



FROM THE TRENCHES

Ups and downs in continuing efforts of the Anglican team in Leamington to help the homeless.

Page 5

HOW MIGHT GOD USE OUR BUILDINGS?

Growing Beyond the Doors: Using church buildings as part of our toolkit for ministry that God has blessed us with.

Page 10



OUR SUMMER OF MAGIC

The best moments of summer 2021 at Camp Huron captured on camera.

Page 7

HURON CHURCH NEWS

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



A message in front of the former Mohawk Institute near Brantford, Ontario. The Mohawk Institute Residential School operated from 1831 to 1970. It was Canada's oldest residential school. Enrollment at the school ranged from 90 to 200 students per year.

From revelation to response: On the road to reconciliation

Anglican churches across Huron marked the first National Day for Truth and Reconciliation, September 30.

At church services on Sunday prior to September 30, the faithful were wearing orange to commemorate the residential school experience, to witness and honour the healing journey of the survivors and their families, and to commit to the ongoing process of reconciliation.

For September 30, the Anglican Church of Canada produced "Every Child Matters: Grace Will Lead Them Home" – a video service of reflection and prayers.

In this edition of the Huron Church News we bring you the following reflections on the National Day for Truth and Reconciliation:

■ WHERE WOULD JESUS BE: "When Indigenous children were ripped from their homes and sent to residential schools,

do we believe Jesus would have walked with those who took the children? Do we believe that it was Jesus working through the priests, nuns, administrators, and staff at residential schools who abused these children? (...) Do we believe Jesus was indifferent as dead children were buried in unmarked graves?"

▶▶ PAGE 8

■ FOOTSTEPS FROM THE PAST: "I was inspired by the news item of people placing shoes in memory of some of the victims whose remains were discovered. This brought to mind my visit with other clergy from Huron to the World Holocaust Remembrance Centre in Jerusalem in 2007. (...) I was particularly moved by the exhibit of a multitude of shoes belonging to prisoners who perished in Bergen-Belsen and other camps."

▶▶ PAGE 2

An alabaster jar, broken, open to challenges

By Rev. Chris Brouillard-Coyle

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)



In her book, "The Church Cracked Open: Disruption, Decline, and New Hope for Beloved Community", the Reverend Canon Stephanie Spellers suggests that the Church is the alabaster jar, broken open to the challenges of being Church and the challenges of the world today.

Inside that alabaster jar are gifts, given by the Giver of all good gifts, God.

In this moment, we have a decision to make: will we grab the crazy glue and try to put our jars back together, holding the gifts for our use? Or will we, like the woman who anointed Jesus, and indeed like Jesus himself, allow those cracks to break us open in this moment so that we can generously pour out the gifts we have?

We are in a defining moment for the Church and its future. We have the power to decide who we are, and how this will shape our relationships with God and the world going forward.

What happens next is up to us. We have Jesus as the Guide showing us the way.

Do we have the courage and perseverance to embody the

truth that, as Spellers shares:

"The same Spirit that Jesus received now rests on anyone who follows him. God invites us into a covenant, whereby the power of the Spirit we can choose to allow our hearts to break, and then take the pieces – our lives, our goods, our love, and our privileges – and share it all like a broken loaf of communion bread" (p. 94)?

Join the conversation! Social and Ecological Justice Huron is offering a virtual book study exploring "Church Cracked Open" Monday evenings at 7pm beginning Oct. 25 through Nov. 29.

The program will pause Nov. 22-23 to allow participation in the Diocesan event which will include Rev. Canon Stephanie Spellers herself in the conversation.

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

The book study and Church Cracked Open registration:

▶▶ PAGE 8



Let us acknowledge the truth: A sign in front of the former Mohawk Institute, next to the missing children's shoes, commemorating the victims of the residential school system in Canada (July 2021)

HURON CHURCH NEWS

Volume 71, Number 9

Submissions

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

Editor

Davor Milicevic
huronchurchnews@gmail.com
519-434-6893, ext. 251
c/o Huron Church House
190 Queens Ave.
London, ON
N6A 6H7

Proofreading

Terri Ellison

Deadline

Monday, November 1
for the December edition

Subscriptions

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

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

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

Publisher

The Right Reverend
Todd Townshend
Bishop of Huron
Diocese of Huron
Huron Church House
190 Queens Avenue
London, Ontario N6A 6H7
Phone: 519-434-6893

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

Printer

Printed and mailed by
Webnews Printing
North York, Ontario

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

Footsteps from the past echoing in our time

By Rev. Greg Little

On September 30, Canada celebrated the first National Day of Truth and Reconciliation. The day honours the lost children and survivors of residential schools, their families, and communities.

I have been deeply moved by the news of the discovery of the buried remains of 215 bodies at the former Kamloops Residential School. Since then, there have been similar tragic discoveries at other sites.

In my search for how to respond to this situation I turned to a quote by Victor Frankl, "Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom."

The question facing me, and all Canadians – in the space between the stimulus i.e., the revelation of this horrific exam-

ple of the effect of the terrible chapter in Canadian history, and our responses – is how do we choose to respond to that information?

As a middle class, now more than middle-aged, white Canadian man, I am aware that I cannot presume to provide a response that is appropriate for the survivors, the families of the 215 children, or any member of the First Nations in Canada. However, in my desire to respond, I am writing this reflection and offer of assistance and support.

I was inspired by the news item of people placing shoes in memory of some of the victims whose remains were discovered. This brought to mind my visit with other clergy from Huron to the World Holocaust Remembrance Centre in Jerusalem in 2007.

I was deeply affected by many of the exhibits which commemorated the impact on the Jewish people and the individuals who

suffered and died in the Holocaust. I was particularly moved by the exhibit of a multitude of shoes belonging to prisoners who perished in Bergen-Belsen and other camps.

That the Holocaust was a manifestation of evil is not in doubt. I have not been aware that the Residential School system put in place by our representative has been named as a manifestation of evil. Perhaps this has been done – I deeply hope that it has and will be recognized as just that. It was evil and the effects of that evil are still being felt to this day in the lives of the survivors and the descendants of those who suffered that evil.

The power of the Remembrance Centre brought home to me the need to remember in a permanent way those who suffered and sometimes died through the actions and neglect of officials in the Residential School system both as individuals and as a system.

A Residential Schools Remembrance Centre would give a permanent and concrete testimony to this terrible chapter in the history of the Canadian Nation and be a focus for collective memory and help ensure that the residents shall be remembered in our national psyche.

I do not have any concrete suggestions at this time regarding how this can be moved forward. I do know that truth must precede reconciliation and the discovery of the unmarked graves of so many children who were captives in these institutions is a first step. The reconciliation can and must take many forms following the truth of this tragedy.

Let us acknowledge that truth on our journey and may those who are on this journey be blessed.

Rev. Greg Little is the honorary assistant at St. James, Parkhill and St. John the Evangelist, Strathroy.

Coming together to pray for the common good

By Rev. Kimberly Meyer

By the time you read this the AFP Fall Conference, 'Help Us Grow, Praying to Foster New Relationships', will have taken place.

The theme was intended to help people see how prayer can help grow congregations.

I was asked to lead a break-out group on personal prayer and prayer groups. It struck me as I prepared that most of the parish prayer groups that I have known about have focused on praying for the sick and suffering.

Of course, this is a very necessary part of any church's prayer life; anyone who is suffering in any way should have the reassurance that they are being supported in prayer by their faith community. How-

ANGLICAN FELLOWSHIP OF PRAYER

ever, I started to reflect upon the idea that maybe we also need prayer groups which are committed to praying in other areas.

People who will come together to pray for their ordained leaders, for their parish council, especially when a meeting is scheduled, for outreach projects and all the other aspects of ministry taking place in their church. People who will come together to pray for concerns in their city/town, in the country and globally.



That these times of prayer are taking place should be made known to the whole community because prayer focusses attention on its subjects and gives voice to desired outcomes, which then holds the community accountable.

If people are praying, for example, about the problem of homelessness in their city and asking God for wisdom in being part of the solution, then the community is held accountable to listen for God's response, and then take some

kind of action. If the parish council knows that they are being held in prayer as they make decisions affecting the life of the community then they will be more likely to remember to keep God in the forefront of their deliberations.

Prayer does make a difference and the more people intentionally come together to pray about all the endeavours and concerns of their parish then the more the parish can be transformed into a place where God can be seen to be at work by both parishioners and the community at large.

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

PWRDF Huron and the Ride for Refuge 2021

"A Light for Every Birth" PWRDF project in Mozambique was the targeted beneficiary for PWRDF teams participating across Canada.

