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# HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • FEBRUARY 2022



Laurel Pattenden, LOVE BIRDS, Ink, 2022

## Ticking hearts, clicking hearts: a God-given kind of hope

**February is the month of love. It is also the month of annual vestry meetings and reports.**

The beginning of a new year – vestries and reports.

As Bishop Todd states in his column, this is not always easy, nor always enjoyable. Especially when we can plan some things, and only wonder about other things. So maybe it should come with a twist? In Bishop Todd's words:

"Yet, in my experience, when it has been enjoyable it is because there was a real spirit of hope underlying the work. When genuine Christian hope is the dynamic foundation of our community, we find great satisfaction and joy—even when we do not know what the future holds!"

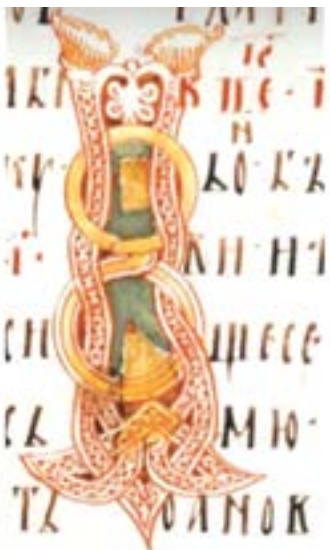
The month of February is also the time of the year when heart symbols surround us. That may be of some help. Yet, we have to be careful not to overdo it.

"I wonder how many times the red heart emoji will be clicked this February?", writes one of our columnists and warns: "It takes such little effort to click away sending multiple hearts at a time, as if we have more than one heart to give."

Maybe it would be wise to ask ourselves, as does the Social and Ecological Justice article: "What can we do to better embrace everybody, to better respect the dignity of every human being, as we commit to do in our Baptismal Covenant?"

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## 'To testify to the light': On discipleship and storytelling, once again



**I**magine the following scenario:

Jesus of Nazareth starts his journey, followed by his disciples. He performs miracle after miracle: He turns water into wine at Cana; then he heals the royal official's son in Capernaum. He heals the blind and the lepers, the deaf mute and the possessed. He even calls dead persons back to life.

People come to listen to him. He gives his sermon on the Mount. He speaks to the crowd of five thousand, and feeds them with five loaves and two fish.

Imagine now that there was no one to record his words and his deeds. Not a single word about his entry into Jerusalem, his trial, and his crucifixion. Not a word about his resurrection. *By death trampling death* – no one has ever heard about this, it has never happened. You have to admit: The world today would be a completely different place.

We begin our annual Huron Church News appeal by reminding you that discipleship at its core equals storytelling; by asking you to send us your stories – the account of the things that

happen in your community.

We ask you to share the good news, to testify to the work of the Holy Spirit as it unfolds in the circle of your friends and associates. Just as the followers of Jesus Christ did in their time.

Today we tend to read their words as an illustration of faith, as a proof of the church doctrine even. We tend to forget that they were recorded as a proclamation of the new faith – a proclamation in the form of an exciting story which happened to real people in real time. A local story!

Bricks and mortar are deaf and mute. They don't speak. Our gatherings and events, as exciting and filled with the Spirit as they may be, once they are over, if not recorded – they don't speak. No one will ever hear about them. They simply did not happen.

On the last page of this edition, we will ask you, once again, with a deep gratitude, to financially support our efforts. But before anything else, we ask you to continue testifying to the light that has changed the world.

*Davor Milicevic, Editor*

# HURON CHURCH NEWS

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## A good time for a clear-eyed, God-given kind of hope

Many organizations, including Anglican churches, spend part of January planning for the future.

Part of our planning is done through the work of Annual Vestry Meetings when we celebrate God's faithfulness by reviewing the previous year, planning for the year ahead, electing and appointing representatives, and authorizing leaders to help us carry out the mission.

This work is not always easy, nor always enjoyable. Yet, in my experience, when it has been enjoyable it is because there was a real spirit of hope underlying the work. When genuine Christian hope is the dynamic foundation of our community, we find great



**BISHOP  
TODD  
TOWNSHEND**

satisfaction and joy—even when we do not know what the future holds!

It may be that two years of living in a pandemic has diminished your energy. That is difficult enough, but it would be much more threatening if this time has diminished your hope. I don't mean your sense of optimism or your positive energy, I mean that deep, grand, hope that God puts in us. In Christ, we live and move in an ocean-sized-hope that is given as we remember that God created everything

with nothing more than a spoken word. We live and move in the hope that is given when we see Jesus alive, raised up from the death imposed upon him, never to die again. We live and move in the hope that comes from knowing that the Holy Spirit of God is leading and animating our life together, even now.

This is a good time for that kind of hope. A clear-eyed, truth-seeking, God-given kind of hope. Hope, when it comes alive in us, is not just confidence in the future or confidence that there is a future for us. It is also a confidence that there will be some continuity from our past into our future. The future may look quite different, but it will still be "me" and it will still be "us" and the truth will still be the

truth, and our future will still be tied in relationship to the deepest reality there is – God – who does not go away from us, who does not abandon us. Quite the opposite. God is still coming to us and drawing us into God's future.

Therefore, we can plan some things and we can only wonder about other things. May it be for us a time of faithful imagination and deepening commitment to the One who promises to be with us through it all and at the end of it all.

God will keep God's promises—and, even as we venture into 2022 not knowing exactly what the future holds, we can trust that God holds the future. Thanks be to God.

+ Todd

## A glimpse of the fiery evening sky: a sense of joy and deep gratitude

By Rev. Carrie Irwin

Sunsets are truly spectacular!

It had been several days since I intentionally stopped to take a breath and enjoy the beauty of the natural world around me. I was on my way home, when I caught a glimpse of the fiery evening sky over the lake, so, I stopped and offered up prayers of gratitude and wonder. How fortunate I am to live in such a beautiful part of Ontario!

As I stood watching the sunset, I was filled with a sense of joy. Joy, and peace, deep gratitude, and awe! You can't capture in a photo the grandeur of breath-taking moments, but they can give us a tiny glimpse of it.

The bible is saturated with stories of wonder and awe, and I can't help but think about what went through the minds of those who stood witness to those events. The burning bush, the transfiguration, the many miracles Jesus



## ANGLICAN FELLOWSHIP OF PRAYER

performed, the shepherds in the field visited by angels, and Jesus' appearance to the disciples after His death.

There were no cell phones or cameras around to capture those moments, and yet, we

imagine and enact and tell the story of those events thousands of years later. What was witnessed then has been told and retold for thousands of years, and no picture could do them justice.



I thought about that as I put my phone down after taking a couple of pictures last night, so that I might simply stand in awe to take the sunset in, not as a reporter, but as a spectator, or maybe even as a participant in the wonder and gift of creation.

We can't share the moment or tell the story until we have taken a moment of two ourselves, to simply stand in wonder, and allow the story, whatever it might be, to sink deeply into our souls.

In these early days of 2022, may your soul be filled with the hope of each new sunrise, the peace of each evening sunset, and the joy of being present to both!

God bless!

Rev. Carrie Irwin is the rector of The Anglican Regional Ministry of Saugeen Shores, Tara and Chatsworth, Regional Dean of the Saugeen and the AFP Executive Representative of the Northern Region of the Diocese.

# Social justice begins with you and me

By Irene Moore Davis

Every year on February 20, the World Day of Social Justice is observed.

This international day is an opportunity to promote social justice while encouraging everyone to look with fresh eyes at issues such as poverty, unemployment and underemployment, gender inequality, discrimination, and other forms of inequity.

The World Day of Social Justice is an opportunity to uplift the dignity of all human beings, the concept of the common good, workers' rights, justice for everyone including those living on the margins, opportunities for full and productive employment, poverty reduction strategies, peace and security, and respect for all human rights and fundamental freedoms.

