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HURON CHURCH NEWS

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



Laurel Pattenden. SUNFLOWER

September challenge: Refreshing, restarting, reshaping, reinventing

September: saying good-bye to yet another summer. Yes, we will yearn for the sun.

September: new beginnings, reconnections and sometimes – as we read in the Anglican Fellowship of Prayer article – even wiping the slate clean: "It is a chance to restart."

September: a new school year, a new church year. And a chance to see God in action displaying his infinite love, wisdom and care as His Creation bears fruit in abundance.

It continues to astound me how often God brings fresh understanding to us through the use of the familiar, writes our Education for Ministry animator: the shaping and reshaping of our perspectives, actions and reactions. In local congregations this calls for the annual "relational checkup". And, as Bishop Todd's impressions from Canterbury indicate, this particular September comes with a call for testing the bonds of affection that hold us with the rest of the Anglican world.

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'We meet': Lambeth Conference impressions

Six hundred and fifty Anglican bishops from 165 countries gathered in Canterbury from July 25 to August 8, 2022.

By Bishop Todd Townshend

From July 25 to August 8 of this year, I was honoured to attend the Lambeth Conference in Canterbury, UK, representing Huron to the rest of the Anglican Communion.

What an event! 650 bishops and many of their spouses gathered from 165 countries. It opened a world of new relationships and broader perspectives for me—and, I suspect, for everyone who attended.

If I were to sum it up today, before having enough time to truly process the experience, I would have to say that this gathering is an essential "instrument" for testing and strengthening the bonds of affection that hold our Anglican Church of Canada together with the rest of the Anglican world. These bonds are created and renewed in relationships and God did something wonderful to unite us in, and through, our significant differences.

I will be bringing much more material to you in the months to come but, for now, I am simply inspired by much of what I learned and saw.

This material was organized as "calls" to the churches for a



Bishop Todd with Bishop Marinez of Amazonia

local response. We will be taking them very seriously because these are the central issues of our time: Mission and Evangelism, Safe Church, Anglican Identity, Reconciliation, Human Dignity, Environment and Sustainable Development, Christian Unity, Inter Faith Relations, Discipleship, Science and Faith.

We will have the opportunity to use this work to build on our mission and ministry at home, here in Huron.

For the first time ever, a plurality of views were recognized as having been biblically and faithfully developed in some parts of the Communion.

The Lambeth Conference (lambethconference.org) is usually held every 10 years, but it's been 14 years since the last one. It was postponed first because there was a question about whether bishops would even come to it – from some parts of the world – because of the conflicts over human sexuality, marriage, and biblical interpretation. Then, when it was decided that we needed to gather in order to walk together, with all of our differences, but it got postponed again due to the COVID pandemic.

By the grace of God, this ongoing tension over human dignity and human sexuality did not rupture the event as many had feared. Rather, for the first time ever, a plurality of

views were recognized as having been biblically and faithfully developed in some parts of the Communion. This was a very important breakthrough and, while it may seem small to some, it will be a foundation upon which to build.

The Archbishop of Canterbury did a remarkable job of hosting and leading us through the 12 days. My appreciation increased for him, for the office he holds, and for Canterbury as the irreplace-

able centre of our communion in Christ.

Desmond Tutu, popularized the notion that, as Anglicans, "we meet". We meet. We get together, to see what the Lord has in store for us. We cannot do it alone. We cannot do it, whatever "it" is, fully, on our own cultural islands. So, I was very honoured to be there bringing all of you with me, as we met.

Thank you for your prayers and support.

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Camp Huron Summer 2022
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September – the great restart

By Libi Clifford

Every year I am so very thankful that I live in a part of the world where there are four very different seasons in the year.

Each season has its own colours, events, temperatures, and activities. I enjoy them all but the one for which I get most impatient, is autumn and specifically the month of September. September can represent new beginnings, reconnections and sometimes even wiping the slate clean.

Summer, with its fewer meetings and demands, is the time to pray for help in discerning what is important, what new activities are appealing, what activities need to be continued and what activities no longer give pleasure and should be eliminated. It is a chance to restart.

ANGLICAN FELLOWSHIP OF PRAYER

I have learned that I no longer have the time or stamina to join into all that is offered so good choices are essential. A conversation with God, where I really listen to where He is leading me, helps me to move forward in September. Opportunities seem to be overwhelming especially now that online is also an option, but meditation and prayer seem to make the decision making easier.

The decision making makes September a month of emotion. There is apprehension and excitement in beginning new activities, using new

resources, and maybe learning new things.

There is joy in re-connecting with friends not seen in the summer and restarting familiar routines. There is also sadness in letting things go, having to say “no” but there is also a sense of relief in seeing someone else take on what had become merely a duty.

With God’s help, you can embrace the restart whatever you decide to do, knowing that in a year — there will be another September.

Libi Clifford is an AFP executive.



Father,
You are always there to listen. Help me to walk forward this September.

Thank you that I can enter into a new dawn, a fresh start, and perhaps a new freedom.

You turn the pages of my life and help me write the new ones. I thank you for the opportunities.

Help me to feel that I can use what I have learned in the past and move on. Help me discern what I can do for you and with you in your name.

Thank you for the price that you paid that I always have a chance to begin again with you.

Amen.

ANGLICAN FELLOWSHIP OF PRAYER HURON (ONLINE)
Fall Gathering 2022

LET US WALK IN
JOY AND WONDER

SATURDAY, OCTOBER 1, 2022
9:30am to 12:30pm



Grandson and Grandmother walking the good road

The story of Jeffrey 'Red' George's art as told by Rev. Stephanie Donaldson and Artist himself



Huron Church House, April 2022: Red George explaining to Bishop Todd Townshend and Stephanie Donaldson his artistic process on his still unfinished painting named THE WEIGHT.

a background. Red's creative mind was working overtime to finish it. He stopped by the house one day, as he often does. We were sitting in the living room talking when all of a sudden he said, "that's it, the colours"!

Red was looking at a framed photo of a stained-glass window that hung over my head. He must have seen it many times but at that moment it spoke to him as it never had before. Red finished the painting incorporating the colours and design from the photo and we delivered it to the Bishop on Wednesday of Holy Week.

After Red presented it he took out his flute and played a song, of his composition, for all who had gathered in the Cronyn Room. Red's music, like his art comes from a place deep within his soul.

Walking the good road with Red has been a life nourishing, extremely spiritual experience. The more miles we covered the more our relationship deepened.

Red has taught me more about faith and spirituality than I could learn from any books or courses. This 'grandmother' has been so blessed by our friendship that goes beyond anything that I could ask or imagine.

Red's painting will hang prominently in Church House where all can be enriched by its depth and beauty.

Red gave the painting a title, 'The Weight' — the title so obviously inspired by Red's early conversations with his beloved grandmother Gladys.

Jeffrey Red George and Rev. Stephanie Donaldson

Gladys, my mother's mother, told me when I was a young child that Jesus was crucified and hung on a cross and died for our sins.

Before he died for our sins he travelled a long road carrying the weight of the cross upon his back and shoulders. Along the side of the road were very many people shouting and saying mean things about Jesus.

My grandmother also told me that this symbolized the weight of the world's problems that Jesus carried upon his back. She referred to them as burdens and how he was so willing to give up his life and die for our sins that we may have life eternal.

+++

I came into Red's life long after his grandmother Gladys died and I have been walking the good road with

him for a number of years. We were friends, and over time, like so many friendships, ours grew organically.

When we first started down the good road together Red did not have a driver's license. That meant that I would pick him up and we would drive together to Stratford, London, or wherever we needed to go.

Red, like most of his people, is a storyteller as well as a gifted artist and musician. There was nothing that we didn't talk about as we covered the highways and byways of Southern Ontario. Inevitably any conversation would become an accounting of his deep faith and spirituality.