Each year on the first Saturday of October, Blue Sea Foundation invites small charities from across Canada to participate in what is called the "Ride for Refuge".

Some individuals have a philosophical disagreement with third party work for charities. However, in this age of very competitive markets for charitable donations, it has been the experience of PWRDF Huron that the Ride for Refuge provides an opportunity to make use of technical expertise on the part of Blue Sea, which allows us to reach out for support for PWRDF projects beyond our traditional donor base.

While many traditional church donors may still have a distrust for on-line methods of donor relations, there is a world of good-minded and generous people for whom social media especially is their connection to contribute and



PWRDF Huron team on October 2, 2021 (from left): Marque Smith, Sarah Chase, Greg Smith and Keith Nethery. The team raised \$3,715.00. PWRDF teams across Canada raised \$44,000.

be connected to opportunities for the work of justice and development.

A small team, PWRDF Huron, participated in the Ride 2021. "A Light for Every Birth" PWRDF project in Mozambique was the targeted beneficiary for PWRDF teams

participating across Canada.

This project provides a source of energy through "solar suitcases" for rural birthing clinics, thereby improving the survival rate of birthing mothers and newborns, which in turn will have long lasting effects on the future for Mozam-

bique. The project also trains local individuals in installation and maintenance techniques.

Since the onset of the COVID pandemic, the annual event has used creativity to expand from the traditional Ride to many other activities.

A team of four individuals in London, ON: Sarah Chase, Rev. Canon Keith Nethery, Rev. Canon Greg Smith and Marque Smith, chose to walk the circuit between the three oldest Anglican church buildings in the downtown London core. Starting from the Garts-hore Apartments on Ridout Street South, they made their way first to St. Paul's Cathedral (1845), then on to the former Christ Church (1863) and completed the circle arriving at St. James Westminster (1877). In the historical timeline, these churches are akin to parent, child and grandchild.

At the former Christ Church, the team was joined by some members of Joyful Noise, a

choir which sings world music, in which both Smith's participate. We heard the Mozambique freedom celebration song, "Ila gi ya Mozambique", and then they provided some marching songs to complete the trek to St. James.

The weather was beautiful, smiles were plentiful and a few individuals learned more about PWRDF along the way. Team PWRDF Huron raised \$3715.00. PWRDF teams across Canada raised \$44,000. The Ride 2021 event raised \$1.8million for charities across Canada.

Each year any community is welcome to form a PWRDF Team for the Ride. Next year local communities might keep it in mind as an outreach opportunity and join in the creativity, exercise, fun and the sense of meaningful participation in a significant ministry of the Anglican Church of Canada.

PWRDF Huron Team

Reopening our spiritual home

The third time proved to be a charm on Saturday, September 18, as parishioners at St. John-in-the Wilderness, Bright's Grove, dedicated their Wilderness Pollinator Garden and Beehives project, completed in summer 2020.

The morning celebration, twice thwarted by COVID-19 lockdowns, "finally aligned," says Peter Langille, warden, and was met by feelings of "relief and reward" by the many people who worked so hard to make it happen.

Gathering outside for worship under the cool shade of trees as old as the church itself, parishioners remained physically distanced, while humming in unison the familiar opening bars of "Joyful, Joyful, We Adore Thee."

Rev. Amanda Longmoore, newly appointed to the parish, welcomed Rt. Rev. Todd Townshend, Bishop of Huron, noting some fresh landscaping laid in his honour.

"We call it Todd's sod!" said Amanda, which was greeted with warm laughter from the outdoor crowd.

Longmoore then invited members of the team who helped to make the beehives project happen to share "The story of how we came to be here." Apoidean puns abound at St. John-in-the Wilderness.

"In the beginning," said Deb Walker, warden, "the Anglican Foundation of Canada challenged us to respond to the



perils of climate change." She thanked AFC for "planting the seeds of change for a greener Canada" and, most especially, for the brainstorming that resulted.

"I was learning how to be a warden," said Walker, "thinking, we're green enough, let's move on. And then Bob Halliday came along and said, 'Let's build a pollinator garden with

wildflowers, native to southwestern Ontario at the time this church was built in 1857."

With a project in focus, the congregation—known for its ability to rally the eclectic talents of parishioners—had a "concept to march with," and march they did. The garden and its 50,000 busily buzzing, hard-working occupants are visible to the community and encourage the interaction and participation of all who pass by.

"St. John-in-the Wilderness is moving mindsets and demonstrating how to respond to climate change and respect, sustain and renew the earth," Walker said.

In his sermon, Bishop Todd spoke of the "richness" of the gathering: "Thank you for this day," he said, "thank you for caring for one another through a really hard period of time in the world."

The bishop offered his thoughts on creation care: "One of the things about creation and this effort of the church that has been so beautifully stimulated by the Anglican Foundation and other people who inspire it, is that in our religious tradition, creation is good: it's made by God, and it is first good. Even though there are so many tough things that happen, God's mission is to reconcile all things in Christ and make them all good again. I find that so hopeful."

In an interview after the event, Diane Dance, AFC's

Representative for the Diocese of Huron, said the Bright's Grove project was one of 20 funded in spring 2020, through AFC's Climate Care Request for Proposals.

"It was a bold investment for AFC to make in the middle of a global pandemic," says Dance, "but it was well worth the effort and resulted in innovative projects across the country that included lighting efficiencies, an edible forest, xeriscape landscaping, aeroponic gardens, and an eco-loo."

"Churches have large facilities and are highly visible in communities," says Dance, "Now, more than ever, they will be called upon to set an example as 21st-century stewards of God's creation."

Walker and Langille say the icing on the cake of the dedication event was the emergence of the parish's Coffee Hour Team from an 18-month hiatus.

"We wanted to serve cake, but couldn't do it in the usual way," said Walker, "so the team produced these takeout treats in lovely little decorated bags. It was really wonderful."

While this congregation, like so many others, continues to manage COVID-related change and challenges, on this day, the pollinator garden project, the long-awaited moment to celebrate it, and the sweet note upon which it ended were all very good indeed.

AFC Communications



Bitter-sweet memories: All Saints' London closes its doors

"...I come that they might have life, and that they might have it more abundantly." ~ Jesus, in John 10:10

It is with thanks for our shared past that we offer this article regarding our beloved parish that has now been disestablished by the Diocesan Council of the Diocese of Huron, on June 18, 2021.

The following are a number of personal experiences that we long to share with the greater Anglican Church and the City of London itself. A small book was also produced in recent years on the history of All Saints' Anglican Church, written by Ken Slade and Bert James, that is available through the diocesan office and from some members of this congregation.

+++

WHEN I STARTED at All Saints' Church, January 1977, the church was filled with people on both sides of the pews, as well as a full choir section. The seniors and young adults were typically on one side, and "juniors" on the other.

I WAS SO SADDENED when I heard the building would be closed on the last Sunday of July this year [the final service was actually held the 1st Sunday in August, 2021]. My heart was deeply saddened for the long-time members and their families (many no longer with us, of course). They had all built up the congregation from its foundation. The members I remem-



ber so well personally are the Gilberts (Bert Gilbert's mother, for instance, went door to door in the neighbourhood of Hamilton Rd, and Inkerman St., selling bricks to raise money to build the Rectory), the James brothers (one of the brothers was a much-loved councilor for years with the City of London), The Slade's and the Wilson and Young families. However, there are many families that worked incredibly hard putting the current All Saints Church building up, including all the lovely windows that were donated and made by members of one family in particular.

WE HAVE LOTS OF concerns about the preservation of buildings that have a rich heritage in London. We don't want to see them disappear, if possible. Sometimes we feel this does not matter as much to people that can do something about it in the city.

I HAVE A FUNNY MEMORY involving the family of our

current Bishop: My husband and I were married in 1970 at the then-nearby Anglican Church of the Redeemer, and our children of different ages were christened there in 1970 and 1972 by Reverend Reese. The day our twins were christened, so was the current Bishop Todd Townsend. Ahead of our entry to the church, our eldest daughter, then 4, managed to open the heavy sanctuary doors on her own, and then shouted enthusiastically, "C'mon in, everybody!" to everyone's delight.

WHEN I THINK of all the hours we spent volunteering at our well-received Community Breakfasts (where everyone was welcomed and treated the same)– held one Saturday morning a month until COVID closed us up; they are such happy, helping memories. So many of us remember the wonderful receptions we held for grieving families, and also fellowship celebrations of

various kinds (with much effort and input from the ACW over the generations); the friends we made and kept for life and the events we managed and held; the funds we raised to help the parish in general... all of these wonderful attributes to this place and people. Everything that we worked so hard to make excellent in the name of our Lord, and for the benefit of each other and the greater community. And we did so gladly. It is no wonder we are all grieving this decision.

