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# HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • MARCH 2024



## Our image in our Lord's eye *Reflecting on who we are, again*

**J**esus on the cross. Like in all scenes of the Holy Week, we are focused on Jesus: Jesus on a donkey entering Jerusalem; Jesus expelling the money changers from the temple; Jesus with his disciples, sharing their last meal; Jesus' arrest and his trials; Jesus mocked, tortured, humiliated. Jesus sentenced to death, carrying his cross to Golgotha.

But what did our Lord see from the cross? What did his fellow humans look like to him? What do we look like to him today? How do we relate to those in the picture while waiting for his resurrection? "When they had crucified him, they divided up his clothes by casting lots; then they sat down there and kept watch over him." (*Matthew 27:35-36*)

"Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!' In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself.'" (*Mark 15:29-31*)

"The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!'" (*Luke 23:36-37*)

"Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." (*John 19:25*)

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**James Tissot. WHAT OUR LORD SAW FROM THE CROSS (CE QUE VOYAIT NOTRE-SEIGNEUR SUR LA CROIX)**, 1886-1894. Opaque watercolor over graphite on gray-green wove paper, Image: 9 3/4 x 9 1/16 in. (24.8 x 23 cm). Brooklyn Museum, Purchased by public subscription, 00.159.299 (Photo: Brooklyn Museum, 00.159.299\_PS2.jpg)

## PWRDF Huron initiative: Parish resources for climate action

This year's Lent resource focuses on the topic of climate action and health.



**By Rev. Canon Greg Jenkins**

**T**here are few ancient texts more beautiful than the poetry of Psalm 104. Creation and Creator are in harmonious relationship, to the benefit of all life.

From coast to coast to coast, we are experiencing what it's like when this relationship is out of balance, with everything from droughts, to forest fires, to winter weather that is undergoing noticeable shifts.

The effects on ecosystems and wildlife are of grave concern. Globally, the urgency of addressing climate change has far-reaching consequences for our commitment to sustainable development.

This is why we're offering excellent parish resources for faith-based education. In recognizing the diverse experiences of Anglican representatives across Canada, PWRDF has crafted a comprehensive education focus to empower us in addressing the challenges posed by climate change.

Our inaugural focus is on "Climate Action and Food Security," mirroring the seasons of agriculture and liturgy. From the planting of seeds to disaster preparedness and its impact on food security, the five learning modules provide opportunities for prayer, learning, action, and giving.

This year, we've introduced the second focus, "Climate Action and Gender". This

recognizes the complexity of climate change and how it intertwines with the challenges caused by societal gender-based barriers across the world.

Look for further resources being produced later in the year that will focus on climate action and health. This year's Lent resource, by Dr. Sylvia Keesmaat focusses on this theme and our plan now is to produce two learning modules, one in May and the other in the fall.

By engaging with these resources (found at [pwrdf.org/creation-care](http://pwrdf.org/creation-care)), congregations may deepen understanding of our interconnectedness, and strengthen our resolve to heal the wounds of our fragile earth, our shared island home.

We invite you to make use of these resources and take tangible steps toward positive change. For more information, please feel free to reach out to me at [gregjenkins@diohuron.org](mailto:gregjenkins@diohuron.org), or visit the outstanding [pwrdf.org](http://pwrdf.org) website.

Thank you for your interest and participation. As we embark on this collective journey, let us encourage one another, just as 1 Thessalonians 5:11 reminds us: "Therefore encourage one another and build one another up, just as you are doing."

Together, as an Anglican community, we are making a difference in the face of climate change.

*Rev. Canon Dr. Greg Jenkins is PWRDF representative for Huron.*



Timothy P. Schmalz, HOMELESS JESUS. The original sculpture was installed in 2013 at Regis College, University of Toronto. There are over 50 copies of the statue installed worldwide.

# When did I see you hungry, Lord?

By Rev. Kimberly Myer

A small replica of a sculpture by Timothy P. Schmalz entitled Homeless Jesus sits in my office as a reminder that many live on the streets in our communities and many people are hungry due to rising costs.

It is difficult to purchase homes, rent an apartment, and purchase groceries for so many.

I would like to invite you to meditate upon the following verse during Lent: "When did I see you hungry, Lord?"

Rev. Kimberly Myer is the rector of St. John the Evangelist Church, Leamington and AFP Diocesan Representative of Huron.

