



TURNING ON A DIME
Growing Beyond the Doors:
The resilience of Anglicanism in
Canada
Page 10

**SEASON OF EASTERTIDE:
CONTINUING IN HOPE**
Education for Ministry Open Houses,
May 25 and June 7, 2022
Page 8



PROVINCIAL ELECTION
Social and Ecological Justice:
Our votes matter, we can influence
decision-makers
Page 9

HURON CHURCH NEWS

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

When Street Angels came to Saint Augustine

By Rev. Paul Poolton

A random post on Facebook from a local support organization looking for a place they could call home – this was all that the parish community of St. Augustine of Canterbury in Windsor needed to provide its assistance to the vulnerable members of the city.

The Facebook post was noticed by the rector and a reply was sent to this group who called themselves “Street Angels Windsor-Essex” with an offer to talk about a possible solution to their need for a home base for their operation. Following a quick conversation between the rector and the administrators of the outreach group, an invitation was extended to Street Angels to present their work to the parish council of St. Augustine.

Street Angels – Merissa Mills, Marnie Monrose and Elaine Langlois – shared that their outreach work included meals, clothes and blankets to homeless people in the community, a small emergency food bank, transitional help for folks caught in emergency homelessness (fires, floods, escaping abuse, and more) as well as being a team of volunteers who



Rev. Paul Poolton with the Street Angels' admin team (from left): Merissa Mills, Marnie Monrose and Elaine Langlois

offered assistance and advocacy for people on the fringes of our wider community. They also shared that they were in need of somewhere to call home, not for the purpose of establishing a soup kitchen type of ministry, but to operate their vehicle-based mobile ministry out of a central hub.

This passionate group of volunteers is not necessarily associated with any particular faith community but for the church members present at that meeting, they could hear

the work of the Gospel being done – something they wanted to support and become a part of. A unanimous decision was made to invite the outreach group into church building as full partners in ministry, sharing building resources, volunteers, and time to continue the work of feeding the hungry, bringing water to the thirsty, comfort and warmth to the lonely and cold.

Not surprisingly, the Street Angels were as excited as the members of the church were

at the opportunity, and they started the process of moving into the building at the end of March.

The Street Angels' call for assistance came as the church members were trying to create new ways to develop ministry partnership with other groups, in which the church building would become an extension of their mission.

As our church communities begin to emerge from the pandemic and all of its associated

closures and restrictions, many are beginning to realize that the Body of Christ who used to gather and offer ministry beyond Sunday morning worship has begun to decrease, and some passionate volunteers find themselves in a position to have to scale back their availability.

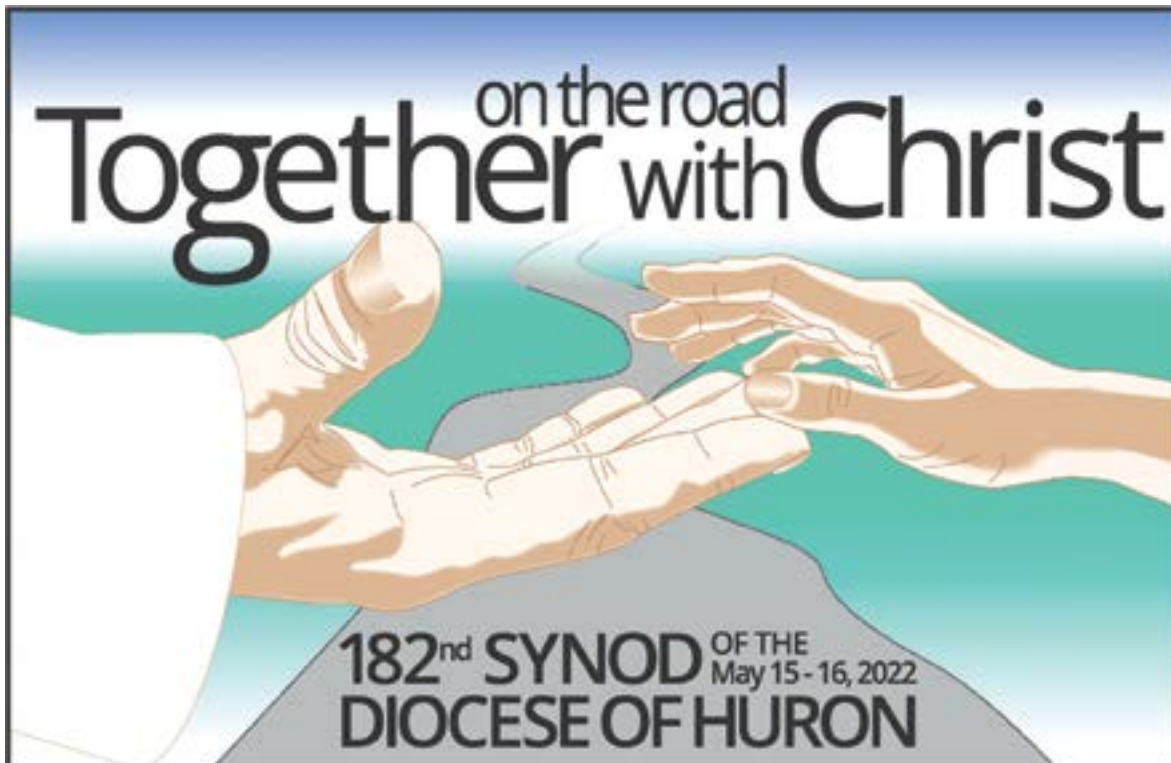
The community of St. Augustine realized early on that this was going to be true in their congregation. It became clear that the physical church building itself – a fully large parish hall and commercial kitchen – could be developed in new ways into a fantastic opportunity for ministry to our neighbours.

The partnership with Street Angels is the first example of how we at St. Augustine of Canterbury are actively looking for ways to work together with our wider community for the benefit of the vulnerable in the city of Windsor. The project with Street Angels is just the beginning. We continue to search for other ways to utilize our building for outreach efforts and to fulfil our call to love all as Christ loves all.

Rev. Paul Poolton is the rector of St. Augustine of Canterbury, Windsor.

Synod 2022: Choose your preference, in person or on-line

On May 15 and 16 Synod delegates will have a chance to meet in person. Those who do not feel ready for in-person gatherings will participate on-line.



By Ven. Tanya Phibbs

The 182nd Synod of the Diocese of Huron will be held on May 15 and 16.

After two on-line synods, we are looking forward to gathering together to worship, to learn, to share and to carry out the business of the Diocese.

Sunday evening will begin with the Synod BBQ at 5pm followed by the Synod service at 7pm, both at the Cathedral Church of St. Paul.

On Monday, our venue switches to the RBC Center (formerly known as the London Convention Centre) for a one-day meeting ending in the late afternoon.

In order to keep numbers down this year, observers will not be permitted to attend Synod in person and there will be no vendor or ministry tables. Not having the evening banquet will allow us to use more of the space on the second floor for the meeting so that tables can be further spread out with fewer people at each table.

Depending on COVID-19 case counts in the area at the time of Synod, it is likely that masks will be required except when eating or drinking.

▶ Page 3 (cont'd): SYNOD IN PERSON, WITH ON-LINE OPTION

▶ Page 2: A PRAYER FOR OUR SYNOD GATHERING 2022

Together on the road with Christ

HURON CHURCH NEWS

Volume 72, Number 5

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, May 2
for the June 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.

Prayerfully supporting the 182nd diocesan synod

'My grace is sufficient for you, for power is made perfect in weakness.' So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me.

2 Corinthians 12:9

By Rev. Canon Val Kenyon

We have all heard the many examples that can be found in the Bible of people leading out of weakness.

Moses needed someone else to be his voice. David was a boy with a slingshot who killed a giant. Joseph was sold into slavery by his own brothers, yet he would in the end become a man of great influence in Egypt. And then there's Paul the apostle, as quoted above, who knew too well what it was to feel his own weakness as he daily faced the struggles and challenges of leading the early church and sharing the truths of this Gospel in a hostile environment. Paul too had discovered that, ironically, it is in our weakness that we find our strength, or perhaps more accurately, we find God's strength.

ANGLICAN FELLOWSHIP OF PRAYER

Yet, no matter how often we might be reminded of this, no matter how true this is, it always feels challenging in the moment. We are usually quite reluctant to embrace our own vulnerability. We have bought the lie that to do so, to acknowledge our limitations, makes us weak, but Paul reminds us of the sacredness of that place of acknowledgement, that place where we open ourselves to God's Spirit infusing us with the capacity to embrace both our vulnerability and God's grace.