Somewhere on our journey Red asked me if he could call me 'grandmother'.

I was incredibly humbled by the ask and only accepted it as Gladys, the only grandmother that Red had known, had

moved on to the spirit world.

Gladys and her husband were survivors of a Residential School and yet she was a woman of deep Anglican faith. She taught Sunday School at St. John's Anglican Church, Kettle Point and saw to it that Red was baptized.

The summer Red was 11, she sent him to Huron Church Camp, now Camp Huron. It had a profound effect on the young Red, leaving him with very fond memories of that summer.

Though a devout Anglican she never lost sight of her deep Indigenous spirituality, passing that gift on to Red. I learned so much from Red on our road trips, most especially how one can live a faith driven life while embracing two distinct faith traditions.

Several years ago, Red created a masterpiece, it was a depiction of the Last Supper, also titled Chief and Council. Red

placed Mary Magdalene at Jesus' right hand and gave Jesus and all the disciples eagle feathers, with the exception of Judas who was given a turkey feather.

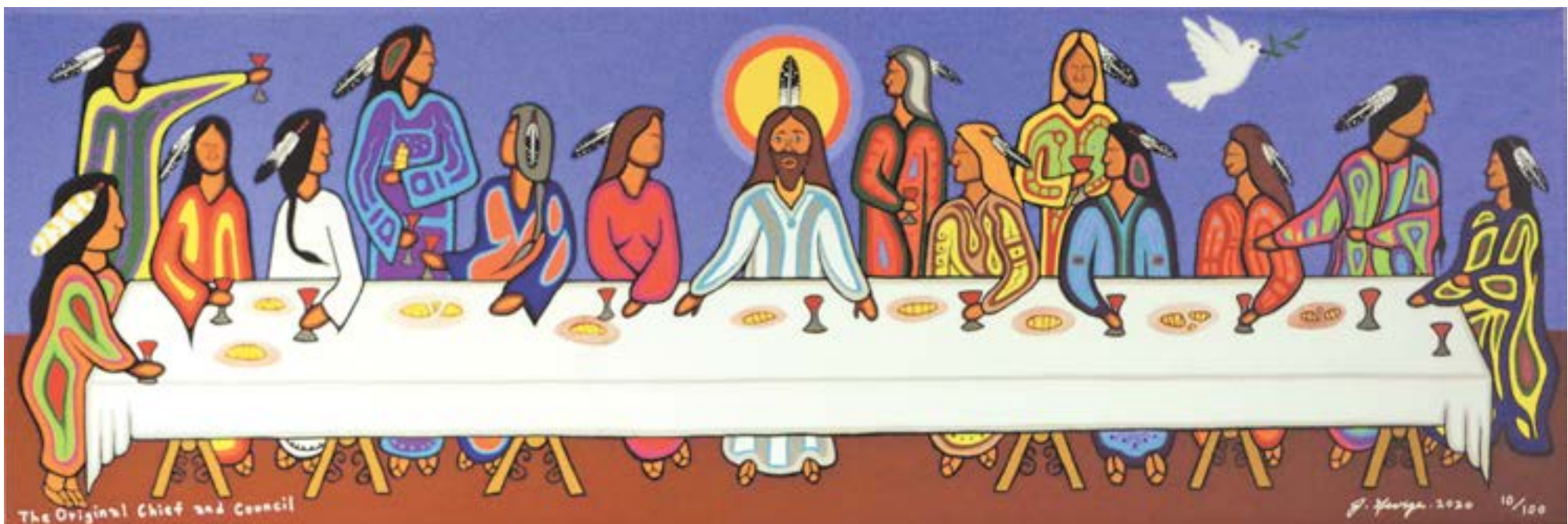
This painting caught Bishop Todd's eye. He purchased a print for Church House and commissioned a painting from Red.

Returning to the Huron shore that day Red discussed what he wanted to paint for the bishop, he was drawn to paint Jesus carrying his cross.

On the 70km drive home the painting was taking form in his mind.

Watching and listening to Red's creativity come alive was extremely moving, the painting was 'born' driving back to Port Franks.

Red was determined to have the painting finished by Easter of this year. Approaching Holy Week, the painting was almost finished but it lacked



Red's THE ORIGINAL CHIEF AND COUNCIL adorns Huron Church House's interior. His new painting THE WEIGHT also found its place in Huron's downtown London offices.

london pride

St. Mark's Anglican Church and St. Paul's Cathedral, with the support of Deanery of London and Proud Anglicans of Huron hosted participants of 26th Annual Pride Parade that took place in London on July 24. Following the parade, the participants made their way to St. Paul's Cathedral for food, fun, and fellowship



Reinventing a church on the main street

A bus pilgrimage to Grand Bend sparks new ideas for the members of the Stratford Anglican community



On August 9, twenty two members from the Stratford Anglican Community (St. Paul's, St. James', and St. Stephen's) headed to Grand Bend to explore one possibility for how a church on the main street might reinvent itself.

We heard from folks at Huron Shores United Church about the creation of Grand Bend Place, as well as their Green Cathedral and the new outdoors Community Living Room, complete with public prayer tree.

Conversation buzzed all the way home in the bus as new ideas were sparked and possibilities explored.

Ven. Megan Collings-Moore

Green Cathedral: Public Prayer Tree - one of the ideas entertained by the Stratford churches

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Kitchener

Dorothy Kast

St. Thomas the Apostle,
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M. Frances Moran

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Pandemic like leaven for expanding food program at Ascension London

By Sandra Coulson

The Community Breakfast at Church of the Ascension in London had for many years all the hallmarks of an effective ministry. It served almost 100 on average each month. It offered one of the few hot breakfasts among the meal programs in the city. And guests raved about the social atmosphere

And then came COVID-19.

"It was like immediate," recalled Steve Holmes, one of the organizers – the shock still in his voice more than two years later.

The next breakfast was scheduled for only a few days after the pandemic was declared in March 2020 and the Diocese of Huron set down strict health protocols for meal programs. The breakfast went ahead, but organizers knew the "community" part of the breakfast had been lost to physical distancing and other safety measures.

Karen Robinson, another of the organizers, pointed out the obvious: "We still have to feed people."

And so began months of pivoting and pirouetting that has been so effective, it has completely changed the way the Ascension organizes its meal program. It has expanded to lunches and suppers over more weeks, and brought back the Community Breakfast as of July this year.



Volunteers with the Food Security Program at Church of the Ascension make muffins for bagged lunches that will be delivered to social service agencies in the city.

It now all comes under a new name: the Ascension Food Security Program.

The changes started in April 2020 when a small group of volunteers – few enough to allow physical distancing in the kitchen – made up 50 bagged lunches to be handed out at the church door. Each contained an egg salad or a cheese sandwich, a piece of fruit, a muffin, a boxed drink and a card that says "Lovingly prepared for you at Church of the Ascension". But few people showed up at the door to pick them up.

So the volunteers drove the remaining lunches to places where homeless people were known to gather in London, including a tent city that had sprung up at the fairgrounds and the Sal-

vation Army's Centre of Hope shelter. That pattern has continued: a few picked up at the door and the rest delivered.

Soon the deliveries were expanded to My Sisters' Place, a daytime drop-in shelter for women at risk, and Project Hope, a group of volunteers who go out to the streets and check on London's homeless population.

In June 2020, Steve organized a drive-thru chicken dinner for church members and took the leftovers to the new Youth Opportunities Unlimited shelter near Ascension. Chatting with the head of their kitchen, Steve offered to provide them with bagged lunches, too.

Now the number of lunches was up to 75.

"It just kept getting bigger," Steve said.

