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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • SEPTEMBER 2020



COMING BACK
to where the **heart** is...

Huron churches set to reopen for indoor service on Sunday, September 13

After six months of unprecedented period of "fasting on the Eucharist but feasting on the Word" the diocese prepares to cautiously open the doors of its buildings for indoor services.

The Diocese of Huron plans to enter the AMBER STAGE of the safe reopening immediately after the Labor Day weekend. This means that in-person worship may resume according to the custom of the parish but with all safety measures and government guidelines introduced during the COVID-19 pandemic in place. First services are planned for Sunday, September 13.

The diocese has taken a cautious approach in reopening following the lead of the Ontario House of Bishops. In June, the diocese entered the Red Stage of the reopening which allowed for outdoor services with restrictions imposed by provincial and local government guidelines.

In mid-July, a document ("Loving Our Neighbour: Amber Stage") detailing all necessary precautions for the next phase of the safe reopening was sent to churches in the diocese. The document states that during the amber stage "many of the regular rhythms of church life will begin to be reestablished, however, there will be some profound differences, especially early in the AMBER Stage."

Calling the faithful to be "understanding and patient with one other", the document allows parishes to delay moving to the next phase "based on their own level of comfort and preparedness." It also warns about possibility of returning to the Red Stage if number of infections begin to climb quickly in the case of a second or a third wave of the COVID-19 pandemic.

**See Page 3:
Safe reopening of
Huron churches**

Photo taken by Amanda Jackman from Lucan in the midst of the pandemic, on May 1, 2020, and sent to the Huron Church News with the caption: COVID-19 is keeping us away from our churches but Holy Trinity Lucan was blessed with a reminder that God is with us especially during the darkest times. The little heart spontaneously broken into the pavement was a much needed boost for the community who is missing their parish, like so many other parishes.

'I was sick and you visited me'



Life changing experience: Rev. Hilton Gomes serves as a chaplain at a long term home care facility in Windsor, Ontario

Nursing homes and long-term care facilities in Canada found themselves in the centre of attention during the COVID-19 outbreak.

Helplessness, suffering and death among Canada's elderly population in places where they were supposed to feel safe and protected have captured national headlines. The crisis has also put forward difficult conditions in which care givers work.

Among them, as the unsung heroes of this battle, were chaplains – people who have been giving spiritual help to residents facing loneliness and death. They were the first to approach the abandoned and

the last to leave them. When the entire system broke down the chaplains were there to try to help with prayers, with their words of comfort and compassion. Or simply to be there...

Some of the clergy who provide this ministry you may have known as your parish priests in the Diocese of Huron. Among them are Rev. Daniel Bowyer and Rev. Hilton Gomes. They share the stories of the months long battle that have changed their view and understanding of their calling to ministry.

**Huron Frontline
Heroes: Page 4**



**The Proud
Anglicans
of Huron**

New ministry in the diocese

"As Christians, we know that each and every person is 'fearfully and wonderfully made' in the image and likeness of God, and that God is more than we can ask or imagine – therefore, isn't it true that God's creation could be more than we can ask or imagine? Our Five Marks of Mission call us to 'respond to human need with loving service' and to 'transform unjust structures of society'".

Proud Anglicans of Huron is a diverse group of clergy and lay individuals who affirm, celebrate, and love each child of God as they were created to be. Read more about their goals.

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Identity and Mission in Christ

The year of our Lord 2020 is going to stay in our memory for a long time.

Beautiful things and terrible things have happened—just like every other year, but this time we are going through a global experience of pandemic. This global experience intrudes and surrounds our lives at every turn. It can be exhausting and debilitating. It is hardest on those who are already vulnerable. It is a serious disruption of life.



**BISHOP
TODD
TOWNSHEND**



Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:5-11

Of course, God is to be found right in the midst of it all. Christ Jesus, as Paul wrote, humbled himself, he emptied himself of all privilege and glory to be near us—with us—even in death. Jesus became entirely receptive to God and God's will for him and for the world.

This will be an underlying theme of our Synod gathering for 2020.

Like most things this year, Synod is happening differently. Instead of meeting all together in one room in the month of May, delegates to Synod will be gathering in a few small "hubs" or by Zoom for a one-day event on September 26.

Guided by the theme "Identity and Mission in Christ", we will explore together: how we are doing as a church in the

midst of the pandemic (an update on our common life), who are we and how we remain in Christ no matter what happens around us (our primary identity), and what we have the opportunity to do, in Christ, over the months and years to come (our common mission).

In the midst of suffering, the

news is good. God is good, and we have not been abandoned. The Word and Spirit of God are moving strongly in our midst to focus and commit us to Christ's ongoing, saving mission of reconciliation. In this focus and commitment, we will find joy.

I'm really looking forward

to this gathering on September 26. It will be available for viewing by all who are interested.

May your own gatherings this month be done with care and in the mind of Christ.

Peace be with you.

+Todd

Praying in colour (when you run out of the right words)

By Libi Clifford

Since March, I've spent a lot of hours looking for something different to do. I have lots of things that I could do, but doing the same things get tiresome. I have spent a lot of time in prayer but even the words in prayer begin to get repetitious after a while.

When I am looking for something different, the result is usually one of two things. The first is to poke about in the internet. The second is to spend time simply looking out the window at the park behind my house. God's work in nature is always changing. I am always fascinated by what I see when I really pay attention, but I am also drawn to the colours. Why and how are there so many greens for instance? As an embroiderer, quilter and

ANGLICAN FELLOWSHIP OF PRAYER



interior decorator, colour has always been an important part of my life.

Google "colour" sometime, follow the trail and I guarantee hours of time-wasting. I ended up with colours in the Bible, colours of the Resurrection, colours of the Holy Spirit

and on and on. Who knew the possibilities? What I didn't find was colours and prayer, other than a suggestion for doodling as you pray.

As I looked out the window later and thought about colour and prayer, I realized that I already pray in colour.

When I run out of the right words, I try to picture the perfect colour that represents those words. I use words and colour but struggling to find the words can slow down the process and I really don't like using the same words all of the time.

Colour is essential to all of us although we may not often think about it. Even someone who is colour blind sees a myriad of grey hues. Our reactions to the same colour are different because colour is personal but I bet God knows what we mean. I am sure my happy prayer of thanksgiving is just as effective in yellow as in words. Instead of spending prayer time trying to express my thoughts perfectly in words, I am going to continue to use colour as well. It simply works for me.

Libi Clifford is an AFP Huron executive member.

A short guide to the safe reopening of church buildings in Huron

Be kind, be calm, be safe...

The Amber Stage: what does it mean, what to expect and what to do

WELCOME BACK TO YOUR CHURCH: THE SAME OLD PLACE... ..YET DIFFERENT

Now is the time to show our kindness and love for our neighbours in the pews, to understand that much is expected from our parish leaders in these challenging moments.

Show your tolerance, patience and respect!

Be kind, be calm, and stay safe!



Waiting for September 13: St. Paul's Cathedral, London

WHAT TO EXPECT

- Designated entrance and exit doors, or marked waiting areas for entering and exiting.
- Trained sides-persons and greeters who will help you to find your place in pews.
- ATTENDANCE RECORD TAKEN for contact tracing purposes, as required by government regulations.
- Fewer people in pews sitting at safe distance from each other. A maximum of 50 persons, 30% of the seating capacity of the sanctuary, or the number which can be seated following physical distancing guidelines, may attend a service.
- People wearing masks as per regulations for indoor gatherings.

- Service books replaced with bulletins for single use.
- No singing/chanting
- Non-contact peace sharing only
- Offering plates will not be passed but placed in a prominent, stationary position.
- EUCHARIST: ONLY BREAD IS RECEIVED.
- No food or beverages to be served or shared.
- No coat racks.

WHAT TO DO

- REGISTER IN ADVANCE FOR SERVICES IF NEEDED to help your parish leaders plan for a safe church service.
- PROVIDE YOUR PERSONAL

INFORMATION when registering or at the service. Attendance records are kept in case of a request by the local public health unit as part of contact tracing of those potentially exposed to COVID-19.

- Pay attention to the signage and follow all instructions.
- FIND YOUR PLACE IN MARKED PEWS area and practice safe physical distancing.
- COME TO THE SERVICE WITH YOUR OWN MASK AND WEAR IT. Face coverings are required for all persons over TWO years of age who are capable of removing them and who do not have a health condition that would contraindicate the wearing of a face covering.
- AVOID USING HANDRAIL-

PROTECT YOURSELF – HELP YOUR PARISH

The challenges your local church faces and the burden your parish leadership carry these days are enormous.

Help them by protecting yourself.

If you have any of COVID-19 symptoms (like fever/chills; difficulty breathing; cough and sore throat; nausea, vomiting, diarrhea or abdominal pain; loss of taste or smell; headache and muscle ache) or if you are not feeling well, please stay home.

If you have had close physical contact with a person who was sick with a respiratory illness or you have returned from travel outside of Canada in the last 14 days, please stay home.

INGS and other high-touch areas. REMEMBER: hand hygiene and physical distancing keep the virus away!

• EUCHARIST: Keep a safe distance when waiting in line for communion. Use hand sanitizer immediately after the reception of Eucharist.

• SHARE PEACE THROUGH SMILES FROM YOUR PEW.

FAMILIES WITH CHILDREN

• CHILDREN UNDER 6 YEARS OLD MUST REMAIN WITH THEIR FAMILIES.

• Face coverings are required for all persons over 2 years of age who are capable of removing them and who do not have a health condition that would

contraindicate the wearing of a face covering.

• Pencil and paper activities or small craft packets (if provided) are to be taken home by the family at the end of the service.

• Families may bring snacks and drinks for children but they may not be shared with others.

• CHILDREN AND YOUTH PROGRAMS FOR THOSE OVER SIX YEARS OLD may be held in groups of 10 or less provided that the spaces used allow for physical distancing. Face coverings are to be worn and physical distancing is to be observed.

• No food or beverages are to be served or shared.

• No singing is permitted.

Exercising the Government Wage Subsidy program during the COVID crisis

By Canon Paul Rathbone

As many of you are aware, the Federal Government during the COVID pandemic has offered wage subsidies to companies to financially assist them in keeping paid employees on their payroll.

This is a plan by the government to financially help companies with a subsidy in an attempt to prevent them from laying off employees they might not be able to afford during the closure of businesses and our church worship. The infrastructure of the unemployment system would not be able to handle massive layoffs of employees in the country.

The government has initially offered wage subsidies up to a level of 75% of wages paid for a maximum level of weekly employee remuneration for the periods of March to June. They have recently now extended the subsidies through to the end of this fiscal year.

The diocese has consolidated all of our church operating revenues for the periods of March to June at the writing of this article



and a review of revenue declines has been made at the consolidated level to determine whether the diocese is able to apply for a wage subsidy given the criteria required. For this initial four month period, the government's criteria to receive a grant from the CRA was a 30% decline in revenue for the current month compared to the same month, the year prior. For March, the starting month of the pandemic closures, the revenue decline for a successful subsidy application

was only a 15% decline in revenue. Fortunately, the diocese met the March requirement of a revenue decline of 15% and, as a result of this, the CRA also was allowing for an automatic qualification for a subsidy for the month of April. This meant that the diocese applied for and received a subsidy of wages paid through our charity payroll number for March and April for a total of \$1.1 mill. combined. This subsidy was allocated and returned to each congregation through their payroll invoice based on their wages incurred for these two months.

In our revenue determination of the diocese for the months of May and June, the revenue declines reported did not attain the required 30% decline year-over-year in order to make an application for a wage subsidy. In May, the total revenue decline was 15.7% and in June it was 26.4%. Revenues from congregations have hovered around \$1.1 to \$1.2 mill. monthly from March to June. During the corresponding months of the prior year, revenues were around \$1.4 mill. monthly.

The federal government has announced in July an extension of the wage subsidy through the summer and has now extended the program until the end of the calendar year. In an attempt to continue to help businesses more and to keep employees on payroll, the government has modified their subsidy program for the periods of July to December. The government has realized that many businesses have not been able to meet the 30% decline, though have still had a significant revenue decline.

The government is now proposing, as a wage subsidy for the remainder of the year beginning in July, a "base wage subsidy" plus an additional "top-up wage subsidy." This is intended to help companies that continue to be financially challenged through the COVID pandemic paying their employees, but are not meeting the 30% revenue decline threshold.