Despite the progress that has been made in Canada's laws and human rights codes protecting 2SLGBTQ+ people, many continue to experience marginalization in real terms. Members of queer and trans\* communities consistently face lower incomes, less secure



**Building a more just society is not merely a worthwhile or admirable thing to do; it's an essential component of both our Baptismal Covenant and our Marks of Mission.**

employment, and less financial security, and are more susceptible to homelessness and insecure housing. Rates of unemployment, underemployment, and poverty are especially high among trans+ community members. There is growing evidence that inequities faced by queer and trans\* Canadians in the pre-pandemic area have been exacerbated in this time of COVID-19.

For example, Egale Canada has estimated that one half of 2SLGBTQ+ households experienced lay-offs or reduced employment in the first wave, as compared to 39% of all Canadian households. Isolation at home, a challenge for most of us during the pandemic, has compelled many 2SLGBTQ+ youth to choose between living in unsupportive, hostile households or pursuing less

secure housing where they can (perhaps) live authentically. For 2SLGBTQ+ Canadians who have intersecting identities, complex layers of inequality have created even greater challenges.

Building a more just society is not merely a worthwhile or admirable thing to do; it's an essential component of both our Baptismal Covenant and our Marks of Mission. On this World Day of Social Justice, consider how we, as people of faith, can move towards truly loving our neighbours as ourselves by continuously striving to overcome unconscious bias. Think about how transforming unjust structures and challenging violence of every kind could be implemented on a personal level: might they mean deeper, more intentional efforts to avoid language that renders 2SLGBTQ+ people invisible within our faith communities and beyond, casting aside heteronormative language that reinforces gender binaries and fosters exclusion in favour of inclusive language that reflects diverse identities and promotes inclusion? Reflect on the ways we can strive for justice and

peace among all people, all week long, by creating and supporting inclusive cultures in our workplaces and communities. Consider how our commitment to doing justice, loving kindness, and walking humbly with God might lead us to demonstrate humility and sincerity in our tone and approach when interacting with members of marginalized populations, including those excluded from positions of power or privilege because of sexual orientation, sex assigned at birth, gender identity or expression. When endeavouring to respect the dignity of every human being, evaluate the degree to which we practice active allyship on a day-to-day basis, and what our daily actions say about who we value and care about in society.

Let streams of living justice flow down upon the earth.

*Irene Moore Davis (she/her/hers, ally) is an educator, historian, and activist, a member of All Saints' Windsor, a lay representative on the Proud Anglicans of Huron Committee, and an appointee to the Dismantling Racism Task Force.*

## APRIL 1 GRANT APPLICATION DEADLINE APPROACHES

# AFC invites Canadian Anglicans to take a closer look!

By Michelle Hauser

"I want to encourage all Canadian Anglicans to take a closer look at AFC," says Dr. Scott Brubacher, Executive Director, Anglican Foundation of Canada, "and the April 1, 2022, grant application deadline presents the perfect opportunity for them to do that."

Founded in 1957, AFC remains best known for supporting church infrastructure projects. As Brubacher remarks, "That's completely understandable because for many churches, the call to imagine more has included funding for ramps, lifts, roofs, washrooms, and so much of the essential infrastructure that allows churches to welcome parishioners and reach out to community members."

In the past decade, of the more than \$6 million in grants and loans awarded, nationally, forty per cent went to support infrastructure projects.

In recent years, AFC has also become a major partner in innovative ministry and spiritual formation projects, funding visionary programming that reflect an increasingly missional church. The remaining sixty per cent of AFC's funding during the past decade sup-



ported other key impact zones: leadership and education, community ministries, Indigenous ministries, and sacred music and liturgical arts. These days, it's fair to say that AFC's funding extends well beyond bricks and mortar to foster a healthy, vibrant church.

Brubacher acknowledges that the first year of the pandemic presented funding challenges owing to the com-

bination of fewer grant applications and the initial impact on AFC's investment portfolio. However, 2021, he states, was a totally different story:

"Thanks to the incredible generosity of our donor family—and the energy and creativity of our grant applicants—AFC had its most impactful year ever and gave more than \$1 million in grants. Let's aim that high again in 2022!"

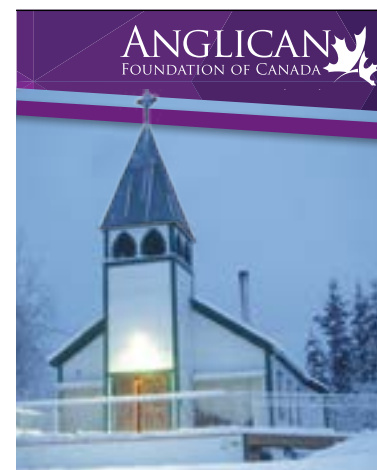
**AFC's funding extends well beyond bricks and mortar to foster a healthy, vibrant church: In the past decade, of the more than six million dollars in grants and loans awarded, nationally, sixty per cent of AFC's funding supported key other impact zones: leadership and education, community ministries, Indigenous ministries, and sacred music and liturgical arts.**

Brubacher is inspired by all the churches who are doing great work in uncertain times.

"There are a lot of people finding courageous and creative ways to do good ministry, and for those who want to branch out, AFC is both a dependable and a hopeful partner. We believe in the vital importance of the Anglican church in our Canadian context, and we're here to invest in that!"

The deadline to apply for AFC's spring grant cycle is April 1, 2022. Visit [www.anglicanfoundation.org/apply](http://www.anglicanfoundation.org/apply) for more information or email [foundation@anglicanfoundation.org](mailto:foundation@anglicanfoundation.org).

*Michelle Hauser is the AFC Development and Communications Consultant.*



*Behind each grant is a generous gift.*

*Thank you to all our donors for making 2021 our most generous year yet.*

# Challenge assumptions and prejudices: Thanks to a Prince

By Randy Cyr

While HRH, the late Duke of Edinburgh is often best remembered by some for his quick wit, sportsmanship, conservation and as a steward of this planet, to more than a few of us Prince Philip also left not only his legacy but the experience of a lifetime.

In 1956 he initiated the Commonwealth Study Conference as "an experiment to challenge assumptions and prejudices". The premise of this undertaking was to take a group of young people from diverse backgrounds, engaged in their careers, with leadership potential, and get them out of their comfort zones. The Prince believed that by exposing them to new, different and difficult



circumstances and challenging them to interact, share, question, debate and disagree, that they would be following a new and exciting recipe for personal growth and development. The motive to improve the quality of leadership was certainly noble – and his means to that end, creative genius!

Yet, as Christians, aren't we pretty much constantly challenged by an increasingly secular society?

In the ensuing years, thousands of participants from dozens of Commonwealth countries shared the experience, and the Canadian variant later emerged as the renamed Governor General's Conference.

Whether by fate or good fortune, I joined a group of fourteen total strangers from across the country and cultural divides. We were pretty evenly divided in terms of labour, management, male and female in our twenties and thirties, tossed together for two weeks of uncertainty.

For myself, a then 20-something-management-type it was a total immersion course in

counter-viewpoint and yes, I did eventually end up at the back of the bus, singing 'Solidarity Forever'.

The group dynamic was the brilliance of the program as well as the essence of the journey as we toured mines, mills and factories. We met in churches, town halls and Union halls, board rooms, lobster boats, and co-operatives. We asked questions, sought opinions and learned as much from each other as we did from those resilient and hopeful folks in Cape Breton and Pictou County, Nova Scotia that spring of 1983.

The take-away that none of us envisioned was our own change of perspective, in itself a miracle. The process proved to be the best investment in leadership training I could

ever have made in my own future.