## ANGLICAN FELLOWSHIP OF PRAYER



"Lord Jesus, we know that you call us to do the work you began. To be your hands and feet and somehow find a way to use our talents, treasures, time and voices to break this bottleneck of homelessness and those going hungry in our towns and cities.

Please show us how to put our faith into action, to get the necessary work done.

Show us how we can help get our siblings off the street and into safe dwellings.

Guide us to spend time in prayer, and be open to looking outside the box that we may find a way to help solve this major problem.

Be with us, Holy Spirit, and show us the way we should go. Together, with Your help, Lord Jesus we can move mountains. Amen."

Homeless Jesus, also known as Jesus the Homeless (Jésus le sans-abri), is a bronze sculpture by Timothy Schmalz, a Canadian sculptor.

Schmalz was inspired to create the statue after seeing a homeless person sleeping on a park bench in Toronto in 2012. He offered the first cast to St. Michael's Cathedral in Toronto and St. Patrick's Cathedral in New York, but both churches declined.

The Archdiocese of Toronto offered alternative locations at St. Augustine's Seminary in Scarborough, but it was rejected by Schmalz, who desired a location that would provide the sculpture with a wider public reach. Regis College, a Jesuit school of theology federated with the University of Toronto, acquired the first cast in 2013 and installed it outside its main entrance.



Jacopo Tintoretto. CHRIST WASHING THE DISCIPLES' FEET. Between 1545 and 1555. Art Gallery of Ontario, Toronto. This was a favourite theme of Tintoretto, and there are six known works by him on the subject. The paintings were commissioned for various churches in Venice. The painting in Toronto is a version of the work originally commissioned for the church of San Marcoula.

# HURON CHURCH NEWS

Volume 74, Number 3

### Submissions

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

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### Deadline

Friday, 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.

### Advertising

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905-630-0390

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

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Bishop of Huron  
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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.

# London Deanery children and youth collaborative



Photos from GIVING A VOICE TO OUR YOUTH event held on January 13 at St. Mark's: Nolan and Callan Chrisey playing with the "Conversation Ball"

Do you support the children and youth in your parish on Sundays or during the week? Would you like to support the children and youth in your parish and to learn what is happening in other parishes that may be useful in your parish?

Since May of 2023, many of those working with children and youth in the Deanery of London have been meeting regularly to consider what is possible when we work collaboratively.

At our meetings (both online and in person) we have moments for prayer and reflection as well as opportunities to share trials and triumphs in our own parishes and resources that we have found helpful that are perhaps unknown to others.

We have considered together the spiritual formation needs of our children and how to develop more skills in working with children of different ages. We have developed a Facebook page to share resources and announcements.

We are hoping to take on seasonal projects to make resources available to parishes throughout the deanery of London, particularly where there are only small numbers of children who attend on Sundays. We have spent a lot of time wondering together.

For some of our projects we have requested and received funding from the London Deanery, for others we have simply opened a parish event up to all the deanery, inviting others to join in.

• Faith & Film Events spon-

sored by the deanery hosted by Holy Trinity Lucan

• Funds made available to Camp Huron to support our children's participation

• Giving a Voice to Our Youth sponsored by the deanery hosted by St Mark's

There is always a great deal of energy at these meetings as it is such a blessing to realize we are not alone in our efforts to work in children and youth ministries. We are very much at the beginning of this collaboration with lots of room for more ideas and participation!

If you would like more information about this or to join in our next scheduled meeting in May, please reach out to Val Kenyon, London Deanery Regional Dean at valerikenyon@diohuron.org.

Rev. Canon Val Kenyon

# St. Mark's, London Food Pantry Day: From serving less than twenty people...



Top left: Our complete food pantry in May 2023. Top right: Our workday, February 3, 2024 - reorganizing our pantry. Bottom row: Our pantry today.

In May 2023, St. Mark's London held its first monthly Food Pantry Day, serving less than 20 individuals. For the next several months we were having fewer and fewer clients showing up and we started to think perhaps this wasn't the best outreach for our church.

Did we read our neighborhood needs incorrectly, did we not promote the pantry well enough? There were so many questions but no answers.