While we are slowly returning to some form of normalcy following the pandemic, we continue to live in times that are uncertain on a variety of levels, times that can leave us feeling our own and our world's weaknesses, brokenness, schisms and vulnerabilities quite keenly. Yet as the cracks reveal themselves, so too does



the mystery that God's Spirit and God's grace awaits us there. In that place of vulnerability God's grace brings us through not around.

So, if you're feeling a bit insufficient today, know there is grace upon which we can draw as we invite God, and God invites us, into those places that need a bit of light, that need God's light. As we anticipate gathering shortly for our annual Synod (this time in person!) we believe that God's Spirit is available to us, as we quiet our minds and calm our hearts to hear what the Spirit is saying to the Church, and in particular, what the Spirit is saying to the Diocese of Huron in these days.

Our Synod Prayers

The usual practice of the Anglican Fellowship of Prayer (Huron) to provide resources to direct our prayers for all that will be considered and

discussed during our time together remains an important component of our diocesan gatherings. A simple format has been created to encourage prayers to be said before and during Synod.

These prayer materials will be sent in April to parish Incumbents throughout Huron as well as to AFP Parish Reps. If you do not have a Parish Rep, or would simply like a copy of these materials, please visit: <https://diohuron.org/resources/synod-resources/pages/182nd-synod-of-the-diocese-of-huron>, or let me know by e-mailing valeriekenyon@diohuron.org and I would be pleased to send a copy of the prayers to you directly.

While there will not be tables at Synod this year for you to drop by, please be reminded that our resources are for the most part available online at: <http://anglicanprayer.org/index.php/resources/> and that the Anglican Fellowship of Prayer (Huron) Executive remains available to you at any time.

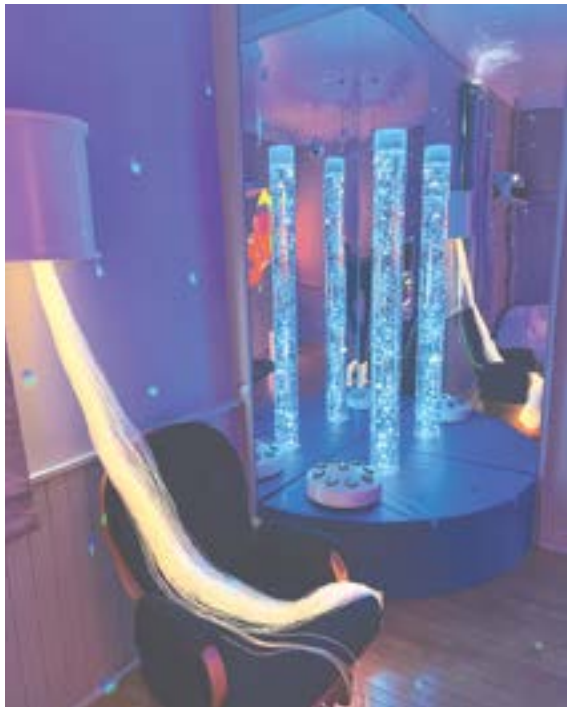
Rev. Canon Dr. Val Kenyon is the Anglican Fellowship of Prayer (Huron) diocesan representative.

A Prayer for Our Synod Gathering 2022

God our help,
God our hope,
we gather in great gratitude as a synod family this year
as together we remember your faithfulness
and your ongoing presence with us.

Help us to continue to be diligent in our seeking,
and faithful and courageous in our following
of the paths you are opening before us,
not only discerning the leading of your Spirit,
but making space in our lives
and in our communities for your grace
to do its work in and through us in all things.

We ask all of this in the name of your Son,
our hope and our Redeemer.



Sensory equipment and technology stimulate the user's mental activity, provides a relaxing environment, and promotes interaction using lights, visuals, sounds, textures, and smells.

Sensory room opens at St. Paul's, Port Dover

By Lynda Bird

St. Paul's, Port Dover has opened a Snoezelen Multi-Sensory room, a new and innovative approach to outreach.

Individuals and their caregivers can use the room at no cost, which was a key component in our outreach strategy, we wanted to ensure that anyone who could benefit from the room would be able to use it without worrying about the cost. Primate Linda and Bishop Todd both recognized the potential of this type of ministry and supported our efforts to secure Federal funding.

Snoezelen Multi-Sensory rooms are immersive and interactive environments that include sensory equipment and technology which will either stimulate the user's mental activity, provide a relaxing environment, or promote interaction using lights, visuals, sounds, textures, and smells. Mirrors are an important tool in a sensory room and are strategically placed so the user can see what's behind them and feel that they are in a safe environment.

Individuals of all ages who are dealing with mental health issues, social isolation, Alzheimer's, dementia, PTSD, grief, autism spectrum disorder, ADHD and disabilities can benefit by spending time in a multi-sensory room.

Funding for the room was obtained through the Govern-

ment of Canada New Horizons for Seniors Program and the 100 Women Who Care Norfolk. In addition, we relied heavily on volunteers who contributed their time and talent to construct the room and install the Snoezelen equipment. The room opened in March and is being managed by a team of volunteers, only one of whom is a member of St. Paul's.

We launched an extensive marketing campaign utilizing social media, local radio, and newspapers to let people know about our new room and how to access it. In addition, we have contacted relevant municipal and provincial agencies, local long term care facilities, municipal and provincial politicians, and community social service associations, to build awareness and speak with these associations about how they could utilize the room.

People who have used the room have expressed gratitude, talked about how they benefited from their time in the room, inquired about church services, and some have even asked if we accept donations. After just three weeks, we know the room will have a positive impact on our community.

For more information: <https://stpaulsportdover.ca/snoezelen-multi-sensory-room/>

Lynda Bird is the Sensory Room Administrator at St. Paul's, Port Dover.

Getting closer to the way it used to be: Synod in person, again, but with an on-line option

Delegates will have two options: to attend 2022 Synod in person, or to participate via Zoom. Observers will be able to watch the live-stream through diocesan website and Facebook page.

From Page 1

This will be for many of us the first time we have gathered in a group larger than our parish worship. Our goal is to make Synod as safe as possible.

As well as fewer people in a larger space and the wearing of masks, the Synod Organizational Committee is also developing contingency plans should a delegate develop symptoms of COVID-19 while in London for Synod. As usual, St. John's Ambulance will be on site to assist with any illnesses or injuries.

Even with the added precautions, it is understandable that some clergy or lay delegates may be uncomfortable attending a gathering of this size.

A hybrid option, where delegates can attend virtually from their homes will be in place. This option will allow delegates not only to see and hear Synod but to vote and to speak too.

Observers will be able to watch the live-stream of Synod through our diocesan website and Facebook page.

Regardless of whether delegates attend Synod in person or through the use of technology, we ask that people throughout the diocese hold the gathering of Synod in your prayers, that all may be open to God leading us "Together on the Road with Christ."

(Photos from 2018 and 2019 Synod of the Diocese of Huron)

**Sunday evening:
BBQ and Opening
service at St. Paul's
Cathedral.**



**Monday:
Synod at RBC Centre
(formerly London
Convention Centre).**



All Saints', Sarnia for the people of Ukraine

By Terry Bridge
Sarnia Observer

We are all Ukrainians now.

Those words were spoken Sunday afternoon by Sarnia Mayor Mike Bradley during a solemn multi-faith community event at a local Anglican church in support of the war-ravaged country. Rev. Paul Woolley invited Bradley to speak at the service at All Saints' Anglican Church, the latest in a series of local events aimed at helping Ukrainians through prayer and with monetary donations as the Russian invasion nears the one-month mark.

As the mayor stood at the front of the Vidal Street North church, he thought back to what it must have been like inside Sarnia churches in 1939 as local congregations felt the uneasy tension ahead of what would become the Second World War. Bradley also reflected on his father as a young man in Belfast, Ireland, where young children were forced to hide in countryside ditches while German bombs rained down.

"I still feel that today when I think about what's happening



"We are all Ukrainians now": Sarnia Mayor Mike Bradley speaks during a multi-faith community event at All Saints' Anglican Church, Sarnia on Sunday, March 20.

Terry Bridge/Sarnia Observer/Postmedia Network

in Ukraine," he said.

Woolley led the rest of the service, which featured hymns and prayers.

"To pray for something with which we have very serious concern as we sit and watch our televisions and read the news and know what's going on to our brothers and sisters in the Ukraine and also to those poor Russian soldiers," the reverend said. "It's just a horrible thing."

But, he added, there's also a great need for humanitarian aid.

"That's one of the reasons why we're not just praying to-

day, but we're doing something practical," he said.

The church collected donations for the Canadian Red Cross Society, with donations of \$20-plus garnering a tax receipt.