I STARTED GOING TO All Saints' myself due to the request of a young family member of mine, who came home from Kindergarten and asked why we did not go to church and that she wanted to go to Sunday school! In the 1970s this was a normal practice, and this does not feel like that long ago, in my mind. At that time, the church had a very good parish council under Canon Young and a very strong leadership in general from the congregation as well. I was confirmed as an adult by Canon Young at All Saints.

THE ACOUSTICAL QUALITY in the Sanctuary is outstanding. It would be very hard – and, very expensive – if not impossible, to replicate it in this modern era.

MY HEART GOES OUT TO the current shut-ins who have been without dedicated, purposeful pastoral care during this current interim extended period (that partially also involved COVID precautions). This also goes for those of our number in

Long-Term Care Facilities, that have not been able to have visits from a caring pastor (attached to All Saints) due to COVID and an 'empty pulpit' held aloft by a part-time minister, or be served Communion by their church over this period. To this day, the latter still have only the spiritual resources available through Nursing Home Chaplaincies– often a far cry from what they remembered, still long for, and value.

WE WANT TO THANK the Reverend Pat Byrne and his wonderful wife, Jeanette, for reminding us all about the Comforter, the Holy Spirit, and why we 'do church,' as he ministered wholeheartedly to us during this difficult two years, as he was able.

THE DYNAMICS OF THIS AREA have changed so much, with young families moving in and buying homes, intending to stay. Our proximity to downtown makes it an area that, no doubt, the City of London will continue to want to build on for the future's sake. In some ways, this seems like just the beginning, for many of us, of watching God's Kingdom unfold in our midst. It is a tragedy that our much-loved and visited community Lighthouse has now turned off its present light, with varied awareness abroad of what will be lost to those coming, and to those who remain.

Long-term members of the parish of ALL SAINTS ANGLICAN CHURCH, London, Ontario

Peace in love: A message from Holy Trinity Saint Stephen's Memorial, London

THE HTSSM FAMILY

*There is a support in life.
There is a support when you are down.
There is a shoulder when you need to cry.
There is a wonderful smile when you feel so low.
There is a happiness when you want to grow.
There is a friend who is part of your heart.
There is a family who is truly part of your life.
There is a community when you need it most.*

Saraann is delivering the backpacks & supplies she collected for children who may not have proper supplies for the start of school.

There is a way to have peace in love.

Saraann Gillen is the 15 year old author of this reflection on life at Holy Trinity Saint Stephen's Memorial in London Ontario.

To her credit, she is an integral part of the life of our church family. We have watched her grow into an amazing young lady. She is an acolyte, and can be seen on Sunday morning either serving Rev. Rob Henderson, sitting with her grandfather Jim Weston, and/or lending a helping hand wherever it is needed.

These days, she is also part of the cleanup crew who do their best to make our church safe from the virus.

Oh yes, Saraann is part of who we are at HTSSM; her reflection says it all.

Rev. Carol Gross, associate priest at HTSSM

THE LAST WEBSITE YOUR CHURCH WILL EVER NEED:

Join Tithe.ly now!

For more information contact Kyle at kgascho@huron.anglican.ca



From the trenches: These are the consequences of inaction

The effort of a team at St. John the Evangelist, Leamington to help the homeless in their community continues with its ups and downs

By Rev. Andrew Wilson

I hope you know that facts will not change an emotional issue. As for me, I tend to counter emotional arguments with facts, which in itself is my emotional response.

The fact is: homelessness causes far more problems and is far more expensive to deal with its consequences than its prevention. The fact is: homeless leads to crime, drugs and other "socially unacceptable behavior."

Well, what do we expect? What do we think the homeless do with their time, and how do they find what they need? These are the consequences of inaction.

My experience has been that people in this situation are very, very hard to help for many, many reasons. The simplest way to put it, I believe, is they are surviving, day by day. I am living that right now as we have provided space for another tent for another couple, victims of their own fears and inadequacies, unable to follow through on even the simplest of directions even though they are in a child's tent in the rain.

My friend Allissa Enns told you in one of the previous issues of the Huron Church News about her plans for South Essex Community Council (SECC), how she was collecting data and formulating a plan for my town so we can deal with the consequences of lives falling apart.

The plan is thicker than I expected, but well done and



This is where sometimes you sleep at night: The "tent city" at St. John the Evangelist Anglican Church in Leamington, Ontario

balanced; it has both stories and facts. It has some of the people we helped, and, believe me, it was hard.

Here is a refrain for you: to save your life, I need you to do 20 push-ups. You need to work up to that, but the day you can, you will be fine. Now: list all the reasons for me why you are

not on the floor doing it right now. You need to do 20 push-ups, or you will die. Everybody but you knows you can do it, but the only person who needs to know is you. That is the issue. What does it cost to deal with you not doing the push-ups? What is the human toll and expense?

In addition... the last-minute notes

Two people asked if they could buy and live in the van that we have been storing from the last person living in it. The van needs repair.

The SECC called and asked if a homeless man can live in their car on our lot.

Someone appeared in a tent this morning. The one person's family had a car accident in London and are all in hospital. I made them a camp toilet as there is nowhere to go if im not here. Lots of visitors including LAW of Windsor to help with paperwork and OW/UI...

No food, but the local pizza guy helped last night. Is less more or more less?

Every study, every worker has the same conclusion: homes first. Stability starts with a stable home. That is only a start – we need to get to the 20 push-ups. Emotionally, we resent spending money on "free" housing, we resent spending money on workers when people "should know better." How many push-ups have you done so far?

It was a bit cooler-hot and sunny day at the Town Hall. Friday, September 17, the report was presented. Our Mayor, Hilda MacDonlad, the SECC director Carolyn Warkertin, and Alissa as the Project Leader, and a few others spoke to it. Homelessness is an emergency, and emergency services deal with it. Police move them along, but they have no where to go.

A tent city in Toronto was shut down; there was nowhere to go, and the exercise was said to have cost about two million dollars.

Here is a fact: when these people end up in hospital, it can cost \$10,000, jail over \$4,000, a shelter \$2,000, but a home: TWO HUNDRED. That is a start.

The couple on the lawn have been moved around. Friends are storing their things, but have no place for them. They have been moved from the forest behind a retirement home, grocery store, and were last under a trailer behind our bandshell.

I have asked them to do push-ups. I have been firm and honest, and I hope pastoral.

They have already violated my trust, which I understand: they are used to surviving, which will take time to unlearn.

Will they unlearn that while living in a tent, wandering town during the day?

As I write this, Deacon Debbie is preparing our weekly meal with our volunteers, and in our gym is the couple and another homeless man who was drenched – they are currently sorting and folding all the clothes we have for our Angel cupboard.

At five o'clock they were joined by another homeless couple, evicted the first of the month. Hours of phone calls, but still we could not get them into a motel, so they both stayed on the lawn, one in a half decent tent, the other in the first couple's child's play tent.

I invite you to engage with the report, I will not boil it down for space, but also as there are different details and perhaps one of them will speak to you and you too will find a ministry there. You will see how many people are indeed involved in this issue... Good people like you... All of them with both limited resources and time.

Please pray that we can finally create a space where we can live the Gospel, we need the next step after feeding and clothing.

See the report: <https://www.secc.on.ca/findinghome/>

Rev. Andrew Wilson is the rector of St. John the Evangelist, Leamington.

Introduction to Cursillo

For all interested in learning about Cursillo in Niagara & Huron

Sat., Nov. 13, 2021 - 9:30 a.m. to 3:00 p.m.
St. John's Anglican Church, Ancaster
(subject to COVID-19 guidelines)

Learn more about Cursillo and what it has to offer.
Gain knowledge about faith transformation through a Cursillo Weekend.
Understand how to engage in a more active role in your church community and the people with whom you worship.
Seek to deepen your relationship with Christ.
Have you been on a Cursillo Weekend and want to re-connect?

THIS DAY WAS CREATED TO PROVIDE INSIGHT INTO CURSILLO UNTIL A WEEKEND CAN BE HELD IN OUR USUAL IN-PERSON 3-DAY FORMAT.

ZOOM AND YOUTUBE WILL BE AVAILABLE FOR THIS EVENT.

R.S.V.P. by Nov. 1, 2021 to Blanche Mills,
niagaracursillo@gmail.com and receive the agenda.