A bakery contract led to the next major leap for the program. Cobbs Bakery had supplied several community programs with extra bread at the end of the day and East London community activist Nancy McSloy made some available to Ascension. Nancy needed to switch suppliers due to a health problem and so Ascension was referred to Stelmar Home Health & Mobility, which also operates a home for people living on Ontario Disability Support Program.

After some conversation with company staff, the Ascension group started supplying dinners to Stelmar residents at a cost within the limited means of ODSP. Two weeks a month, they drop off three meals to each resident: a hot meal or casserole to consume that day and two others that can be set aside for other days – a submarine sandwich with homemade soup and a chicken pot pie or sometimes shepherd's pie. The offerings are altered to avoid monotony.

The operation is so evolved, it can meet specific needs. For example, the people Project Hope reaches are better served with peanut butter and jam sandwiches rather than egg salad or cheese. On meal preparation days, Ascension's parish hall

looks a bit like a warehouse, sorted into tables for each agency served.

The financing of the program has evolved too. Donations from Ascension members and the income from Stelmar help make the program self-sufficient.

Ascension's incumbent, the Rev. Canon June Hough, lately pointed out to the volunteers there are some parishioners who could also use some food support but are too proud to ask for a free meal. Now the group is thinking of selling dinners at a low cost, but enough to generate a small excess that can be poured back into the restart of the Community Breakfast.

When it's all added up, Ascension's program is now serving about 250 meals a month – more than double the number who were helped by the breakfast alone – and more are expected as word of the breakfast restart spreads.

Given the growth, the group decided in April to stop calling itself the Community Breakfast and take the broader name of the Food Security Program.

"It's sad we have to do this," Steve said, "but it's amazing the difference it can make to get people on the path to a better life."

Sandra Coulson is a parishioner of Church of the Ascension, London.

Outdoor cathedral in Chatham



Ever since the pandemic began, Christ Church, Chatham has filmed a weekly morning prayer service that transforms the setting of our yard at home into a little outdoor cathedral.

With a simple camera and tripod, we have filmed outside in all kinds of weather conditions – snow, rain, blistering heat, and gusty winds. And during these services we have had birds soaring high above, have had members of the barncat "clowder" sitting on the altar and climbing trees, and have watched the changing seasons.

When we started in March of 2020, the services outdoors were a necessity and a lifeline during lockdown. Since the return to in-person worship, the services have continued, and have gathered a momentum of their own.

The congregation includes many new friends from California, Florida, and Mexico, who tune in regularly to the Christ Church YouTube channel to join in the service.

The outdoor experience has captured a different aspect of worship, one that reminds us that communing with the divine can happen anywhere, and that anywhere can be a holy place. Being outdoors to worship in birdsong or snowfall or sunshine takes us to the "thin places" that lie scattered at the periphery of our ordinary lives, and helps us to remember the wonder that surrounds us all.

Rev. John Maroney

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NEWS

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HURON CHURCH NEWS

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PASTORAL PROGRESSIONS

Appointments

Bishop Townshend announced the following appointments, effective September 1:

Territorial Archdeacons

North (Suageens; Huron-Perth; Waterloo): The Venerable Megan Collings-Moore

East (Oxford, Brant/Norfolk, Delaware): The Venerable Osita Oluigbo

South (Essex; Kent): The Venerable Jane Humphreys

West (London; Lambton): The Venerable Sam Thomas



Ven. Megan Collings-Moore



Ven. Osita Oluigbo



Ven. Jane Humphreys



Ven. Sam Thomas

Archdeacon of Life-Long Learning and Vocational Development: The Venerable Kristen Aikman

Archdeacons Emeriti: The Venerable Perry Chuipka, The Venerable Kim Van Allen

Continuing in their current roles, we thank the Venerable Rosalyn Elm, Archdeacon of Reconciliation and Indigenous Ministries and the Venerable Tanya Phibbs, Archdeacon of Huron.

Bishop Todd is deeply thankful for the ministry of the archdeacons who will be stepping back from their territorial archdiaconal roles: the Venerable Janet Griffith Clarke, the Right Reverend Barry Clarke, the Venerable Kim Van Allen, and the Venerable Kristen Aikman. May God bless them as they serve God and the church in different ways.

Bishop Townshend announced the appointment of **Jeffrey R. Malone**, as the Director of Finance for the Diocese of Huron, effective August 1, 2022.

Jeff comes to the diocese from Huron University College where he has been employed since 2006. As the Financial Controller, he has been responsible for

preparing, maintaining and reporting on a college wide budget of \$40 million, maintaining and reporting on the Huron University College Foundation, the development of yearly budgets, presenting financial statements to the finance Boards for the College and Foundation, reviewing and creating policies and procedures that influence the finance department and the university as a whole as well as preparing and submitting government reports. The recruitment committee was drawn to his dependability, work ethic, non-profit experience and experience working with a variety of stakeholders in a large institution---all gifts we believe will serve both Jeff and



Jeff Malone

the diocese well in the years ahead. We look forward to welcoming Jeff as a member of our diocesan leadership team!

Bishop Townshend has appointed the **Reverend Steve Greene** as the rector of Holy Trinity, Lucan with St. James' Chapel of Ease, Clandeboye, effective August 1, 2022. Rev Steve was the rector of St. Thomas', Cambridge and St. Luke's, Cambridge.

Bishop Todd Townshend appointed the **Reverend Eleanor Caruana** as the rector of Holy Trinity, St. George (part-time), effective September 1, 2022. Eleanor is retiring as the full-time rector of Trinity, Cambridge on July 31, 2022.

Bishop Townshend appointed the **Reverend Mark Loyal** as the rector of St. George's, Owen Sound, effective September 1, 2022. Mark is currently the rector of St. John-the-Baptist, Walpole Island and the pastor of Walpole Island United Church.

Bishop Townshend appointed the **Reverend Kim Myer** as the rector of St. John's, Leamington effective September 1. Kim is currently the rector of Church of the Redeemer, Colchester North and St. Stephen's, Oldcastle.

Bishop Townshend appointed the **Reverend Janaki Bandara** as the rector of the Parish of the Bruce (St. Edmund's, Tobermory, St. Andrew's, Howdenvale, St. Peter-by-the-Lake, Sauble Beach, St. Margaret's, Cape Chin) and Christ Church Lion's Head, effective September 1, 2022.

Pastor Bandara will also be the Pastor of St. Peter's Lutheran Church in Wiarton.

Bishop Townshend appointed **Ms. Allison McDougall** as the Lay Pastor to St. Paul's Church, Stratford effective August 28, 2022.

On behalf of Bishop Townshend, Archdeacon Phibbs appoints the **Reverend Ann Webber** as Assistant Curate, Trinity Aylmer and St. Hilda's-St. Luke's, St. Thomas, effective September 15, 2022.

Induction

On behalf of Bishop Townshend, Archdeacon Sam Thomas inducted the **Reverend Aidan Armstrong** as the rector of St. George's, London on Trinity Sunday, June 14. The homilist was the Reverend Joel Steiner.

On behalf of Bishop Townshend, the Venerable Osita Oluigbo inducted the **Reverend Patty Dobbs Luxton** as the rector of St. Thomas, St. Thomas on Sunday, June 12. The preachers were the Reverends Sharla Malliff and Paul Poolton.

Resignation

The **Reverend Bradley Johnson** accepted an appointment as the Priest in Charge at St. James the Less Episcopal Church in Madison, Tennessee in the Diocese of Tennessee effective September 1st. Brad is currently the rector of Epiphany, Woodstock and the Regional Dean of Oxford.

Bishop Townshend accepted the resignation of the **Reverend Lyndon Hutchison-Hounsell** as the rector of St. John the Evangelist, London effective August 24, 2022 with his last Sunday in the parish being July 24, 2022. Lyndon accepted an appointment as Vicar in the Ministry Area De Morgannwg in the Diocese of Llandaff, in the Church in Wales.

