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# HURON CHURCH NEWS

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

## Seeking faithful equilibrium in a changing culture

Together on the road with Christ: 182<sup>nd</sup> Synod of the Diocese of Huron, London, Ontario, May 15-16, 2022



After almost three years, and two online synods, the representatives of 160 Huron communities had an opportunity to gather at St. Paul's Cathedral in London, Ontario for the Synod opening service. Some of the delegates chose to participate online.

Each annual Synod is, among other things, like a snapshot in time of where we are together along the road with Christ, notes Bishop Todd Townshend in his opening remarks to Huron Synod on May 16.

The Diocese of Huron is in an ambivalent moment, seeking a faithful equilibrium in a changing culture. It is also, states the Bishop, undergoing significant leadership change while trying to clarify its financial resources for ministry.

This is the summary or WHERE WE ARE: Church still in transition, asking its members for a deep and sometimes painful self-reflection.

WHERE WE ARE HEADING, and how to get there – that is the content of a Bishop's Charge to Synod.

This year's Charge was a call to dialogue. Bishop asked questions and expected answers. Then he asked for questions, and gave his an-

swers to those questions. The Charge also ended in unusual manner: Bishop Todd invited Ven. Rosalyn Kantlaht'ant Elm, Archdeacon for Reconciliation and Indigenous Ministry, to add her voice to the Charge – to give her own snapshot of the situation in which Indigenous communities in the diocese find themselves, and to offer her vision for the road ahead.

Finding a right-relationship between Indigenous and non-Indigenous people is obviously a priority for the Anglican church today: "We want Indigenous people to lead us, and to trust us, even while living with the trauma of so many broken promises and so many harms", says Bishop Todd. The multitude of voices heard on May 16 at Huron Synod could mark the way forward.

▶ Page 4-5 : BISHOP'S CHARGE

▶ Page 2: SEEDS OF HOPE, GLIMPSES OF THE KINGDOM (From Ven. Rosalyn's address to Synod)



Significant leadership changes: Bishop Todd (centre) with Territorial Archdeacons for the four new Archdeaconry areas (from left to right): Sam Thomas (South), Osita Oluigbo (East), Megan Collings-Moore (North) and Jane Humphries (West).

## God comes alongside us on this journey

### 182<sup>nd</sup> Synod of the Diocese of Huron – Popular Report

By Rev. Ann Webber

The 182<sup>nd</sup> Synod of the Diocese of Huron began with a barbecue and Synod Service at The Cathedral Church of Saint Paul on Sunday May 15. The service began at 7 pm, with The Right Reverend Todd Townshend, Bishop of Huron, as celebrant and preacher.

The service was marked by great joy at the ability to worship together, in person and online. Bishop Todd's sermon centered on the pattern of God's action in the world between the Ascension and Christ's second coming: God initiates the action, there is a faithful human response, then once God's action is recognized there is a deeper desire to respond and enter relationship with God and God's people. \$12,436.55 was collected for PWRDF during the service.

Bishop Todd called Synod to order on May 16. He thanked those who had made the previous evening's meal and liturgy

possible, as well as those supporting Synod throughout the day. Rev. Matt Martin thanked the College of Deacons for their annual Synod project which resulted in six car loads of food for local students.

The co-chairs of Proud Anglicans led the morning devotion, focused on 1 Cor 12:12-27. Rev. Canon Marian Haggerty, the diocesan Canon Pastor, gave a moving commemoration of the faithful departed members of Synod including clergy, clergy spouses and past lay delegates to Synod.

Bishop Todd then gave a "Where we are" update for the diocese. He noted five factors that are marking this moment in the Diocese:

1) This is an ambivalent moment, there is suffering and there is joy and healing. This ambivalence marks progress and is something to celebrate. Bishop Todd thanked everyone for their work and acknowledged that people are exhausted.

2) We are seeking faithful equilibrium. Bishop Todd noted that our previous "normal" wasn't working for everyone and encouraged us to reflect and discern how we can keep those who are not usually favoured by equilibrium front and center.

3) Our church culture is changing. We celebrate what does work, while we faithfully experiment around areas that are not working well.

4) We are amid significant leadership changes. Church House would like feedback on what is working well and what is not working.

5) Our financial resources for ministry. Bishop Todd is working with those who steward financial resources. His message was that we are going to be OK, due to faithful generosity of Anglicans past and present. We need to trust in God, who ultimately provides us with those resources.

▶ Page 3: POPULAR REPORT

# Together on the road with Christ

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## Seeds of hope, glimpses of the Kingdom

Excerpts from Ven. Rosalyn Kantlaht'ant Elm's address to 182<sup>nd</sup> Synod of the Diocese of Huron

There is hope in the midst of sorrow.

We have had a difficult 12 months and we are no longer the same. Very real things are happening in our community around residential school, the oldest and the biggest residential school in Canada – the Mohawk Institute. Currently, our Anglican churches are going through a criminal investigation. It entails going through all of our vestry books; it entails the underground radar. And that is difficult for our Indigenous Anglicans in Six Nations.

It is very hard to hear the very term “criminal investigation”. But this is much bigger than that. Finding those bodies, those children, triggered so much trauma. We are seeing the effects in our community. We are seeing a lot of sadness, a lot of grief.

But perhaps we need to look at those children, those dear ones, as seeds that will grow into stronger communities where this could never happen again and will never happen again. Those seeds will bring all of us together. And this brings hope to our communities as we consider that these young people – these young babies and children – did not pass in vain.

### The change of heart

This has affected not only our community – it has affected all of us. Maybe all of us do not know really what to feel or how to process those feelings and that's OK, because that will come. Because, we are learning. We are feeling our way through a metanoia, the change of heart, a turning toward the way of the cross, that kenotic ethic of radical compassion, the making of a kingdom.

All over the past four years we have been making remarks on this stage speaking of truth of our Indigenous communities, discussing the very real structures of racism – the racism in our organization even, the country – giving voice to those things that maybe we'd rather keep buried because it's so painful to face. It is hard to hear – and it is hard to say – but like any wound we needed to clean it out so that it could heal.

The process of decolonization is not just about learning to



tolerate or acknowledge Indigenous peoples, it's not about the celebration of Indigenous peoples, because for us it is not a celebration. Today, this day, it is about liberation, our liberation.

In many ways we are looking differently now at the concept of pan-Indigenism, especially in regard to Indigenous spirituality. We are realizing that it is a theology, a look into theological anthropology through our Creation stories, a theo-orality, spiritual storytelling, the concept of trickster as prophet and disruptor. These are things that I am talking about, these are things that you are talking about. You are asking these questions, you are bringing this theology of Indigenous peoples with your own. It is informing you, and there is a dialogue happening.

### A dialogue, not a spectacle

That dialogue is so much more important than a spectacle, because Indigenous peoples can no longer be a cultural spectacle. Our ways of being Anglican are the first ways of being Anglican on these lands. We are the original church of the Diocese of Huron. Our traditional interpretations and cultural symbols should stand alongside the settler churches' British aesthetics. It is about contextualizing the unique communities, not only for Indigenous peoples but for all of us.

We are at the crucial point in the life of the church when it comes to truth and reconciliation. And when you live in these crucial points of uncertainty, it's a little scary. But it is a crucial time and each end every one of us are bearing witness.

These past four years we have witnessed the stories of disrespect, negligence, and indecisiveness. I think we would all agree that we are different because

we've done it together. Together we have witnessed so much. From reiterating our uniform and what it means as an outward symbol of service to those in our context – whether it was school chaplaincy, LGBTQ2+, hospital and long-term care chaplaincy, addictions care in the community, housing and living advocacy, environmental advocacy, and relief and refugee advocacy... You've talked about what it means to wear the collar. You've talked about what it means to be a white male and wear the collar. You stood up and you were decisive about that new commandment: Love one another as I have loved you. So simple, and yet so powerful and life changing. You did this! You stood up!

### The absence of tension and the presence of justice

The substance of peace is not merely the absence of some negative force, war, or tensions, confusions. It is a presence of a positive force: justice, good will, the power of the kingdom of God. We are doing this. We owe it to our Church – we owe it our attention.

In the past our church has been blind. Not because the church is bad or Christian people are bad, but because we stopped paying attention. We stopped paying attention to the Kingdom come. We lost touch with the realities in which we serve. But it's your openness, your ideas, your service as a priesthood of believers that are updating the church. And we must continue to take hold of that responsibility.

If we pay attention we can go beyond truth and reconciliation. Because shame is not a strategy. Guilt is not a strategy. Judgment does not belong to Indigenous peoples, nor do we want it. We need to pay attention together. Because peace is not the absence of tension, but it is the presence of justice.

### 'Not as settlers, but as sojourners'

All over this diocese, there are trajectories of relationship and responsibilities. And this is the joy, this is the hope: places and spaces where we have unpacked and unlearned old ways of knowing and grown towards the dream of our that our ancestors

held – not just my ancestors, but our ancestors – that we may sail along that same river. That we may gaze upon one another, look upon one another, learn from one another. And love one another. Not as settlers but as sojourners.

We are building those glimpses of the kingdom here. We are living that eschatological hope. We are the stones that God seeks to create a foundation for generations to understand their identity as Christian, as Indigenous, as Canadian, as immigrant, as Anglican. As the Body of Christ working in the world – each part important and never the same.

### Going forward: Learning from each other

Indigenous peoples of the diocese – who are we? What are our sacred medicines? Cedar, sage, sweetgrass, tobacco, and communicating the sacrament. We want to understand sacred objects. To understand the Anglican Church, the New England Company, the Diocese of Huron's role in the life of Indigenous Anglicans through the story of Her Majesty's Royal Chapel. We want to talk about the unceded territories of Kettle Point; eons, thousands of years of learning and being in that place, praying on those lands along those waters, and what does that mean to us as Anglicans as we pursue environmental justice. Facing the challenge – a cartography of justice and learning. And certainly, this is where you and your activities come in.

We want to provide a visual map and a visual story of how you are planning on that journey for truth and reconciliation. You are all each on a trajectory of some sort and nobody is at the same place – and that's great because we are learning from each other. But we'd like to learn about what you are doing. Not necessarily to give permission, but to know. Your ability to tell that story through a visual is something that is going to help each and every one of us begin that journey wherever we are.

(From the Synod livestreamed session. Selection and subheadings made by the editor. For Ven. Elm's integral address go to: <https://diohuron.org/podcasts/media/2022-05-16-session-182nd-synod-of-the-diocese-of-huron>)

# Synod Popular Report

► **From Page 1**

The financial report was delivered by Rev. Dr. Stephen McClatchie. Dr. McClatchie highlighted that although the reports are not yet finalized, we have an over \$200,000 surplus. He acknowledged that there is frustration and anger across diocese, and the Administration and Finance Committee is working to the resolve issues. In response to a question, he highlighted that all CRA deadlines have been met.

Bishop Todd's charge to Synod centered on how we are "on the road." We have been sent out for the sake of the world and God comes alongside us on this journey. The format of the charge included two break-out sessions, where groups were encouraged to reflect on their individual journeys in relation to the Church's journey. Bishop Todd then turned to vision and planning, updating Synod on the four areas of focus from Synod 2020: becoming a Learning, Just, Diverse, and New Church.

Bishop Todd noted that some great progress has been made and that we will spend at least one more year with these priorities before making a diocesan strategic plan. Bishop Todd also updated Synod on the work the diocese has been doing to



steward our gifts and resources. Finally, Archdeacon Rosalyn Elm was invited to speak. She noted that Covid has been especially hard in the Indigenous communities in the diocese, but that there is great hope. The complete charge is available on the diocesan website.