When in September we started getting food out to those in need through our grass roots network, our thought was and still is, "it doesn't matter how it gets to those who need it as long as it gets to them". We are now reaching over 2000 people per month through our network and pantry.

We serve people within a 10-block radius of our church directly every third Thursday of the month and across the city with the help of others, almost daily. Some Sundays we have care packages available for 15 clients, this depends on what we have received the week before. This ranges from meal kits to simple fruits and vegetables. We supply snacks to nearby schools; through youth workers we have sup-

plied food to young people living on the streets with HIV; through case workers we are getting food to Street Level Women at Risks.

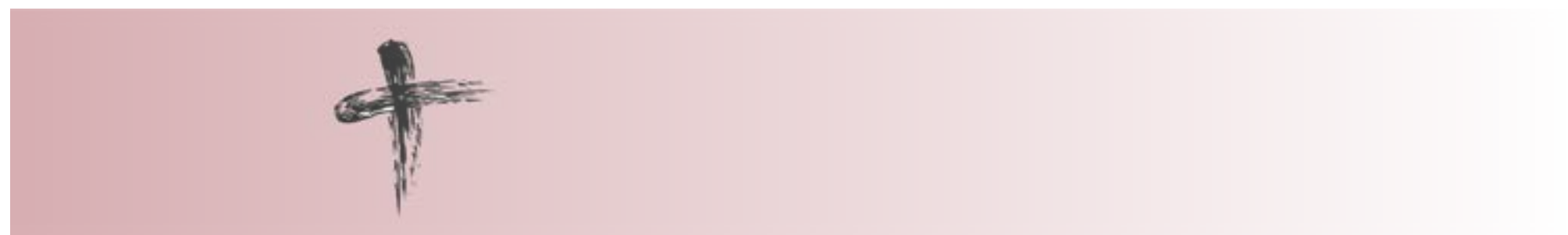
We share our food with St. Paul's Social Services and the Church of Ascension here in London. Church of Ascension has the people power to cook and deliver meals, we have the ability to get food, and together we are reaching many people in need.

We have started the conversation on how we can better serve our community by working together, currently we have 6 churches. (Food Insecurity Network)

We are able to help others because others have helped us. We have been blessed with many gifts from many groups and organizations. The ACW has been very generous with their gift; Deanery of London has supported us again this year, and the support we are receiving from the Diocese of Huron - Church House has been amazing.

From all of us at St. Mark's, thank you to everyone who has been involved with our outreach project.

Helen Booth



# I can't hear the preacher: What to do if you don't have music

*Hallelujah! Sing to the Lord a new song; sing his praise in the congregation of the faithful.* (Psalm 149:1)

By Rev. Paul Wooley

For traditional Anglican churches, congregational singing is usually accompanied by an organist or keyboard player, who is often responsible for leading a choir and selecting hymns.

However, it is becoming more difficult to find organists, and unfortunately, many smaller churches cannot afford the cost of employing a church musician. Many things are contributing to this problem, which includes fewer people formally studying the organ and keyboard, younger people who have no interest in traditional church music, and a host of other factors.

Liturgies without hymns and music seem somewhat lacking. St. Augustine the Bishop of Hippo, famously claimed, "He who sings, prays twice." So, if your church doesn't have an organist, don't despair, since there are other ways to accompany congregational singing. I spent sixteen years in a parish, providing music using many methods that I will present in future



offerings of this column. However, I want to make the statement that the best situation is if you employ an organist and put them in charge of the music.

Providing hymn accompaniment without an organist or keyboardist usually entails some form of pre-recorded music. This will fall into a small number of categories:

Recordings of actual instruments: This requires either organ or piano recordings played in a style designated for congregational singing. Absolutely one of the best sources of these recordings is represented by the work of Rev'd Clyde McLennan (1941-2022) a Baptist Pastor and church organist, who in his retirement recorded over 15,000 hymns and songs and made them freely available on the website <https://www.smallchurchmusic.com>. All of these hymns are played with a proper introduction.

Many hymns are present-

ed with various hymn tunes; therefore you can generally find the hymn tune used in Common Praise 98, and hopefully in the same musical key as the hymn book. Alternatively, you can choose a different tune if required.

However, one of the problems is that different hymn books will use a different number of verses, this is one of the reasons that it is often required to perform some sound editing to either add or subtract verses. This can be done with the free sound editor, Audacity, which is available for Windows, MacOS, and Linux systems. (<https://www.audacityteam.org>) This software can also be used for adjusting volumes and as a player of music files. More on using that software and playing hymns in a future edition.