Vigils were held on Sundays earlier this month at St. George's Ukrainian Catholic Church in Sarnia – the church is planning an April 2 fundraiser for humanitarian aid called Pysanky and Perogy – and at the Royal Canadian Legion Branch 216 in Petrolia.

(Reprinted with permission of The Sarnia Observer)

PWRDF IN SUPPORT OF THE PEOPLE OF UKRAINE

The initial grant of \$20,000 issued to an ACT Alliance appeal has been increased to \$50,000

The grants will fund the work of ACT member Hungarian Interchurch Aid (HIA)

Go to pwrdf.org/give-today and click on Response in Ukraine

You may also donate by phone at 416-822-9083 or leave a voicemail toll-free at 1-866-308-7973, or mail your cheque to:

PWRDF, 80 Hayden, 3rd floor, Toronto, Ontario, M4Y 3G2 (please mark "Ukraine" in the memo field)

LOVE FOR GOD'S CREATION

A concert to benefit PWRDF's Indigenous programs
SATURDAY, APRIL 23, 7-8:30PM
St. Paul's Cathedral, London
(With generous participation from Huron's musicians)

Join us in person or watch the livestream on St. Paul's Cathedral YouTube channel

Bishop of Huron's Prayer's *Online* Conference

Praying through Times of Transition

Saturday, May 7, 2022

9:30am to 12:30pm

Ven. Megan Collings-Moore



When everything changes, prayer can help ground us. But that is also the time when prayer can be the most difficult. What do our experiences tell us about how to pray when life changes? What ancient wisdom does the church have about

prayer in uncertain times? What might Jesus or Scripture suggest about responding to loss?

Join the Ven. Megan Collings-Moore for a morning exploring what prayer might look like in times of transition. The morning will contain keynote addresses and breakout discussion groups. There will also be resources shared, as well as a chance to reflect on your own experiences and wisdom.

Session #1 - Prayer & truth telling: How does prayer help us discern what is true? In a world where truth seems to mean many different things, how can we trust G-d? **Session #2 - Prayer & perspective:** When life is hard, what is the role of prayer in helping us lament our losses, but also pulling us beyond ourselves? Can prayer help us see as G-d sees?

To Register contact the Rev'd Kim Myer at:

kimmyer@diohuron.org;

text or call (519) 980-4545

huronchurch
NEWS

<https://diohuron.org/news>

HURON CHURCH NEWS
ONLINE

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

Connection Centre: Stratford Anglican community in action

Choices for Change Connection Centre opened on December 20 at St. Paul's Anglican Church, Stratford.

By Rev. Lorraine Brooks

Come, gather round. I would like to share a story with you.

There were three Anglican churches in Stratford – St. James, St. Stephen's and St. Paul's. All three had a desire to live the commandment of our Lord and live into their baptismal vow to seek and serve Christ by loving their neighbour.

One congregation formed a think tank to look into local community needs intensified by the pandemic. They talked to representatives from other churches, community agencies and City Council.

The second congregation, shepherded by a priest who has a strong street ministry, pursued their neighbourhood prayer ministry searching for ways to reach out to others and were seeking a space in which to provide this ministry.

The third congregation continued to seek ways to utilize their building located in the downtown area, for the benefit of others.

The priest from the second congregation met up with the deacon from the third and a discussion began about a drop-in centre. The three congregations were drawn together to meet and work together.



Bree McCoomb, Clinical Team Supervisor, Choices for Change waiting to greet clients at the Connection Centre.

A chance conversation took place between a warden from the third church with someone who knew someone from Choices for Change. They were looking for a new space – one that would facilitate their ministry – space allowing them to reach out more effectively to the homeless, the hurting in the community. AND THE CONNECTION CENTRE WAS BORN.

The Connection Centre, located in the St. Paul's building, provides hot meals, snacks and take away food.

The clients are provided with coats, boots, socks, sleeping bags, personal care items – all supplies that they may require. They are connected with social services regarding housing, addiction treatment, legal assistance, counselling, medical treatment.

The Centre provides a safe warm dry place for those who need to just lay down and sleep for a few hours. These are just a few of the services provided. Renovations have been underway in the building, and they are almost complete. There will

be shower facilities, laundry facilities and storage lockers.

They say it takes a village to raise a child. The same can be said about caring for the destitute, those on the fringes of our society. The support for the Connection Centre is provided not only by the Anglican churches, but the community at large. Restaurants and the community meals program donate meals, other churches and agencies have provided supplies from sleeping bags to shampoo and gift cards. The Coldest Night

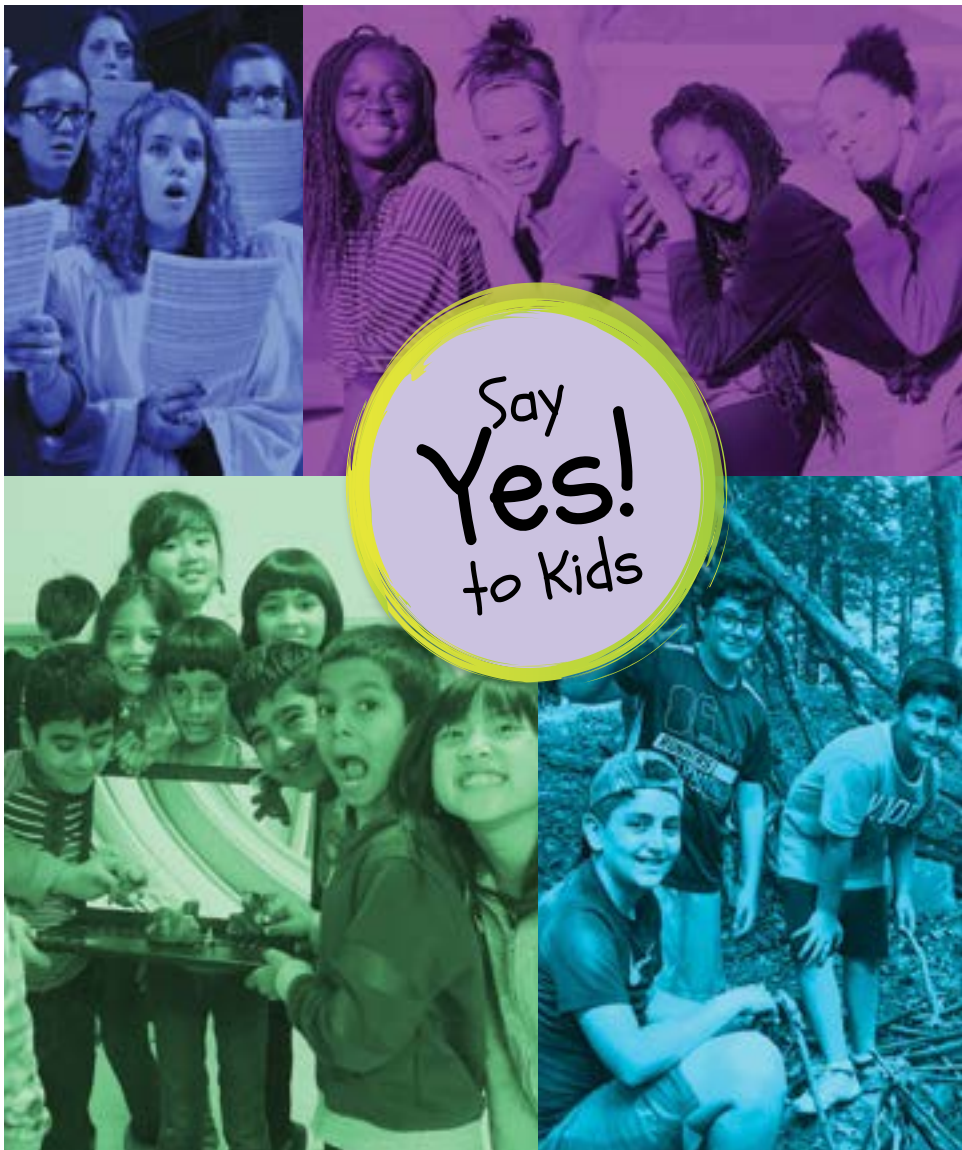
of the Year Walk and United Way have been instrumental in financial support. The local police department gifted a vehicle to Choices for Change to provide transportation such as delivering meals to those who live rough.

In looking back there is a deep sense of joy in being able to identify the Holy Spirit at work right from the beginning – the three churches, each in their own way, seeking a way to help. And these strands being gathered together in a timely manner to fulfil a need identified by Choices for Change.

We know this only goes a small way to ease the social problem. In doing this we have become more aware of the need to advocate for housing so our less fortunate sisters and brothers can move from a survival mode to a living mode.