Social & Ecological Justice Huron presented Motion #4, to reaffirm previously made commitments and to continue to work for the safeguarding of God's creation. The motion was moved by Rev. Chris Brouillard-Coyle and seconded by Rev. Canon Tom Patterson. The motion was carried. Motion #5 was made by Rev. Robert Clifford and seconded by Rev.

Marty Levesque to ask General Synod to contextualize the information and prayers provided for Charles Inglis' life. This motion was carried.

David Embury then moved, and Paul Henderson seconded, a motion to change Canon 34. This motion changed the canon substantially by increasing the benefit, eliminating the differences between lay employees of the Diocese and cleric employees, and simplifying the benefit for easier valuation. The motion was carried in both lay and clergy orders. A motion to approve the nominations to the Diocesan Council from Deanery Council was then moved by Canon James Ferguson and

seconded by Rev. Pat Henderson. The motion was carried. A video remembering the Churches that have closed since the 2021 Synod was presented.

Canon James Ferguson presented a motion, which Archdeacon Tanya Phibbs seconded, to adopt the amendments to the Constitutions and Canons which were produced by the Canons and Constitution Committee this year. Substantive changes were made to Canons A, 12, 18, 19, 26, 35 and then housekeeping changes were made to additional canons. The motion was carried in both the lay and clergy orders by at least the 2/3 required.

Rev. Canon Gerry Adam gave an update on Camp Huron including its ministry during COVID and how camp can operate in the future. Young leaders and staff were able to attend an energizing and exciting weekend camp last year. Canon Adams noted that to support the camp people can: register campers now, support financially, pray for the camp and join camp for worship! She thanked everyone for the support the camp received during Covid.

Rev. Andra O'Neill spoke to Synod about stewardship of financial resources, highlighting how good stewardship is our best possible response to God's

love. Rev Andra is working to help identify and gather resources to support the mission and ministries of the diocese. A video presentation was made honouring Huron's retirees since the 2021 Synod.

Throughout the day, Synod heard faith witness presentations from Claudine Day and Kyle Gascho. There were several question periods where questions were asked and responded to as fulsomely as possible, given the time constraints. During the breaks, resources available to parishes were highlighted through video from Integrated Digital Solutions, Camp Huron, the Congregational Coaches, and Proud Anglicans.

The business of the day drew to a close with Bishop Todd giving his concurrence to all motions passed during Synod and the Secretaries thanking the many people who made Synod possible. Synod was then adjourned. The day ended with a commissioning of the Territorial Archdeacons for the four new Archdeaconry areas: Sam Thomas (South), Megan Collings-Moore (North), Osita Oluigbo (East) and Jane Humphries (West).

*Rev. Ann Webber is the Deacon Assistant to the Rector at St. Michael and All Angels, London.*



**Synod BBQ in front of St. Paul's Cathedral: it's crowded, again**

**Back in the pews: Synod opening service**



**Young Anglicans: New energy comes with a smile**

**Monday session of 182nd Synod of the Diocese of Huron**



# God summons us into this movement

## Bishop's Charge to 182<sup>nd</sup> Synod of the Diocese of Huron: Together on the Road with Christ

**P**eter saw a vision: "I was praying . . . and there was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me." (Acts 11:5)

John saw a vision:

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea (the chaos) was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, . . . And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." (Rev. 21:1-4)

"Coming down out of heaven from God . . . The home of God is among mortals." This kind of vision offers only a glimpse because—even if it happens three times, as it did for Peter—it pulls back up into heaven again. Yet, it is clear in these biblical passages: that heaven comes to earth, to redeem all of Creation and to reconcile all things to God, in Jesus Christ our Lord. The Holy Spirit of God does this.

It is true that many in the world are experiencing something closer to hell, right now, not heaven on earth. This work of God has not come in its fullness, at least not as we can see it. And it remains tempting to stay with that other image: that we go up to heaven—and escape all this. But no, in these words, we see that the vision goes in the other direction. We see that heaven comes down to earth, to us. This is good news. Come Holy Spirit, Come.

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As our theme this year proclaims, we are "together on the road with Christ". There are moments in life, and in our common life, when we experience being "at home", and these tend to alternate with the experience of being "on the road". I believe that we need both.

We need at least three kinds of "home". Home we find in God, ultimately. The home of God is among mortals. In the theology of many, over the centuries, God is even called "home". The ultimate experience of home is in the arms of God. It is also extremely important for every person to have an earthly home of their own, too. A place of relative security. A place to recover



and be nourished and to grow. And thirdly, the body of Christ, the church, usually needs a community home which is found in our church buildings or wherever the people gather in His name. Finding "home" is good. Finding all three is even better.

We also know that, if possible, it is also essential to get out into life "on the road". Indeed, after the Resurrection of Jesus, as we've seen through the season of Easter, Jesus comes to the disciples both in their "home" places, their rooms, but more often as they travelled along various pathways. It didn't take long for this to become the primary image and identity of the earliest church: they were people of "The Way". The way of Jesus alongside the presence of the Risen One.

I've made a lot of this "on the road" image lately. It seems to be to be one of those images for where we are now. It is a biblical pattern for our time – that we live our lives moving, unsettled much of the time, but that it is in this movement that God comes alongside us, indeed God summons us into this movement. And, in glimpses, we recognize God alongside, or out in front, or as host in our "homes", as the One who is raising us up continually as his body and sending us out for the sake of the world.

I pray that this pattern will continue to guide us and remind us that, we've come a long way but we're not there yet. I'd also like you to hear one another speak about these things, so to get this started we will have the first of two break-out conversations.

### **Bishop's Question: We've heard about "where we are" as a diocese. How would you describe where you are, "along the road", as an individual or as a church community?**

#### **Vision/Planning:**

At Synod in the fall of 2020, I offered four areas of focus and suggested they could be our priorities from 2020-2025. But before making firm commitments, I wanted to hear your input and weave in your voice, your desires, your vision. We set up a group to help with this and to work on getting good feedback. We brought it back to the next Synod, held in May of 2021, and found that the four areas resonated well, or well-enough, that congregations and parishes were able to recognize their life and work in these categories and found them helpful to see the way ahead in their evolving mission and ministry plans.

Planning and visioning work has been difficult to do during a global pandemic but we have been continually surveying the landscape, learning from those who can hint at what to expect next, and listening carefully to the needs of those around us, including all of you—listening to one another.

In my view, on a spectrum, we are about half-way between "let's just get through this" (pandemic disruption) and "here's a strategic, step by step, plan for our diocese" (more stable environment). Maybe

more than half-way, but still just part-way, not all-the-way. We've started along several pathways simultaneously according to the categories of our aspirations: to become a more learning church, a more just church, a more diverse church, and a new church. In these areas, there has been great progress made—and I'll name some of that in a moment.

I'm suggesting now that we spend at least another year with these same priorities to see what else begins to take root and to let things settle more in our common life – before we make larger commitments in an actual diocesan strategy. That's what a strategic plan is for me, primarily, a set of commitment and priorities that guides us and challenges us and acts as signposts for how we're doing. We feel ready to do this work over the coming year.

So, much of what I'm offering in this charge is an extension of the focus we've had since 2020. And the caution, to myself as well, is to avoid trying to 'get back to normal' or to 'try to make everything happen at once'.

Here is a quick reminder of the language we have been using.

180<sup>th</sup> Synod, 2020, Our Identity and Mission in Christ

Strategic Goal: To shift the centre of gravity in the Diocese of Huron from operations to: renewal and new creation, better revealing the marks of mission by becoming: a learning church, a just church, a diverse church, a new church.

The KEY: to be open to God's desire for us and for the world. (Phil 2)

181<sup>st</sup> Synod, 2021, Yielding to the life of the Spirit.

We looked at how, especially in a time of extreme and difficult disruption, we could learn from how the disciples of Jesus were drawn into the positive, disrupting presence of the Spirit of God. The stories in the Acts of the Apostles show the willingness of God's Holy Spirit to suddenly show up in their lives to lead them, down pathways they never imagined. Acts teaches how people of faith can yield to the Spirit—how people of faith can yield to the life and movement and disturbances of the Holy Spirit of God.

While being open to this, I suggested that we use a simple "strategy" of deeper commitment to central Christian practices. Practices like: Prayer. Fasting. Study. Worship. Confession. Forgiveness. Sabbath. Hospitality. Alms-giving. All built around the practice of hearing and receiving and cel-

ebating the presence of God in Word and Spirit through Scripture and Sacraments. Of course, all of this leads us to love and serve the poor, the weak, the lost, in Christ's name.

This set of practices can be imagined as dynamic triangle of three types of activity: catechesis, worship, and stewardship. With the three poles opening up space in the middle for faith, for truth, healing and reconciliation with God and with one another, in Christ.

So, in what comes next, I'm going to alternate between updating you on some of what I'm seeing happen and what we've been doing, pointing to some new directions for things that we should keep doing, and asking you what you're recognizing in your common life together in local community.

#### **Stewardship of gifts and resources:**

Last year I spoke about our common resources in two categories: property and people.

Our land, buildings, and money are tangible asset that need careful stewarding. It is getting hard to maintain and sustain them in many places. We are in the midst of experimenting with some new approaches as we work toward the goal of having an overall land, property, and finance strategy for the diocese.

Archdeacons are closely involved with me as we bring in resource people from organizations like Trinity Centres Foundation to consult and to open up new options. This has been good but we still need to push forward with a clearer set of strategies.

Likewise with financial resources, we will need some new strategies and criteria for redistributing these resources to be faithful in stewardship. Our financial model is based almost entirely on apportionment – a "fair share" formula for funding our common ministries. Yet, we also have been given enough funding, from the sale of church properties mainly, that we are devising a new set of criteria for grants, loans, partnerships, and other forms of developing and funding new ministries. This is very important for the new growth that God seeks among us. This work will continue.

The other category is people: human resources. This is our primary resource in the church. In almost every way, the strategy of becoming a more learning, more just, more diverse church, is a way to develop the disciple-power of the church. Good human-divine



**Commissioning of the Territorial Archdeacons: 182nd Synod of the Diocese of Huron, May 16, 2022**

relationships combined with our common speech-action is the most powerful force available to us. We will continue to invest in one another for the sake of Christ's mission.

Later in the afternoon we are going to hear from the Rev. Andra O'Neill who, along with her pastoral ministry at St. Mark's in London, is also serving as Diocesan Stewardship Consultant. There is huge potential for development in this area and I am ready for ambitious goals, praying that you are, too.

The Rev. Canon Gerry Adam will present later on Camp Huron and I want to express my thanks to all of the Camp Huron people for sustaining a presence and place for children and youth during these times. I think Camp Huron is an absolute gem in our midst. Both as a physical place and as an organizing principle for gathering children and young people to celebrate and grow as children of the Creator and disciples of Jesus. Camp Huron is also a first introduction to matters of faith and leadership in faith for so many. We have taken some steps to imagine in much bigger, broader role for Camp Huron in the years to come – without losing one bit of its core as expressed in the summer camp ministry. I think that God is going to bless us greatly in this area.

That leads me to some updates in the area of Learning Church.

There is already a lot of knowledge and wisdom in this church. The resources you bring to Christ's mission are rich. To enhance this, and to celebrate it, this past year saw the creation of the Huron Learning Church Network. Extending the great work that Archdeacon Perry Chuipka has done with Paul Townshend and the continuing Congregational Coaches, Archdeacon Kristen Aikman will now be responsible for helping to develop this network of independent learning institutions and opportunities for learning—while she also helps me to develop a structure to support life-long

learning plans for everyone who holds a license of the Bishop.

