



### TRANSFORMING THE UNJUST STRUCTURES OF SOCIETY

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# HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • APRIL 2021



## We praise You for changing our lives, our hearts

Anglican Fellowship of Prayer: Marking a year into the pandemic with a reminder of the everlasting gifts of Christ's resurrection.

By Rev. Steve Greene

He is risen!!! Words that exude the hope we profess each day.

From the wilderness and darkness of Lent to the excitement and glorious exultation of Easter, we give thanks for His resurrection.

It is a beautiful and prominent reminder that God makes all things new.

It is by this same resurrection power that we are given the opportunity to live free from sin and death and to embrace a life fully ALIVE!!!

It is by this power and in this season, we dare to boldly walk in His grace that we

may live the promise given to us.

It is His resurrection which guarantees justice will triumph over treason, light will overcome darkness and love, sacrificial and supporting love, will conquer death.

As Christ-followers, we humbly submit in prayer to be the good and faithful neighbor to all those we meet. As Christ-followers, we humbly submit in prayer, a life that not only imitates the life of Jesus, yet also abides in Him, as we reach out to the poor, marginalized, the least, last, lost of us. It is in prayer and in our lives that we praise You...praise You for changing

our lives, our hearts to be the messengers of the Easter joy and hope!!!

Many blessings to you and yours during this Eastertide and may your prayers be filled thanksgiving, openness, transparency and rooted in His presence and power.

Your Servant-in-Christ, Steve

Rev. Steve Greene is an AFP executive and the rector of St. Luke's, and St. Thomas The Apostle, Cambridge.



Laurel Pattenden: Easter (mixed media)

## Pull up a chair, grab a coffee and let's talk...



Video ministry in Huron is picking up.

The latest feature comes from Rev. Steve Greene, the rector of St. Luke's, Cambridge and St. Thomas The Apostle, Cambridge.

The "Gospel Café" premiered on February 26 and Rev. Steve's first guest was Rt. Rev. Todd Townshend, Bishop of Huron.

The goal of this story was to "draw back the curtain, politely remove the red tape, policies and procedures and have the people see our Bishop in a new light."

The series of 15-20 minute long coffee talks on "Gospel Café with Pastor Steve" Facebook group continues with the next installment in the last week of March.

Just like Rev. Steve, Br. John-Paul Markides felt the need to change something in his youth ministry as the COVID-19 crisis struck. John-Paul's account of his YouTube adventure comes with a lot of introspection. that re-examines his (and our) attitude towards ministry in general.

To help our local churches' online ministry, the Diocese of Huron is offering the opportunity to upgrade their websites through Tithe.ly, a platform designed specifically for churches.

The Diocese will help by reimbursing parishes for the initial setup fee and also by providing a guidance for the website building process.

Rev. Steve's Gospel Cafe p. 4

Turning youth ministry into an audio-visual project p. 4

Free setup and staff support for parishes p. 5

"Gospel Café with Pastor Steve" on February 26: Bishop Todd was the first guest of the program.



### BISHOPS' TRIBUTE (IN PICTURE AND IN WORDS)

Walter Greetzky, the father of Wayne Gretzky and a life-long member of the Huron family, was laid to rest in Brantford on March 7, 2020. The service was held at St. Mark's Anglican Church.

The photo of this telling message in front of St. Mark's was taken by Bishop Todd Townshend. We complement it with a few words by Bishop Bob Bennett.

I had the honour of being the rector of St. Mark's, Brantford in the late 80s, where the Gretzky family were notable members of the community.

Walter came to the adult Confirmation class and invited his best friend John to come with him, an act of Christian hospitality. I also recall his bringing Timbits and large coffees for each member each week, another act of Christian hospitality.

In those classes, Walter always brought his iconic humility, gentleness and common-sense wisdom. He was a wonderful member of that class of seekers. May he rest in Peace!

Bishop Bob Bennett



www.diohuron.org/news



# Gathered around Christ's table and within God's reign

One year ago, when the phrase "novel coronavirus" was fairly new to us, it had already begun its reign of disruption and destruction.



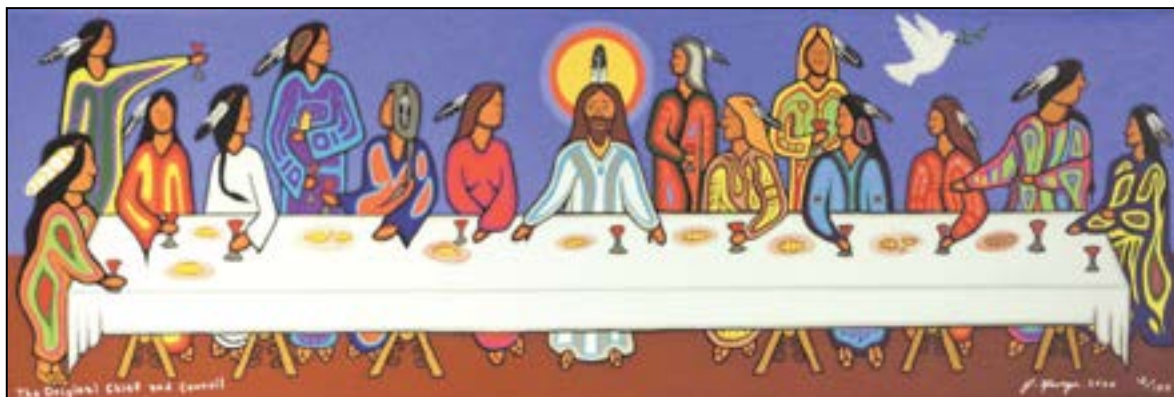
**BISHOP  
TODD  
TOWNSHEND**

When that tiny microbe flourishes, it attacks and destroys the cells of its host. It seems so small, it cannot travel on its own, it has no malevolent design in its "mind" (as far as we know), but within weeks it travelled across the globe with massive impact and started to have a diabolical effect – people started to get sick and die – and we had to change our ways.

Human beings were asked to stay still, don't travel, don't gather. We are not wired to stay still and, especially in the church, we are not trained to stay apart. Our first instinct is always to gather for comfort and to create a strong community through which we can respond to needs.

That is our only power in the world, to come together as a body and to speak and act in the name of Christ. The Creator raises up a body of people for the purposes of God. The Holy Spirit of God provides the energy and the effectiveness. It starts with a summons and a gathering.

This is one of the reasons why it has been a tough year.



**Jeffrey "Red" George: The Original Chief and Council**

(Photo taken at the entrance of Diocesan offices where the painting was hung on March 9, 2021)

Yet, we found other ways to "gather". Thanks be to God for all the high-tech and low-tech solutions to this problem, and thanks be to God for all of you. We are going through a slow process of gathering around Christ in both old and new ways. I think that, as a result, we will be able to gather now with clearer intention and with greater awareness of what we value in worship and service.

The first Easter season was the beginning of a time in

which the first disciples slowly processed the reality of the absence of Jesus. He had died. He was gone. And then He started to appear to them—the same person but somehow completely new. The wounds still on his body but... there, present, breathing the Spirit of peace and drawing them out of their places of hiding into the new creation that resulted from his Resurrection.

This was the same Jesus who had gathered them around a

table in the upper room before He died. The one who gave them the command to love and the one who demonstrated to them how to do it. The one who now sits at the right hand of God and reigns over all that is.

The little virus that caused a pandemic can never reign over all of life—and death—like Jesus can, and does. Nothing can reign in our lives like He can. If we have been through the waters of baptism and gathered at His table, we are His forever. Nothing can change that. Thanks be to God.

I am grateful for a recent visit to Church House in London by Jeffrey "Red" George, an Ojibway artist from Kettle and Stony Point First Nation. Red painted "The Original Chief and Council" seen here and now which hangs at the entrance of our Diocesan offices.

May you be blessed by his beautiful interpretation of the truth that we are gathered around Christ's table and we forever live within Christ's reign.

+Todd

Jeffrey "Red" George, an Ojibway artist from Kettle and Stony Point First Nation in Southwestern Ontario, painted "The Original Chief and Council" in 2020.

Based on the Leonardo da Vinci painting, "The Last Supper", this piece depicts the twelve apostles as indigenous braves at their final meal with Jesus as the central figure. Also included is Mary Magdalene to Jesus' right and the Holy Spirit as a figure dressed in white. Each brave wears an eagle feather in their hair while Judas sports a turkey feather.

This piece has been painted in the Woodland style reminiscent of the prominent indigenous artist, Norval Morrisseau, who developed this style. It is meant to evoke the image of stained-glass in a painted format. This vibrant piece freezes a critical moment from the Gospels in acrylics on canvas.

Red George lives and works in his Port Franks studio and will be painting a depiction of Christ carrying the Cross for Church House to display there this summer.

Gabrielle Rock

Anglican Fellowship of Prayer Presents  
The Bishop of Huron's **ONLINE** Prayer Conference



## HELP US GROW:

### Praying to Foster New Relationships SATURDAY, MAY 1

Anglicans pray when we are sick. We pray when we are afraid. We pray when we come together in worship. Why don't we pray to GROW AS A CHURCH?