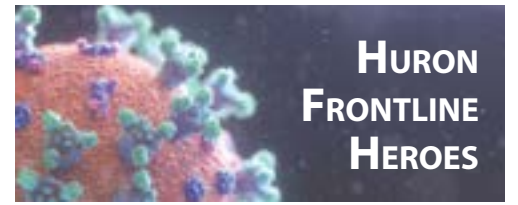
This new proposal will now allow for all companies that have experienced a revenue decline, year-over-year, to be entitled to some form of a wage

subsidy of wages paid to their employees for the periods July to December. The formula for the subsidy is slightly complex and is structured as a base subsidy of wages of 1.2 times your revenue decline % plus a top-up % of wages based on your average monthly revenue decline for the last three months of this year compared to the average monthly revenue for the first two months of 2020 before the pandemic. The top-up % of wage subsidy will only be to a maximum of 25%.

At the diocesan office, we will continue to consolidate the reported revenues that we require for this process for the entire diocese, for we are required to submit any successful revenue declines for a subsidy as a whole diocese through our diocesan CRA payroll operating number. We will continue this process through to the end of the year to help our congregations as long as the government continues with this financial assistance offered.

Canon Paul Rathbone is the diocesan secretary-treasurer.

A person of hope and calmness



They have been there and they have seen it first hand. Rev. Dan Bowyer and Rev. Hilton Gomes serve as chaplains at two long-term care facilities located in Huron. We share with you their stories of dealing with the pandemic.

The time of COVID-19 has sped up what is a very fast-paced ministry on any given day, says Rev. Dan Bowyer, who serves as the chaplain at Trinity Village, Kitchener, a long-term care centre that is a ministry of the Eastern Synod of the Evangelical Lutheran Church in Canada, full-communion partner of the Anglican Church of Canada.

Asked if in retrospect he felt adequately prepared for dealing with the pandemic crisis in his role as a healthcare chaplain, Bowyer points out that he is thankful that he has served in ordained ministry in the Diocese of Huron for fourteen years before accepting this role at a long-term care facility.

"The chaplaincy ministry at Trinity Village is not one that I would have wanted to begin without having had some pastoral experience in ordained ministry", says Bowyer.

He admits that he often found himself recalling the words of his supervisor at his parish internship placement back in the summer of 2005, before he was ordained:



Chaplain Dan with Trinity Village residents

"He pointed out the importance of being present in the moment, so that God's presence could be made known for those I am called to serve in the times of great pastoral need and to find time afterwards to do my own processing. I have never forgotten this, and it has been particularly helpful now."

Part of the stress during the pandemic has come from the unpredictability of what each day will bring, says Bowyer. Strict rules introduced at the home care facility have imposed various limitations to the usual way of providing his ministry. Worship, discussion groups, music ministries – all activities he typically leads or co-ordinates at

Trinity Village – require group gatherings, and those have been on hold for months. Rev. Bowyer's role has been directed to one-on-one spiritual and pastoral daily support. And this has been done in difficult circumstances with limited movements throughout the facility while wearing personal protective equipment.

"We have to change into new PPE when we move from one area of Trinity Village to another and I change into new PPE immediately after I have visited and offered prayer in the room of a resident who has COVID-19", says Bowyer.

As the numbers of infected

declines and life at the residence slowly returns to what resembles the "old normal", the chaplain is able to contemplate on what has given him strength to persist in his role in the last several months.

"This experience has shown me that God's presence is faithful in the midst of challenges. Prayer and the knowledge of God's guidance with me, first and foremost has been the source of my strength, hope and encouragement", reflects Bowyer.

Many of the staff have told Rev. Dan that prayer has helped them in their everyday tasks throughout these difficult times.

"Dan's gentle words of comfort and encouragement gave many of us the strength and courage", says Charlotte, Trinity Village RPN summing up a notion which emerged at this time of crisis – that having a chaplain on staff at any long term centre is a necessity.

For Trinity Village residents and their families these last few months have only reaffirmed that Rev. Dan Bowyer's presence covers much more than

providing religious services. In the words of Natalie, one of the family members, the time of anxiousness and fear amplified the need to have a chaplain at the long-term care facility, especially one like Rev. Dan:

"He is a person of hope and calmness – a reason to smile".

Rev. Dan Bowyer is thankful to his wife Sarah who has been a constant support amid his exhaustion. He has also much appreciated the pastoral care and support of Bishop Todd who has checked in with him pastorally numerous times. His gratitude goes to Bishop Mike at the Eastern Synod of the ELCiC, his Archdeacon Megan and all colleagues in the Deanery of Waterloo of the Diocese of Huron who have assured him of their prayers and have sent gifts to Trinity Village for the staff, like donations of lunch and "ear savers" for staff's masks.

"I have been blessed by God's work through so many different people to make known his presence both with me and with Trinity Village in these days", concludes Rev. Bowyer.

Davor Milicevic

'Give the best you have, and it will never be enough'

By Rev. Hilton Gomes

None of us would have imagined a year ago that we were going to be faced with one of the biggest challenges in this century – a global pandemic. There weren't any kind of guidelines or policies in place to help us deal with it or to respond to it. So what have we been doing?

We've been learning to do our best. It's been amazing to see how we, as healthcare workers, embraced this "invisible enemy" and are trying to make it our ally.

You may ask why our "ally?" Let me try to explain.

From my former, now already deceased parishioner, Bill Varga I learned that hardships bring us closer. Bill was a Hungarian immigrant and a few times he spoke to me about the great recession and how it brought people closer. The time of pandemic has also brought suffering for many and questions that had led some people to go astray and to leave their faith. Who thought that we would all be here guessing if we should not give a hug, a kiss, go to see mom, dad, grandpa, grandma and grandchildren without worrying about the possibility of being a COVID vector without knowing? What do we say to a mother who loses her 30 year-old son who was suddenly diagnosed with COVID and



Rev. Hilton (right) and his colleague Emily Warlock holding letters sent by former patients thanking them for their ministry

a few weeks later dies, leaving a wife and children. Why are good people getting infected, dying...?

Daily we deal with these questions. For many they represent an obstacle that prevents a relationship with Christ. So, what do we do? What do we say?

We serve. We spend time. We pray. We silence our mouth and try to listen to God's voice leading us and helping us to find the answer that so many times we don't have.

More than ever COVID is telling us that we are called to "BE"; to be that wife, husband, spouse, partner, companion, deacon, priest, bishop, son, daughter, friend, co-worker, neighbour, that we truly want to be. COVID brought me back to my ordination and wedding day. I made a promise, before God and people, to live my life in a way that another world would be possible. A better one.

COVID brings to my memory

all those days when I was called to go to a family gathering and because I was "so busy" I said no. COVID is teaching me, and I hope is teaching you too, not to take anything in this life for granted. Life, time, family, friends, faith, love, are gifts given by God to be lived and shared with an intensity as if it were the last day that we are living.

No, we were not prepared for this pandemic; we are all learning how to respond to it. Some days our response is better than others. Sometimes we just don't know how to respond, so we contemplate and pray. Sometimes it is all we can do.

Is God using this time to wake us up so we can start to appreciate a little more the presence of one another? I don't know. What I know is I dream of the day when we have a cure for this virus and we will all be able to gather again, we will be able to go to church and give that hug to our brother, sister, friend,

family members. Remember that "holy mess" that we usually do during the sign of peace, the one that drives some clergy crazy? I miss that "mess" more than ever now. What about you?

Working as a chaplain for almost three years, I have been learning that my ministry (I don't like to call it a job) at Hotel-Dieu Grace Healthcare in Windsor, is not about bringing God into peoples' lives. It would be too presumptuous of me – God was there way before me – but I truly believe that my call is to make Him known to people.

It is incredible when we see someone that is so frustrated and angry with God and weeks later comes to you and humbly asks, "Would you marry my wife and I?" Or "Can you be here for a little while longer? I think my hour is coming", and minutes later that person dies holding your hand because you became a family to that person, and in many cases their only family. No words can describe what goes through our minds and our hearts when we experience that.

Dealing with COVID and cancer patients at Hotel-Dieu Grace Healthcare has given me some life changing experiences that enhanced my understanding of priesthood, something valuable that all the years I spent in the seminary reading and studying were not able to give me. All this has shown me how "pequeno" (little) I am. How fragile we are.

At the end we have no control over anything.

COVID crisis is helping me to understand that one day, with God's blessings, when I go back to church ministry, I will be able to develop a better kind of "diakonia" with the help of those that I am going to serve with. All the power, all our youth, all our priesthood is worth nothing if we don't serve others.

It would be impossible to be able to do what I do, or better to be who I am at Hotel-Dieu Grace Healthcare, if I didn't have the team that I have. Paulette Jagatic, Emily Warlock and the tireless support of my family, especially Sandy, my wife. These people are great pillars that help us to be able to provide the support that our brothers and sisters, at one time strangers, need. It makes the Gospel of Matthew become alive: "I was sick and you visited me" (Mt 25:36). In your prayers, please pray for us.

I would like to end my article with a line from a poem that is attributed to St. Mother Theresa of Calcutta. I strongly ask you to find it and use it for your own meditation. It's called *Do it Anyway*. She says:

"Give the best you have, and it will never be enough. Give your best anyway."

Rev. Hilton Gomes is a chaplain at Hotel-Dieu Grace Healthcare, Windsor.

From lemons to lemonade, with a twist of PWRDF

By Rev. Andreas Thiel

For the community of St. Matthew's, Windsor, the well-known proverb rings true: "When life gives you lemons, make lemonade!"

But exactly what were those proverbial lemons that we had been dealt? And how were they transformed into delicious lemonade?

The answers to both questions can be found in the pandemic experience which swept the globe earlier this year. As we remember all too well, concerns of widespread transmission of the coronavirus, COVID-19, led to the cessation of in-person worship services across our diocese. In the ensuing weeks and months many of us experienced those conflicted feelings of both wanting to be gathered together on a Sunday morning, but also mindful of the serious health risks in doing so. Sunday morning worship ended up being one of many casualties inflicted by the pandemic. And so were our cherished times of after-service



"The Rector's Walkathon" was held on June 14, 2020.

Photo: G. Drake

fellowship. Thus, the proverbial lemons.

And the lemons kept coming! Our annual Lenten Soup lunches came to a screeching halt mid-March, preventing us from completing our annual fundraiser for the Primate's World Relief & Development Fund (PWRDF). No soup. No funds. Just a big load of sour lemons.

Sometime in April, I was joined by our Lay Delegate to Synod, Carol Caverzan, for a physically-distanced Sunday morning visit. Little did we know that it would lead to a brainstorming session. First, we

rehearsed our frustrations and grief. But after a while, a vision emerged; we began to see the possibility of offering something to parishioners that would: a) address our collective disappointment in not being able to see one another in person, b) harness our emotional energy around a common project, c) give ourselves a reason to lighten up a bit, and laugh, and d) resume our fundraising efforts for PWRDF.

What could possibly fulfill all those requirements? Nothing less than a walkathon! Within days, "The Rector's Walkathon"

came to life, along with the announcement that on June 14, I would attempt to walk the equivalent of 10 miles in a single stretch, using the oval at Vincent Massey High School, which is across the street from St. Matthew's.

Upon making that announcement, I didn't yet know if people would respond favourably (they did), nor did I imagine that others would join me in crafting their own fundraising walkathons (they did), nor did I consider that people beyond our parish boundaries would feel moved to contribute (they did), nor did I think that our fundraising efforts would yield spectacular results (they did)!

As the afternoon of June 14 got underway, a good-sized contingent of onlookers and supporters gathered across the street from our beloved church building. They were masked. They were distanced. More importantly, they were vocal whenever this tired Rector rounded yet another lap, and as I watched out of the corner of

my eye, I was gratified to see a group of parishioners who were obviously relishing the experience of being together after having been apart for so long. Surely, this is a winning recipe for the most satisfying lemonade known to humanity... and it certainly helped to relieve the sting of that sunburn as well as those aching feet!

Update: donations continued flowing in, even into July. Thanks to the generosity of St. Matthew's parishioners and friends, as well as supporters from across the Diocese, the 2020 Rector's Walkathon generated around \$6,000.00 in support of the life-changing ministry of PWRDF.

Someday, we will look back over the pandemic experience of 2020, with all of its ups and downs, and I suspect that somewhere in those recollections, we will see how God has showered us with gifts beyond imagining.

Rev. Andreas Thiel is the rector of St. Matthew's, Windsor.

Pandemic in Amazonia: bread and fish multiplied

By Joseane Paula

Faith, Hope and Sharing are some of the ways that people here in Belem found to bring healing and hope to them and their neighbors.