I hope to enhance both the early detection and development of faith and leadership in all Anglicans—through the work of people like the Rev. Dr. Lisa Wang in Catechumenal Ministries—and to find ways to extend this desire to learn right through to the end of our earthly lives. This will show an increase in the number of people who can serve as: catechists (teachers of the faith in small group or one-on-one settings), lay readers (those who proclaim the Word and help with liturgical leadership), deacons, priests, and other official ministries too numerous to name. The Learning Network, along with increased financial commitment, will help us to do this. Look for the new website where all of this information is, and will be, collected. Learning is for everyone, and it can be great fun, as we have seen.

Now for some examples of our development as a more Just Church.

I will say a bit more about this later, but Climate Justice and Reconciliation between Indigenous and non-Indigenous people are our primary justice concerns. Yet, every single part of our common life together is a matter of justice. God wants God's justice for all. We want God's justice for all.

We ache with longing to see the day when everyone has proper housing, sustainable food sources, some kind of basic income, ability work, time to play, participation in community, in abuse-free environments where people can truly feel safe with one another. All of these are possible even though there are always setbacks along the way.

We understand the language of sin and the truth that our weaknesses combined with evil powers can break us down and cause us to harm one another. We know these things too well.

The world around us doesn't want us to talk openly about sin. Yet, if we are to know grace, we must be willing to constantly come face to face

with the truth—that God's justice does not always reign in us or among us. But that very thing—God's justice—is what we have in store for us in the end. So, we continue to follow the lead of groups like Social and Ecological Justice Huron, our Justice League, and others, to considerably raise the bar for our ambitions and measurements. We will need to challenge ourselves not just to make the easy changes, but to aim directly for the difficult ones. We will need to move quickly, and we can because we do not do this work alone, God is with us. There are wonderful resources and tools among us.

One area of attention recently has been focused on how those who have experienced abuse in the church, by other members of the church, have not found our processes to be helpful or satisfying in many instances. I have committed us to a comprehensive review of our policies and general practices with an eye to how victim-led and trauma-informed approaches can help us all. I have invited three people with lived experience and professional expertise to guide us in setting up the work. Please pray for those who have been harmed, for those who have harmed others, and that our church will be a place where healthy relationship can be learned and healthy community-life can be trusted.

How are we doing becoming a more diverse church?

As I've said before, this pertains to diversity and equity but I think of it more in terms of diversity in language and culture. How can the Anglican church in Southwestern Ontario begin to make much more space for the languages and cultures that do not flow directly from "all thing British"? We will all benefit from a diversity of sights and sounds in our common life of worship and service.

The Rev. Steve Greene, the Rev. Enrique Martinez, Archdeacons Osita, Sam, Rosalyn and many others are doing this work in earnest. We will be

organizing listening sessions, anti-racism programs, gatherings for food and celebration, language programs, and liturgies that raise up the best of all the cultures you can find across the Anglican Communion. As "The Arch"-bishop Desmond Tutu said, "we are the rainbow people of God!"

I'll be representing you at Lambeth conference this summer in Canterbury and London England. I'll be there with almost 1000 bishops and some of their spouses from about 165 countries across the world. We are part of a communion of churches that includes about 80 million people. That's a lot of diversity and I can't wait to experience it. I'll be reporting from England July 25 – August 8, and I hope I'll bring home an even deeper commitment to a church that reflects the diversity of God's creation.

And as for newness, a new church, this is the work of God's Holy Spirit who brings heaven down upon the earth. We are coming to know all kinds of newness and I pray that we will be wise in our ways while embracing it. I do know that this newness will bring discomfort for all of us—but it will also bring joy. We cannot lack any joy. We need some festivals and others ways to release the joy.

May God make it so and may we be quick to recognize the new thing that is happening in our midst.

**Bishop's Question:  
Keeping in mind our four aspirations: learning, justice, diversity, newness... what has been the most important thing God has done in your life, or in the life of your church community?  
When did you begin to recognize it?**

\*\*\*

In this last section of the time allotted to me for the Bishop's Charge to Synod, I will ask the Ven. Rosalyn Elm to speak. Ros, as you all know, is the Archdeacon for Reconciliation and Indigenous Ministries. Ros is also known as the youngest child of Dr. Olive Elm, Doctor of Divinity, Elder, and founding member of LAIC.

When we raise our eyes above the ongoing and very important work of a Synod like this, we see at least two even greater needs, two even greater and most urgent opportunities. These two things need to be treated as the emergencies that they are: the Climate emergency and the Truth and Reconciliation emergency. Among the basic sins leading to both of these emergencies is: human greed of colonial conquest, evil claims of human superiority, and crass over-consumption of God-given resources.

In the Anglican church, finding a right-relationship between Indigenous and non-Indigenous people is job number one. I am sure that, if we can do this well, we will learn ways that will address all of the other emergencies we currently worry about, and the ones we are ignoring.

We are acting on this commitment and we will give it all the time it needs.

We are at another turning point in the relationship but the work has been much harder on Indigenous people than it has been on the rest of us. We want Indigenous people to lead us, and to trust us, even while living with the trauma of so many broken promises and so many harms.

So, because there is hope in the midst of so much pain, I've asked Archdeacon Ros to offer an assessment of how people who identify as Anglican and Indigenous are doing and to help point us in the good ways of the Creator.

(integral version: <https://diohuron.org/podcasts/media/2022-05-16-session-182nd-synod-of-the-diocese-of-huron>)

# Heading to McDonalds, ending on the road with Christ

## Faith Witness at Synod 2022

By Kyle Gascho

So how did I come to believe?

As a young boy, I went with my parents to a Mennonite Church just outside of a little hamlet called Poole, about 20 minutes north of Stratford. For those of you imagining a young Kyle wearing suspenders and a straw hat, think again...though I'm sure I could pull off that fashionable look quite well.

For my family it was just where we went to church, not a way of life. I remember going to Sunday School vividly, because it was after the worship service, and my parents would leave my twin brother and I there while they went to visit my Grandma and Grandpa. Let's be honest here, I would have much preferred a visit with grandparents than sitting in the basement of a Church learning about some Jesus guy! Alas, I had no choice in the matter.

Growing up in Stratford, we had an older couple living down the street from us. Len and Gerda Ferguson quickly became adopted grandparents to me, known as Oma and Opa. They attended St. James Anglican Church in Stratford!



I ended up having this big interest in going to church with Oma and Opa. However, it wasn't because I wanted to go to church, it was the trip to McDonalds that occurred after church with a big group of parishioners that piqued my interest...Even if it did mean having to sit through a long and boring church service.

As I got older, I started paying attention to the liturgy and the words preached by

our rector, Rev. Lorne Mitchell and also at the time Rev. Lynn Mitchell. I started attending more regularly. In September of 2011, on a red-eye flight home from a family vacation on a Saturday night, out of nowhere it hit me. I was going to become a member of St. James, and when I got home in the morning, I went and became a parishioner. Was it the Holy Spirit working among us? Or was it the delusional

thoughts of a teenager running on no sleep? That question is still up for debate...

When my Opa died in 2014, I questioned my faith and my beliefs. How could the God I believe in take away someone so instrumental and important to my life? Who was I without my greatest advisor? (My conscience even).

Having many discussions with my dear friend and mentor, Jane Kirkpatrick, as well as a time of discernment, I realized something of great value. My Opa wasn't taken away from me, he was still with me. Maybe not in the flesh, but he was and still is watching over me. My God didn't take him away from me.

I am eternally grateful to my Oma and Opa for introducing me to my faith family at St. James and now across the Diocese of Huron. Thanks to them, I have exceptional role models in my life like the Reverend Canon Tom Patterson and Reverend Stephanie Donaldson...My connection to St. James, the wider church, and my relationships with Tom and Stephanie have helped to strengthen my relationship with God. I feel closer to God more now than I ever have!

Over the last few years, I have become heavily involved

in the life of the church, both locally and in the Diocese of Huron. One thing that I try to bring with me everywhere I go when working in God's Church, is that we are all children of God. Wherever we go and whoever we interact with, we have God among us and guiding us.

As someone who loves our Church, I look forward to connecting with all of you, whether it be here at Synod or through my work at Huron Church House.

May the Peace of God be with you now and as we walk together on the road with Christ. Thank you!

*Kyle Gascho is the Verger and Treasurer at St. James in Stratford. He also works at Huron Church House as the Technology & Resource Assistant.*



## An artist, a chair, and a cabinet: Giving old furniture a unique use

By Gabrielle Rock

As churches unfortunately close, Church House tries to recycle and conserve as much as possible. Many items are shared with other churches in need.

Last year many items were finally removed from the de-consecrated Bishop Cronyn Memorial Church and one item continues to serve us in other capacities.

When the Most Reverend Linda Nicholls was elected Bishop of Huron in 2016, the Cathedral of Saint Paul's was under renovation. As a result, her consecration had to be done at the nearby United Metropolitan Church opposite City Hall in London. An elaborate antique bishop's chair from the Huron University College was used as the consecration throne at the Metropolitan Church for the service.

Afterwards, this chair found a new home in the Cronyn Meeting Room at

Church House, which doubles as a chapel.

The old cabinet in the Cronyn Meeting Room that was used for so many years to house the Eucharistic vessels, stoles and books used in the weekly Thursday morning service, had grown very creaky and the doors no longer worked.

Mr. Dan Brunditt, recommended by the Dean of St. Paul's Cathedral, The Very Rev'd Paul Millward, was asked to build a new cabinet to house these items. Mr. Brunditt had helped the Cathedral repair and create functional items from old wooden items at the Cathedral in the past.

There were one or two sedilia chairs from Cronyn Church in storage and after reviewing them, Mr. Brunditt chose a double-seated chair. This sturdy wooden piece was comprised of two seats joined but separated by a third arm rest down the centre.

Mr. Brunditt was asked to design the new cabinet to echo the design of the old ornate bishop's chair sitting in the Cronyn Room. The resulting piece is truly a work of art.

This cabinet reflects many features of the Bishop's chair which sits directly opposite to it, such as its roof and adornments as well as the inner detailing of the face of the chair's high back. Mounted on the opposite wall across from the chair, the vessels and materials for the weekly service are stored beautifully.

This proved to be a creative way of recycling materials, giving old furniture a unique, new use. Most of all, Church House appreciates the care and attention in designing this iconic cabinet, and Mr. Brunditt's generous donation of his time and talent.

An excellent example of stewardship!



**Artist's vision:**  
The drawing of the cabinet



**The cabinet in the Cronyn Room of Huron Church House**

## A new outreach at Holy Trinity/St. Paul's, Chatham: Making quilts for the survivors of residential schools



**Pauline Sandra Jones from Walpole Island in Ontario. Pauline is the delighted recipient of one of Quilts for Survivors creations.**

Holy Trinity/St. Paul's, in Chatham Ontario, has always embraced outreach ministries. Our newest is that of making quilts for the survivors of residential schools, inspired by the Quilts for Survivors organization out of Timmins, Ontario. For First Nations people, a blanket holds deep meaning and traditions linked to culture, birth, life, and

death. It can represent survival and beliefs that transcend time and place. Blankets also have a dark history as they were sometimes used to decimate First Nations populations. Several of our quilters and sewers have gathered together to create these quilts to bring comfort to those who survived the horrors of residential schools and to let them know

that they are not forgotten and are precious in our sight. Those who don't sew have stepped up and donated fabric. We've also been joined and supported by members of the Chatham/Kent Quilters' Guild and Chatham/Kent Applique Addicts and the public at large. Also, a lady who heard about our mission, joined us today to add her talents to our enterprise. We have met only three times thus far and have already created ten quilt tops and counting.

In producing these quilts, we are experiencing the joy of creating works of art, of helping to keep the art of quilting alive and enjoying fellowship with our fellow Anglicans and the meeting of new friends. Through these quilts, we are hopefully giving some joy and solace to those who have endured a terrible time in their lives that has had far-reaching effects on them and their families.