Prince Philip's experiment to 'challenge assumptions and prejudices' came at a tipping point in my career, and for that I am eternally grateful.

The wisdom of his 'experiment' is a gift shared by those of us whose lives have been forever changed.

And, if it is true that a man is never gone until he is forgotten, then Prince Philip's legacy will be with me always for the lessons learned that Spring of 1983.

Randy Cyr is now a happily-retired former entrepreneur in LaSalle, Ontario. He shares *Worship between outdoor summer chapel services at Christ Church, Colchester and Church of the Ascension in Windsor.*

## Holy Saviour's oatmeal tree

Over the month of December Holy Saviour in Waterloo ran an outreach project called "Oatmeal in Advent".

Parishioners gathered boxes of single serving oatmeal on behalf of Food4Kids, an organization that relieves food insecurity for children on weekends.

It took an hour or so to sort the boxes of oatmeal into serving sizes (60, 18, 12, 10, 8, and 6) and then make an oatmeal tree. We counted 2820 single servings! A car load!

Food4Kids were over the moon with Holy Saviour's generosity. Those servings will feed 867 children 3 breakfasts and then some. They have boxes with the name of every single school in Waterloo region. Every school has some children that need food security over the weekend. The largest need is at one school where they feed 95 children. Food is provided on weekends and over all school breaks.



Holy Saviour's other outreach program in advent was collecting \$2400 in Walmart gift cards and winter coats and boots for our new Afghan refugees. That

was another carload, delivered to Reception House.

Tricia Siemens, Rector's Warden & Jennifer Ross, Chair, Outreach Committee

**2820 single servings: It took an hour or so to sort the boxes of oatmeal into serving sizes (60, 18, 12, 10, 8, and 6) and then make an oatmeal tree.**

## Ding Dong! Merrily on High!



Early in the morning of Thursday, November 25, Court street in downtown Simcoe was closed to allow specialists from the Verdin Bell company (of Woodstock), along with a general contractor, to carefully remove the historic 800lb bronze church bell from the bellcote at Trinity Church.

The bell was cast in 1893 at the Meneely Bell Foundry in New York. After 128 years of calling the faithful to worship, the internal clapper mechanism was... well... clapped out and the support bolts that hold the bell in place were threadbare. This situation made it a safety risk to operate. It might also explain the squeaking noise that could be heard when ringing!

The landmark bell is due to be reinstalled in the spring with a new striking system. "We are most grateful to one of our incredibly generous parishioners who is funding this project."

Rev. Paul Sherwood



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is a generous gift.

Your gift today will make a difference tomorrow.

anglicanfoundation.org

# Acknowledging minimum wage workers' struggles

By Rev. Chris Brouillard-Coyle

*“God has no enemies, ultimately, for all, all – the atheist, the sinner, every one of those who we have tended in our respectabilities to push outside – are God’s children. Our concern must be to find out how we embrace everybody, how we bring everybody inside, how we say ‘We are all equal, of equal worth in the sight of our Father.’”* (Desmond Tutu, *God is not a Good Christian: And Other Provocations.*)

On January 1, minimum wage in Ontario was increased to \$15 per hour.

Now that young adult working at the fast-food restaurant and, thankfully, living at home, only must work an average of 14 hours a week, 52 weeks of the year to afford tuition and books at university. Hopefully, mom and dad still pay all other expenses.

Average rent for a one-bedroom apartment in Windsor is now \$1,255/month. Someone earning minimum wage would need to work 85 hours per month just to cover rent. Hopefully utilities are included in that amount.

If they live in Waterloo, expect to pay an average of \$1600, which means working 110 hours per month to cover

## SOCIAL AND ECOLOGICAL JUSTICE



**Increases in minimum wage are often met with concerns that this will ultimately impact the cost of living. Somebody must pay the ‘extra’ costs. It is fascinating that we never seem to contemplate imposing a maximum wage.**

rent! Remember, those averages are for 1-bedroom apartments. What happens if there are children?

How much do you spend on food each week? How much on clothing? How much does

it cost for you to travel to and from work? How much for phone, internet, and other expenses? How many hours would a minimum wage worker need to put in to pay for all the things we so often take for granted?

## What can we do to better embrace everybody, to better respect the dignity of every human being as we commit to do in our Baptismal Covenant?

When we encounter minimum wage workers – at grocery stores, when we order our food, in big box stores, and more, to what extent do we acknowledge their struggles? How often do we truly look at these individuals? How often do we recognize their longing, their dreams, their frustrations about how unfair the world is for them? To what extent do we realize that these are God’s children, beloved, and of equal worth in the sight of our Father? What can we do to better embrace everybody, to better respect the dignity of every human being as we commit to do in our Baptismal Covenant?

Increases in minimum wage are often met with concerns that this will ultimately impact the cost of living. Somebody must pay the ‘extra’ costs. It is fascinating that we never seem to contemplate imposing a maximum wage.

We don’t question when CEOs and shareholders are given large bonuses at the end of a profitable year. There are no concerns expressed about where the money will come

from to pay million-dollar salaries of the higher ups in the business. Few seem particularly worried about the fact that there are those who, by the time you read this article, will have made far more than their employees will make all year.

Archbishop Desmond Tutu was truly a prophet for our time, calling us to look with eyes of love, much like Jesus did through his life, death, and resurrection. His words continue to ring true about many marginalized groups. Our work is to seek to bring people inside, to help reveal how all have value and worth in God’s eyes and thus our own.

What more can we do to transform the unjust structures of society that maintain such incredible inequality? How might we use this year’s election as an opportunity to challenge government to care about the wellbeing of all people and creation? How can we use our gifts to embrace all God’s Beloved children in new and transformative ways?

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

# The extravagance of God

By Rev. Andra Townshend O’Neill

*Extravagant: “exceeding the limits of reason or necessity, lacking in moderation, balance, and restraint, extremely or excessively elaborate” (Merriam-Webster).*

God’s activity in this world is extravagant.

I think in part it is a matter of translation, when you attempt to translate God’s grace into human life, the result is just beyond anything we can imagine. Even the slightest hint of God in our midst leads to gifts beyond imagination.

In the gospel from the first Sunday in February we heard the story from Luke (5:1-11) of the fishermen at the shoreline, cleaning their empty nets after a long night of fruitless fishing. They return to the water to allow Jesus to speak to the crowds that had gathered and at the end, almost as an afterthought, Jesus suggests that they head out to the deep water and instructs the men to “let down their nets for a catch”. It seems as though this must have been different than



Cassiano Psomas/Unsplash

how they may have gone about casting the nets most days and after this long night and day the men were reluctant. They did not realize that they were in the presence of God.

As you know, the nets were cast, and the catch was so massive that another boat was called out to help manage all the fish. Where there had been nothing there was now more than could be imagined. Fish nets breaking, boats sinking, fish everywhere.

*The extravagance of God.*

The next Sunday in February we hear the Beatitudes.

In a society where the poor, the hungry and the despised had little to hope for and no expectation of being noticed, Jesus comes along and calls them by name. Identified and recognized he tells them that not only are they then seen but they are blessed. These are words that they would not expect to hear after a lifetime of believing that their poverty, hunger

and exclusion were the result of God’s disapproval of them. These words would pour over these people with such abundance that they too likely had difficulty managing the gift, this redemption so great that it was breaking chains that no one could see.

*The extravagance of God.*

I hope that you can think of a time in your life that God’s extravagant love has washed over you, a time when you found yourself both joyful and somewhat bewildered by what God does in and through this world. Often it is moments in our natural world when we think - this beauty is beyond imagination, more than I could have hoped for, or it may be moments that we have witnessed God acting in the lives of those we know and love or in our own moments of need.

I ask you to consider what it is to embrace the extravagant love of God. To receive it and share it with others. To decide that your church or your own family or you personally are going to look for what is possible through the lense of God.