Some people created their own way to deal with this pandemic (COVID-19) without affecting their own mental, physical and religious structure. They didn't lose their "ethos" which involves the ability of sharing with those who need help the most.

Among them we also have those who are losing the little they had and now are in profound need. The majority of these people maintain their families from "economia informal": they do whatever they can do to make some money. They are school teachers, maids, music teachers and streets vendors who have lost their jobs. Many of them are starving at this moment! Because we carry the names of CHRISTIANS, we must be the first ones to start sharing whatever we have with them.

On June 4, I watched on the local news a story about a man who has been receiving financial support from the federal government of R\$600 monthly (not more than \$200 in Canadian currency). With this money he was able to pay some bills, buy some groceries and help a neighbour who was in need because the neighbour didn't receive the government support. Empathy among our people has been a crucial font of hope for many. Financial



Food distribution in Amazonia: Having only what we need helps us to transform other people's lives

support, which is not much, is still shared with others! This is amazing, people sharing the little they have: bread and fish multiplied, a lesson in humanity and solidarity.

When my son was a child he used to watch a cartoon that had a tune that goes like this: "I use the necessary, only the necessary, the extraordinary is a lot. I say the necessary, only the necessary, that's why this life is life to live in peace". In this pandemic we understand better the miracles of Christ, without thinking of them as being extraordinary. Here people act in a miraculous way. They are resolved to share everything they have, because their hearts are touched by the needs of others. Putting yourself in somebody else's place is what Jesus expects from us. Having only what we need helps us to transform other people's lives.

Our Church in Amazonia has received support from our

companion Diocese of Huron (Canada), Trinity Church (USA) and from the General Secretariat of the IEAB-Brazil. This has helped our efforts to send food supplies to Indigenous people in Amazon forest and others who need food supplies so they can stay home during the pandemic. In our state of Para, more than 158 thousand have been infected and over six thousand people have died from COVID-19. This is heartbreaking!

Our Diocese as a whole, has been following the guidelines from the House of Bishops who follow the instructions from healthcare professionals. We go out only when we go to distribute food supplies. Here, at the church office, we also join our clergy when they go to distribute supplies to the families in need.

The distribution of food supplies is a heartbreaking experience. People are starving, they receive the supplies with a smile and a gratitude in their eyes... Then they want to hug us to express their gratitude, but we cannot respond.

Many times I would go back home crying and saying to myself, "What we do is so little; I cannot understand why they don't have the very basic to live a normal life...?"

There are so many questions without answers... Please, keep us in your prayers.

Belem, July 21, 2020

Josane Paula is the Anglican/Episcopal Diocese of Amazonia secretary.

Colton's Can Drive



Colton Suzor, a different kind of hero: We are so incredibly proud of this young man!

Nine year old Colton Suzor is always thinking up ways to help other people. He has a big heart and inspires others around him to spread Kindness, Love and Joy!

When he heard on the news that Foodbank shelves needed refilling he asked his Mom and Dad and his Grandparents if he could have a Can Drive to help out. He made his posters and started advertising to the public on Facebook and to his parish family of St. David and St. Mark in Windsor.

On April 27 and 28 he held a canned good drop-off at Festival Tent from 11 am to 2 pm, loading everything into a van as it arrived. The following day, on April 29, his father drove him around to do porch pick-ups from those who were isolating at home.

Colton collected over 1600 pounds of food and over \$700 in cash contributions which he donated to The Unemployed Help Centre of Windsor. He is one of our parish superheroes!

Rev. Canon Sue Paulton



Settler to Sojourner: the creative and moral imagination

Shared on National Indigenous Day, June 21, inspired by Isaiah 40:25-31

By Rev. Rosalyn Kantlaht'ant Elm

It seems like the transition from settler to sojourner should be relatively easy. If one would simply read more books, attend more events, the awareness, the 'woke-ness', will settle into our bones becoming a part of us seamlessly.

And yet, the path we walk is so much harder as we make our way towards reconciliation. While I believe this is no bad thing, there are problematic issues for why this is.

One question we must ask ourselves is: "Has Truth and Reconciliation become an industry?" With lawyers and consultants hired to deal with the idea of 'duty to consult' when speaking with First Nations, schemas for teaching the history of injustice to Canadians packaged and trademarked; it seems as though a capitalist veneer has been painted upon the TRC initiatives.

It leaves non-indigenous and indigenous people asking what does reconciliation really mean? What does it entail? Giving way to new buzzwords like indigenization and decolonization, are these words part of the apparatus of the ongoing injustice?

And worst of all for us is that, as we as Canadians and Canada's First Peoples make our way through this chasm of injustice, for people of faith and even the wider secular society, theological concepts like propitiation, expiation, and, yes, even reconciliation, go unfounded and unexplored.

What is it then that leads us to clear these lands for rebirth, a new way to walk together in the face of injustice? What is it that will take us from the sentimental stasis of nostalgia and the seductive futility of vengeance?

For the ancient poets, creativity and morality resided within God; it is the Holy One who asks "to whom will you compare me?"



Or who is my equal?" Asking the people to lift up their eyes and look to the heavens, asking who made these?

These are people who have lost so much it seems irreconcilable, it seems as if the world as they see it, in its worst version, has settled around them. But God comes forth, and fortitude, steadfastness, and faithfulness are undeniable. "Have you not seen, have you not heard?" God's promises are the hope in which they live.

In this way, the ancient poets describe a way back from desolation, from fear and violence, and this is their relationship with a faithful God. This way back, or rather, the way forward, is a communal reconciliation with God and with each other. It is a return, a restoration of Israel's righteousness through a renewed relationship with God. This is their identity as Covenant people and created beings; their land is the land of the just and the ethical. With the people in right relationship with God, in active participation in the *missio Dei*, they are enacting their identity, living into their call and purpose. This is to soar with the eagles, to let go of what binds their feet and clips their wings for a greater power.

University of Chicago Philosophy professor Johnathan Lear introduces the reader to Crow Chief Plenty Coups, who with his nation faced the devastating loss of their hunting tradition, lands, and their identity among other tribes. His book *Radical Hope* describes this loss as a loss of concepts with which the Crow people could construct a narrative for life. "This is a real loss, not just one that is described from a certain point of

view. It is a real loss of a point of view" (p. 10).

This description of the loss of concepts or point of view is a loss that our peoples have also incurred. The inability to live out our narratives through the victory of the buffalo hunt, to the insistence of survival and steadfastness in intertribal conflict, to the rituals and narratives of Creation, thanksgiving and identity; when these are lost, life stops happening.

We, like the Ancient Israelites Isaiah is speaking to, have suffered real loss and trauma, generational loss and trauma, community loss and trauma. This passage of a prophet talking to an exiled people who have lost everything that defined their lives – homes and land, family and identity, and to some extent, even their faith – it is hard to understand the depth of this despair and bear strength of this hope within a privileged North American existence, never shaped by forced migration, devastation and war, or diaspora living.

The deep vulnerability that the people are feeling, that God has forsaken them or that God has succumbed to the Babylonian pantheon, their land gone, marched on to a foreign empire; this is what Deutero-Isaiah must give new hope and encouragement to, when he assures them that God is not only with them but also the creator and ruler of all nations.

Through the corpus of exile literature, we hear mourning, lament, worry, despair, and yet in these darkest chasms indifference was not found in the voices of the prophets and preachers. Indifference is oftentimes a soothing balm in the midst of despair as it allows us to take

our eyes off the prize, allows us to turn away from suffering, and most tragically, to turn our backs on hope.

Plenty Coups in his life was a dreamer, he was encouraged at a young age to go into the wild for his vision quest. The vision he would have is the death and rebirth of his people, an anticipation that would be uppermost in the minds of his elders and himself as a growing leader. What we find in this story is the wisdom of the Chickadee who, while diminutive, is willing to work for knowledge and to live life as a listener and a learner, rather than violent, human certainty. It is in these realms that the Crow would maintain themselves as Crow people and grow into their future selves as different yet unchanged.

In these dreams, Plenty Coups came away with courage and virtue that allowed him to describe to his people a new interpretation of being Crow, in the midst of cultural devastation and loss.

This is paralleled in the ancient people of the Southern Levant who, on the precipice of the devastation of their dreams of the Creator and all that He gives, their dreams of being under one moral and creative power was described by Isaiah in such a way that the people could maintain their personhood while living in and coming out of exile.

With the world in the state that it is, with such widespread injustice, greed, oppression, and cruelty, it can seem terribly God-forsaken at times. And when we are called to trust, to wait on the Lord, it can seem like passive, 'thoughts and prayers' thinking, apathetic and complicit in the evils of the world. But this trust, this waiting is far from passive. This waiting is dreaming hands clasped, it is hope as a prayer. It is the active participation of a loving relationship between the Creator and His creation. By placing God in the midst of creation, we do not

construct a timeless being, we do not have a God that can be battered and bested by empires, but a God who is in ongoing relationship with the world.

We as Christians in this era of Truth and Reconciliation are part of a Kingdom Project that is not beset by capitalism or industry, but rather by relationship, community and a vision found in prayer and in the eschatological hope of Jesus Christ in which we are reconciled to God and to one another as allies, as family bound by compassion, love and mercy. This is not of our human mind but in the creative and moral imagination that we share in that Kingdom Project.

This imagination is transformational. These prayers, hopes, and dreams are a guiding light and hermetical signifier of a future that is within our grasp. A new kingdom that is within our grasp. What creativity lies in us to recreate a moral stance in the face of the injustice that threatens the very way we live on this land and the way we consume on this land and how we relate to each other on this land?

Hope is real, my brothers and sisters, dreams tell us true things, and we can be transformed in relationship with God and with each other. We are called to build a land of justice and righteousness; called to name all places where God's creation exists our responsibility, our charge. We are called to treat one another with love, not the political correct toleration of the day, but to truly be compassionate in the way that Christ is compassionate.

We are in incarnational relationship with a transcendent God, who above all things holds us to a divine standard, a higher standard of what is right and good. We have doubted, we have feared, but not one of us is missing, not one of us will not soar. Spread your wings, let go.

Rev. Rosalyn Elm is the Diocesan Animator for Reconciliation and Indigenous Ministries.

Introducing the Proud Anglicans of Huron

By Sidney Brouillard-Coyle

Proud Anglicans of Huron is a diverse group of clergy and lay individuals who are passionate about facilitating conversations and providing resources on the topic of gender and sexuality within the Anglican faith.

We affirm, celebrate, and love each child of God as they were created to be. The goals for Proud Anglicans include:

1. Create a safe space for people in the Diocese of Huron that affirms, welcomes, celebrates, and loves everyone for who they are



2. Consider the pastoral implications of the 2019 General Synod Marriage Canon Vote and assist individual parishes in hav-

ing conversations on marriage

3. Facilitate diocesan conversations on the evolving understandings of gender and sexuality

4. Host deanery conversations and educational workshops on topics of gender identity and sexual orientation

5. Provide liturgical resources to honour events and moments related to the queer and trans* community

6. Represent the Diocese of Huron nationally as a voice of affirmation and allyship

As Christians, we know that each and every person is "fear-

fully and wonderfully made" in the image and likeness of God, and that God is more than we can ask or imagine – therefore, isn't it true that God's creation could be more than we can ask or imagine?

Our Five Marks of Mission call us to "respond to human need with loving service" and to "transform unjust structures of society".

As Proud Anglicans, we must continually seek to show support for each queer, trans* and allied person – we must move beyond simple "affirmation" and into "celebration", showing the

unconditional love that God calls us to.

If you are interested in being involved in the work of Proud Anglicans, you can register to be part of our mailing list here: <https://forms.gle/SidcCzsWSsvGWC1z8>.

You can send any questions or suggestions you have to proudanglicanshuron@gmail.com. We look forward to engaging with you in this holy work of respect, inclusion, and love.

Sydney Brouillard-Coyle (ney/nem), is the co-chair of Proud Anglicans.

"To seek to transform unjust structures of society.."

On two consecutive weekends in June Anglicans joined the Black Lives Matter protests in Kitchener and London



Clerics of the Deanery of Waterloo at the Black Lives Matter protest in Victoria Park, Kitchener, June 3, 2020

In the midst of thousands and thousands of fellow citizens, the clericus of the Deanery of Waterloo joined the Black Lives Matter protest on June 3rd, 2020 at the gates of Victoria Park in Kitchener On.

The organizers of the protest wanted to make sure that the people who attended were safe. Bottles of water, facemask and shields were passed out. Yet the mood was not festive. The organizers wanted to stress that today was not a day to show up and take photos and post them to social media channels, but that black lives mattered yesterday, today and will matter tomorrow.