Let's talk about this

9:30am-10:30am  
Parish Rep Meeting

11:00am-12:30pm  
Conference

To register contact  
Rev'd Kim Meyer at

[kimmeyer@diohuron.org](mailto:kimmeyer@diohuron.org)

text or call

519-980-4545

Guest Presenter: the Rev'd Dr. Grayhame Bowcott  
Rector, The Blue Mountains & Coordinator of the Licentiate in Theology  
Program at Huron University

## DIOCESE OF HURON

### 181<sup>st</sup> SYNOD

MAY 16-17, 2021

Live streamed service from  
St. Paul's Cathedral  
(Sunday morning, May 16)

and online participation  
(May 16 & 17)

# HURON CHURCH NEWS

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# Huron congregational coaches open for business

By Ven. Perry Chuipka

Let me begin with the sign that you see in the picture of this article. Notice the message about not needing a pew along with the website. This is a sign that was put up because of the pandemic.

It speaks to me about the changing times that we are living through with COVID-19. Many of us would not have thought that 2020 would be the year when a pandemic motivates us to be technologically focused in how we do our work.

It was very challenging at first, as everyone was getting used to Zoom and other ways of communicating on their computers. This was no different for our congregational coaching team. Although we had the odd Zoom meeting before, it was often through the winter months and only for our meetings. Now we had to figure out how to use our tool box of resources through electronic means. Like everyone else, our coaches are figuring it out.

As I think about it, the basic principles still apply in using our tool kit resources when we used them at in-person gatherings in the past. For example, I am doing a Lenten study with my congregation. We have twenty-six people



A sign outside St. Peter's Lutheran Church, Warton. Monna Whicher, Warden from Trinity Church, and Pastor Perry Chuipka

attending, which is our main group. Then we get people to go into smaller groups to discuss specific questions. After some smaller group discussions, we come back to the larger session to discuss people's insights. We have two people recording things so that we can refer to that information later. We also give out homework to be completed for the next session. The key in all of this is sending out work booklets to everyone so they can use them from home. This coaching process is very similar to the way we would lead in-person gatherings for congregations.

One of our coaches was helping a congregation using our VIVA resource which he said worked out very well. He

also discovered that it is really not that different from actually being in-person with a group of people. We have coaches using Zoom to help congregational leadership teams plan surveys for their parishes and then have discussions to clarify priorities for action planning the road ahead.

Some coaches are leading book studies which are focused on particular topics relevant to the congregation. These book studies can take different lengths of time and various formats to suit the need. Sometimes it is a quick phone call regarding resources available, or perhaps a coach can be that sounding board to sort through issues. It could be teleconferencing with a leadership team,

or perhaps a Zoom meeting with a larger group may be best.

There have been several valuable learning opportunities available for everyone through the use of technology. Coaches have attended webinars that have been helpful in dealing with this new world we live in. One such educational event was the webinar on, "Leading Rapid Change" by Kotter International. Another was the presentation provided by Huron University College, "Flourishing Congregations for Today and Tomorrow".

Other webinars were inspired by feedback from our Bishop's Charge to Synod last year which was requesting resources to assist with congregational growth and development. One such idea was providing workshops for churches in this challenging time. With Bishop Todd's support Credence & Co. was hired to provide three workshops: a) Saturday, March 6, Home before Midnight: Leading Meetings; b) Saturday, April 10, Navigating Change; and c) Saturday, May 8, Tackling Tough Conversations. There have been many workshops and webinars available this year and everyone is encouraged to participate. We can truly become a "Learning Church".

As you can see, Congregational Coaching is still available during this pandemic. Maybe you or your congregation has a particular need that the congregational coaches can help you with. Please feel free to check out our website <http://coaching.diohuron.org/> and/or give us a call.

Perry Chuipka 519-534-2607  
Paul Townshend 519-433-5406

Feel free to contact our coaches listed below.

Our Coaching Team: Rev. Elise Chambers, Helen Cole, Sandra Coulson (on sabbatical), Linda De Burger, Rev. Dr. Stephen Hendry, Rev. Cheryl Highmore, Rev. Matthew Kieswetter, Shirley Sewell, Rev. Paul Silcox.

Archdeacon Perry Chuipka is the Archdeacon of Congregational Development.

## Coaches on the new platform

Congregational Coaches have just launched their new website using the Tithe.ly platform:

<http://coaching.diohuron.org/>

# How do we inspire giving, invite generosity and offer gratitude

In conversation with Susan Graham Walker: Tell stories of what generosity accomplished rather than where the money was spent.

By Rev. Matthew Kieswetter

With the pandemic shrinking distance (in a virtual sense), I reached out by email to Susan Graham Walker, recently retired Manager of Congregational Giving and Stewardship for the Anglican Church of Canada and United Church of Canada, and member of the stewardship committees of her parish and the Diocese of Toronto, to get her thoughts on how our pandemic year has impacted stewardship.

Early on in the lockdown, she explained, people were focused on the pragmatic 'fundraising' sense of 'stewardship.' But as time went on, people went deeper into the fundamentals of stewardship as a facet of discipleship.

"Put most simply — how do we inspire giving, invite generosity and offer gratitude at this or any other time?" Susan urges us to conceive of congregational giving in the context of Christian living rather than as fundraising: "Funding our ministry through an understanding of our own discip-



**Susan Graham Walker:**  
**"What was understood as reliable is not necessarily reliable now."**

ship and giving as a spiritual practice," is how she describes it.

Our habits and options have changed, resulting in changes to revenue sources. "What was understood as reliable is not necessarily reliable now," wrote Susan. "Our buildings no longer providing stable rental income, for example."



Dependence on fundraising and rentals, it turns out, has been problematic for some time. "Fundraisers have increasingly become energy drainers as old models struggle with change in community culture and aging of membership. It is past time to really evaluate the purpose of fundraisers and how much we rely on them for core support of ministry", says Susan. She suggests that we reimagine our fundraisers with a goal to raising our profile and welcoming friends and neighbours, instead.

We might also move events to an online format. This is not without issues, however, because, as Susan warns, "just putting an event online is no guarantee of receiving as much

as an in-person event. What is certain is that it involves a whole different kind of work on the part of volunteers. Those that know how to bake pies may not know how to create a virtual bake sale event online."

What might we consider as we approach the one-year anniversary of this pandemic and all the changes it has brought to our lives and our churches? Firstly, we would do well to recognize that there are limitations to 'the plate,' especially when we can't meet in-person. Pre-authorized credit/debit giving is now becoming more accepted, "options [that] have been available for some time but resisted until now," wrote Susan.

Also, she encourages familiarity with [CanadaHelps.org](http://CanadaHelps.org).

Each congregation can find its profile, claim it, and then direct people there. Anyone can then make lump sum online donations. The convenience (especially for newcomers, those at a distance, or otherwise on the 'periphery') outweighs the small transaction fees.

Rest assured that lots of stewardship development can happen at a basic, relational level. Update parish lists. Verify contact information. Inspire and invite people to give, and thank them when they do. Keep in touch with one another, whether in the form of a friendly call, or ongoing pastoral care.

Lastly, remember that we are people steeped in narratives: "Tell stories of what generosity accomplished rather than where the money was spent. What did the money do?"

Inspire support, in other words.

Rev. Matthew Kieswetter is the rector of St. Andrew's Memorial, Kitchener, and a member of the diocesan Stewardship Committee.



# Turning youth ministry into an audiovisual project

By John-Paul Markides

I never thought that I would be the obnoxious person on YouTube asking people to “Like and Subscribe” on Facebook or YouTube videos.

I always had a small attention span, and found I would judge people who made them as self-promoters. Perhaps that self-righteous part of me is getting what it deserves, as I find myself enjoying making wacky, family-oriented video posts on YouTube. So here I am finding myself interested not only in making videos, but in getting likes and sharing videos with the world.

How did I get to this point? When did youth ministry turn into an audiovisual project?

Since this past December’s advent season, I have been encouraged by members of our diocese to share my particular flavor of youth and young adult ministry with the wider church community. With encouragement from Archdeacon Tanya Phips, Pastor Steve Greene as well as other priests of the diocese, I decided to start my YouTube channel. I had previously recorded a half dozen reflections; those had been simple reflections during the first wave of COVID. They can still be found on the channel whose title on YouTube is “Bro. John CFC”. They were not a catalyst but they showed me that I can do the work.

I wanted to create something that was more than, well, boring heads talking at screens. I wanted to create a spiritual reflection experience that was engaging, and didn’t make teens click through. I wanted to do something different.

The experience, I thought, should have art, culture, and humor juxtaposed with faith, love and social justice. A place to play, pray, laugh, and learn, assisting people of all generations to dig a little deeper.

When Christmas came around, I felt it was the per-



John-Paul at his editing desk

fect occasion to test out my video-making skills by putting out a video talking about the Franciscan connection to the family crest. It was about the first Nativity Play; it was a lot of fun though it took a lot of work. With a further discussion, I decided to attempt one video week for the season of Lent during this COVID.

