



PLAYING 'PEEK-A-BOO' WITH GOD'S CREATION

Everything we "throw away" must go somewhere.

Page 10

CHURCH AND ITS (VIRTUAL) AUDIENCE: REACHING OUT TO ALL AGES

Who are you trying to reach on social media? By Rev. Marty Levesque.

Page 9



A SHATTERED TOUCHSTONE

Are we becoming a touchless community? Rev. Jim Innes: The way I see it.

Page 11

HURON CHURCH NEWS

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180th SYNOD OF THE DIOCESE OF HURON: POPULAR REPORT

Is this a place where God's new creation may take root?

By Rev. Dr. Justin Comber

On Saturday September 26, the first online Synod of the Anglican Diocese of Huron convened.

Rather than the broad displays of interest and action that typically mark our three-day yearly gathering, the list of motions and presentations offered was carefully selected, with most of the reporting of diocesan entities distributed in advance as a part of the convening circular and acknowledged together without individual reading. The day's offerings were carefully organized to define where we

stand now, and to plot a way forward.

Where do we stand now?

The day itself began by accounting for those members of synod; clergy, lay, and their spouses, who were laid to rest last year. Bishop Todd took the time to address the circumstances we currently face. COVID-19 has kept the people of this diocese apart for over six months, and we are still going through it. Nevertheless, it has liberated us from "habits, patterns and commitments that slowed us down and weighed us down." Despite our inability to

gather around the broken body of Christ, this virus has not stopped God, nor has it halted God's new creation—making us the body of Christ.

We live in Christ. This defines who we are now and how we move forward. It will mean being good stewards of our time, talent, and treasure, and choosing to spend them wisely, not only to satisfy our daily operational needs, but with some concentration on renewal and new creation.

The Bishop's opening address was followed immediately by the treasurer's report.

Synod: Popular Report Page 3

Bishop Todd Townshend gathers his thoughts while waiting to start the worship section of this year's virtual Synod. "Nothing normal" in the first eight months of his episcopal ministry, yet the bishop managed to challenge the diocese in the live broadcast of his charge on September 26. Are we up to this challenge?

Bishop's Charge: Page 4

Amazonia to Huron Synod: Page 2

New, learning, just, diverse: Page 7

PWRDF Huron Team Virtual Ride 2020

By Rev. Canon Greg Smith

PWRDF Huron along with PWRDF participants from across Canada have been taking part in Blue Sea Philanthropy's "Ride for Refuge" for six years.

Like many organizational fundraisers, due to COVID-19, the 2020 "Ride" on October 3, was a virtual event. Participants were invited to be creative in the activities that would be classed as a Ride.

The Primate, Archbishop Linda Nicholls, for example, spent her time playing and singing hymn requests. Some individuals crocheted, some read books,



Rev. Canon Greg Smith, PWRDF Huron representative, at Huron Team Virtual Ride on Saturday, October 3, 2020

two faithful Newfoundlanders climbed Gros Morne, and others still rode and walked in COVID-safe settings.

Three team members for PWRDF Huron managed to raise \$2230.00 towards the national PWRDF goal of \$40,000.

Every year PWRDF designates one of its projects to benefit from the Ride. This year national supporters surpassed the goal set and the efforts will support St. Jude's Family Projects in Uganda. The story of St. Jude's is a remarkable story of the determination and vision of a Ugandan woman named Josephine Kizza Aliddeki, who has built her efforts to empower especially women and youth with sustainable agricultural knowledge into an internation-

ally recognized NGO that is doing transformational work in Uganda and now reaches out to neighbouring countries with its expertise.

St. Jude's Family Projects was featured recently in a PWRDF seminar on how PWRDF partners are mitigating the effects of Climate Change through the techniques of sustainable agriculture and permaculture.

To learn more about St. Jude's and other similarly motivated projects supported by Anglicans in Huron and across Canada, access the PWRDF YouTube channel or website at www.pwrdf.org



PWRDF HURON Fall Appeal

See Page 12



www.diohuron.org/news

Permanent presence of God in our lives

A message to Huron Synod from the Diocese of Amazonia

I address my words to Bishop Todd and all the sisters and brothers of the clergy and laity of the Diocese of Huron.



**BISHOP
MARINEZ
BASSOTTO**

This September, on the 2nd, we celebrated 108 years of the Anglican Presence in the Amazon and also 108 years of the laying of the cornerstone of the Cathedral of Santa Maria.

In all this time of walking we feel the presence of God at our side through the gestures, the words, the solidarity and affection of the people that God has brought us as precious gifts for our lives.

You, dear brothers and sisters, are these signs of the permanent presence of God in our lives and they are gifts from God to all of us!

We are experiencing our Second Companionship Covenant and in all this time of walking together we feel permanently encouraged and sustained by your love, solidarity and prayers.

All of this is expressed constantly in his words and in his gestures towards us.

We are living in a very challenging time here in Brazil and especially here in our Amazon region - at the moment I record this video we have more than 123,000 deaths by COVID-19 in our country. In the geographical area of the Diocese of Amazonia, we have already surpassed 11,800 deaths, considering the official data (we know that there is a lot of underreporting in Brazil and that in fact there are more deaths). At this moment when you are listening to me, these numbers are already much higher, unfortunately.



**Our hearts are filled with deep gratitude to God and to each one of you!
You make a big difference here in the Amazon and with your lives you are transforming many lives here.**

As in other parts of the world, we are living in an extremely difficult time in our economy, the exchange rate is very fluctuating and our national currency has lost much of its value, everything is more expensive, the cost of living is very high, there is a huge number of unemployed people, there is an increasing number of vulnerable people, and an enormous number of hungry people. In addition to all of this, we also experience the pains of structural racism, the ever-increasing violence, the death of poor and black young people in our peripheries, the frightening increase in violence against women (the rates indicate a 50% increase during the pandemic)...

Indigenous peoples are in total vulnerability. The Brazilian government has made the laws more flexible so that miners and loggers can enter areas of indigenous land that were previously preserved, which is why deforestation, fires, and the destruction of nature are increasing. The COVID-19 arrived in the indigenous villages furthest from urban centers and caused the deaths of many people, especially the leaders and older people who in the tradition of

these peoples carry knowledge and wisdom. So in addition to all the difficulties there is the feeling of being an orphan.

Indigenous peoples living in urban regions are also very vulnerable, with a lack of food, medicines, hygiene and protection materials. The situation is really very worrying.

Our temples have been closed since March 21st. But, by the merciful grace of God, we have discovered new ways of living the faith and we are approaching as we can, through virtual means, which allow us to pray and reflect on the word of God. We are having Moments of Worship and Virtual Services with lives on Facebook and Youtube every morning. On September 13, we resumed our on-site services with only 30% of our capacity and complying with all the protocols required to ensure the safety and health of our congregations.

But even in these challenging times, we never felt alone, in all the time since the beginning of this pandemic we felt supported by you through your prayers, through of the constant presence of lay people and clerics from your Diocese in our Morning Prayer lives held daily, through the message

of Bishop Todd sent by video that we share throughout the Diocese, through the financial assistance sent to us at the most difficult time and helped us to maintain ministries in the Amazon and to donate food, hygiene and protection materials for the most vulnerable people and for indigenous communities.

The partnerships established in our Joint Ministries Agreement will enable us to continue with our Music Project for Children and Adolescents in Icoaraci, and with our School Support Project for Vulnerable Children in Ulianópolis. Because of the pandemic, we have not yet been able to resume all of these activities, but we are organizing ourselves so that this can happen soon.

Our hearts are filled with deep gratitude to God and to each one of you! You make a big difference here in the Amazon and with your lives you are transforming many lives here.

My feeling is that this time of social distancing has taught us to break the barriers of time and space, and the physical and geographical distances no longer exist - we feel closer and rediscover the beauty of being part of such a large and so diverse family.

We want to thank you for the willingness, support, care and affection you have towards us and affirm that it is reciprocal.

We want to express our gratitude and say of our constant prayers for the lives of the leaders in this Diocese, especially by the Diocesan Bishop Todd, his family and all the clerical and lay leadership, so that your missionary journey will always be a reflection of the strengthening of God, so that your words will always reveal God's compassion and that your actions will always be a sign of God's mercy.

We wish a blessed Diocesan Synod!!!

+Marinez
Diocese of Amazonia

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Editor

Davor Milicevic
huronchurchnews@gmail.com
519-434-6893, ext. 251
c/o Huron Church House
190 Queens Ave.
London, ON
N6A 6H7

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The Right Reverend
Todd Townshend
Bishop of Huron
Diocese of Huron
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Synod questions, suggestions and reactions:

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Huron Synod: Popular report

Rev. Justin Comber:
From page 1

Huron was successful in its application for a CRA wage subsidy amounting to \$1.1 million in March and April, but did not meet the 30% loss threshold for assistance in the months following. Beginning in September, aid will come with a lower threshold, but also provide lower amounts of assistance on a sliding scale. Despite a shortfall of \$46k in apportionment payments, the 2019 fiscal year ended with a \$76k surplus, leaving an accumulated surplus of \$291k. This is largely due to the above average performance of investments and the sale of church properties.

The COVID-19 pandemic has had a particularly devastating impact on the people of Brazil, who have suffered 123,000 deaths to date, and has left many there feeling abandoned. In response, Bishop Marinez Bassotto of our companion diocese in Amazonia called for a new way of living in faith, and expressed her gratitude to the people of Huron for their prayers, assistance, and constant encouragement.

In his homily the bishop encouraged us to “be of the same mind as Christ” whose humility led him to selfless service for the benefit of others. The bishop’s encouragements were then given a face in the witness of Lividia Musa who learned to embrace her identity as a child of God when scorned for her race in apartheid South Africa, the stigma of childlessness, and the rejection of her gender from Christian ministry by her church.