Retirement

Bishop Todd Townshend accepted the request of the **Reverend Larry Edwards** to retire effective August 31, 2022, with his last day in the parish being Sunday July 17.

Larry was ordained a deacon on June 5, 2007 and priested on November 29 of that year. He has served the parishes of St. George's-on-the-Wye, Thorndale; Christ Church, Lakeside; St. John's, Thamesford, St. Luke's, Crumlin and St. Peter's, Dorchester. He has also served on the Ad Hawk Task Force and on Diocesan Council as well as the Regional Dean of Brough.

Bishop Townshend accepted the request of the **Venerable Kim Van Allen** to retire effective January 1, 2023.

Archdeacon Kim was ordained a deacon on May 15, 1997 and priested on November 11 of that year. She has served the parishes of New St. Paul's, Woodstock; St. George's, London Township and Grace Church, Ilderton; St. Alban the Martyr, London; All Saints, Windsor and St. George's, Goderich and Christ Church, Port Albert.

Archdeacon Kim has also served on the Imagine Huron Committee, Diocesan Council, the Grants & Loans Sub-Committee, the Human Resources Committee, the Nominating Committee, the Diocesan Sub-Council, the Parish Services Committee, Fresh Start, the Bishop's Charge Committee, the Wellness Commission, the Corporation of Huron University College, the Corporation of Canterbury College, the Strategic Plan Implementation Group, the Stewardship & Gift Development Committee, the Companion Diocese Relationship Committee and as a Huron Pension Plan trustee.

She has served as a member of both Provincial Synod and General Synod, on the Ontario Provincial Commission for Theological Education and as the Provincial Advisory Committee on Postulants for Ordination Secretary as well as the Regional Dean of Medway and Brough.

Archdeacon Kim was appointed to the Cathedral Chapter of Canons in May 2005 and has served as the Archdeacon of both Essex and Huron-Perth.

Bishop Townshend has accepted the request of the **Very Reverend Paul Millward** to retire as the Rector of the Cathedral Church of St. Paul and as the Dean of Huron, effective October 31, 2022.

Dean Paul was ordained a deacon on June 11, 1998 and priested on December 7, 1998. In addition to the Cathedral, he has served the parishes of St. Thomas', Owen Sound with All Saints, Wolseley, St. Jude's, Brantford, Holy Trinity, Chatham, St. Paul's, Chatham, St. Thomas' Chapel of Ease, Dover Township and Christ Church, Chatham.

He has served as the Regional Dean of the Sauegens, of Kent, and of Brant/Norfolk and as the Archdeacon of Lambton/Kent. Dean Paul has also served on the Parish Education Committee, the Screening in Faith Sub-Committee, Diocesan Council, as a Fresh Start facilitator, on the Safe Church Committee, the Postulancy Board, the Children's Festival Committee, the Back to Church Sunday Task Force, the Church Location Advisory Committee, the Diocesan Sub-Council, the Bishop's Committee on Ministry, the Doctrine & Worship Committee, the Canons and Constitution Review Committee, as chair of the Parish Internship Placement Committee, as a member of Provincial Synod and as a member of the Provincial Synod Council.

Dean Paul has also been a valued member of the Diocesan Executive staff whose wisdom and deep commitment to the life of the Diocese will be greatly missed.

Rest in Peace

The **Reverend Canon Brian Shoemith** died on June 18, 2022. Canon Brian was ordained a deacon on May 2, 1971 and priested on December 6th of that year, both in the Diocese of Niagara. He came to the Diocese of Huron as the rector of St. Bartholomew's, Sarnia in July 1986. He also served the parishes of Christ Church, Petrolia and St. John's, Wyoming. He was named a Canon of the Cathedral in May 2005. Canon Brian retired August 31, 2006. A Funeral Service was held on Thursday, June 23, at Christ's Church Cathedral in Hamilton. May Canon Brian rest in peace and rise in glory.

Please keep in your prayers the family and friends of the **Reverend Susan Jolley** who died on July 20th. Susan was deaconed on November 9, 2002 and served as the Deacon with Special Responsibility for Outreach at Christ Church, Chatham until her retirement from that ministry in 2014. A memorial service will be announced at a later time. May Susan rest in peace and rise in glory.

The family of Sarah Chase (Huron Church House staff member) announce, with sadness, the passing of Sarah's sister, **Nancy Guy**, following a lengthy illness. May Nancy rest in peace and rise in glory.

Huron Church House team as of September 1, 2022

- The Rt. Rev'd Todd Townshend, Diocesan Bishop**
The Ven. Tanya Phibbs, Archdeacon of Huron, Executive Archdeacon, Secretary Treasurer & Registrar *tphibbs@huron.anglican.ca*
- Oversight for Diocesan Synod and Diocesan Council
 - Selection Committee Coordinator, works with Bishop in deployment of clergy
 - Governance and Planning
- Jeff Malone, Director of Finance,** *jmalone@huron.anglican.ca*
- Prepares, administers and controls the annual budgeting process of the Diocese and parish apportionment.
 - Financial administration and control of Diocesan expenditures.
 - Manages and directs the annual financial reporting and audit process
 - Oversees the administration and communication of business services to Diocese
- Jennifer McLaughlin, CHRL, Human Resources Officer** *jmclaughlin@huron.anglican.ca ext 230*
- Recruitment and Selection, Employment Issues
 - Benefits, Pension/Retirements, Continuing Education, Clergy Conference, Orientation
 - Health and Safety, Safe Church, Police Record Checks
- Helen Booth, Project Management Officer** *hbooth@huron.anglican.ca ext 222*
- Oversee the development of projects and ensure that team members are carrying out their tasks efficiently
 - Evaluate and document project creation, development, and execution as well as the project's scope, budget, and justification
 - Manages Diocesan property concerns and supports the development of Property Strategy

- Gabrielle Rock, Administrative Assistant, Bishop's Office** *grock@huron.anglican.ca ext 223*
 Contact for appointments and enquiries for Bishop Townshend and Archdeacon Phibbs
- Administrative Assistant to Executive Archdeacon and Bishop
 - Coordinates Bishop's Parish Visits
 - Preparation of documentation and record keeping for Bishop's Office
- Sarah Chase, Synod Coordinator** *schase@huron.anglican.ca ext 233*
- Coordinates Synod and Diocesan Council Meetings and correspondence
 - Administers and Coordinates administration related office activities
 - Supports Executive Archdeacon and Bishop
- Kyle Gascho, Technology & Resource Assistant** *kgascho@huron.anglican.ca ext 228*
- Responsible for handling Diocesan database and email changes and updates
 - Prepares Income Tax Receipts and acknowledgments for charitable donations
 - Provides oversight to the technology for the diocesan learning network and churches with Tithe.ly
- Steph Monaghan, Receptionist (9:00-1:30)** *reception@huron.anglican.ca ext 221*
- Maintain meeting schedules and calendars
 - Handles incoming calls and welcomes visitors
 - Sort and distribute incoming mail
- Davor Milicevic, Ph.D., Communications Officer** *dmilicevic@huron.anglican.ca ext 251*
- Manages the diocesan website
 - Communications leadership and support for diocesan media projects
 - Editor of the Huron Church News
 - Advise parishes and related organizations on improving communications