Yes, our budgets are important but please remember that after the fish were wrestled onto shore and the people of the village were fed for weeks to come, Jesus asked the disciples to come and be fishers of people.

God shows us what can be done when we are with God and God is with us. And then God calls us to come, follow and then go and witness.

As we move into this New Year let’s remember that our nets have been filled to the breaking. God’s love for us is extravagant. It is unreasonable, lacks in moderation or restraint and is quite frankly excessive!

May this extravagant love energize you through the rest of this pandemic and encourage you to find your own extravagance in your giving, leading and your hope for all that is to come for those who have been blessed with the call to be followers of Christ and witnesses to his grace.

*Rev. Andra T. O’Neill is the rector of St. Mark’s London and a member of the diocesan Stewardship Committee.*

## PASTORAL PROGRESSIONS

### Appointments

Bishop Todd Townshend appointed The Reverend Patty Dobbs Luxton as the rector of St. Thomas', St. Thomas effective February 15, 2022.

Bishop Townshend appointed the Reverend Scott McLeod as the Incumbent of the Chapel of St. Bede, Renison University College effective February 1, 2022. Scott is currently a priest in the Diocese of Niagara.

Bishop Townshend appoints The Reverend Canon Dr. Valerie Keynon as the Priest-in-Charge of the Church of the Transfiguration, London effective January 1, 2022.

Canon Valerie continues as the rector of St. Anne's, (Byron), London.

### Retirement

John Lutman, our Archivist at the Diocese of Huron Archives, retired on December 31, 2021.

John joined us in 2010 and has managed the vast store of records housed at the Archives as well as assisted those seeking to research historical information.

Located at the Huron University College, the Archives houses the records of baptisms, confirmations, marriages and funerals of Anglicans

across the Diocese from as far back as the early 1800s. In addition, other historical artifacts such as architectural drawings, maps and church history are carefully maintained and kept preserved by John and his team.

His extensive knowledge of our church's history will be missed by all throughout the Diocese of Huron. Please join us all in thanking and congratulating John for his dedicated service to his Church and its people here over the years. John will be honored at Synod in May.

### Rest In Peace

Mr. Michael Loyal, the brother of the Reverend Mark Loyal, passed away on December 22, 2021.

Prayers were requested for Michael's friends and family in prayer, remembering especially his wife who is also very ill. Funeral arrangements will take place later in the spring.

May Michael rest in peace and rise in glory.

Mrs. Dorothy Chapman, widow of the late Reverend Edward Chapman, died on Friday, December 10. A funeral service was held at St. Aidan's church on Saturday, December 18. The full obituary, may be found below. May Dorothy rest in peace and rise in glory.

## ANGLICAN CHURCH WOMEN

### In Memory



### Delaware

Trinity,  
Port Burwell  
Gwynn Williams

### Deanery of London

St. Anne's,  
Byron

Shirley Hawley

Barbara James

Kathleen Johnson

Marjorie Maltby

Pamela Montcrieff

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Phyllis Wakfer

Phyllis Wells



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# Archives essentials: Paper conservation

By John Lutman

Conservation is defined by the American Institute of Historic & Artistic Works as quoted by Cathleen A. Baker:

*The profession devoted to the preservation of cultural property for the future. Conservation activities include examination, documentation, treatment, and preventive care...*

Even in this digital age, the vast majority of archives holdings both in place and received, comprise paper. Paper is particularly susceptible to the effects of inadequate storage, careless handling and changes in temperature and humidity. Paper materials (with the Diocese of Huron Archives in mind) include primary sources including maps, broadsides, posters, photographs and picture postcards, letters, office correspondence, certificates, property deeds, legal, and personnel documents.

The role of an archive is not only to hold the historical records of a particular entity, but also to ensure the physical preservation of the record through climate control, security, proper storage, rules for handling, and conservation, the latter where required.

## Conservation challenges: a short history of paper-based materials

First, I think it important to provide the challenges which archivists and conservators face in preserving and ultimately conserving paper-based materials.

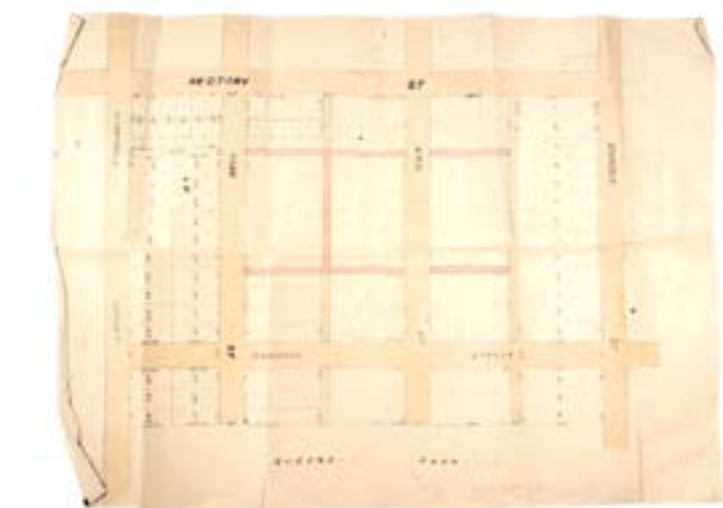
Until the latter third of the 19th century, paper was made from cotton or hemp-based rags.

"Rag pickers", as they were called, scavenged water banks for discarded clothing (including underwear!) or battlefields where the uniforms of dead soldiers were stripped and sold to rag merchants, who then sold the rags to paper mills. Various machinery called beaters, which improved over time, beat the rags into pulp from which paper was made.

As the 19th century progressed, governments required increasing amounts of paper, as did the reading public, to satisfy their demand for books and writing paper, a reflection of an exponentially rising literacy rate. There were simply not enough rags to fill the demand. Wood thereby came to replace rags as the raw material for paper manufacture. Trees were in plentiful supply, especially in Canada.

To quote Mark Kurlansky:

*When papermakers turned to wood, they used acidic water to soak pulp. It was logical to think that acid would break the pulp down to fibres, and it did. The problem was that the acid con-*



**Hand drawn document showing plan of St. Paul's cemetery (London, Ontario) with lots divided and numbered and streets labeled. The plan is hand drawn in a variety of inks, with streets and borders coloured with watercolour paint.**

**Treatment proposal goes: Clean, flatten and repair. Surface dry clean to reduce soiling. Humidify locally and flatten under weight to reduce creasing.**

*tinued breaking down the paper, so now more than a century's worth of books [and documents] are falling apart.*

When exposed to light and/or heat, the molecules in the acidic paper will break down even faster. Acidic wood pulp paper became commonplace beginning in the late 19th century. When wood pulp based paper was first printed it was white but, overtime, turned brown. To quote Mark Kurlansky again,

## Newspapers are the worst!

The culprit is lignin, the substance that holds cellulose fibers together. [Cellulose is the fibre from which paper is made]. Where there is cellulose there is lignin. Hemp has less than 4 per cent lignin, but wood can be as much as 30 per cent lignin.

Newspapers are the worst examples of acidic paper, erroneously based on the fallacy that they are expendable. Note the yellowish-brown shadow of a newspaper clipping that had been tucked into a book; the acid therein had leached

through to discolour the page. Other cheap papers with high acid content are children's school notebooks and scrapbooks, the latter ironic given their purpose to preserve past memories glued to the pages. The Archives can attest to this problem and that is why all newspaper clippings are photocopied. The recent production of acid-free alkaline papers, however, has greatly reduced deterioration.

Alum-rosin sizing is another acid culprit. It was "added to paper to reduce absorbency and to minimize the bleeding of inks." Alarmingly, moisture in the air caused by high humidity generates sulphuric acid.