In answer to the question “where are we now?” in light of the COVID pandemic, synod then addressed issues in the wording of canons 18, 19, 43 concerning those responsible



“Command Central” at St. Paul’s Cathedral: this is the team that made the first virtual Huron Synod possible

for calling and convening synod and diocesan council, and the ways that synods, diocesan councils, and vestries can meet. These changes defined the roles of “diocesan administrator” in the event of a resignation, death, or other incapacitation of a bishop, and of “commissary” in a bishop’s temporary absence. Changes were also made to the constitution and canons allowing for members of synod, diocesan council, or vestry connecting through video, electronic, or similar means to be allowed a vote and be counted for purposes of a quorum. Future clarification was also promised regarding the calling of electoral synods. An additional change was made to the canon governing chapels of ease, defining their dependence on the wardens of an active parish for support and direction.

The morning session closed after a vote confirming the nominations to diocesan council followed by a tribute to churches closed in the past year.

The way forward

In his opening address, the Bishop hinted at a series of new priorities that would follow. He noted that our Christian identity demanded a shift in the

stewardship of resources, away from a focus on operations and towards renewal and new creation. The opening of the second session called members of synod to gather together for the charting of this way forward beginning with a renewal of baptismal vows and acknowledgement of a new creation already begun.

Before turning to the Bishop’s charge, synod heard the witness of Patricia Mason, who faced doubt on the eve of her confirmation much as this church faces uncertainty in moving forward. Ms. Mason was comforted with the knowledge that faith does not demand complete understanding, but is like boarding a train. We know where it will end, but not how it will get there. A commitment to faith is as simple as being on board.

Rooted “in Christ” and sensitive to God’s ongoing mission of new creation, the Bishop outlined four goals that would drive strategic planning into 2025. Over the next five years we will steward our resources in order to be a learning church, a just church, a diverse church, and a new church. This will mean letting go of some things that we currently do. It will mean adjusting budgets and church activity,

and carefully choosing where we invest our time, talent and treasure. To that end, the bishop has established a vision advisory group who will listen, collect what they have heard, and deliver a more detailed plan when synod reconvenes in the Spring, or at a special session in the fall, if necessary.

After highlighting the example of Luke’s Place, a reimagining of Christian community among the students at UWO, the Bishop unveiled his vision for Huron as a learning church and a just church. Borrowing the prophet Jeremiah’s imagery of a potter, Bishop Todd described the Christian life as a process of continual learning and being shaped by Jesus. Christian lifelong learning involves being formed by Jesus, being introduced to him again and again, and learning to embrace our role as pupils of Jesus.

As a just church, we will be called to use our judgement to discern and interpret God’s presence, and to follow. We are called to pronounce judgement and bring grace to injustices of all kinds, paying particular attention to racial, economic, and climate injustices. We have the foundations of a plan in our fourth and fifth marks of mission; “to respond to human need by loving service, seek to transform unjust structures of society, and challenge violence of every kind, and pursue peace and reconciliation, and strive to safeguard the integrity of creation.” This will mean setting goals for carbon-neutrality. It will also mean carrying the work of healing and reconciliation with the indigenous people of this land to the next level, and integrating Indigenous voices into every key decision. To this end, Bishop Todd has appointed the Ven.

Rosalyn Elm as Bishop’s Archdeacon for Reconciliation and Indigenous Ministry.

As an example of the workings of a just church, synod was offered the example of the justice league and their worldwide efforts to address the global climate crisis and the social and economic crises that follow.

Bishop Todd then called for Huron to become a diverse church. Our world, he quoted, is “a world at war with its own innate diversity.” In response, we are called to acknowledge that we are only united insofar as we embrace our diversity in worship tradition, culture, language, and race. Because the whole of creation is endlessly diverse, and because God loves it. We are called to embrace the diversity of the whole Anglican communion, and work to ensure that we reflect the innate diversity of our neighbourhoods.

Finally, synod was charged with the task of becoming a “new” church. Not a “new and improved” church, or a “value added” church. Not the same, but more, but a new creation, spoken into being by a creative God, called to new life in resurrection, having died and now risen from the dead. This is our opportunity to invite and respond to the faithfulness of the creative God, who rose Jesus from the dead. So that “in every decision, every grief, every opportunity, we will ask, ‘could this newness be the work of God?’”

In support of this final charge, synod heard from Proud Anglicans of Huron, who work with LGBTQ Anglican and active allies to affirm, love, celebrate one another as loved creations of God.

Synod will reconvene 16–18 May, 2021, with an additional meeting in the fall, if necessary.

Synod highlights: Make Luke's Place your place!

The Parish of St. Luke the Evangelist - Broughdale decided in 2018 to become a Worshipping Community and focus on its main outreach ministry to university students. On January 1, 2019, they officially became St. Luke’s Worshipping Community and Luke’s Place London, a unique ministry of the Diocese of Huron – a courageous leap of faith for a small parish church to take.

In the year that followed, Luke’s Place London began to grow – with successful programs that supported and encouraged university students to flourish as the people God created them to be. Among those programmes are a weekly Coffeehouse to relax with



Sunnyside Up at Luke's Place:
Back Row: Kay Chim, Cameron Saunders, Matthew Pope, Victor Berryman, and Jonah Murphy. Front Row: Britney Kinyanjui and Charlotte Toyne

friends; Study Hall which provides a quiet space to prepare for exams and finish up end of term work; Soup and Soulfood to explore the basics of Christianity; Sunnyside Up to prepare for baptism and confirmation; and Luke’s Place Food Pantry to help students make ends meet.

Charlotte Toyne, a fourth-year Thanatology student at King’s University College, is active in the life of Luke’s Place because of the programs and atmosphere that Luke’s Place provides. “Luke’s Place is a close-knit group that provides students with many opportunities to

branch into different interests, such as taking a further study of the bible, music, leadership roles, and board games.”

Everyone at Luke’s Place participates in the church’s life, and by living out the call to love our neighbors as ourselves. At Luke’s Place, you belong to a community that genuinely cares about each other, which is vital for students who are a long way from home.

“Luke’s Place matters to me because of the familiar and welcoming atmosphere that made such a big difference when I first moved to London,” says Victor Berryman, a third-year History student at Western University. He adds that Luke’s Place also “gives young people an opportunity to engage with the community in a positive way.”

There are many opportunities for students to engage with St Luke’s Worshipping Community, and they are active participants in Sunday worship. Thirty percent of the worshipping community is under 30, and these young adults actively volunteer as readers, greeters, choir members, altar guild members, and Sunday school teachers.

The Worshipping Community is the solid foundation that allows the fantastic outreach work at Luke’s Place to continue. For students like Charlotte, that’s important because Luke’s Place is “a Home away from Home.”

We invite you to Make Luke’s Place Your Place!

Jessica Lin
Communications Champion
Luke’s Place London

Living Hope: Our Identity and Mission in Christ

180th Synod of the Diocese of Huron: Bishop's Charge

By Bishop Todd Townshend

In what follows, I'm not going to say anything that you don't already know. We know who to be and what to do. I'm just trying to "remember" it, and focus it, so that it comes more alive for us.

Premise:

The world/society needs what we do. Hope. Grace. Gospel.

I read recently that religious communities have a \$67 billion economic impact per year in Canada alone. That's incredible value. But it's a tiny measure. What God does through is us not measurable in those terms. It is beyond value.

The world needs us to be a peaceful community – where beauty, truth, hospitality, mutual respect, vulnerability, trust, goodness, and the bearing of one another's burdens are prized and are allowed to flourish. We are a community that can walk through the world with more influence than 67 billionaires. Much more. Much better.

But there is an edge to this premise. The world, including all of us, needs both God's judgement and God healing grace. God was in Christ reconciling the world to himself – we benefit and participate in this mission. And when we open ourselves, empty ourselves, to receive the gifts of God – this becomes possible.

To start: I'd like to answer the implied question in the theme for this Synod: Our Identity: in Christ; Our Mission: healing and reconciliation of world to God. We are "living hope".

Vision/Planning:

Today offer four areas of focus... they can be our priorities from 2020-2025. But before we make firm commitments, I'd like to hear your input and weave in your voice, your desires, your vision. We've set up a group to help with this and to work on strategy, resources, and implementation. The plan is to bring it back to Synod May 2021 and/or a special Synod next fall, if necessary.

Vision Advisory Group: these are the gifted people who will help keep us on track. Paul Townshend, Marilyn Malton, Paul Rathbone, Tim Dobbin, Osita Oluigbo, Paul Millward, Tanya Phibbs – Function like "Vision Guides" – consulting with the various groups and individuals in our diocese between September 2020 and May 2021.

In my view, the Diocese of Huron has the opportunity to embrace the following:

Strategic Goal: To shift the centre of gravity in the Diocese of Huron from operations to renewal and new creation, better revealing the marks of mission



Bishop of Huron's charge at 180th diocesan Synod, Cronyn Hall, St. Paul's Cathedral, London Ontario, September 26, 2020

by becoming: a learning church, a just church, a diverse church, a new church.

The KEY: to be open to God's desire for us and for the world. (Phil. 2) Jesus became entirely receptive to God and God's will for him and for the world.

What do I mean by 'shift the centre of gravity'? One definition is that the center of gravity is "the average location of the weight of an object"; the object tends to rotate around that point.

In our object, the church, we tend to rotate around the work of making sure that the operation continues, is efficient, is healthy, etc. How we operate, how we function, is very important. However, we can keep this machine running effectively and efficiently... and still fail to fulfil our primary mission. Especially, where circumstances have put us in survival mode.