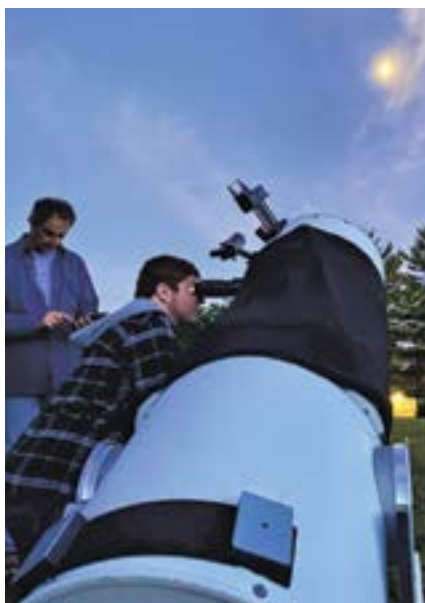
- Doreen Kyomugisha, Accounting Clerk - Trusts** *financial@huron.anglican.ca ext 241*
- Staff Support for Administration & Finance and Grants and Loans Sub-Committee
 - Administers Diocesan, Pension and Parish Trust Funds
 - Responds to inquiries and activities on Parish and Diocesan investments
- Natalie Robinson, Accounting Clerk – Accounts Receivable** *nrobinson@huron.anglican.ca ext 234*
- Responsible for collecting and reporting apportionments
 - Prepares monthly parish payroll invoicing
 - Administers monthly pre-authorized payment and giving programme
 - Supports our Refugee Committee
- Patti Piccinin, Accounting Clerk – Accounts Payable** *ppiccinin@huron.anglican.ca ext 235*
- Receives and accounts for all Synod cash receipts
 - Prepares and accounts for all cash disbursements made by Huron Church House
- The Rev'd Canon Gerry Adam, Director, Camp Huron** *gadam@huron.anglican.ca ext 217*
 Huron Church Camp is located on the sunny shore of Lake Huron, just south of Bayfield where children and youth experience worship, play and nature in a safe and caring environment
- Dez Nacario, Archivist** *Archives@huron.anglican.ca 519-645-7956*
- Advises on what records are deemed archival
 - Provides reference service to Huron Church House and the parishes identifying and researching documents of relevance to the inquiry
 - Prepares extracts for Clergy and patrons
- Archives Housed at Huron University College, 1349 Western Road, London ON



SUMMER 2022

Summer 2022 at Camp Huron: the summer of fun, learning and self-reflection. The summer of friendship and spiritual growth. And the summer of stargazing. Literally.

This summer also marked 25 years of director Rev. Canon Gerry Adam's leadership at Camp Huron. Thank you Gerry!



A "New Year" is upon us: Reshaping our perspectives

The word that came to Jeremiah from the Lord:

'Come, go down to the potter's house, and there I will let you hear my words.'

So I went down to the potter's house, and there he was working at his wheel.

The vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as seemed good to him...Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel.

Jeremiah 18:1-4,6b

By Rev. Canon Val Kenyon

The prophet Jeremiah was sent to the children of Israel at a difficult time, as they adjusted to their lives in captivity in Babylon.

Having left all that was familiar to them, they were told by God to get comfortable in this new land, because they were going to be in it for a while.

In the verses above, we join Jeremiah as he visits the potter, bent over his wheel, concentrating on his job, likely spattered with clay from head to foot, to see skilled hands pressing and shaping and reshaping the spinning clay to draw forth from it something useful, something of beauty.

It is difficult to imagine that Jeremiah had not seen this same potter, hard at work, many times in his life. On this particular day that Jeremiah would visit, he saw exactly what he knew he would find.



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.



London Pride Parade 2022

No surprises there.

I doubt there was a single Israelite hearing the words of Jeremiah who would not have been keenly aware of the work of the potter. So, it was not to show Jeremiah something new that God sent him to the Potter's house on the day we read of in this reading, but it was rather that this time, God would use this familiar scene to speak to Jeremiah, to give

him a new understanding of their relationship with God. And so, we hear, "Just like the clay in the potter's hand, so are you in my hand, O house of Israel."

It continues to astound me how often God brings fresh understanding to us through the use of the familiar, leaving us feeling at some points in our lives, feeling the poking and prodding of the pres-

When prophets spoke, the intention of their message was often to affect a community change, to encourage their listeners in their lives together to think about their choices, their actions, their reactions...

ence of God, the shaping and reshaping (and sometimes even the fire of the kiln) of our perspectives, actions and reactions. And while of course, God the potter does indeed work in our lives as individuals, today Jeremiah's words are being spoken to an entire community, to God's people as a whole. For when prophets spoke, the intention of their message was often to affect a community change, to encourage their listeners in their lives together to think about their choices, their actions, their reactions, and to allow God's Spirit to work in their lives as a community, to move them always in the direction of God's ways and principles.

We all know that living in a community, committing ourselves to a group of people with whom we share a common faith, is both a fulfilling and a challenging experience. In all of this God continues to work in us, shaping and reshaping us for our role in God's outstretched arm of love to the world. It is helpful to remember that the poking and the prodding are all part of this process.

The month of September is for many of us much more of a New Year's event than ever January 1 is, as it is in the Fall of each year in so many ways we begin again, coming back together after time away, pauses, rest and reflection. It is a season bursting, full of potential, and full of expectation.

As our Education for Ministry classes begin again, why not consider joining one of our groups, to join with other like-minded people, striving to stay open to the ongoing poking and prodding of God's Spirit in our lives.

We have set aside an evening early in September, Wednesday, September 7th at 7pm to answer any question you might have. 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 would be pleased to hear from you.

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

Living Love: Camp Wendake

By Rev. Matt Martin

Every single encounter with every single human being that we have throughout our lives effectively matters and means something. We can leave people feeling better about who they are, or we can leave them feeling worse.

I am the former chaplain at Camp Wendake, which is a place for people who have been affected and infected with HIV and AIDS. In my time as a chaplain, I spoke with people there who shared their traumatic experiences of hatred due to their sexual orientation — experiences where I can't even repeat the language.

That kind of hate stays with a person. That kind of hate runs very deep.

Too often, I hear offhand, harmful remarks about people in the 2SLGBTQIA+ community. Sadly, often the

comments are made by those calling themselves Christians. I can not tell you how much this kind of twisting of the Gospel message sickens me.

Jesus always teaches through both His words and actions. He teaches us to love God and our neighbour. Love God and everyone.

Our job is to take what Jesus demonstrates for us, and live it out to make the world a better place for others here on earth. Our job is to make space for those who are different from us while we are here. Our job is to give a little piece of Heaven to those where life has become a living hell. Every single encounter we have matters.

In her book *Mary's Way*, Peggy Millin writes:

"I was on a train on a rainy day. The train was slowing down to pull into a station. For some reason, I became intent on watching the raindrops on the window. Two separate

drops, pushed by the wind, merged into one for a moment and then divided again - each carrying with it a part of the other. Simply by that momentary touching, neither was what it had been before. And as each one went on to touch other raindrops, it shared not only itself, but what it had gleaned from the other. I saw this metaphor many years ago and it is one of my most vivid memories. I realized then that we never touch people so lightly that we do not leave a trace."

"We never touch people so lightly that we do not leave a trace."

Do we make room for others? Do we make space in our hearts for all God's children? For all of God's creation?

What trace do we want to leave on another's soul?

Rev. Matt Martin (He/Him) is a Clergy Representative on Proud Anglicans of Huron



Season of Creation: Appreciating locally grown produce

By Rev. Chris Brouillard-Coyle

I admit, summers in our region are wonderful thanks to the hard work of farmers and gardeners.

We start with fresh asparagus which quickly leads to strawberries. Through the summer we have other berries and fruits, tomatoes, peppers, onions, zucchinis, and, of course, corn. Essex county has some of the best corn there is!

As summer moves into fall, we are blessed with apples, pears, and peaches. By the time Thanksgiving arrives, there is a bounty of squash available at farmers markets.

