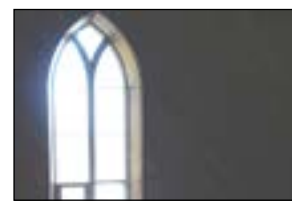


**LOVE UNDER THE REPUBLICANS (OR DEMOCRATS)**

Mostly About Religion: Have you ever read "Republican Like Me"?

Page 12**STUDENTS TO BENEFIT FROM \$5,000 GRANT FROM AFC**

St. John the Divine, Arva, receives funding to strengthen outreach to local students.

Page 5**I'LL BE HERE IN 2040!**

Growing Beyond the Doors: How should congregations focus their energy in the years ahead?

Page 10

HURON CHURCH NEWS

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



Laurel Pattenden, NEITHER HERE NOR THERE, Acrylic, 2022

Neither here nor there: Our March ponderings

Our columnist Laurel Pattenden is right when she states that March is a month that tends to feel neither here nor there. Even the weather, writes Laurel, doesn't comply to either winter or spring, and her lovely painting, displayed here, proves the point. Still stuck in the icy remnants of winter, we are waiting for the first leaves to appear, to taste fresh strawberries, to be awakened by the early morning birdsongs.

Entering this particular March, we may find that we are neither here nor there when it comes to certain social issues. The events in Ottawa, and indeed around the country – still ongoing in the moment we send this edition to print – may have made us feel confused, even inconsequential. They have certainly made us face some unexpected questions, as if the last two years have been a prolonged period of the March “neither-here-nor-there-ness”. Are we still in the pandemic, or is it over? Is it a political or scientific decision? And, more broadly speaking, have we found ourselves in uncharted waters — politically, socially, culturally?

Keith Nethery's literary venture into US political landscape could be insightful. He read a book "Republican Like Me", written by a US Democrat. Even this "second-hand" learning about the "other side" of the US political entrenchment gave Keith a chance to peel off the label associated with that "other side". And he was surprised. Keith's conclusion: the greatest divide is not in what "other side" thinks but rather in our own urge to believe only things that confirm what we already believe to be true.

So, allowing ourselves to be surprised could actually help us to be more empowered. In the affairs of our faith, this can lead to more action. As Bishop Todd points out, peeling off the label of inevitable "church decline" makes us realize that there is a future, and that it belongs to God. Behind all gains and losses, all ups and downs, the "graph" of Christian history, says the bishop, actually shows us "a God who always summons us around the next corner into a new future".

Not a bad start for our March 2022 ponderings.

▶ Page 2: Bishop Todd: THERE WILL BE A FUTURE

▶ Page 12: Laurel Pattenden: NO COLUMN FOR MARCH

Dismantling racism 24/7, every day of the year

A two-part virtual discussion organized by three Anglican churches has marked this year's Black History Month in the Diocese of Huron.

All Saints', Windsor, and two Cambridge churches – St. Luke's and St. Thomas the Apostle – together with F.O.C.U.S. hosted virtual discussions examining the history of anti-Black racism with special emphasis on the Canadian context: "We are rooted here, and they can't pull us up" (February 16) and "Trouble I've seen: Evolving concepts of



race and racism in the church" (February 23).

The discussions are co-facilitated by Rev. Steve Greene, and educator/historian Irene Moore Davis. They cover a wide range of topics examin-

ing the influence the church as an institution has had on developing concepts of race and racism from the Renaissance period through the present day, and focusing on question how people of faith can successfully

navigate today's difficult race relations challenges, and pursue racial understanding, healing, and reconciliation.

Irene Moore Davis is an administrator at St. Clair College where she also teaches English, humanities, and Underground Railroad history. She is the recipient of the Harriet Tubman award and is named as one of Canada's most influential black women.

Irene is the president of the Essex County Black Historical Research Society, and co-founder of Black Women of

Forward Action. She was also a member of the writing and editorial team for African Canadian Roads to Freedom, resource manuals which help local Grade 1 through 12 teachers integrate Black history into their everyday curriculum.

Rev. Steve Greene is the rector of St. Luke's, Cambridge, and St. Thomas the Apostle, Cambridge. With David Giffen he co-leads F.O.C.U.S., a ministry whose goal is to help people find the intersection between the Gospel narrative and the cultural narrative.

HURON CHURCH NEWS

Volume 72, Number 3

Submissions

Huron Church News welcomes news articles, commentaries, photographs and story ideas. Publication is at the discretion of the editor.

Editor

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

Proofreading

Terri Ellison

Deadline

Tuesday, March 1
for the April edition

Subscriptions

To subscribe, unsubscribe, change address or name, report a delivery problem, contact:
Circulation Department
1-866-924-9192, ext. 245 or 259
Fax: 416-925-8811
Email: circulation@national.anglican.ca
Via Web: www.anglicanjournal.com/subscribe

Individual suggested donation:
\$15 per year in Canada.
\$23 in U.S. and overseas.

Huron Church News shall not be liable for damage arising out of errors in advertisements. Acceptance of advertising does not imply endorsement by the Huron Church News or the Anglican Church.

Publisher

The Right Reverend
Todd Townshend
Bishop of Huron
Diocese of Huron
Huron Church House
190 Queens Avenue
London, Ontario N6A 6H7
Phone: 519-434-6893

Huron Church News is published by the Diocese of Huron as a section of the Anglican Journal. Approximate circulation 3,500

Printer

Printed and mailed by
Webnews Printing
North York, Ontario

This newspaper is printed on partially recycled paper using vegetable-based inks.



There will be a future, and we are being summoned into it

In the fall of 2019, one of the members of this diocese approached me and asked, "What are your hopes for the Anglican church forty years from now?"

I was not prepared for the question. Various things in my life and work prepared me to articulate my hopes for today, tomorrow, or even ten years from now—but not forty years from now.

I realized why, upon reflection. Forty years is beyond "me". I may still be alive in forty years, but I would be pretty old. Chances are, I will not be around in forty years. But this person, much younger than I am, probably will be around.

The questioner is not naïve, so the question revealed sheer hope and genuine expectation.



**BISHOP
TODD
TOWNSHEND**

God has a future. God has a past and a present, of course, but God is the God of a promised future. It is ours to live and discover as gift, and it is ours to prepare as a gift for those who will follow.

A couple of times over the past few years there have been headlines about whether the Anglican church will even exist in 2040. That's not even twenty years from now. These discussions are meant to awaken us to the realities of change.

I don't find these discussions very motivating; in fact, I'm

sure that they hurt us. When we start to expect that "church decline" will simply extend on a straight line to some extrapolated end-of-church point, we are not being realistic about what the "graph" of Christian history actually looks like over 2022 years. It has ups and downs. It shows remarkable changes and adaptations. It shows losses and gains, sin and grace, failures and victories. It shows us a God who always summons us around the next corner into a new future.

Here is one of the most important questions Anglicans can ask of ourselves right now. As a community, are we planning to have a future—or are we planning to not have a future?

It may seem like a dumb question—"of course, we are planning to have a future!"

Yet, looking objectively, is the activity in our churches right now giving clues to what the real answer is? Some of us are planning to not have a future. Others are planning for a future with joy and hope—and they are investing in it.

I do not worry about communities in our diocese where the planning is being done one way or the other. The danger comes when communities are not thinking about the future at all. There will be a future, it will belong to God, and we are being summoned into it. We have the opportunity to invest in it, and we can be doing now the things that will benefit people tomorrow, five years from now, or forty years from now.

Thanks be to God for this good work we do together!

+ Todd

We invite you to spend Lent in prayer

By Rev. Kim Myer

We are entering into the season of Lent, the 40 days before Easter beginning on March 3, Ash Wednesday.

Ash Wednesday is the day that is set aside so we, as disciples of Christ, can seek forgiveness. We are reminded that we are finite, and that one day we will return to the dust. "You are dust, and to dust you shall return" (BAS pg. 586), and this is symbolized with ashes placed on our foreheads as a reminder.

Lent has been set aside for us to renew our own spiritual practices. Taking the time for self-examination, prayer, almsgiving and fasting.

Some give up something for Lent like gossiping, sweets, alcohol or coffee for health reasons. Others take something on to help them focus on God and God's creation like using less natural resources like water and hydro, or volunteering to help those who are struggling in life at this moment. Maybe exercise or reading the Bible



ANGLICAN FELLOWSHIP OF PRAYER

daily are other ways to deepen your Lenten experience. Whatever you do, do it to bring you closer to God.