We spend over 80%, in some cases, 90% of our energy and resources just on keeping the operation going. And it's getting harder and harder just to operate. Some of this operation was set up under very different circumstances. And what used to work really well, doesn't work now. Anyone my age or older was trained to operate in a different environment. No wonder we're working harder and getting fewer "results".

Here is a paradox of our time: We live in a society, especially in the "Western World", that is trained to resist most of what is proclaimed in the gospel. We also live in a society that yearns for what God offers in the gospel, more deeply than ever.

So, at the same time, no society has ever been more

resistant to the truth of Jesus... and no society yearned for what it promises so much, no society has ever felt this barren in the midst of so many riches and advancements.

The church has a challenge and an opportunity. The next twenty years really matter! I have hope. I'm investing in it. This is what I'm going to spend the rest of my life working on.

However, I want to be really clear, I am NOT suggesting that we layer more and more burdens and demands on ourselves by just trying harder... and doing more of the same. No. We do NOT need to add any of what I'm proposing ON TOP OF everything else.

We will be letting go of some things. We need to keep operating, obviously, but only "essential services". We will need to be constantly stealing time away from "operations" – the running of the organization – and spend some of that precious time on growing, adapting, embracing the new environment for mission. This will take focus and commitment, but I have some clear ideas about how to try.

So, to begin, that's what I'm after over the next six or seven months: That together we will make a real commitment to focus on some new things... They are not really new things, they are old things... traditional (pass on) things. Ancient attitudes, practices, and habits for a new age.

For the rest of the afternoon, I'm going to outline a renewed understanding of mission. And then I will suggest four priorities for us to consider over the next 6-12 months. My hope is that by next May or in the fall

The church has a challenge and an opportunity. The next twenty years really matter! I have hope. I'm investing in it. This is what I'm going to spend the rest of my life working on.

However, I am NOT suggesting that we layer more and more burdens and demands on ourselves by just trying harder... and doing more of the same.

at the latest, we can commit to some new way of being. Some way to shift that centre of gravity, that centre of balance, in our life together.

Mission:

The focus on mission will continue: To build on your existing Mission and Ministry Plans, but to also become more aware of the shifts underneath your ongoing life together, locally.

Take a look at your plan: where do these four priorities already show up? How can you "double down" and strengthen your commitment? Can you release some time and energy you spend on other things for this? What else may be a local priority? So, mission and ministry plans will continue and they will get a second look: trying to see if they can gain more focus, and depth. They seem to have helped about 50% of you, which is pretty good! They are about "who we are" and "what we do"; our identity and mission.

Mission is still a very important word for us in this time.

Meaning of Mission: Mission is not primarily a human activity. God is carrying out God's mission among us, with us, for us and for the world. Our mission is found in God's mission—by understanding what God has done, is doing, and will do in the world. Our first task to is come to know and love this God.

The Marks of Mission: are signs that we might be on the right track as participants in God's mission. I've reworded the marks of mission a bit here to emphasize that it's God's mission alive among us:

— as we proclaim the Good News of the Kingdom, God does x, y, z, (what fruit have you seen?)

— as we teach, baptize, and nurture new believers, God does x, y, z, (tell what happens!)

— as we respond to human need by loving service, (God does...)

— as we seek to transform unjust structures of society, and challenge violence of every kind, and pursue peace and reconciliation, God... acts... in these ways...

— as we strive to safeguard the integrity of creation, God sustains and renews the life of the earth

(Five Marks of Mission, adapted)

God doesn't do these things "if we" do them. God is free to accomplish whatever God wants. But God still seems to want to work through OUR lives.

Mission during COVID: Our strategic work has only been intensified, clarified, and accelerated by the pandemic. The pandemic have been revelatory; some elements of this time have elevated the sense of urgency. This has been a period of church-building outside of the church building. This can continue: in small groups for formation and prayer; in larger gatherings for worship in new configurations and on adapted schedules. Goal: Much more meaningful impact in our surrounding neighbourhoods and communities.

In order to be more open to God's desire for us and for the world, I'm asking that we shift the centre of gravity in every congregation of the Diocese of Huron from operations to renewal and new creation, better revealing the marks of mission by becoming a (1) learning church, (2) a just church, (3) a diverse church, (4) a new church.

With the time remaining, I'll speak a bit about "Four Overarching Priorities" two at a time

Two concepts are important to me in this: 1. "To see the whole enterprise as a continuing conversion to the fullness of the Gospel"; 2. A "habitus" can be understood as the modus operandi at the heart of participation in the "thing of God".

Anthropologist Pierre Bourdieu describes the notion of habitus as, "...a system of lasting, transposable dispositions which, integrating past experiences, functions at every moment as a matrix of perceptions, appreciations, and actions and makes possible the achievement of infinitely diversified tasks."

To be open to God's desire, we aspire to be (1) a learning church (a disciple is a pupil of Jesus, Rowan Williams). Discipleship is: learning Him and living in Him, Jesus.

A Learning Church is about formation more than infor-

Continues on next page

Jesus teaches us that God judges us to be worth loving, saving, keeping – unlovely as we are! And God considers that justice!

This judgement saves us. Because the judge is just. So, we cherish and seek God's justice for all. We WANT God to judge us—"search me, LORD"! Find what's "off" and correct it, and heal it, and make me an agent of your justice.

mation (also necessary). A Learning Church seeks spiritual formation that leads to changes in life that bear fruit in action. This involves us in the joy of discovery. It deepens our fascination with the scriptures and Christian traditions. It leads us to embrace of the way of Jesus. A learning church that focuses its learning on Jesus.

Image: God the potter. Possible ways to strengthen this: invest strongly in patterns and pathways for life-long learning, "edu" – drawing out. Life-long education has drawn more out of me than I could have asked or imagined. It has also been a place of renewal – renewal of faith, in the midst of new knowledge. Clergy leaders model this by being learners first, then teachers. Every person, from toddler to octogenarian, can be introduced to Jesus again.

He is such a good teacher.

So, I'd like to see us commit more deeply of our time and resources – perhaps including an investment in using online content and small gatherings as the core and basis for weekly formation activity. We cannot rely on Sunday morning to do it all! Christian formation is first priority, to become a learning church.

A LEARNING CHURCH AND A JUST CHURCH

A just church, justice, in our religious tradition, is "to make right", to put right. We seek to be a church that makes wrongs

right, and avoids injustice in the first place.

How?

Pray! Then, by emptying ourselves of the desire to BE right, and renouncing our desire to turn everything to our own advantage. Then, by turning to God to see what kind of justice God desires... and acting on it. What does God's justice look like? What does it look like in the lives of faithful people? A just church prioritizes relationships – and lives in right relationship with God, one another, and the natural creation.

What we are interested in is God's justice. First, this involves God's judgement. We recoil a bit from this – rightly, rightly, we do not like "judgementalism". But to judge is to form an opinion of something or someone, to conclude something. We don't like unjust, unfair, unwarranted judgement. Judgementalism. This is why justice can be tricky, difficult, elusive. Whose justice do we seek? What criteria do we use for judgement? Who gets to decide what is "just"?

We WANT God's judgement. God's justice. And recognizing that takes a lot of interpretation, a lot of listening, a lot of prayer. But we do seek it. It will be good for ALL of us.

Jesus teaches us that God judges us to be worth loving, saving, keeping – unlovely as we are! And God considers that justice!

This judgement saves us.

Because the judge is just. So, we cherish and seek God's justice



Physically distanced, virtually gathered: everyone in Cronyn Hall was focused on their specific task

for all. We WANT God to judge us—"search me, LORD"! Find what's "off" and correct it, and heal it, and make me an agent of your justice.

The work is before us. There are so many different kinds of injustice: racial injustice; economic injustice; climate injustice. So, we ask, What kind of God do we see revealed in the life, death and resurrection of Jesus? What does Jesus teach us about justice? Why is this so good!?

This is our mission:

What has he told you, O mortal, what is good?

and what does the Lord require of you

but to do justice, and to love kindness, and to walk humbly with your God?

Micah 6:8

We seek to be a more just church. Possible ways to strengthen this: focus strongly on marks of mission 4 and 5. respond to human need by loving service, seek to transform unjust structures of society, and challenge violence of every kind, and pursue peace and reconciliation, AND strive to safeguard the integrity of creation. This last one is really the one that undergirds the others – and the most overlooked in these generations: But there is a LOT we can do, with tangible

involvement of youth members and measurable goals. (eg. Carbon-reduction goals, etc) It can serve as an example of the kind of work we'd do over the next six months, to ask questions like: What goal should we set for going carbon-neutral? 2045? 2030? Church of England has done this, we can do it. HOW, do you do that? We'll need a plan. We'll decide together on these things...

Another example of our ongoing work towards God's justice is in the area of healing and reconciliation with the Indigenous people of this land. Indigenous Anglicans have sought this healing and reconciliation for hundreds of years. It is part of the most important and fruitful work we can be doing. And the benefits will be for ALL.

It is time to take the work of LAIC and Bridge-Building to the next level. We need Indigenous voices woven into every key decision we make. In order to help with that, I'm appointing the Rev. Rosalyn Elm as Archdeacon for Reconciliation and Indigenous Ministry.

Like our two other "Bishop's Archdeacons" (Archdeacon of Huron and Archdeacon for Congregational Development) the Archdeacon for Reconciliation and Indigenous Ministry will be around the table with

the territorial Archdeacons as ones who share prominently in the episcopal ministry of the Bishop.

We are grateful to all Indigenous Anglicans in Huron, (and to all Archdeacons!), and to Ros for the work that you are doing and that you are willing to do to fulfil this role.

There is no need to be overwhelmed by the many injustices of the world. God will reconcile all thing in Christ. In the meantime, we do what we can, with what we have, all of the time.