## The pages from 1478 - white as the snow

When I was the Benson Special Collections Librarian at Western Libraries/Archives, I would occasionally lecture to FIMS student in the library/archives stream on collections development in special libraries.

At one point in my presentation, I would compare the strength of linen-based papers

to wood pulp fibre papers by comparing a book of decretals (a collection of canon laws as decreed by a pope) published in Basel, Switzerland in 1478, printed on linen/hemp-based paper to a book published in the 1930s based on wood pulp derived paper.

The pages of the former were as white, strong and flexible as the day they were made; the pages of the latter virtually crumbled in my hand.

This had to do with the comparative length of the fibres between linen/hemp-based paper and wood pulp-based paper. The longer length fibres of the former could withstand the fluctuating motion brought on by changes in humidity whereas the latter shorter length wood pulp papers could not. This in part explains the brittleness of wood pulp derived papers.

## Noting the damages

In composing a condition report, a conservator will note issues typically suffered by paper and parchment. These include dirt and grime, smudges, worm holes stains, tears, breaks along folds, large spilled ink stains, and losses around edges and instances where the paper has broken into many pieces.

Regrettably, the report may also list common and crude attempts at repair in the past, scotch tape and hockey tape being the worst! Not all of the above can be repaired or mitigated. The archivist would be naive in thinking that a conservator can return a compromised document to its original, pristine condition; the patina of age adds to a document's attraction and authenticity.

## Description, condition report, treatment proposal

On having received the document(s) in question, the conservator prepares a description, condition report and conservation treatment proposal. Below is an example of both by Jennifer Robertson for one of a set of St. Paul's Cemetery maps dated c. 1875.

**DESCRIPTION:** Hand drawn document showing plan of cemetery with lots divided and numbered and streets labeled. The plan is hand drawn in a variety of inks, with streets and borders coloured with watercolour paint. Media includes dark brown iron gall ink, dark red pen ink, graphite, orange watercolour and red watercolour... The paper is medium weight, smooth, dark cream-coloured machine-made wood pulp paper.

**CONDITION REPORT:** The paper is soiled with surface dirt and smudges. There are some small stains and spots of unknown cause, as well as some ink splatters. The map

has been stored folded and sharp creases remain, dividing it into a grid of 12 panels. There are tears running along most of these creases, extending from the edges inward up to 5cm in length. There are also multiple folded corners and edges. [see illustration below]

## TREATMENT PROPOSAL

**GOAL:** Clean, flatten and repair. Surface dry clean to reduce soiling. Much of the soiling will still remain after treatment, as it is thoroughly embedded in the paper fibers, but the surface should be improved somewhat with cleaning. Humidify locally and flatten under weight to reduce creasing. Overall humidification is not recommended due to the presence of iron gall ink media. Repair tears using stable and reversible Japanese tissue and wheat starch paste adhesive (WSP). House in mylar enclosure for protection.

## "Preserve the record"

Several strategies for other documents may be proposed depending on the nature and condition of the document(s). These include in combination de-acidifying the document; cleaning the surface of the document; washing and lining each document on thin, strong Japanese tissue; immersing the document(s) in water to loosen and allow the removal of old repair papers (scotch and archival tapes, adhesive paper).

Further handling of the St. Paul's Cemetery as described in the condition report may result in additional damage. It is essential that the document be repaired and thereby conserved in fulfillment of the archival commandment "Preserve the record".

*John Lutman served as the diocesan archivist from 2010 to the end of 2021.*

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## Huron Archives: Revealed evidence of God's work in the diocese

"What treasures are found in the holdings of the Diocese!" – states John Lutman as he ends his 11-year long service as the diocesan archivist.

"Let's not forget that the history of the diocese is a significant part a history of Southwestern Ontario, particularly in the early decades of the 19th century", says Lutman referring to numerous property records, committee minutes (e.g. minutes of the building committee, dated 1844-45), architectural drawings, church histories, cemetery records.

According to Lutman, the holdings include precious litigation fonds and other material relating to indigenous issues. He also refers many records generated by women in the church in the areas of the arts and social issues.

Lutman brought 32 years of experience to his Archives position by having served as Benson Special Collections Librarian (rare books) and Talman Regional Collections Librarian/Archivist). He is grateful for the assistance of Carolyn Lamont and the volunteers and interns during service at the Archives. Special thanks go to the Archives Committee, particularly Chairs – Rev. Canon Dr. Douglas Leighton, Rev. Canon Nick Wells and Dr. Bill Acres, for their support and valuable advice.

# Safe places – brave places!

By Rev. Canon Val Kenyon

When my sons were much younger, they used to love the children's program The Magic School Bus.

The Magic School Bus is an animated children's television series, based on the book series of the same name by Joanna Cole and Bruce Degen. The central character of the series, Miss Frizzle, is the teacher who leads the children into a series of adventures and discoveries in the worlds within and around them. Miss Frizzle could always be counted on to encourage the children with, "Take Chances, Make Mistakes, Get Messy".

In this kind of an environment, we watch as the children on the Magic School Bus, grow increasingly more comfortable taking the risks that come along with trying something new or exploring a new idea. In knowing that Miss Frizzle fully expects things to be less than perfect, any mistakes or mess that follow, are just part of what it is to be learning and growing.

In the month of February, we find ourselves at the heart of the season of Epiphany, a season which features the actions



**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.**



of learned ones from far away who dared to take a risk and to follow a star without really knowing exactly where it would take them; all they knew was that a sign of some kind had

burst into their lives, inviting them, challenging them, demanding their attention. In this season of Epiphany, we too are challenged to lift our gaze and to search for Christ's light and

**We risk allowing God's light to shine on different ideas so that as a group we can strive to work through what is on our minds and our hearts with the help of others.**

to consider where it may be leading us, and how we might best follow, even if the details of our travels are less than precise, and even if mistakes and mess are a distinct possibility.

It is always the goal of EfM groups to provide spaces where participants can risk delving into their questions, trying out some new thoughts or ideas, and to do all of this in a place that is safe, accepting, and non-judgmental.

We risk allowing God's light to shine on different ideas so that as a group we can strive to work through what is on our minds and our hearts with the help of others. I once heard this referred to as EfM groups being described as "safe places – brave places."

Can this process feel messy, uncomfortable, untested, unfamiliar?

Of course, but we risk anyway and dare to be brave, wondering out loud in a group

of others often wondering right along with us. Together, like those many adventures on that Magic School Bus, we dare to dive under the surface of our questions to lean into opportunities to discover the meaningful and transformative elements of our ever-evolving faith as disciples of Jesus.

As we are drawn to respond to those lights of fresh inquiry that burst into our lives with more and more frequency as we open ourselves to them, let's ask for grace to be brave so that we might allow God's Spirit to work in and through us in new and innovative ways.

To hear more about Education for Ministry within the Diocese of Huron, and how you can be involved, please just reach out to Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at [valeriekenyon@diohuron.org](mailto:valeriekenyon@diohuron.org).

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

## Catechumenal ministry: Building on a foundation of learning

By Rev. Lisa Wang

If we look back in time to the earliest centuries of Christian history, we can see that the Church has always been a learning Church.

People gathered each week to hear the bishop explain the Scriptures. People went to catechetical schools to learn the basics of their faith. And people undertook a long period of catechesis, purification and enlightenment in preparation for baptism. What wisdom can we draw for today from these ancient practices?

An adult wishes to be baptized, to become a Christian. Perhaps another parish, nearby, has another person seeking the same. Perhaps we can look to the ancient catechumenal process to guide us in their preparation, as they learn, pray, and grow in their faith. Perhaps one or two members of each congregation may be willing to



**What if we saw learning as something that enables us to follow Jesus: enables us to fulfill our baptismal vows, as embodied in the Church's Marks of Mission?**

accompany and mentor them in this process. And perhaps the ancient rites of the church which are part of this journey can be celebrated, as the whole community is involved in welcoming these new believers.