If prayer is not something you do regularly I would like to invite you to spend Lent in Prayer. Talking and listening to God, Jesus, or The Holy Spirit and building a stronger relationship. Taking the time with God by reading the scriptures and meditating on its meaning for our own lives can help us

discern our faith, and help us to reflect on our need for God.

Lent is a time of renewal and hope. It is the time to experience how Jesus Christ lived his life, what it means for us that he died for us and how we live that out in our own lives. In the early church Lent was a time of formation for new believers and yet I think we can benefit with the continuation of formation in our own lives since this is a journey and we have not yet



reached our destination. We never quit learning and growing in our faith.

Resources from AFP can be found on-line or please contact me kimmyer@diohuron.org. These are only a few, please see our webpage: <http://anglicanprayer.org/index.php/resources/>
Rev. Kim Myer is the rector of The Parish of St. Stephen's and Church of the Redeemer, Oldcastle / Colchester North, and an AFP Executive.

Keeping a Holy Lent:
http://anglicanprayer.org/resources/Keeping%20a%20Holy%20Lent_Sep_2017.pdf
Beginning to Pray:
http://anglicanprayer.org/resources/Beginning%20to%20Pray_2017.pdf
Listening to God:
http://anglicanprayer.org/resources/Listening%20to%20God_2017.pdf
A Week of Daily Prayers:
http://anglicanprayer.org/resources/A%20Week%20of%20Daily%20Prayers_2018.pdf

London Deanery supports affordable housing

London Deanery donates \$60,000 in support of affordable housing as housing advocates estimate that there are between 200 and 300 people completely unsheltered in the area, with hundreds more in shelters, hotels, and other temporary housing.

By Julie Ryan

In most towns across North America, it is no longer unusual to see people sleeping in doorways or living in tents along rivers or railways. Homelessness and a lack of affordable housing are at crisis levels, and London has seen a striking increase in people experiencing homelessness during the pandemic. Housing advocates estimate that there are between 200 and 300 people completely unsheltered, with hundreds more in shelters, hotels, and other temporary housing.

As part of their Advent focus in 2020 and 2021, parishes in the London Deanery donated \$60,000 toward a permanent solution to end homelessness: affordable housing with supports.

"In 2019, the members of the London Deanery Council expressed a keen desire to work together as an Anglican Community and to make a positive impact in the Deanery," said Rev. Canon Dr. Valerie Kenyon, Regional Dean.

Inspired by Bishop Todd Townshend's 2020 charge to the Synod, toward "renewal and new creation, better revealing the marks of mission by becoming: a learning church, a just church, a diverse church, a new church," the Deanery churches acted. They made a commitment to Indwell, a Christian charity that creates supportive, affordable housing



Julie Ryan (left) and Rev. Canon Val Kenyon celebrate the \$60,000 gift from the London Deanery to Indwell, standing in front of Indwell's affordable housing apartments under construction in London's Old East Village.

communities across Ontario.

"In a year where there had been so much negativity and darkness, in this season of preparation we sought to stand firm in the light of God's Incarnational love, and declare to our community that we were here, we cared, and we wanted to make a difference," Canon Val added.

Indwell's model, based on Christian values of dignity, love and hope, offers affordable housing with supports to people who have struggled to maintain housing in the past, usually because of a mental

health disability. Onsite supports, including nursing care, addictions counselling, food security, and apartment support help people attain housing stability, build skills, and find a sense of belonging. Throughout Ontario, Indwell supports over 700 people in London, St. Thomas, Woodstock, Simcoe, and Hamilton.

In London, Indwell has 66 apartments open in downtown London, and nearly 200 more deeply affordable units under development. The Deanery's gift is supporting both Indwell's active program and their con-

Indwell has 66 apartments open in downtown London, and nearly 200 more deeply affordable units under development. The Deanery's gift is supporting both Indwell's active program and their construction of new housing.

struction of new housing.

Embassy Commons will open this year as Indwell's second London program. The 72 unit building in London's Old East Village will also have a non-profit bike co-op and a social enterprise restaurant as commercial tenants.

A third project in development is Vision SoHo. Indwell is partnering with five other non-profit housing developers to create over 650 mixed rent housing units at the former Victoria Hospital grounds on South Street. Indwell will develop the two remaining heritage buildings on the property, the Health Services building and the War Memorial Children's Hospital, while Indwell's partners will build five new buildings. In total, 150 market rent and 400 affordable rent units will be built.

The \$60,000 gift was in response of the Deanery's virtual Advent series in 2020 and 2021. In 2020, the Deanery invited Rev. Nadia Bolz Weber to share some of her experiences as the founding pastor of House for All Sinners and Saints in Denver, Colorado.

"Wishing to not only hear of Rev. Bolz Weber's experiences, but to take some action ourselves locally, we also invited Indwell to share with us their work in the London community," said Canon Val. "This provided us with an opportunity to not only discover how God was at work in the community around us, but to give us an opportunity to join God in that work."

2021 offered another opportunity to give locally, as Bishop Todd and best-selling author Brian McLaren addressed a virtual audience in an Advent series called "Actively Waiting."

"This gift demonstrates the love London Anglican churches have for their neighbours," said Indwell's CEO Jeff Neven. "We know that the pandemic has been difficult for everyone, but especially for those already living in poverty. When those who are able, give generously, we are witnessing God's call 'to love with action and in truth.'"

Julie Ryan is a member of St. James Westminster Church and Community Engagement Coordinator with Indwell.

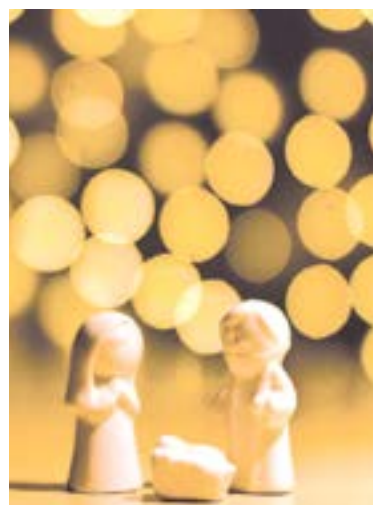
The Advent Conspiracy: Being stewards of the gift that is (next) Christmas

By Rev. Matthew Kieswetter

This past December the Deanery of Waterloo engaged with a four-part video and book study program called Advent Conspiracy: Making Christmas Meaningful (Again). Given the pandemic context, two churches hosted onsite sessions, while mine offered a Zoom-based experience.

Talking about Advent and Christmas so early in 2022 might seem counter-intuitive, but the reality is that some of us found that the material prompted reflection that may well take some time to integrate into our lives.

In other words, our Christmas plans were already largely in place by the time we started the group journey. With this column I'm hoping that some of you will consider exploring Advent Conspiracy this coming year, perhaps adopting it so that you finish the pro-



gram right before the onset of Advent, so that its lessons can permeate your planning and living.

The general premise of Advent Conspiracy is that the rapacious, ubiquitous nature of our consumerist culture distracts and even undermines the Christian message of Christmas. Most of us would probably not argue with that, perhaps finding it obvious.

What Advent Conspiracy does, though, is hold a mirror up to us, and, through accessible videos and supportive group discussions, challenge us to give deeper consideration to how idolatry to the dollar really has displaced our worship of the child in the manger. ("For where your treasure is, there your heart will be also" — Matt. 6:21)

The four modules of Advent Conspiracy are: 1) Worship Fully... because Christmas begins and ends with Jesus; 2) Spend Less... and free your resources for things that truly matter; 3) Give More... of your hands, your words, your heart; and 4) Love All... including the poor, the sick, and the forgotten.

Those headings are probably self-explanatory, giving you a good sense of the material. And yet, if it's so simple, why do parties and presents take up much more of our attention and time — and contribute to our stress and exhaustion —

compared to our Advent and Christmas prayer and study?

There is a certain irony in how our celebration of the Incarnation (God humbly taking on human existence, cf. Philipians 2:5-11) is paralleled by an unhealthy accumulation of stuff each December. As one speaker cheekily put it, if Jesus only received three gifts, maybe we should be satisfied with only a handful ourselves. Being realists (and speaking from a middle or upper-middle class milieu), Advent Conspiracy isn't out to turn us into ascetics.

But the authors and speakers do give some good direction, like giving consideration to unique, handmade, or experiential gifts. After all, the true gift of Christmas is the gift of God's presence amongst us. So why not free ourselves up to be more present to God, and to one another?

By reorienting our thinking and doing, Advent Conspir-

acy's hope is that Christians will be freed up to more fully worship God, reflect on the Incarnation, and live wisely and compassionately in a world swamped by waste and pollution.