In the meantime, we give thanks to God for the work that is being done by the staff and volunteers at Choices for Change, by the churches, by the agencies, by the residents of the community. Here the story comes to a halt ... but does not end. Thanks be to God.

Rev'd Lorraine Brooks is the Deacon at St. Paul's Anglican Church, Stratford.



ANGLICAN
FOUNDATION OF CANADA

Say Yes! to Kids is back, and better than ever!

Who is eligible

- Any Anglican parish in Canada with a vision for ministry and outreach to young people.

When

- Apply now and campaign alongside your peers nationwide from April 1 to June 30.

Why

- Raise the funds you need to bring your church's vision for youth ministry to life.
- Reconnect with families in your community by raising awareness about your youth programs.

How much

- Each team establishes its own fundraising goal.
- Salaries, equipment costs, and capital improvements can be included in your case for support.

Help our church grow a brighter future for young people, today! Visit anglicanfoundation.org/say-yes-to-kids

Say Yes! to Kids 2021 Grant Recipients in the Diocese of Huron:

- St. George's Anglican Church, London: Music From Around the World (Arts & Music \$1,800)
- St. Paul's Cathedral, London: Series of musical concerts for children (Arts & Music \$5,000)
- St. Paul's Anglican Church, Port Dover: Community Kids Matter: educational stencils & reading materials (Education enrichment \$2,500)
- St. Mark's Anglican Church, Brantford: Revitalizing Children's Ministry at St. Mark's (Faith Formation \$3,700)
- St. John the Divine, Arva: Outreach to the Medway High School Community (Resilience & Mental Health \$5,000)
- Trivitt Memorial Anglican Church, Exeter: Community Counselling Centre of Exeter (Resilience & Mental Health \$5,000)
- St. James Anglican Church, Cambridge: Mental Health and Resilience Building for Children and Youth (Resilience & Mental Health \$2,100)
- St. John in the Wilderness, Bright's Grove: VBS Young Beekeeper's Program (Youth & Climate Care \$3,150)



HOME-LONGING, HOMECOMING



Around me the trees stir in their leaves
and call out, "Stay awhile."

The light flows from their branches.
And they call again, "It's simple," they say,
"and you too have come
into the world to do this, to go easy, to be filled
with light, and to shine."

(From When I am Among the Trees by Mary Oliver)

Come, let us gather in this holy place, this happy place, this green and growing place, where we live and play in and around a circle of sun-faded wooden cabins nestled between farmland and Lake Huron, under an overarching sky that each night fills to the brim with stars, stars, and more stars, where we find home in God, creation, and one another.

Week-long Overnight Sessions for ages 6-14, grades 1-8 \$600 + \$78 hst

July 10-16 – Be Our Guest!
July 17-23 – The Great Giving Tree
July 24-30 – The Blue-green Hills of Earth
August 7-13 – Wade in the Water
August 14-20 – It Takes a Village
August 21-27 – Linger Longer

Senior Camp for those graduating from Grade 8 in 2022 \$1400 + \$182 hst

July 10-23
(This is a 2-week overnight program with limited enrolment – if it fills, we may open another session in August)

Leader in Training \$2000. + \$260 hst

August 7-27 LIT1 for those currently in Grade 9
August 7-27 LIT2 for those currently in Grade 10
(This is a 3-week overnight program with limited enrolment – if it fills, we may open another session in July)

Register today at www.camphuron.ca

For more information, please call 519-434-6893 ext 217 or email contact@camphuron.ca



ANGLICAN CHURCH WOMEN

The Annual Meeting of the ACW Saturday, April 30, 2022 via Zoom

PLEASE NOTE that this meeting is open to all women in the Anglican churches of the Diocese of Huron, regardless of whether the parish has a formal ACW group or not.

- The meeting will begin at 10 a.m., with a welcome from the Bishop
 - Our guest speaker is the Rev. Canon Nick Wells
- The business meeting follows, and an address from our President
- We anticipate concluding our business by noon or shortly thereafter

We encourage those who have the necessary facilities to host gatherings in their parishes or homes, so that as many women as possible can join in.

REGISTRATION: patriciaallison@diohuron.org.

List the names of all participants, and the parish with which each is affiliated. The zoom link will be sent by email, along with all supporting materials.

PLEASE NOTE that there is no fee for registration. Thank Offerings and Fair Share offerings in support of ACW work would be gratefully received.

Please mail cheques to:

The ACW, Huron Church House, 190 Queens Avenue, London, ON, N6A 6H7

CURSILLO DAY OF DEEPER UNDERSTANDING

Jesus's Way of Evangelism

together we walk, forever we follow

Speaker: John Bowen

Professor Emeritus of Evangelism, Wycliffe College

Saturday, June 4, 2022

10:00 a.m. to 11:30 a.m. via Zoom

We will focus on the process
by which people become followers
of Jesus, and what part we each play.

Inviting all
Cursillistas and Friends of Cursillo

Contact to Register: niagaracursillo@gmail.com
and receive the link and agenda

Presented by Niagara Huron Anglican Cursillo Secretariat

PASTORAL PROGRESSIONS

Appointments

Bishop Townshend appointed the Reverend Brendon Bedford as Assistant Curate, Christ Church, Meaford effective May 1, 2022.

Bishop Townshend appointed the Reverend Lisa Poultney as the rector of Christ Church, Amherstburg effective May 1, 2022. Lisa is currently the rector of St. Andrew's Memorial Church in London.

Bishop Townshend appointed the Reverend Andra O'Neill as Diocesan Stewardship Consultant. Andra continues in her ministry as the rector of St. Mark's, London.

The Reverend Chris Brouillard-Coyle has concluded her ministry at Trinity, Cottam. Chris remains the rector of St. Paul's, Essex.

Rest In Peace

Mrs. Augusta Santos, the mother of the Reverend Hilton Gomes' wife Sandy, died on March 20th and the Mass of Christian Burial was held on March 24.

Mrs. Yvonne Haché (mother of the Reverend Gilles Haché) died on February 16th at 90 years of age at the family residence, surrounded by her children.

The Funeral mass took place on Monday February 21st 2022 at the Église Catholique de l'Immaculée Conception in Riviere Du Portage New Brunswick.

Mrs. Delores Millman, widow of the Reverend Canon William "Bill" Millman, died on February 24, 2022.

With Canon Bill, she was a part of the parish communities of St. James', Stratford; St. Paul's, Thedford and St. John's-by-the-Lake, Grand Bend; All Saints', Woodstock; St. Matthew's, Windsor and St. Peter-by-the-Lake, Sauble Beach.



<https://diohuron.org>



<https://www.youtube.com/user/diohuron>



<https://twitter.com/diohuron>



<https://www.facebook.com/dioceseofhuron>

JOIN US, BECOME A PART OF
HURON FAMILY

The transformative power of giving thanks

A book club's experience with "Grateful" by Diana Butler Bass

Every once in awhile we read a book which engages our mind in thinking of others who might enjoy it. 'Grateful' by Diana Butler Bass is one of those books for me.

I initially purchased the little book (less than 200 pages) for stewardship purposes within my own parishes and the work of the Diocesan Stewardship Committee. The material certainly lends itself to those ministries, but I enjoyed Diana's personal accounts of feeling grateful, or lacking those feelings. What does it mean if we do not feel grateful? I also value her understanding of a Grateful Society, and I thought others would as well.

St. George's Book Club was born! We met over zoom on Saturday mornings in February. February is often a month people feel a little down and the pandemic isolation has heightened those feelings for some of us.

Diana formatted 'Grateful' into four parts with two chapters in each part. Seemed like a suitable structure to follow. She discusses an individual's Emotions and Ethics associated with Gratefulness in the first two parts. The third and fourth parts look at Emotions and Ethics for a culture, a society. Diana wraps up her work with an Epilogue entitled 'A Call to the Grateful Way' which I find delightful!

The following are the words of three of the participants in



the Book Club. I thank Mary Chance, Annette Proconier, and Eleanor Smith for sharing their thoughts about 'Grateful' and our time together with others as a Book Club on wintry Saturday mornings. We hope and pray that you might find their experiences both meaningful and inspiration to read 'Grateful' and see what you find for yourself!

'The importance of Gratitude is how it affects positive thinking which in turn affects happiness and health. I was very fortunate to have joined a small group led by our Rector. All were very friendly, caring people. We all need people in our lives. I feel a little of each person we meet rubs off on us.'

This book made me even more aware that being grateful starts small, but saying 'Thank you,' leads in a larger way to affecting many people. The pandemic has had a great effect on people. It has slowed us down and given us time to think of prayer and others by caring for and helping others, showing us

that giving brings such joy. We thank God that we are given families and friends. Thank you Kim for this opportunity to gather.'