Another reason to have hope is that we already have great leadership and so many human resources in our churches to make it possible.

A DIVERSE CHURCH AND A 'NEW CHURCH'

To be open to God's desire, we aspire to be a (1) learning church, (2) a just church, (3) a diverse church, (4) a new church.

(3) **A diverse church.** "We seem to be living in a world at war with its own diversity" – this is foolishness at it most destructive.

Want to see a beauty that we've never seen before in our churches?

Continues on next page

Faith witness: I have promised to serve Thee to the end...

My name is Levidia, I am a wife, mother, but most importantly, a child of God.

I was born in Cape Town, South Africa. I had a bit of a Gypsy lifestyle as I lived for four years in the U.K., ten years on the beautiful Island of Bermuda and two years in Wellington, New Zealand. Currently I am residing in Sarnia Ontario and am a member of Trinity Anglican church.

My faith has deep roots, in that I was raised in a Christian home, with both my parents being committed Christians, active in the church. My dad was a Methodist Minister and my mom was local preacher as well. They instilled in us Chris-



Levidia Daba

tian values. I remember family devotions every night and accompanying my parents on many a mission trips throughout Africa.

Personally, I became a Christian at the age of sixteen and have never looked back. But because we live in a fallen

world, life has had its difficulties. It is at these times that faith in our Lord Jesus Christ has become an Anchor for me.

Firstly, I did not fit into certain aspects and expectations of society. As a black person growing up in Apartheid South Africa I did not enjoy normal human privileges. An example of this is that I was not allowed to go to certain parks, beaches, sports events, churches; I had a second-rate school education; could not sit in certain places on a bus or a train. So, because of my black skin colour I became a square peg in a round hole and did not fit in in my own country of birth.

Secondly, this year I will be married to my handsome hubby Musa for twenty-two

years. But in our marriage, it also came with difficulty as we were childless for many years. I dreaded Mother's Day events. People would approach me asking when I will be starting my family, not realizing that my husband and I had just been through a miscarriage and a deep loss of our baby. With years of trying, our God blessed us with a beautiful daughter, naturally. So being childless for many years, I felt somewhat stigmatized for a long-time.

Thirdly, for a long time I felt called to the ordained ministry. I started the process in Bermuda and went through the whole process towards ordination. As the time came near for me to be ordained, I was informed by the Anglican church in

Bermuda that they were not ready to ordain women yet; it was accepted in the Canons but they felt that the church was not ready yet. Being a woman, I felt undervalued.

But because of who I am in Jesus Christ I have learnt that my faith is anchored in Him. I have learnt that whether I am black or white, childless or a mother, male or female; I am a child of God, and that He values me, and that is all that really matters in my life.

My life's motto is "O Jesus, I have promised to serve thee to the end be thou forever near me my Master & Friend." I Pray that I will remain in Him for the remainder of my days.

Levidia Daba, Trinity Anglican church Sarnia.



The last big gathering in Huron before the pandemic: Ordination service, January 2020

From the previous page

Then embrace: multi-traditioned, multi-cultured, multi-lingual, multi-racial... Unity only in diversity!

When I was a kid, there was no internet, no video games. I had wonderful two sisters who didn't always want to play road hockey with me, and a neighbourhood full of kids who were mostly older than me, so, sometimes I just sat on the ground and looked at whatever came along.

Blades of grass, dirt of different kinds, stones, rocks, sticks, and bugs. There are a lot of different kinds of bugs, and crawling things, and I was amazed by this. All right under our feet. Right under our noses.

Later, I studied Science, biology mainly, because the diversity of the natural world was endlessly fascinating. Then when I started learning more about human beings, and social dynamics, and psychology, and philosophy, and theology... I saw that there are thousands of thousands of "species" of everything. And that's just on our planet. Look up at the stars at night and your imagination has to be stretched beyond its current shape to even take a bit of it in.

And God made all of this. And loves all of this. The whole creation is almost endlessly diverse. God loves that, apparently. But some of us seem to hate it. I know that all this difference can seem overwhelming.

But why don't we love it, like God does? Sin. That's one of the words we have for it. There are places in our tradition where you can look to find something that will seem to hate diversity with us – like the story of the Tower of Babel. But there is another story that goes with that one, the Day of Pentecost. Which one of those two stories makes the angels in heaven rejoice? Pentecost, when all of the languages sounded together in harmony. And each one understood the language of each other. And it was beautiful.

We have not loved diversity enough, in our churches. We are missing out. Missing out on something good. I am a person who grew up comfortably in some forms of diversity. But in other ways, I have been swimming in a sea of same-ness. It gives some predictability to my life, even if it's a bit boring. It gives me an incredible amount of security. However, if we want more beauty and if we are going to live more fully as a "just

church", people like me will need to be more hospitable, radically hospitable, to difference and diversity. I believe that it will be good for us, and good for others who may be willing to be our siblings in the gospel.

So, among so many other things that we could do to become more diverse, one thing we could aim for would be to: to reorder the whiteness and Englishness (without belittling) of our church in order to bring it closer to the diversity of the Anglican Communion as a whole, and closer to the demographic of our neighbourhoods. We can ALL enjoy a more full expression of Anglican Christianity.

This one is more difficult than it sounds at first. So, we'll need to have our eyes and ears open to people who are not currently in our church and those who are not currently being heard within it. I suggest that we measure progress carefully and to "reward" only those actions that bring us closer to the local-regional demographic measures.

That's three... to dive further into being a learning church, a just church, a diverse church...

And finally, (4) a "new" church.

I've got "new" in quotation marks here. This is not the kind of "new and improved" product that you'd find for sale in a store. This is not some "value-added" item that will make you feel better about yourself for a few minutes. This is the deepest, truest, form of "new" possible.

It is the kind of "new" that we hear described in the book of Genesis. God said... "let"... God said, "let... there... be light..." And there was light. Before that, light didn't even exist. Before that, no one had even thought of light. It was new.

This is the new I'm talking about. "God speaks and creates something out of nothing."

This kind of new was also seen, in a new way, on the third day. Jesus was dead. Really dead. Sealed up in a cave. Three days dead. When all hope is gone. And God said, "Let..." God said, "let there be life..." in the face of this death." Get up Jesus! You are the Risen One and there is a new creation.

That is what our church is built upon. Faith in the possibility of a new creation. When Jesus was raised up, they wanted to embrace him, to cling to him. But he says to them, go... Go to my brothers and sisters and tell them... There is a new creation stretching out before you. Church life is Resurrection

life. And Resurrection life is a new creation. That's the kind of "new" we are going to see. God will do this.

We are in a time of transformation, and a certain dying and rising will be the mystery and joyride of our generation. This is our opportunity to be faithful to God, who is faithful to us.

So, in every decision, every grief, every opportunity, we will ask, "could this newness be the work of God?" It looks like death, but maybe it's something new, "is this a possible place where God's new creation may take root?"

Friends of ours have two sons. They are in their late twenties now. But when they were little, the five-year-old loved to sit on the floor in the middle of the family room floor and build castles out of blocks. The two-year-old loved to toddle over and knock the buildings down.

This would happen repeatedly, and of course was a great frustration for the older boy. He would try to stop him, but it was no use. His creations – architectural masterpieces – were just too vulnerable, too easily knocked down, too fleeting. The younger boy earned his nickname: "Kid Destructo".

Jesus, looking at the Jerusalem Temple taught us this. The buildings never stand for long. Ultimately, not one stone is left upon another. It's the same thing when you built roads and houses in the sandbox. The castles would stay for a while there, but the nights and rains would ultimately wash them away. The same thing happens at the beach in the summer time. Great sand castles are washed away by the waves. Is that like the work of "Kid Destructo"? Is this an evil? Or is it like the work of God? — creating "new heavens and a new earth."

We seem to enjoy talk about things being made new. We love the psalm that says, "Sing to the Lord a new song!" "All things are being made new," Isaiah proclaims in another place.

The phrases conjure up images of freshness and vitality. But, generally, in the Church we do not like new things!

It would be fine if we stuck with simply repairing or replacing things that we've always had – make new ones, just the same! We want new servers' robes or new curtains or new windows. Get the same kind as before! We want the preacher to preach about something new. But make sure it doesn't look and sound too different! We want new

When we gather at the table and take communion, when we say, "the body of Christ", we are not just referring to the bread. It is placed into the open, empty hand of a human being...

A person who has been made part of the body of Christ. The body of Christ. Newness.

people. But new ideas? A new way of praying? New song? No, no, the old ones suit us just fine. Nothing new is easy. In fact, "all things made new" is one of the most unsettling and downright controversial themes in Christian life. Inwardly, most of us long for another experience of "whateveritwas" that was so good in the past. But more often than not, "whateveritwas" prevents us from experiencing God... anew.

You can't go back. And if you could, it wouldn't be the same. You've changed. God has moved you to a new place. And God isn't done with you yet.

A writer put it well. He asked, "Do you know what prevents you from experiencing God the most? The biggest obstacle in the way of your experiencing God is whatever your last experience of God was."

Your last experience, whatever it was, was so wonderful and refreshing and renewing, that you inevitably believe that every future experience will have to be exactly like that. And it won't be.

God's promise of a "new heavens and a new earth" doesn't seem so great when we admire what we've already accomplished – We want to keep what we've built... the large stones of the huge temples we build around us.

What is the temple for us? What is your holy temple that cannot be changed? It might be a literal church building... but I bet you don't dream about that at night.

What did you build that you cherish? It might be those forts and dams of sand that you fashioned as a child. It might be that special place we escape to for refuge and respite.

Your temple might also be our own job, or your business. It might be your family, that you've built up – and are rightly proud of. Every one of those temples is one day made new, and it doesn't mean that it will simply "fall". It doesn't mean that it will be destroyed.