Others who have been away from the church may wish to

mark their return to the practice of their faith through the celebration of confirmation (if this has not already taken place) or the renewal of their baptismal vows. Someone else who has come to the Anglican Church from another tradition may wish to be formally received.

All these events can be celebrated with the rites provided by the church (see BAS pp 623-30), as well as involve a course of learning, prayer, and formation inspired by the catechumenal process. Still others who are lifelong churchgoers, who wish to revisit the foundations of their faith, may want to participate in this course for their own enrichment, and as a support to those who are learning.

Many people regularly attend a weekly Bible study group, or engage in seasonal book studies for Advent, Lent, or throughout the year, on topics which interest them. Some may wish there were more learning opportunities like this in their community. What if we saw learning as something that enables us to follow Jesus: enables us to fulfill our baptismal vows, as embodied in the Church's Marks of Mission? Thus, our learning has a goal.

Perhaps all the Bible studies, book studies, and educational events we do in a year can be seen as tasks in an annual congregational plan for learning (integrated with our annual Ministry and Mission Plan, for example), which has as its goal the deepening of our ability to live the vows of our baptism. This intention can be expressed annually by the whole congregation with the renewal of their baptismal vows at the Easter Vigil or Pentecost. In this way, year after year, our learning builds on the foundations of the catechumenal process which gave birth to us as Christians.

All of these ways of learning, and many others, can be understood as "catechumenal ministries", as we find our inspiration in the ancient learning Church.

Rev. Dr. Lisa Wang is the Developer for Catechumenal Ministries for the Diocese of Huron.

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# Finding God in difficult moments

## Embracing the artform of "The Pivot"

My last article to HCN was buoyed by my enthusiasm for upcoming Christmas celebrations: an outdoor community carol service was about to take place, we were watching the RSVPs for our six Christmas services fill up, and a great deal of positive energy was building as we looked forward to welcoming both familiar and new faces over the holiday season.

Chalk it up to what a ministry colleague of mine has called "the great 2021 year of the muddle," but none of these hopes ended up coming to fruition. At least, not in the way that we had imagined them.

Our community carol service was envisioned as an opportunity to host local families and children in a safe, outdoor setting. Our congregation had made quite an investment to plan the event: costs included buying over 3000 Christmas lights, hiring an electrician to automate our light displays, purchasing candy canes, Timbits, and hot chocolate for 250 people and then a number of donated costs such as bringing in a portable stage, lighting equipment, a generator, outdoor fireworks and I'm sure I've missed an item or two. St. George's boldly invested thousands of dollars in an idealized community event.... and then disaster struck!

On December 11, the date planned for our outdoor family event, 100 km/hour winds tore through the Blue Mountains, blowing over chairs and knocking out our lights. Freezing



**St. George's Community Carol Service 2021: Having been denied the chance to sing for most of the pandemic, it was overwhelming to hear the many voices coming together.**



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

rain and sleet poured down on our volunteers as we attempted to set up for our event. An hour before the service I found myself despairing – there was no way that anyone was going to show up. In fact, it wouldn't be safe to host the service anymore. After so many disappointments in 2021, this final blow was crushing – even for this optimistic priest!

In the moment when I had decided to give up on this event, suddenly something unexpected happened: despite the winds, sleet and snow, car lights began to flood into our parking lot. At first it was the faithful members of our choir, and then the members of the two addi-

tional choirs we had invited to join us. These were joined by St. George's volunteers who showed up unperturbed by the abysmal weather and asking: where can we help? Lastly, both parishioners and community guests began to trickle in. All in all, they numbered more than 70 participants.

I was both deeply moved and shocked to see so many people huddling together in the middle of this storm waiting for me to make a decision on what to do going forward. And so, I prayed: God, what would you have us do? The response that immediately came to me was this: pivot!

Rallying both guests and volunteers we moved into the church building, spreading out however we could safely be socially distanced: in the parish hall, in the sanctuary, in the chancel and in the hallways in between. I watched as kindness and patience prevailed, with

**While 2022 may continue to bring us both challenge and hardship, may it also bring us the gifts of flexibility and faithfulness to address them. May God help us all to embrace the spiritual artform of the pivot!**

neighbours helping seniors into the building, and church volunteers welcoming newcomers out of the cold.

On that night there was a moment that will stick in my mind for years to come. It was the moment when Christmas caroling began to sound from every available crevice in St. George's church. Having been denied the chance to sing for most of the pandemic, it was overwhelming for me to hear the many voices coming together: upstairs, downstairs, young and old.

In our frustration and disappointment, had we made the decision to simply cancel the event we would have missed out on this great blessing. Had we not chosen to pivot in the moment we would have not experienced this beautiful moment of resilience and faithfulness.

While it is true that all of our local families with children

(with one exception) chose to stay indoors on that night, and that the event cost the church thousands of dollars to host without even a collection plate being passed around, and that the Timbits and hot chocolate for 250 people never left the trunk of my car, God was still very much in the details of what ended up taking place. God was found in the flexibility of our volunteers and joyfulness of the community gathered around prayer and singing.

And yes, as the December weeks progressed, our in-person Christmas services were all cancelled and replaced with a live streamed worship service hosted by a handful of volunteers. And yes, our family gatherings were limited again this year to very small numbers and households. However, I continued to be amazed at the faithfulness of our church as it pivots with each of these challenges and disappointments. Even in these difficult moments we are seeking God's help to pause, to pray, to reassess and to pivot into new possibilities.

While 2022 may continue to bring us both challenge and hardship, may it also bring us the gifts of flexibility and faithfulness to address them. May God help us all to embrace the spiritual artform of the pivot!

*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)*

# How to protect your church from a cyberattack

This past December, a weakness was discovered in logging software named Log4Shell. Log4Shell is a zero-day exploit that takes advantage of a hole in popular logging software used in Java.

This means that servers and some routers are particularly vulnerable to a cyberattack that would allow access to or control of the system. This could include access to all the data parishes have collected, including credit cards #s, SIN #s, Safe Church material and more. Simply put, if it is stored on a computer that is connected to a server or router, your parish might be vulnerable.

Each church should make sure that all devices, software, and firmware that connect to the internet are up-to-date with the latest security patches.

**Parishes that have recently signed up to Tithe.ly for their web services have nothing to worry about on the server-side but should still check for firmware updates for their routers.**



**MEDIA BYTES  
REV. MARTY LEVESQUE**

This should be done regularly anyway. Much like checking your batteries in your smoke alarms, at least twice a year, all devices connected to the internet should be updated with the latest security patches regularly.

Parishes that have recently signed up to Tithe.ly for their web services have nothing to worry about on the server-side but should still check for firmware updates for their routers. Any self-hosted servers, legacy systems, or niche/small cloud services/servers should be looked at closely and determined that the necessary security patches have been implemented to protect the parish and the data of parishioners.

For small churches that cannot afford paid web services and have a WordPress site hosted on a private server, this is a

good time to look at services like Tithe.ly. Large companies have the necessary tech support and security processes to protect your church from cyberattacks.

And while many churches have websites built by volunteers or their children as a school project, these sites most likely have security holes on their servers that need to be addressed. If this is the case for your church, then perhaps this is the time to make that switch to Tithe.ly. If you are interested in making the switch, please reach out to Church House to access the diocesan discount negotiated on your behalf.

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# Changelessness in the face of change

**S**hoes. Children's shoes. Empty Children's shoes. Empty children's shoes placed with reverence in front of Parliament buildings in Ottawa, the Legislative Assembly in Toronto, at the entrances of church buildings, or on the steps of former residential schools; the image of empty children's shoes has become seared into our collective memory of 2021.