This was not a feel-good protest but had specific calls to action. So we walked, we listened and we learned. And throughout the many steps, we discovered that there is much listening that needs to be done and the learning has just begun.

Thanks to Rev Steve Green, Trinity Green, Joshua Green, Rev Preston Parson, Tianna Gocan, Rev Margaret Walker, Rev Cheryl Highmore, Brendon Bedford, Rev Marty Levesque, Rev Joel Kennedy Steiner and Rev Matthew Kieswetter for the public witness of God's solidarity with the oppressed.

Text and photo: Rev. Marty Levesque



Large crowd marched through downtown London on June 10. Photos: Shyla Guy



This disease has a theological term: Sin

On a warm June evening, a call was answered. On June 3, over twenty thousand people marched in Kitchener, Ontario with signs raised, chants professed and grief in their hearts.

By Rev. Steve Greene

In the end, we will remember not the words of our enemies, but the silence of our friends
— Rev. Dr. Martin Luther King Jr.

You don't have to call me the "N-word" to be racist. You simply have to "joke" that you can't see the ashes in the form of a cross on my forehead due to the colour of my skin. You don't have wear a white hood nor do you need to plant a burning cross on my front lawn to be racist. You can simply mention that you are surprised that I am "articulate" and never knew "that a black priest would know what he's doing." Those are two of the many encounters I have experienced as an Anglican priest.

Many Canadians look to the States and accuse them of racism. There is racism in the States, yet we carry and pass on this same disease. Due to our "polite" nature (sometimes subversive and passive-aggressive), many do not recognize that racism is quite prominent in our country.



Rev. Steve Greene

On a warm June evening, a call was answered. On June 3, over twenty thousand people marched with signs raised, chants professed and grief in their hearts. According to the KW Solidarity March for Black Lives Matter, an additional forty-four hundred watched online and sixty-three thousand viewed this incredible and necessary event.

As we gathered and walked, I was overwhelmed with joy and hope that men and women, children of different ethnicities came and illustrated that hatred will not win. That racism and the pre-judging of our brothers and sisters must stop! As we gathered and walked, I was overcome with great sadness

and grief, for the words my mother told me when I was growing up in Montreal were still alive, active and continues to subtly poison the wells of our society.

The words from a Bajan woman echoed in my heart, "Stephen, you will have to work twice as hard as the next person, because many people will only see you for the colour of your skin. To many my son, you are not a person." As the chants of "no justice, no peace, no racist police" echoed in the streets of Kitchener, my eyes looked onto two of my children, Trinity and Joshua. They walked, they assessed, they soaked in as much their minds and hearts could... Yet

I saw in them what I saw when I was their age... why do some people hate me? Why do these atrocities and deaths continue to occur and mount, especially by those who have sworn to protect me? Why are there people who fight, they fight for they "respect the dignity of every human being" and others who flee or even remain silent? Why?!

We have racism in our midst and I believe this disease has a theological term, sin. As Christ followers we are called to fight against this malice not merely with our words and wallets, yet with our lives. We are called and convicted by the Holy Spirit, the Spirit of Truth, to help those who walk in hate, who willfully and willingly continue to hide in the darkness. I believe that we are called to put on the full armour of God (Ephesians 6:11-17 and Romans 13:12) and to stand! A stand that only marks our faithfulness to the Prince of Peace, yet also sets the mark for the next generation.

We have a long way to go and this sin will not be quenched

by mere words nor by outdated educative measures, yet by believing, receiving and living out Christ's message and mission. You are not called nor created to be silent, yet to profess and live out, to work out your salvation. A salvation that abides in you and is revealed in you because you do what is right (1 John 3:10-11).

I was honoured to walk beside my brothers and sisters in Christ, Rev. Cheryl Highmore, Rev. Matthew Kieswetter, Rev. Marty Levesque, Rev. Joel Steiner, Rev. Margaret Walker, Rev. Preston Parsons, Mr. Brandon Bedford and Miss Tianna Gocan. The march helped my children witness that there is strength in numbers, Jesus is present, the Church will stand against injustices and will not be silent and God's children are reflecting the light, life and love of the Kingdom. We shall overcome some day.

Injustice anywhere is a threat to justice everywhere. (Rev. Dr. Martin Luther King Jr.)

Rev. Steve Greene is the rector at St. Luke's, Cambridge and St. Thomas The Apostle, Cambridge.

ANGLICAN CHURCH WOMEN

Sightless among miracles: the story of St. George's Middlesex Centre

By Rev. Patricia Allison

Our Diocese has some magnificent buildings that we are all likely to have seen at some point, but it also has some hidden gems that hide away in the countryside which are only ever known to a few.

One such is a beautiful yellow-brick church, standing beside a peaceful, lovingly-kept cemetery, surrounded by cornfields and maple bush, on Thirteen Mile Rd. northwest of Ilderton. This is St. George's Middlesex Centre (formerly London Township), where I am a member.

We are newcomers, since we joined the congregation only 35 years ago, and this parish, which celebrates its 180th anniversary next year, is still the home parish of the original founding families. Those families held 'unofficial' services together from the day they first settled here, years before they were able to build a church. The first 'official' service, with clergy, was duly recorded in 1822, when the Rev. Stewart travelled out from London. He recorded a large congregation, and noted in his records that some families had walked as much as 16 miles to attend.

The original families, mostly from Cumberland and Northumberland, were died-in-the-wool Tories and stalwarts of the Church of England, and they continued to be so in their new land. They were farmers and stockmen, and had moved to Canada to provide better opportunities for their large families. In addition to their farming skills, these settlers were well-educated, and also extremely dedicated and capable musicians.

The land they settled on, northwest of London, provided plenty of timber and good soil, as well as abundant fresh water. As they worked on taming the wilderness and establishing their farms, they set aside a corner on which they intended to build a church, with the land around it designated as their graveyard, and they began burying their dead there before the place of worship was built.

We sometimes jokingly refer to the church as St. George's-in-the-Cornfields, but it might be more accurate to refer to it as



St. George's-by-the-Spring. Very close to the present church, there is a freshwater spring bubbling up through the ground, and people still come to collect its sweet-tasting water. Unfortunately, thanks to a myriad health regulation requirements, that delicious spring water no longer tastes the same from the taps inside the building!

The presence of the spring had an unanticipated benefit in later years as well. Because the water level in the ground is very high, the church never had a basement, which meant that, instead of the typical low-ceilinged, tiny parish hall in the basement, accessed by steep stairs, the St. George's parish hall has always been above ground. The first small hall was attached to the church some years after it was built, and couple of decades ago it was extensively enlarged. Unlike most older churches, the St. George's parish hall is high-ceilinged, bright, spacious, airy, and completely accessible.

One of the most significant features in the life of St. George's has always been its music, and a long line of fine musicians have shared their skill in worship. Robert Robson, a son of one of the founding families, is especially remembered for leading the church choir to victory in a major competition, thereby winning the very first organ for St. George's. Others of his family followed him as organists and choir leaders, and, for all these years the church has never been without Robson musicians!

Another gifted musician fondly remembered at the church was Montgomery Charlton. As well as performing, Montgomery made beautiful violins, one of which his daughter, the exceptionally talented Eleanor, played in the London symphony. Eleanor and her brother Elgin carried on the tradition of music, in the church and also as popular performers in the community. Sunday morning worship was accompanied every week for many years by a small orchestra, (anchored by two Charltons and a Robson!) and the musicians also played individually for special services. I'm not the only old-timer who fondly remembers hearing Eleanor Charlton play O Holy Night on Christmas Eve, and The Holy City on Easter morning.

The tradition of outstanding musicians has continued. In recent years the amazing Angus Sinclair was organist and choir master, and under his leadership the tiny but mighty church choir flourished to new levels of skill and accomplishment. His work was carried on more than ably by Alexander Cann, Scott Tucker, Carol McFadden, and our present Music Director, Sarah Bowker.

The first church building, which opened in 1841, was a mission church, in which the clergy were paid by missionary societies in England, but by 1860 the congregation was secure enough to become completely self-supporting. The original building was replaced by the current

building just a few years later. The second phase of that building was undertaken in 1895, when it was extended to accommodate a larger congregation and choir.

The latest renovation to the building, reflecting changes in worship style, happened a few years ago, when the choir pews were moved out of the chancel, enlarging the space around the altar. A few years before that, in celebration of the 150th anniversary, all of the remaining plain windows were replaced with beautiful stained glass, so that every window, even the one hidden away in the sacristy, has two stories to tell – one from the life of the Christian faith and one from the life of this specific community of faith. Thus, it is that every inch of this building holds memories that reach back to previous generations and the faithfulness of all those who went before.

Of course, as with all such gems, the beauty of the grounds and the significance of the building, with its memorials and memories, would be nothing without the strength and faithfulness of the existing community. Many of the faithful at St. George's are descendants of the original settlers, and many of them still farm those original homesteads. These days there are also newcomers, many of them retirees moving to the country. Two hundred years ago the trip to London was long and arduous, but the city has gradually spread out towards us. Ilderton and Denfield are now largely dormitory communities, and the ease of access to London means that many people also commute back to the city to go to church. But that works both ways: quite a few of our congregation have moved to live in London but commute back for church!

Ministry in a church like this is very different from ministry in a city church. Surrounded as we are by fields, we must look further than our immediate vicinity to find need. Furthermore, being a small congregation, our financial resources are limited, but we are unusually rich in talented, skilled and energetic people. As a congregation, and as individuals and small groups, we support the closest Food Bank in a variety of ways, including the preparation

of frozen meals. We have a team that works at St. John's in the city, preparing and serving Saturday night meals three or four times a year. For the last couple of years, we have prepared Christmas gift bags for the Saturday night clientele.

In recent years we have offered our parish hall as a retreat centre. The quiet location is perfect for groups who need to be away from the city, or from their places of work, for a period of reflection and contemplation. We provide catering to make the day carefree – and we have a reputation for outstanding baking and home-made soups! Until the pandemic closed us all down, we had a small number of groups who came to us annually for retreats. We have even, on request, extended our catering services to local groups like the Ilderton Legion (to which I am Chaplain) and even to a particularly special 50th anniversary. An unusual ministry perhaps, but one that has been much appreciated in the wider community.

St. George's is very precious to us, as a place of worship, a base for our ministries, and a supportive community of faithful Christians. Its tradition of musically-rich worship and wide-reaching ministry, even though much of it is temporarily suspended, is what keeps us all going. And I know it isn't the only hidden gem in the Diocese: these thriving little congregations, with their long memories and rich histories are the very backbone of our church.

Rev. Patricia Allison serves as the chaplain to the ACW.

In Memory



Essex Deanery

St. Augustine of
Canterbury, Windsor

Jocelyn Tannis MacGibbon

AFC grants for churches in Huron

Three Huron churches received funding in support of their new projects from the Anglican Foundation of Canada (AFC) in its May cycle of awards.

St. John in the Wilderness Church, Bright's Grove received \$2,500 grant for their Wilderness Pollinator Garden and Bees project. The same amount

was awarded to Church of St. John the Evangelist in Kitchen (Cooking for Climate) and St. John's (Woodhouse) in Simcoe (commercial dishwasher).

AFC has announced \$260,000 in funding across Canada in its May cycle.

AFC seeks to foster Anglican presence by providing abundant resources for innovative minis-

try and diverse infrastructure projects and theological formation throughout the Canadian church. Leading the way in resourceful ministry since 1957, AFC has benefited every diocese, hundreds of parishes, and thousands of Canadian Anglicans with the provision of financial support from coast to coast to coast.



BIRTHDAY PARTNERS PROGRAM

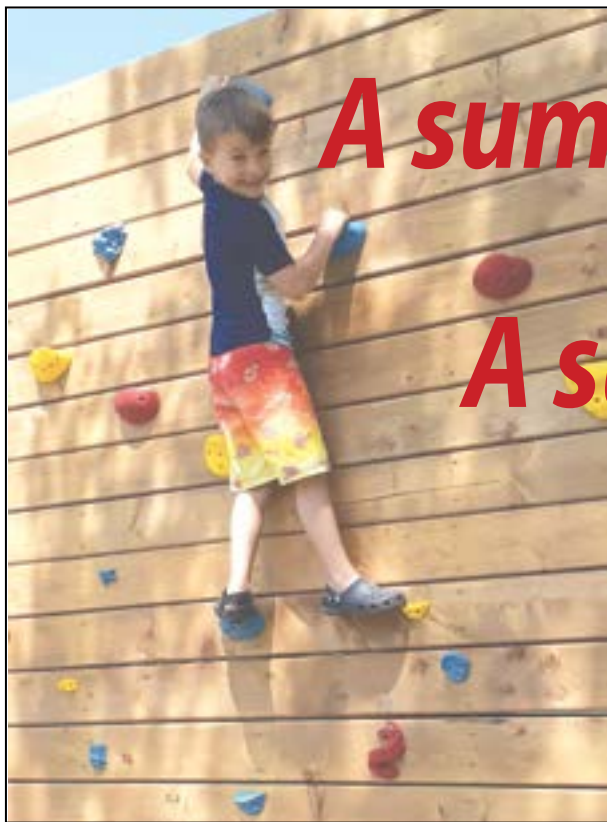
AFC wants to ensure it can respond with generosity to your requests for funding ministries in Canada during this time.

