to and encourage newcomers to join our communities and engage as disciples.

Thought needs to be put into which group we are looking to reach, and therefore which platform is the best to use to connect with that group. For instance, Facebook has 2.7 billion active users each month and their largest demographic group is 25-34-year-old (26.3%). The notion that millennials have ditched Facebook isn't quite true as the platform remains many peoples home base.

Closely behind Facebook is Instagram with 1 billion monthly users. Its largest demographic group is 25-34 at 33.1% of all users. The intro-

**Knowing the demographics of each platform helps us to tailor our message on each platform in a way that will resonate with each age demographic. And rather than being all things to all people, you might wish to actively court millennials (who make up all the young families today).**

duction of Reels highlights Instagram's intention to compete directly with TikTok. Facebook and Instagram remain the home for most millennials.

Meanwhile, Twitter is home for elder Millennials and Gen X'ers with its largest group being 30-49-year-old at 44% of its 187 million monthly users. Twitter's status as a place to discuss events and gather breaking news make it a prime place to share content and drive discussions. Interestingly, 42% of Twitter users are degree holders.

TikTok is relatively new to the social media landscape. It

boasts 100 million active users with its largest demographic group being 18-24-year-old. Interestingly, TikTok as a platform has the longest engagement per day than any other platform at 45+ minutes per day per user. This translates to a staggering 21.5 hours a month.

And finally, YouTube boasts 2 billion monthly users with a staggering 41.9-minute per day usage. Its largest age group is 15-25-year-old. YouTube's popularity among younger users highlights the ongoing, long-term shift toward video content.

Knowing the demographics of each platform helps us to tailor our message on each platform in a way that will resonate with each age demographic. And rather than being all things to all people, you might wish to actively court millennials (who make up all the young families today). If this is your target demographic, then Facebook and Instagram are where you should put your energy. If building your youth group is a priority, then Twitter will help you reach the parents of today's youth. And finally, if connecting with Gen Alpha is where you seek to grow as a parish, then learning the ins and outs of TikTok will be helpful.

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

[martylevesque@diohuron.org](mailto:martylevesque@diohuron.org)

## CHURCH CRACKED OPEN, CANADA

**DECLINE AND NEW HOPE FOR BELOVED COMMUNITY**  
with The Rev'd Canon Stephanie Spellers

SESSION 1:	SESSION 2:	SESSION 3:	SESSION 4:
The history of white supremacy and empire	Canadian context with Dr. Wendy Fletcher and Ven. Rosalyn Elm	Relinquishing privilege to align with the oppressed	Prioritizing Discipleship & Jesus' Way of Love
<b>MONDAY, NOV. 22</b> 10 AM - 12:30 PM	<b>MONDAY, NOV. 22</b> 6:00 PM - 7:30 PM	<b>TUESDAY, NOV. 23</b> 10:00 AM - 12:30 PM	<b>TUESDAY, NOV. 23</b> 1:00 PM - 2:30 PM

The Church Has Cracked Open: Now What?  
Drawing on insights from her new book, *The Church Cracked Open: Disruption, Decline and New Hope for Beloved Community*, Canon Stephanie Spellers joins us to explore how Anglican churches steeped in racism and empire can turn to fall in love with Jesus and embody beloved community in our own broken-but beautiful way.

The Rev. Canon Stephanie Spellers serves as Canon to Presiding Bishop Michael B. Curry and spearheads Episcopal efforts around evangelism, reconciliation and creation care. Her newest book, *The Church Cracked Open: Disruption, Decline and New Hope for Beloved Community* (March 2021), follows on her popular *Wiles Radical Welcome: Embracing God, The Other and the Spirit of Transformation and The Episcopal Way*. A native of Frankfort, Kentucky, and a graduate of both Episcopal Divinity School and Harvard Divinity School, she and her husband Albert deGrasse make their home today in New York's Harlem neighborhood. Learn more about her recent work at [www.churchcrackedopen.com](http://www.churchcrackedopen.com).