This is perhaps less novel than the program's creators may think; many of us are already seeking to reform our spending habits, and the seasons of Advent and Lent have been subtly forming liturgical Christians throughout our lives. And yet one cannot underestimate the power and potential of the nurturing small group environment.

Those looking for a program that engages with theology in an easy-to-understand and practical way will find much to appreciate in Advent Conspiracy.

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

Love God or else...

By Rev. Greg Little

I want to open with a quote from Lorna Harris – someone with whom I share my life every day:

I completely sympathize with those who are done with COVID. I am done with winter. It's been miserably cold here for days. And it is freezing cold like this every single year. I'm not able to go out. Well, I can go out, but I have to put on my winter coat, a scarf and hat, my winter boots, maybe long johns and/or snow pants and of course mittens. This is just too much. I have a right to my freedom from winter. I am going out today and wear just a T-shirt and shorts. It's my personal choice. Winter doesn't exist for me. And no one gets to order me around on this issue, but if I get frost-bite or pneumonia, I do expect, as my right, the best in medical care.

This was a comment that Lorna made on a Globe and Mail on-line article which talked about people who had “had enough of COVID.”



Sharon McCutcheon/Unsplash

Lorna was worried that people would take what she said literally and not as a satirical comment on this laissez faire attitude to COVID restrictions. These people just want to get back to a life without restrictions such as wearing masks or showing proof of vaccination status or whatever.

Lorna skewered that reasoning – if you can call it that

– beautifully by showing how illogical that way of thinking is. Just because we are tired of all the restrictions and constraints on our day to day lives, it doesn't change the situation we are in. To put it another way, “COVID doesn't care.”

I must admit that I find that I have very little patience for people who take that attitude.

On the one hand, I can understand that people want

to get their lives back and to be able to live without these constraints and restrictions. Many people have been affected by the COVID pandemic rules to a much greater extent than I have been. Indeed, as a strong introvert, I enjoy some aspects of staying in my small corner. I do not have young children that are being home-schooled at times. I don't know how I would cope with that. I am retired, so I haven't had to deal with COVID restrictions at work. So, on reflection I can sympathize with people who are completely fed up with the restrictions.

However, this desire to escape regardless of the impact on others and society in general are what I see as dangerous indications of what is becoming a much more prevalent attitude in our culture today – me first and foremost, and to hell with others. It is one that goes completely against the great commandment of Jesus Christ, to love your neighbour – or to give it in full:

Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first and great commandment and the second is like it: Love your neighbour as yourself.

The challenge for this commandment – and it is definitely a challenge – is that it seems easier to hate than to love. It seems natural for us to hate the Other – whoever is different from us and whom we see as a threat to our way of living. I can only say that as a Christian, I am called to follow that Great Commandment, and love not hate.

In closing, I will turn to my go-to guy in song, the saint of song, Leonard Cohen:

Let's talk of love not hate, things to do: it's getting late, there's so little time and we're only passing through.

Let us be blessed to talk of love on our journey.

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

New rector at St. Mark's, Brantford

The Induction Service for the Rev. Canon Rob Park as the new Rector of St. Mark's Brantford, took place on Sunday, January 23 at 3:00pm.

Due to Covid-19 restrictions only the Archdeacon, Regional Dean and the Wardens were present along with Fr. Rob and his wife Tracy.



Rev. Canon Park came from the Anglican Diocese of Niagara where he served as the rector of St. George's Church in Georgetown. He was appointed as the rector of St. Mark's, Brantford by Bishop Todd Townshend effective January 1, 2022.

"I have been delighted by the warm and supportive welcome that I have received from the community of St. Mark's and from my new colleagues in the Diocese of Huron", says Rev. Rob for the Huron Church News.

"Since arriving, I have quickly grown to appreciate St. Mark's formal and informal work during the pandemic to reach out to both its members and the wider community, and to provide much needed support and care", states the new rector.

He also expresses his gratitude for the support of the diocese through this transition to Huron and locally from Archdeacon Janet Griffith, and Regional Dean of Brant/Norfolk Paul Sherwood.

"As a Huron College Alumni who has been away for some time, I look forward to becoming reconnected with the mission and ministry of the Diocese of Huron", says Rev. Canon Rob Park.

huron church
NEWS

<https://diohuron.org/news>

HURON CHURCH NEWS
ONLINE

- your local stories posted daily
- read your favourite columnists
- download our latest edition in pdf format

Students to benefit from \$5,000 grant

St. John the Divine, Arva, receives funding through the Anglican Foundation of Canada to strengthen outreach to local students

By Michelle Hauser

A popular monthly pizza lunch outreach to high school students in Arva, Ontario—serving approx. 400 students before the March 2020 COVID-19 lockdown—has gradually taken on a mental health focus.

“Between October 2019 and February 2020, there were several prominent suicides in our community,” says Rev. Wendy Mencil, incumbent at St. John the Divine, in the Diocese of Huron, “and we realized that teen mental health needed to be a priority for us.”

The parish set about refining its mission and service to local youth, which included consulting with a psychologist from London Health Sciences Centre and a local representative from the Canadian Mental Health Association.

“Our hope is that our church can be a safe place where these students can develop positive relationships, have a break from the stresses of school, and be comfortable with asking questions,” says Mencil, emphasizing the “no-strings-attached” nature of the program.

“We are not here to impose our religious views but to support students who are struggling. Conversations about mental health, faith, and spirituality naturally arise in response to the questions they ask us.”



The way it used to be: St. John the Divine, Arva, April 2019

St. John the Divine received a \$5,000 grant through the Anglican Foundation of Canada’s (AFC) Say Yes! to Kids 2021 Request for Proposals (RFP).

“The goals of building resilience and improving mental health featured prominently in AFC’s fall 2021 RFP,” says Dr. Scott Brubacher, AFC’s Executive Director.

“Twenty recipients received nearly \$90,000, which represented almost twenty percent of the total RFP funding. We were so pleased to be able to support this creative and compassionate program along with

seven other projects in the Diocese of Huron for a total of \$28,250 in RFP funding.”

“This grant will help to get the outreach program back up and running as soon as pandemic restrictions allow,” says Mencil. “Kids approach me at the grocery store and ask when we’re starting again. They are very keen to reconnect.”

In addition to the youth themselves spreading the word about the parish outreach through social media, Mencil says the staff at Medway High School are also very supportive.

“Partnering with the school is the most critical thing we can do,” she says, adding that the strength of the relationship between the church and the school has been “a gradual but intentional process.”

“Our church provided a scholarship to one of the school’s international students, and during my 15 years in this community, I have always attended school events wearing my collar and have spent time talking to those who will talk to me. The launch of the pizza lunch program helped, too. Kids were comfortable coming

here, and things just kind of snowballed from there.”

Gradual, too, has been the congregation’s buy-in for a resource-intensive outreach program that has not, and likely will not, result in increased church attendance.

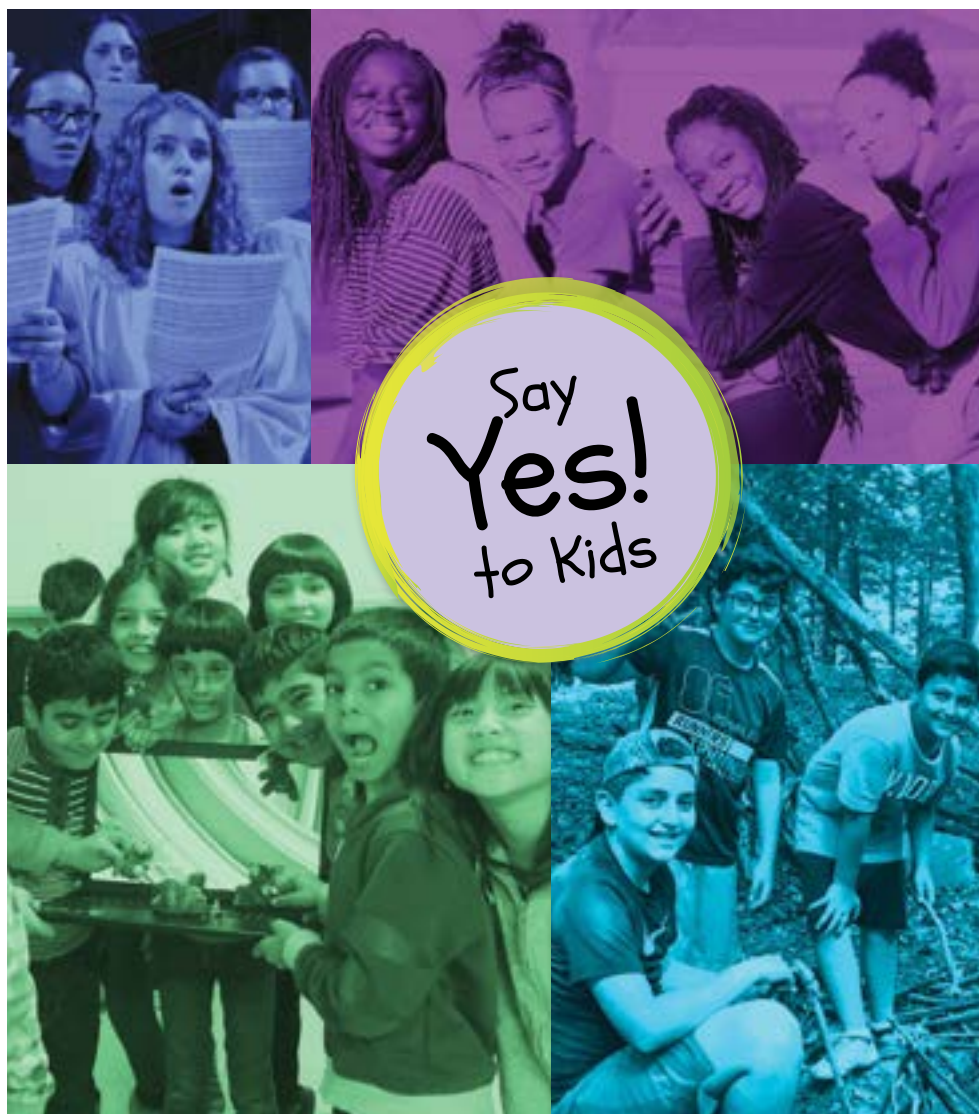
“In my sermons I have honed-in on the message that we’re sowing seeds, and we don’t know where God wants them to land,” says Mencil.