There is something about local produce that warms our hearts and nourishes our souls. We are familiar with these flavours and all the ways in which we transform these gifts of creation into family recipes. My grandmother's apple cake recipe is one that has been passed down through generations and every descendent ends up with something a bit different and yet wonderfully tasty. God is good and we give thanks.

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?' The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not

SOCIAL AND ECOLOGICAL JUSTICE



Produce offered at St. Paul's market, Essex

Photo: Chris Brouillard-Coyle

eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die." ' But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' (Gen 3:1-5)

The creation stories powerfully illustrate the intentionality and love God put into this world. These stories point to the interconnectedness of all things, light and darkness, rain and sun, earth and sky, all work together in harmony to provide what is needed for all things to thrive. There is truly wisdom at the heart of creation which is designed to

help sustain the world God has made.

There is truly wisdom at the heart of creation... and then the serpent tricks the first humans by promising them they too can be wise like God. They too can know good and evil. They too can eat and be transformed in ways that give them power and privilege over the rest of creation.

We call this radical, culinary indiscretion, the first sin. By taking and eating of the fruit of that one tree, the first humans changed our relationship to the world. With that defiant act, humanity could no longer fully embrace the symbiosis God had intended. The consequences of that action contin-

ue to impact our relationship to God and the world.

As much as we may enjoy local produce, the lived reality has been transformed by globalization, introducing previously unknown products into our diets that are prematurely picked and left to ripen as they travel the world. Many farms are profit-driven resulting in efforts to control nature with manufactured seeds, fertilizers, pesticides, herbicides, and practices that undermine the symbiosis of nature. This has changed the produce. How many older folks realize that tomatoes, for example, no longer taste as they once did?

Humanity has decided that we know best and can use science to recreate the world in the ways we want. This plays out in ways large and small. How much time have folks spent this summer seeking to control our yards because we decided non-native grass continually cut to ensure it doesn't seed and become unruly, along with non-native annuals and perennials which require more attention and water than native plants, are the ideal for the land we claim to own? In the process, we have changed the eco-system. We have undone what God once did in creation for this region. We have become the creators without consideration for the implications for the birds, bees, butterflies, animals, and insects which also inhabit this area. We have acted like

God, in how we interact with our world. That first culinary indiscretion continues today.

When will we learn? What will it take for us to appreciate the symbiosis God intended between humanity and creation? This year, the theme for the Season of Creation is "Listen to the Voice of Creation". What might we learn if we stopped trying to impose our will on creation and listen to the gifts it has to offer us? Listen to the symbiosis that was built into creation? Listen for the wisdom that God planted in the beginning?

To assist in this journey, Social and Ecological Justice Huron encourages the use of resources from seasonof-creation.org and is supplementing these with sermon suggestions and a book study on "Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants" by Robin Wall Kimmerer. Regardless of whether you can attend a book study, we highly recommend reading this book for its powerful storytelling and imagery. Our hope is that, through these tools, we can inspire individuals and congregations to listen more deeply to the voice of creation as we seek to safeguard the integrity of God's Creation, and sustain and renew the life of the earth.

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



ON SEPTEMBER 30 WEAR ORANGE

September 30 is ORANGE SHIRT DAY

"The path forward needs to be travelled together"

RESOURCES PREPARED BY
SOCIAL & ECOLOGICAL JUSTICE HURON:

- Indigenous Ally Kit
- "What Can I Do?"
- Indigenous Territories (Maps)

<https://diohuron.org/ministries/social-ecological-justice>

ORANGE SHIRT DAY was created as an opportunity to discuss the effects of residential schools and their legacy. It honours the experiences of Indigenous Peoples, celebrates resilience and affirms a commitment that every child matters.

Residential schools are not a thing from a far off past; the last one closed in 1996 (26 years ago). Many survivors are still coping with the trauma from their time at the schools, including physical and sexual abuse. The intergenerational impact is still felt through communities.

More than 150,000 First Nations, Métis and Inuit children attended Indian residential schools in Canada between the late 1800s and 1996. These schools were operated by the Canadian government and church organizations and were part of Canada's official policy that aimed to eliminate Indigenous Peoples' languages and cultures and, through assimilation, cause them to cease to exist as distinct peoples. It is estimated that between four to six thousand children died at residential schools.

Orange Shirt Day references a real orange shirt taken from a residential school survivor! Now an adult, Phyllis Webstad still remembers the new orange shirt that her grandmother bought for her when she was six years old. She wore it proudly on her first day at a church-run residential school in Williams Lake, B.C. But then school authorities stripped her of her clothes, cut her hair and took her shirt away. She never got it back.

"The colour orange has always reminded me of how my feelings didn't matter, how no one cared," she writes.

There is still a lot of anger towards the church. The time for apologies never ends but it is all in vain if we do not act on them.

Everyone is highly encouraged to seek out new relationships, attend Indigenous events like Pow Wows for example, and support small local Indigenous businesses and artists.

The path forward needs to be travelled together and those with settler histories will have to work so much harder because of all the empty and broken promises that caused much distrust. The path forward will not be easy but must be done to achieve peace and healing. To love is God's mandate and with love we go out into the world to share it.

Please enjoy these resources and continue this important work beyond National Day for Truth and Reconciliation.

Caroline Sharp, Social & Ecological Justice Huron

Refresh and Relate: September's relational checkup

Of all the months in the Church's calendar, September is, by far, my least favourite!

The perspective of many clergy in the diocese is that September ends up being the month when, in an effort to reboot all ministry activities following the holiday summer months, we find ourselves piling up congregational routines that are so busy that they result in clergy fatigue and the neglecting of relationships in our church families.

In September all of the meetings resume! Deanery clergy meetings, parish council meetings, fundraising meetings, pastoral care meetings, Diocesan committee meetings, worship planning, book study and prayer group meetings – I'm sure you can add a few more to my list! On top of this, some congregations host "Back to Church" Sunday open house months or other initiatives aimed at reconnecting with members who may have drifted away from worship habits over the summer, all the while seeking to also welcome any new members who might "drop in" to check out who we are and what we're all about.

The greatest risk for many congregations in the month of September is that there is a tendency towards over-exerting our leadership and our calendars with a multitude of activities while at the same time



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

underemphasizing the need for a relational checkup with our membership.

Allow me to present an argument that I believe we all need to be reminded of at the end of the summer each year: Church members need to feel recognized, appreciated and cared for. It is remarkable how far a little bit of deliberate attention goes towards marking someone feel valued and needed in a faith community. Unfortunately, many congregations are better at organizing events, meetings and 'busy work' than they are at checking in and checking up with their membership.

Church members need to feel recognized, appreciated and cared for. It is remarkable how far a little bit of deliberate attention goes towards marking someone feel valued and needed in a faith community.

Here is one simple routine that allows for a congregation to touch base with its entire membership, whether you are a community of a dozen on a Sunday, or over one hundred: congregations need to REFRESH and RELATE.

REFRESH – an intentional effort of updating the community's membership list, contact information and new member leads. Each congregation should maintain a membership roster that includes more than phone numbers and emails, but might also include important information such as the year someone joined the church family, and perhaps also important anniversaries (blessings and losses) in the lives of their parishioners. The reason why we collect this information is to be able to express care and concern for our family members at the times when they need it most.

The second aspect of this annual checkup is the RELATE action. The role of caring for our congregations is not something that our clergy can do alone. In fact, the larger our communities are, the less likely a single priest (or even a team of clergy) can effectively touch base with all of the members. The responsibility of membership checkups is something that should be shared among wardens, congregational leaders and clergy – working together!

Each congregation should be encouraged to have a team of volunteers enabled to partner with their clergy in reaching out to their church family in the month of September. This is an opportunity to express appreciation to each and every member of the community. Questions like: Is there any-

thing that we might be able to do to help you? Would you be interested in a pastoral visit? Are there any ministries that you might wish to explore? And, importantly: Do you have any questions for the leadership of the congregation?