But it is going to be made new – Someday, it will turn into exactly what God wants it to be. Which means – we lose something, and we gain everything.

That might be what Jesus was saying when his disciples were admiring the grandeur of the great temple in first-century Jerusalem. It was, indeed, a tremendous structure, and a suitable symbol of God's greatness and glory. But Jesus knew that, one day, it would fall. He could not say for sure when it would

be, but he knew that there are forces at work in the world that can sweep away even something so good as this. And when it happens, it would seem like the end of the world. It would seem like everything his people had ever worked for would be gone.

However, Jesus also knew that the temple's destruction would not mean the end of God's creation; it would not mean the end of salvation – God's creative work. So, he urged people to bear suffering and newness with hope and patience. His life showed that all of us suffer, even the Son of God, and all of us go through destruction and tearing down.

All of us even go through death, but that is not the end. He died himself, but it was not the end. He was raised from the dead by God's creative power. That's newness!

Both of the little boys, both the Builder and Kid Destructo, are now engineers. Both of them creative and cooperative, and unafraid of an open living room floor.

The great joy is in the work of building, in the layout and construction, in the realization of a completed project. For me, the real joy of church is seeing God go to work among us. Visiting us with newness, taking some things away, providing other things. And our efforts are joined with the action of God.

Jesus was clear. The temple was destroyed, and he did build it up in three days. But it was not another Temple. It was himself, his body – this same Jesus who was crucified. And now he continually raises up for himself a body in the world. The church. So when we gather at the table and take communion, when we say, "the body of Christ", we are not just referring to the bread. It is placed into the open, empty hand of a human being... A person who has been made part of the body of Christ. The body of Christ. Newness.

So, I say to you, as St. Augustine said in his time,

"If then you are Christ's body and his members,

it is your symbol that lies on the Lord's altar –

what you receive is a symbol of yourselves.

When you say, 'Amen'... You are saying amen to what you are."

"The body of Christ". Say Amen to what you are.

And rejoice in the newness given!

Faith witness: Being on that train...

I have been a member of St. George's Anglican Church in London Ontario since 2004 when we moved to this city.

St. George's has been a great parish family over the years, and my husband and I have grown from being parents of young children to sometimes empty nesters. (They keep coming back!) We've enjoyed many years of great preaching and ministry from Father Tim Connor, and now from Bishop Terry Dance and we look forward to what lies ahead.

I was asked to say a little bit about my faith.

Mine is a fairly simple story. I was the daughter of an Anglican minister and so I grew up always having a church to go to. I attended Sunday School, then youth group and camp and my sister and I always seemed to be in a choir. At some point, fairly early on, my own faith developed and I came to understand and to believe the Christian message of God's love and forgiveness through Jesus and

the ultimate hope that we have in that love. That doesn't mean that I haven't had my moments of doubt.

I actually remember a very early 'crisis of faith'. I was twelve years old and was being confirmed with a group of friends, many of whom are still close to me today. Anyway, early in the week before Confirmation Sunday, I started to have doubts and to experience cold feet. I was, and still am, a worrier, and I worried that I should not be proceeding with this because, obviously there was a problem here. I began to see the headline, "Minister's daughter pulls out of confirmation" and I imagined the scandal. (I had an active imagination and was maybe a little dramatic.) I finally couldn't take it anymore and on that Saturday night, I told my dad what I was thinking and feeling.

And my dad sat me down and said to me, "First nobody goes through life without doubting" (big relief)." He went on to say, "Think of this like

waiting for a train. You know where the train is going, but you don't know exactly how it will get there. The question is, do you want to be on that train? That's what you're answering tomorrow." And that helped a lot and of course I went ahead and was happily confirmed the next day with all of my friends. It's funny how simple memories like that stick with you. Over the years, in my most cynical, skeptical moments of doubt, I think about that and I do still want to be on that train.

Patricia Mason, St. George's Anglican Church, London.



PASTORAL PROGRESSIONS

Appointments

At the 180th Synod of the Diocese of Huron, The Right Reverend Todd Townshend announced the appointment of the Rev'd Rosalyn Kantlaht'ant Elm as Archdeacon for Reconciliation and Indigenous Ministry.

Bishop Townshend appointed The Rev'd Dr. Keith Fleming as the rector of St. George's, Middlesex Centre, part-time, effective October 1, 2020.

Rest in Peace

Mrs. Patricia (Pat) Pocock, wife of the Reverend Bruce Pocock (retired), died on Saturday, September 19th. With Bruce, Pat was a part of the parish communities of Bishop Cronyn Memorial Church, London; St. James', Clandeboye and Holy Trinity, Lucan and Church of the Ascension in London. Pat was a respected nurse including several years at St. Joseph's Hospital in London.

A private funeral service was held on Saturday, September 26th at 1PM and Rev. Canon June Hough officiated.

Mrs. Hilery McAlpine, wife of the Rev'd Ian McAlpine (retired), Hilery died on Thursday, September 10th.

With Ian, she was a part of the parish communities of Trinity Church, Cambridge, St. Matthew's Church Florence, Grace Church, Bothwell & St. John's Church, Aughrim; Walpole Island (Anglican and United Churches); Church, Colchester & St. Alban's, Malden Twp; Trinity Church, Blenheim & St. Paul's, Erieau; Chalmers Community Church (Congregational); and Church of the Ascension, Kinlough. A private funeral service has been held.

Synod 2020: New, learning, just, diverse!

Some random thoughts on the first "Virtual" Synod of the Diocese of Huron.



MOSTLY ABOUT RELIGION

REV. CANON KEITH NETHERY



New! Learning! Just! Diverse! Simple words, but oh what power.

Thank you Bishop Todd for the challenge to us all! Rosalyn Elm as Archdeacon for Reconciliation with our Indigenous People. Brilliant appointment of a person who will do great things in this area of ministry.

If you read last month's column, the following comment will carry some significance. The old curmudgeon would like to say that virtual is the way of the future. While the first run at using technology had a bump or two, it shows what we can do. Money saved; the planet saved by sharply reduced travel costs.

Efficient, clear, concise and understandable are some things that come to mind.

Mark Charlton's Financial Report was a perfect example of how to convey meaning in a creative, yet accessible manner.

Thank you to all the "tech" folks who made this event happen. I know you had some moments of sheer panic when

things didn't go perfectly. You need to know that for the first time trying this, it worked wonderfully.

I missed the people! A big part of Synod for me has always been wandering the halls, catching up with people I know and care about. It is a joy just to survey the congregation at the opening service as St. Paul's Cathedral from the safety of the Canon's benches. I might not get to talk to everybody, but it is a wonderful reminder of just how connected we all are. Which brings me back to what Bishop Todd exemplified. We are a community; we need to interact, to love one another, to work for the benefit of all.

A surprise to me was that I didn't miss the banquet. I think that comes in the fact that it was one day, and a shortened day at that. (Given the fact that I had to lead recording of our virtual service and preside and preach at our Saturday evening Eucharist, I was exceeding-

ly happy that we were done early!) Synod is a grind and I feel it even more as I become a more "seasoned veteran." Late Sunday and all day Monday and we are all exhausted when we are supposed to be enjoying a wonderful meal and a time of fellowship.

That leads me to a suggestion. Might we consider a rotation of a virtual synod followed by an in-person synod in rotation? It would give us different views of the same thing, which I think is always a good idea. The relaxed nature of an online, one day, focus on the issues and the business; followed by the community building, in person relationship and joint worshipping norm that we have had for many years.

Just for fun - I got to watch Margaret Walker's screen! I'm sure we had the best screen! And you folks that had to watch the lesser screens... Yeah okay, I'm just having some fun. I'm sure all the screens were good!

Was I the only one who wanted to have a door prize for the most "un-synodly" dressed person in attendance? I'm certain I would be in the top two or three. I have no intention of telling you what I was wearing, but if you share your fashion statement, I'll put it in next month's column. Pictures would be welcomed. Or maybe not!

I thought the multi-part version of the Bishop's Charge was a good idea. Having related reports interspersed between the segments brought increased focus and meaning to our Bishop's words.

What would Synod be without amendments to the Constitution and Canons?

Maybe I better not answer that one in a public forum! But let me say that I am glad there are those who do that work and keep our rules up to date. I fear however it is like plucking weeds in your yard, an endless and yes, thankless task.

So, a serious thank you to those who do this.

I really can't believe that those who wrote the Constitution of the Diocese of Huron didn't have the foresight to allow for an online virtual Synod!

Let me say again that I am fully convinced that Zoom, podcasts, webinars and other mediums that an online world allows, are an important and vital part of where the church goes from here.

Thanks for the two very different faith witnesses. It is so

important to understand that Anglicans come from different backgrounds, cultures and understandings.

That was yet another strong way to support the Bishop's message. In fact, three or four more such witnesses would have been most welcome.

Thank you to those people who stepped way beyond their comfort level and participated in a virtual Synod. I'm certain that many people experienced Zoom for the first time as we met. I know for them it was a big, complicated and scary leap of faith.

Diverse! Just! Learning! New! Simple words with great power. Are we up to the challenge presented to us by our Bishop? Todd, I truly hope that at some point soon you find some "normalcy" in your Episcopal ministry. Talk about not being able to see what was coming! It is amazing that not only you have survived the first eight months of nothing normal, but that you are thriving as well. Your first Synod shows a strong continuation of what you said before you were elected.

Thank you! Thank you to your family who are a huge part of who you are! Know that I pray for you! I'm excited to see the path the Spirit puts us on going forward.

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

keithnethery@diohuron.org

Playing "peek-a-boo" with God's creation

By Rev. Chris Brouillard-Coyle

SOCIAL AND ECOLOGICAL JUSTICE



Drew Graham/Unsplash

There is a period in the life of infants when they seem to believe that anything they cannot see no longer exists.