Faithful champions for the program have emerged, she adds: “Many parishioners volunteer, and many more share in that sense of pride that comes from seeing the kind of outreach we are doing.”

St. John the Divine serves a rural area north of London, Ontario, where over eighty-five percent of high school students are bused from outlying communities.

“This makes outreach to teens after school hours difficult,” says Mencil. “Breaking bread with these students during their lunch—and making ourselves available to talk to them and answer their questions—is an incredibly meaningful expression of our Christian hospitality. I am immensely proud of our congregation for doing our part to meet a need that would otherwise not be met.”

Michelle Hauser is the AFC Development & Communications Consultant.



Say Yes! to Kids

ANGLICAN FOUNDATION OF CANADA

Say Yes! to Kids is back, and better than ever!

Who is eligible

- Any Anglican parish in Canada with a vision for ministry and outreach to young people.

When

- Apply now and campaign alongside your peers nationwide from April 1 to June 30.

Why

- Raise the funds you need to bring your church’s vision for youth ministry to life.
- Reconnect with families in your community by raising awareness about your youth programs.

How much

- Each team establishes its own fundraising goal.
- Salaries, equipment costs, and capital improvements can be included in your case for support.

Help our church grow a brighter future for young people, today! Visit

anglicanfoundation.org/say-yes-to-kids

At its November meeting, the AFC Board approved a campaign plan for Say Yes! to Kids 2022, setting a \$500,000 goal and introducing an innovative partnership model of fundraising.

“Our hope is that this campaign will be both empowering and energizing,” says Dr. Scott Brubacher, Executive Director, “enabling our churches to harness the power of peer-to-peer (P2P) fundraising to grow sustainable revenue streams for youth programs, while connecting them with other churches across Canada, as well as diocesan and national ministries, that are growing a brighter future for young people, today.”

Brubacher says that the 2021 campaign and Request for Proposals (RFPs)—where 79 projects received a total of \$470,000 in funding—was a valuable learning experience for AFC. Say Yes! to Kids will help to provide the resources to the church so that it can “continue to be a catalyst for re-engaging with children and families in a time of pandemic recovery.”



HOME-LONGING, HOMECOMING



Around me the trees stir in their leaves
and call out, "Stay awhile."

The light flows from their branches.
And they call again, "It's simple," they say,
"and you too have come
into the world to do this, to go easy, to be filled
with light, and to shine."

(From *When I am Among the Trees* by Mary Oliver)

Come, let us gather in this holy place, this happy place, this green and growing place, where we live and play in and around a circle of sun-faded wooden cabins nestled between farmland and Lake Huron, under an overarching sky that each night fills to the brim with stars, stars, and more stars, where we find home in God, creation, and one another.

Week-long Overnight Sessions for ages 6-14, grades 1-8 \$600 + \$78 hst

July 10-16 – Be Our Guest!
July 17-23 – The Great Giving Tree
July 24-30 – The Blue-green Hills of Earth
August 7-13 – Wade in the Water
August 14-20 – It Takes a Village
August 21-27 – Linger Longer

Senior Camp for those graduating from Grade 8 in 2022 \$1400 + \$182 hst

July 10-23
(This is a 2-week overnight program with limited enrolment – if it fills, we may open another session in August)

Leader in Training \$2000. + \$260 hst

August 7-27 LIT1 for those currently in Grade 9
August 7-27 LIT2 for those currently in Grade 10
(This is a 3-week overnight program with limited enrolment – if it fills, we may open another session in July)

Register today at www.camphuron.ca

For more information, please call 529-434-6893 ext 217 or email contact@camphuron.ca



PASTORAL PROGRESSIONS

Retirement

Bishop Townshend accepted the request of The Venerable Sam Thomas to retire effective September 30, 2022, with his last day in the parish being Sunday, June 26, 2022.



Archdeacon Sam was ordained a deacon on May 1, 1985 and priested on November 11 of that year. He has served the parishes of Church of the Ascension, Windsor; St. Hil-da's-St. Luke's, St. Thomas and St. Michael and All

Angels, London.

He has also served on Diocesan Council, Diocesan Sub-Council, the Bishop's Chaplain Committee, the Nominating Committee, the

Postulancy Board, the Committee on Assistance to Theological Students, the Council of Advice, the Ontario Provincial Committee on Theological Education, General Synod's Congregational Development Committee and as Regional Dean of Delaware.

Archdeacon Sam was named a Canon of the Cathedral on May 25, 2003 and appointed the Archdeacon of Erie January 1, 2012 and the Archdeacon of London September 9, 2013.

Archdeacon Sam will be honoured with the other retirees at an event in June.

Rest In Peace

The Reverend Gordon Kennedy died on January 7. Gordon was ordained a deacon on May 5, 2000 serving the parish of All Saints, Waterloo. Gordon also served on the diocesan Insurance Sub-Committee, the Health and Safety Committee, the Administration & Finance Committee and chaired the Human Resources Committee. He was a member of the College of Deacons.

May Gordon rest in peace and rise in glory.

ANGLICAN CHURCH WOMEN

The Annual Meeting of the ACW Saturday, April 30, 2022 via Zoom

Please watch for further information
on the meeting, and on registration

Recognizing that not everyone is comfortable with video-conferencing, or equipped to sign in, we encourage those who are able to do so to host appropriate gatherings (i.e., meeting whatever protocols are in place at the time) in their parishes or homes, so that as many women as possible can join in.

In Memory



Essex Deanery
Church of the
Ascension, Windsor
Barbara Wicks

We remember today a person who will forever remain in our hearts. We pause to remember her face, her voice, her presence. We give thanks for the memories that bind her to us.
May God's eternal love surround her.

We set before God today the pain we feel at this loss. As we gather together this morning, we offer our pain to you, O God, asking that you will pour the gift of peace into our open hearts.
Refresh, restore, renew us, O God, and lead us into your future.

We pause this morning to remember the ways in which Barbara touched our lives, and the lives of so many others. We remember how she worked to bring the light of God into the world through caring and serving. We remember her friendship and the joy we shared in her company,

May she rest in peace, and may light perpetual shine upon her.

God, we come to you in the depths of winter, when the nights are long, and darkness threatens to wrap around our hearts. We come to you with sadness in our hearts at the loss of our dear friend. At this time of sadness, we offer to you all that is within us – even that which we cannot put into words.

Loving God, in your merciful love, hear us we pray.

Lord, be with us at this time of sadness, when our memories of what was, and our fear of what might be stalks us. Be near us, Lord, that we might know again the reality and truth of your presence, and grant, we pray, eternal rest and joy to Barbara, our departed friend.

In your merciful love, O Lord, hear us. Amen.

Think about the choices we make: a different way of entering Lent

By Rev. Chris Brouillard-Coyle

On April 24, 2015, a non-profit named Fashion Revolution set up a vending machine in Berlin inviting people to buy plain white t-shirts for 2 Euros. People love a bargain and happily inserted their coins.