Recordings of MIDI instructions: MIDI is an acronym for Music Industry Digital Interface, a set of technical standards that represent the instructions for playing music. A MIDI computer file is therefore not a music recording, but rather is a digital file, that indicates which notes are to be played, at what volume, for how long, and includes other commands necessary. MIDI files are fairly small, measured

in Kilobytes compared to the many Megabytes of sound recordings. The folder on my laptop, which includes most of the 'CP98' hymns in MIDI, is a total of 35.5 Mb, in contrast, many full audio recordings of hymns are approaching that size for just one hymn. MIDI hymn files are available from many online sources including [www.smallchurchmusic.com](http://www.smallchurchmusic.com).

The MIDI standard includes protocols for MIDI computer files and methods of connecting instruments and connecting computers with instruments.

One of my first solutions to the lack of church musicians' problem was to connect a computer to an electronic keyboard. This is an even easier solution today since decent-sounding keyboards, with a myriad of sampled sounds, can be obtained for a moderate cost. Additionally, the required computer can be an older laptop or tower, since very little computer power is required to process the MIDI files. Newer, keyboards usually connect to a computer with USB.

MIDI with Sampled and Instruments: This needs a separate category since it is among the most powerful combinations. Sequencing software

can take all of the instructions of a MIDI file and use the power of a computer to generate sound which uses tiny recordings of real instruments and either play or record music. A Soundfont represents an assembly of very short recordings of each note of an actual acoustic instrument. So for an organ, many notes of each organ stop are recorded, before being combined into a Soundfont file. This is similar to the technology of modern electronic sampled organs that cost thousands of dollars. The greatest advantage of this technique is that you can reproduce the full sound of an organ, without the added reverberation of a standard recording. Therefore you only have the natural reverberation of the church nave, which is a more natural sound.

All of these techniques necessitate a separate amplification and loudspeaker system, which may be at a moderate cost. Future columns will include information on MIDI usage, file editing and other topics.

*Rev. Paul Wooley is Priest-in-Charge of Christ Church, Forest. He has 55+ years of experience working with audio equipment of every description for varied venues.*

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Deadline for applications is January 31, 2024.



## RENISON INSTITUTE OF MINISTRY

Renison is pleased to provide the Renison Institute of Ministry (RIM) programming as our gift to the Anglican community. All we ask is that you bring your openness to sharing your thoughts and opinions, and a willingness to embark on this journey with us.

We invite you to join us at one of our upcoming events. Participation is free, but you can support the work of the Renison Institute of Ministry by making a donation during registration. Each event includes parking and refreshments as part of the day's activities.

Find out which of our events will interest you at

[www.renison.ca/RIM](http://www.renison.ca/RIM)



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# Formation failure or formation defeat?

A group of Anglican priests and church leaders came recently together (virtually) to have a conversation.

Ever since the last national gathering of Anglicans at General Synod in Calgary this past summer, there have been some voices in our Church that have argued that Anglicans have some important things that we need to talk about, but we never end up finding the time to have those conversations. So, a group of us have committed to getting together once a month to talk about important issues that are facing our Church today.

Our first conversation was entitled: Formation Failure or Formation Defeat?

It explored how church membership seems to be struggling in the face of a market-based world where churches are facing so much competition in lives of Canadians.

Our first presenter, The Rev. Dr. Jesse Zink, described all the pressures facing churches in our largely secular society: The opening of stores on Sundays, a previously sacred day off for most Canadians; the challenge of young families balancing weekends that prioritize sports and other family activities; the nature of the workplace, where today, one income often doesn't cover all the costs of raising a family and so it is more common for both parents to now work, decreasing the time that families have for rest, leisure and social engagements.

On top of these challenges, churches face a post-modern suspicion that many in society hold towards any and all institutions: in post-truth world, how can anything that is being promised be true? There are also the cultural trends in our consumerist society, that have resulted in a generational shift in the focus from caring for community to caring for the individual: the "what's in it for me?" syndrome.

Our group also discussed the belittlement of religion in the eyes of some in the scientific community and the largely distorted presentation of religion on TV

and in the media. In general, there seems to be a lack of understanding within wider society as to what churches exist for: about the things we do, the ways we care, and the services that are being offered throughout Canada, given freely to others.