AFC invites you to consider a special donation on your birthday in 2020-2021. It can be any amount or the amount of your age!

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Adam tries our new bouldering wall



Kate and Kim having fun in the lake



New signage created by staff



Trying archery for the first time!



Staff members Aidan and Rebekkah paint camper cabin change rooms

Huron Church Camp 2020



A view through the new bathrooms

Good News from Camp!

To say that 2020 has been the year that no one expected is an understatement! Cautious optimism through the spring gave way to the devastating awareness that we could not safely run our planned, fully staffed and eagerly anticipated summer camp program.

We hope you enjoy some of these images from a different kind of summer, as we assembled a small team to inhabit this place, paint, tend the grounds and welcome visitors for picnics and short stays.

May everything we learned about loving service, about entertaining angels in our midst, about seeing possibilities, inspire us to imagine future camp use in new and unexpected ways.

The summers long gone, the memories life-long...



When Huron Church Camp was at Kintail

About 1939, John and Connie Graham were using a cottage on Lake Huron. As they strolled along the beach at Camp Kintail, they heard 'covenanter' singing coming from the camp. Curious, they went to the singing and were warmly welcomed by the Presbyterian staff.

They discovered that the camp was not used full-time, and a plot was hatched to have an Anglican camp in the vacant time. It was named Huron Church Camp from the onset, and staff contained many notables. Derwyn Jones was a cabin leader. Terry Findlay Sr. brought his toddler son, the future Metropolitan of Ontario. Bishop Todd Townshend remembers a photo that contained his grandfather's picture.

Rev. William Craven

Photo: Second annual Huron Diocese Camp, August 9, 1940

Happy even when crying...

I was 11 years old in 1957 when I first went to Huron Church Camp. My friend Marnie and I were put on a Greyhound bus in London, ON with instructions for the driver to let us off on the highway at the road leading into the camp.

I had never been away from home overnight before except to my Grandparents home in the same city and to Marnie's, so this was a great adventure. Fortunately there was a camp counsellor also on the bus and we were met at the end of the road to the camp. I remember the amazing idea that a church service could be held outside, sitting in the sand with the sun shining through the trees or that the minister would sit and talk to us as a friend and not just someone who stood behind a pulpit on Sunday mornings. We learned the "buddy system" when in the water, how to read a compass, hiked in the woods, and sang songs around the campfire at night. I made my first of many woven plastic friendship bracelets. Who could forget the drinking water with the taste of sulphur!

I can't remember my cabin counsellor's name but will never forget her kindness as she sat and talked to me while I cried many tears from homesickness. Homesick or not, HCC was such a wonderful experience that both Marnie and I went back in succeeding years. Even now whenever we get together we still laugh and talk over memories of that summer.

Diane Williamson



Huron Church Camp in 1959.

Huron Synod rescheduled for Saturday, September 26



Virtual Synod: trying to stay connected by zooming from home or gathering in a few small 'hubs'

The 180th session of the Synod of the Diocese of Huron will be held on Saturday, September 26. It will be a one-day event and will offer a virtual gathering of Huron churches delivered through a Zoom platform. Synod Delegates will be emailed a link to attend the Synod.

This year's Synod was initially scheduled for May but had to be postponed due to the COVID-19 pandemic which caused the closures of all churches and prevented all public gatherings.

The diocese is about to enter the Amber Stage of the safe re-opening of church buildings in September. As there are still significant restrictions to in-door gatherings in this phase, the Synod Organization Committee opted for the virtual Synod format.

In order to accommodate delegates, who do not have access to the internet at their homes, the Synod Organization Committee designated "hubs" across the diocese. The number of these locations was determined upon a survey that was sent to all Synod delegates in July. After the replies were received, it was established that a large majority of delegates would rather participate from their homes and that only a small percentage opted to go to a "hub".

The main criteria in selecting the "hubs" were technical and physical distancing capabilities and the location of the church.

There are four locations in total in which delegates can gather on September 26.

The main "hub" will be at St.

Paul's Cathedral in London. Besides St. Paul's Cathedral, designated churches are: St. Mark's, Brantford, Holy Trinity/St. Paul's, Chatham and St. Paul's, Southampton

The four selected "hubs" will be equipped with adequate technology and will have technical personnel present during the day. Strict safety protocols will be in place.

The Synod Organization Committee is looking into the possibility of offering the procedures of the day available for observers to view online. Please visit the Synod section of the website www.diohuron.org for updates closer to September 26.

The theme of 180th Huron Synod is "Identity and Mission in Christ".

Huron Church News among the best Canadian Christian newspapers



Huron Church News was awarded third place in the general excellence category for newspapers by the Canadian Christian Communicators Association (formerly Canadian Church Press).

The annual convention was held on June 26 to recognize excellence in Canadian Christian publications in 2019. The New Brunswick Anglican won first place and The Catholic Register won second place in the general excellence category.

Huron Church News also won third place in the category for original artwork – "A Cat's Judgment" by Laurel Pattenden, printed on the front page of the March 2019 edition of the Huron Church News.

Huron Church News won several awards from the Canadian Church Press in the period from 2016 to 2018. This is the first time the paper received an award for general excellence.

More than 60 Canadian church publications – newspapers and magazines – are CCCA members. It is regarded as one of the most active and broadly based ecumenical organizations in Canada.

"A Cat's Judgment" by Laurel Pattenden

Correction

The article "They have taken my Lord away..." printed in our June edition was credited to Frank Booth. The author's name is actually Frank Stevens of St. Mark's, London.

PASTORAL PROGRESSIONS

Appointments

Bishop Townshend appoints The Reverend Margaret Walker as Priest-in-Charge of St. Columba's, Waterloo (part-time) effective September 1, 2020. Margaret remains the Priest-in-Charge of St. George's, New Hamburg as well.

Retirement

Bishop Townshend has accepted the request of The Reverend Lyn Fisher to retire, effective September 30, 2020 with her last Sunday being September 20, 2020.

Lyn was ordained a deacon in February 2000 and priested in September 2000, in the Diocese of Algoma. After serving parishes there, she came on the strength of Huron in March 2015 and has served the parishes of Grace Church, Ilderton and St. George's, Middlesex Center.

Lyn will be honored at the May 2021 Synod with the other retirees.

Bishop Townshend has accepted the request of the Reverend Derek Perry to retire as the Priest-in-Charge of Christ Church, Oxford Centre; St. John's, Eastwood and St. Paul's, Princeton effective February 28, 2021.

Derek was ordained a deacon in March 2004 in the Diocese of Niagara. He came on the strength of Huron 2007 serving as the Deacon responsible for Outreach at St. Andrew's, Kitchener. He was priested in May 2010 and served as an honorary assisted at St. Andrew's until his appointment as Priest-in-Charge of his current parishes.

Derek will be honoured with the other retirees at Synod 2021.

Resignation

Bishop Townshend has accepted the request to resign of the Reverend Derek Davis effective July 31, 2020 due to Derek's move in August to the province of Newfoundland.

Derek was ordained a deacon in November 2010 and has served the parishes of Christ Church, Colchester; St. Alban's, Malden; St. Andrew's, Harrow; St. Paul's Chapel, Windsor, and St. David and St. Mark's, Windsor, the parish from which he is resigning. Derek has served on the Diocesan Administration and Finance Committee and as a Congregational Coach.

Rest in Peace

The Reverend Canon Johnston Bain Peever, retired, died on June 23. Canon Bain was ordained a deacon on July 8, 1962 and a priest on June 2, 1963, both in the diocese of Algoma. He came on the strength of Huron as the Rector of St. John the Evangelist, London in August of 1985. He served as the Regional Dean of Brough and was appointed a Canon of the Cathedral on May 27, 1988. He retired on November 30, 1998 and moved back to Manitoulin Island.

A small funeral was held and a Memorial Service will be held at St. Francis of Assisi, Mindemoya, at a later time.

May Bain rest in peace and rise in glory.

The Venerable Cyril (Cy) Edmond Ladds died on Sunday, July 26. He was ordained a deacon in June 1954 and priested in May of 1955. He served the parishes of Grace Church, Brantford; St. Stephen's, Stratford and Trinity, Sebringville; St. Andrew Memorial, Kitchener; St. John's, Preston (Cambridge); St. George's, London and St. John the Evangelist, Kitchener from where he retired on July 31, 1994. Archdeacon Cy served as the Rural Dean of Waterloo and in August 1974, he was appointed as the Archdeacon of Perth. He was named a Canon of the Cathedral in December 1989 and served on numerous diocesan committees.

A public memorial will be held at a later date.

May Cy rest in peace and rise in glory.

Lambeth Conference moved to 2022



Archbishop of Canterbury Justin Welby

The Archbishop of Canterbury announced on Wednesday, July 8, that the Lambeth Conference of 2020 is being once again rescheduled, this time to the summer of 2022.

Back in March it was announced that the Conference, a decennial assembly of bishops of the Anglican Communion, would need to be rescheduled to 2021 due to the COVID-19 pandemic and global restrictions on travel and mass gatherings. The conference was sup-

posed to start on July 23 this year.

The meeting at Canterbury in 2022 will be the fifteenth gathering of this kind. The first Lambeth Conference took place in 1867. The last time all Anglican bishops were convened by the Archbishop of Canterbury was in 2008.

Getting off the hamster wheel

By Rev. Greg Little

Recently, one of the Daily Meditations from Richard Rohr really resonated with me:

We are not hamsters on a wheel, waiting to fall into the cedar shavings at the bottom of the cage. We are seekers of light and life, bearers of shadows and burdens. We are struggling to journey together toward moral fulfillment. We are learning to embrace the unfathomable darkness where God dwells with enthusiasm that equals our love of light.

Actually, it was the first sentence in that paragraph that particularly resonated with me, "We are not hamsters on a wheel, waiting to fall into the cedar shavings at the bottom of the cage." Unfortunately, we are to a greater or lesser extent, just that. We often go through life without reflection or contemplation and without even recognizing that we are on a hamster wheel. We accept where we are in life without



Katherine Mcadoo/Unsplash

much consideration or question of where we are or where we are going; are we seekers of light and life as Richard Rohr proposes or do we just try to make it through the day to day routine and challenges that often fills our days?

Speaking from experience, it is very easy to get into a routine and follow that routine without necessarily questioning if that is what I could or should be doing. Routines are good in that they allow you to get through your days and weeks and more without having to expend energy to think or reflect on what

you are doing. The coronavirus pandemic, to a great extent, forced us get off our regular hamster wheels and decide how we were going to approach life in the coronavirus pandemic world. In many cases this amounted to finding a new wheel to mount and begin to ride again. In other case, unfortunately, it meant life-changing decisions that had to be made – sometimes with tragic consequences.

I do believe that assertion by Richard Rohr; we are created to be seekers of light and life, bearers of shadows and bur-

dens. We can only do that by trying, as best we can, to live a life that is conscious of who we are and why we do the things we do and being the people God created us to be. This is what makes us human. We are called to reflect on what we are doing and why we are doing it. That is no easy task and can require that we get off the hamster wheel or at least stop the spinning from time to time and step outside our routine existence.

This is what Jesus' parables attempt to do. The reality of God's world is opened up in new ways. The hamster wheels of the people he was talking to was brought into focus and questioned. Is that the way I should be treating others; who is my neighbour; do I walk by the person who has been mugged and is lying at the side of the road even if he or she is not worthy of my attention, what is truly important in my life?

How do we see "the other" as a fellow human being and act and react as a human being? I want to close by applying this

to an issue that is currently trending on social media – the Black Lives Matter movement that has been reinvigorated during the coronavirus pandemic. The response by some is that all lives matter and of course as Christians we all called to believe that all lives matter. But what does it mean to stop the wheel spinning in this issue? For me, the cry of Black Lives Matter has never been a statement that only black lives matter or that other lives don't matter. It is a cry that black lives and lives of indigenous people – indeed lives of those who are "the other" also matter. However, in many ways and in many situations that they have meant less than lives of white people or perhaps people of wealth and influence.