Registration - \$100 for clergy participants; \$25 for lay leaders accompanying clergy. Group rates and discounts may be available. For questions or to register, please contact:  
Dr. Grahame Sowcott @ (519) 438-7324 ext. 632 or email [gsowcott@diohuron.org](mailto:gsowcott@diohuron.org)

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# An opening in the canopy

One of the things most notable about the church grounds of St. George's in the Blue Mountains is the number of mature trees that date back to over a hundred years that stand, as sentinels, around the perimeter of the property.



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

Majestic sugar maples, ancient pines, willows and, perhaps the most impressive black walnut trees that date to before the construction of the first St. George's church in 1861.

A closer examination of the grounds also reveals that within the last fifty years or so a change has been taking place within our arboretum. One by one, over time, these grand trees have been disappearing. Some have been struck down by wind storms that have caused ancient and brittle limbs to bend past their breaking point. Others have suffered



forms of blight or infestation. Still others have sadly come to the end of their natural life span. Despite our best efforts of preservation, each year there seems to be another centenarian tree that comes down.

Where once a canopy completely covered the outlying border of the church yard, now there are evident gaps where trees once stood. These missing sentinels have caused me to reflect on the context of our

Anglican Church today, where, not unlike the disappearance of trees in our churchyard, the Diocese of Huron is now defined by a landscape in which many congregations and churches that had once been vital and healthy for one hundred years and longer have now been disappearing.

Whenever I make the pilgrimage down from the Blue Mountains to London, I travel through half a dozen towns

**Christians are called to plant and steward new life, new growth and new forms of ministry.**

and villages where Anglican churches once ministered and flourished. Evidence of these faith communities still remains in the forms of repurposed church buildings, historic cairns or markers and sometimes only the presence of a cemetery. Each congregation that is disestablished and closed represents an Anglican mission light that goes out in our diocese. I often wonder: must that light go out forever, or might God be preparing us for something new to take place there?

More and more these days I am drawn to the potential of the new that is possible when the canopy of the old has passed away. One person might see the loss of a centenarian tree as something only to be mourned – another link to the past disappearing. But another person might see the opening in the canopy as the potential for something new to begin. If the good soil and the nourishing sunlight still remains, perhaps there is potential for a new tree to be planted?

It's true that a 200-year-old black walnut tree can never be replaced over night. Likewise, the consideration of new minis-

tries in today's ever-changing ministry context can never bring back some historic forms of Anglican ministry. However, if there is one thing that our Christian faith consistently teaches us, a way that is modelled by Jesus in his earthly ministry in the founding of his Church, it is that Christians are called to plant and steward new life, new growth and new forms of ministry.

Our perspective is important because it can either motivate or discourage us in our faith journeys. Today I encourage you to explore the open canopies in your own ministries, in your congregations, in your caring of others and in your faith practices. Where might the passing of something old and cherished turn into the opportunity for you to participate in God's creating of something new? What might be your role in that act of reforestation?

*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](mailto:grayhamebowcott@diohuron.org)*

# Can wounds be sacred?

By Rev. Canon Val Kenyon

Wounds... We all have them, some old, some new, some hidden, some painfully obvious.

I am not really speaking about physical wounds, though many of us may be dealing with those as well, but I am really thinking of those parts of ourselves with which we struggle on our life journey and on our faith journey. Several weeks ago, in a daily reflection offered by Richard Rohr and the Center for Action and Contemplation, I came across a quote from Barbara Holmes' latest book, *Crisis Contemplation*:

*The wounds that we don't know about or don't remember are the deepest. It is through the wormhole of those wounds that we travel to arrive at the peace that surpasses all understanding. Healing is possible because we have the ability to spiritually veer from disaster, and to allow crises to make rather than break us. Ultimately, we can trust the*

Have you not known? Have you not heard?

The Lord is the everlasting God,  
the Creator of the ends of the earth.

He does not faint or grow weary;  
his understanding is unsearchable.

He gives power to the faint,  
and strengthens the powerless.

Even youths will faint and be weary,  
and the young will fall exhausted;

but those who wait for the Lord shall renew their strength,  
they shall mount up with wings like eagles,

they shall run and not be weary,  
they shall walk and not faint.