Niagara Huron Anglican Cursillo

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 or by calling (519) 438-7224 ext. 832

Huron
AT WESTERN

www.diohuron.org/news

HURON CHURCH
NEWS ONLINE

- your local stories posted daily
- read your favourite columnists
- download our latest edition in pdf format

ANGLICAN CHURCH WOMEN

God bless our veterans!

Can you imagine sacrificing your life for thousands of people who are total strangers?

So many soldiers have put their lives in jeopardy to keep us safe here at home. How often do we think about them? Our brave selfless heroes put themselves in harm's way to protect their loved ones but also many strangers. Do we think of them more than once a year? We honor them on Remembrance Day, but we should be the thanking them every day.

Thousands of veterans gave their lives in wars while we sat safely at home. Our veterans suffered many hardships out in the fields.

Could we live in foxholes or in bunkers or just out in the open while being shot at or bombed? No! Could we sacrifice our creature comforts to walk quietly through water, crawl through mud, run up hills



not knowing what is waiting on the other side? No! Could we get into a war plane to fly a dangerous mission no knowing if we would return alive? No!

How many of these brave heroes never returned giving the supreme sacrifice and leaving grieving families behind? How many soldiers walked on or slept the ground in the rain or snow without shelter? They sacrificed their comfort to protect us.

We can't begin to imagine being next to a buddy who is suddenly wounded or killed. How would we feel watching the horrific scenes these brave people saw daily? Is it any wonder that many of the soldiers were never the same after returning home? So many still suffer with Post Traumatic Stress Disorder. How many loyal veterans have returned home with no jobs or homes and are forced to live on the streets? How could we treat

them like they don't matter? We should be taking every possible action to help and protect our vets like they protected us. Because they are homeless, they are looked down on as something we scraped off our shoes. What is wrong with this picture? They should be honored not frowned upon.

We are taught to love each other. Killing another person is a sin. Then you are given orders to kill the enemy. How do you justify in times of war that it okay to take another person's life? Can our teaching be so easily reversed? That is a complete contradiction of God's law. I can't imagine how difficult that would be, could you? It must have been torment to go against God's teaching to kill and come back home carrying a lot of guilt.

Thousands of our soldiers have returned minus arms, legs, eyes and they are expected to adjust. Some are disfigured from bombs.

Do we appreciate their service more than once a year? Do we thank our Wounded Warriors? Do we make any effort to help them? We should be making every effort to assist them.

To all our soldiers past and those currently serving Canada and the U.S. we owe you a huge debt of gratitude that we will never begin to repay. We thank you and pray that you will be richly and abundantly blessed many thousands of times.

Barbara Jackson, ACW
Diocesan Council President

In Memory

Waterloo Deanery

St. Thomas the Apostle,
Cambridge

Jean Evelyn Lamky

PASTORAL PROGRESSIONS

Appointments

Bishop Todd Townshend appointed **Rev. Hana Scorrar** as the Priest-in-Charge (part-time) of St. Andrew's, Muncey and Zion Oneida effective October 1, 2021. She remains the Assistant Curate to the Rector of St. James', Westminster.

Retirement

Canon Paul Rathbone will retire as Secretary-Treasurer of the Diocese of Huron effective June 30, 2022 or at a mutually agreed upon time before then.

Canon Paul began as the Director of Administrative Services and Secretary-Treasurer on April 9, 2001. He quickly became a well-loved figure in the diocese, one who is deeply devoted to using his fiscal and administrative gifts to support the mission and ministry of Huron. Canon Paul was instrumental in stabilizing the diocese's finances following the difficulties of the late 1990s and early 2000s. He has faithfully stewarded us through the global financial turbulence of 2008, and through this recent time of pandemic. His work supported the ministry of four Diocesan and two Suffragan Bishops, and the Chancellors of the Diocese, who relied upon his advice in many aspects of diocesan life. He was named a Canon of the Bishop's Household in May of 2003 and given the Order of Huron in May 2016 in recognition of his commitment to the Diocese which went far beyond his paid position.

Canon Paul has been a member of both General and Provincial Synod on many occasions and

has served on both the Council of General Synod and the Financial Management Committee of General Synod. Within Huron, he has served on numerous committees and sub-committees, on Diocesan Council, Huron GraceWorks, as a member of the Diocesan Executive Staff, and the Corporation of Huron University College.

In addition to serving so faithfully in this central leadership position for over twenty years, Canon Paul is a friend and brother in Christ to so many of us. We give thanks to God for him and we are grateful for his willingness to work with the Bishop and other Synod leaders to provide a smooth transition over the months to come.

Bishop Todd Townshend accepted the request of **Rev. Christopher Kelly** to retire effective September 30, 2021. Chris was ordained a deacon in March 2009 and a priest in November of that year. He has served at St. Aidan's, London, as the chaplain of Huron University College, the Director of Liturgical Formation at Huron University College, an honorary assistant at St. Paul's, Stratford and a chaplain to the Stratford Jail. Chris also has served on the diocesan Strategic Planning Task Force, Bridge Builders and as Chair of the Camp Wendake Governance Committee.

Bishop Townshend accepted the request of **Rev. Anne Jaikaran** to retire as the Priest-in-Charge of the Church of the Transfiguration, London and Assistant to the Rector, St. Aidan's, London effective December 31, 2021 with her

last Sundays in the parishes being in late November. Anne was ordained a deacon November 30, 2009 and priested May 27, 2010. She has served the parishes of the Church of the Ascension, London; Church of the Hosannas, London; Church of the Transfiguration, London and St. Aidan's, London and on the executive of the Diocesan Anglican Fellowship of Prayer.

Rest In Peace

Mrs. Irene Uhlig, mother-in-law of Ven. Perry Chuipka and the mother of Mrs. Lore Chuipka died September 23 in her 90th year. She lived in Hanover as a widowed farmer until later in her life when she moved into the long-term carehome Rockwood Terrace in Durham. She was a member of St. Matthew's Lutheran church in Hanover for all of her time that she lived in Hanover. Lore and Perry thank everyone for their prayers and loving support while Irene was in palliative care for over a year.

Ven. Albert Mickey Chovaz (retired) died on September 13. Archdeacon Chovaz was deaconed in December 1967 and priested in October 1968. He served the parish of Christ Church, London before beginning an administrative ministry at the diocesan office in January 1974. He was named the Secretary-Treasurer of the Diocese of Huron in May 1974 and held this position until he retired on September 30, 1994. He was named an Archdeacon January of 1975 and served on numerous committees of the Diocese.

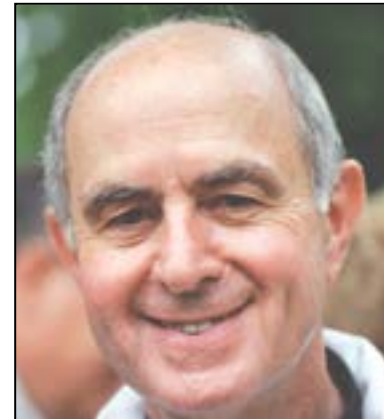
Ven. Albert Mickey Chovaz

Along life's journey, there are fellow travelers who mentor, influence and otherwise shape our trajectory. We are different people for having parents, grandparents, children, siblings, close friends, colleagues and the like immersed our lives. As one who is rather long in the tooth now; I can return to my early days in ministry and recall many who were influential in shaping who I was to become, and for that I honour them.

As a newbie, 24-year-old priest in the diocese, way back in 1974; my first mentors included bishops David Ragg, Morse Robinson, Bob Townshend, Derwyn Jones, as well as a host of clerics and parishioners too numerous to name here. One such person who was a part of my life back in '74 was also a newbie: Secretary-Treasurer: Archdeacon Mickey Chovaz. Mickey passed away this fall at such a venerable age that many might not remember him, but I do.

The first time I met Mickey Chovaz was in the spring of 1974, when I was required to sign in at the office of the then Secretary-Treasurer Archdeacon Lionel Nelles. Lionel was retiring and Mickey was being mentored to take over the position. The signing took place on the second floor of the old Huron Church House, across from the Grand Theatre.

I was gob-smacked when I entered Archdeacon Nelles'



office. To me, the scene resembled something that might have been pulled from a Dickens' novel: dust, chaos and seeming disorder! Following the signing, Mickey looked at me in a way that indicated that there was a 'new sheriff in town' and that the dust, chaos and seeming disorder would get short shrift during his tenure. Indeed, that turned out to be the case.

During the subsequent years, I always found Mickey to be organized, on top-of-the issues of the day and never without an opinion as to the way forward. I can't speak for the diocesan staff that worked with him, but I can speak as a cleric during his tenure that he was always helpful when I needed advice or support. Many were the times that he helped me navigate myself out of a tricky position and for that I thank him and honour him as a mentor.