Let us be seekers of light and life and bearers of shadows and burdens on our journey. Blessings to you on that journey.

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

A blessing in disguise and a sign from God

By Kyle Gascho

The COVID-19 pandemic has seen our world change in many different ways. Many of these changes can seem pretty challenging and negative.

Before COVID-19 hit with one fell swoop, my grandfather (who lives in a long-term care facility) was in very poor condition. Not being able to see him because of the pandemic has been upsetting to say the least, and knowing the stress and fear my grandma is experiencing right now about losing too much time with him makes it all the worse.

I believe this pandemic to be a blessing in disguise. I also believe it to be a sign from God. Set in our habits, rituals and very structured way of "doing" church, the word change (for many) was not necessarily at

the forefront of our vocabularies. This pandemic has forced drastic change on parishes throughout the Diocese of Huron and the wider church. These are changes that could only have been dreamed about or changes that would have taken many years to develop and implement.

The COVID-19 pandemic has forced many parishes to seek alternative means of delivering worship and nurturing faith and spirituality in parishioners and beyond. Many parishes across the Diocese have started utilizing necessary technology to achieve this. With pre-recorded worship services uploaded to YouTube, worship services livestreamed on the internet through YouTube, Facebook, Zoom, etc., we have broadened the scope of our reach to proclaim the Good News of the Kingdom.

While all of this technology may seem scary to a lot of people, in many instances, it has helped us to grow together as parishes, faith communities and church families. It has also helped us collaborate with one another through many different obstacles to keep moving the Church forward into this crazy new world we're living in. While things will never completely go back to normal after COVID-19 starts winding down, we need to be careful of letting ourselves fall back into old habits.

We need to keep up with the technology we have started using in our churches even after COVID-19. I truly believe this pandemic to be a sign from God. It is the push we need to bring our Church into the 21st Century (or at least to the 20th Century depending on who you ask). These new methods

of "doing" church may just help us to bring more people into our faith communities. As parishes, we need to look beyond the end of this pandemic and continue to look into the long-term future of who we (Anglican Churches) will be in and what we will look like in our communities in the many years to come.

As the Verger at St. James' Church in Stratford, my role has drastically changed. What was more of a liturgical role and assisting with ensuring the space was ready for worship on Sunday mornings, it has now become more hands on with the day to day operations of the parish in an IT or techie role.

When COVID-19 hit and it was no longer an option to have staff working on-site and being open to the public, the daunting task of setting up our office administrator with the

ability to work remotely was something I tackled. There will always be some hiccups when big changes are made but it was accomplished! This task heightened the realization in my parish of the need for technology.

I am continuing to work with the parish leadership and members of the congregation to achieve some big goals for the future of our parish and the role some technology will serve in accomplishing these goals. Technology is here to stay, so we may as well use it to our advantage.

Glory to God, whose power working in us, can do infinitely more than we can ask or imagine.

Kyle Gascho is a Staff Support for the Huron Refugee Committee and the Verger at St. James in Stratford.



Snowcial distancing at St Paul's, Stratford

Adapting to coronavirus social distancing sometimes requires ingenuity.

St Paul's, Stratford treasurer - Ray Ford, passes the church chequebook, cradled in the scoop of a snow shovel, to Warden - Miriam Flewitt for a second signature/

The snow shovel was actually being used to clear the driveway when it was first needed for social distancing in March.

How time flies!!

Donate online to your parish or to the diocese:

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

Too old, too tired and too few: the contemporary Anglican lament

What sets numerically growing congregations apart from others that are experiencing exhaustion, discouragement, membership decline and perhaps even the possibility of future closure? This was my starting question when I began my research into membership trends among Anglicans in Huron.



GROWING BEYOND THE DOORS
REV. GRAYHAME BOWCOTT

In my fifteen years of ministry in our beloved Church, I have managed to collect a claim to fame that no Anglican would ever wish to boast of: I have been present at the de consecration of more Anglican churches than any other layperson, priest or bishop in our Diocese (and perhaps even throughout the national Church). Fifty-five de consecrations, to be precise. The vast majority of these have been in our Diocese.

I was once asked if I “got a kick” out of attending church



David Clode/Unsplash

funerals. This comment was made by someone who had noticed that I seemed to be present wherever the doors of a church were being closed. My response was this: there is nothing that I despise more in my ministry to the Church than witnessing the final chapter of a congregation closing its doors. However, in my past ministry serving as a Domestic Chaplain to our bishops, some of the services that have been most common throughout the Diocese in the last decade have been those of church de consecrations.

At first I remember being told by senior clergy in the Diocese that there were more churches than had ever been sustainable; that the decades marked by Bishop George Luxton, the “building Bishop,” in the 1950s and 60s were unrealistic in their enthusiasm of maintaining a church in every neighbourhood in Huron.

Some of the first churches to be de consecrated in our Diocese were buildings within spitting distance of another church building. Amalgamations allowed for two separate congregations who were

struggling to afford the upkeep of their buildings to combine in a way that would reposition them for future sustainability and ministry possibilities.

However, the trend of church amalgamations eventually began to change as a trend of membership decline began to persist across all congregations in our Diocese. In my travels with bishops Bob Bennett and Terry Dance, and then bishops Linda and Todd, I began to see de consecrations of churches where there were no close neighbouring congregations to amalgamate with.

“Too old, too tired and too few to carry on,” is a common response among the remnant of worshippers. Instead of experiencing ministry as a joy, a calling and an act of giving thanks to God, it has been described as a burden, a responsibility and a detriment to the personal faith of the faithful few who remain to turn the lights off before the final service that closes the doors.

I have come to name this feeling of being “too old, too tired and too few” as the Contemporary Anglican Lament because it is an experience not only indigenous to our Diocese but to Anglican churches

across our country. This shared experience is also deeply theological as it demands: where is the future hope for our faith and tradition if these trends continue? Where is God in all of this... closure?

This new monthly column endeavours to wrestle with these questions. Having experienced the Contemporary Anglican Lament in so many ministry settings throughout our Diocese, I have dedicated my personal ministry to seeking out the places where congregations are “bucking the trend”! Join me as I share the results of four years of doctoral research, exploring the stories of some of the most vibrant, growing Anglican churches in the Dioceses of Huron and Toronto and what they have to say about the future direction of our Church. Journey with me in the months ahead as we celebrate the people and places where our particular expression of the Christian faith is alive and well and dare I say... growing!

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.

One wild and precious life: Reflections on stewardship in the pandemic

By Ven. Graham Bland

The meaning of Stewardship is being refreshed, for me, by the pandemic.

Every day, we pray for God's Kingdom to come on earth. The pandemic has us thinking more deeply and broadly about our Church's mission to care for the earth and its inhabitants by proclaiming and embodying the Good News of Jesus Christ in all nations.

Perhaps more than ever, we are aware of the global human family ... “We're in this together”. We always were, but COVID-19 has brought it home.

The coronavirus brings attention to the health of our relationships: with ourselves (our inner life), with our human sisters and brothers (justice and peace), and with the earth (our environment).

Our awareness grows that human civilization is put at risk by our encroachments and over-burdening of wild nature. COVID-19 may come from our trespass on the territory of wild animals.

We may be more mindful of the shortness and uncertainty of life, how precious it is and what we plan to do (in Mary Oliver's language) “with our

giving



Stewardship is about the new creation in Christ, who we are or can be in God, and what our purpose is as a Christian community.

one wild and precious life.”

One of our companions in the Diocese of Amazonia is Beatriz White Carvalho, who recently turned 98. Beatriz once said in a Bible Study: “Have you noticed a spider's web in the eaves of a house

after the rain ... how it sparkles in the sunlight? Did you pluck a strand of the web? The whole web shrank, right? Well,” said Beatriz, “when you touch the web of the world's life to break it, the whole web shrinks.”

Can we add ... When you touch the web of the world's life to heal it, the whole web is made stronger? If only we can bring that healing touch.

St. Paul admits he is incapable of doing the good that he knows is needed, but he trusts (Romans 7) God will help. That conviction allows him to affirm that God - in spite of our shortcomings - entrusts the Church with the ministry of reconciliation (2 Corinthians 5), for where anyone is in Christ, there is a new creation!

Stewardship is about the new creation in Christ, who we are or can be in God and what our purpose is as a Christian community.

It is vital for the earth's future that the Church emerge strong from this pandemic, ready to work for God's Kingdom here, for there is much to do.

If we are convinced, like Paul, that, when the Church turns to God for strength, God empowers her to bear witness to Christ in the world...

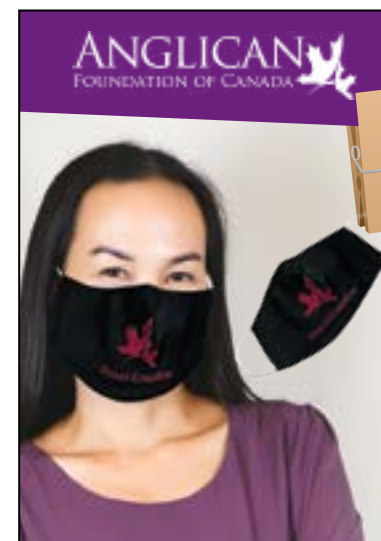
If we are sure that we are called to renounce and resist the powers of darkness and evil... If we know that God trusts the Church with the work of reconciliation...

We will confidently invest in our Church and in its future;

and, we will bear witness to Christ not only with our lips but in our lives.

Onward, Friends!

Ven. Graham Bland is the chair of Huron Stewardship Committee.



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Welcome to the 'New Normal'!

By Rev. Marty Levesque

We have all heard the phrase, "The New Normal" thousands of times during this pandemic. It is almost ubiquitous at this point, but it still merits pondering what it means and implies for us all.



**MEDIA
BYTES**

**REV. MARTY
LEVESQUE**



Sarah Kilian/Unsplash

The "New Normal" will necessitate a hybrid model of digital and in-person church, community and worship. Each step of the way care will need to be taking to ensure no one is left behind when we re-open the buildings.

whatever form of online worship you and your parish has chosen will have to continue, whether that be live streams, pre-recorded YouTube videos, and even digital coffee hour and Bible studies.

This "New Normal" will necessitate a hybrid model of digital and in-person church, community and worship. Each step of the way care will need to be taking to ensure no one is left behind when we re-open the buildings. The cameras and online engagement simply must continue and we will need to be more creative than ever before.

Welcome to the New Normal.

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

martylevesque@diohuron.org

It suggests two things really, 1) this is new, it is something we have never experienced, and 2) it is also what we should expect going forward, it is now customary.

This should mean much to us in the church, that out of

necessity have rushed online so that we could still provide good quality worship, a connection with God and community while isolated. It means what we are doing today will continue to be expected of us once we return to the in-person church in September.

There are many reasons for this, but chief among them is that not all our parishioners will feel safe returning to face-to-face worship. Some will have underlying health conditions; others will be married to or are caring for someone who is considered high risk. The cameras

will, simply put, have to keep rolling.

When we host Back to Church Sunday this year, there will be many regular attendees missing. Not because they do not want to be there, but because it is not safe while we are in the Amber Stage. Therefore

How to make "cluster ministry" work? Call in the coach!

By Lauren Maurizio

Finding common ground can be a distinct challenge when you seek to open mandated discussion! How does one even begin to grasp concepts that have come from what appears to be 'left field'?

In March 2019, the Bishop's Commission Report was published, outlining suggested actions to be seriously considered. The purpose of the Commission was to explore sustainability of all of our churches going into the future. The one clear direction was that we should form Cluster Ministries, sharing ministerial, lay and financial resources in order to keep all of our doors open. Those who would not embrace this direction would receive 'palliative care' for a term of three years.

So many questions, unrest and upheaval arose! "How could we ever agree?"; "What is 'palliative care'?"; "Who's going to pay for all of this?"; "It's already costing us more to be a multi-point parish than we can afford and we aren't getting enough of the minister's time as it is!"; "How did we get mixed up in this!?!"

With so many questions, where would we begin? Who was responsible for coordinating any communication? Someone had to start the ball rolling!