I encourage other churches to join us in this ministry. The waiting list for these quilts is long and the need is great. Check out the Quilts for Survivors website (<https://www.quiltsforsurvivors.ca/>) to see how you can become involved.

*Beth Myers*

## Our Confirmation journey

Two young girls share their story



**W**e came to Canada in 2014 when we were three years old. We lived in a small town called Red Lake for two and half years, and moved to the United States of America with our dad as he attended school.

After my dad finished his schooling, we moved back to Canada, and we were welcomed by the former All Saints' Anglican Church London. They showed us what it means to love as Jesus Christ loved us.

We originally planned to get confirmed at All Saints' Anglican Church, London, but it was sadly closed, and we moved to St. Mark's Anglican Church. We were excited to learn from Rev. Andra O'Neill about the upcoming confirmation, and she helped prepare us for the event.

We were confirmed on Easter Vigil, April 15, 2022, at St. Paul's Cathedral by Bishop Todd Townshend. We loved seeing many people attend the service, and we got to celebrate The Holy Communion for the very first time. The experience will live with us forever - eating Jesus' Body that was broken for our sins, and His Blood that cleanses us from our sin.

We would like to thank Bishop Todd, St. Paul's Cathedral administration, our sponsors: Rev. Andra O'Neill, Grandpa Lorenz Kowalkovski, and Grandma Mary-Leigh Adams; We would also like to thank Grandmas: Yvonne Hulbert and Marlene Dale for giving us company and everyone who prayed for us. We look forward to walking this journey of salvation with Jesus' help, modeling our lifestyle according to His teachings.

*Sheilah and Sheeba Arinaitwe*

## Secrets revealed in hidden camera leak!



Photos inadvertently taken by Lawrene. Last one is entitled "Realization"...

**M**ay I tell you how we happened to obtain secret footage of the altar guild last fall?

It went like this:

Late in the summer, the St. Matthew's churchwardens noticed something odd. Each night at dusk the outside spotlights were coming on.

The outside spotlights hadn't been set to automatically come on at dusk in years. The switch was checked, the electrical panel was checked, and it shouldn't be happening. But it was.

Were vandals sneaking in to hit the switch each night in a fiendish plot to raise our electricity bills? Were churchmice merrily swinging from the toggle once the sun went down? The Eastern milk snakes we had briefly and re-

luctantly hosted in the cellar seemed to have moved on, but had they set the timer in a fit of pique before heading to the hibernaculum down the road?

One of us has a trailcam, so we decided to use it to see exactly what was happening at the switch. We secured it to an angled beam flange high in the chancel.

And forgot about it.

You see, in the meantime, we found the answer to the problem lay in the switch itself. Our local technician, Chris, fixed it. Then the church continued to sit empty. We were mostly closed for the pandemic. When open, we were using the parish hall, as it was easier to follow the disinfecting and distancing protocols there.

The day came, though, when we needed to be in the church.

It was All Souls', and time to hold a pandemic-postponed cemetery decoration day. We did the usual cleaning and the unusual protocol-compliance and laying of wires for mics and equipment for the Zoom component of the service.

We held the service. It was wonderful.

A week or so later, I, for the trailcam was mine, wanted to do a little actual at-home trail recording, and remembered what was still on a beam high in the chancel...

It is fun to see a sort of stop-motion of what happens at an altar in the leadup to a service. We have decided to leak a selection of the photos.

And now you know our secrets: Linen laundering! Brush offs! And that the altar guild really cleans up.

*Lawrene Denkers*

## Living Water: From Simcoe to Kenya

Back in Lent, the people of Trinity Church in Simcoe set themselves the goal of raising \$2,600 in order to purchase a water well with a solar-powered pump for a rural community in Kenya, through the PWRDF's World of Gifts scheme.

Not only did they meet the target; they completely surpassed it! The final total collected was an amazing: \$4,385.33! An awe-inspiring response to global outreach!

Trinity will be asking PWRDF to direct the extra \$1,785.33 towards their emergency response work helping displaced people from Ukraine due to the war.

A big "Thank you" to our supporters for making a difference in the world!

*Rev. Paul Sherwood*



Photo: PWRDF

# Huron churches rally to support young people

By Michelle Hauser

On Tuesday, April 19 the Anglican Foundation of Canada (AFC) kicked-off its 2nd annual Say Yes! to Kids Campaign with a live online launch.

“Last year we knew we had hit on a real need within the church,” said Dr. Scott Brubacher, Executive Director. “This year’s campaign has focused on laying the groundwork for Say Yes! to Kids to be a long-term effort, one we believe can become a source of sustainable funding for youth-focused ministry and outreach across the Canadian church.”

According to AFC, there are approximately 20 fundraising teams nationwide. Campaign goals range from \$2,500 up to \$25,000 and programs include: dramatic arts, student bursary funds, revamping youth spaces, and support for young people who are experiencing homelessness, just to name a few. In the Diocese of Huron there are currently two teams who have joined the Say Yes! to Kids family.

## St. George’s, London: \$6,000

“With God’s help, and the generosity of our parishioners and friends,” says the Rev. Aidan Armstrong, “St. George’s London will come back from the pandemic eager



to engage in ministry and mission.” The church is using its Say Yes! to Kids campaign to raise funds to revamp the youth room “to accommodate all the avenues of youth ministry both for the present and the future.”

Emily Fontana, Child & Youth Minister at St. George’s says, “This new space will be well-equipped for the older kids’ new book club meetings and discussions times. We also hope it will be a venue for a variety of activity days including ‘human library’ events where we can welcome guest speakers and build relationships in and among the people of all ages who call St. George’s home.”

In 2021, St. George’s received a Say Yes! to Kids grant for their ‘Music from Around the World’ project. “Then, as now, our youth had a vision, and they wanted to bring it to life,” says Armstrong. “Refurbishing our youth space

is another step in that same direction of being a future-focused church where young people can discover rich programs and ways to belong, to learn, and to help others.”

## St. Mark’s, London: \$6,000

For this year’s Say Yes! to Kids campaign, St. Mark’s London will turn its attention to a youth-focused music program. “We have hired a vocal student from Western University to lead our new children’s choir,” says the Rev. Andra O’Neill. “We will be inviting young people in our neighborhood to participate. Many may not have the means for music lessons so this program will allow us to share a wealth of musical gifts while eliminating financial barriers.”

The children’s choir is a first step in a much larger vision. “We will look for opportunities to expand this music outreach,” says O’Neill, “and would love to be able to offer

bursaries for students at the local high school to join in our music ministry, in the adult choir, or as visiting musicians enriching liturgy with instrumental music.”

O’Neill recognizes the many benefits of encouraging young people to learn music but notes that chief among them is “communicating the gospel to us in ways that words alone cannot capture, imprinting in our hearts and minds the messages that sustain us in life.”

## Diocesan & National Partners

For every \$10 donated to the Huron teams, \$4 will be shared between youth-focused ministry at the diocesan and national levels. This year the diocesan share of Say Yes! to Kids campaigns will support improvements at Camp Huron for the 2022 and 2023 seasons. These include a dining hall refresh, and the introduction of an Astro Hut dark sky viewing area to accommodate a high-quality telescope donated to the camp by the Royal Astronomical Society of Canada, Kitchener-Waterloo Chapter.

Diane Dance, AFC’s Representative for Huron says, “It is exciting to see how this new Say Yes! to Kids fund raising model will provide resources and encouragement for parish youth initiatives, while at the same time generating much needed financial support for

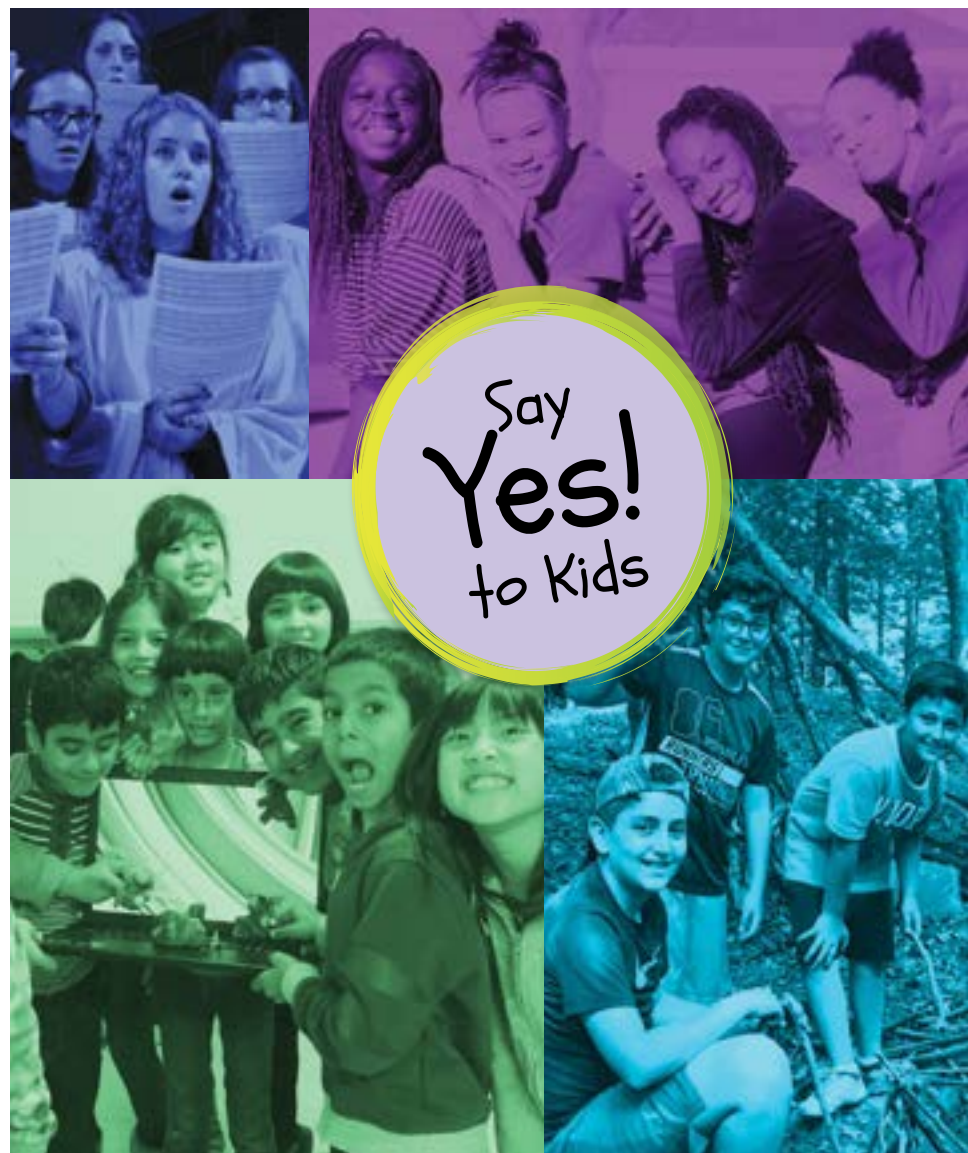
Camp Huron. Our diocesan camp has touched and changed the lives of campers and leaders for decades. In fact, a number of our clergy had their faith shaped and formed at that remarkable place on the shores of Lake Huron. Definitely a win-win scenario!”

Nationally, funds raised through Say Yes! to Kids will support Indigenous youth initiatives that are national in scope, and that complement the transformational work being done at both the local and diocesan levels. Archbishop Linda Nicholls, Primate of the Anglican Church of Canada and Chair of AFC’s Board of Directors, says, “Our Say Yes! to Kids champions are wonderful examples of sacrificial love and service, showing us in ways large and small how to be adaptable, how to persevere, and how to keep the faith amid uncertainty.”