*leading of the Holy Spirit as it guides us toward mutual care and love of God, neighbours and creation.*

Richard Rohr would go on to add to this saying that if we could see the wounds with which we struggle as the way through for us, as Jesus did, then they would have the potential of becoming sacred wounds, and not something to deny, disguise, or export to others.

I appreciated this discussion as our world continues to struggle with the many wounds of this current age and their impact on both us and on our parishes. While I would never want to offer simple solutions to more complex issues, these thoughts shared by Holmes and Rohr, challenge us to both look for and reflect upon where and how God is leading us in these days, and to be open to looking beyond our immediate



**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.**

response to imagine how God's Spirit is both our companion and our guide through difficult times. Scripture is full of examples that remind us of this.

As disciples of Jesus, as long as we draw breath, we continue to have learning opportunities presented to us. As Paul reminds us in his second letter to the Corinthians, "And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit." (2 Cor 3:18).

If you, or someone you know, is interested in seizing one more learning opportunity, in the company of other like-minded people, please consider getting in touch. With Education for Ministry classes only several weeks into the 2021/22 year, please reach out to Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at [valeriekenyon@diohuron.org](mailto:valeriekenyon@diohuron.org), to hear some of the details and the possibilities.

*Rev. Dr. Canon Val Kenyon is EfM Animator in Huron.*

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**For more information contact Kyle at [kgascho@huron.anglican.ca](mailto:kgascho@huron.anglican.ca)**



# Pick a crisis... Any crisis...

**P**ick a crisis... Any crisis... The summer of 2021 has been filled with options for us to choose from when it comes to crisis. Our awareness of moments which fall under the category of crisis is directly proportional to how much time we spend being connected to the world outside our own sphere of perceived safety.



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



Thomas Dumortier/Unsplash

## The crisis you are dealing with in your life is yours to face. The blessing of our faith is that we do not face the crisis of daily life alone.

surgeries and routine medical exam procedures which have been cancelled or postponed during the last year. The resulting impact on the health and well-being of many individuals by not receiving timely diagnostic care has yet to fully be realized.

It is a great challenge when we raise our vision to a wider field and look out into our own

communities, our province, our nation, or our world. The turmoil that we see all around us, may fittingly be identified as defining a time of crisis.

Each facet of that global turmoil generates its own response. We may not be able to save the world, but we may, in our own way, influence the way in which the fire spark which lights the tinder of a crisis nearest to us, may be extinguished by our words or actions.

I write this article on the eve of the Feast of Saint James the Apostle. His story is closely linked with those who have experienced the Camino, which is marked by various medieval pilgrimage routes stretching across the map of Europe. It has been almost twenty years

since I began to walk the Camino Frances, which goes from the border of France and Spain to the place which (by tradition) is the final resting place of the remains of Saint James. The Cathedral in Santiago de Compostela is the destination for all those who commit themselves to the experience of walking the Camino.

One of the key lessons that I learned from those days, which is indelibly etched into my heart and soul, is the fact that at the end of the journey, during the Mass of the Pilgrims, in the Cathedral, the names of the places where individuals began their journey are named. This is not done in a judgmental way, as if a greater distance was to be identified as being any better than any other. Each person's pilgrimage was honoured on its own. The personal experience of the pilgrim was valued on its own. Each pilgrim was respected on their own.

The Camino is not an easy thing. Blisters, torrential rain, boiling sun (did I mention the blisters?), varying terrain and the sheer distance, have the potential to generate moments of crisis as the pilgrim simply seeks to put one foot in front of the other.

Yet as much as the pilgrimage is an individual experience, there is also a sense in which the Camino is not experienced in solitude. Pilgrims journey in the company of those who represent a variety of nationali-

ties, speak a variety of languages and come from a variety of life experiences. In the midst of all those factors which could easily be seen as elements of division, pilgrims move forward together, offering words of encouragement where needed, practical assistance when required and the gift of fellowship and solidarity, knowing that all have a shared goal at the end of the journey.