This creates a fun opportunity to play 'peek-a-boo' with them and listen to their laughter as you seemingly pop in and out of their lives. Eventually, however, they learn that you remain present when you are not visible, and we shift to other games.

As adults, we know that people exist beyond our immediate perceptions. This knowledge allows us to maintain relationships with individuals we don't see on a regular basis. Indeed, we can go for years without seeing someone and, when we do get back together, pick up where we left off.

Interestingly, however, our behaviours suggest that, perhaps, we aren't as cognisant of other aspects of our lives continuing to exist beyond our perception of them. Consider our attitudes when we 'throw something away'. It goes into a bin. The bin is put out at the curb on our designated day. It gets picked up and we cease to

think about it. It is beyond our perception and our concern. Except that it isn't or, rather, it shouldn't be.

Everything we 'throw away' must go somewhere. Often it is to the dump where it is left to decay, creating gases, and run off that pollute the environment. Sometimes garbage is shipped elsewhere – to places and countries that store it on our behalf or try to recycle

what they can of the refuse. At times garbage falls into waterways and contributes to pollution along beaches and the ever growing 'garbage patches' in the oceans. While, for us, it may be 'out of sight, out of mind', in reality, everything we 'throw away' has the potential to undermine our ability to sustain and renew the life of the earth.

Indeed, our ability to live out the Marks of Mission depends,

to some extent, on our willingness to contemplate, learn about, and reflect upon the consequences of our actions which are often beyond our perception. Consequently, it is essential that we take the time to educate ourselves in ways that invite us to see beyond the hands held up to our mother's eyes as she hides and then reveals herself with a 'peek-a-boo'.

This deeper look at the implications of our actions invites us to not only cut the strings of disposable masks to prevent wildlife from being caught in them. It should also invite us to contemplate why these masks are in reach of wildlife and what we can do to reduce this growing waste. We can and should be asking far more complex questions about what is happening in our world and the implications for the ability to sustain and renew it.

The motion at Synod 2019 challenging churches to eliminate single use plastics by 2023 provides a concrete way to engage in such reflection. Following the example of the Church of England, Bishop Townshend has also asked that we explore what it would take for our Diocese to become carbon neutral. Research has begun. Some

churches have already taken bold steps to explore ways to reduce their carbon footprint. We celebrate and hope to learn from these.

As we engage in this journey, we are all encouraged to continually reflect upon the implications of the choices we make. What can we do to educate ourselves about that which we often take for granted? How can we make sure that 'out of sight' is not really 'out of mind' but rather we make intentional choices about what we purchase with an understanding of the consequences of what will happen when we no longer need it? What information do we need to help us better decide what we can do to safeguard the integrity of God's Creation and sustain and renew the life of the earth?

The time when we can play 'peek-a-boo' with God's Creation is passed. It is time to embrace our experiences of the world in new and significant ways. How will this understanding help transform our relationship to the world? The choice is ours to make.

Rev. Chris Brouillard-Coyle is the Social and Ecological Justice Huron chair. chrisbrouillardcoyle@diohuron.org

November 20 – Transgender Day of Remembrance

Content Warning: Transphobia, Violence, Sexual Assault, Murder

By Sydney Brouillard-Coyle

Transgender women of colour in the United States have an average life expectancy of 35.

Since last year's Transgender Day of Remembrance, there have been 326 reported deaths of transgender and gender-queer individuals, consisting of individuals from 31 different countries. The most common methods of death include stabbing, gun violence, strangulation, stoning, dismemberment, torture, beating, and lynching. The victims are often misgendered and dead-named by police and media; their bodies are also not always claimed by family, and remain unnamed.

Ashley Moore (26 years old, New Jersey) was found with ligature marks on her legs, a grossly swollen and disfigured neck, and rectal bleeding. Ashley's body was cremated without an autopsy, and her mother was never notified by police that Ashley had died.

Julie Berman (51 years old, Toronto) came up to the open mic at the Trans Day of Remembrance even in 2017 to speak about transphobia, and



to honour the memory of a trans friend who had been murdered. Julie was murdered just over two years later.

Rajathi (38 years old, India) was a priest. Her mutilated body was found inside the sanctum of the temple that she ran. Her severed head was left outside the temple premises.

Transgender Day of Remembrance (TDOR) was started in 1999 by a transgender advocate named Gwendolyn Ann Smith as a vigil to honour the memory of Rita Hester, a transgender woman who was killed in 1998. The Transgender Day of Remembrance is honoured every November 20 through

vigils, ceremonies, and events to speak the names of those killed and recommit ourselves to fighting transphobia.

As the Transgender Day of Remembrance draws closer, we must ask ourselves what we are called to do as people of faith. In considering our response, we are reminded of the third and fourth Marks of Mission:

- To respond to human need by loving service;
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.

Trans people are in need of love, support and acceptance

from faith communities, from which we so often experience segregation and marginalization. As people of faith, we should seek to not only support our local siblings in Christ, but to transform a society that oppresses those siblings and subjects them to violence causing us to need a Transgender Day of Remembrance.

As we approach November 20th, consider reaching out to local queer and trans* organizations to find out how you and your church community could support them. Attend a local or virtual vigil to commemorate the victims of transphobic violence – if there isn't a local one, or there isn't a faith-based one, consider hosting your own. Fundraise for a charity that seeks to care for the transgender community. There are excellent resources available online and ways to connect with the transgender community for support in the process.

"There is neither Jew nor Gentile, neither slave nor free, nor is there male or female, for you are all one in Christ Jesus." Galatians 3:28

We are all part of the precious body of Christ, and we are fearfully and wonderfully made in the image and likeness

of God. God's love is inclusive for all people: lesbian, gay, bisexual, heterosexual, transgender, cisgender, two-spirit, queer, and everything in between. We are called to make sure that our siblings in Christ know that they are loved, precious, and children of God. Please – take November 20th as an opportunity to reach out to local queer and trans* organizations, build community partnerships, and make a difference in the lives of the queer and trans* people in your congregation and community.

The time is now and the power is in your hands: will you love your neighbour as God is calling us to love?

Sydney Brouillard-Coyle (*ney/nem*) is the Co-Chair of the Proud Anglicans of Huron.



Prayers of the People (in our time of greatest need)

By Rev. Anne Jaikaran

I have to confess that, even though I am on the executive of the Anglican Fellowship of Prayer and I am an ordained priest whose job description includes praying, I still get stressed at the thought of praying in public.

When the lockdown began in March, St. Aidan's Church in London, where I am assistant to the priest, began to livestream its services. The rector and I would take turns to either officiate or preach and for me the preaching always seemed the easier task. Officiating included the Prayers of the People and over the past months there has been so much to pray about. What if I forgot to mention something or someone important? What if I couldn't find the

ANGLICAN FELLOWSHIP OF PRAYER



right words to express what I wanted to say? I couldn't see my fellow worshippers but I knew I was speaking to God on behalf of many people following the service in their homes. The responsibility weighed heavy on my shoulders.

An antidote to this stress has come in the form of zoom services. St. Aidan's has been

holding zoom Morning Prayer services twice weekly and Church of the Transfiguration, where I am the incumbent, has held one every Sunday. In these services the prayers have truly become 'of the people' and all the stress of praying on behalf of the congregation has been removed. At these services, the mike has been passed along to

The experience of zoom worship has introduced us to a way of praying which is far more inclusive in bringing the concerns of the people to God

each participant in turn and they have each shared their concerns. Some of the concerns have been personal and some have concerned all the issues the world has been facing since the pandemic began. Between them it has usually been the case that they have covered all the bases and I have come away from these services believing

that God has truly heard the prayers of the people.

I realise that in these days of in-person services which are on a very tight time-line of 45 minutes, this might not be the best time to try and introduce a new way of doing Prayers of the People.

However, I believe that the experience of zoom worship has introduced us to a way of praying which is far more inclusive in bringing the concerns of the people to God and I would encourage any who are involved in the planning of worship to use the new experiences we have been forced into these past months to think creatively as to how the Prayers of the People can better encompass the concerns of the congregation.

Rev. Anne Jaikaran is an AFP Huron executive member.

"Always becoming": our ever-evolving lives

By Rev. Canon Val Kenyon

In a sense we are constructing our own biography whenever we learn. While we live, our biography is an unfinished product, constantly undergoing change and development... People are always becoming...

Paul Jarvis, *Adult Education and Lifelong Learning: Theory and Practice*, 4th ed., (Abingdom: Routledge, 2010) 39.

We hear a lot these days about the dangers of leading lives siloed from others; that is, lives lived with limited contact to those who are different in some ways from us.

When this happens, it is far too easy to form opinions and perspectives that are uninformed, and in the end ones that are not really based in reality. As Christians we are called



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.

to a life of ongoing inquiry, ongoing learning, or perhaps as Paul Jarvis states in the quote above, a life of "always becoming".

This idea of "always becoming" is one I find particularly hopeful as it implies our lives are not static, but rather ever evolving, even at those times that can feel especially challenging. C.S. Lewis describes the ups and downs of this "becoming" using the metaphor of



a house in a passage from Mere Christianity.

Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what he is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing so you are not surprised. But presently He starts knocking the house about in a way that hurts abominably and does not

seem to make sense. What on earth is He up to? The explanation is that he is building quite a different kind of house from the one you thought of – throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. He intends to come and live in it himself. (C.S. Lewis, *Mere Christianity*, London: Collins, 1952, p. 171.)

As we give ourselves to this ongoing process of becoming, if we are open to it, the tool of theological reflection is constantly at work, as the Spirit of God calls and invites us into an honest examination of the intersection between our lived experiences and the truths of Scripture. The more we engage in theological reflection the

greater the impact on how we see ourselves, the world around us, and our lives as Christians in ministry in both the Church and our contexts.