Before the shirt was dropped, a video played showing how such shirts are made. In this video, purchasers learned that the workers are often underage, working 16 hours a day, for as little as 13 cents an hour. They saw images of workers and their working conditions. They were challenged to consider the morality of their purchase and then given a choice: take the t-shirt or donate the money.

You can see the video here: https://www.youtube.com/watch?v=KfANs2y_frk

What would you do? When you heard about the collapse of Rana Plaza in Bangladesh on Apr. 24, 2013, to what extent did that influence your choices in the days, months, and years that followed? Does that story still influence your choices?

What do you do to educate yourself about the implications of the choices we make? To what extent are you aware

SOCIAL AND ECOLOGICAL JUSTICE



Ahna Ziegler/Unsplash

of the reality that dyes from our clothing often pollutes the waterways around the factories, prematurely betraying the predominant colours for the upcoming season? Are you certain that the chocolate

you want to buy for Easter is not harvested by children in conditions that expose them to harmful pesticides?

How much do you know about the conditions under which the cows, pigs,

We are marked by ashes as a sign of our mortality and penitence. We carry this sign into our observance of Lent.

and chickens live and die to provide you with your meat, eggs, and dairy products? Are you able to identify which companies pay employees so little that they need to use the food banks to which the company invites customers to donate?

How much do we really know about the things we buy, the ways these are produced, and the ways resources within the company are distributed? To what extent does/should/would this knowledge impact our choices? Given the option to continue to support a system that exploits people and creation or donate to make a difference, what would we do? What would you do?

On Ash Wednesday the celebrant says: I invite you therefore, in the name of the Lord, to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God. (see BAS p. 282).

This leads us to a recitation of Psalm 51:1-18 and the litany

of penitence. The words of this litany are powerful, inviting us to reflect on what we have done and what we have left undone. How individual and collective actions have implications. The extent to which we have been distracted by worldly goods (see BAS p. 283-284) These are all confessed. We are marked by ashes as a sign of our mortality and penitence. We carry this sign into our observance of Lent.

What will you do this Lent to embody this invitation, penitence, and prayer? How will you use this as an opportunity to deepen your knowledge, to explore the impact of your choices, and to create spaces in which you come face to face with hard truths in the hopes of inspiring transformation? To what extent will this Lent become an avenue to drawing you, drawing us, into the new life and hope promised in Easter?

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

Lent journey – let's tread more gently through March 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<i>Create in me a pure heart, O God, and renew a steadfast spirit within me. Ps. 51, 10</i>		1 Shrove Tuesday: Enjoy pancakes and locally produced maple syrup bought in glass bottles	2 Ash Wednesday: Pray for those who are still fearful of joining live services in our churches	3 Can you leave the car at home today – bike, walk or take public transport?	4 Take reusable cloth bags to the store today. Avoid unnecessary plastic packaging	5 If you leave home today turn down the thermostat for the hours you will be away
6 Sing a new song unto the Lord, let your song be sung from Mountains high. Just sing!	7 Meatless Monday: Try a cheese dish tonight. If possible using a local cheese	8 International Women's Day: Pray for all the women in your life now and in the past	9 Buy coffee only from places that allow you to use your own mug. Tell others to visit the same coffee shops	10 Avoid using wetwipes for cleaning purposes. Use cotton cloths or make your own from old clothing	11 Purchase or make some small mesh material bags for fruit and vegetables	12 Spend some time cleaning out old files and reuse any single-sided printing paper. GOOSE: good on other side – eh!
13 Daylight saving time begins: Give thanks the days will eventually start getting longer	14 Meatless Monday: Experiment with bean or lentil dishes tonight	15 Buy bars of soap for the bathroom or refill soap dispensers. Buy detergent and shampoo this way too	16 Go through your junk mail and write to companies asking them to take you off their mailing list	17 St. Patrick's Day: Wear Green today and act and pray for a greener earth	18 Purchase some glass containers to use at home instead of relying on plastic bags and clingwrap	19 Clean out the fridge and add a container of bicarb to freshen up the inside - eat up things too
20 First Day of Spring: To everything there is a season, and a time for every purpose under Heaven.	21 International Day for the Elimination of Racial Discrimination: Pray for all those who experience any kind of discrimination	22 World Water Day: This year's theme is Groundwater. Send a donation to support PWRDF First Nations Water Projects	23 Start spring cleaning and donate some clothing items to a charity shop. Books could go to a free little library	24 Ensure you carry a metal water bottle in the car or when you go out as the days are getting warmer	25 Purchase artisan bread in a paper bag rather than prepackaged sliced bread	26 Earth Hour: Turn off your lights between 8.30-9.30 p.m. don't forget to unplug all electrical chargers too
27 As the days get warmer take a walk, breathe the fresh air and give thanks for good health	28 Meatless Monday: Time to scramble some eggs or make a healthy mushroom omelette	29 Check the fridge for left overs and save wasting food. Make a donation to those who are hungry	30 Time for a take out: Find restaurants that will let you bring your own containers	31 Buy laundry strips rather than buying detergent in plastic bottles	COURTESY OF THE DIOCESE OF NIAGARA – CLIMATE JUSTICE OF NIAGARA	

It's all about the timing

By Rev. Canon Val Kenyon

He has made everything beautiful in its time.

Ecclesiastes 3:11



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.



We have all had those projects and interests in our lives, possibly a whole list of them, that we've been meaning to get around to, but for one reason or another the timing never seems to be quite right.

This is not really a case of procrastination, that is the action of delaying or postponing something, dithering, or stalling. It is more about a heartfelt desire to be convinced that we have set the ground work to be able to participate in a new undertaking as fully and as successfully as possible.

We may be dealing with personal or family circumstances that make our joining new groups difficult at any given moment. We may not be entirely convinced that we have enough skills for a new challenge and so consequently, we would like to do a little more preparation before beginning. We may feel that what we need is more information before beginning. All very valid reasons of course and what a wonderful moment when the many elements of beginning something, especially something to which we have felt drawn to by God for some time, something we feel is part of the next phase on our faith journey, how wonderful when

it all comes together, and we find ourselves setting off on a new leg of our adventure of faith.

Scripture is full of questions of timing. The prophet reminds us that the vision awaits

its appointed time (Habakkuk 2:3). From the writer to the Galatians, we have the encouragement to not give up, even when we are tempted to grow weary as we wait (Galatians 6:9). While we are told there

While we are told there is a time and a season for all things (Eccl 3:11), ultimately times and seasons are fixed by God (Acts 1:7-8).

is a time and a season for all things (Eccl 3:11), ultimately times and seasons are fixed by God (Acts 1:7-8).

We have all likely had those occasions when we hear about something that piques our interests, a pursuit to which we feel drawn, a quest that we suspect will bring nourishment to those places in our lives where there is an ache, those places where we carry questions, concerns, uncertainties, and where wonder and curiosity live, even if sometimes mixed with a little trepidation. What would happen, if we were to listen to that inclination to begin a new journey, and in God's timing, to intentionally prepare to set out in the company of other like-minded people to be curious together? Where might God be leading us in our personal lives and in our lives as communities of faith?

In a recent conversation with a first year Education for Ministry participant, reflecting on this process in their life, they shared with me something of their journey to the starting line of joining an EfM group this past Fall. While the interest had been there for some time, it was never quite time to begin... until it was.

Now a number of months in, while certainly not without some challenges, in their study of Scripture and the reflections of other Christian writers, their journey has provided them with new learnings, new questions, and new understandings of a God they have served for many years, in the company of and supported by others who too wonder and reflect on all that God is doing in their lives, in the communities they love and serve and indeed in the world around them. While it is a number of months away before new sessions of EfM groups will begin, what time is it for you?

In the Spring we will be holding a number of Open Houses where you can learn more about Education for Ministry and what might await you there. To hear more about EfM anytime within the Diocese of Huron, and how you can be involved, please just reach out to Libi Clifford, the Diocese of Huron EfM Coordinator or myself Val Kenyon, Huron's EfM Animator at valeriekenyon@diohuron.org. We are always glad to chat.

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

The liturgical year – A learning year

By Rev. Lisa Wang

From the ancient Church, Anglicans have inherited the spiritual riches of the liturgical year: the seasons of feast and fast, the celebrations of sanctity and mystery.

Our annual observance of Advent, Christmas, and Epiphany, Lent, Easter, and Pentecost, is not simply an accident of history, an incidental feature of our denominational identity. It is a fundamental aspect of our life as a worshipping community which has the purpose of guiding us, each year, deeper and deeper into communion with God in Christ.