'In February we zoomed through the month meeting Saturday mornings for an hour of reflection, learning, and fellowship to study the book "Grateful" by Diana Butler Bass. I was not familiar with her work, but after reading this can understand her appeal to people looking to explore our culture, faith and humanity in these challenging times. Her work is easy to read and thought provoking.'

Besides the pleasure of reading a new book, the experience of learning from others was most uplifting. We were a divergent group of people seeking to understand ourselves and others better, and the book brought us together to share our experiences. I look forward to an opportunity to do this again, and to add more people to the discussion and explore another book. It will be fun!

'Thank you for the opportunity to be part of the Zoom book club. It was a good experience and just the right length. Reading the book connected me to three other books which I have since revisited. I had read One Thousand Gifts, which was a book on seeing the joy in the simple things in life and being grateful. The premise of Ann Voskamp's book was based on the word "eucharisteo", thanksgiving. It was perhaps a more simplistic book, told from the standpoint of a mother raising her family on a farm. I have since reread the book the Power of Habit, which Butler Bass had referred to in her opening chapters, and of course I was ecstatic to be reunited with Letters from Prison, which I had owned for so long but given up when we had to downsize for our move to Goderich Place.'

I found the book 'Grateful' made me aware of the many times a day I express gratefulness or feel grateful. It was not that my husband and I do not live a life of gratefulness, but rather that we tended not to be aware of those feelings. Gratefulness can be felt when we see beauty in a flower, or have a phone call from a family member or enjoy a meal. As she points out, it is not the material things for which we are grateful.

Living as we have these past two years, often in isolation in our retirement home, we have

had to look for gratefulness within our four walls. We are more aware of the staff here, who have worked hard to tend to us during lockdowns. As Butler Bass reminds us, gratitude is also how we receive gifts.

Her book is timely, written when we see such divisiveness locally and worldwide, reminding us that patriotism can mutate into nationalism, which is about dominance. I especially liked her Epilogue where she differentiates between the prepositions "in" and "for". "In everything give thanks." It was a great experience to share the book through Zoom with others.'

Enjoy 'Grateful' on your own or with others as we have done at St. George's, Goderich & Christ Church, Port Albert.

I continue to feel amazed when God's wisdom is revealed through simple aspects of daily life such as giving thanks, appreciating what has been given to us on any given day. Feeling grateful enhances our well-being as individuals and as a society. Giving thanks is fundamental to our faith and our sacramental understanding of how God works. As Diana Butler Bass and her readers have discovered, God knows what we need. Gratefulness is one of those things!

Ven. Kim Van Allen & a few members of our Book Club, on behalf of the Diocesan Stewardship Committee

THE LAST WEBSITE YOUR CHURCH WILL EVER NEED:

Join [Tithe.ly](https://tithe.ly) now!

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

Handing on what we have received

“Do you understand what you are reading?” Philip asked. “How can I,” he said, “unless someone explains it to me?” (Acts 8:30-31)

By Rev. Lisa Wang

Can you remember who first taught you the story of Jesus?

Can you remember the faith community in which you first came to know Jesus?

Can you name the person(s) who is most responsible for your being a Christian today?

Can you name someone who helps you to grow in your faith and understanding even now?

The answer to any of these questions will indicate something simple yet very important: that, through the work of the Holy Spirit, the Christian faith is handed on from one person to another, and is nourished in community.

Chances are, the people in your life brought to mind by the above questions may not even be clergy. They may have been parents, grandparents, siblings, friends, or Sunday school teachers. This too indicates something simple yet important: that receiving and handing on the faith is something that all Christians are called to do.



Karoli Ferenczy, Sermon on the Mount

“Will you continue in the apostles’ teaching and fellowship, in the breaking of the bread, and in the prayers?”

“Will you proclaim by word and example the good news of God in Christ? “I will, with God’s help.”

It is the shared vocation of all baptized Christians to hand on the faith that we have received, but how we do so will look different for each of us. St Paul explained to the Corinthians:

“Now there are varieties of gifts, but the same Spirit; and there are varieties of service,

but the same Lord.” (1 Cor 12:4-5)

Each of us is gifted differently by the Holy Spirit to do the work of God in the Church and in the world. Among the many roles that St Paul mentions — “apostles”, “prophets”, “healers”, “helpers”, “administrators” — he also mentions “teachers” (1 Cor 12:28).

(The ancient Church called these teachers “catechists”.)

Now, we all know those amazing people in our lives who are teachers. We know their gifts and their passion

for helping people to learn. Maybe you are one of them! Or maybe you’ve never thought of yourself as a teacher. And yet...

Teaching and learning are not just about mastering a body of knowledge, or a set of skills. The Church’s teachers do three very important things:

- They keep the faith, the memory of God’s story, alive.
- They share that story with others, introducing us to the person of Jesus.
- They accompany us in our journey of faith.

Teaching and learning are not just about mastering a body of knowledge, or a set of skills.

In the ministry of teaching, it’s not just knowledge that is crucial, but knowing how to be with people as they grow, learn, discover, struggle, and question.

In the ministry of teaching, it’s not just knowledge that is crucial, but knowing how to be with people as they grow, learn, discover, struggle, and question. Who in your life has done this for you?

Is there someone in your congregation or community who does this for others — maybe without even knowing it?

What are some of the ways you have handed on the faith to others in your life? Do you feel you are being called to do more?

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

Season of Eastertide: Continuing in hope

By Rev. Canon Val Kenyon

With every passing year, I find myself more and more grateful for Spring.

Even though it can feel sometimes that we move right from the winds of winter into the humidity of summer, it is in spring where in creation all around us, we begin to see sadness turn to joy, death give way to life, and gloomy gray transform into all sorts of colours. If we take the time to notice, we will find that we have front row seats to the bursting of life at every turn as trees and plants bloom, grass grows, weather warms and daylight continues to lengthen.

While all of this is happening in the natural world around us, as disciples of Jesus, we find ourselves in the midst of a liturgical season, no less dramatic. It is in this season of Eastertide in which we celebrate the events of Easter Day when sorrow turned to joy, despair changed into hope, and of



As an Easter people, we keep the hope of this season central in our hearts, especially important as our world slowly emerges from the grip of COVID into a number of harsh realities full of challenges on so many levels.

course death was miraculously transformed into life. The victory of Christ of Life and Love against all the forces of evil and darkness was assured once and for all. Hallelujah!

As an Easter people, we keep the hope of this season central in our hearts, especially important as our world slowly emerges from the grip of COVID into a number of harsh realities full of chal-



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.

lenges on so many levels.

This season reminds us that through all of the trials of life, in our anxious moments and fretful concerns, God remains with us, always and forever, lifting us up and giving us strength to do the hard work as followers of Jesus. As we remain open to God’s Spirit, we ask for grace to discern each in our own contexts what it might look like to participate with God in all God wants to do in and through us in this precise moment of history.

This pursuit is always uppermost in our minds in our Education for Ministry sessions. Should this be something that you would like to

explore in more detail, we will be holding several virtual Open Houses where you can learn more about Education for Ministry, and what might await you there on Wednesday, May 25 and Tuesday, June 7 at 7pm.

If these dates, times, or format do not work for you, please reach out at any time to hear more about Efm within the Diocese of Huron. Either Libi Clifford, the Diocese of Huron Efm Coordinator or myself Val Kenyon, Huron’s Efm Animator at valeriekenyon@diohuron.org would be pleased to hear from you.

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

Queering Pentecost, community, and communion

By Jordan Sandrock

As we move through the Easter season and look towards Pentecost, I want to offer a reflection, a “queering” of the story of Pentecost and what it means for our ideas of community and communion.

Pentecost tells us that we are called to be Christian in community. The earliest converts at Pentecost were initiated into community and participated in community. Community is essential for Christians. It is one of the primary ways in which we are formed, how we discern, and how we enter into relationship with God.

Community can be difficult for LGBTQ Christians. Christian communities can fall on a spectrum between affirming to welcoming, tolerant, condemning, or actively hostile. I have been fortunate to find affirming communities. For many queer Christians, this is not an option, particularly for those LGBTQ Christians living in remote areas or in parts of the world where LGBTQ identity is shunned or illegal. We are called to be Christian in community, but this is not



God forces us into relationship with one another, through communion in Christ, on a mystical level, a level which we often cannot even perceive.

often possible for LGBTQ Christians. This brokenness is not only a disturbing reality – it is contrary to the original intentions of being Christian. We grow into God and live into God’s promise in the context of community. It should deeply trouble us that many LGBTQ Christians cannot safely access this important piece of our growth into God.