Flames, floods, landslides, tornadoes and typhoons tearing up landscapes or swallowing up communities in their path; the devastation left in their wake becomes a reminder of the power and the force of nature which has been impacted by human activity through the years.

The loss of life and the loss of property may be seen as nature's response to the desire of humanity to increase wealth and stimulate the economies of nations over time. The devastation of our natural world has reached proportions few dreamed of years ago, and are not limited to any one place, but may be seen in different locations throughout our global village. The visual images of disaster after disaster are emotionally numbing in their regularity, whatever news source you utilize.

As the calendar years transition, ongoing concerns of injustice continue to claim their priority in our own nation, province, diocese and in our own lives. Different voices will be raised, each claiming that



Hakon Grimstad/Unsplash



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

their issue should be given the attention that they feel it deserves. The value of each concern is not debatable.

The question that arises is how it is possible to respond and make a difference. The challenge is before each individual, each community of faith, and each community as to how we decide where to put our time, our talents and our other resources to make a tangible difference and to where we choose to focus our energy.

All of us continue to face challenges which we may feel are beyond our control. Over the last couple of years, the reality of dealing with the COVID crisis has turned our personal and collective worlds

upside down. Our world, no matter how small or how wide that circle is drawn, has been altered in ways beyond our imagining. The impact of the restrictions that we have had (and of necessity must continue) to live with, continue to be the subject of ongoing scrutiny. We are learning more and more about our own strengths and weaknesses as we address the ever unfolding unknown.

I confess to you that I have found that the discovery of stories which offer a glimmer of hope is a challenge. Like so many people, spending time in front of a screen, either on my computer or sitting in front of the family TV is not the perfect solution. Invariably, the first few stories of the nightly news which are given priority have the pandemic as their focus. Emotionally, physically, and spiritually, the times we live in are wearing.

Into this atmosphere of uncertainty, I discovered a story that I found to be particularly

**The reality of our Lord's love for us is also experienced through the actions and caring presence of people who are a part of our lives. There is a consistency to the love of God which surpasses any of the other things which impact our lives.**

moving. As an act of pure escapism, I enjoy watching the folks who step on the stage of "America's Got Talent". I appreciate the way in which individuals of all ages put their best efforts into seeking the affirmation of a panel of judges.

One night I watched a slight woman step on stage. Her stage name as a singer is "Night-birde". The original song she offered was a story of her recent life story. She shared the reality of her ongoing battle with cancer attacking her lungs, spine and liver.

At the time of the recording of the show she said that she had a two percent chance of recovery. She said, "It's important that everyone knows that I am so much more than the bad things that are happening to me". After her heartfelt song, she offered another insight which I found to be even more compelling based on her life experience.

"You can't wait until life isn't hard anymore before you decide to be happy."

As people of faith, we are not immune from having to deal with the challenges referenced in this reflection. At the same time, we are also mindful of the promise of Jesus. The words of

Our Lord are words we depend on. They are words that are part of what is known as the Great Commission. Jesus simply says, "I will be with you always..." (Matthew 28:20).

The tangible presence of our Lord is experienced through our community worship when we are nurtured by Word and Sacrament. The reality of our Lord's love for us is also experienced through the actions and caring presence of people who are a part of our lives. There is a consistency to the love of God which surpasses any of the other things which impact our lives. A prayer which may be offered within the Order for Compline summarizes our petitions:

*"Be present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness; through Jesus Christ our Lord. Amen."* (BCP page 727)

Rev. Canon Christopher B. J. Pratt has retired from full time parish ministry, but continues to offer priestly ministry in the Diocese. [chrispratt@diohuron.org](mailto:chrispratt@diohuron.org)

## Another generation, another change

**I** was reminded of generational perspectives after hearing my 26-month-old granddaughter speak one of her first complete sentences, "Hey Google, play Wiggles."

Her innate skills, and the attitudes she has integrated, have been refined by a world that I must work hard to keep up with.

I don't know if it is my age, but it occasionally feels like I'm controlled by those nameless folks we often reference and name as 'They,' as in 'they' did it or 'they' said it.

The other day I wanted a small side of ribs with my chicken, and the waitress told me she couldn't do that because there was no such button on the computerized cash register.

"Really," I said, "can the manager help us?" She kindly went and asked. She returned to inform me, "the manager couldn't find a button either. 'They' didn't put one on." (I

**The world has changed rapidly, and though I appreciate progress, I sometimes wonder about its scrupulousness.**



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

can only conclude that 'They' never thought it through).

The world has changed rapidly, and though I appreciate progress, I sometimes wonder about its scrupulousness. Something is not quite right when I can't stay up to date with my iPhone--despite it costing an outrageous \$800,



only two years ago! And that was before the ridiculous cost of a protective case lest I drop it, a protective lens lest I scratch it, and an insurance premium lest whatever!!

With rapid progress comes sophisticated corruption, and the clumsy (yet appreciated) means by which this fraudulence is countered. One example is 'safe' access when online banking and using 'apps' (another term of the new era). I remember asking the bank (over the phone) to limit the number of questions presented

to ensure it was me. I couldn't remember how I had answered them at set-up! And I am continually frustrated remembering all my app passwords. Infuriatingly, each password needs at least eight characters that contain at least one number, one capital, and one of whatever you call them 'other' typescripts. (I wish 'They' would come up with better safety measures because I now walk (idiotically) about with passwords in my briefcase).

We have created a world where out-there-somewhere are

very influential, unidentified folk we call 'They.' There are at least three significant 'They' groups; they that truly know, they that are apparently trying to fool us, and they that know nothing at all! And these folks seem to enter every important conversation as they who said this, or they who said that, or they who just follow trends. It seems that division is flourishing, albeit frequently quiet and unsaid (but not always) behind the polite masks we wear to honour each other's 'they' folk.

As I see it, we live in a time when our patience is tested to the point of humble resignation. And though this can feel like defeatism, it is not necessarily a 'bad' thing, and there is a real need to integrate a world that moves faster than we can sometimes think. At least that's what 'They' say whom I listen to.

Rev. Jim Innes is the rector of the Regional Ministry of South Huron. [jiminnes@diohuron.org](mailto:jiminnes@diohuron.org)

# Moral quandaries in a game of survival

I'm hopelessly addicted to Survivor, the TV reality show. There have been 41 seasons and I have watched them all over the two plus decades the show has been on television (usually two seasons each calendar year.)

I have always been fascinated by what people will and won't do, for a million dollars. It seems to me rather interesting that the first Survivor all those years ago, won by Richard Hatch, gave a million-dollar prize and that trend continues. Talk about not keeping up with inflation! However, there has never been a shortage of people who have wanted to test themselves for 39 days in the middle of nowhere, little food, no shelter, grinding challenges and the need to be mentally sharp at all times to keep up with game play.

After a COVID induced pause in production, 18 survivors landed on a remote island in Fiji for a season shortened in time frame but souped up with new twists and turns. As usual there were those who hit the beach ready to play and play hard; those who wanted to stay out of the spotlight while they sized things up and people everywhere else in between. From 20-year-old Jairus to 52-year-old Heather, this was the usual mix of people who fit together, opposites, unlikely allies and those bound to lock horns. As usual Jeff Probst was the master of ceremonies, and as usual he seemed innocent in

**I have always been fascinated by what people will and won't do, for a million dollars.**



**MOSTLY ABOUT RELIGION**

**REV. CANON KEITH NETHERY**

the way he went about the task, but always able to stir the pot with the perfect quip at just the right second!