The crisis you are dealing with in your life is yours to face. The blessing of our faith is that we do not face the crisis of daily life alone. The promise of Jesus is that He shares our life's journey with all of its challenges, crises and joys. The reality of being part of a community of faith is that the living presence of our Lord in our lives may be experienced through the kindness, caring, compassionate presence of others who are on their own life journey.

In the company of others, especially those who are part of the community of faith, facing the bigger issues, the greater challenges, the daunting issues of our day, has the potential of being a lighter burden than we could have ever asked or imagined, especially when we realize that we do not have to face those crises alone.

*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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# St. Mary is still giving birth

**W**hy has the young Mary, Mother of Jesus, become so important to people throughout the world? It is not uncommon to find folks kneeling before a statue or picture of Mary and praying through her as an intercessor with God.



English Roman Catholic priest and hymn-writer John Wyse (1825-98):

*When troubles dark afflict me  
In sorrow and in care,  
Thy light doth ever guide me  
O beauteous Morning Star.  
Lo, I'll be ever ready  
Thy goodly help to claim,  
When wicked men blaspheme thee,  
To love and bless thy name.*

It is a widely accepted notion that Mary emulates the meaning of vulnerable courage. She had a relentless longing to do God's will, despite how difficult it would be. "Here I am," she said. And her obedient submission resonates with many who seek to know God.

I believe a closely connected aspect of this vulnerable courage also lends itself to her widespread veneration (and not just amongst Catholics). Mary balances the masculine energy that has, through history, permeated the church. Even the architecture.

When I was a young seminarian, the number of or-

dain female priests was beginning to climb. I remember a comment made by a female colleague about the many masculine images built into the chapel. An example that we see in many churches (maybe all of them) is the rigid wooden columns pointing skyward—a testimony to power and invincibility.

This power and invincibility have their place. They speak to the potency of God. Yet, there has been a dark side to it all. Masculine energy, unchecked, can be as a sword that cuts brutally deep. The recent news about the church's part in destroying the indigenous culture is one horrendous example of this.

As I see it, Mary provides a healthy balance to any un-hinged masculine energy. Mary opens up and receives, willingly. She is soft and welcoming, exposed and fertile. She is a lover of God whose passion breaks down barriers, restrains conflict, and resurrects trust.

Mary can birth trust in our struggle to make amends and rebuild a church that has a compassionate, loving center. Trust is what needs to be forefront in all that the church does going forward. Longfellow, a non-Catholic poet, has said this:

*This is indeed the Blessed Mary's land!*

*Virgin and Mother of our dear Redeemer;*

*All hearts are touched and softened at her name...*

*And if our faith had given us nothing more*

*Then this example of all womanhood,*

*So mild, so merciful, so strong, so good,*

*So patient, peaceful, loyal, loving, pure,*

*This were enough to prove it higher and truer*

*Then all the creeds the world had known before.*

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**AS I SEE IT**  
**REV. JIM  
INNES**

## Mary can birth trust in our struggle to make amends and rebuild a church that has a compassionate, loving center.

in the church's hierarchy of importance. The more straightforward truth is that many find it uplifting to incarnate or bring into some manner of recognizing the presence of Mary in their lives.

A good example is the following hymn (section) to Mary. Written by Dublin-born,

Mary's unique place in the hearts of so many is a frequent source of confusion for those looking upon it. One woman wrote of how, when visiting Europe, it seemed that "every church is filled with recognition to Mary." So present was this phenomenon that she felt "annoyed" that Jesus was "misplaced."

Much theology (and Mariology) argues Mary's place



# Scrubs on skates: A renewed feeling of hope

It has long been said that hockey is almost a religion in Canada. Under that guise, this column and the next will qualify for inclusion.



**MOSTLY ABOUT  
RELIGION**

**REV. CANON  
KEITH  
NETHERY**

Thanks to my loving wife and her determined search of the internet, I am now in possession of a copy of the book "Scrubs On Skates" by Scott Young. I have long wanted to be reunited with this book which I had almost memorized as a child. Originally published in 1952, it is the story of a star high school hockey player in Winnipeg, who has to change to a new school due to boundary changes. From a school with a long tradition and many championships, Peter Gordon finds himself at a school with the cast offs from every other team. He reacts by sulking, until called out by his new mates. Together, they pull together a team ready to challenge for the city championship.