May he rest in Peace and Rise in Glory!

Bishop Bob Bennett



OUR SUMMER OF MAGIC

Another summer has come and gone, and we are filled to overflowing with thanks. We regret that we were unable to run our overnight programs for a second season and we missed seeing so many of our camp families and friends.

Day Trips and Stayovers were again well-received. Over the summer we met and served over 500 visitors who enjoyed bright blue water and sunny skies, shady trees, a few distanced camp activities and if staying over, an opportunity to gather around small campfires under starry, starry night skies.

Our much smaller staff team greeted guests, cared for the site with cleaning and beautification projects, and even updated manuals and camp procedures in preparation for next year. We also found time to learn together, welcoming leadership from PWRDF and participating in the workshop, Mapping the Ground We Stand On. This experience was quite impactful, inspiring our young leaders and sowing seeds for future camp programming.



One of the most delightful things to come out of this summer was the recording of Camp Huron Sings, our very first album of favorite worship songs, topped off with our campfire closing. We have always had an abundance of images to share – now everyone can hear us! Have a listen on Spotify, Apple Music or You Tube and be transported into our ever-widening circle of faith, fun and friends.

These last two seasons have not been the summers we hoped for, planned for, or expected, but God's Spirit continues to move throughout this holy place, calling us, challenging us, and inspiring us to care for the site and one another as we embody the open-armed, open-hearted Christ and care for Camp Huron, until we can gather again. Many thanks.

Where would Jesus be?

By Rev. Chris Brouillard-Coyle

We, who have been steeped in the tradition and story of Christianity. We, who have heard the Gospel proclaimed and preached. We, who have been baptized in the name of God: Father, Son, and Holy Spirit. We, who would call ourselves disciples and followers of Jesus Christ: Where do we think Jesus would be?

When Indigenous children were ripped from their homes and sent to residential schools, do we believe Jesus would have walked with those who took the children? Do we believe that it was Jesus working through the priests, nuns, administrators, and staff at residential schools who abused these children? Do we believe Jesus had a hand in the shaping of government policy that allowed for the starvation of these children? Do we believe Jesus was indifferent as dead children were buried in unmarked graves?

When workers at grocery stores and fast-food places report for work, do we believe that Jesus stands with their employers expecting them to give everything they have and hoarding the benefits of that

SOCIAL AND ECOLOGICAL JUSTICE



work for themselves while leaving the workers struggling for survival? Do we believe that Jesus supports every protest against raising minimum wage because Jesus prefers bargain goods too? Do we believe that Jesus looks at our capitalist system that rewards the wealthy and punishes the poor and says as God once did at the time of Creation, 'it is very good'?

When a tent city pops up because human beings have nowhere to go? When they have run out of options, when the wait lists for affordable housing

stretch from days to weeks, to months, to years, where is Jesus? Is Jesus standing with those who are frustrated that their parks are littered with broken lives? Is Jesus among those who complain to the police when clothing is seen drying on fences because homeless people have few options after a hard rain? Is Jesus signing petitions to get rid of tent cities? Is Jesus among those who rip up these spaces and places to reclaim them for the masses?

During a pandemic, when vaccines become available to

help slow the spread of deadly disease, is Jesus among those first in line? Would Jesus advocate to ensure his community benefited first and most from these life-saving measures? Would Jesus be indifferent to the inequality that would leave some communities without vaccines for extended periods of time because it is more important to ensure his community gets what they need? Or would Jesus stand among those who protest such measures, calling people names, and getting in the way of those looking for health care?

We, who have been steeped in the tradition and story of Christianity. We, who have heard the Gospel proclaimed and preached. We, who have been baptized in the name of God: Father, Son, and Holy Spirit. We, who would call ourselves disciples and followers of Jesus Christ: Where do we think Jesus would be in these situations and more? Based on all that we know and have heard in our faith journeys, where do we honestly think Jesus would be in these moments? What does this say about where the Church should be?

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

Let's talk!

"The Church Cracked Open: Disruption, Decline, and New Hope for Beloved Community" by Stephanie Spellers.

Book study begins Oct. 25 at 7pm. Contact Social and Ecological Justice Huron for more information and/or to register: sejh@diohuron.org

For information on and/or to register for the upcoming Ministry Leadership Con Ed Clinic with the Reverend Canon Stephanie Spellers (Nov. 22-23), contact Dr. Grayhame Bowcott: grayhame.bowcott@huron.uwo.ca

'The Other': Overcoming the fear of differences

By Rev. Canon Val Kenyon

According to the Oxford dictionary, the word "other" is used to refer to people or things that are additional or different to people or things that have been mentioned or are known about.

Given this, it would be fair to say that in one context or another, we are all "the other". For most of us there is some environment where we are the newcomer, the beginner, the uninitiated. We have all had the experience of being new at a recreational venue, in a class or course of study, or in some social group we are hoping to join to learn, to fellowship, or to just have fun. These are modest changes. Some of us have had our environments change completely as we launch out to make our home in a new city, province, or even country.

As "the other" while we may have a general idea of what we might expect, we do not know in any precise kind of way what the norms and protocols of the group are (made even more complicated due to Covid). Our hope, no matter the context, is that the kindness of those



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.

more seasoned members of the group will be extended to us, ultimately drawing us in, until perhaps we cease to be the newcomer, and now are able to extend our support to those who are "the other" that follow us.

This is a very simplistic example of the experience of "the other" and we know that the reality for many in our midst is a great deal more complicated. For over the past number of months, we have all been reminded that often the deck is systematically stacked against certain ones. During the challenging months of Covid, amidst our health concerns, we are being called to examine our treatment of one another in many different ways and to

more intentionally learn about one another.

To quote our own EfM coordinator Libi Clifford on this topic, "The 'other' is feared because of their colour, accent, culture or something else that is perceived as different or wrong (tattoos, piercings, language etc). In EfM, the Bible, other books and discussions continually lead us to the conclusion that if we are truly followers of Jesus and want to live like him, we must accept and embrace the "other" as part of our world by overcoming the fear of differences and looking for things in common. This year's Interlude books are sure to further these conversations"

Over the past number of months these articles have

shared different components of the Education for Ministry program. In addition to a program that studies the Old Testament, New Testament, and the history of Christianity, each year EfM groups take on two separate publications (known as Interlude books) with the deliberate intention of inviting us into learning more about those who are as yet largely unknown to us.

The two books chosen this year are: *The Dream of God: A Call to Return* by Verna J. Dozier and *Unsettling the Word: Biblical Experiments in Decolonization*. In *The Dream of God*, Dozier examines how the Church needs to return again to the vision of what it is called to be in Scripture.

The dream of God is for God's people to be a new thing in the world. Just what does it mean in our treatment of one another to "follow Jesus and not merely to worship him"?

The second selection, chosen specifically for Canadian groups, addresses how the Bible has been used by settler colonial societies as a weapon to dispossess Indigenous and racialized peoples off their lands, cultures, and spirituali-

ties. Written from a first-person perspective of over 60 Indigenous and Settler authors, Steve Heinrichs explores how these groups can reclaim the Bible for an instrument of justice moving into the future.

Both of these publications invite their readers into another, a different perspective, an expanded understanding of another with the hope that this new view will enrich, enhance and expand our understanding.

Education for Ministry continue as groups that are committed to making space for questions and discussion in a way that support exploration and the application of our faith and our understanding of our faith to both the decisions we make in our everyday lives and to the larger decisions that shape and reshape our world.

To learn more about Education for Ministry in the Diocese of Huron, please be in touch with Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at valeriek-nyon@diohuron.org, to hear some of the details and the possibilities.

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

Transgender Day of Remembrance

By Jordan Sandrock

Each year, November 20 marks the Transgender Day of Remembrance.

This day of reflection began in 1999 in memory of Rita Hester, an African American transgender woman who was murdered in 1998.

Sadly, Hester's death is reflective of the all-too-common violence that transgender people face. Transfeminine Black, Indigenous, and People of Colour bear the brunt of this violence. For a Black trans woman, transphobia paired with police brutality can have deadly consequences. For an Indigenous Two Spirit person, it can be hard to feel safe as thousands of reports of missing and murdered Indigenous women, girls, and Two Spirit are not taken seriously.