"Where would Canadian society be if, all of a sudden, all the churches were to disappear?"

This is a question that churches often raise to appeal to the wider public. Sadly, there are those in our society who would answer by saying: "Canada would be better off without any churches." There are even voices today who are lobbying for the removal of the charitable status of churches. They argue: "Why should they be treated differently than any other business?"

The conclusion of this presentation didn't necessarily leave us feeling very hopeful for the cause of Anglicanism in Canada. In one way, it seemed to let churches off the hook for trends of membership decline throughout Canada, for in a market-based



El Greco, THE PURIFICATION OF THE TEMPLE. Oil on canvas. 1600. Frick Collection, New York City



GROWING BEYOND THE DOORS  
REV. CANON GRAYHAME BOWCOTT

**Jesus Christ served others from an authentic position of weakness, disregard and even scorn from the society of his day, and yet he was able to bring transformation and healing to the world.**

economy, Christianity can be seen as being out-competed for a share of the attention and meaning of the lives of Canadians.

Yet, there was an important question that was missing from our conversation: where is God to be found in the face of such secular pressures in Canada today?

This is a question that churches always need to be able to answer. It's a rational question. It's a relevant question! And how would you answer it?

Let's go back to that depressing list of things that make life difficult for churches, for a moment, all the things that are competing for what we do together each week.

Remembering the long list, let me have you consider these questions for a moment: In Canadian society today, where can someone go to be loved? Where can someone go to feel included, seen, appreciated, and to find belonging? Where do we go to find a sense of peace? What about if we are seeking forgiveness;

where do we find that? What about compassion, in the moments in our lives when we are broken, hurting, isolated or alone: where does secular society offer compassion?

How about hope? In a time and season where there is so much suffering in the world and, some would argue, even in the lives of Canadians, where is hope to be found? And what about goodness? Morality? Truthfulness and accountability?

It's pretty slim pickings out there, in the "market-based world" wouldn't you say?

And while it may be true that today we can buy just about anything that we desire, can someone buy self-worth? How about dignity? Sense of purpose or meaning? And when it's all over, when our expiry has run out, where do we turn to for life? Where can Canadians find salvation?

It is true that in a competitive, market-based world, sometimes Christianity is clobbered in its efforts to hold the attention of people in Canada. There are so many other options out there. But

**It is true that in a competitive, market-based world, sometimes Christianity is clobbered in its efforts to hold the attention of people in Canada. There are so many other options out there. But the question that needs to be asked is this: Are those other options good for us?**

the question that needs to be asked is this: Are those other options good for us? Are they good for our hearts? For our souls? Are they always good for society?

Sometimes our churches can lose hope in the face of the various pressures that we face, in the vulnerability of being seemingly out-competed. But perhaps God is calling us to be something different, something not meant to compete for the attention and heart of Canadians. Jesus Christ served others from an authentic position of weakness, disregard and even scorn from the society of his day, and yet he was able to bring transformation and healing to the world. Perhaps it is good for today's churches to be finding ourselves in a similar position of weakness, so that we may follow in Christ's footsteps and, through him, become churches that seek to do the same.

*Rev. Canon Dr. Grayhame Bowcott is passionate about fostering congregational relationships and sharing our Anglican vocation with others. He serves as Rector of St. George's, The Parish of The Blue Mountains and as Program Director for the Licentiate in Theology program at Huron University. [grayhamebowcott@diohuron.org](mailto:grayhamebowcott@diohuron.org)*





## Good News from Camp Huron

# DREAM ON!

A big blue sky stretches over us.  
It just goes on and on!

Underneath it, let's gather to play, make, learn,  
tell stories, ask questions, share big ideas,  
and even bigger dreams for ourselves,  
others, and God's whole wide world!

Register online at  
[www.camphuron.ca](http://www.camphuron.ca)

## Dates & Rates for Summer 2024:

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Session 5 August 4 - 10  
Session 6 August 11-17

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July 7-20 or July 28-August 10 \$1500

LIT 3-Serve  
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## ANGLICAN CHURCH WOMEN

Anglican Church Women, Diocese of Huron

Annual Meeting and Conference  
Saturday, April 27, 2024

Church of the Ascension  
2060 Dundas St. East, London, ON

Registration begins at 9am  
followed by Morning Prayer at 10am.  
Further details and Registration/Lunch  
information to follow.  
We look forward to seeing everyone there.