The reason I started this work was that so many of our young people are without a voice that speaks to them. My ministry to youth, especially in the LGBTQ2+ community, has shown me that a voice of hope and mental health is needed in our communities. At the time I wrote this article I have seven such videos. Though my ministry is small, it has already been used by parish communities in the Huron and Toronto dioceses as well as communities in the UK and South Africa.

So why am I doing this?

I always enjoyed ministry. I’ve been doing it since I was 15 as a volunteer youth ministry director, and it’s been a part of my life ever since. In that time, I’ve worked in many different capacities with dioceses, parishes, and even schools. Most recently, I was on contract as a lay pastor of family ministry in Owen Sound. Even when I decided to take some time to focus on my own faith and work on my master’s thesis, I found myself offering my ministry services to anyone who could use them, and in any capacity needed. I couldn’t stop helping... I had taken on a spirituality of ministry.

I found that my motivation wasn’t in a project, group or even denomination. My motivation was the gospel and the building up of the kingdom in a real and tangible way! So, whether it was with the Rainbow

**My motivation wasn’t in a project, group or even denomination. My motivation was the gospel and the building up of the kingdom in a real and tangible way!**

Faith and Freedom Network, Community Counselling London, Proud Anglicans of Huron or youth ministry chaplaincy, I wanted to help build the kingdom of peace and justice and the Good News of God’s infinite love and mercy in any way I could because that’s the world I want to live in! I seek to be the change, even if it’s to add a grain of sand that makes the mountain that much taller.

So, what did I learn? I’m a disciple! All that talk of discipleship from all those priests and Sunday school teachers took root. I am a disciple and proud of it. It is my great pleasure to share the good news that is the love of Christ in my life.

In sharing that message, it becomes stronger in my heart. I’m not a saint; I am as big a sinner as anyone else! (Saints are too easily dismissed; sinners are too quickly judged.) I just want to put my hands to the plough (Luke 9) with my friends and community, and be about my father’s business (Luke 2). I want to throw gospel seeds with reckless abandon like the sower in the parable (Matt 13), and I know that God will do the rest (John 4). I believe all ground is fertile. The gospel will take care of itself, the Good News, the kingdom of justice and peace. I want to be a part of creating that great project. This, my friends, is why I started to make videos.

Will this be my new ministry program? I don’t know. All I know is I will do it for as long as I feel I’m contributing to that

kingdom and not a moment longer.

I have learned that the grace of God, for me, is like a river of life that flows through me. When I choose not to serve, not to minister, it can become a stagnant swamp, flowing in but not flowing out. But when I choose to share the life it gives, it flows through me and I believe that it gives life to those who receive it, in turn.

I say LET IT BE... because I have done what I was called to do; to be that channel of God’s peace. And so I make videos that reflect my attention-deficit brain, with way too many distractions. I make videos that probably only get watched by 50 people. I say LET IT BE! I was called to sow, and so I sow. I make videos that remind us of the small things we learn about our, and faith that we forget because we’re trying to tackle big dragons.

Lastly, I learned ministry helps my prayer life. My ministry wasn’t my prayer life, and my prayer life didn’t depend on my ministry... but one led to the other. My ministry informed my prayer life, and my prayer life inspired my ministry. Is this not the essence of discipleship?

Ministry has become part of who I am, not just as a religious person. Not just as a Franciscan friar, but as a lover of Jesus. I don’t just want to share; I need to share the love of Christ in my life. A love that burns like fire when I see people in need, and a coal that smolders warmly in times of grief and sorrow. To ignore its call would suffocate that ember of faith, hope and love.

The love of Christ is one that gives, one that sacrifices, one that saves, but most importantly in my life, it’s one that calls. It becomes my light in the darkest places, comes and gives love, and is how I serve, in his name.

Brother John-Paul Markides, CFC is the CASC Psycho-Spiritual Therapist and Spiritual Care Practitioner (INT).

## Tune in for a cup of conversation

First off, I must thank Rev. Steve Martin for the idea of the “Gospel Café”. We talked about having the stories of our congregants known and shared. Stories that speak the tales of hope despite the devastating moments of hurt and heartache. Stories of comfort and joy while the world spins into a jumbled mess of chaos. Thanks buddy!

On Friday, February 26 at 11am, I had the honour and privilege to interview our Bishop, the Right Reverend Todd Townshend via Facebook live. Gospel Café is not in the same

vein as the traditional interview, and as neophyte with tech, I needed the easiest platform to use, the most accessible and secure for the people, live. I try to ensure and facilitate a safe space for Bishop Todd and assure that the time (15-20 mins) will be educational, empowering, informative, fun and “off the cuff”. No better way to know your Bishop than to ask him if he prefers “over or under” for his toilet paper.

A critical piece to the ministry is to draw back the curtain, politely remove the red tape,

policies and procedures and have the people see our Bishop in a new light. A man who is working out his salvation with faithfulness, bearing good fruit while having some fun and laughs!!

Please join us on our Facebook group titled, “Gospel Café with Pastor Steve” as we continue to interview critical voices from the Church. Our next live episode is Tuesday, March 23 at 11am with...

Rev. Steve Greene, St. Luke’s, and St. Thomas The Apostle, Cambridge.





# From the trenches: not all of our battles are won

An update to the story printed in the previous edition of the Huron Church News.

By Rev. Andrew Wilson

As much as I do not care for the hymn “Onward Christian Soldiers,” I am tempted to call this, “from the trenches.” I share my experiences to inform you of some of the struggles your churches quietly deal with but are often preached about obliquely.

My update on our group effort to try to serve a homeless person did not go according to plan, insofar as they are not ready to change, and they were not the best guest. It is not for us to judge or invoke our will as to how they live, but I fear for their lives.

There is, of course, worst case and best case in these circumstances. Best case is they let go, get help, get housed, get treatment, begin anew. Worst case is they continue to use any means possible to feed the demon that haunts them. In our case, a mess was left, a strange kaleidoscope of garbage, an impressionist painting a broken life.

I had lots of time to reflect. Part of that reflection was driven by my officiating the funeral of someone whose addiction took them. They were a functioning addict with a job, spouse and kids. Three years ago, the person living in our shed was married with a house and kid. Both lost everything. Death is the real worst-case scenario. Not the dirt, not the damage – the death of another child of God.

To a one, addiction has trauma as its seed – family trauma in this case. I was told two very opposing things on the same day, and I learned the seed: “I can’t believe anyone cares for me”; and mere hours later, “You are not my father and you can’t make me do anything.”

The former was said when I asked them to clean up, how they need to start somewhere so we can help them, and I pointed out how we were trying to help.



**This is less than a weeks worth of needles of a street user. He didnt use the container for drugs. There are no bathrooms at the best of times. (We were extremely careful when removing the needles. We used a puncture-proof chemical glove and took the needles to the drug store for proper disposal.)**

**It is so easy for me to stand in a pulpit and say we are to feed the hungry and house the homeless. It is easy when they are not the person in our shed, messing with our property, wasting our time and goodwill, lying and acting pitiful to get what they want and need.**

The latter sentence occurred when their internal chemistry changed (they used, and now were coming ‘down’) and they were asked why nothing had been done. It contained A LOT of colourful language as to what kind of father I am not – thank you Lord for all those years in factories. There were feeble, childish excuses. The same person was earlier ashamed that I was seeing them ‘high,’ now so angry that I would even suggest they were on drugs and did not know how to clean up, and that they might lie. Their inner reality was not the world reality.

Eventually, it was time to go. I reflected. I do not believe I am a ‘noob,’ as much as you and I understand that we were being used, that we were enabling

the behaviour despite doing the right thing. Despite regular checks, there was great care taken in hiding things. I am not fool to believe that hot meals and pleasantries would suddenly lead to Pauline conversion. We can only plant seeds, and be Jesus to people.

The reality is, it was minus ten during the week – do I kick someone into the snow over pop cans and half eaten ‘Zoodles’? In truth, what they slept on, no human being should have to endure – even if we all agree it was “their choice” – sleeping on filth, used needles, spoiled food, is that how anyone should live?

If that was your dog, you would be in the news and the dog in care at the SPCA with a

hundred calling in to adopt.

And we have to remember what Jesus teaches, his response to Luke 7:39, “When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is-- that she is a sinner.” “

And I reflected on that.

It is so easy for me to stand in a pulpit and hold up such a child of God, and say we are to feed the hungry and house the homeless. It is easy when they are not the person in our shed, messing with our property, wasting our time and goodwill, lying and acting pitiful to get what they want and need. There was a lot of goodwill that I threw out still in the original package.

And that is when God spoke. How generous God is to everyone! And how much of it do we waste? How big is your garbage can? Some weeks mine overflows. Clothing you have never worn, maybe with labels still on, donated. Food waste in a world where children go to school for a meal program.

Turning this back to ourselves, the log in my own eye, do I have a right to lament the waste I found in the shed when I have my own waste to contend with – the generosity of a prodigal God who saved my life? And so, I had to remember Grace and Forgiveness – I heard plainly: “Father, forgive them, for they do not know what they are doing.”

Mental health and addiction – two crutches that feed off of each other rather than support. Nobody in their right mind would sleep on garbage, and that is the crux. I am called feed and clothe and to forgive, and I how do I not forgive someone so broken they inject raw poison into their veins to feel something, or perhaps to feel nothing? I was hungry, and you did not feed me.