When the wardens of one church in Lambton County sent out an invitation to the ministry, wardens and lay readers to gather to discuss the Report together, they also invited Ven. Archdeacon Tanya Phibbs



Our congregational coach gave us insight on how to make 'cluster ministry' work by listening and working together with respect for one another.

and then Dean of Lambton, Ven. Kristen Aikman. The Bishop's Office responded with a suggestion that a congregational coach could be invited to facilitate the meeting. Who could have predicted what that gesture would come to mean to us?

Of course, we had no experience with a congregational coach and had no idea what to expect. I did a brief Google search to get a sense of what this meant. I found the following:

- Coaching is helping someone to unlock their personal potential.

- Coaching builds awareness empowers choice and leads to change ... Mentoring is when a senior colleague, seen as more



Nikita Kachanovsky/Unsplash

knowledgeable and worldly wise gives advice and provides a role model.

- Coaching is a form of development in which an experienced person, called a coach, supports a learner or client in achieving a specific personal or professional goal by providing training and guidance.

The host church laid out a brief outline of what they hoped to achieve during the meeting and then handed it all over to Shirley Sewell, trusting that God would lead us in the best direction for all of us. God couldn't have chosen a better solution to our needs!

Our initial meeting turned into two meetings, both led by Shirley, who not only came prepared to break the ice, but had

intimate experience as a member of a twelve-point parish here in Ontario! She was able to help us get over the 'fear' of meeting new people who may become part of our Church 'family' some day. She drew out our goals and objectives for each of our Churches; eased our fears by helping us to deal with an unknown future; made us laugh, despite the difficulty of our discussion; shared best and worst practices; a possible shared budget outline and was very skilled at keeping us on topic without diminishing the importance of recognizing our mutual anxiety.

Our congregational coach brought along a friend, Linda DeBurger, who assisted in many ways. Linda was more

integral in explaining the concept of a 'shared budget' for certain expense items (ie: ministry & supply ministry costs, travel expenses for ministry, joint Admin charges, joint fundraising, etc.) Linda also kept notes of answers to questions that Shirley posed, allowing us to see our common fears, goals and concerns.

We've developed a contact list of all of the churches in our "cluster". This has been especially helpful in sharing the minutes of our Cluster meetings, collecting input and sharing ideas and concerns as we move forward. Shirley Sewell was added to our contact list as a valuable resource.

We may not yet know all the answers, nor what our churches will look like next year. However, our experience of change has been made all the richer for having met Shirley. We couldn't have achieved the progress we have made to date without her help. It was an extremely beneficial experience! We are so grateful that Bishop Linda recommending we seek the services of a congregational coach and that Shirley Sewell answer the call!

Our congregational coach gave us insight on how to make 'cluster ministry' work by listening and working together with respect for one another. Thank you Shirley!

Lauren Maurizio is a lay reader in the Parish of North Lambton (Christ Church Forest & St. John's Kettle Point); and a deputy warden at Christ Church Forest.

Why we celebrate the Season of Creation?

By Caroline Sharp

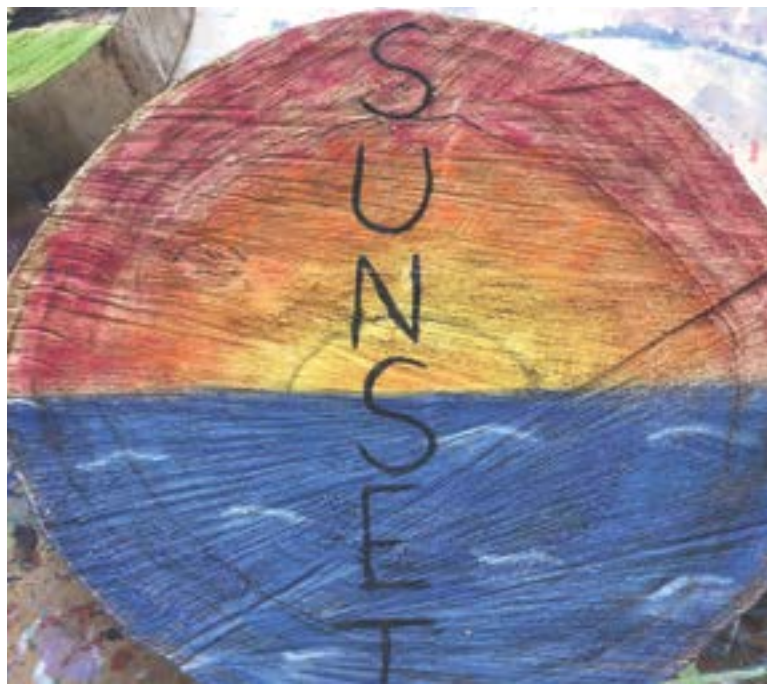
Did you know that 99% of the time that humans have lived on earth, we have lived as hunter-gatherers?

During this time, small groups of humans lived off the land and had very little impact on the world around them. They travelled over a large area to eat food that was available seasonally and through Traditional Ecological Knowledge (TEK), this information was passed down from one generation to the next. They knew what was available and when, as well as what was safe or unsafe to eat. They were far healthier than any of us are today (although modern medicine has been good for humanity) because of their diverse diets, small populations and amount of exercise they did.

It didn't make sense to have lots of children because you couldn't carry more than one child when migrating from one area to another. Hunter-gatherers did not practice religion per se but were spiritual beings who believed that gods were integrated into their whole environment. They had far more leisure time and had many celebrations and rituals. Just as Creation is good, so was life.

The transition to agrarianism was quite slow and likely discovered by accident. As more groups settled on a piece of land, growing their own food, their populations began to grow as there was no more need to wait until a child could travel on their own two feet. The ideas of ownership and economy began. Since only some of the people from the group were needed for growing and harvesting food, others were free to invent jobs

SOCIAL AND ECOLOGICAL JUSTICE



for themselves. They became philosophers and artists, judges and accountants, and even priests! Religion shifted from discovering God in the world around them to a more organized religion. Gods changed from half human/half animal beings to a human monoculture God.

Many people pin the Industrial Revolution as the start of anthropological (human caused) climate change, however, it was actually agrarianism that got the ball rolling. Although small subsistence farming had only a small impact on the environment, monoculture farming began with the formation of Empires. Even today trees are still being cleared to make room for industrial farms and our concern for the soil's health has declined over the years. With science, humans

have discovered new ways of farming that come with heavy duty machinery that tears the earth apart, killing all the life and health in the soil and replacing it with chemical fertilizers, pesticides, fungicides, herbicides, etc. And we haven't even looked at livestock farming yet which adds hormones, antibiotics and disastrous living conditions to the list. God's children are getting sick and the earth is groaning!

Wendell Berry believes that the health of the soil and the farmer are directly related to the health of the consumer. "You are what you eat" hits home pretty hard! Our 1% human history as agrarians has done more damage to the planet than the 99% as hunter-gatherers. Sure, the Industrial Revolution blew everything way out of proportion; how-

We aren't fish in a fish tank. We were told by God in Genesis 1:28 to take care of the earth and everything in it!

ever, you will find that food is still at the centre as the biggest cause of climate change.

Carolyn Steel's TED talk video (https://www.ted.com/talks/carolyn_steel_how_food_shapes_our_cities) reveals how we have obtained our food throughout history and how we have become disconnected from nature. It wasn't until trains were invented that things really began to change and with that, shipping our food around the world became the new normal. So, what does all this have to do with the Season of Creation?

When God created the world, nearly everything was created prior to the existence of humankind. When God created humans, God also made this lovely little garden (Eden) for them where they had absolutely everything they needed to survive. Only, we aren't fish in a fish tank. We were told by God in Genesis 1:28 to take care of the earth and everything in it! We were to subdue and have dominion - we are the stewards of God's Creation. We were to take ownership of God's gift to us and treat it kindly and protect it because God made it and called it "good." Really, when you think about it, this was the first covenant God made with humankind . . . and we're failing miserably at keeping it!

God gave us a purpose and it is no small feat taking care of the earth. It requires us, as Christians, to be set apart from the secular world. We are to defy the status quo to do what is right in God's eyes. In regard to caring for our planet,

this means shopping local (at small businesses and markets - from small local companies), recycling/reusing/repurposing, saving rainwater for your garden, getting electric vehicles or riding your bike or the bus; it means going out of your way to preserve God's gift to us - our home.

The Season of Creation is a way for us to observe this initial interaction with God. We are reminded of what God has asked of us concerning the earth. Make good use of this time to focus on "green" passages for spiritual reflection and what it is that God is asking of you, as a Christian, in this time. The Diocese of Huron's Social and Ecological Justice Committee is providing resources for you to use during this time whether you are back in your parish or wish to worship from home (<https://diohuron.org/social-and-ecological-justice-huron-ministry-resources/>) and you can keep an eye out for more information in your emails.

Some people, in order to discover God, read books. But there is a great book: the very appearance of created things. Look above you! Look below you! Read it. God, whom you want to discover, never wrote that book with ink. Instead, He set before your eyes the things He had made. Can you ask for a louder voice than that?

Augustine (354-430), *De Civitate Dei*, Book 16

Caroline Sharp is a member of the Social and Ecological Justice Committee.

Alive and well as we maneuver a world with COVID

By Rev. Canon Val Kenyon

While much could and has been said about the times in which we live, without question we have all been asked to hone our skills in the art of adaptation!

With tried-and-true practices no longer available to us, we have been stretched into seeing just what is possible through virtual and other means to stay connected in our ever-evolving online world.

While some of our EfM groups in Huron will remain "virtual" for the time being, we hope that as we enter into the Amber phase within our Diocese, small group meetings, with appropriate precautions and physical distancing



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.

measures in place, will be possible.

At its core EfM assists us in discovering and rediscovering ways in which our faith connects us to both who we are as followers of Jesus and how we might investigate our call to ministry-whatever kind of lay or ordained ministry that may be. EfM is meant to

equip participants with the knowledge, background and vocabulary of Christianity as in keeping with our baptismal vows, we "proclaim by word and example the good news of God in Christ".

EfM invites people into small, mentored communities. Mentors play an important role in EfM gatherings as

September is the month when new groups begin and returning groups reconnect.

those who step forward to take on the task of leading local groups. These are individuals who working with the purposes and approaches of EfM, bring their energies to framing questions, facilitating reflection, and planning and managing their time together. They are open to growth and lifelong learning, have respect for human and theological differences, and are comfortable with ambiguity.

September is the month

when new groups begin and returning groups reconnect. With both daytime and evening groups in London, as well as groups in Kitchener and Strathroy, as well as a potential new group starting in Sarnia, we are looking forward to hearing from anyone interested in exploring EfM participation. If a Zoom Open House would be helpful, we would be pleased to host a virtual event of this kind in your area.

For more information on EfM and how you might become involved, please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at EFM@huron.anglican.ca

Rev. Canon Val Kenyon is EfM Animator in Huron.

Living forward... despite the obstacles

Despite the challenging times and all the weighty news of violated peoples, we must live forward. By living forward, I mean, despite all circumstances staying hopeful and creatively active.



AS I SEE IT

REV. JIM INNES



Gaëlle Marcel/Unsplash

One major obstacle to this 'living forward' is that the magnitude of some struggles tends to have us pessimistic about our ability to change anything. And many of us are confused as to whether we are part of the problem.

Despite the obstacles, through the struggles of others, we become increasingly aware that the status quo will no longer cut it. Someone, or some circumstance, or some current

failure, needed to be addressed yesterday.

We live in an interconnected system that shifts together, falls together, and rises together. One person's joy elevates us, and another's can equally decimate us. And because we are all in the process of growth and change (moving towards enlightenment), our ignorance will cause others to suffer. Our redemption will cause others to be free.

The weight of our shared humanity is enormous. This

weight is frustrating. We don't always know what to do (maybe less often than we admit). It is a weight borne by the victim(s), and those not wanting to victimize. And I believe this frustrating weight (or perhaps better stated as confusion) creates most inertia around social change.

This inertia around social issues is dangerous energy. It can be seen as apathy and stir up hate and violence. Such reactions cycle back on them-

selves. Instead of being aware of (and then freed from) our confusions, we become lost in more intricate issues, increasing our inertia. Apathy is real. We must watch for its insidious non-action. But apathy might not be the reason some do not act.

It takes faith to manage these systemic issues. Faith believes life is more than individual experiences (or the needs of a small collective of a 'chosen' race) running amok looking for ways to stay ahead and prosper. There is an interconnected order to things. And this order has a creative rationale that is, in my experience, based on compassion. It can be aptly called "our shared humanity."

Christian literature is filled with stories of compassion. Many of these stories speak to courage; the courage to step outside the 'norm.' Such courage gives as needed, instead of as deserving. In many ways, this is my attraction to the life of Jesus and his early disciples.