To support one of the Huron teams, visit Say Yes! to Kids: AFC Huron | Ministries | The Incorporated Synod of the Diocese of Huron ([diohuron.org](http://diohuron.org)).

For more information on registering a fundraising team for the 2023 Say Yes! to Kids campaign, contact Michelle Hauser at [mhauser@anglican-foundation.org](mailto:mhauser@anglican-foundation.org).

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



Say  
**Yes!**  
to Kids

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](http://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)



# Way of Love: Intentionality is the key to everything

## Catechumenal ministry in practice: Lesson One

By Lawrene Denkers

Q: How do you sum up nine weeks that are literally life-changing?

A: You answer a few questions.

In January and February of this year, facilitators Shirley Sewell and Linda DeBurger took twelve of us through *The Way of Love: Practices for a Jesus-Centred Life* (<https://www.episcopalchurch.org/way-of-love/>). On the last night, they asked us for our thoughts.

Intention was the biggest takeaway overall for the group. “Intentionality is the key to everything.” We need intentionality to live our baptismal vows, to centre for worship. We needed it to centre on the prayer and discussion that happened around the study focus points each week.

For in this study each week had a focus. They were Turn, Learn, Pray, Worship, Bless, Go, and Rest. These seven simple steps show us what it



looks like to live a Christian life, what it looks like to live those baptismal vows.

What focus/step did most of us find the most difficult? You’ll laugh. It was Rest. Real rest is really hard, because, yes, it includes intentional rest from work, but, yikes(!), it also includes resting from technology. The FOMO (fear of missing out) was real!

In the Turn section, we committed to change and to that intentionality, to set aside

time to say, “Am I doing and being all that I am called to do and be?”

In Learn, we reflected on where our past studies have led and committed to future studies. In Pray, we learned to centre ourselves before prayer to add intentionality.

In Worship, we paid attention to the words and actions of worship. The pandemic, surprisingly, helped with this. When you move worship to Zoom, and all is truncated,

**Real rest is really hard, because, yes, it includes intentional rest from work, but, yikes(!), it also includes resting from technology.**

you pay attention to what is important, and notice what has been left out (in our case the confession) and intentionally put it back in!

In Bless, we learned to pray for all and to express gratitude.

In Go, we agreed to do something right away. In our case, that something was two things. We committed to support the Reverend Enrique Martinez’s Huron Hispanic and Migrant Farmworkers Outreach Ministry, and we spent Lent studying water issues in Canadian Indigenous communities.

What stood out?

Here are a few of the answers to that:

“Being able to take part in this with everyone was a blessing.”

“It was overwhelming at

first but all fit together and it all worked in.”

“It sounded like a lot, but focusing on one thing a week made it work.”

“It makes us aware to be intentional.”

“It is training for Lent.”

“It made intentionality more natural.”

“This is the way of love, the way of Jesus. Following Jesus on the way of love is what it means to be the Church.”

And the very first answer on our last night?

It was one of hope: “It’s not over!”

It isn’t over in these pages, either. Next up for us was *Wade in the Water*, and we intend to tell you all about it!

Lawrene Denkers is a parishioner of St. Matthew’s, Florence.

# The trials of Job: What it means to be a human being in its essence

## On Northrop Frye's interpretation of the Book of Job

By Rev. Greg Little

I have recently been attending a Zoom discussion group at St. Paul’s Cathedral in London which is using lectures by Northrop Frye on the Bible as Literature. The lectures can be found here <https://heritage.utoronto.ca/content/video/bible-and-english-literature-northrop-frye-full-lecture-1>, and I highly recommend them.

Northrop Frye was a great literary critic who explored the impact of the Christian bible on Western art and literature in his works, *The Great Code* and *Words of Power*. The group is using video of his lectures at the University of Toronto in the early 1980s in the discussion.

The current lectures are on the Book of Job in the Christian Old Testament.

The Book of Job describes the account of a man, Job, who is the subject of a bet between God and Satan to see if Job, a man who, “was blameless and upright, one who feared God and turned away from evil,” can be turned from loving God.

Satan bets that if everything that Job possesses is taken away from him, he will curse God. Satan is, in



effect, betting that Job is just a fair-weather friend to God.

With the agreement of God, Satan is allowed to take everything away from Job, his vast possession and his children. The only caveat is that Satan must not harm Job physically: “Very well, all that he has is in your power; only do not stretch out your hand against him!” Even this condition is renegotiated and God gives Satan permission to attack Job’s health and he is, “inflicted loathsome sores on Job from the sole of his foot to the crown of his head.”

After a debate with friends who seem to embody the expression, ‘with friends like

these, who needs enemies,’ Job demands and receives an opportunity to appear before God and demand the justification for what has happened to him. God does not answer Job directly but justifies himself by declaring that Job, in effect, has no right to question him as Job was not present when God created the world:

*Where were you when I laid the foundation of the earth?*

*Tell me, if you have understanding.*

*Who determined its measurements—surely you know!*

God seems to come off looking like a bully and a tyrant – at least at first glance – and this has been the debate

**Is the essence of a person the things which the world identifies with that person – his or her job, his or her possessions, his or her achievements? Or does the fact that humans are created in the image of God the essence of how the person is?**

among theologians and biblical scholars probably since it became part of the canon of scripture.

However, engaging with the scripture as part of the study group I have seen another possibility. Frye gave me an appreciation of the meaning of property. He noted that it means what is proper to a person. Drawing on this, I believe that the Book of Job can be understood as an exploration of what it means to be a human being in its essence.

What is being demonstrated by the author of the Book, is what it means to be a human being. Is the essence of a

person the things which the world identifies with that person – his or her job, his or her possessions, his or her achievements? Or does the fact that humans are created in the image of God the essence of how the person is?

Humans will identify with the image they present to the world. Carl Jung calls this their persona. If that is taken away, they are in danger of losing the identity, their self-image. Job had all that made him valued to his world. Even his wife told him to “curse God, an die.” However, he showed himself to be true to whom he was in his essence. This was the trial of Job in which he was found to be not guilty.

I do not know if I would pass the trials of Job but I might just take the advice of Job’s wife. I hope that I will never have to face trials anything like Job’s. I know that my journey has been an attempt to find out who I am in my essence.

I hope that you are blessed on your journey to find the essence of who you are.

Rev. Greg Little is the Honorary Assistant at St. James, Parkhill and St. John the Evangelist, Strathroy.



## 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 **FULL!**  
(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](http://www.camphuron.ca)

For more information, please call 519-434-6893 ext 217 or email [contact@camphuron.ca](mailto:contact@camphuron.ca)



## PASTORAL PROGRESSIONS

### Ordinations

The following were called to the Priesthood at a service of Ordination on Tuesday, May 31, 2022, The Visit of the Blessed Virgin Mary to Elizabeth, at St. Michael and All Angel's Church, London.

- The Reverend Jean Doyle
- The Reverend Ann Webber

The preacher was the Venerable Sam Thomas. The following were called to the Priesthood at a service of Ordination on Saturday, June 4, 2022, the Eve of Pentecost at St. George's, Owen Sound.

- The Reverend Brendon Bedford
- The Reverend Gilles Haché
- The Reverend Carol McCurdy

The preacher was the Reverend Jordan Murray.

### Appointments

Bishop Townshend announced that Mark Charlton agreed to serve as the Interim Director of Finance (part-time) for the Diocese.

Mark is a parishioner at St. Mark-by-the-Lake, Tecumseh (Windsor) and has served in the Diocese in a number of capacities over the years including as a past Chair of our Diocesan Administration and Finance Committee and a current member of Diocesan Council. Mark has extensive financial experience including as the Executive Director of Finance for the University of Windsor.

Mark can be reached at [mcharlton@huron.anglican.ca](mailto:mcharlton@huron.anglican.ca) or by phone at 519-434-6893 ext 240 or 1-800-919-1115 ext 240. Mark's focus will be on the financial affairs of the diocese.

### Retirement

Bishop Townshend accepted the request of the Reverend Eleanor Caruana to retire as rector of Trinity, Cambridge effective August 31, 2022 with her last Sunday in the parish being July 29, 2022.

Eleanor was ordained a deacon January 21, 2001 and priested on May 1, 2001. She served the parishes of Church of the Good Shepherd, Woodstock and Christ Church, Huntingford and as the Diocesan Gift Planning and Stewardship Consultant before moving to the Diocese of Montreal. She returned to the Diocese of Huron and became the rector of Trinity, Cambridge.

In Huron, Eleanor also served on the Land and Property Committee, the Diocesan Court, the Synod Organizational Committee, the Finance and Administration Committee, the Motions Committee, the Golf Tournament Planning Committee and as the regional Dean of Oxford.

Eleanor will be honoured this summer with our other retirees.

### Rest In Peace

Mrs. Marianne Bouwmeester, wife of the Reverend Canon Tony Bouwmeester died April 2.

With Canon Tony, Marianne was a part of the parishes of St. Andrew's, Tilbury and the Church of the Ascension, Comber; St. Barnabas, London; East London Anglican Ministries; the Parish of Long Point Bay (St. John's, Woodhouse, St. Williams, St. Williams, Port Ryerse Memorial Church, Port Ryerse, St. John's Church, Port Rowan and St. Andrew's-by-the-Lake Summer Church, Turkey Point) and St. Paul's, Port Dover.

The funeral service was held on April 9, 2022 at St. Paul's Anglican Church, St. George and Market St., Port Dover and was also live streamed on St. Paul's Port Dover Facebook page. May Marianne rest in peace and rise in glory.

Mrs. Elizabeth (Betty) Townshend Foster died on April 6.

Mrs. Foster was the widow of the Reverend Canon Bob Foster and the aunt of Bishop Todd Townshend, the Venerable Peter Townshend and the Reverend Andra Townshend O'Neill. With Canon Bob, Mrs. Foster was part of parishes in Winona, Jordan, Milton, and Hamilton before moving to the Diocese of Huron and being part of the parish of the Church of the Redeemer, London and the Cathedral Church of St. Paul, London.

The Funeral was held on April 11, 2022 at the Church of St. John the Evangelist, 280 St. James St., London, Ontario. May Betty rest in peace and rise in glory.

The Reverend Canon Dr. Douglas Leighton died on May 3.



Canon Doug was ordained a deacon on May 12, 1975 and priest on February 24, 1976. He served the parishes of St. John the Evangelist, London, Bishop Cronyn Memorial Church, London, the Collegiate

Chapel of St. John and for many years as a professor at Huron University College.

Canon Doug also served as a member of the diocesan Archives Committee, the Sesquicentennial Planning Committee, the Ad Hawk Task Force, Lenni Lenape Algonkian Iroquoian Council (LAIC) and Bridge Builders. He was named a Canon of the Cathedral on May 29, 2005, and Canon Historian on May 24, 2009.

Funeral service for Rev. Canon Doug Leighton was held on May 10, 2022 at St. Paul's Cathedral in London, Ontario.

May Rev. Canon Doug rest in peace and rise in glory.



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## Who is Mark Charlton?

### Meet the Interim Director of Finance



#### Career

Graduated from the University of Waterloo, Faculty of Mathematics. Attained CA designation while articling with Clarkson Gordon (now KPMG in Windsor).

Twenty years in various financial roles with Hiram Walker including internal audit, Canadian Sales & Marketing (Toronto), US Sales & Marketing (Detroit), Global Financial Redesign project (UK), and North American Shared Service Centre (Windsor). Inevitable industry consolidation resulted in most of my department's work moving to New York.

I chose to stay in Windsor and pursue contract consulting which led to the Controller position at the University of Windsor. After several years in that chair and a few more as Executive Director of Finance, early retirement looked very attractive. Baking, cooking, crosswords, and church work became higher priorities.