I was more disappointed than angry, concerned, and sad, because I understand the risk, the worst-case scenario – this person is still alive and doing what they feel they need to do to get through the day. I did not allow someone to sleep outside. I will clean up; we have a responsibility for those in our care.

And speaking of care – the compassion and concern I heard from the local OPP was uplifting. But as I lamented the inability to change, will probably never change, a male officer said to me, “I believe in miracles, never discount that.” True. And the female officer specializing in meeting those with mental health issues said to me, “You did help. You couldn’t change them, but you helped them.”

Many, many people helped. A banquet was laid out for this person, the same we are all promised in the Kingdom. There is a choice, and the drugs and mental health get in the way – that is what is in control.

We talked about this series of events at our Council. I am still moved by the care and concern that was expressed. I was uplifted by the desire to push for something bigger – knowing that, in reality, we can meet people where they are, and offer something small but necessary, and that we will need to push for a solution through government, as they have the size and access to resources for a proper response to what will occur again and again and again.

As long as people are abused and neglected, there will be mental health and drugs, marital breakdowns, fires, buildings condemned, miscalculations, missed rent. Some will come with an easy solution. Some will be challenging. We as a church and society need to be prepared.

Rev. Andrew Wilson is the rector of St. John the Evangelist, Leamington.

## Free setup and staff support for parishes who want to build their website with Tithe.ly

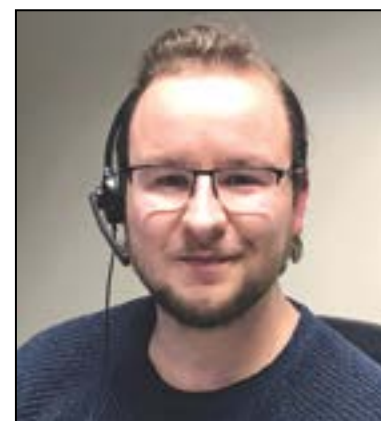
**The Diocese is offering local parishes a chance to upgrade their websites by reimbursing the initial setup fee and providing guidance for the website building process.**

The need for Church websites has never been greater!

The Diocese of Huron is offering our local parishes the opportunity to upgrade their websites through Tithe.ly, by reimbursing parishes for the initial setup fee.

Parishes will only be responsible for the cost of monthly fees. Staff support will be available to assist any parish that may have questions or issues while designing their own Tithe.ly website.

Kyle Gascho continues to serve the diocese in different

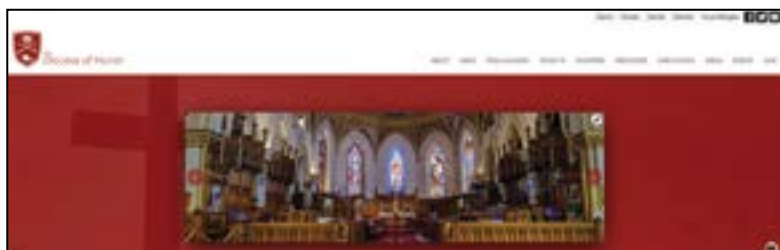


Kyle Gascho

facets, including his administrative support of the Refugee

Committee. We are pleased to extend his part-time role within the diocese to include assisting with building the new diocesan website, supporting parishes to develop their own new websites with Tithe.ly and spearheading technology upgrades within synod office.

Kyle continues to serve on the Communications and Companion Diocese Committees, as well as with his home parish of St. James', Stratford.





## ANGLICAN CHURCH WOMEN

# Honouring those who served in the Battle of the Atlantic

Normally around the 6<sup>th</sup> of May, we at the Church of the Ascension Windsor, have a Eucharistic service to honor those who served in the Battle of the Atlantic.

The Naval veterans that attended marched into the church behind a color guard. Following the service, all were invited to the church hall where the ACW put on a "thank you" luncheon for our remaining veterans.

Each year the number of these brave men and women declines. Unfortunately, last year and, I am sorry to say, most likely this year, we will be unable to gather in the numbers we would require. Would it be safe for them is the bigger question.

The war began September 3, 1939 when the liner S S Athena was sunk by a submarine [U-3]. The Germans had resumed an unrestricted campaign against



Halifax – The Spring Board by John Horton

the Allied shipping. Immediately convoys were instituted and the first sailed from Halifax with an escort on September 16<sup>th</sup>. Destroyers protected the convoy from submarines. Once out to sea, larger vessels arrived to shield the convoy from danger.

The function of the convoy system was the safe and timely

arrival of ships and avoidance of the enemy.

It was difficult to locate and destroy German U-boats. In late summer of 1940, the U-boats began "pack attacks" on Allied convoys on the high seas. The U-boats attacked on the surface at night, and submarines to escape Allied forces.

The pack attacks continued, and in the spring of 1941, the British pushed the anti-submarine escort of transatlantic convoys south of Iceland leaving a gap. In May of 1941, the British asked for anti-submarine escorts for convoys. As a result, the Newfoundland Escort Force [NEF] was born, and with it the Royal Canadian Navy's war on U-boats. The keys to affective trade were evasive routing based on good intelligence and the British battle fleet that sank the Bismarck.

It was a great tool when asdic, also known as sonar, came into effect. Its pinging sound located the U-boats allowing depth charges to be used. In 1942 U-boats were probing the United States' coastline. American unpreparedness left Allied shipping unguarded, tripling the losses. At that time the U.S. entered the war.

January 6, 1943 the Canadian cabinet agreed to temporarily withdraw Canadian mid-ocean

escorts due to the Royal Canadian Navy being on the brink of collapse.

1944 was the best year for anti-submarine warfare.

The Canadian Navy was second to none in locating and sinking submarines.

The RCN destroyed 33 enemy submarines during the war. In the end, 1,000 U-boats were sunk by the Allies between 1939 and 1945, 500 claimed by naval vessels, and they safely escorted 25,000 ships across the Atlantic under Canadian escort.

How blessed we were to be protected by these brave men. A huge thank you to those who served and gave the supreme sacrifice to keep us safe.

May God grant you His love and protection now and in the future.

Barbara Jackson

Diocese of Huron ACW  
President

### ANGLICAN CHURCH WOMEN

Due to the continuing spread of COVID 19, the 24th April 2021 A.C.W. Annual Conference by "ZOOM" has been cancelled.

The A.C.W. Executive will continue to review the COVID concerns and will consider a need of a further postponement.

We thank all the women in our churches for their prayers and consideration in these trying times.

### In Memory



#### Kent Deanery

St. Matthew's  
Church, Florence

Joy Bilton

## PASTORAL PROGRESSIONS

### Retirement

Bishop Todd Townshend accepted the request of The Venerable Graham Bland to retire effective June 30, 2021 with May 31, 2021 being the last day in his parish.

Archdeacon Graham was ordained a deacon June 1, 1980 and priested May 5, 1981, both in the Diocese of Niagara. He came on the strength of Huron in 1988 and served the parish communities of St. Stephen's Memorial Church, London, St. George's, Sarnia, Church of Hosannas, Hyde Park and St. George's, Owen Sound as well as Spiritual Care Specialist at Bluewater Correctional Centre and Sarnia General Hospital, Manager of Spiritual Care at Bluewater Health, Professional Practice Leader for Spiritual Care at London Health Sciences Centre, and

as adjunct faculty at Huron University College.

Archdeacon Graham also served on the Bishop's Chaplaincy Committee, the Strategic Planning Task Force, the Strategic Plan Implementation Group, the Companion Diocese Relationship Committee, Diocesan Council, the Stewardship Committee, Diocesan Sub-Council and as Regional Dean of the Saugeens.

He was appointed the Archdeacon of the Saugeens in October 2015, and in December 2016 was made a Canon of the Cathedral of St. Mary in Belém, Diocese of Amazonia, where he was rector in the mid-1980s.

### Appointments

Bishop Townshend appointed The Reverend Aidan Armstrong as the rector of St. George's, London effective May 1, 2021. Aidan

is currently the rector of the Church of the Ascension in Sudbury in the Diocese of Algoma.

### Rest In Peace

The Reverend Gordon Reynolds (retired) died on February 4.

Gordon was ordained a deacon in 1973 and priested in 1975, both in the Diocese of Maine. He came on the strength of Huron in 1978 as the rector of the Parish of Hanover & Durham. He also served as the rector of the Parish of Bayfield & Middleton and as the Regional Dean of Saugeens South. He retired in 1990. May Gordon rest in peace and rise in glory.

Mr. Louis "Kim" MacKendrick, the husband of the Reverend Catherine MacKendrick, died on February 4, 2021. He was a member of St. Matthew's Church, Windsor. On Feb 9 a livestream of the funeral service took place.

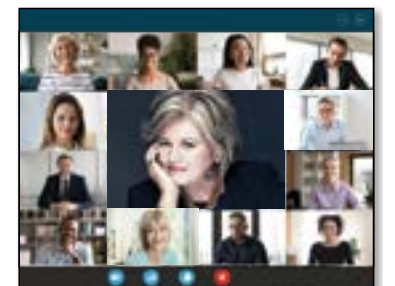
Mr. James (Jim) Kelso died on Thursday. Jim is survived by his wife Betty, son Ian, daughter-in-law Dorothy, and grandson Justin. Jim was a long-time member of St. Mark's, Brantford and deeply involved in the life the diocese.