Pentecost also tells us that our participation in God extends throughout the world. In Pentecost, the gift of languages was given to the Apostles and the gospel was proclaimed to people from

all different nations. In this, we know that the church, Christ’s continuing presence on Earth, was never meant to be localized or limited to one time or place. We are bound to all Christians throughout the world.

There are Christians who see LGBTQ people as irrevocably bound up in sin; who see nothing good in us. Yet we, as queer Christians, are bound to them as they are bound to us, and we are all beholden to God in our baptism. When we participate in God, our participation extends beyond the local and the particular. This is

true whether we participate in God through the sacraments, through the scriptures, or through prayer. We participate in God as the whole Body of Christ, through the whole Body of Christ.

A church halfway around the world may deny my humanity because I am queer, but when they celebrate Eucharist, I participate in that in some way by virtue of my baptism. This not the same as being immediately present at the Eucharistic celebration. Yet, when we gather as a community to do communion, we do communion as the Body of Christ. We do communion, in some sense, with all those who have been baptized into Christ. God has transformed us all in our baptism, incorporated us into something greater than ourselves. This transformation continues to be effective, even when we disagree. When St. Paul speaks of the Body of Christ in 1 Corinthians, he says, “The eye cannot say to the hand, ‘I have no need of you.’”

Should I be angry about this? Shouldn’t I get to choose with whom I do communion?

Sure, I can choose those with whom I gather on some level, but I don’t get a say when it comes to what God does in the communion. That’s okay. I don’t get a say in how God’s grace operates.

God takes hold of us in our baptism and will never let go.

I am not angry. How can I be angry? I am in awe.

Pentecost tells us that God is doing things that we cannot fathom. God sent down the Spirit upon the followers of Christ. The Spirit continues to operate in our disagreement. There are Christians with whom I will never agree when it comes to LGBTQ identity. God forces us into relationship with one another, through communion in Christ, on a mystical level, a level which we often cannot even perceive.

This is God’s reconciling work. This is God doing more than we can ask or imagine. This is the work of the Spirit. This is the Pentecost story.

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

Provincial election: We can influence decision-makers

By Rev. Chris Brouillard-Coyle

There is a Provincial Election on the horizon. This will become increasingly apparent as signs, media coverage, promotional materials, and even visits to our homes invade our day to day lives.

As disruptive as all this activity can feel at times, there is incredible privilege and responsibility in our participation in the electoral process. We can influence decision-makers for several years simply through our willingness to engage in conversation and mark an ‘x’ beside a name.

There is incredible privilege and responsibility in our participation in the electoral process. To what extent is this participation influenced by our faith?

When we hear about the commitments and promises made during debates, through media coverage, on commercials, and at our door, do we consider the extent to which these statements align with our responsibilities as those who follow The Way of Jesus Christ? Can we see possibilities that respect the dignity of every human being? Are there proposals which respond to human need with loving service? Are there options

SOCIAL AND ECOLOGICAL JUSTICE



which transform unjust structures of society, challenge violence of every kind, and seek peace and reconciliation? What commitments exist to safeguard the integrity of God’s creation and sustain and renew the life of the earth?

The suggestion here is not to somehow impose our Christian faith onto the lives of Ontarians. Rather, it is the invitation to consider how our faith influences our individual engagement in the electoral process. For example, in past elections, Social and Ecological Justice Huron has encouraged churches to post signs to “Vote for a Poverty Free Ontario”. Some took offence to this suggestion, believing it to be an effort to influence voting patterns towards a particular party. No party is named by these signs nor was any party named in the supporting materials distributed through

the committee. What does it say about our thought process when we can recognize platforms that address poverty, and yet take offence at the suggestion that these should be supported? How does this reaction align with our faith?

The truth is many religious traditions throughout the world have as a basic tenant the ideal to do unto others as you would have them do to you. Thus, to some extent, every person of faith could ask themselves if there are there are individuals in this province with whom we would NOT want to change places?

Would we, for example, be content with the proposed minimum wage? Do we believe that we could live comfortably on the \$15/hour minimum that came into play this year? Would we be content to have our disabled child cared for by someone who isn’t

To what extent can we use the strength of our faith in Jesus Christ to proclaim with our siblings across faith traditions that it remains important that ALL people are treated with respect and dignity.

trained to administer medications and provide toileting care? Would we trade places with those who are doing their best to help seniors in understaffed and underpaid nursing homes? Are we willing to shoulder the consequences of environmental degradation being passed along to future generations? What would we do if we needed housing right now and didn’t have sufficient financial resources?

How we engage in this process says something about what we are willing to support in this province. Where we place our ‘x’ on voting day tells the government what we are willing to tolerate. We can send a message of complicity, allowing the government to continue to ignore some social problems and leave some people vulnerable, or we can send the message that we want the government to pursue policies that affirm the wellbeing of ALL people and creation with a particular focus on those most marginalized. Which of these approaches fits best with our understanding of the

life, death, and resurrection of Jesus Christ?

How will we utilize this opportunity this time? What will we do to hold policy makers accountable for showing love for all our neighbours? To what extent can we use the strength of our faith in Jesus Christ to proclaim with our siblings across faith traditions that it remains important that ALL people are treated with respect and dignity.

As you prepare to engage in your civic duty, consider offering this prayer: Lord, keep this nation under your care. Bless the leaders of our land, that we may be a people at peace among ourselves and a blessing to other nations of the earth. Help us elect trustworthy leaders, contribute to wise decisions for the general welfare, and thus serve you faithfully in our generation to the honour of your holy name; through Jesus Christ our Lord. Amen. (BAS p. 678)

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

Turning on a dime: The resilience of Anglicanism in Canada

In the first article that I wrote for HCN, I introduced a concept that many in the Anglican Church have experienced over the last two decades of ministry: the Contemporary Anglican Lament.

This is what I have come to call the malaise that characterizes some congregations as they look to the future ahead of them and, instead of seeing hope, possibilities and opportunity, they groan: “too old, too poor, too tired and too few to carry on.” There are moments when all churches feel this way, but is this lament the defining descriptor of the future church? Hold that thought.

On March 25, Huron University College's Faculty of Theology hosted a virtual lecture with The Rev. Dr. Neil Elliot, an Anglican priest in the Diocese of Kootenay, and a postdoctoral researcher of membership trends within the Anglican Church of Canada. Dr. Elliot's presentation was titled “Time to Change: How Covid Provides Opportunities That Many Churches Have Seized.”

The lecture opened with a review of the membership report of the ACoC that was presented to Council of General Synod in 2018. These statistics were the basis of Elliot's “Gone by 2040” report that has made headlines over the past three years:

“We've got simple projections from our data that suggest that there will be no members, attenders or givers in the Anglican Church of Canada by approximately 2040.”



Soulsana/Unsplash



GROWING BEYOND THE DOORS
REV. GRAYHAME BOWCOTT

While these projections reinforced the reality of the Anglican Lament, they did not account for an event that has become the greatest disruption of the Canadian Church since the two World Wars. The first presumptive case of Covid 19 in Canada was documented on January 25, 2020. By March 11, the World Health Organization had declared Covid-19 to be a pandemic. The ripple effect felt within the Diocese of Huron was that by Sunday March 15, worship services were suspended, churches were shuttered and ministry as we had known it was immediately under threat.

What happened next was not something that Elliot (or others) in the Anglican Church

Churches that once complained that they didn't have enough money to cover the week-to-week bills were suddenly investing in technological upgrades.

could have predicted. In his own words, Anglican congregations “turned on a dime” to almost instantaneously assess the ministry challenges presented by the pandemic, to explore innovative options through the use of video recording, live-streaming and social media, and to then jump in with both feet into a new format of church that, for the most part, was completely foreign to us. In his research of Anglicanism in Canada, Elliot remarks that he has never seen a comparable time of rapid

change within our history... or of resilience!

Where the Contemporary Anglican Lament had pre-Covid church leaders groaning: “too old, too poor, too tired, too few”, suddenly we found ourselves reaching out to a younger generation to beg their help to teach us how to innovate with technology. Churches that once complained that they didn't have enough money to cover the week-to-week bills were suddenly investing in technological upgrades. When services went online with livestreaming, zoom groups, Facebook and other forms of social media, new and in some cases returning, members began to show up. For many congregations, online attendance dwarfed their normal statistics of in-person Sunday worship. Dr. Elliot, in studying the diversity of styles and formats of Anglican services hosted in Canada throughout the pandemic has been awed by the rapid shift to innovation and emphasis on relational connection – even when normal operations of our churches were locked down.

Each of these elements began to build a convincing argument against the excuses that Anglicans had been employing over the past decades. As Anglicans “turned on a dime” to meet the challenges of the pandemic, we proved to ourselves that we are not “too old, too poor, too tired and too few.” While Covid 19 had presented an existential threat to Christianity in Canada, it also blessed us with the opportunity to innovate in ways that

we had not imagined before.