Trans people face also face harm beyond outright violence. We have been denied needed care by healthcare professionals. We may avoid seeking emergency medical care for fear dehumanizing treatment. Among trans youth with unsupportive parents, 55% report being housing-in-



We know that there is no end to God's willingness to forgive us – even to the point of death on a cross. There is absolutely nothing we could do or say to separate us from it. Knowing this, we must have the courage to acknowledge the evil that we have done – whether individually or as members of a system that perpetrates injustice.

secure or homeless, 75% suffer from depression, and 57% have attempted suicide.

Trans People of Colour are often overrepresented in these statistics.

How do we approach this, as a predominantly white colonial church? How do we respond

when our missionaries and residential schools actively sought to undo Indigenous cultures and their diverse understandings of gender?

As a white settler trans person, I wrestle with this. I rejoice in the God who created me. I struggle with the institution

that has tried to erase the existence of trans people around the world.

In Canada, there are young Indigenous people who are rejected from their families and communities because of our colonial legacy. There are trans people in many countries in South America, Asia, and Africa who face imprisonment or death for being a member of the LGBTQ community. This is largely a result of Christian Europeans colonialism. The Anglican Church played a large role in this.

How do we respond to this? As Christians? As perpetrators? As people who have failed to uphold our baptismal vow to 'respect the dignity of every human being'?

First, we believe in a God who reconciles. We know that there is no end to God's willingness to forgive us – even to the point of death on a cross. There is absolutely nothing we could do or say to separate us from it. Knowing this, we must have the courage to acknowledge the evil that we have done – whether individually or as members of a system that perpetrates injustice. Then, we must commit ourselves

to righting those wrongs as we follow the path of Christ.

Second, we believe in a living church and a living Word. The church is not a stagnant body waiting around for Christ to come again. The Bible is a living Word which continues revelation for us. We are guided to change through the Holy Spirit. While our church is responsible for its past, it is not bound to it. Instead, we are called to move the church to better align with God's work in, among, and beyond us.

Third, we believe that God will one day reign on Earth. It is an impossible task for us alone to undo all the harm that has been done. With God's help, we can. Whenever and wherever we fall short, we can look to Christ's coming again. On that day justice will prevail and oppression will cease.

This Trans Day of Remembrance, my hope for all Anglicans – whether cis or trans, settler, Indigenous, colonized, or colonizer – is that we remember, reflect, and lean into this grace.

Jordan Sandrock (They/Them/Theirs) is a member of Proud Anglicans of Huron.

VR Church is here to stay!

Recently my wife and I purchased an Oculus (https://www.oculus.com/quest-2/). This wireless VR (virtual reality) headset is made by Oculus a brand of Facebook.

The VR headset is not just for games and workout routines, but it is also for entertainment, as Facebook plans "venues" for watching concerts, sports, and movies in VR.

Facebook and others already promote major concerts and sporting events that those with the VR headset can join and immerse themselves in. For instance, you can, through Disney+, stream Billie Eilish's concert film "Happier than Ever: A Love Letter to Los Angeles" and have an immersive experience in LA from the comfort of your couch.

Does this mean the VR church is coming? Well, it is already here, in some forms. You can log onto https://altvr.com/ create your avatar and then join a church service on Sunday mornings. There are even new church plants in this "space". https://www.vrchurch.org/ is just one example.

And while many churches have quickly adopted live streaming during the pandemic, and are actively putting infrastructure in place to be



MEDIA BYTES

REV. MARTY LEVESQUE

Livestreaming major events, ordinations, Christmas, and Easter service was something the diocese was slowly stepping into for the past six or seven years. The pandemic has accelerated the need to invest in this space.

able to continue in a hybrid format of both in-person and online, it will be some time before this VR space is ready for mainline denominations. That doesn't mean we should ignore this space though, but rather, begin planning for future investments.

Livestreaming major events, ordinations, Christmas, and

Easter service was something the diocese was slowly stepping into for the past 6 or 7 years. The pandemic has accelerated the need to invest in this space. And as such, churches around the diocese have invested in delivering a quality live stream experience for our regular Sunday Services.

Does that mean individual churches should invest in VR? I don't think so. But it does mean that we should as a diocese, or even as a national church, put some thought into offering major feast days celebrations in a VR format. Just imagine Christmas hymns, the church decorated and the beauty of the liturgy from St Paul's Cathedral London on Christmas Eve or St James Cathedral in Toronto or Christ Church Cathedral in Ottawa or Vancouver.

And while we may have some initial doubts about VR church, many of us had the same reservations about live streaming worship. And if the pandemic has taught us anything, it is to be ready for a new normal in reaching out with God's love to the world.

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

martylevesque@diohuron.org

CHURCH CRACKED OPEN, CANADA

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

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

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 Bowcott @ (519) 430-7224 ext 532 or email gt@huron.lescott@huron.lescott

Honored by Huron University in partnership with the Diocese of Huron

Donate online to your parish or to the diocese:

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

How might God use our buildings?

When non-Christians (also including non-practicing Christians) are asked to describe the value of church buildings to themselves and the wider community, the responses that they often share are usually linked to a number of economic values.



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

Does a religious building have historical or architectural meaning for the community? What is the economic benefit of this meaning?

For some communities, there is significant emotional connection to certain local landmarks despite the fact that those holding this value might not have any direct connection to them, much less contribute towards their operations, upkeep or ministry.

Christ Church Cathedral in New Zealand is an interesting example of how religious architecture can be greatly valued by the wider (non-Church) community for its historic meaning. Non-church-goers have pressured the Anglican leadership in The Diocese of Christ Church to restore (replace with an identical reconstruction) that neogothic structure brick for brick after the February 2011 earthquake that devastated the building. To do so would come at an astronomical cost to the Diocese. One view



Daniel McCullough/Unsplash

expressed by some outside of church membership is that it is the responsibility of Anglican congregations to preserve and maintain their buildings for the benefit of the wider community in perpetuity, even if it is a great financial burden for them to do so.

While it is true that some of the greatest examples of architecture found throughout the Canadian landscape are held within the stewardship of Christian denominations, it is also true that to force Christian institutions to preserve each as a historical monument (a museum per se) would be to financially ruin those institutions.

Another value that non-Church-folk place on our buildings is their potential to act as centers for social services. The outreach of Anglican congregations over generations has instilled a certain economic value in the minds of various community partners and recipients of that outreach.

“Look for the red doors of the Anglican Church” if you are seeking a hot meal, or some used clothing and sometimes even some financial support. Our buildings have become symbols of hospitality in some communities. I have always thought this to be a good thing, that the Anglican reputation in the community might be one where those who are vulnerable can find support and relief. However, sometimes the perceived economic value to the wider community can take on a “what have they done for us lately” mentality, or a “churches are only as valuable as the number of people they can feed in the week”. When the funding evaporates, the value in the community can evaporate too.

A third perception of church buildings held by non-members can also be that they are where “worship” and “important life events” happen. It is an interesting phenomenon when non-Christians express grief for the closing of a church

even though they have had little to no engagement with what “worship” means or how it looks on any given Sunday. For some, it is simply comforting to know that churches exist, should they ever wish to be interested enough to explore them one day! Churches are still known as the places where life’s rituals have always happened. There is an economic value to the community knowing that some form of rites of passage can take place in a beautiful building with staff who are able to make those rites possible: marriages, funerals and sometimes even the ‘sentimentality’ or ‘family tradition’ of a baptism (please note a little sadness and sarcasm here).

Each of these three perceptions of the value of church buildings lacks a foundational component of our Christian faith and practice: the concept that these sacred spaces, these houses of worship, are supposed to belong to God and serve the ministry of God’s Church. I often wonder how many Anglicans view our church buildings as tools for ministry? Tools that belong to God yet have been entrusted to us for the furthering of God’s work on earth?

If all Anglicans truly believed that our buildings were tools for ministry, how might we consider using them differently? Or, perhaps a far more interesting question: how might God choose to use them differently?

This is a question that I raise within my own congregation

when we consider how our buildings are utilized. Who would God want to use this space? At St. George’s, have recently welcomed our local AA and Girl Guide groups when they found themselves evicted from other venues because of the pandemic. Both of these organizations serve others and this, at least in our view, seems to fit with how God would want our buildings utilized.

I hold the view that our church buildings, although they are places of worship and considered sacred as such, are also tools for relationship. When we share them with outside groups we can enable community partnerships, we can enable new opportunities for non-members to come to know who we are and why we care.

Whenever I see a church that is open on Sundays but closed most of the rest of the week, I ask: is this how God would use this building to serve others in that community?

Each congregation will hold different views on this topic, but I would encourage others to see our buildings as part of our toolkit for ministry that God has blessed us with. As such, may our tools be never idle, but instead always be active in service to others as an expression of how God loves and serve 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

Sixteen days of activism against gender-based violence

By Ven. Megan Collings-Moore

One of the first times I ever preached, the epistle for the day was from Ephesians 5: “Wives, obey your husbands”.