As I wended my way through elementary school in the 1960s, I signed this book out of our li-



Terry Matthews/Unsplash

brary time after time after time. I have this fuzzy memory of looking at the sign out card one day and my name was seemingly on every line.

Now I wasn't much of a hockey player. Skating skills eluded me, and given that this was an era in which the good players got all the ice time and the not so good, like me, spent most of our time watching from the bench, I quickly lost interest and quit hockey, something I have always regretted.

Scrubs on Skates however always brought me hope. I didn't remember why until I read the book again, for the first time in more than 50 years. I was surprised how much of the plot that I remembered with considerable accuracy, but it was when I read the name Bill Spunaska that the

reasons for loving this book came back to me. Spunaska had never played hockey before, a recent immigrant to Canada. He tried out but didn't make the team. That sounded all too familiar. But then this strange thing happened. Spunaska was allowed access to an old arena at 6 am every morning to practice, no charge. Not only that, Pete Gordon and Vic DeGruchy, the two leaders of the team began to show up and help him out. In the next to last game of the year, Spunaska was inserted into the line up, when a team mate was suspended. He assisted on the game winning goal after having been a whirling dervish on skates through his first ever game.

That's why I read the book over and over. It gave me hope

that I might someday get a chance. It was the dream of every kid who sat on the bench and watched!

A quick aside. The book is full of references to end to end rushes, especially by defensemen. It was commonplace in the NHL of the time. Scoop up the puck behind the net, push it out in front of you and go straight up the ice at full speed. It usually ended with a significant crash of bodies, or a great scoring chance

Other than a one year career in an industrial league, I never really had a chance in playing hockey. I did however cover hockey at the highest level as a radio sportscaster for more than a decade.

The feeling of hope that emanates from Scrubs on Skates has always been a part of me. I've tried, and failed a few times. But there have been times of success and I think it is fair to say that I have, at times, been able to give hope to someone else that they could reach their dreams.

I have to admit that I was mesmerized as I read the story of Scrubs on Skates again. A warm and comfortable feeling and a heaping help of nostalgia! It was just like it was back in school days, I couldn't put it down even though I knew how things would turn out.

But there was one surprise. A moment in the story that I had forgotten. A moment that might well have seemed a bit controversial. The book took on the issue of racism in sport, in 1952! The pain of hearing racial slurs from other players on the ice was presented clearly. A lengthy suspension resulted to the player who was found to have used these slurs. A stern warning given to all players in the league as to what would happen if another went down this path.

That there was hope given for equality so many years ago, gives me increased hope today that we can continue on a path to see everyone treated with respect and inclusion.

Next month, some thoughts on the autobiography of Fred Sasakamoose. A residential school survivor, the first Treaty indigenous player to skate in the NHL, a man who found himself lost when his time in the game ended, and more importantly someone who found their way through the pain of all that happened to him, to become a role model for indigenous people. The book was also part of my summer reading and it touched me in many different ways.

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## A basket of offerings

The fresh apples are filling the shelves at the grocery stores. All shapes of squash, bright pumpkins and turnip are waiting at the fall Farmer's markets. Let's not forget those quirky gourds that spark interest by their nobby skin and long necks.



**LAUREL  
PATTENDEN**

Autumn is here with all her colours blazing. Acorns and walnuts falling from the trees allowing the squirrels to harvest and store these treasures. It is a time of bounty for them too.

I always want to picture wheat in this time of harvest celebration but wheat is actually harvested in the heat of the summer, July usually. Perhaps it is all the straw and hay bales that decorate displays in autumn that make me think of wheat. Not being even close to being a farmer my picture of harvesting is probably quite skewed. I do include wheat in my thoughts of autumn harvest. Am I alone on this?

There is a story that I find quite interesting, found in all four Gospels, that have wheat in it. Well, actually loaves of bread. (Just go along with this: wheat equals bread.) The fact that the account of this story being found in all four Gospels increases the story's significance. Each telling is fairly accurate from Matthew

to John. Remember the story when Jesus feeds the crowd of five thousand with the loaves and fishes. Now John adds some detail, his own way of telling, that the other writers didn't include.