Jim served on Diocesan Council and Sub-Council, on the Nominating Committee, the Synod Organizational Committee, the Motions Committee, the Archives Committee and Huron Hunger Fund.

He represented Huron as a delegate to Provincial Synod and General Synod and was a member of the Provincial Executive Committee. He served as the Honorary Lay Secretary of Synod from 2010 to 2014 and was awarded the Order of Huron in 2008. May Jim rest in peace and rise in glory.

ANGLICAN  
FOUNDATION OF CANADA

### Annual General Meeting



Wednesday, May 19, 2021  
5:00 p.m. Eastern on Zoom

Please RSVP to

[foundation@anglicanfoundation.org](mailto:foundation@anglicanfoundation.org)  
by May 17 in order to attend.

[www.anglicanfoundation.org](http://www.anglicanfoundation.org)



# Grateful to be able to walk alongside so many students

By Chuck Erion

I spoke to Ven. Megan Collings-Moore five days after she announced that she would retire from the chaplaincy of Renison University College as of Sept 1st, 2021. Since that announcement, she's been overwhelmed by scores of phone calls and emails from former students, both to congratulate and to thank her for how she had helped them.

I asked what had triggered her decision. She reviewed a timeline starting 17 years ago when her husband suffered a head injury in a motorcycle accident. He was off work – as software manager for the medical imaging clinic at Western University – for two years. The accident jolted them both with the limits of their mortality and time together, that life comes without guarantees, and that early retirement would allow more time together. Her husband retired in December though he continues with an imaging business he started with a few colleagues at Western. He is 57 and Megan is 55.

As she explained to Renison's president, Dr. Wendy Fletcher, it feels right to bring her 15-year chaplaincy to a close and time her departure with the planned reopening of the residences and classrooms in September. Megan will continue as Archdeacon of Waterloo Deanery and hopes to find



Care, respect, and love come with a big smile: Ven. Megan Collings-Moore (centre)

part-time work that builds on the problem-solving skills that she has evolved both as chaplain and as Archdeacon. "I feel I'm being called away from Renison but let's see what God has in mind. I have at least seven months to figure this out."

Looking back over her fifteen years, Megan is grateful for being able to walk alongside so many students in their formation to adulthood. Grateful too for the St Bede's Chapel community. "I came from having around 150 in Sunday worship at Church of the Epiphany in Woodstock, to just twelve at St Bede's, but God is active in each person's life. The intimacy of a small group allows for times of quiet. They each have voices. I received as much as I gave."

Megan shared several highlights. Like the time when, at a Fermented Faith (discussion group held in an off-campus pub) event where a stranger picked up the food and drinks

tab for 20 students. The period when Rt. Rev. Saulo de Barros, former Bishop of Amazonia, lived in residence while taking English lessons and dropped into the ministry centre without his clerical collar, to practice his language with students. And, getting invited to perform the wedding of two grad students, one at the Perimeter Institute, the other at the Quantum Computing Institute. She eagerly agreed, only to be told that the wedding would be in California. "And we'll fly you and your husband there. My dad's a four-star General!" It was a lovely weekend.

Megan will miss her close relationship with Marilyn Malton, director of Renison's Institute of Ministry, whose office adjoins Megan's in the Ministry Centre. It was her vision of a 'front porch ministry' that Megan latched onto. She credits Marilyn's deep faithfulness, quiet leadership, storytelling and

"As a former student and colleague at Renison, I saw first hand the care, respect, and love Megan showed for all people who walked into the Ministry Centre at Renison. Whether it was chatting with someone who was asking the 'big questions' or sitting with someone in crisis, her ability to truly listen, to provide sage advice, and to fully recognize the other as a beloved child of God was so valued by the community and, undoubtedly, saved lives."

Brendon Bedford, Diocese of Huron postulant and former Alumni Officer and student at Renison University College

social work background, for the success of RIM in training lay people in the context of a church college. She and Marilyn also share a love of hiking. The ministry centre has built strong support for all Renison students but especially those with some form of disability. In fact, about 75% of those using the centre have a physical, learning or emotional disability. "We know the importance of community," said Megan.

We talked about her role as Archdeacon in her support of Waterloo Deanery's clergy during the pandemic. She hosts a weekly drop-in via Zoom, as well as the monthly Clericus meetings. She echoed Victor's reflections on the past ten months. "We clergy were all trained to use non-verbal clues to sense emotions beyond what is said. We've had to learn how to empathize without those cues, on the phone or on Facebook, etc." The drop-ins provide a safe space to name how hard all of this (pastoral counselling, online services without con-

gregations) is, and to give each other permission to not do everything.

Looking ahead to churches reopening and wondering what the New Normal will look like: we speculated about how new practices of contemplation, e.g., Holy Saviour's Virtual Vespers, may continue "in the Green Zone." Megan's father was an Anglican priest and her mother grew up in a Quaker family. "Praying and listening in silence together is powerful, whether online or in person. I hope that continues."

Megan leaves big hiking boots to fill at Renison. She looks forward to spending more time with her grandchildren, one here and three in Ottawa. We are blessed that she is continuing as Archdeacon and can't wait to see what other forms of part-time ministry she grows in to.

Chuck Erion is editor of a weekly newsletter for Holy Saviour Church in Waterloo, where the interview was first published.



Swim and walk along the beautiful Lake Huron shore. Run across grassy fields. Hide and play amongst the trees. Marvel at the starry night sky. Bask in the golden light of a sunset. Fall in love with creation and be inspired to take care of Earth, our island home. Stand shoulder to shoulder with friends both old and new, feet planted on the ground of this most beautiful place, arms outstretched around the world!

Camp is waiting for you to join the fun!

Online registration is open [www.camphuron.ca](http://www.camphuron.ca)

Plans for our 75th season are underway. As long-time members of the Ontario Camps Association we are blessed to have camp professionals from the province working tirelessly with government and health officials in order to create a road map for the safe re-opening of overnight summer camps in 2021. We are very hopeful that we will once again gather at the camp this summer. We will continue to build our programs around worship, formation and the raising up of caring and compassionate leaders as we immerse campers in the wonder and beauty of God's creation.

For more information, please call Director, Rev'd Canon Gerry Adam 519-434-6893 ext 217 or email [contact@camphuron.ca](mailto:contact@camphuron.ca)

## Welcome to wonder!





# Being visible: We are the children of Heaven's creation

By Ven. Megan Collings-Moore

April is Sexual Assault Awareness Month. Across Canada and around the world, we mark with sadness the prevalence of sexual assault, and try to work towards healing as well as prevention.

Over the decades since I was ordained, I have spent many hours sitting with the survivors of sexual assault. Often it is years before they are able to really tell their story. As a priest/university chaplain/archdeacon, I must navigate between listening and offering support, while having a duty at times to report to other authorities, especially when there is a chance the perpetrator is still actively causing harm to others. Reporting comes with its own issues, due to institutional processes that are not always supportive or helpful to survivors. But this is especially tricky because what is needed most in the aftermath of a sexual assault is personal agency. Someone who has had their control of a situation removed, needs to reclaim their ability to choose and affect change. They need to be able to decide and help determine the next steps. Sexual assault happens to all kinds of people from all walks of life. It is not the result of what you wore, or how you appeared, or where you were when it happened. Healing will look very different for individuals based on their personal context.

There has been a lot of work done on campus and in society



Mika Baumeister/Unsplash

**If you have been sexually assaulted, especially given our cultural association of that with shame, how do you reclaim purity?**

in recent years, especially in light of the #MeToo movement. Sexual assault is no longer as hidden, and we emphasize the importance of consent (check out the cup of tea analogy that made the rounds on the internet and social media [https://www.youtube.com/watch?v=pZwvrxVavnQ&ab\\_channel=ThamesValleyPolice](https://www.youtube.com/watch?v=pZwvrxVavnQ&ab_channel=ThamesValleyPolice)) A slogan I frequently see and hear on campus is “Enthusiastic consent is sexy” – and it is!

But we live in a culture that has long equated seduction with persuading someone

against their better judgement, which does not encourage open dialogue about consent. Add to that the impact of easy access to hard-core pornography, unquestioned assumptions about who can determine what sex acts are involved, as well as issues of gender stereotyping, and you begin to see how deep the problem can become. The focus on consent has been primarily verbal, ignoring power dynamics and the reality that a verbal ‘yes’ may also be coerced.

The church often doesn’t help. As I listen to survivors, I am aware of the problematic and prevalent use of purity in the Christian tradition. If you have been sexually assaulted, especially given our cultural association of that with shame, how do you reclaim purity? Paul’s statement in 1 Corinthians, that “whoever is united to a prostitute becomes one body with her” was meant to curb the behaviour of the men who

**Sexual assault is no longer as hidden, and we emphasize the importance of consent...**

**A slogan I frequently see and hear on campus is “Enthusiastic consent is sexy” – and it is!**

were involved as users. It was never intended to be applied to those who have been sexually assaulted, nor to suggest they cannot move beyond that experience. (Interestingly, Paul does seem to be aware of the dangers of power and sexual abuse, but that’s a whole other article!)