So, you are probably wondering what this is doing in a church newspaper? Well, the title says "mostly" about religion. But there is a moral and/or spiritual element to this game that has always fascinated me. The cast members struggle mightily (and sometimes not at all) with the moral quandaries that lurk around the many corners of the game. Those who profess a faith, usually wear it not on their sleeve during the game but emblazoned on every part of their being. As a game strategy, that is often not a good thing. For those of us who watch through eyes of faith, it is beyond intriguing to see how the faith questions play out.

For example, season 41 featured Shan Smith, a 30 something Pastor, who was



Andreas Wagner/Unsplash

clear from day one about her faith and her choice of profession. She was also one who played hard and didn't seem to struggle with some of the moral issues that leapt in front of her. She gets the prize from me for the most "did she really just say that" statement. I should have written it down, but I was too busy trying to figure out if she really had said what I thought I heard her say. She did. This is not a direct quote, but she said something like, "just like my job at the church, out here I have to listen carefully to what everyone else thinks, and then show that my way is the best way for us to go." I would love to be a fly on her next parish meeting after dropping that realization for all to hear.

Survivor is famous for alliances as people group together to try and get further ahead in the game, all the while realizing they will have to be part of voting out their allies, or being

voted out themselves. To the above-mentioned Pastor Shan, kudos for an alliance with a player outside her main alliance, in which both members understood that a time would come they would have to vote to eliminate the other. Shan got the vote, and took it well.

My personal favourite this year was Heather Aldret, a 52-year-old from South Carolina who was honest from the start that she was very much out of her element. Every aspect of Survivor is, at least in part, based on physical strength and athleticism, neither of which were her strong points. But at every turn, even when desperately behind, she never once gave up. She was also a social sponge, taking every opportunity to learn from those who had lived lives very much foreign to her. Not seen as a threat to win, she was carried to the final four, accepted her elimination with

grace, and openly shared what a life changing experience it has been. I think I liked her because she had the experience that I think I would have on Survivor, except for the fact I don't have the fortitude to even apply to be on the show.

The winner was, 32-year-old Erika Cosupanan from Toronto, a one time graduate from Western University. Small in stature, but with a strong resume in the work world, she let people underestimate her early in the game, as she says people have overlooked her throughout her life. When offered a chance to flip the game, she did so gladly, and by the end of the game, all the members of the jury were in awe of just how well she had done in all aspects of the game, to put herself in a place to be crowned the champion. Erika is the first winner from outside of the United States in the 41 seasons.

No doubt season 42 is currently being contemplated despite the pandemic limitations. You can be certain I will manage to watch each and every episode, keep a close eye on the pastors, and find a personal favourite who has no chance to win. And the question I asked after Season 1 will be repeated in Season 42. What of themselves and their souls are people willing to give up to win a million dollars?

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## Clicking hearts: As we have more than one heart to give...

Twenty years after George Orwell's book *Nineteen Eighty-Four*, I bought my first Smiley Face patch.

This article does not have anything Orwellian in it. Just thought it was a catchy opening sentence, but it does have something to do with my first Smiley Face symbol. Sort of.

Smiley patches and symbols were just emerging into the marketing world. It was 1969 when I proudly sewed that patch on my green, canvas backpack (with real leather straps) that I purchased at Novack's in London. So far back when the store was a true Army/Navy Surplus store. Way back! According to emojiopedia.org the Smiley Face symbol became an emoji in 2012.

Emoji's have become such a big way of communicating today. (For those unfamiliar with the term "emoji", they are tiny, little symbols that convey an emotion. Frequently used for online communication such as texting and Facebook. One can look up the meaning of emojis at emojiopedia.org)



**LAUREL PATTENDEN**

I was late to get onto Facebook and at first mainly to observe what all the excitement was about. Then my season of signing up for all those Facebook groups that circulate quotes started. Yes, I was one of those who spent time sending out other people's insights and quotes to fill up someone else's feed. Then waiting to see if someone "liked" or approved of my selection of someone else's words. Yes, that is what I did. However, what was more exciting was not to get a "liked" but the coveted "red heart". Then you knew you had picked a winner of a quote!

Since then, simple "red heart" emoji's have blossomed into a vast assortment to chose from: hearts with Cupid's arrow, smiley face's with hearts for eyes,



**It takes such little effort to click away sending multiple hearts at a time, as if we have more than one heart to give.**

hearts in whatever colour you like plus cute little woodland animals hugging hearts. *Ad infinitum.*

The emoji "red hearts" are very young when compared to stories about hearts as old as the 5-6<sup>th</sup> century from the Indus Valley Civilization. A story or connection to the heart shaped fruit of the silphium plant. The red heart, as we know it, was used in heraldry since the year 1213. The heart representing love became very popular in the European 15<sup>th</sup> century. At that time red hearts were found on playing cards as

they still are today.

In the first half of the Laurel era (my life), hearts could be spotted but not as often as today. Valentine's Day in elementary school was a day for hearts as we handed out our cutout cards. Later, hearts were spotted in someone's doodles, carved in wooden school desks and of course the infamous spot on the washroom toilet stall wall. When my children were young we could see a heart stitched on each Care bear's tummy.

Today we see the red heart shape everywhere. Those little

red heart emojis have infiltrated our communication and connection to others. When I am on Facebook now, I have to deliberate between a "thumbs up" or a "red heart". Usually opting for the red heart because I feel cruel if I don't. I am aware this could lead to a future therapy session!

Heart symbols surround us. (Does my backpack need a red heart emoji beside my smiley face?) We will see even more hearts as we enter the month of February, as Valentine's Day lays claim to red hearts since before the English poet Chaucer puts it in writing.

I wonder how many times the red heart emoji will be clicked this February? More than other months? Who knows? It takes such little effort to click away sending multiple hearts at a time, as if we have more than one heart to give. It makes me wonder, as our fingers rapidly send out red heart emojis, if there is actually any more love to feel in this world.

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



**B**y the time this appeal reaches your homes, we will be entering the third year of the pandemic – an unprecedented period of the prolonged disruption of our daily lives.

Even in these times, your Huron Church News has continued its mission. The year of 2021 was the year of uncertainty, reflection, and soul-searching. And it was surprisingly rewarding in terms of the stories we printed – the stories of deep introspection following the discovery of children's bodies on the grounds of residential schools in Canada; the stories of hope and determination to make a mark in the world as a just and diverse church.

In 2021 our newspaper once again won prestigious awards. The 2021 Canadian Christian Communicators' Association awards of merit were given to two of our stories printed in 2020, both documenting the challenges the church has faced in these extraordinary circumstances posed by the pandemic: Rev. Chris Brouillard-Coyle's article "Breaking bread: live from the kitchen floor", and to Rev. Andreas Thiel's "excerpts from a chaplain's diary" titled "Surely the Lord is in this place..."

Maybe because of the virtual nature of our gatherings, holding a copy of our newspaper in our hands has become more valuable. This feeling translates into slightly increased number of our readers. If asked two years ago about our prospects in terms of our readership, most of us would have probably given a very pessimistic forecast. This counts as a small victory: our newspaper is here to stay, at least for a foreseeable future.

In the previous year, we launched a new diocesan website. It is a natural extension of the Huron Church News mission, with our news and articles posted daily. We plan to have our vigorous presence on the website media page where you will be able, very soon, to follow some of our columnists.

Exciting times are ahead of us. While embracing the change – while trying to communicate in a manner of a truly Learning Church – we are adding new tools which will help us reach broader audience. This is why by funding the things we create today, you are also investing in our future.

With no subscription for our paper, we depend on your support. All we have done so far is your contribution solely. All we are going to do in the future will also be your contribution. We said it earlier, and we say it again: the newspaper and its readers – the most honest relationship there can be.

Thank you for your patronage, for your generous help.

Davor Milicevic, Editor



## Sharing your stories: Huron Church News is the public communication device for our Diocese

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