In my placement as a seminary student, I remember on one of my first weeks, a parishioner came to the altar rail with clear bruises from fingers around her neck. The statistics on gender-based violence appalled me as a young woman. They are no better now that I am middle-aged, and indeed it seems that such violence has only increased during the pandemic and multiple lockdowns. Such violence is present in our congregations, and needs our attention.

The global 16 Days of Activism against Gender-Based Violence takes place each year from November 25 (the International Day for the Elimina-



November 25 -
December 10,
2021

tion of Violence against Women) and runs until December 10 (Human Rights Day). It is a time to raise awareness of violence against women, girls, LGBTQ2, and gender diverse individuals, and commit to ending such violence.

The 16 Days campaign began in 1991, at the inaugural Women’s Global Leadership Institute, and so this year marks

the 30th anniversary. In Canada the 16 days also include the National Day of Remembrance and Action on Violence against Women, honouring the memory of the women lost during the mass shooting at Polytechnique Montréal on December 6, 1989.

The Anglican Church of Canada supports this campaign, as do individual parishes. I am

grateful to be part of a church which highlights gender-based violence as a problem, and which seeks to end it.

The vow to obey a husband has not been part of our marriage liturgies since the 1920’s. We increasingly understand that each of us is made in the image of God and deserves to be treated with respect and dignity. Our baptismal promises commit us to upholding the dignity of every human being. We believe that gender-based violence is not compatible with our faith.

How will you mark the 16 Days of activism this year? Will you help offer prayer within your parish to raise awareness? Could you participate in a local event in your community, or one that is online? Will you post support on social media? The Canadian government has a list of ways of becoming involved at:

[https://women-gender-equal-](https://women-gender-equal-ity.canada.ca/en/commemorations-celebrations/16-days/get-involved.html)

[ity.canada.ca/en/commemorations-celebrations/16-days/get-involved.html](https://women-gender-equal-ity.canada.ca/en/commemorations-celebrations/16-days/get-involved.html)

Whatever you choose to do, I suggest that you consider being visibly Christian in your support of the 16 Days campaign.

Often the most commonly seen Christians in the media are those with an intolerant theology that we find abhorrent. Let us be witnesses of a faith that is based on love and which actively works to keep all human beings safe.

So, wear a cross, refer to your faith in your post, hold an event in your congregation. Let the world know that we are working for a safer existence for all and for the reign of God here on earth!

Ven. Megan Collings-Moore is a member of Proud Anglicans of Huron, the archdeacon of Waterloo and interim archdeacon of the Saugeens, and intentional interim at St. Paul’s, Stratford.

Put down the paper, fill a glass with water, take a sip...

“Have you ever been shot or do you have any shrapnel lodged in your body?”

Hearing that unexpected question prior to a medical exam left me speechless. (For some of the people that know me well, that may be difficult to imagine!)

The immediate silence was caused, not because I did not have an answer, but because my mind immediately went to a very different time and place: I remembered a moment, a few years ago, sitting as a visitor, in the congregation of St Chrysostom's Episcopal Church, Chicago, where my father had been the rector when I was born. It was a moment of connection with family history. Yet my memory of that visit has forever been coloured by the fact that in the midst of the service, the Prayers of the People included the names of all of the individuals who had been shot and killed through acts of violence during THAT WEEK, in the city. The list was long and very disturbing.

Not too long after my medical exam, I listened to Archdeacon Elm preach at St George's Forest Hill, Kitchener.

She did not offer a set of pre-formed suggestions about what needed to be done by groups or individuals who sought to engage in the process of reconciliation. Instead, she encouraged people of faith to be guided by the Holy Spirit to discover where to put their



Devon Janse Van Resnsburg/Unsplash



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

time and energy into an experience of learning history they had never been taught, to hear the stories of the First Nations that they had never heard, and then discern where they could truly make a difference.

Every time that I have heard her speak, I have been disturbed by the fact that when she has gone home, she has been unable to turn on the tap and consume clean drinking water.

As I began writing this article, Canadians were called to participate in a federal election. Without any reflection regarding party loyalty or choice, it was a process which is envied by many people throughout our global village.

Creating a nation where a free electoral process is a reality which we take for granted, has not been, nor is it now, an easy task. Melding together a national identity which stretches from sea to sea to sea, continues to be a work in progress. It has been a concept so highly valued that some individuals, seeking to ensure the freedoms our system of government provides, have ventured out onto a field of battle, wearing a Canadian uniform, never to return. Yet, in 2021, the participation rate of people who could vote, has continued to spiral downwards. It is a very disturbing trend.

This fall a number of congregations will be holding special services where pets will be brought to church for a blessing to mark the Feast of St Francis. Across the Diocese of Huron, there are parish families who have spent time, effort and energy to establish community gardens and butterfly

gardens, not only as a means of outreach, but as opportunities to build up an awareness within our communities of faith of how it is possible to make our response to our Baptismal Covenant promises come alive. The variety of environmental ministries are a cause for thanksgiving.

The fall season is a time when the church calendar and the civic calendar blend thoughts of remembrance, reflection and thanksgiving together.

Earlier this fall, these themes were at the forefront of our lives as we marked the twentieth anniversary of the attacks of 9/11, experienced the first National Day for Truth and Reconciliation, and then, each in our own way, celebrated Canadian Thanksgiving.

Later on, we moved through the observance of All Hallow's Eve, All Saints' Day and All Souls' Day. The nation will pause, ever so briefly, as we mark the Feast Day of St Martin of Tours, which is more widely known as Remembrance Day.

Then, as the month of November draws to a close, a new church year begins and we focus our attention on the experience of the Season of Advent, a time of new beginnings.

What will those new beginnings look like? What changes will we make in the pattern of our lives that will have a positive impact in God's world? What can we do to enhance the lives of everyone in the com-

munities which we call home? What efforts can we support to ensure that clean drinking water is a reality for all Canadians? What small initiative can we take that will renew the life of God's Creation?

Perhaps this opportunity for new beginnings will be a call to action for you as you think about the things that disturb you, or stir up feelings of thankfulness, or simply, in moments of reflection, help you to identify the blessings which you experience in your life.

May I suggest that you begin by simply putting down the paper, going to the nearest tap in your home, filling a glass with clean drinking water, reflecting on all that went into enabling you the freedom and opportunity to do what you have just done, taking a sip... Then another...

And with each sip reflect on how, being nourished by the water you are drinking you are being called, through your words and actions, to bring peace, healing and renewal into God's world.

For the curious:

Fortunately, my answer to the question which began this article was... NO!

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

chriscpratt@diohuron.org

Uncertainty: a difficult lesson we learn to manage

*Now I lay me down to sleep
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.
If I should live another day,
I pray the Lord to guide my way.
Amen*

This petition was embroidered on cloth, and framed above the foot of my childhood bed. I prayed it every night, and though rhythmic and easy to remember, it always troubled me.

Falling asleep under risk I may not come back was more than a little intimidating. I have found reasons to use this in my sermons as an example of child-scary theology.

Surprisingly (to me), it is a well-known supplication. And many others have shared that they, too, have experienced its more profound threat—all but one.

Recently, in a congregational support group, one woman in her nineties confessed she



AS I SEE IT

**REV. JIM
INNES**

Losing our certainties is the path to prudence. But the way is not secure. The journey is often wrought with doubt, even despair.

prays this prayer every night and finds it reassuring. “It is most comforting to know that I fall asleep in God's care and protection.” She explained that a woman of her years isn't sure of anything, including “the coming of morning.”

Yes, indeed! How very true. It was a reminder that beyond the childhood certainties that form our worldview (and all the vitality that goes with it), a time

comes when an entirely different ‘energy’ comes into play.

It is true. Nothing is a certainty. To think so is a false confidence that lends itself to an anxious grip on the life we suppose it always to be. And undergirds the sentiment ‘losing our childhood innocence.’ Uncertainty is one of the more difficult lessons we learn to manage.

Psychology has suggested that certainty, or wanting cer-

tainty, is a survival instinct. If so, then losing it means becoming vulnerable, and vulnerability of this intensity can be maddening.

Losing our certainties is the path to prudence. But the way is not secure. The journey is often wrought with doubt, even despair. Subsequently, we gingerly progress in this area of our life. Often, we fall hard before we accept the scary truth. But, once processed, we gain

humbling wisdom that, beyond reason, feels right and good. It is perhaps why those who have ‘been there’ (like my ninety-year-old parishioner mentioned above) find themselves (and are seen by others) as more calm, assured, and stable.