We need a more complex conversation in the church, about sex and sexual assault, as well as about sexuality and gender. That is partly why I am a member of Proud Anglicans Huron. Human attraction and desire do not easily fit into tidy boxes or neat rules. Jesus has almost nothing to say about sex (never mind sexuality or gender identity!) But he has a lot to say about what it means to love G-d as well as loving other people. We have centuries of Christian reflection about what it means to be someone who tries to live out the commandment to love. We have the resources for a more complicated conversation, one that allows silenced voices to be heard and healing to take place. For instance, there are

ways to retell the story of the woman caught in adultery or the woman at the well, where we could reflect that Jesus sees the fullness of what is going on, including the possibility of sexual assault, and sets individuals free to truly live. We could talk about the truth that we are defined not by what has happened to us, but by our identity as the child of G-d. That would have an impact broadly, with ripples of healing for those who have been hurt.

The story of Jesus begins with the story of Mary, his mother. There is an old tradition that when Gabriel was sent to speak with Mary, all of heaven held its breath until she said “Yes”. The story of our salvation rests on a story of consent, not coercion. In Christ we are set free. Let us claim that freedom, and begin a more complicated conversation about sex and sexual assault, one that prioritizes survivors and their voices.

Megan Collings-Moore (she/her/hers) is a clergy representative on Proud Anglicans of Huron. She is the Archdeacon of Waterloo and Chaplain at Renison University College.



# Changed, impacted, transformed...

By Rev. Canon Val Kenyon

As we read this issue of the Huron Church News, we have recently, or are just about to celebrate the most significant moment of the Christian year. And while it is a moment, and indeed a season, filled with many traditions that we bring with us from year to year, it is equally true that we arrive at this particular season of Easter not quite the same person as we were last year.

This is, of course, exactly as it should be as over the course of the last 365 days we have lived life, experienced joys, sorrows, frustrations and epiphanies. We have read and heard God’s word spoken and interpreted. We have prayed and pondered over matters local and global. We have been participants in and witnesses of great pain and regret, of hidden things revealed and of struggles at



**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.**

home and abroad. We have wondered both on our own and with others, what is needed for this present moment and for the moments ahead both in our parishes and in our own circumstances as this last year of Covid-19 has pressed in upon us all. How could we not have been changed, impacted, transformed?

In our Scripture readings during the Season of Eastertide we read of the transformation of Jesus’ disciples as he bursts into their lives through



locked doors unannounced and unexpected. A wondrous thing has taken place, and they all needed help processing just what had happened. We watch as the community of believers are transformed by their evolving understanding of divine love and divine presence. We observe this collection of disciples, who have followed Jesus over the past three years, and how they are now confronted by a growing awareness of all that is taking place and the meaning embedded in Jesus’

**We see in the way of the disciples a description of Christian discipleship which cannot help but be transformative.**

life, death and new life. We see in the way of the disciples a description of Christian discipleship which cannot help but be transformative. And so, while the stories are not new, we receive them from our own context and so the transformation continues most especially if we welcome it and make room for it in our lives.

In the Education for Ministry cycle, we soon will be approaching that time of the year where we begin to look ahead to new and returning groups where actively engaging the process of transformation is the order of the day. Whether it’s the study of both the Old and New Testaments, 3000 years of history, Christian

ethics, ecumenism or interfaith relationships, within every EfM group you will find opportunity to reflect and engage with our faith at the intersection of real life and you will be in the company of others wishing to do the same.

Watch for details in the months ahead about an online Open House and other opportunities to learn more. If you are interested in learning more about Education for Ministry at any point, please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon at [EFM@huron.anglican.ca](mailto:EFM@huron.anglican.ca)

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



# Transforming the unjust structures of society

By Rev. Chris Brouillard-Coyle

An ambulance pulls up to the scene of an accident. There is a young man lying on the ground. He has been hit by a vehicle. Paramedics quickly approach the man and begin asking a series of questions about his health care practices, his willingness to engage in follow up if he were treated, and then seek to ascertain his own culpability in the accident. The man is overwhelmed by the questions and simply wants help. He is told that his responses will be used to determine the types and quantity of help he will be given.

We would be absolutely appalled if this story were true. This is not how we understand health care in Canada. Since the time of Tommy Douglas, we see such care as a right afforded every person in this country regardless of their circumstances or choices. Indeed, many in Canada take pride over the availability of basic health care for all.

While we assume that people should be treated with respect and dignity when accessing health care in this country, the same expectations are not afforded to those who need financial assistance. In fact, applications for social assis-

## SOCIAL AND ECOLOGICAL JUSTICE



Micheile Henderson/Unsplash

tance typically include the types of questions suggested above – requiring personal details about the individual's financial situation, disqualifying individuals until they have virtually eliminated all their savings, insistence on knowing all efforts being made to pull themselves out of poverty, assumptions that individuals in these circumstances are somehow culpable. Those who are disabled are regularly asked to prove this with doctor's notes as though this can somehow magically change from one year to the next.

This mistrust can even extend to the charity offered

by well meaning individuals and organisations. How often have we heard people say 'beggars can't be choosers' as though those who use food banks should be content with whatever they get. Would we really be content with having very limited or even no options when we buy groceries? How happy would we be to get a jar of seafood sauce when we have no ability to buy seafood? How thrilled would we be to get a cake mix only to discover it is years old and now contains bugs? How frustrated might we feel if we rarely had access to bread, fresh produce, milk, and non-canned meat?

In contrast, we believe that God gives us free will! God loves us so much that God is giving us the ability to choose our paths for ourselves regardless of whether these are ideal. God forgives when we go astray, and welcomes us back like the Prodigal Father. God does not seek to control the choices we make and meets us where we are at, continually offering the resources we need to live fully as the beloved children we have been created to be.

What would it look like if we loved others as God loves us? What would it be like to create a world in which all people have the freedom to make their own choices in their own time? What would it take to trust the individual to decide what is best for them? Can we be understanding and forgiving when choices have negative consequences? Can we lovingly support people throughout their journey, providing the resources they need to journey safely and confidently?

This Lent, Social and Ecological Justice Huron has read through Evelyn Forget's book "Basic Income for Canadians". The text raises some of these very questions. Offering a Guaranteed Basic Income to individuals provides a safety net that includes respect and dignity by allowing the individ-

uals to choose how to use the resources they are given. This safety net is already provided to seniors through the Guaranteed Income Supplement, allowing this age group the freedom to choose when to remain in their homes and when to move to retirement care. In large part due to this supplement, seniors have the lowest poverty rates of any age group. The Canadian Child Benefit functions in a similar way, although not as effectively, for families with children.

Recognising that we can respect the dignity of seniors and provide them with the resources they need to have the basic necessities of life, what would it take to extend the same respect and dignity to all people? This is one of the arguments Forget offers in support of a Basic Income for Canadians. Consider reading the book. Consider taking to heart the words of Helder Camara: When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist. As we seek to transform the unjust structures of society that result in poverty, may we be comfortable being called communists.

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

### God calls us to transforming discipleship for the sake of the world. Come learn more!

Open to everyone, **Renison Institute of Ministry's** courses and events offer participants supportive and interactive learning experiences led by passionate and knowledgeable instructors!

#### *Longing for Wholeness: The theory of holes*

**Saturday, April 10**

Gain greater awareness of why we have spiritual longings and ways to be intentional about our spiritual journey home to God.

#### *Inner Freedom: Getting space from the inner critic*

**Saturday, April 24**

Discover where your inner critic came from and practice strategies to experience inner freedom and peace, signs of the indwelling Christ.

**Two online retreats** with time for centering prayer, interactive teaching, private journaling, discussion, and breaks from the screen. 10:00 am to 3:30 pm

**Cost: \$50**

**Led by Gord Alton**, MDiv, Registered Psychotherapist, Canadian Association for Spiritual Care Supervisor/Educator. Gord is a spiritual director and psychospiritual therapist with 30 years experience in church and community settings.

For more information or to register:

[uwaterloo.ca/cape/rim-events](http://uwaterloo.ca/cape/rim-events) 519-884-4404 ext. 28659



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## COVID-19 AND CHURCH CLOSURES/REOPENINGS

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# The circulation of the saints

Sociologist Dr. Reginald Bibby has been studying the cultural trends of Canadians since the 1960s.



**GROWING  
BEYOND THE  
DOORS**

**REV. GRAYHAME  
BOWCOTT**

His Project Canada research has given us a glimpse into the changing of religious practice in Canada and has been interpreted through publications by Bibby and other church membership statisticians.

Nine of Bibby's 17 books written to date have focused on the topic of religion, asking questions about membership representation of both faith groups and Christian denominations (which groups are growing; which are declining?), of how many Canadians report to participate in worship services each week (fewer by the year), and in the tracking of religious belief in Canada (the rise of the 'no belief' grouping or 'nones').