The simple act of reaching out to each member of our communities with questions such as the ones mentioned here, allows us to express our care for them. It opens up an opportunity for valuable feedback for our leadership. Most importantly, it allows for us to appreciate and value the individuals and families that make up our faith communities.

By REFRESHING and RELATING to our membership in September, before we find ourselves thrown into the busyness of church activities, we can embody the relational care should be a defining characteristic of each Christian community. Let us never get too busy that we neglect the relationships that are the lifeblood of every congregation's ministry potential.

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 and as Program Director for the Licentiate in Theology program at Huron University. grayhamebowcott@diohuron.org

Why attending church matters?

Normally, this column is reserved for tech tips for ministry, like why live streaming worship services offer unique opportunities to reach the world with the Good News of Jesus Christ. And I truly believe live streaming is foundational to being church today and living the Marks of Mission. But today I want to offer a few points, not for the virtual world, but the incarnated one.

Today I want to a few tips on why attending church matters.

1. Worshipping together reflects God's nature.

The Holy Trinity is in relationship: Father, Son and Holy Spirit. The relationship of the Trinity sets a model for us.

Simply put, we cannot be Christians alone, as God is never alone, but rather we must be in relationship with each other. As Jesus said when two or three are gathered in my name I will be there.

2. It reminds us that we're



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

not alone in our Christian journey.

Many of us struggle in being faithful when alone. Attending church reminds us that others are walking the same path and we lean on each other for mutual comfort and support.

3. Engagement in worship encourages others.

Attending church is not only about our internal spiritual lives, but also encourages others, both in relationships with each other (as listed above) and also is an external encouragement for newcomers to see and participate in a full church service. Being present to say good morning can help others across the threshold to a journey towards the font.

4. There's just something special about the people of God singing God's praises together.

No matter what the worship style is, focusing on God and lifting God's name together can be a powerful experience. A worshipping community singing together leads to passionate lives lived for the glory of God.

5. Together we provoke one another to love.

We do that through other means as well, but encouragement to persevere in faithfulness is one task of the incarnated body. Walking arm-in-arm as we serve God and knee-to-knee as we pray together compel us to faithfulness.

We grow together.

6. It is incarnational.

As Jesus was born, lived, died, and rose amongst humanity, our faith is incarnational. In other words, especially as we think about the sacraments, matter mat-

ters. Jesus came to be with us, showing the importance of being together physically.

7. The body needs to be whole.

St. Paul describes the church as the body of Christ. In the body an ear cannot say to an eye I have no need of you. We need each other, for mutual comfort and support because we are all part of Christ.

Many of us may still be hesitant about returning to church as the pandemic continues around us. And each person needs to make the best health decisions for themselves. Part of that decision matrix though ought to be how best to practice our faith. And when we are ready, to be together incarnationally for the glory of the one who gave his life for the world.

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

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<https://diohuron.org>



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



<https://twitter.com/diohuron>



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

**HURON FAMILY
ONLINE**

Reconciliation - what shape does it take in your community?

Reconciliation. How often has that word been used in recent times?

The concept of reconciliation means different things to different people. Because of the diversity of expectations, the actual achievement of being reconciled to others generates its own challenges.

I was chosen to participate as a delegate from New Brunswick for the Governor General's Canadian Leadership Conference in 1987.

Modelled after the Duke of Edinburgh's Commonwealth Conference, the GGCLC is a gathering of representative individuals from diverse groups of people from across Canada who are brought together every four or five years to explore a study theme of contemporary significance.

In 1987 the theme was "From Vision to Reality". I was in a study group that was composed of union members and business leaders, in addition to a number of us who represented different facets of a cross section of the wider community. The sixteen people in our group were given the opportunity to travel and visit a variety of communities in Northern Quebec and the Gaspé, concluding our tour in Quebec City.

After our study tour, we met up with other tour groups who had explored other parts of Canada, from the Yukon through to Newfoundland. Each group was then given the opportunity to reflect on their experience and make a



Honourable Mary Simon, the Governor General of Canada, with our columnist.



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

they sought to turn their own vision for their future into a new reality.

Over the years I have been fortunate to attend the closing sessions of the different conferences. The themes have changed, and the improving technology used in the presentations have made each succeeding conference a unique experience. The approach of the questions offered by the Governor Generals has reflected their own interests and background. Participation in these gatherings has been described (rather accurately, I think) as like having a backstage pass to Canada.

This year, even with being impacted by complications attached to Covid infections of participants and a delay of several years, the Conference had a unique focus. With the theme "Leadership for the Future", members of the Conference were able to reflect on the impact of a worldwide

presentation to the Governor General of the day, Her Excellency, Madame Jeanne Sauvé.

After meeting with leaders in different communities and businesses, after experiencing the vast beauty of Canada and being attentive to the hopes and dreams of Canadians in the different regions across the country, there was much we had to share with the Governor General.

Listening to the different study groups as they offered their own reflections, provided all the participants with an awareness of the hopes and dreams of so many citizens who saw, each in their own way, the challenges and opportunities ahead of them, as

pandemic and what lessons individuals have been able to draw from their experiences at every level of community life. In addition to the Conference theme, our first Indigenous Governor General, offered a consistent question to every study group: "What shape do you see the process of Reconciliation take in the communities you visited and how do you see the experience of Reconciliation becoming a priority in your own life?"

There were those who noted the rather low priority that was being given by some of the individuals and organizations that the groups had met during their study tours as they addressed the concept of Reconciliation. Others spoke with enthusiasm about the way in which the people that they had met in their travels had embraced the idea of Reconciliation and made it a priority in their workplace and in their personal lives.

The Governor General encouraged each and every participant in this year's Conference to see their future leadership roles as being an opportunity to promote Reconciliation. One First Nation participant did not mince his words. He simply said to all of us who were present, "Read the (...) Truth and Reconciliation Report!!!!".

As members of a community of faith, each in our own setting, it is important to be aware of the work of the Truth and Reconciliation Commission and to be mindful of the

94 "calls to action" which are set out in the report, which are intended to further reconciliation between Indigenous peoples and the rest of Canadian society.

Faithful readers of this column will remember that I have referenced a quotation which is rooted in the halls of Huron University College and found its way into becoming a central defining statement of the Anglican Congress of Toronto in 1963. Those who identify themselves as being part of the worldwide Anglican Communion are called to be "mutually responsible and interdependent members of the Body of Christ".

We express our faith as we participate in the process of Reconciliation in our own lives, when we commit ourselves to let the words of our worship reflect that call and that commitment.

May we, who share his body,
live his risen life;
we, who drink his cup, bring
life to others;
we, whom the Spirit lights,
give light to the world.
Keep us firm in the hope you
have set before us,
so that we and all your children
shall be free,
and the whole earth live to
praise your name;

(BAS pg. 214 - 215)

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

chrispratt@diohuron.org

OH, CANADA! Or: Learning to bend and move past dissention

We have already breezed by Canada Day and all of July- way too fast! So, let us step back a moment.

Our dreams, hopes, and values built Canada. For what we have accomplished, we fly beautifully bright red emboldened flags to shout our satisfaction. Moreover, we parade and sing with hope for the future.

How will that future look? What parts of us will it represent? Furthermore, how can we do our part in shaping what is to come?

In his official Canada Day speech, our Prime Minister Justin Trudeau has his ideas and calls on Canadians to recommit to the country's values, including respect, hope, and kindness. And in light of today's political scene, argued that we ought to work towards safety for those



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

fleeing violence and war and a promise of a better life,"

In the same manner of future thinking, in her Canada speech, Mary Simon, our first Inuit Gov. Gen., said Canadians should work together to build an inclusive society. She urged people to be kind to each other, learn from one another and listen to Indigenous Peoples on whose land we live.