As I see it, when we can let go of certainty, we are open to hope-filled optimism. This hopefulness propels us into an actualized sense of our relationship to our world, to other's worlds (especially those different to us), and to a world in which the idea of a ‘greater power’ becomes a possibility. I cannot describe how this happens, but I like this quote (and discovered Vincent van Gogh is the writer), “I know nothing with any certainty, but the sight of the stars makes me dream.”

Rev. Jim Innes is the rector of the Regional Ministry of South Huron.

jiminnes@diohuron.org

'Call Me Indian': Fred Sasakamoose's life story

As we move into the crisp mornings of November, the hearts of a good percentage of Canadians look to the start of hockey season! From small town rinks with little kids learning the game, right through to the professional leagues, well, hockey is somewhat of a Canadian religion.

On a summer trip to a bookstore to pick up some cottage reading, I was drawn to pick up "Call Me Indian" by Fred Sasakamoose. I had heard of the book, but only in the sense of Fred being the first Treaty Indigenous player in the National Hockey League. I mistakenly expected only to learn about his short, but historic career with the Chicago Blackhawks. What I received instead was an honest, blunt, oft times difficult to read understanding of life by a fearless man who opened his soul that others might learn.

There really are three stories in this book, although they are intertwined in many ways. First was life in a residential school in Saskatchewan.

I have heard first-hand such stories and read many other accounts. But Fred's story was different. It was every bit as horrific as the others, but the way he wove together the narrative there seemed to me a deep insight into how his inner spirit survived the outer abuse. He was abused physically, and – though he never talked about it until he testified before the Truth and Reconciliation Commission – he was abused sexually. The abuse was

The real story of Fred Sasakamoose is about a wonderful human being who had a heart of gold and a personality to match. He also bore pain and lament that could have broken him.

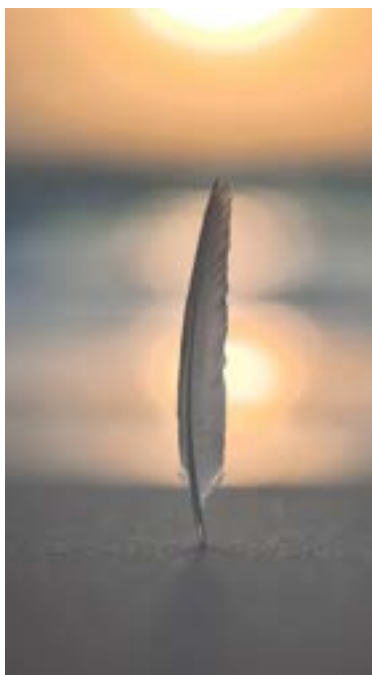


MOSTLY ABOUT RELIGION

REV. CANON KEITH NETHERY

not isolated or sporadic, but part of daily life at residential school. Fred paints a wonderful picture of his life as a child before residential school. On the land as three generations of family following the ways of his people. How he treasured those around him and carried that love through his entire life. He also shared how residential school tried but failed to take away that love and history.

The move to the "hockey" part of the story comes gradually. Fred chronicles the glint of hope in playing hockey at school, all the while suffering himself and watching others suffer around him. Fred was a natural skater it seemed, and as soon as he made it to the ice, he spoke of what so many young people in Canada experience: the thrill of the wind on his



face as he zipped across the open ice. The school team played against clubs from local towns, and in the process Fred was noticed by the manager of the Moose Jaw Junior team.

As he rises through junior to the minors to the NHL and then back down the ladder to the minors and semi pro teams, we see the game of hockey in a very different way. He writes of how various teams used racist stereotypes in their promotion of his visits to their town. He spoke of the verbal and close to physical abuse he and other players of colour experienced. His gripping tales of how intimidating it was for a young indigenous man from Saskatchewan to try and make it in the white world of hockey along with the angst and heartbreak and loneliness that he experienced.

Once you have finished this book, you will realize why Fred only played a dozen or so games in the NHL. I think you will also realize that he had the ability to have a much longer career, but everything seemed stacked against him.

The third part of the story was, for me, the most enlightening. Fred Sasakamoose opened up the rest of his life to us to show just how much the pain and abuse of residential school would play out over and over again in his life. He shared his struggle with alcohol, and his difficulty being a parent to his own children. He spoke of how he tried, and often failed, to be a good example to his people, to connect to the ways of his parents and community. But he never gave up. And again, it was hockey that made a difference. It was in organizing opportunities for young indigenous people to play hockey and by extension, see the world, that he found a niche. He organized tournaments and trips for children that might not otherwise have had the chance to play the game, or travel to other parts of the country or the world.

It was in this candid dialogue between Fred Sasakamoose, traumatized and held back by the abuse of residential school, and Fred Sasakamoose, the athletic, personable, family-oriented man wanting to make better lives for his people and yearning to become that person, that I saw the life of a great human being. It was Fred being Fred that allowed me just a glimpse of understanding into his life,

and the community that he treasured.

I read the book in a day (I sometimes take a month to get through a book!) I was enthralled by this honest storyteller, and I have been given a new understanding of the life of the first Treaty Indigenous player in the NHL. I mention that again because that's what I expected the book to be about. In the end, that was a tiny subplot. The real story of Fred Sasakamoose is about a wonderful human being who had a heart of gold and a personality to match. He also bore pain and lament that could have broken him.

Fred Sasakamoose died last year, a victim of COVID-19. He had completed the book, but it wasn't published until after his death. I honour this tremendous Canadian for his example to everyone, but especially to the people and way of life he loved. This is a book well worth reading and I recommend it to you!

While not central in the book or Fred's life story, it is important to share in this space, that he held onto his faith throughout. He was a Christian and at times attended an Anglican Church, but also followed the traditional spiritual ways of his people. He saw them as equally important in understanding himself.

This book will have a lasting impact on my life!

Rev. Canon Keith Nethery is the rector at St. James' Westminster, London.

keithnethery@diohuron.org

Yep, let's go down this road again!

We have all heard and used the expression "been down this road before".

It can be used literally if you have ever been lost in a new suburb, with all the curves and cul-de-sacs. Houses looking the same, yards looking the same only to add to our lostness. Circling about only to notice the children waving to you are the same ones who waved to you when you had been down their road five minutes ago.

Or perhaps, you are on a fitness trail with the winding, circular paths and noticing that you have passed the 2 km marker four times, and you are sweating, with your energy waning.

Embarrassing and tiring as these may be, don't worry! This is not the meaning of "been down this road before" that will be looked into.

When I think of this expression, I always want to add a big,



LAUREL PATTENDEN

sighing "Yep!" before it. Yep, been down this road before! Heavy sigh. We normally use this in a metaphorical way. We know what will happen, and it is usually something we are not looking forward to. This is not the first time we have done this. Sometimes we think we will never learn or change our behaviour and down that road we go. Ad nauseam.

Yet, I think that there are roads that we have been down, and it is a good thing! The road to fitness, to healthy ways, to sound financial reasoning and to other life-giving ways. Later on in November, we are invited to cross the threshold of the



Advent road. This road can be full of ADVENTure. (Sorry, had to write that!)

Some years I travel it better than the others. How about you?

The lure of the Christmas tinsel road is so attractive and in many ways so much easier. However, the Christmas tinsel road usually leads me to overspending, overindulging and feeling sick, tired and empty like the empty box of chocolates ready to be discarded. Yep, we have all been down THAT road! Remorse. A dead end!

Thank goodness there is the other road free to us to travel. The Advent road. Yep, we have all been down THIS road, too! Do we ever get tired of traveling the Advent road? (Poet Mary Oliver wrote: "How many roads did St. Augustine follow before he became St. Augustine?") I think not for each time we travel we experience great joy. Plus, what a destination!

Certainly, it is a different kind of road from the typical holiday road and yet it can be travelled in a great variety of ways. The road is paved with our deepest

yearnings. With our deepest thoughts. It is a road that is available to us to pry open and dig to the depth of our feelings. We do not step along the Christmas tinsel road with the same intention, nor does it give us the same opportunities to be so.

Yep, I have been down this road before, and I hope to travel it again and again and again. Step by step whispering "Come, Lord Jesus, Come".

Praying "Come, Lord Jesus Come". Singing "Come, Lord Jesus, Come". Shouting "Come, Lord Jesus, Come". Have you been down this road before? Are you in to travel it again? Good. That way when Jesus is born we will be able to whisper "We are here!". Pray "We are here!". Sing "We are here!". Shout "We are here!". Yep, let's go down this road again.

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