Bibby's most recent research has shown that while most mainline Christian denominations in Canada are in decline, some congregations continue to



Fra Angelico. The Forerunners of Christ with Saints and Martyrs

grow. The question that follows out of this observation (that some churches are growing) is: where are the new members coming from?

Where many Christian churches would like to believe that increases in membership within their organizations are a result of their evangelical efforts, of non-Christians converting to faith in Jesus, Dr. Bibby has discovered that this, in truth, is rarely the case. In a thesis that he has nicknamed "the Circulation of the Saints" Bibby's research has demonstrated that most church growth in the Canadian context is the result of existing Christians from one denomination transferring into a second or even third denomination.

While it is also true that some Christian congregations continue to grow through birthrates that exceed natural membership loss, and through conversions to the Christian faith, these percentages are so miniscule that they simply don't affect membership statistics in a way that can influence patterns of decline in Canada.

In my own research I had the opportunity to test the "Circulation of the Saints" hypothesis within an Anglican context among growing congregations in the Dioceses of Huron and Toronto. The way that I went about doing this was to ask: Have you always been Anglican? If not, where did you come from before? The answers to these questions really surprised me.

**I would propose that the current Anglican context in Canada is one in which we can no longer assume that all those in our pews are familiar with our historic identities, teachings or even patterns of worship.**

Of 350 survey participants in Huron, 162 of them (46.29%) reported that they have not always been Anglican. In the follow up question, 15.43% of these participants came from the United Church of Canada, 11.43% came from the Roman Catholic Church and 3.71% came from Presbyterian congregations.

In the Diocese of Toronto, 52.79% of 574 survey participants claimed that they had transferred into the Anglican tradition from another denomination. These included: 18.29% from Baptist churches, 6.97% from Roman Catholic and 6.62% from the United Church of Canada.

These statistics seem to affirm the "Circulation of the Saints" hypothesis and cause us to reconsider how we understand our own growing Anglican congregations. I would propose that the current Anglican context in Canada is one in which we can no longer assume that all those in our pews are familiar with our historic identities, teachings or even patterns of worship.

If half of the worshippers that make up growing Anglican congregations have not necessarily been formed in the Anglican tradition, what does this tell us about the need for a new emphasis on catechesis? What might this diversity tell us about the contemporary Anglican identity?

My own two cents is that greater diversity requires a greater intentionality in shaping our communities, in offering formational ministries and education opportunities. However, there also seems to be an interesting correlation between congregational growth and membership diversity, which I hope to explore more with you in the following months.

*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.*

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## Shout out your shout-outs!

A Shout-out is a short public acknowledgement. It's usually to recognize someone in appreciation for some work on a given project.



**MEDIA  
BYTES**

**REV. MARTY  
LEVESQUE**

Shout-outs are typically in a public setting, such as on a Podcast, live stream, or on social media in general.

Shout-outs happen in the church often. We always make

a point to call those who helped prepare the pancake supper or beef dinner out of the kitchen for a public thank you. The shout-out demonstrates our appreciation of their efforts and if we are honest, when we receive a shout-out we enjoy the pat on the back.

Here are a few tips on the why and how for shout-outs on social media.

1. Always give credit where credit is due. Sure, we want to look like the hippest person out there, but always tag back to the place you saw something interesting. In academia, this is citing your sources. In social media, it is just polite to give a shout-out to the person who found that great video, picture

or quote you are now sharing. Don't worry you will look cool by association. By not giving credit, you run the risk of angering the person and being unfriended, and you don't want to lose your source for cool links to pass on.

2. If you are talking about someone, give him or her a shout-out and link back to them, either to their Facebook, Twitter or Blog, so that others may find this wonderful resource you are speaking about. Hence the whole social media thing.

3. Speaking of links...when possible, link back to specific posts, especially if it is a blog, podcast or other content not hosted on a major social media

platform. This matters for other peoples' Google search rankings and helps them out. Do for others and they will do for you.

I realize this is a shortlist of social media etiquette for churches, priest and pastors. And it is by no means exhaustive. But following these simple rules should help out on social media and help increase your scope and deepen your friendships online. After all, the Apostle Paul reminds us at the end of his letters exactly the importance of the shout-out.

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# Redemption is not a one-time event

I don't remember much of my daughter's growing years. I feel a lot of grief around that.

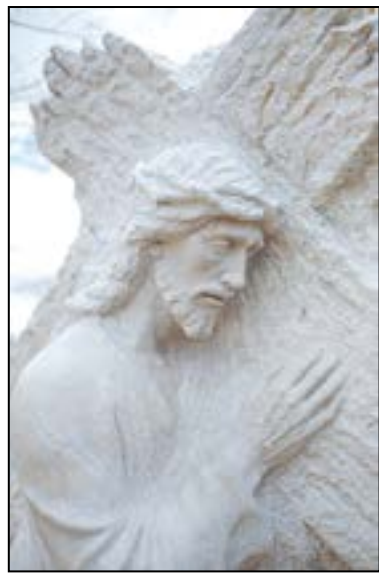


**AS I SEE IT**

**REV. JIM INNES**

As I say that, I'm very aware of my granddaughter, my daughter's child. I'm not the same parent I was. For some reason, I feel more present. I also don't have to change diapers.

Where was my head at when I was younger? When I look at my children's photos, I don't even remember the name of the friends they had around them. When I look at their faces, I feel regretfully sad because I see an innocence I took for granted, and a piece of their lives that I underappreciated.



Wesley Tingey/Unsplash

I missed something as a man, as a father. And as I think back, I can remember moments when, as a 'not-in-the-home Father,' I was afflicted by what the divorce meant to them. And not only to them but, as I recall, my heart broke every time I dropped them off in the driveway.

My memories as a father were not all troubled. There were many brilliant moments. Nonetheless, what seems to be goading me is the question, "where was my mind, where was my heart, my attention, my focus?"

Indeed, over the years, we all become different people. We live past our pains and experiences to either pass or fail at becoming more of who we are. This maturing process is, in my mind, about the search for a deep and abiding connection to others. It is a search to give and receive selfless love. And it is a journey taking us through the brambles of giving and receiving forgiveness.

When I look back, I sometimes strongly feel that I'd have lived it differently given the opportunity. But I can only say that as I look back with the sensibilities that have since grown. So, regret is only as useful as its humility. And all I can do, all any of us can do, is pay it forward.

The word that comes to my mind is 'redemption.' A big word in theological circles. And an even more significant life experience. For me, redemption, most simply put, means getting another chance. It is life-changing, and, very importantly, it is purposeful.

A fresh wave of awareness packages our redemption. It's not about the way it was, but about the way it can be. Such renewal builds upon wisdom earned, and forgiveness received and leads to a course of action. As this action becomes clear, we discover it is often about renovation or rebuilding. And, some instances of redemption we always remember as starting from the beginning again.

Martin Buber wisely remarked about this redemption: "We can be redeemed only to the extent to which we see ourselves."

Such insight can be, in my experience, an illuminating

moment of hard truth. And, often, we stumble upon it. One day the scales drop from our eyes, our hearts rise, and we know what has happened because we sense a renewed vitality, a desire to live more fully.

Redemption is a soulful imprint pressing us to live in a new direction. But make no overly dramatic fuss about it. We must avoid the desire to build a new stone altar. Redemption is not a one-time event. Even the once redeemed things may need further saving as we and the world around us mature.

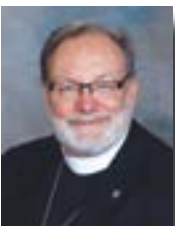
May redeeming moments of clarity fill your Lenten journey! I can only trust that my redeemed parental journey will guide my relationship with my granddaughter.

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# The stories that remind us who we are

The measurement of time is something which may be proving to be a challenge for many of us these days.



**A VIEW FROM THE BACK PEW**

**REV. CANON CHRISTOPHER B. J. PRATT**

The experience of our Covid lockdown as we protect ourselves and others from viral infection gives us the gift of time to manage in ways which are new and different from the crowded calendars which many of us have been used to in our pre-Covid life.

There is the temptation to Zoom meeting after Zoom meeting in an attempt to keep our lives percolating along at a pace which gives us both comfort, and our lives purpose. We miss the face to face personal connections. We miss the opportunity to reach out and touch another person without fear. We miss... (you fill in the blank here). Yet in these days we are reminded that the changes that are happening in our world reflect an ongoing process of change which has been lived through by previous generations.

As an only child, it is my sole responsibility to deal with the boxes of pictures and papers which belonged to my Grandmother and my parents. The project was identified as



Reuben Huarez/Unsplash

a personal Lenten discipline a few Lents ago and, for one reason or another, was something that I put off. Recently, as I went through the black and white, and a few sepia-toned prints that go back more than a century, I saw pictures of my great grandparents who were born in the 1800's in England. It was a different world then. Times have changed.

Another box yielded the treasure of a recording done in 1977 of a 120<sup>th</sup> parish anniversary service which was made when my father was the rector of Holy Trinity Church, Rittenhouse Square, in Philadelphia, Pennsylvania. Part of his ministry in that setting was linked to the fact that the Sunday service was broadcast on a local radio station. I closed my eyes as I listened to his voice and thought of the experience of growing up in that setting. It was a different world then. Times have changed.