While, of course, we engage in theological reflection within our parishes as we gather for worship and for study on a regular basis, theological reflection is offered prominently within the curriculum of the Education for Ministry program currently offered within the Diocese of Huron. Why not join with others engaged in this process?

For more information about EfM or to discuss possibilities in your area, 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.

Audience demographics: How to reach out to all ages?



MEDIA BYTES

REV. MARTY LEVESQUE

Who are you trying to reach on social media? As we start to think about setting budgets for 2021 where are you willing to invest in social to maintain and develop new connections?

One of the things that social media has allowed churches to do for the past decade is micro-target ads and messages to certain demographics. For giants like Facebook, this has always been their best marketing feature.

But microtargeting an audience on a single platform won't be as effective for the next decade as different generations rush to different platforms. And each of the platforms has a unique way to shape content that helps churches tailor their message to the demographics

they wish to reach.

Currently, 7 in 10 adults in Canada are active on Facebook, so this should still be the main platform that focuses much of our energy in driving content and conversations. Facebook is perfect for a few pictures, a microblog post and sharing upcoming events.

Yet, we should also be aware of demographic shifts in social. Facebook currently is skewing to a Baby Boomer audience. Millennials meanwhile prefer Instagram where they can develop Stories on their feed

and even post short videos.

Moving into this space will require photo and video editing software and a willingness to learn how to develop eye-catching content.

Gen Z or Zoomers alternatively are on Snapchat and TikTok. Snapchat offers similar features surrounding stories as Instagram, while TikTok is a short video platform. Unlike Instagram, both of these platforms are populated by a younger generation that creates using their phones rather than professional cameras and edit-

ing software, so there is a lower barrier of entry and it is perfectly acceptable to be campy.

To make your church stand out, save time, and enhance the experience, take advantage of each social media platform's features to weave these different content styles together to reach out to all ages, or nations, and teach them all that Jesus has taught.

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

martylevesque@diohuron.org

Going places you are not sure you want to go

This is the time of year I begin my wandering quest for the perfect book to journey with through Advent.



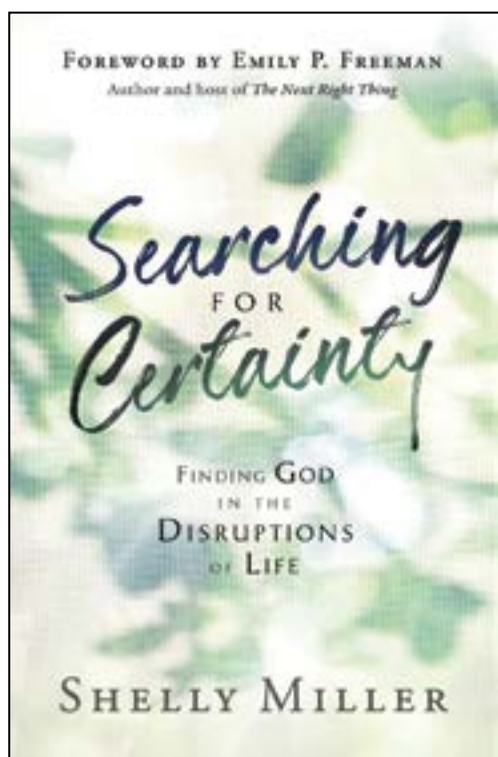
LAUREL
PATTENDEN

I want that certain book that will stay by my side for the four weeks of introspection, learning and prayer. Getting me ready for opening myself up to the celebration of the birth of the Christ Child.

This year, without any angst of searching, the right book just happened to be downloaded on my iPad. It is not your typical Advent book. In fact, it isn't an Advent book at all! But it is definitely the book for the season we are finding ourselves in. Advent or not!

Several years ago, I bought a book called "Rhythms of Rest: Finding the Spirit of Sabbath in a Busy World" and started following a blog called the Sabbath Society. Now don't ask me which came first to my attention. That would just be a chicken and egg question with my memory. The important thing is that I knew I had met a woman of incredible insight and honesty towards leading a Christian life.

Reading her blog every Friday led me to start companioning



As we live in this current uncertain time of the pandemic, "certainty" can feel hidden and in short supply. Uncertainty, however, can be conquered, but we have to search.

Your perfect companion through Advent: Shelly Miller's "Searching for Certainty"

with Shelly. I started in the early summer, with the help of Zoom, meeting with Shelly as my coach. So as you know, one thing leads to the next; I was invited, along with her many other social media followers, to help with the launch of her new book "Searching for Certainty: Finding God in the Disruptions of Life".

Now you are probably wondering after reading the title if this had been written because of the pandemic? It was actually sent to the editors in March 2020. It is about times of uncertainty in Shelly's life, from her American birth and upbringing

to her and her husband's call to ministry in London, England.

Shelly takes us on the wandering journey of Moses, Aaron and Miriam. She also takes us on her personal wandering journey. Wandering and travelling as a "peregrini". Peregrinatio is when one leaves their home and travels, wandering. Wandering for the love of God.

*But if we are not wandering into the soul and seeking God first, then wandering into new things becomes an exploration into more lostness.**

*Life is a sojourn not a conversation with self alone.**

As we wander along with

Shelly, she also uses techniques of photography (yes, she is a gifted photographer) such as depth of field, still life, perspective, overexposure and chiaroscuro in her writing and suggested practices. We are refreshed, as we wander, by many incredible insights that speak to our very heart. Here are a few of my favourites:

*Ultimately, a lack of gratitude is rooted in striving for your worth and value outside of God, motivated by the fear of being unloveable.**

*Your true name isn't embossed on your credit card but living within you.**

*Stay attentive to Light shining through the unexpected.**

*If we aren't at peace internally, the externals are superfluous.**

Truth be known, I would love to quote the entire book to you!

Every chapter is dotted with questions and ends with practice exercises. This is where our work comes in. Unfortunately, we can not just read our faith but we have to practice our faith. Inside and out.

For me, Shelly's questions in the book are absolutely amazing, asking me to go places I'm not so sure I want to go. If you are a journal writer, you will find endless writing opportunities with Shelly's questions. If you like to sit and be still, these questions are openings for meditation and prayer.

*What part of God are you unsure of?**

Where can we wander that the

*wonder of God's love is not in our midst?**

*What are you relying on to feel at peace in the world?** *What does love sound like to you?**

*What is captivating your attention from beholding God's whereabouts in your world?**

These are great questions aren't they! What will our answers be? Shelly is encouraging us to answer. God is waiting for our answers.

I highly recommend this book for every season in your life. In every season of uncertainty. (Pssst.....would be a good Advent read, too.) It will touch your heart and move you into new ways of thinking. You will set off wandering in search of new depths in your relationship with God.

As we live in this current uncertain time of the pandemic "certainty" can feel hidden and in short supply. Uncertainty, however, can be conquered but we have to search. We have to become a peregrini and answer the questions we wander upon.

*Will you wander for the love of God?**

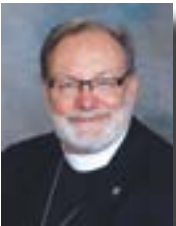
Thank you, Shelly Miller, for sharing your personal life experiences and sharing them for our own growth. You are a messenger, a prophet, a healer.

(* These are direct quotes from Searching for Certainty by Shelly Miller, Bethany House, Oct. 13, 2020.)

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

"Do this in remembrance of me"

For many months in 2020 those words have not been heard within the context of community worship by many Anglicans.



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

From time to time, on social media, there were those who offered the Eucharist within a strictly limited setting. Only then, were those words heard and softly echoed in the prayers of the faithful who connected up from their own homes.

As I have offered those words over my years as a priest, during the Prayer of Consecration, I have been aware that they have always had an inexplicable and unique power filled with a Holy Mystery. No matter how large or small the congregation, with



those words I have always felt that we were being brought back to a special moment in time, initially known only to an intimate group of people. It was a sacred moment, when God's redeeming power was celebrated within the Passover story. Then, as bread was broken and shared, a new covenant was being established and a new command was being given, "Do this in remembrance of me...".

During the month of November, the word "remember" will be at the centre of community gatherings across our Diocese, across Canada and around the World. In a very personal way, individuals will be offered the opportunity to remember sacrifices which have been made in different times and in different places around our global village.

Only through historical records, documentaries or personal family memories, will the stories of sacrifice on the field of battle be carried through the generations. It will become a greater challenge for future generations who will be further removed from an era of global military conflict to share in a communal Act of Remembrance of a moment they have never known.

In our own day, community gatherings centre around acts of protest. The word "remember" is a call to action. To remember is to bring to mind acts of injustice which lie not only in the past, which may stretch back into distant recesses of time. It is often a call to remember events which took place not weeks ago, not days ago, but sometimes, in time measured

only in minutes or hours. The immediacy of remembering does not tax anyone unduly, because the incident is still fresh in people's experience.

Just as we note the generational transitions which mean that we cannot expect any veteran of World War I to be present at our community Remembrance Day events, so too I am aware that all those who have experienced life for only two decades will not know what life was like in the world prior to 9/11. It was, for many people, a different time and a different world.

For people of faith, the words, "do this in remembrance of me...", are words which are not relegated to a category of history, or a moment of a distant past. The moment is immediate, and the reality is now. As bread is broken and shared, the promise of Jesus is fulfilled. Whenever two or three are gathered in His Name, He is present.

Remembering is not an act of nostalgia or even a moment of tribute. As a person of faith,

to be called to a moment when we are given the opportunity to remember is to be called to action. Being called to proclaim Good News, being called to speak out against injustice, being called to heed the cry of help coming from God's Creation, is all part of the act of remembering a sacrifice uniquely made for us as individuals and for all of God's World.