It is that added detail of John's that mentions the loaves and fishes came from a boy or child. (depending on translation) So out of 5000 men plus women and children, the only food that was found was one child's lunch. What are the odds of that? Were the adults secretive and unwilling to share? Were they all caught unprepared? Why do you think John put this in his writing?

I was wondering if John wanted us to know where the food came from. That it made a difference in some way to the telling of the story.

It is written in Luke 18:16: But Jesus called to them and said "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs". The boy took his innocent and humble offering to Jesus. It had only two small fish. It had only five small loaves of bread. The offering was innocent. The offering was humble. Brought by a child to Jesus. The child being the only one present ready to approach Jesus.

It was almost like a foreshadowing of the Eucharist. The breaking of the bread amongst us. Humility and hunger. Then being filled to satisfaction and not sent home hungry.

The story would not have been the same if many had food to share. We would not

have needed a miracle. The story would not have been the same if vendors appeared and prepared the food. We would not have needed a miracle. For me, it is all about how the food was offered. By the child.

Offered in innocence. Offered in humility.

Thanksgiving is all about innocence and humility. We await in innocence for the sweet apples to grow, the bright pumpkins for our pies and lightened by our quirky, nobby gourds. For we do not make the seed grow. Knowing this can lead us to humility acceptable by God.

Meister Eckhart wrote: If the only prayer you said in your whole life was "thank you" that would suffice".

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

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PWRDF programs in Ethiopia...



... and in Columbia

## PWRDF HURON Fall Appeal

Over the past year, under the difficult conditions imposed by the COVID pandemic, the staff of PWRDF has launched several new initiatives and has strengthened others that are ongoing. PWRDF is deeply committed to supporting our partners in vaccination efforts in those parts of the world that have been struggling to get supplies.

In 2021, PWRDF also developed the Indigenous Responsive Grant Program in consultation with the Indigenous Program Advisory Committee. Indigenous-led communities or organizations are invited to apply for a grant from the Responsive Program in the

amount of \$5,000 to \$15,000, for programming that supports safe water, youth engagement, community health and/or climate action.

As well, an effort has been launched to expand the very successful program of providing light for rural birthing clinics in Mozambique through solar suitcases: "A Light for Every Birth". And, of course, the work of walking alongside partners engaged in building the infrastructure of health care continues in places like Rwanda, Burundi, Tanzania, Burma/Thai border, El Salvador and more. Support for agricultural innovation continues to be fruitful in

Uganda, Bangladesh and Cuba and other locations.

Certainly the past year has also been a reminder that PWRDF, through its network of development and relief partners, is the way for Canadian Anglicans to be present to people who are going through crises, sometimes of human origin, but more frequently the result of forces of nature that now seem to be made worse by the effects of radical Climate Change. In the past year and a half PWRDF has been present supporting relief efforts in Lebanon, Gaza, St. Vincent, Ethiopia, Zimbabwe, Columbia, Myanmar(Burma), India, South

Sudan and most recently the Territory of the People (Lytton fire), and Haiti.

This Appeal is a reminder to us that, although the past year and a half has seemed hard here in Canada and has stretched our capacity for hope and resilience, we are privileged with resources and infrastructure such as most of the world can only dream of. As people of faith, we have an opportunity and a responsibility to contribute to God's promise of blessing for all people – the power working in us to do more than we can ask or imagine. Please consider the kind of gift you are equipped to make for others.

Thank you, as always, for your prayerful consideration.

In Christ,

The Rev. Canon Greg Smith and the PWRDF Huron Committee

(Photos: PWRDF)

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

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

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

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

\_\_\_\_\_

\_\_\_\_\_

#### Pay Method

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

Credit Card:  Visa  Mastercard

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

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

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

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

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

Please deduct my monthly gift of

\$10  \$20  \$30  Other \$\_\_\_\_\_

#### Pay Method

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

Visa  Mastercard

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

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

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

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

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