One other comment made by our PM is that "Canada will reflect our values," and there are no truer words. Because, without a doubt, various beliefs (both political



and religious) will construct the future.

The country was once formed from values that the Christian Church heavily influenced. Not so much anymore. Only 23 percent of Canadians in 2019 reported attending a Christian church, a drop of 10% from the decade prior and more so for Canada's United and Anglican churches. For example, StatCan data shows that in 1986, 10.4 percent of all Canadians were Anglican, dropping to 7.0 percent in 1996 and 3.8 percent in 2019.

Stats suggest that 'other'

religious expressions replace that Christian power base. The number of Muslims, Sikhs, Buddhists, and Hindus attending their places of worship is increasing. StatCan predicts that the number of Canadians reporting a non-Christian religious affiliation could double by 2036.

This shifting power base is the result of a changing demographic. Our country's future depends significantly on our ability to adjust to various points of view without losing our own.

Not an easy task. Not only is it sharing power, but it is

accepting values that may seem opposite to our own. Not only must we learn to co-exist in a multicolored value system, but we must learn to bend and move past dissention.

As I see it, those who carry this country's future on their backs will be those who can value differences and create peace within conflict. There will be little room for defending rigid opinions and narrow outlooks.

The evolution of our country and the demands it lays upon our leadership will pull us towards a broadminded and tolerant moral center. To Canadians, this will be a blessing as we expand our sense of self — and a curse as we wrestle loose hardened stances of self-protectiveness.

Rev. Jim Innes is the rector of the Regional Ministry of South Huron.
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Our communications skills are waning! (The Farewell Tour)

It seems appropriate that I write this on the second day of the Lambeth Conference as more than 600 Anglican Bishops from around the world have gathered together. It will be old news by the time you read this (or maybe not!) but once again there has been much discussion around same sex marriage, within the Anglican Communion.

That leads me to speak on perhaps the most instructive moment, in terms of communication, in my time in ministry. General Synod 2007 was held in Winnipeg. I was asked by the National Church to help staff the media centre for the event. It was one of the earlier debates on human sexuality in the Canadian Church as this Synod spoke of "Blessing Same Sex Relationships."

I need to walk a fine line in my discussion here, but if at the end you feel I have strayed from that fine line, perhaps you might think about how that thought stems from my attempt to evaluate the communication of the event and how that shows in our world today, as the same subject, from a variety of different perspectives continues to play out in the church and broader society.

As a staff member I was not allowed on the Synod floor, but could watch and listen from the media bench. It was very clear as the debate began



Pavan Trikutam/Unsplash



MOSTLY ABOUT RELIGION

REV. CANON KEITH NETHERY

that there was a wide division within the delegates.

While I don't remember how long the discussion went on over two or three sessions; there is one moment that I will not forget. Acting Primate, Andrew Hutchison, noting a full line up at all microphones, suggested that a fulsome debate had been held, and he would ask that unless speakers in line had something new to add to the discussion, a point that had not been brought forward before; then he would like those in line to consider returning to their seats. Not one person moved.

I don't remember hearing anything new in the remainder of the session either. The debate went on and seemingly on. It was clear that there was no communication happening, opinions were simply being cast into the atmosphere were people of the opposite mind did not wish to inhabit.

This style of debate spilled over into how we in the media centre handled our tasks. First, there were media present that were covering only one side of the discussion. That is a simple fact. The rest of the media had these strange expressions on their faces as they really couldn't grasp what was happening. First and foremost, they had no idea what the issue was. They were all convinced that this discussion was about same sex marriage. They had no concept what a same sex blessing (which at that time was the

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subject) might be. Nor did they seem to grasp the understanding of why anyone would want to talk about blessing, when they assumed marriage was the question. No matter how many times we explained it, as we watched the news on television or read the newspapers, the term same sex marriage seemed to be ever present.

My purpose here is not to debate the debate, but rather to look at how basic communication understanding seemed to have come completely undone. My mantra for oh so many years has been, "to communicate I tell you my story and you tell me yours and when we understand the nuances and meaning of each others story we have been successful." That doesn't mean we agree, it means that we understand each other. Further communication occurs when we agree to continue the conversation with the same understanding, that we wish to understand the who, what, when, where and why of the other's continuing story.

Synod 2007 was for me a revelation of what has become the common banter of today.

It cemented for me that our communication skills are waning. My golden rule of complimentary understanding in telling of story was becoming a much harder sell.

It's not fair to make one event the turning point in a broader question. But I think we all have points in our lives that serve as a place of new understanding. That meeting in Winnipeg was for me a forewarning of what we can clearly see in today's world that winning has replaced understanding as the goal of much of our communication.

If there is anything in ministry that I would hope to be remembered for; if there is anything that comes from more than a decade of writing this column; it would be my prayer that people would say, "Wasn't he the one who kept telling us that communication only happens with we ensure that we understand the story the other is trying to tell us and inviting the same courtesy from the other?"

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Greater than, Less than, Equal to, Not equal to...

In Canada, summer is not a time to dally since it is so short. Full calendars, full of people and full of fun.

This more adventurous season fills our digital cameras with proof. This sounds absolutely thrilling to some but to me it spells exhaustion. I am more of the lawn chair, sit in the shade, book pile at hand kind of person. Perhaps a nap on the porch. You could describe me as a rather "shady person" in the summer. This is the new me. My older self was much more into the scabbled mix of activities.

I have noticed now that my expectations are always greater than my energy. My to-do list is longer than the tank is full. So, to rectify this I dug deep into my memory of those long lost ancient mathematical symbols "greater than", "less than", "equal to" and "not equal to". Maybe not so ancient but were located deep in the archives of my brain. Throw in a little summer randomness and, bing-bang, you



LAUREL PATTENDEN

Yep, time travel. Pay attention to this phenomenon so you don't get stuck in a time warp.

have a unique, personalized, curated summer of your own personal delight.

To start, always evaluate your personal energy level. Do not lie to yourself! Yes, we all could swim across the lake or bike to the small town at some point in our lives. Past experiences can remain current in my mind, but the reality of mathematical equations will soon squash them.

Expectations are "greater than" energy.



Vacation travel miles increase as we visit families and friends, interesting historical site, campgrounds and the lovely beach shores that Canada has to offer. As we accumulate travel miles I think we also do some time travel. You probably feel your summers are over in the blink of an eye. Summer is more than two months yet at times it feels shorter than the month of February.

Yep, time travel. Pay attention to this phenomenon so you don't get stuck in a time warp.

Time traveling is "not equal to" miles travelled.

Our house does not have air conditioning. We survive with fans. Fans everywhere. All

types. This year I was purchasing a few more and decided to buy a fan without a remote. I could save money, not misplace the remote and be a tad greener by not needing batteries. Plus having no remote would help my couch potato behaviour.

I felt good about my wise choice and also a bit smug. With most of summer having gone by, I have yet to notice visible changes to my physique from dishing a few remotes.

No longer so smug
Fewer remotes are "less than" bowls of ice cream.

Gardens, whether they are flower or vegetable, always give us a glimpse of Eden. The massive trees in leaf and the

tinest tree frog size up our summer months.

Awareness and involvement in nature raises our curiosity and our spirits. Whether you are walking or sitting, whether you are traveling miles in your car or traveling with your senses, we all live for the experience of summer.

Summer is "equal to" the beauty of God's creation.

Besides my mathematical equations for curating summer, even I have to put up with the randomness that insists on bringing the unexpected.

While being a couch potato, with book in hand, minding my own business I happened to feel this odd little thing on the back of my neck. As I began to pick, pry, and finally pull it off, that little tick pulled my skin off.

Randomness, eh!

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