It should come as no surprise, then, that from ancient times, the catechumenal process has been intimately linked to the liturgical year.

While catechumens could spend years in preparation for baptism, the process typically culminated in an intense period of purification during the season of Lent, in



It should come as no surprise that from ancient times, the catechumenal process has been intimately linked to the liturgical year.

preparation for the celebration of baptism at Easter. At the Easter Vigil, in the holy night when Christ rose from the dead, new Christians, too, rose from the baptismal waters into new life.

Inspired by this heritage and its traditions, how can we continue to discover in the cycle of the liturgical year a path for learning which renews itself, again and again, in the light of the resurrection?

When the summer months draw to a close, and autumn sets in, our congregations begin to "get busy" again. Meetings and programs recommence. We start looking to the new liturgical year, and making plans. At this time, many observe the para-liturgical "season of creation", as well as the Harvest Thanksgiving holiday, and the commemoration of St Francis of Assisi. With these celebrations, what kind of learning will better enable us to fulfill the fifth Mark of Mission?

Soon after this come the commemorations of All Saints and All Souls, as well as the civic Remembrance Day. Do we take this time, as a community, to reflect not only on the memory of our dead, but on the unity of the Church in heaven and on earth, as well as the latter's sacred ministry towards the dead and dying? What kind of learning will help us embrace this unity, and this ministry, more fully?

Many congregations engage in Advent and Lenten studies. How can these seasons of reflection assist us to live the faith we proclaim?

To discover what it truly means to welcome the Incarnate Word into our lives and our world? To discover what it truly means to follow Jesus on the way of the Cross? Can we take time as a community to learn, to pray, to serve — to support one another in a true "community fast"?

If we do, then in the holy night of the Easter (or at the feast of Pentecost), when we together, as a community of faith, renew our baptismal vows (BAS, pp 330-332), we can see how what we have learned and lived in this liturgical year has equipped us to embrace the Marks of Mission which are the work of the Church in this world.

Rev. Dr. Lisa Wang is the Developer for Catechumenal Ministries for the Diocese of Huron.

Visibility can't exist without safety

By Sydney Brouillard-Coyle

On March 31, the world celebrates the Transgender* Day of Visibility, which recognizes transgender people around the globe and the courage that it takes to live openly and authentically. Then, on November 20, we honour the Transgender Day of Remembrance, to remember those who have died due to transphobia. In 2021, there were 470 reported deaths of trans and gender-diverse people worldwide.

We cannot have visibility without safety. Transgender people are subjected to higher rates of violence than almost any other population: Over 50% of trans people report being afraid to contact the police. 40% of trans people have experienced discriminatory behaviour from their family doctors. 59% of trans people avoided using a public restroom because they were afraid of being harassed or assaulted. 78% of trans students report feeling unsafe at school. 55% of trans people have difficulty meeting housing-related costs, because about half of trans Ontarians make less than \$15,000 per year. 49% of trans people have experienced sexual violence. 54% of trans people have experienced intimate partner violence. These num-



bers are even higher for trans individuals who are people of colour, immigrants, sex workers, and/or disabled. As a result of these extreme forms of violence and the impact of minority stress, trans people are at higher risks for experiencing mental illness, eating disorders, and addiction. One in three trans youth attempted suicide in the past year.

I work at Trans Wellness Ontario - a non-profit organization located in Windsor, but one that provides services to all of Ontario. Our mission is to enhance and sustain the health and wellness of Transgender, Genderqueer, Two-Spirit, Non-Binary, Queer and Questioning communities and their families. In February 2021, we

experienced three hate crime incidents including hateful vandalism (including swastikas and slurs) and a car part thrown through our front window, shattering the glass and causing thousands of dollars in damage.

How are we expected to be visible in a world that degrades us, invalidates us, violates us, and dehumanizes us? How are we supposed to be visible in a world where some of the people who are supposed to provide safety, protection and care - teachers, social workers, doctors, police - are some of the ones who discriminate against us? How can we celebrate our full selves when the world tries to quash any visibility or authentic expression of identity?

In 2021, there were 470 reported deaths of trans and gender-diverse people worldwide.

Visibility cannot exist without safety. We need better protection for trans youth in schools, both from student bullies and administrators and teachers who fail to intervene.

We need better funding for mental health, affordable housing, and a universal basic income. We need a bill protecting our right to access gender-affirming healthcare, and to reduce barriers for medical transition. We need a clear condemnation of hate speech and violence against trans individuals, and to stop giving bigots a platform through politics and media.

We need mandatory diversity training for all schools, universities, colleges, doctors, nurses, social workers, and anyone else working within the service sector. We need people in our governmental systems to truly represent us and to work for us.

We need Christians to stand up against religious bigots who try to use the word of God to condemn and traumatize us. We need everyday citizens to stand up as advocates, activists, and allies to create a world where we can be truly visible - and safe.

On this Transgender Day of Visibility, let us pray:

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

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

*Transgender refers to someone whose current sex/gender does not align with the one that was externally assigned at birth. This is an umbrella term encompassing transmasculine, transfeminine, non-binary, genderqueer, and gender diverse individuals.

A real art of reading eyes only

A study once reported that if your parents didn't have children, you wouldn't likely have any either. Go figure.

Like it or not, we have been undeniably influenced by the circumstances surrounding us since inception. And, OMG, what an influential two years we have all shared. No one was exempt., not anywhere on this planet!

My granddaughter was born at the beginning of COVID and has been besieged by mask-wearing strangers her entire life. And she's not alarmed. In truth, she is likely to be more startled by the variety of full-faced beasts walking amongst her. That is, if we ever get a chance to uncover our face in public.

COVID's public protocols have created for our children staggeringly different conditions than most have previously experienced.

I believe she has come into a real art of reading eyes only. Or perhaps, more assuredly, accurately judging mood by the inflections, however slight, in

COVID's public protocols have created for our children staggeringly different conditions than most have previously experienced.



As I See It

REV. JIM INNES

someone's upper facial expression. And undoubtedly, in many other ways, circumstances influence her (and her peers) unlike any in my lifetime.

COVID barriers will mark our children, such as limited family gatherings, fewer (if any) public events, and decreased sports activity. And, perhaps most importantly (for school-aged children), they will be



Kelly Sikkema/Unsplash

hindered by limited in-person school exposure. Not to mention all the social intelligence that develops in those early years of making friends and managing playground antics.

We are not the same people we were two years ago. Not just because we are two years older, but because we are managing a historically unique experience. We have grown accustomed (though not necessarily comfortable) to smaller social circles, working from home, attending meetings on zoom, and

visiting friends and family via YouTube, Facebook, or other such audiovisual venues. And it will take years to process the effect this is having on us.

I belong to the Anglican Church of Canada. Our Primate, the Archbishop Linda Nicholls, suggests that the pandemic has left its mark on the church in many ways. Including, possibly, a permanent decrease in in-person attendance and the need for new spiritual resources (Anglican Journal). I will add that

these changes are both positive and negative. There is much we need to reassess, and much we need to rebuild.

Despite the shifts we are all having to make, painful as they may be, I'd like to say that I am grateful we are on this journey together. There is camaraderie in managing such a global issue.

I have experienced no other situation where everybody, I mean everybody, must consider how their behaviour affects others. Such assessment is humbling. And, in many ways, exceptional!

As I see it, our life-affirming resiliency expresses our successful participation in the evolutionary process. God bless the creative minds, the hopeful heart, and those who step up to help turn our lemons into lemonade. And I pray the good things we are learning because of COVID are written in the stars and not in the sand.

Rev. Jim Innes is the rector of the Regional Ministry of South Huron.
jimannes@diohuron.org

I'll be here in 2040!

My response to the statement that statistics suggest our beloved Anglican Church will be "Gone by 2040"

It was in 2009 that I served in a parish internship placement as one step of the postulancy process towards my ordination in Huron. That summer my fiancé, Jacqueline, and I thought we had won the lottery: we got to spend a whole summer serving a little jewel of a church in our Diocese - St. Andrew's-by-the-Lake in Turkey Point!

I remember the advice given to me by my supervisor, The Rev'd Canon Tony Bouwmeester: "There's no real trick to ministry. Simply spend time with those in the congregation and community and be honest about your faith. You'll find that the more you care about them, the more they will be interested in sharing their lives and their faith with you."

That summer I gleaned a foundational understanding about the Church, one that has shaped all of the ministry that I have done since: The Church, Our Church, is, at its best, a gathering of relationships around the Gospel. The more that we invest in the diversity of our relationships, the more they have a tendency to grow.