Jesus and his disciples acted from their hearts. There was not a question as to right and wrong, only a question as to what is loving and needed. For them, politics be damned. And though they struggled a bit to know who to reach out to, in the end, it was their mission (and purpose in life) to increase the health of every person they encountered.

Jesus and the disciples 'lived forward' by uncluttering their minds with worry. They didn't eat up their energy or time with imagining the worst and planning avoidances. They risked failure. And they put themselves in harm's way.

As I see it, 'living forward,' is a matter of living with compassion. It will take courage, but as we place one foot in front of the other, and risk failure and criticism, we will discover energy, hope, and creativity.

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

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Striving for justice and peace among all people...

As the Comet Neowise streaks through space, relatively close to Earth, this summer, students of history will be aware of how cultures in times past connected the celestial event of a comet with significant, often life-changing events in their own times and lives.



A VIEW FROM THE BACK PEW

REV. CANON CHRISTOPHER B. J. PRATT



Sunyu/Unsplash

For example, centuries ago, the appearance of Halley's comet was blamed for the Black Death. The Bayeux Tapestry includes a depiction of that same comet sweeping across the sky in the year 1066, heralding a moment of tumultuous change in English history.

In our own day and age, sophisticated analysts would simply point out that social turmoil and pervasive sickness are not dependent on celestial events. The list of challenges that are a reality in our own day and age is long. Global environmental issues, gender equality, Indigenous rights and reconciliation, LGBTQ+ rights, Black Lives Matter, social turmoil in different parts of our global village and the impact of COVID-19 are constantly presented to us on the evening news and throughout our waking hours

through social media. Mental and emotional fatigue set in. Our moment in history feels overwhelming and, as individuals, we may feel overwhelmed.

A physician I know shared her own perspective on the most recent demands which have been made of her profession. Plastic barriers in the office, shields and safety protocols had been mandated and put into place. Wearing a mask throughout her working day is not an option. Her voice reflected a profound sense of frustration with those who resist wearing a mask. She reflected on the demands which were placed on her parents, as they eked out an existence in war torn Europe during the 1930s. In comparison to the stress of those moments, she said, simply wearing a mask to combat a pandemic, seems like such a simple thing to do to survive.

I have spent some time watching CNN documentaries which review the decades in which I have lived. During the last half of the 20th century the turmoil of war and social discord was a reality that shaped

the history of those days. Watching those documentaries and thinking back on those days, it creates a shock to the system to turn the channel and view the moments in our tumultuous present world which offer almost a mirror image of events which are decades old.

Binge watching TV shows or being glued to a computer screen has been an option chosen by many who have the luxury to freely choose to spend their time in that manner. At the same time there are those who need to spend every waking moment looking after the bare necessities of life. They do so in a world where the "normal" support systems which were readily available in the recent past are not as easily accessible as they were not so long ago. In one community, a social support system which offered hot meals served on a daily basis inside an air-conditioned building, transitioned to sandwiches served in a parking lot under the baking sun. Volunteers, who were a mainstay of this important ministry cannot share in the work, because of COVID concerns.

In the midst of these days, a simple question is placed in front of people of faith: "Will you strive for justice and peace among all people and respect the dignity of every human being?" I remind you that the response required is: "I will, with God's help..."

The Baptismal Covenant offers every baptized person the foundation upon which a life may be built which may make a difference and have an impact on the world in which we live. It may, or may not, prove to be the case that our words and actions will make a profound, long term, transformative effect on humanity.

The measurement of our success will not be ours to make. How we survived, how we sought to thrive during these days, will be the stories which will be revealed in the journals historians have been urging us to keep during this pandemic experience. The stories of discovering how the excesses of life have been stripped away and new insights of what is to be truly valued and appreciated by each of us as being important will be treasured by future generations... or will they?

A funeral director friend of mine reflected recently on his experience of engaging school groups in conversation by asking three questions. I share them with you. See how you do in responding to these queries.

"Do you know the names of your parents?" In response to that question, an overwhelming number of people responded

positively. The close-knit nature familiar in many families was clearly evident.

"Do you know the names of your four grandparents?" The second question saw a significant diminishment in the number of people who were able to respond. Some individuals were born after their grandparents had died. For others, the stories of previous generations were not a central feature of family life.

"Do you know the names of your eight Great Grandparents?" The third question, except for those who were keenly into genealogical research, hardly caused a stir. The stark reality, is that, with some exceptions, three generations from now, even your own blood relations will not even remember your name...

Experience of the past may shape the words and actions of the moment. Trying to anticipate and shape all that the future holds is something that may be left in the hands of generations yet to come. Our task, our ministry, I suggest, is to look around at the broken world around us and in these days, commit ourselves to "strive for justice and peace among all people..." That is how we may be faithful to our Lord in our own lives.

Stay safe and be well.

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

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Visit the well, it never runs dry

We can always learn. During this COVID-19 season of our life, I have already learned a few things. It has come to my attention that wearing lipstick is absolutely useless while mask wearing.



**LAUREL
PATTENDEN**

At first, I would always point out to the store employee that I was wearing the most luscious colour of lipstick. After a while it just wasn't worth the chuckle as the lipstick would stain your masks. Dangling earrings are also a fashion taboo as they get caught on the mask strings and cause too much facial touching.

Another lesson learned about face masks, is that when I purchased cloth face masks, something so simple, I should have consulted my husband. I learned he doesn't like the masks made with the cute baby animal prints nor dinosaur printed fabric.



Laurel Pattenden, Woman at the well

Who knew?! Plain, plainer or plainest are the best. However not as much fun.

Since it has been many

months since my last hair cut, I am learning how to deal with long "COVID" hair. A friend of mine, who lives on an island

on the B.C. coast has the most beautiful hair for her age. So I thought I would email her and ask her for some tips and techniques. She gave me a few but there was one that caught my eye. It mentioned that she never used chlorinated, processed water when rinsing her hair. She actually wrote that she uses "living water" to rinse with. Wow, I thought, and replied what do you mean "living water"? This actually happened! Then I laughed.

Of course, this is "the lesson" to be learned or reminded of during COVID-19. The story of the Samaritan woman at the well found in the Gospel of John. With all the changes we are facing and as the fatigue we wake to each morning piles up, we must get awake and journey to that specific well.

The one that the Samaritan woman visited and met Jesus. You know, the well that never runs dry. The well that has no limits on how many times you can draw a bucket. There is no COVID-19 purchase limit. There is no need to stalk up in fear of scarcity. You don't have to sanitize your hands and you can

definitely leave the mask behind. The mask is not needed nor is it allowed. We are to be unmasked when we meet Jesus. Jesus is always waiting there at the well for me and for you. He doesn't wear a mask as he is the Shepherd we seek. It is companionable, safe, refreshing and pure at his well. "Living water" is the only item on tap there today and everyday.

The water that becomes in us "a spring of water gushing up to eternal life". (Jn4:14)

Feeling parched by COVID-19? Are you restless? Go to the well where Jesus is. Say to him, "Sir, give me this water, so that I may never be thirsty again." (Jn4:15) Remember that we are freely offered "living water".

Remember we can freely receive the "living water". Everyday remind yourself of this!

Always enrich your days with the "living water" Jesus has offered to refresh your soul. Then and only then take the time to rinse your hair with non-chlorinated, unprocessed water and who knows maybe your COVID hair will like it.

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

Smile, it's God's way of showing us all the value of each other

Long, long ago; in a galaxy far, far away, where radio stations still played vinyl records: I arrived in a place called Sarnia to be the evening radio host on CHOK!

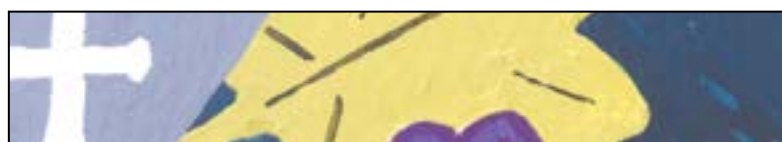


**MOSTLY ABOUT
RELIGION**

**REV. CANON
KEITH
NETHERY**

Being a lad in my early 20s, I really wanted to work at the "other" radio station in town, because they played top forty music. I worked for the station that played a little bit of this, some of that, far too many Blue Jays games as they set records for futility, all while I was supposed to be doing the DJ thing, not pushing buttons for commercials when it was 13-1 in the fourth inning. I came up with the patently lame catch phrase. "Music and conversation for whatever evening of the week it was." Looking back, it seems rather foolhardy that as a young man, I was to converse with people who, for the most part according to the ratings, were a decade or two older than I. But together, we forged ahead.

Over at the competition, Doug Rollins was the evening disc jockey. I never did meet him, but we did have a conversation or two on the phone. I also know that a few years later, he worked



at the Holy Grail – CKLW. The Windsor powerhouse had fallen dramatically from the early 70s when it was more than once named Radio Station of the Year in North America. But still, Doug got to work at the Big Eight. I would have traded the two Stanley Cups, three Grey Cups, and the Winter Olympics I covered once I morphed into a sportscaster and moved to Calgary, for just one show, one hour on the Big Eight.

I'm way off track here, but the truth is, I don't have a really great story to tell here, and if I straight out tell it, this column would take you exactly 41 seconds to read. So back to the evening shift on Sarnia's two radio stations. I've already admitted to my lame handle. But Doug had this great sign off catch phrase: "Smile, it improves your face value!" I still remember the first time I heard it. I thought, "Wow, why didn't I think of that!" I gave long hard thought to trying to come up with something close to that good, but it was all for naught; I never got past music and conversation.

Then, after a lengthy discussion about changing the music format for the evening show, my suggestion was accepted. We would play "solid gold" in the evening. That meant some

classic music and a seemingly endless playlist that I would love. My smile did not improve my face value, when the boss said, "By the way, great idea on the new format, but I think we need a new personality for the new format. You are moving to the sports department!" For my career, that was actually the best thinG that could have happened. But at that moment, the scowl was locked in place on my face. Somewhere during my tenure doing news and sports in Sarnia, Doug moved on to somewhere else. But his catch phrase has always been with me.

The more I have thought about it over the years, the more I find depth of meaning in the words. I'm sure when Doug dreamed it up (or stole it – we all borrowed things once we moved to a new market) he was proud of how fresh it sounded, a clever way to engage people. For many years, I always imagined people with glowing white teeth, cranking out a big smile and all seeming to be right. It was about the beautiful people.

Once I was "right sized" out of radio, and suddenly found myself in seminary, taking university level courses with a brain that struggled to pass in high school, the phrase was still with me. However it began to devel-

op a theological life of its own. I began to think, in a pastoral sense, how a smile could change the circumstance. Being able to find a smile really could improve the value of what I was about. I have come to understand that a smile has power that I had never imagined. A smile at a little child in church who was misbehaving that told him/her it was okay. God loved them. A smile that told a nervous bride that I would ensure the wedding would come off, more or less, as it was supposed to. A smile for someone who had just lost a relationship, to show there was still hope in the world. A smile that would spread across my face as I told a story about someone who had died, ensuring all that the light had not gone out, the spirit was free and glowing brightly.

There is rarely a month goes by that I don't think about this old radio catch phrase. It just seems like such a simple recipe to make things better. Smile, when you want to, when you need to, when you have to, even when you don't want to. The smiles that have been flashed at me in ministry have stilled by spirit and lifted me to God's presence. A smile, I think it always a gift from God, and in a funky way it does improve our face value. It helps us to show the love of God to others and have it beam back at us.

Smiles have been hard to come by this summer. In a world needing to know if our COVID

cases are going up or down; if our jobs are safe; if we will ever be able to hug our friends and loved ones again? How do you smile? The scenes from long term care homes, the faces of those who had lost jobs and hope. The smile scrubbed away. Even the use of masks, such a good and positive thing, but it hid our smiles. Then again, maybe we couldn't muster a smile, even when hiding behind a mask.

So as we move to yet another stage, maybe our smiles are the way to improve the face value of ourselves, those around us, those who are struggling, those who are broken, those who feel unloved. Maybe if we will just force the biggest smile we can think of as often as we can, God's love will shine through the darkness and uncertainty that still lingers in this pandemic.

I suppose when we are back in church on Sunday mornings, I could start the Sunday liturgy with welcome to "music and conversation for a Sunday morning." Nope, still seems lame. Perhaps it's better to continue with "smile, it's God's way of showing us all the value of each other." So, I've swiped it and rewrote it, but Doug Rollins, wherever he might be, still wins the catch phrase competition.

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