Dr. Elliot's presentation also left us with another parting thought: if Anglicans have the capacity to change, to rapidly innovate to respond to an existential threat as great as the pandemic, what else might we be capable of?

Some congregations have discovered a new energy and hope for the future as they grow to realize that not all ministry innovation is a bad thing. Others have experienced a growth in relationships because the diversity of their worship services and virtual ministries have appealed to new members.

What is important for us to remember, at this pivotal time in the pandemic when many churches are beginning to return to previous pre-pandemic routines of ministry, is that we need to take credit for what we have accomplished through our flexibility, innovation and creativity. What we have accomplished together is a seismic shift in the history of our Church in Canada. While we should be intentional about thanking God for blessing us with the capacity to change, we should also be asking ourselves: how is God calling us to use our resilience to the benefit of the future Church? What more are we capable of?

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

All for one, and one for all

Reason or law will not end a conflict, unless one side has their backs to the wall.

By reason, I am not referencing our think faculty, but our dogged attempts to define, categorize and hold to a strong, if not hard-edged, opinion or moral stance.

Reason or law tends to separate right from wrong and consequently has little space for opposing views. And though, by reason and law, there is accommodation for differences, there is little long-lasting and cohesive peace.

As I see it, only a rebuilt trust and a subsequent tolerance increase will be the best chance conflict will not flare up repeatedly.

Trust and tolerance are best created when affirming an opposing view as valuable. By valuable, I mean worthy of note and equal to our own (though not better than our



AS I SEE IT
REV. JIM INNES

own). It is a matter of listening, hearing, and empathizing with the other, even as we hold fast that our belief is best (for us). Valuing does not mean 'giving in,' especially when others (like children) put trust in our boundaries and leadership.

The question is often raised, how can we hold valuable a decision that opposes our core values? My answer has been to acknowledge a more inclusive and wide-ranging 'core' value at the center of the value in question. An example of a core value, if not the most significant, is the Golden Rule, “treat others as you would have them treat you.” It is agreed upon in

Core values can be misconstrued. And misunderstanding what core values are worthy of commitment can make us fickle.

every major world religion. In Christianity, it is one of the two laws upon which all others are based.

The Golden Rule calls us beyond self-protectiveness. And calls us into a profound sense that there is more to ending conflict than the eye can see, and the mind is able to quickly and thoroughly interpret. This 'more' can be understood as a spiritual principle. An awesome sense that peace is found beyond the powers and principalities readily apparent (Ephesians 3. 12).

Core values can be misconstrued. And misunderstanding

what core values are worthy of commitment can make us fickle. One day we praise the prophet; the next day, we yell for him to be crucified. Like a slick slogan on a T-shirt, some (so-called) values are only partially valid in a specific circumstance. A full-on commitment to them can lead us down the rabbit hole.

We can be seduced by so-called 'wisdom' that promises to soothe the sore places in our life. Without careful editing, we can be cut off from more profound truths. In my mind, the deeper truths are generally systemically based. They foster healthy values that consider the whole community's well-being, a society wherein what happens to one happens to all.

I am tempted to start naming a few falsehoods, or partial truths, disguising themselves as wisdom. But it is probably less convoluted to restate the core values, which are the founda-

tions we divide all others by. And for me, these values, or core-core values, are formed around a challenging aphorism 'just love them up and let God sort it out later.' Meaning our direction is often as clear as mud, but our intentions are as pure as Spirit.

The core values that underlie “just loving them up” are neither about reason or law, right nor wrong, nor what's good and what's not. They are about the often-muddled matters of the heart. The place of empathy, compassion, forgiveness, and trust. A place that is home to our emotional need for intimacy and peace.

It might be asserted that we can't stop wars either at home or abroad because the hearts of those involved are just not in it!

Rev. Jim Innes is the rector of the Regional Ministry of South Huron. jiminnes@diohuron.org

The return of the Prodigal Son: Moments of transition

In a different time and what seems to be a different world, when the concept of travel was deemed to be both relaxing, and educational, my wife, Carolyn and I signed up for a tour of the Baltic capitals which included a visit to St. Petersburg in Russia. Staying within the bubble of the group tour seemed to be the wisest and safest course of action during the time we spent in the city that was saturated with centuries of history.

A highlight of the visit was a tour of the Hermitage. It is a museum laden with numerous treasures. One of its prize pieces is "The Return of the Prodigal Son", by Rembrandt.

Art historian Kenneth Clark described the painting as "a picture which those who have seen the original in St. Petersburg may be forgiven for claiming as the greatest picture ever painted". Its significant size (262 cm x 205cm, or approximately eight and a half by six and a half feet) was breathtaking. The subject was simple, yet filled with complexity of light, shadow and symbol that might have allowed for hours to pass by if it had only been possible to have that time. Yet, for me, with only a few minutes permitted to our group, to stand there and take it all in, was one of the highlights of many days of travel.

Like so many times in life that slip by with an unimaginable speed, unaided by any photographs, those moments can only be entrusted to memory. From a greater perspective, the likelihood of ever returning to Russia, even to make another trip to the Hermitage, may easily be tossed into the wastebasket of impossibility.

So much has changed in our world, that many of us remember with fondness, that

There are transitions which we choose because they may enhance our lives and others which are thrust upon us with an unknown personal benefit or cost.



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

we stand in danger of wrongly whitewashing the past with the phrase "those were the good old days...". They were, in fact, different days. They were days which we remember from our own unique perspectives. They were days which others remember, for their own reasons, less fondly, because their own memories are not so pleasant.

In my own life, a recent simple phone call began a process which has moved me, at what feels like lightning speed, from my comfortable chair, reading the newspaper, with easy access to a cup of coffee, to five days later beginning a new experience in ministry as the Interim Priest in Charge at St. George's, Guelph.

Like so many congregations re-awakening from the impact of Covid restrictions over the last two years, creating opportunities for the simple renewal of relationships and the offering of the invitation to "come home", has become a key factor in this ministry. It is not an invitation to return to the church community of the past, but rather an invitation to explore the future and what



Rembrandt van Rijn, The Return of the Prodigal Son

new ministry might look like in the years to come.

The expectation of the Prodigal Son was that he would be placed into the category of being a servant in his Father's house. The constant which, in his own way, Rembrandt captured in his painting, was that the Prodigal Son was welcomed home and was embraced by his father. The lost was found. The child had returned. Yet under his brother's gaze it is clearly obvious that the world to which the Prodigal had returned was different from the one he left.

Moments of transition are unique and challenging. There are transitions which may be welcome and others which are not. There are transitions which we choose because they may enhance our lives and

others which are thrust upon us with an unknown personal benefit or cost. There are moments for which we may be able to prepare ourselves and then there are moments where transition brings immediate change over which we have little or no control.

The story of the Prodigal Son follows a person leaving home of his own freewill and living a life of excess. In contrast, each day all of us gaze at images of individuals and family members who are leaving homes which have been razed to the ground as they flee for their lives to safety. An image which has been etched into my mind is a series of pictures taken of the hands of Ukrainian refugees who were asked to show what precious items they had

brought with them in their escape. A woman's hands, dirtied by the journey, held an oak leaf and an acorn. They were elements of her homeland that she would carry with her and treasure, wherever the future would take her.

If your life changed in a moment, and in an instant you had to make choices about what you would physically carry with you and what you would leave behind, what would your choices be? The choice is yours and yours alone. Would you choose to burden yourself with the heavy baggage you have accumulated over time, or escape carrying your precious treasures as memories as you journey into the unknown?

For people of faith, no matter what our circumstances may be, our common claim is that our pilgrimage through life is not taken in isolation. The burdens of life are not ours to carry alone.

God enters our lives through the people whose lives intersect with ours. God enters our lives when we discover those places where our lives are enhanced, not only by a sense of community, but also where we are nurtured by Word and Sacrament. God enters our lives in ways which may surprise us but who is always ready to hold us closely us when, like the Prodigal Son, we choose to make a transition in our lives and return home to experience that embrace filled with forgiveness and Divine Love.

Rev. Canon Christopher Pratt had retired from full time ministry, but has been called to serve as the Interim Priest at St. George's, Guelph in the Diocese of Niagara where the Sunday services are streamed on the St. George's Guelph Youtube Channel. You are invited to tune in.

chrispratt@diohuron.org

The rule of thirds: creation, curation, conversation

The social media rule of thirds is creation, curation, and conversation.

For a truly successful social media presence that helps grow the Kingdom of God, a third of your church's social media presence ought to be devoted to each category. Let's break down each in turn.