#### Church

Member of St. Mark's by the Lake (Tecumseh) with my supportive wife, Sally. Twenty years as Parish Treasurer. Inspired by local folks like Betty Livingston and Ray Hinton,

I became more involved in Diocesan committees and lay delegate to Synod. Invited to join Budget Sub-committee and then Administration & Finance. With a 'loving nudge' from Bishop Bob I signed up for the Church Location Advisory Committee (CLAC) and another term on A&F.

#### Looking Ahead

Everyone who has read this far will be aware there are backlogs of work at Church House and changes are needed.

As I write this, it has been just over a month since "answering the Bishop's call" to come and help. Indeed, there is frustration, anxiety, and tension. We are committed to uncovering issues, correcting errors, and taking steps to avoid recurrences. These are highly manual efforts yet essential to restoring confidence and reliability.

To maintain reliable and efficient processes, we need to re-think how to let automated processes flow freely, monitor that flow, and determine the proper point to intervene with manual 'fixes'. With simple systems it is easier to spot and correct problems.

Pray for all who serve you at Church House.

Mark Charlton

## God's Church for God's World: Lambeth Conference 2022

"God's Church for God's world" is the theme of the Fifteenth Lambeth Conference which will be held from July 26 to August 8 this year.

Convened by the Archbishop of Canterbury, the Lambeth Conference is a gathering of bishops from across the Anglican Communion for prayer and reflection, fellowship and dialogue on church and world affairs. The fifteenth Lambeth Conference was originally due to take place in 2020, but had to be rescheduled for 2022 because of the coronavirus pandemic.

Bishops will discuss a number of topics, including mission and evangelism, peace and

reconciliation, the environment and sustainable development, discipleship, inter faith relations and more. With the theme of "God's Church for God's World - walking, listening and witnessing together", the conference will explore what it means for the Anglican Communion to be responsive to the needs of a 21<sup>st</sup> Century world.

In preparation for the conference, the Archbishop of Canterbury announced a call to prayer for the Lambeth Conference on Trinity Sunday, June 12, 2022.

## Mark MacDonald resigns as National Indigenous Anglican Archbishop

On April 20 the Anglican Church of Canada announced the resignation of Mark MacDonald as National Indigenous Anglican Archbishop due to acknowledged sexual misconduct.

The same day the Diocese of Huron issued the following statement signed by Bishop of Huron, Rt. Rev. Todd Townshend, and Archdeacon for Reconciliation and Indigenous Ministry, Ven. Rosalyn Elm:

"Today we received the news that Archbishop Mark MacDonald has resigned as National Indigenous Anglican Archbishop.

The circumstances of his resignation and relinquishment of ministry are deeply grieving.

We ask your prayers for all who are involved especially for the complainant, for all those who are experiencing a painful betrayal of trust, and for Mark.

We continue in our commitment to stand with any person who has been harmed, especially those who have been harmed by members of the church. We continue to work on our own policies and practices for preventing misconduct and for responding to abuses.

Please join us in praying for healing, truth and reconciliation in Christ."

In her pastoral letter, Primate of the Anglican Church of Canada Linda Nicholls, calling the news of MacDonald's actions "devastating", observed that "the sense of betrayal is deep and profound when leaders fail to live up to the standards we expect and the boundaries we set."

"Our hearts hold compassion for human frailty and space for repentance while we also ache with the pain that such betrayal causes first to the complainant; then to so many others and to the life of our Church", states Primate Linda Nicholls adding that the betrayal of trust by someone in such a prominent role of leadership "will require a long road of healing and our constant prayers".

Archbishop Nicholls announced that Bishop Sidney Black had accepted her invitation to serve as Interim National Indigenous Bishop to give counsel and oversight to the work of Indigenous ministries.

On its part the Council of General Synod of the Anglican Church of Canada extended "prayers of healing to all those involved as we deal with the consequences of this situation", and insisted that the Church continues to work "for respect and dignity in all our relationships."

In keeping with A Call to Human Dignity, the Council of General Synod of the Anglican Church of Canada expressed the Church's commitment to ensure that:

- All our workplaces are free from violence, coercion, discrimination, and sexual harassment.
- No one is subjected to sexual misconduct of any kind.
- We deal promptly, seriously and systematically with all complaints of sexual misconduct.
- Those who hold positions of trust or power in the church do not take advantage of, or abuse that trust.

## New national award for the Huron Church News

Huron Church News was awarded another national prize by the Canadian Christian Communicators Association (CCCA).

The newspaper representing the Anglican Diocese of Huron won second place in the general excellence category for 2021 at CCCA annual awards ceremony on May 11.

Between 2017 and 2022 Huron Church News won several awards from the Canadian Christian Communicators Association (formerly Canadian Church Press) including a third-place award for the general excellence category for 2020.

In this year's competition Anglican publications in Canada won record number of prizes, including first place for the general excellence which was awarded to the New Brunswick Anglican.

Huron Church News is the public communications device for the Diocese of Huron - available online and in print - with the mission of telling the stories of Huron Anglican communities.

Huron Church News is printed ten times a year - from September to June.



# The illusion of autonomy: God's role in our lives

By Rev. Raymond Hodgson

A letter is printed in a local newspaper from a woman who has a good job, happy and healthy family, and financial security.

She has “worked her butt off to get where we are” and is offended when others suggest that she is “blessed”. God, in her opinion, has nothing to do with her success.

How do we feel about her perspective? How do we feel about our own relationships, material possessions, and health? Do we understand ourselves as being “blessed”, or have we independently earned (and deserve) all that we have?

These are important questions for people of faith to address — do we really acknowledge the role of God in our lives through these kinds of concrete ideas?

Dr Walter Brueggemann writes about how “the illu-



Randy Jacob/Unsplash

sion of autonomy” is addressed in scripture, as it has always been a seductive idea for those “who have prospered in an unjust system”.

*My Nile is my own; I made it for myself (Ezekiel 29:3)*

The prophet imagines Pharaoh expressing this attitude, just as Jesus would

later tell the parable of the farmer who tore down all his barns in order to build larger ones, because his land had “produced abundantly” (Luke 12:13-21).

Each recognizes the wealth they have as belonging to themselves, as something that they have earned

**Each recognizes the wealth they have as belonging to themselves, as something that they have earned and deserve, and do not see themselves as people who have been blessed.**

and deserve, and do not see themselves as people who have been blessed.

Dr Brueggemann suggests that “it is the work of the church to foster an alternative perspective that affirms that life is grounded in gifts generously given”, the most generous of which is the self-giving of God in Jesus Christ.

What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift? (I Corinthians 4:7)

St Paul was neither the first, nor the last, to address these questions. If we are to foster that alternative perspective, we need to begin by acknowledging God's role

in our own lives: we rely on God's grace for all that we have, and all that we are.

The way in which we are in the world needs to reflect this understanding. The way in which we think about our possessions and our relationships can announce to the world that we recognize that we are truly blessed. In Jesus Christ we have received a gift which is never deserved, but always a blessing. The ways in which we offer thanks to God for all that God has done proclaims the Good News.

Rev. Dr. Raymond Hodgson is a member of the Diocesan Stewardship Committee and the rector of St. Bartholomew's, Sarnia.

# Creations of a creative God

By Rev. Canon Val Kenyon

*Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it?*

*I will make a way in the wilderness and rivers in the desert.*  
Isaiah 43:18, 19

Have you ever noticed that sometimes we begin new things because we have to (the last two years in Covid gives us lots of examples of this), and sometimes we begin new things because we are inspired to do so?

While we may or may not think of ourselves as particularly creative, if we take our direction from Scripture, we are indeed creations of a creative God, sharing God's Creator nature and ultimately created in God's image. As we open ourselves to God's Spirit working in our lives, we listen, we watch, we pay attention to those aspects of life both around us and within us for insights, wisdom, and knowledge. In simplest terms,



we intentionally give ourselves to making room in our lives, in our thoughts, and in our imaginings to see just where and how these new things may be aching to spring forth; a new way in the wilderness and rivers in the desert, music to our ears in challenging times.

As we intentionally put ourselves in the way of God's Spirit, that is what it is to make space in our lives. Ultimately the effort is not so much about our trying our hardest, but rather the effort is focused on our letting go of the old. To be

able to embrace the new thing, that God will bring along. I just need a free hand to grab onto it. Never easy to be sure, but there it is.

While the quote below by John O'Donohue from *To Bless the Space Between Us*, is referencing retirement, it felt that these words could also be applied to those times in our lives we are practicing this letting go of the old to have space for the new, as we are always invited by God's Spirit to explore who and whose we are in God more fully.



**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.**

*You stand on the shore of new invitation*

*To open your life to what is left undone;*

*Let your heart enjoy a different rhythm*

*When drawn to the wonder of other horizons.*

*Have the courage for a new approach to time.*

At Education for Ministry (EfM) each week in our preparation for our times together and in our actual meetings, a large part of what we are undertaking is making space for this transformative work to happen.

Should this be something that you would like to ex-

plore in more detail, we will be holding one more virtual Open House where you can learn more about Education for Ministry and what might await you there on Tuesday, June 7 at 7pm.

If this date, time, 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](mailto:valeriekenyon@diohuron.org) would be pleased to hear from you.

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

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## Pride and revolution: Challenging the reality of state-sanctioned oppression

By Sydney Brouillard-Coyle

The roots of Pride begin with trans people of colour challenging the reality of state-sanctioned oppression against the trans and queer community.

It began with throwing a brick into a police car after yet another violent raid against a safe space for people to be themselves. It began by fighting systems that sought to keep us from being our true, beautiful, and full selves. It began as a revolution of hope, power, love, and pride.

We must channel that same energy from our queer ancestors as we enter this season of pride. Trans and queer people continue to face an overwhelming number of challenges within our world.

Recently, we have seen vicious legislative attacks across the United States to prohibit trans children from being affirmed and supported; we have seen bills passed that prohibit the important representation of 2SLGBTQIA+ lives and identities within the



classroom; we have seen trans youth being excluded from participating in sports and thus being able to link into those communities.

Across the world, we have seen an increasing number of transphobic attacks, violence, and hate crimes - already, over 200 people have died due to transphobia worldwide. In Canada, we have seen politicians build their platforms based on invalidating someone's humanity, fighting to take away our rights, and increasing hateful rhetoric amongst the general population.

We also continue to see many institutional barriers, particularly within healthcare and education, that result in trans and queer people not receiving the support that they need and deserve.

Pride Month is an opportunity to shed light on all of these challenges that trans and queer folks continue to experience. It is an opportunity to educate society, to inspire allies to take up the call to fight for our rights and dignity. It is an opportunity for another revolution.

As Anglicans, we are called to "transform unjust struc-

**We are called to follow in the way of Jesus, who overturned tables at the temple...**

tures", to "challenge violence of every kind", to "pursue peace and reconciliation", and to "respond to human need with loving service".

We are called to follow in the way of Jesus, who overturned tables at the temple, who challenged people to love one another fully, and who died on the cross to show a better way for us to live. We are called to take up our own crosses, to follow Jesus, and to stand with those who are oppressed and marginalized, so that together we can create a world where everyone can be their full, beautiful, and authentic selves and live in safety and support.

Pride is about many things. It is a time of celebration - to honour how far we have come and to highlight the diversity of our community. It is a time to educate and raise awareness about the challenges that we still continue to face. And it is a time for renewal - to renew in each of us a call-to-action, a

call to a revolution.

As we enter this season of pride, let us pray:

"Lord, help us to realize that peacemaking requires division, that liberation requires disunity. Help us to understand that we can't free the captives without pissing off captors. We can't loosen the chains of injustice without rebelling against jailors. We can't untie the yoke of oppression without disobeying masters. We can't love our neighbours without working to free them from the oppressive chokehold of their enemies, and we can't love our enemies unless we make some first. Amen." (Prayer written by Mel Garment).