"Do this in remembrance of me..." are words which, no matter how often you hear them in the future, are words I hope you will never take for granted. Listen to them well. Savour the moment as Bread is broken and shared. As you enter your church again after such a long absence and share the Sacrament of the Holy Communion, pause, for a moment... and remember.

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

chrispratt@diohuron.org

A shattered touchstone: becoming a touchless community

A touchstone is a point of reference that serves to remind us who we are, or where we are going, or where we are in this very moment. One such reference point is the first day of Fall.



AS I SEE IT

REV. JIM INNES

For me, Fall becoming a reference point probably started when I began school as a child. I'd say more than just probably, but reference points have vague beginnings. Nonetheless, as I remember it, the free swing of summer lead to the conventions of being a young, educated Canadian.

For me, Fall is also a time of yellow-gold and harvest. I remember the sweeter smells and combine noises of rural life. And, admittedly, how sneaking into an apple orchard always made those macs taste more pleasantly crunchy.



Elia Pellegrini/Unsplash

Fall is generally a time when routine returns. This was a latter touchstone for me as a priest in a parish. The church begins its new year. Committee work piles on fast and furious. Then quickly there is Thanksgiving. Then more quickly, Christmas.

All this is leading me to reflect on how I am finding fall 2020 unsettling, or maybe even a little intimidating. Because of the pandemic, some touchstones have been distorted, or even crushed.

In the community fight with the COVID-19 virus, condi-

tions aren't yet as stable as we had hoped. With considered caution we can slow down and flatten the rising curve. Nevertheless, our sense of who we are, where we are going, and where we are now, is being challenged.

One of the shattered touchstones is how our church is becoming a touchless community. We are dependent on audio/video. And, when we get together, if we get together, we see each other in masks. At the eucharist, the laity are disabled from sharing the consecrated wine. Services are 45 min-

We are dependent on audio/video. And, when we get together, if we get together, we see each other in masks.

utes max and you go in one door and another. We join the parade or choose to stay home Sunday from church... another broken touchstone.

When touchstones are shattered, removed, or outgrown, they can leave us wanting. Touchstones settle us in times of confusion. When missing, we walk a broken path.

I am reminded of a biblical story. A young man asks Jesus what actions bring eternal life. First, Jesus advises the man to obey the Commandments. When the man responds that he already observes them, and asks what else he can do, Jesus adds: "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in Heaven. Then come, follow me." The young man was quite wealthy. The idea of giving up his security was too much for him. He turned away from his good intentions and the Heavenly

reward waiting him.

Touchstones, like wealth and security, are comforting. They become a part of us, and in many ways become a cornerstone in our lives. They are nary a problem till the day we are asked (or forced) to let them go. We may even fight against the change. Depression is a possibility.

As I see it, in this pandemic year, we are being called to let many of our touchstones go.

From this time in history, it will be what is most remembered. But let's not speak to negatively. It is also true that many touchstones have become roadblocks to new and creative growth. May we all place hope in that truth. And, if we are courageous, we will be stretch towards new meaning, new life.

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

jimminnes@diohuron.org

Relinquishing fear as our motivation to survive

This past week I received an unusual telephone call. It was from a mother inquiring about the possibility of having her entire family baptized.



GROWING BEYOND THE DOORS

REV. GRAYHAME BOWCOTT

At first I was excited by this news, but something in the back of my mind had me asking: why? What was the motivation behind this family seeking baptism? Had they heard something positive about our congregation and were drawn to explore the community more fully? Were they seeking to take a deeper step in their lives of faith, one in which they would be welcomed into the family of Jesus Christ that we call the Church?

I invited the mother to come and meet with me (socially distanced) to learn more about the motivation behind her request. My excitement for her family quickly turned to dread when she related the background story for her inquiry. It went like this: the sudden Covid-19 pandemic had caused her to



Nicholas Sampson/Unsplash

begin reflecting on what might happen if someone in her family were to become sick and die. Who would care for her family if something happened to her or her husband? When this woman approached her mother with this conversation, an added element of concern was brought to her attention. What would happen to her soul if she were to die? Her mother's answer to this question filled her with fear: she was told that since they weren't baptized, she, and her family, would go to Hell. Fear had driven her to seek me out and do whatever was required for her family to gain God's salvation.

Under normal circumstances I am delighted to welcome

another into the Christian faith through the sacrament of baptism, but my personal belief is that fear should not be the primary rationale to come to Christ. In fact, throughout the Gospel Jesus counters the motivation of fear again and again through calming words: "Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12.32-40).

In similar fashion to this young family driven to seek out baptism as the 'fix' to their existential crisis, fear can be one of the most powerful, motivating factors in the decision-making processes of church congregations. "We need to grow or die," is a common whisper among

churches throughout our country. Fear is often the knee-jerk reaction to congregations experiencing declining membership trends. It causes us to make rash decisions that tend to lean more towards the motivation of self-interest and self-preservation than the direction of the mission of God or even the will of God in our lives.

If there is one sermon that I hope to never hear preached again at a church deconsecration service, it is the sermon that has been delivered by Bishop Terry Dance (no offense +Terry!) time after time that concludes with this message: Nowhere in the Bible do you ever hear Jesus tell his followers: "Go out and build me hundreds of church buildings, where you will then dedicate the rest of your lives to hosting Christmas bazaars, pot luck dinners, ACW fundraisers and community canvasses for fear that you will run out of money to keep a roof over your heads or replace the old red carpet or survive any other threat that looms over your existence."

I remember the disestablishment of one such congregation that was so afraid of accessibility concerns that might be raised by potential newcomers that they spent their last endowment dollars on installing a new elevator. "How many times

was the elevator used before you closed?" I asked. The answer: twelve times! Ironically, investing in a new elevator was far less threatening for the congregation in their final years of ministry than actually going out to engage with the neighbourhood around them.

Fear of self preservation can certainly cause change to happen in our Church, but I would argue that this is a type of motivation that is not founded on Kingdom or Gospel values. Instead of enabling and inspiring us to share our faith with others, the motivation of fear causes us cling to church growth as our salvation from looming expenses and vacant pews. For this reason, I strongly believe that now is the time that the Anglican Church needs relinquish our fear of survival and, instead, seek out forms of theological motivation that reorient us to foster new Gospel relationships. Next month, I plan to share some of theseologies with you and to point where they can be found in growing congregations within our own Diocese.

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.



PWRDF HURON Fall Appeal

Dear Friends and Supporters of PWRDF, In the last nine months, we here in Canada have experienced a taste of what it is like to live in the midst of an ongoing emergency situation that has brought some deprivation, scarcity of resources, loss of mobility, sometimes loss of livelihood and ongoing risk to our well-being and mental, physical and spiritual health. Now imagine adding the elements of poverty, lack of infrastructure in government, sometimes political violence, a lack of financial resources, food insecurity and the devastation of drought and flood with the

increasing effects of climate change. PWRDF partners in many parts of the world outside of Canada have been working hard to cope with the impact of the global COVID-19 pandemic in the midst of the complications that have been everyday life for a long time. Reports being received about the effectiveness of their efforts have been inspiring to those of us who have been able to hear the stories. With the onset of the pandemic, the Primate's World Relief and Development Fund, through its network of partnerships, was able to immediately launch additional efforts to support our partner projects

in implementing the education and obtaining resources needed. Of course, this is all made possible by the ongoing generosity of individuals and churches within the Anglican Church of Canada, who have made an effort to maintain and sometimes increase the support to PWRDF even in the midst of our own domestic challenges. Also during this time, PWRDF has received a commitment of support from Global Affairs Canada to support its "All Mothers and Children Count" programs. Support of matching grants from the government of Canada means an exponential multiplication of individual donations re-

ceived from Canadian Anglicans towards these programs through PWRDF. This is good news. The impact reports being received from many of these programs has been very encouraging. Infant mortality rates have been decreasing, and access to important health care resources has been increasing, thanks to the work of our partners in places such as the Diocese of Masasi, Tanzania and Village Health Works/ Partners in Health in Burundi and Rwanda. Sadly, there is a projection that the diversion of resources towards domestic needs in the developed world as a result of COVID-19 may negatively affect this progress.

In the years ahead, PWRDF is looking to increase its focus on projects to mitigate or adapt to the effects of Climate Change. Again, this is a reality affecting us all, but it is being felt particularly in regions that rely heavily on agriculture as their source of livelihood and physical health and well-being. And, as is often the case, it is the most vulnerable – women and children, and those already weakened by poverty and disease – who are most seriously affected.

This letter is annual opportunity to extend a word of gratitude from partners supported by PWRDF to you the people in the Diocese of Huron who have continued in your generosity of support through your diocesan committee, PWRDF Huron. Huron has been a leader in this support through individual donations, special fundraising in congregations and legacy bequests by the faithful. Such generosity is changing the lives of people and contributing to changing systems and circumstances. You are invited to continue this healing and reconciling work through the prayerful consideration of your gift today.

In gratitude for God's blessings and in the Faith of Christ,

Rev. Canon Greg Smith
PWRDF Huron Representative

PHOTOS: PWRDF



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Credit Card: Visa Mastercard
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I WISH TO SUPPORT THE PWRDF Huron BY MAKING A MONTHLY GIFT!

Please deduct my monthly gift of
 \$10 \$20 \$30 Other \$ _____

Pay Method

Please bill my Credit Card: (charged on the 15th of every month)
 Visa Mastercard

Credit Card#: _____
Name on Card: _____
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Automatic Bank Withdrawal - Please enclose a cheque marked VOID or a pre-authorized payment form
(withdrawn on the 25th of each month)