The approach of the fiftieth anniversary of my graduation from high school, next year, motivated me to re-connect with the school community via

Zoom as a small group gathers to share in a monthly Meeting for Worship.

The school I attended has a history which stretches back to 1688. The Society of Friends who settled in Philadelphia recognized the importance of education as an critical element in the life of the new community and established a school which has, at its core, the Quaker tradition. As a part of the Zoom connection a picture of the Meeting House where the school community used to gather on a weekly basis was put on the screen. This evoked a flood of memories for many of us who were connected across great distances and international borders. Memories of people being inspired to stand up and speak about opposition to the Vietnam War, in support of Earth Day, Black Power and the sorrow surrounding the assassinations of President Kennedy, the Reverend Dr. Martin Luther King Jr. and Senator Bobby Kennedy were all connected to the visual reminder of the setting where those thoughts were expressed.

It was a different world then. Times have changed.

In my own collection of pictures and papers I have been reading, re-reading and remembering events in my own life and ministry and my family life. Newspaper clippings, articles, pictures (most of them in colour!) all bring to mind moments of life lived and experiences shared. Travel and spending time together in a world when free movement and gathering with others was not constricted by governmental regulation are the stuff of happy memories. It was a different world then. Times have changed.

Black and white pictures... cassette tape recordings worn newspaper print may be unfamiliar concepts for individuals in other generations, but for me, they are all helpful in appreciating the past. Stories of the past are not simply told as an exercise in nostalgia. Stories are not repeated to bore the next generation and lull them to sleep. They remind us of who we are and where we came from. Stories of the past help us to understand what influences have shaped our lives. They have value, purpose and meaning. If stories of the past disappear in the mists of time, the loss would be great.

While visiting the community of Dawson City in the Yukon, I discovered this insightful quotation taken from the play, "Beat of the Drum", which was written in the 1990s. It is a story which comes from the oral tradition and life experience of the Han Nation, for whom that land is home.

*It was too late.*

*Our heritage and tradition had started to fade and disappear...*

*It's hard to keep time without the beat of the drum or sing songs when you no longer have the words.*

*Raven, you must fly away with our songs, dances, stories and drums*

*and store them where they can be protected until there comes a time*

*when we can share them with pride and honesty*

*A time when we have found our power.*

As people who seek to live out our commitment to Jesus within the context of the Anglican tradition of the Christian faith, we are blessed with many stories to tell. The dynamic and imaginative leadership of so many clergy and laity these days has been unleashed in the pursuit of different ways to continue to engage with and connect people to congregational community life. In different ways and in different generations the story of our faith has been told and re-told. It is a story of hope which goes beyond the imagined limits of time. It is our story, not to lose, but rather to claim, perpetuate and share. The world changes, times change, the consistent Good News of the Gospel is our story to treasure and to tell.

Alleluia! Christ is risen. The Lord is risen indeed. Alleluia.

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



# Settlers of Catan: Let me tell you a story...

Communication is simply telling a story that effectively gets a message to an intended person or group. That has been my mantra for years.



**MOSTLY ABOUT  
RELIGION**

**REV. CANON  
KEITH  
NETHERY**

I like to think I'm a reasonably good storyteller. So, let me test both my mantra and my ability by telling you a story, and see what it communicates to you.

As a young boy, I remember sitting in my grandpa's dining room watching him play solitaire. With a fly swatter at one hand to tease the cat should she meander by and a teapot and cup at the other hand, grandpa could play for hours. Oft times the cards he played with would have wear spots on them, but rarely would you see him with a new deck. And yes, he put the cards on the table and moved them by hand to their correct spots and with a purposeful rhythm he would turn three cards at a time.

Every once in a blue moon he would play a different game, but 99.9 per cent of the time it was the classic Klondike game.



Galen Crout/Unsplash

If you asked him how many games he had won today, he would give you a strange look as if to ask: "Is that important?"

All my life I have enjoyed card games and board games. I'm maybe a little too competitive (there came a time that nobody would play Monopoly with me!). From Snakes and Ladders (note the generation) to Hungry Hungry Hippos and Battling Tops, right through to Sorry and various strategy games.

Over Christmas this year, my love of board games was renewed by my children and nieces and nephews. They would often play a board game at family celebrations, starting with two or three playing and soon the entire group was huddled about to watch and wait their turn to play. I didn't know the game so didn't pay that much attention. I did however take note that the age

range playing was late teens to early 30s. A board game when there were computers and video games at hand?

Well, there was no gathering this year, so the board game arrived at our house via Amazon. Settlers of Catan! Now why would anyone want to play a game like that? The Christmas group always played a raggedy old game out of a dilapidated box that looked like it might disintegrate at any moment. It was way too old school. But then why did they like it?

It took a week or more, but I finally slipped close enough to watch my family playing. Wheat, sheep, rock, brick, wood? Settlements and cities? How can they be having so much fun?

So, I sat down to try it out, all the while exclaiming as I oft do: "I won't like it and you can be sure that this will be one and done for me!" As usual, I was wrong. It was a very good

game to play. Lots of strategy, planning, even the odd chance to dive bomb an opponent which my competitive edge celebrated with glee.

But guess what? The original game has morphed into many, many variations. Each new game comes with multiple scenarios that will draw you deeper and deeper into the world of Catan. They've added islands and ships and knights and barbarians and countless other options. I read on one of the boxes that they hold a world championship! And from what I can tell, nobody has tried to turn it into a video version. You have to set up and take down all the pieces by yourself. How can kids like that?

We have had many hours of joy around our family table in the last few months as we battle each other in multiple versions of Settlers of Catan and then boast of our new strategies and hint at potential new offensive techniques to reach the required points total. Yes, cell phones can be an interruption and/or distraction, but not nearly as irritating as a dog who senses Catan starting and immediately whines at the door to go outside!

But it's also brought back something that I remember from being in my grandpa's

dining room. A chance to talk, tell stories, share our lives. Grandpa never seemed to be in a hurry to do anything, so there was always time to entertain the questions of an inquisitive young man.

As we set up for a rousing rendition of Catan, I know that I will also get to hear about life and challenges and friends and successes and all the things that are important to a family. You can't share them during a video game, but the age-old tradition of a board game allows for conversations to unfold.

Who knows? Maybe someday I'll have a grandson who will stroll to the dining room table and say, "grandpa, why are you using those funny pieces of paper? Don't you know that you can play that game on the computer?"

You can bet that I will smile, grab another coffee, and sit down to connect another young man to the love of a good game!

So, how did I do in the communication department? Did I stir some memories? Make you think about family? Take you back to simpler days? I thought I might have?

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

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# Colour coded doors

As everyone's region changes Covid-19 colour code as quickly as the corner traffic light, I am always wondering what is open and what is not.



**LAUREL  
PATTENDEN**

As we all long for the medical health units to grant us a "green" many doors remain closed to us as we navigate this pandemic. Walking along a city street there are closed doors everywhere. Some are closed simply because of their selected business hours, some are temporarily and some went out of business.

As the colours change, we are either opening up or closing down. It has been a long time since we have had the convenience of 24/7 retail. Even if we knock on these doors they will not open to us. Even my white hair no longer opens doors! It is hard to open a door for



**Laurel Pattenden.  
Open Door - Easter  
(Ink and coloured  
pencil)**

someone when you are six feet away!

Our own doors remain shut to the packages and mail left on our doorstep. Perhaps a brief wave to the postal worker or delivery service. I miss the small conversations at the door. I miss saying hello going into stores and other public places. We no longer celebrate exchanged greetings as frequently, a small compliment that lifts someone's spirit and our own.

Besides all these closed doors, there are open doors we choose not to enter. Perhaps in an effort to lessen our exposure to the virus, or simply because we are realizing a new life style and no longer want or desire the same things. I was avoiding the door at the dentist's office. Now not all avoidance is good, and I will now be opening that door in pain! Not all avoidance can be attributed to Covid!

Another door I have avoided is the hair cutters. That action is my protest stance to the pandemic. Take that, virus, I will grow my hair in defiance! Praying it will soon be over before I turn into an aged Rapunzel.

It is interesting how doors can change the direction of our lives. We have all encountered open doors and closed doors. I am sure if we could sit around a campfire, hours would pass by swapping stories about doors.

Doors of all kinds. Houses, apartments, cabins and tents. Car doors, train doors, airport doors and cat doors.

It is written in Colossians 4:3 that "God will open doors". I like to look at the rock rolled away from the tomb as an open door. A door that was opened for us that remains open. It is during times like this that I need to look inside, repeatedly, even if it is just for a peek to see that Jesus isn't there.

This door on the tomb could not have been opened by us no matter how many hands pushed. Nor can it be closed by a virus. The door stands wide open Covid-19 or not. "Behold I have put before you an open door which no one can shut". (Rev.3:8)

It is definitely a different kind of door and a door story than we are used too. It doesn't matter if you live on a green, yellow, orange or red spot it stays open. Besides, most door stories are about someone going in. This one is about someone coming out to greet us. A much better door story!

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