Sydney Brouillard-Coyle (Ney/Nem/Nir) is co-chair of Proud Anglicans of Huron and music director at St. Paul's Anglican Church, Essex. Ney also serves as the Education Coordinator and Non-Binary Transition Guide at Trans Wellness Ontario.

## How to deal with environmental anxiety

By: Caroline Sharp

I recently came across a scholarly article titled *The Pastoral Challenge of the Environmental Crisis: Environmental Anxiety and Lutheran Eco-Reformation* by Panu Pihkala (2016).

This article offered new ideas for moving forward in the church through metanoia - a deep change of mind - which is needed in the church now just as the Reformation was needed many long years ago. One thing that we really haven't been doing enough of in the Anglican church is considering the toll of the climate crisis on people.

Young people in particular "regard environmental damage as a major, often the major, cause of anxiety. The current situation, in which there is a vast amount of very troubling information about environmental conditions and changes in the world, while at the same time offering very few options (in people's minds, at least) for significantly changing the state of affairs, causes a strange and troubling atmosphere."

As a teacher's assistant at the University of Waterloo a few years ago to bachelor students in environment related programs, it was made very clear that few of these young adults

### SOCIAL AND ECOLOGICAL JUSTICE



intended on ever starting a family. This worldview is mirrored by my own children (who range from 21 to 27 years old) and many of the young adults I have met over the years. Although immigration is partially considered an option to continuing population growth, second and subsequent generations tend to adopt similar worldviews as their peers and this limits some of the intentions of bringing immigrants into the country.

Climate change increases the risks of mental health impacts:

- worsening of existing mental illness such as psychosis;
- new-onset mental illness such as post-traumatic stress disorder;

- mental health stressors such as grief, worry, anxiety, and vicarious trauma; and,
- a lost sense of place, which refers to perceived or actual detachment from community, environment, or homeland.

According to a Washington Post article on the most recent IPCC report, "it is today's children whose lives will be defined by the problems their parents failed to solve."

Although the IPCC have studied various scenarios, "under any warming scenario, people over the age of 55 - a demographic that includes the vast majority of world leaders and CEOs - will never endure such frequent catastrophes" as those under the age of 55. In the article, a young man named Jhumu states that

current leaders are making poor decisions for future generations and "It's disappointing they are not even seeing the future that is not that far away."

Despite the ever increasing need to talk about climate change, some people refuse to talk about it because they don't want to be depressing to others and sometimes we don't talk about it because we're living in it and it's now part of our worldview. "This is a significant existential and pastoral emergency. People are looking for ways to survive and find meaning. For Christians, this is both a challenge and an opportunity." Put simply, people are losing a central means of meaning-making and traditional religion is losing popularity.

This pastoral challenge "has to be addressed by religions, and it forms an important background for the need for an eco-reformation." Our paradigms need to shift from a human centered worldview to one that is creation centered and eventually leading to a theocentric worldview. If God is depicted by self-giving love then the purpose of the world is to manifest this love which is impossible if ecosystems are too damaged.

Because of our connection to everything that God has

made, our churches need to be a reflection of this in both the physical structure of the church building and in practice.

As Christians, we need to make the environment about God and lift it up as something sacred because it came from God. But not everybody is on the same page regarding all things eco, addressing this issue as a serious trauma to younger generations is important, especially if we wish for the church to survive.

From the mouth of Paul: There is one Lord, one faith, one baptism, and one God and Father, who is over all and in all and living through all. However, he has given each one of us a special gift through the generosity of Christ. That is why the Scriptures say, "When he ascended to the heights, he led a crowd of captives and gave gifts to his people."

Notice that it says "he ascended." This clearly means that Christ also descended to our lowly world. And the same one who descended is the one who ascended higher than all the heavens, so that he might fill the entire universe with himself (Ephesians 4:7-10).

Caroline Sharp is a tri-chair of Social and Ecological Justice Huron.

# Sharing the stories that change hearts and minds

For anyone who loves this Anglican of ours, a heart-breaking way to begin your day is to read any online news publication that makes reference to the Church, or even Christianity in general, and then glance through the comments section at the bottom of the article.

The vitriol against the Church, and those who minister within her, often reveal personal stories of rejection, hurt, abuse and neglect offered up as anti-Church sentiment whenever an opportunity to voice an opinion is invited. This is a sad reminder of how so many have been let down or harmed by the Church throughout the generations. However, it is also true that some of the most hurtful comments about the Church shared in social media (and elsewhere) are simply based on ignorance about who we are, what we believe in, and what we do in the caring of others.

Whenever my heart aches from reading this sort of criticism, I often wonder to myself, are the authors of these comments relating their attacks/frustrations/opposition to the local church in their community: the one that serves the community meals, visits the shut-ins and comforts the families who have lost loved ones by providing funerals at a moment's notice, or are they directing their anger at a broader concept of the Church as an institution? Do they consider any difference between the two?

While I don't have an easy answer as to how we can change the minds of those who

hold a deep resentment towards the Church that we love so dearly, I have a hunch that the starting place is evangelism.

Perhaps this was the last word that you might be thinking of in response to connecting with individuals who are not fans of Church in general? It may even be true that some people have developed a negative opinion of Church as a direct result of being on the receiving end of the misguided



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

attempts of evangelism used by churches of the past: evangelism based on judgement, criticism, fear and manipulation.

When I use the term evangelism, my intentional use of the word is to describe the efforts of the local church in their sharing of the generosity and the joys that they experience as a direct encounter with the Gospel of Jesus Christ. The key two words here are: generosity and joy.

At a time when there is so much negative commentary about the Christian Church in Canada (in fairness, some of this is well-deserved), I believe that local churches need to be better at articulating the ministries that they share with others through the generosity and joy of their faith. Further to this, we need to be bold in



**Canadian and  
Ukrainian flags  
on the flagstaff  
in front of St.  
George's, The Blue  
Mountains.**

telling others about them. If we remain silent about the things that we are deeply passionate about, how else do we expect to change hearts and minds of those set against our faith communities?

How do we change the narrative? Well, here's one simple example. St. George's, The Blue Mountains, in our prayerful responding to the war in Ukraine, decided that the beliefs that we value within our worship services should be reflected in our actions outside of the church and through the ways we communicate these to the wider community. Within worship we began praying for the many victims and refugees of Ukraine. We have a candle that burns 24/7 as a representation of our prayers inside the sanctuary. However, we

also wanted to share a sign of these prayer intentions with the community beyond the doors of our church.

As an outward symbol of our prayers for Ukraine we decided to fly a Ukrainian flag (in addition to the Canadian flag) on our flagstaff that is prominently displayed on the grounds of the church. To further explain the significance of this action, we submitted a newspaper article so that the wider community would know why we were flying this flag and how it connected to the prayer life of our congregation.

Flying a flag by itself is only a small token of support, the absolutely least of things our congregation could be doing for Ukraine, but, as we shared in the news article, the flag was also representative of the gener-

osity and joy of our church, as numerous members were being inspired to support Ukrainian refugees through donations to the Primate's World Relief and Development fund. To date St. George's has raised over \$10,000 towards this cause. The local newspaper article shared these details, talked about how Canadian Anglicans are finding various ways of caring for refugees and, most importantly, highlighted how non-members might consider joining in partnership with us.

The week after the article was published in the paper I received a phone call. The person on the other end of the line wanted me to know that while he wasn't "overly fond of churches", he had read our news story and wanted to say "thank you". He also wanted to make a donation of his own through PWRDF.

While this one encounter might only be a small "changing of heart", it was an important one. Anglican congregations need to keep telling others how the Gospel of Jesus inspires us to acts of generosity and joy beyond the doors of our churches. This, I believe, is one of the most authentic forms of evangelism for the Church, and one that we need to share with others far more often!

*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)*

## 'AJUINATA' - Creating an energy of reconciliation

Governor-General and Commander-in-Chief of Canada Mary Simon, an Inuit woman from Nunavik, recently visited Windsor Castle. In a conversation with her Majesty regarding reconciliation in Canada, Simon used the word *ajuinata*, roughly pronounced as 'I-you-ee-nah-tah.'

According to Simon, *ajuinata* references a manner of resiliency. She shared, "Before we had the communities, we were very much out on the land and sometimes things became difficult, so we always said 'ajuinata' — never give up, let's keep going."

We are witnesses (in awe) of the resiliency displayed by those who have been (and still are) victimized. Their irrepressible spirit is an inspiration. Nonetheless, with active participation, we must acknowledge the need to end all indiscriminate suffering and



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

create an energy of healing and reconciliation.

Creating 'good' energy merits significant attention in goal setting and the delivery of intentions. Perhaps it is the most important of all pursuits. Though admittedly, it is a task made difficult by different value systems. However, there

is a common thread shared by many worldwide-- treat others as you would want to be treated.

We give thanks for the work done by various bodies of authority (secular and religious) who respond affirmingly to those who have been mistreated. One outstanding example was a recent apology by Pope Francis in regards to Residential School abuses. Following a week of talks with First Nations, Inuit, and Métis delegations, Pope Francis expressed this, "...I was able to enter into, and be deeply grieved, by the

stories of the suffering, hardship, discrimination and various forms of abuse that some of you have experienced... It's chilling to think of determined efforts to instill a sense of inferiority, rob people of their cultural identity, sever their roots, and consider all the pertinent personal and social efforts that this continues to entail."

This apology will need to be worked into action. Still, this acknowledgment (a long time in coming) generated healing energy that moved many who were feeling unheard and unseen. Stephen Augustine, a

hereditary chief and vice-president of Indigenous Affairs at Cape Breton University shared, "I really cried, I'll tell you that...I haven't cried in a long time. It had a big impact on me...It was a very powerful speech... I'm still kind of reeling from it. The hairs on the back of my neck are still standing up because of all the things he said." (CBC Report).

The world needs more people, more institutions, that make choices based a little less on getting it done and a little more on asking themselves what energy they are creating. For example, what do others experience through the words we use, the actions we choose, the goals we set, or the traditions we follow?

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

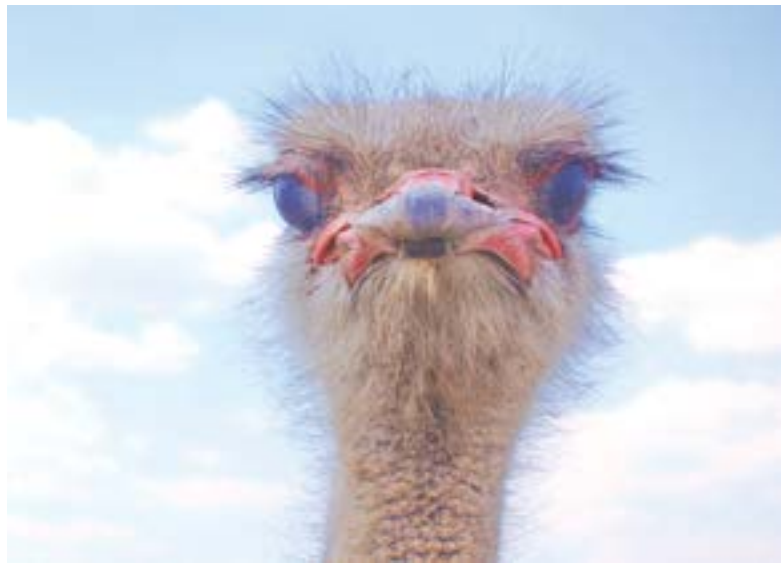
# What is on your mind these days?

As I engage in a 40-to-45-minute commute from my home in Waterloo to St. George's, Guelph, where I am currently serving as interim priest-in-charge, there is ample opportunity to tune into the news and become fully aware of life on the precipice of conflict, where inhabitants throughout our global community are clinging on to the edge seeking safety and peace.