That summer my fiancé and I tested out this premise. We accepted every single offer to visit both congregation members and residents of the wider community. We were hosted for dinners, taken on boat excursions on Lake Erie, and we gathered weekly for sunset beach-side services.



The interior of St. Andrew's-by-the-Lake in Turkey Point

Photo: Rev. Grayhame Bowcott



GROWING BEYOND THE DOORS
REV. GRAYHAME BOWCOTT

We called up the families of all the existing children in the community and rebooted a Messy Church-style Vacation Bible School.

We opened up the sanctuary for movie nights, and barbecues and the annual church yard sale. We handed out flyers to the whole community, sharing that while St. Andrew's was proud to be an Anglican congregation, we were also desiring to be the Community Church for everyone in Turkey Point.

The wisdom that we learned that summer was that each visit, each new connection in the community increased the

likelihood that a person or family would feel part of that St. Andrew's faith community. We found that the pews on Sunday were always full, and that we had an abundance of resources to sustain our ministry projects, and even more to give away to support local causes.

Returning to the advice of my mentor, Canon Tony, it wasn't rocket science. Jesus spent all his time being present to others, being in relationship with them. We as pastors were called to do the same.

I also succinctly remember a moment that summer that greatly clashed with this approach to congregational evangelism.

Each year St. Andrew's undertook a summer renovation project. That summer the goal was to replace the sanctuary roof. We were faced with a

If my premise is true, that the future of the Church will be found in how we choose to invest in our relationships gathered around our shared faith in Christ, how should congregations focus their energy in the years ahead?

fairly straightforward question: what sort of roof should we invest in? There were new steel roof options that could last for a hundred years; there were premium shingles that could last for forty; and then there was the least expensive option that would serve for another 15-20 years.

I remember someone laughing and saying: "This is an easy one! We'll all be gone in twenty years so that's all we need to worry about!"

This response was like a punch in my gut. I knew that the members of our Parish Council had the best intentions but I was deeply disappointed that they weren't recognizing that I would still be around in twenty years. My children would still be around. Their grandchildren might still have an interest in vacationing in that community. Why could they not see the future of the Church as a legacy of relationships that they needed to invest in? In the same way that previous generations had passed down the Church that they had inherited?

Last year the Anglican Church of Canada published a series of articles contributed by Rev. Dr. Neil Elliot,

a church statistician who is employed by the National Church. Dr. Elliot's new claim to fame was the statement that statistics suggest that our beloved Anglican Church will be "Gone by 2040" (in 18 years).

Every time I hear the fatalism of this announcement it is like a fresh punch to the gut. It makes me want to yell out: "I will be here in 2040!" And if I am going to be here, who else will be in relationship with me?

In my next few articles in the upcoming months I'd like to share some of the relational habits of congregations that are not declining. If my premise is true, that the future of the Church will be found in how we choose to invest in our relationships gathered around our shared faith in Christ, how should congregations focus their energy in the years ahead? Join me as we dig further into conversation together!

Rev. Dr. Grayhame Bowcott is passionate about fostering congregational relationships and sharing our Anglican vocation with others. He serves as rector of St. George's, The Parish of The Blue Mountains. grayhamebowcott@diohuron.org

Creating engaging posters and media

One of the best tools for creating engaging posters and media is Canva.com.

While Canva does have a robust amount of media and clipart that can be used for various needs like header images for Facebook events, social media posts and posters in general, it is limited.

As such, Canva does allow the uploading of other media onto their platform to fully customize and personalize your media to your need.

The next question is where to get your media.

When looking for images for a website, social media post or poster, simply Googling an image and downloading it is a violation of copyright law and could put the congregation



MEDIA BYTES
REV. MARTY LEVESQUE



When looking for images for a website, social media post or poster, simply Googling an image and downloading it is a violation of copyright law and could put the congregation in a difficult position.

in a difficult position. Not to mention Exodus 20:15.

Many sites exist for stock images that can be purchased but if you subscribe to Tithe.ly you already have thousands of images at your disposal. The media section

on the Tithe.ly dashboard has graphics, videos, social media posts, thousands of photos, and sermon kits. These resources are available as part of the Tithe.ly subscription.

Blending Tithe.ly with Canva brings together powerful

tools that help tell the Gospel story and help tell your parishes particular story.

Using the two in concert also allows for consistent branding of the event, Lenten Series, or special worship service. The same images used for quick visual identification of the event in question is excellent branding.

This consistency across media, posters, Facebook Events and Banner images helps people recognize the event and will help reinforce the event in their minds.

And all this is possible by using the rich resources of Tithe.ly with the excellent free tools at Canva.com

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



<https://diohuron.org>



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



<https://twitter.com/diohuron>



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

Taste and see that the Lord is good

"You need to have a hobby!" My Mother's words have sounded in my ears, even after her death seventeen years ago.

A wide variety of options have been examined over time. Yet when measured up against the definition of a hobby as something which is seen as a regular activity, done for enjoyment and which encourages acquiring substantial skills and knowledge, it has been difficult for me to discern any of my leisure activities which can be said to meet that standard.

In my retirement from full time parish ministry, especially as we all try to manage our lives through the experience of a pandemic, like many others I have gravitated to the kitchen. Spending time slicing, dicing, prepping and cooking definitely meets the hobby criteria of being a "regular activity". Invariably, I find that pulling a meal together is an enjoyable experience. If I look back over time, I may even be able to identify that I have acquired a few skills and a bit of knowledge! I can finally claim an activity which has reached "Hobby" status!!

Throughout the Church Year foods have been linked to the Feast Days of Saints and to acts of devotion

When social media or a television show offers the opportunity to travel from the comfort of my armchair or spectate as chefs around the world generate both practical and visually artistic culinary creations, I am entranced. Recent publications like "Anthony Bourdain Remembered" and Stanley Tucci's, "TASTE - My Life Through Food", provide not only optional avenues of escape, but also thought provoking insights on how familial and cultural elements are interwoven onto a framework upon which our lives are shaped.

Inspired by recipes and stories I venture into the kitchen, sometimes labouring through detailed measurements, but often exploring the unknown by riffing off the precise details



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

found in a printed recipe and utilizing the ingredients available at home.

It is difficult to compare my efforts to the work of some of others, whose culinary efforts may be found being shared on social media. My personal fulfillment is found in the act of creativity. I always appreciate the attitude of Jacques Pepin, who concludes each of his video cooking demonstrations with the salutation "Happy Cooking!"

Food and stories about food trigger memories. As a child, I remember walking into my grandparents' kitchen after they had harvested tomatoes from their large garden. The tomatoes were ripening on the windowsills and the fragrance of the tomatoes saturated the air. As my grandfather talked about his lengthy rambles across the English countryside with his friends in the early 1900's he remembered, with a smile, the simple joy of eating an onion which had been roasted in a campfire one evening. Growing up, special family meals and celebrations provided many moments which the limited space available here does not allow me to share with you.

Many places in different parts of our global village, in different parts of our own

Upon reflection, it feels to me that as people of faith, seeking to express our Christian faith in and through the Anglican tradition, the extended period of time which we have been living through with the pandemic experience has left many of us hungry for Eucharistic fellowship.

country and close to home have links to, or associations with, a special food or meal. Cods' tongues in Newfoundland; lobster in the Maritimes; rabbit stew in Quebec; bannock in Moose Factory, Ontario; bison and Saskatoon berries in the Prairies; salmon cooked over an open fire in British Columbia; (is your mouth watering yet?), all have their place in my memory and a story attached to the moment.

The combination of familiar day to day living and travelling experiences causes not only a tingling of the tastebuds, but a much deeper sensation. It is the combination of the memory of the food and the location, but also the memory of those with whom I shared the meal which enhances the memory and makes that moment a more vivid recollection.

The simple reality is that for those of us who have been called to priestly ministry those moments when we have been privileged to share in or given the opportunity to preside at a celebration of the Holy Eucharist generates its own memories. As a boy of 13, I travelled with my Father along the rail lines or Northern Ontario as we lived for a

month in the community of Nakina. As we visited a home in the town of Collins, Dad celebrated the service of Holy Communion at the kitchen table. After the service, the space which had been used as the Lord's Table, became, once again, the kitchen table, where we enjoyed a meal with the family.

I remember being given the opportunity to celebrate the Eucharist in Canterbury Cathedral and in the sailors' dining room on board a ship docked in the Port of Windsor. Presiding at Eucharists with the Sisters of St. John the Divine; the community of St Paul's, in Churchill, Manitoba; the bilingual fellowship of St James', Caucona, Quebec; and services through the years in congregations which I have served; each of these, and more, have their own special place in my memories of holy table fellowship.