Creation. This is to promote content and events created by you. This could be a worship service, special events, or prayers for events happening in the world today. The idea surrounding "creation" is to



MEDIA BYTES

REV. MARTY LEVESQUE

get individuals to engage with your content by either liking, commenting, or sharing your content and thereby leveraging your followers' social networks.

Curation. These are the posts where you share other people's content, images, or blogs. They make your stream



more relevant, interesting, and less spammy. It also has the potential to help you build relationships with other churches and those involved in and around church land.

Conversation. This is the final third in the rule of thirds and is the most social part of social media. These are the hel-

los, thank-yous, and engaging directly with your audience. This can range from answering a question, a thoughtful comment, or talking directly to parishioners, seekers, friends and anyone else.

Mastering the social media's rule of thirds means being a little more intentional on how we use social media, but it also helps leverage everyday usage in getting your message about your church out to the world. It drives traffic through the creation of content, events, and follow-ups. Which, in turn, leverages your fans' social networks.

Following the rule of thirds shows your church as part of the broader conversation of mission, theology and living your baptismal vows when you lift up other voices and give them a platform.

And finally, it shows you are ready to meet all, parishioner and seeker alike, and to share the good news of the kingdom of God.

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

martylevesque@diohuron.org

'The Bishop is coming!!' (The Farewell Tour continues)

Moving is not an easy decision at the best of times. When you contemplate moving across three provinces, and taking three kids all still in the single digit age bracket with you, it becomes near overwhelming.

After seven years in my first parish in Southern Alberta, it was time to take the next step. Do we stay in Alberta or do we come back to my home in southwestern Ontario? I dipped my toe in to test the waters by sending letters of inquiry to four dioceses and waited for a response.

I had a lovely conversation with then Archdeacon Colin Johnson in the Diocese of Toronto. We revisited that chat when the Archbishop was Administrator for a time here in Huron. The conversation then and now was about a boy who grew up in Wingham, and a boy who had roots in Palmerston. At the end of the first conversation, Colin said, sorry, no openings here, and don't see anything in the near future, but it was great to chat.

Long enough went by that I began to think coming home was a non-starter, when the phone rang one day, and I heard a voice I would hear many times over the next decade. It was Sue Tite from London, and the Bishop was interested. She told me Bishop Howe was routing through Calgary on his way to a Bishops' meeting in Edmonton, and if I could pop up to the airport he'd have 20 minutes



KrakenImages/Unsplash



**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**

or so to talk. Now, I have never asked Sue if she knew that Medicine Hat is more than a four-hour drive from Calgary. If you play it right, you can set your cruise control at 120 and never have to touch it for the first three and a half hours, at least you could in 2002. Other than the meat packing/ranching town of Brooks, there is nothing but open space and more open space. I said, of course I could pop up to the airport and I would bring my wife and three kids as well. Are we there yet, was already echoing loudly in my ears.

Closer to the day of the trip, it occurred to me that I had never even seen a picture of Bishop Howe. How was I to pick him out of a line of

deplaning passengers? So, it was decided that I would wear a clergy collar so the Bishop would recognize me. Now I suppose the odds that two people would be waiting for said plane wearing clergy collars were rather small. The passengers began streaming into the terminal. More than a few cast a strange look at the guy in a collar, but no one approached me. Here I am, with hopes of a move riding on this visit, and there is no one else coming down the hall! But then another group of people came along, and one came up with hand extended.

What was supposed to be a twenty-minute conversation lasted more like ninety minutes (not the only time a conversation with +Bruce went overtime!) We parted with an offer there might be something available soon. And not long after the warm tones of Sue Tite were again in my ear with a suggestion of an interview for a parish. The date

If you are one of the lucky people who have never, or rarely moved, you might wonder why I thought it important to tell this story. If moving is something you are well acquainted with, these words will stir some thoughts, some memories, and maybe a few groans.

was set, arrangements were made, and then the phone rang again. Two people from the parish were going to be in Calgary the next week and they were in charge of touring us around the parish when I was interviewed. Would it be possible to meet for lunch? I'm a quick learner. The meeting was set for Brooks (sort of halfway in-between) and the kids stayed home. I don't remember what we set up to recognize each other, but after a wonderful lunch and a great conversation, I knew we had made two friends.

Not that long after, with an appointment secured, Suzanne and the kids headed back to the Calgary Airport to fly to Ontario, while I enlisted a friend to help me pilot a U Haul truck, with our car in tow, across the prairies.

The highlight of the trip came just before Winnipeg. We blew a tire on the trailer and had to wait for nearly an hour for someone to come and change it. There was a crop-dusting plane in the area, and I guess the pilot decided we must be bored, so put on a show for us. He flew under

power lines, did barrel rolls, and found new angles to approach us to seemingly pop out of nowhere and make us jump.

If you are one of the lucky people who have never, or rarely moved, you might wonder why I thought it important to tell this story. If moving is something you are well acquainted with, these words will stir some thoughts, some memories, and maybe a few groans.

It is an adventure to move halfway across this country. I can tell you I was thrilled that after two days on the road, the people of the soon to be named Parish of the Thames, turned out some two-dozen strong to unload the truck it took me more than a day to pack, in less than 90 minutes. We were home, and it has been our home for now 20 years. Apparently we are silly enough to think moving to a smaller community is a good idea for retirement!

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

keithnethery@diohuron.org

Go forward with a backstroke

Summer is soon here and let us live it with the words of Ralph Waldo Emerson. Live in the sunshine, swim in the sea, drink the wild air.

I love to swim. Many years ago, I belonged to a Masters swim club and would work out regularly with other adults who had a passion for swimming.

The few times I raced, it would be the breaststroke. I found the breaststroke to be the friendliest stroke for me. It allowed me to be really, really excited, adrenaline pumping and still be able to breathe rhythmically. In other words, to be able to see where I was going without gagging on water.

Now when it came to freestyle (front crawl) I could swim for long lengths at a steady pace. The butterfly stroke is the one stroke that I didn't even bother to try. Only specially designed human be-

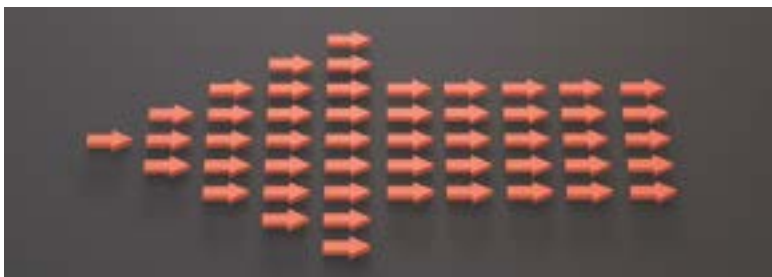


**LAUREL
PATTENDEN**

ings are able to do this stroke with any efficiency.

Next is the backstroke. The backstroke was also not one of my favourites. You had to start the race in the water, arching back and then do some dolphin kicks underwater before surfacing. Dolphin kicks are the same kick as in the butterfly stroke just upside down. One also has to pay attention for the flags that are placed five meters from the end of the pool to let you know where the end of the pool is. Way too much to think about.

Plus, if you didn't keep your chin somewhat tucked in, guess where the water went? Right up your nose! Painful!



Each swim stroke has its own efficiency and speed. Looking up the world records for women the freestyle is the fastest, with breaststroke being the slowest by about 14 seconds, the butterfly stroke second, and then backstroke third fastest.

Now when it comes to my records, albeit just a tad slower or more, freestyle would be fastest with breaststroke following as the slowest. As far as the butterfly stroke, I would have been disqualified for an unidentifiable stroke. Excruciating nasal and sinus pain would have stopped my backstroke, even if I could have figured out the

upside-down dolphin kick. Which I wouldn't have figured out while underwater holding my breath. No one can hold their breath that long.

Many years have passed since my Masters swim club days, but I still love swimming. I have also changed my attitude towards the backstroke. (No attitude change for the butterfly!) The backstroke is quite unique compared to the others and has its own life lessons. Yes, life lessons.

There are so many benefits in life to continue to look up. Looking up to the sky, to the heavens helps us to ponder the world. Getting our heads

out of the water, or sand, opens us up for so much more of God. Keeping our chins tucked down may keep us from raising them up in arrogance.

Just like the flags marking the end of the pool, we need to continue to look for signs of the Holy Spirit no matter how hurried we are. We don't need to worry about being the fastest, nor do we need to worry if we stop - because we will just be floating on our backs resting, looking up and breathing in the breath of God.

Other backstrokes, like that used in paddling a canoe, only take us backwards. That is what is so marvelous about swimming the backstroke. We can go forward with a backstroke. It is marvelous that we can go forward when we are looking up to God.

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