Feeling my blood pressure rise, I seek to escape and find a different radio station as I look for a venue which offers music from an era of life when the world was a different place. It was a time not without its struggles, but it felt like there was an opportunity where conversation and reason could lead to the resolution of serious matters and peace could be the framework around which life could be built.

As a young person, growing up in Philadelphia in the early 1960s, peace was not guaranteed. We were trained to drop to the floor and dive under our school desks for safety, if the time came when notice that a nuclear missile was hurtling in our direction gave us a moment to seek that most minimum of shelters. At a time when the Cuban Missile Crisis was a reality to be lived through, the palpable tension of each day was experienced by young and old alike.

Later on, the call to support efforts to care for this "fragile earth, our island home" (BAS pg. 201) found a focus on Earth Day. Millions of people around the world spoke out and showed up to express their concern for the well-being of our planet. Identifying April 22 as Earth Day has become a moment when, on an annual basis, voices are raised and pleas can be heard, as hu-



Volodymyr Tokar/Unsplash



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

manity cries out "something must be done...!"

Earth Day 2016 celebrated a moment when a significant number of global citizens, engaged in a moment of recognizing our mutual responsibility to our fellow human beings, marked the day by the signing of the Paris Agreement. More than 50 years have passed since Earth Day was initiated. Even now, Creation struggles to catch its breath.

Engaging in a reflection regarding the challenges of life which occupy our thoughts these days, may generate anxiety in the minds of some. There are those for whom a level of concern rises in direct relation to how much they connect up with the reports of wars and natural disasters which seem to permeate our daily news.

Throughout the years, there has been a constant conversation about how we,

as human beings, treat other human beings. In the distant past (and in the not-so-distant past), there have been those individuals who treated others as property. The sad reality is that, tempted as I am, to simply identify that as a practice relegated to the pages of history, stories of the exploitation of human beings by other human beings may be found on the front pages of today's newspapers.

Even as a community of faith, trying to be faithful in a world which feels like it is spinning out of control, feeling concerned or even feeling fearful, is a natural human response.

Remember the immediate reaction of the disciples after the experience of the Crucifixion. Filled with fear and anxiety, they sought refuge with each other behind the perceived safety of locked doors. It was into that atmosphere of worry and concern that the Risen Christ appears, saying simply, "Peace be with you." It is that transformative message that is at the heart of the Easter Season.

Once the disciples come to grips with the fact that Jesus has overcome the power of

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death, the fear and anxiety which was at the forefront of their emotions gives way to something new. Like them, we receive a Great Commission to walk out of the front doors of our homes and our church buildings and go into every part of our global village and share our faith. Energized by the power of the Holy Spirit, which is at the heart of the experience of Pentecost, we are called to make a difference in God's World.

Does this seem like a tall order, far beyond our talents and capabilities?

The challenge may indeed appear to be daunting if we view the whole picture as a vast mosaic of brightly coloured tiles which is beginning to fade and crack. We may not be able to fix the whole picture, but we are able to mend the small section of the mosaic where we see ourselves. If we take time to experience some self care, then we are able to respond to the needs of those who lives touch ours.

As we seek to bring healing, reconciliation and peace into God's world, it is not our job to rush in with all the answers that we feel will best "solve" whatever the problem may prove to be. Our ministry is best lived out, I believe, when, first of all, we engage in a conversation with the desire to learn what challenges others are facing. Then, after we learn what they feel they need to deal with their issue, we must use the gifts, talents and God given abilities that

are ours to commit ourselves to make a positive difference in their lives.

As a part of the Interim Ministry Team, Archbishop Colin Johnson visited St George's, Guelph in his role as the Clergy Transition Consultant to the Parochial Committee. I commend his sermon at the 10:30am service from May 1 2022 to you, especially if you are part of a community of faith experiencing some kind of transition. You will find it on the St George's, Guelph Youtube channel.

At the conclusion of his reflection the Archbishop offered a thought which, I believe has an application, at a personal, local and global level. As he looked to the future ministry offered at St George's, he commented, "This is God's Church, it is in good hands."

Let me draw the Circle wider:

*You are a Child of God.  
You are in good hands.  
We are Children of God.  
We are in good hands.  
This is God's World.  
The World is in good hands.  
May God's peace be with you.  
Thanks be to God!*

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.

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## Put down your phone and consider a digital fast this summer

Sometimes it's necessary to disconnect from the world to reconnect with God. Sometimes it's necessary to reorder our priorities to notice what is happening with our souls. And even though we are well past Lent, it might be time to consider a digital fast this summer and to put down our phones.

Do you spend much of your time living online, instead of engaging with people? Has the pandemic made this worse? Do you feel most of your conversations are virtual, either through text or Zoom? Do you pour over pictures on Facebook or Insta-



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

gram for hours thinking, "Why doesn't my life look like that?"

The power of digital fasting can help give perspective to our lives and also to make sure our attention is on the priorities of our lives.

Here are five tips for a digital fast.

1) Start with why? What do I hope to gain?



2) Define your rules. For instance, check your email once a day, no social media, no video games or television?

3) Remove temptation and declutter your phone. Remove your social media apps.

4) Plan an activity or two, whether that is going for a walk, gardening or connecting physi-

cally with a friend for coffee.

5) Reflect on the fast. If you decide on a week-long fast, make sure to block some time to think about what the past week has been like. How do you feel? What, if anything, did you miss?

In the end, my takeaway from the digital fast is simple:

less is more. We all know that, but few of us are willing to do it. I'm convinced almost all of us would be happier, healthier, holier, and more productive if we checked email less, checked social media less, turned on the television less, went to the movies less, and picked up our phones less. We would look up and see each and the world around us, truly seeing each other as the beautiful children God created.

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# 'I'm Mike – from Camlachie!!' (The Farewell Tour continues)

The first time I watched John Morgan do “Mike from Canmore” on the Royal Canadian Air Farce, I knew that someday I would do a take-off. You know what they say: imitation is the most sincere form of flattery!

It was early in my time in Huron that I hatched a plan to try and inject some humour into Synod, which in my ever so humble opinion was rather dry. So I wrote a script, found a hat, a work vest, and an ugly plaid shirt, and Mike from Camlachie was born. With co-conspirator, videographer Doug Croden in tow, we recorded Mike in the hallowed halls of St. Luke's Crumlin. We had tears running down our cheeks when finished.

And then suddenly it was Synod. The video was safe in the hands of the “tech team”, and I suddenly realized there was a possibility that somebody might not like this kind of humour, and there could be consequences. My fingers twitched, my mouth got very dry, and my mind tried to figure a plan to get the video and get out the door before anyone noticed. Then the words of introduction, and as Mike appeared on screen, I stepped out the door of the convention hall, ready to make a break for it.

And what did I hear? Laughter, buckets of it!



KrakenImages/Unsplash



**MOSTLY ABOUT  
RELIGION**

**REV. CANON  
KEITH  
NETHERY**

So, I sheepishly went back in the door. And truly, people were laughing, they were entertained. Many said it was what Synod needed.

But did they get the message? Did they understand that laughing was only part of the goal? It was about image, change, taking a look inside, asking if we liked what we saw? Did they understand that Mike was telling a story, from a very different perspective?

The far-fetched nature was intentional so that the intent was obvious. It was to poke a little fun at ourselves, to see if we could loosen up and along

the way come to understand there were more ways to do things than the traditional, tried and tested and in fact outdated ways that we were trying to use to attract people into a vital, emotional and open relationship with God and the Anglican church.

Apparently people were entertained at least and seemed to get the message too! Mike became a fixture at Synod for a half dozen year. He teased promotional ideas, put together a band with the long-standing hit “On the Cover of the Huron Church News,” he did a mini drama or two and generally kept people wondering what he might try next!

Using technology Mike and Keith could appear in the same presentation and feed off each other. When the bishops came to town in 2007, Mike invited himself as one of the

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entertainers. They laughed at him and with him.

I'm aware that some are wondering who Mike from Camlachie might be. If you didn't attend Synod, there is every chance that Mike never crossed your path. But Mike's story is consistent with everything I have done in my 20 years in Huron. Mike allowed misdirection, exaggeration and perhaps most importantly, impunity in colouring way outside the lines to tell a story.

Using a character is a long standing and valuable way to communicate things in a way that grabs attention and by its sheer audacity requires a response. I have constantly invited you to consider the idea that communication is, at its core, storytelling. I tell you my story, you tell me yours. When those stories connect and we both understand, then we have communicated. That was Mike from Camlachie!

All things come to an end, and Mike eventually left Camlachie and his beloved Grain and Feed, and chugged

on down the highway on his John Deere. Oddly, there was a short-lived revival a couple of Synods back, which proved that what once was a good idea, sometimes didn't travel well. But then again, Mike will have the honour of being the only person ever ejected from Synod by three rather large gentlemen in black suits!

At the end of my time in ministry, I am looking back on the many things I have done in communication in the Diocese of Huron. I hope that others will join me in seeing value to the stories that have been told and the images that have been presented. While many will not have had the pleasure (?) of meeting Mike from Camlachie, it was a joyous thing to portray such a complex character. Okay, who am I trying to kid. It was just plain fun! With an opportunity for some learning tossed in as a bonus.

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## The noble art of porch sitting

Porches are places for casual get-togethers or time alone. A place for looking at the world without having glass and curtains sheltering us.

Passersby can see us, and we can see them.

On our front porches we wave, give a head nod or even a shout out. Hello. Nice day. Oh, that sun feels good. Hot enough? Hey Shelley! It is from here we see new faces in the neighbourhood. Strangers passing down the street.

Years ago, before air-conditioning, porch sitting was a daily event. A heat wave survival technique. If it was dark enough men could get away with sitting in their undershirts and youngsters in their pajamas. We placed our chairs just so that our view is unimpeded or perhaps a little hidden. It all depends on our vulnerability on that particular day.

How do you curate your front porch? Pot of flowers here. Perhaps wicker chairs over there. A small table for a



**LAUREL  
PATTENDEN**

cool drink. Signs with messages of welcome and blessings. Signs with messages that we wish would enter our hearts.

Housing styles change and we change, too. Many new homes don't actually have porches. They have entrance ways. Perhaps calling it an entrance way is a bit more upscale sounding? Can you porch sit in an entrance way? Definitely, because it is all about looking out there at the world. Seeing.

Now, back porches are totally different from front porches. Back porches tend to gather more of the clutter of our schedules. Things that can give someone a little more insight into our everyday-ness. A bicycle leaning up against the railing. A small rug airing



Boston Public Library

out. An extra water dish holding refreshment for our overheated pets. Small things but necessary.

When it comes to porch sitting choosing the front porch or the back porch sometimes has a lot to do with the sun position at that time of day.

However, I also think it has a lot to do with how we are that day. Feeling a little bit more open to the world, our desire might be the front porch. The back porch might be more alluring if tired and worn out. We may feel more comfortable porch sitting at

night. However, this is only true if you have a dynamic mosquito defense system in place!

I highly recommend porch sitting. We can sit our souls down and rest. Take in the feel of a fresh breeze. Air out our hearts. Introspection was made for porches. Early morning or at dusk we can find ourselves. I think our spirits have front porches and back porches. Places where we can look out and where we can look in at newness in the world and the everyday-ness of our lives. Spirit porches that

lead us to understandings and growth. That lead us to our uniqueness and to knowing.

This summer I plan to do lots of porch sitting. Front or back. Thinking about how this column marks the end of its tenth year. Have I changed over the ten years? You bet! September starts another year of writing. What will I write about? Yep, calls for some porch sitting. Join me? Lemonade or craft beer, anyone?

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