Throughout the Church Year foods have been linked to the Feast Days of Saints and to acts of devotion. Pancakes on Shrove Tuesday herald the restrained meals of the Season of Lent. The forty days of devotion and culinary restraint are broken up by the Simnel Cake

of Mothering Sunday as well as the special dishes associated with the feast days of Saint David and St Patrick. Hot Cross Buns, Roast Lamb on Maundy Thursday and Easter Eggs all have their devotional meaning and significance.

Upon reflection, it feels to me that as people of faith, seeking to express our Christian faith in and through the Anglican tradition, the extended period of time which we have been living through with the pandemic experience has left many of us hungry for Eucharistic fellowship. Within our liturgy we recognize the unique nature of the Eucharistic experience. As we begin to move through the Season of Lent, we look towards that moment when we remember, "On the night before he gave up his life for us, Jesus, at supper with his friends..." (BAS Eucharistic Prayer #5 / page 205).

As Jesus shared bread and wine with his disciples (his friends), at that Passover meal with the words, "Do this in memory of me", the act of sharing in Eucharistic table fellowship is a core element in our own identity. As a part of our Baptismal vows we claim that with God's help we will "continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers." (BAS pg. 159).

The Psalmist captures the moment well:

Taste and see that the Lord is good;

happy are they who trust in him!

(Psalm 34:8 BAS pg. 745)

May we all discover the truth of those words in our lives today.

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



**THE LAST WEBSITE YOUR CHURCH WILL EVER NEED:
Join Tithe.ly now!**

For more information contact Kyle at kgascho@huron.anglican.ca

Love under the Republicans (or Democrats)

One of the best pieces of advice I have ever received is this: Once a year, read a book you know you will disagree with!

I wish I could remember who provided this nugget, but I can't, although I know I have followed the advice for many years now and it usually, but not always, results in me learning something important.

So, visiting with a new member of the parish in their home late last year and in a very enjoyable conversation that touched many different subjects, we drifted into a conversation about the growing divide in opinion, driven by what we are seeing in the US! I was surprised when I was asked if I had ever read "Republican Like Me?" I hadn't but I wasn't about to say no after the conversation that followed. Long story short, I was loaned a copy of the book by Ken Stern, who was at one time CEO of National Public Radio in the United States. I still expected a horror story but wanted to read the book with an open mind.

To say the least, I have been surprised by what I have learned. Stern was and is a card-carrying Democrat, who challenged himself to learn about Republicans and to see if the perceptions that seemed pervasive amongst those who thought as he did, were true. The first thing he discovered was that his Washington DC neighbourhood was almost completely bereft of Republicans to talk to. So off he went on a wide-ranging tour to places like Texas and Kentucky,

I was surprised when I was asked if I had ever read "Republican Like Me?"



MOSTLY ABOUT RELIGION
REV. CANON KEITH NETHERY

and into places of Republican power and control, to see what and whom he would find.

From hunting wild pigs to visiting in coffee shops to talking with people he expected to disagree with, Stern found that Republicans were actually quite like the people he knew. There were people who were all in and those who were middle of the road. He found some had particular views on specific subjects that made being Republican a good fit and those who were Republican because that's who they and their family had aligned with for years.

Stern took on every subject: from the economy, the Trump campaign, media, human rights, social justice, health care and even ventured into religion. He almost always found those who were exactly what he thought Republicans would be, those who were only somewhat as advertised and those who were completely different than expectation. His venture into the world of science was especially interesting as he found the



Possessed Photography/Unsplash

stereotypes were wrong in many ways. His one-on-one conversations revealed genuine people with genuine cares and well reasoned answers for why they believed what they believed. And he found those who were completely inflexible as well.

His journey deep into coal country in Kentucky was revealing for me. The ravaging of the industry by profit taking corporations and the deep pain caused by the resulting economic and social issues in the area, gave Stern (not to mention me) a new insight into the playing out of political and economic strategies, all the while couched in the understanding of climate change. What might have seemed to me to be an either-or conversation, was significantly nuanced in finding how things were playing out on the ground.

From breaking down a conversation with Steve Bannon, to visiting a Noah's Ark Theme Park, Stern covered the entire breadth of right-wing conservative thought in the United States. Time and time again his

conclusion was that the image/opinion that entirely skewed to one caricature of Republicans, was not accurate.

In his closing chapter, Stern had this to say: "This book is ultimately not about who is right and who is wrong. It is about the belief that no one has a monopoly on wisdom and that we would all be far better off doing a little less finger-pointing and a little more listening to the other side."

He then quotes from an article by columnist Emma Roller: "The strongest bias in American politics is not a liberal bias or a conservative bias; it is a confirmation bias, or the urge to believe only things that confirm what you already believe to be true."

Stern wrote the book during the lead up to Donald Trump's run to the White House. It would seem likely to me to suggest that the divide between far left and far right has increased over time. It would also be my observation that the politics and culture

of division is growing in our country.

As I suspected, reading this book was a good thing for me and it has broadened my viewpoint. While I don't think Stern ever put it this way, his writing has led me to redouble efforts to not judge a book by its cover. It's too easy to lump everyone together and allow the attempts to divide a path to success.

I talk a lot about communication, about telling stories to help us understand each other. Perhaps I've been too attuned to a story that wants us all to believe that division is growing at alarming rates and the other side is 100 per cent to blame. It's in those personal encounters, sitting down for a coffee and a chat, daring to listen to people when they are willing to share their soul and their story; that we find out that the world is still of place of a great hodge-podge of people each with a full novel of information to share about who they are and how they see things.

To the parish member who lent me the book – thank you. And given the COVID lock down that has come in the interim has prevented us from much conversation, I hope we get another chance to talk about it. And by extension I hope that we will all become much more attuned to the understanding that we need to understand people by what we experience, not what others tell us is true.

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

keithnethery@diohuron.org

No column for March, or the game of 'Jaw Relaxing'

March is a month that, even though it takes up one twelfth of our year, it tends to feel neither here nor there. The weather is usually unpredictable yet always soggy. It doesn't seem to comply to either winter or spring.

These thoughts about March have led me to risk non-compliance with my agreement to the editor of Huron Church News. Yes, I'm being a rebel!

There will be no column written for March. The space on the back of page twelve, like the month of March, will be neither here nor there. Not to worry for me, as my pay will remain neither here nor there also. Thank you for your concern.

This March I have decided to just relax my jaw. Jaw Relaxing, my new sport, is going to replace a few of the things that I habitually carry around month to month. Worry, which is a useless, little gland that floats



LAUREL PATTENDEN

around the body at will, is one of them. Do you have a worry gland? Yes? Mine happens to be located in my jaw. Where is your worry gland located?

Stomach? Did you know that the worry gland can swell when overused just like every other gland in the body. Interesting, eh? A swollen gland!

So, I am taking myself out of the old game for March. No column! Jaw Relaxing is the new game. "How do you plan to play this new game?" you may ask. Here are the rules. You can start by using what you have. For me it starts out by dusting off some old Valdy vinyls and singing along. It



is very hard to sing with a clenched jaw. Try singing with a clenched jaw and you will find it near impossible. You do not need to use Valdy vinyls.

However, why you wouldn't is beyond me. I have decided to also add exhaling to my new game. Have you like me been holding your breath for two years? Definitely, not good for jaw relaxing. Other than training for underwater swimming there is not much value in it. We are dizzy enough in this world without holding our breath. Perhaps we need to subscribe to online Pandemic Lamaze breathing lessons so we can birth a new energy and

attitude. All invited! Sorry no column, busy exhaling.

Another part of jaw relaxing that I am taking quite seriously is getting rid of the word "should".

I have noticed that no matter how many times I use it towards myself I don't feel any happier. Even when I use the word "should" directed at other people it doesn't make me any happier nor them. Using the word "should" is a real jaw breaker. The more times I use it the more tense my jaw. Does your worry gland swell with the "should" word? Mine does! Especially in this thought "you should be writing a column for

March"! Oh, exhale! Release jaw!

Do you worry because you are not worrying? Yeah, I get that. Always waiting for the next shoe to drop? Of course! Worrying can become a habitual way of thinking. I need to trade in my worried thoughts for my new game of "Jaw Relaxing". Sing a new song, probably Valdy. Exhale the worry and let in fresh, oxygenated thoughts. Get back to writing a column for April, not because I should, but because I would like too.

However, the most important rule of my Jaw Relaxing game is to always remember that I sit in the palm of God's hand. I need to remember that! There is no worry while sitting there. Remain aware of that! Can you remember this rule? Sorry about no column this month but I wanted you to know about my new game.

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