## PASTORAL PROGRESSIONS

### Appointments

Bishop Townshend announced the following interim appointment: the Reverend Larry Edwards as Priest-in-Charge (part-time), Trinity Anglican Church, Port Burwell, effective December 1.

Bishop Townshend appointed the Reverend Richard Hetke as Rector of the Church of the Epiphany, Woodstock, effective March 1, 2024.

Richard is currently Rector of St Mary Magdalene Anglican Church, Napanee (Diocese of Ontario).

On behalf of Bishop Townshend, his Commissary the Venerable Tanya Phibbs an-

nounced the following interim appointments:

- The Reverend Rambie Bernardino, Interim Priest, St. Columba Worshipping Community, Waterloo, effective January 28, 2024.

- The Reverend Mark Kinghan, Interim Priest, Old St. Paul's, Woodstock, effective February 1, 2024.

- The Reverend Kendall Reimer-Johnston, Interim Priest, St. John's, Eastwood, St. Paul's, Princeton, and Christ Church, Oxford Centre, effective February 1, 2024.

- The Venerable Dr Rick Jones, Interim Priest, Parish of Long Point Bay, effective February 15, 2024.

### Induction

On behalf of Bishop Townshend, the Venerable Sam Thomas inducted the Reverend Sarah Armstrong as the Rector of St. Martin-in-the-Fields, London on Sunday, January 21st, 2024. The preacher was the Reverend Michael DeKay.

### Resignation

On behalf of Bishop Townshend, his Commissary the Venerable Tanya Phibbs accepted the resignation of the Reverend Margaret Walker as Rector of St. Columba Worshipping Community, Waterloo, effective 27 January 2024.

Margaret continues as the Rector of St. George's, New Hamburg, St. James' Chapel of Ease, Wilmot, and as the Diocesan Cemeteries Coordinator.

### Rest in Peace

**Glenn Thomson**, died on Monday, January 15.

Glenn was the spouse of the Reverend Margaret Walker, Rector of St. George's, New Hamburg, St. James' Chapel of Ease, Wilmot, and the Diocesan Cemeteries Coordinator.

A Memorial Service was held in the chapel of the Henry Walsler Funeral Home, Kitchener, on January 23, 2024.

**Roberta ("Bobbi") Oliver**, died on January 22, 2024. She was the mother of the Venerable Kristen Aikman, Archdeacon of Life-Long Learning and Vocational Development and the Rector of St Paul's, Port Edward.

A memorial service was held at St Paul's, Port Edward on January 26, 2024.

**Paul Almas**, died on January 23, 2024. Paul was a member of the Land & Property Sub-Committee and the spouse of the Venerable Nancy Adams, retired priest and archdeacon.

A funeral service was held at St James Anglican Church, Stratford, on February 3, 2024.

## Save Sunday June 2 for Say Yes! to Kids Sunday

### By Michelle Hauser

Thursday, January 25, 2024. Say Yes! to Kids (SYTK) is an annual fundraising appeal sponsored by the Anglican Foundation of Canada (AFC). Launched in 2021, to fund church-led programs and initiatives that support children, youth, and young adults, the Say Yes! to Kids movement has provided more than \$625,000 in funding to 125 beneficiaries and fundraising partners for youth-focused ministry and outreach across the Anglican Church of Canada. Programs and initiatives have included faith formation, better learning outcomes, diverse enrichment opportunities, improved health and well-being, and restored community connections.

"Say Yes! to Kids is a hopeful and ambitious program that aligns with AFC's vision to increase community connectedness and fund transformational ministry across Can-

ada," says Dr. Scott Brubacher, Executive Director. "On an almost weekly basis, AFC receives another impact story of how SYTK initiatives have revitalized ministry and created new opportunities to engage youth and young adults with mentors, their peers, and the church."

While SYTK was prompted by the pandemic, Brubacher says that the challenges facing young people are no less urgent today. "There is an increasing body of evidence that points to loneliness and isolation as epidemics arising from the pandemic and that younger Canadians are among the hardest-hit demographics," says Brubacher. "As a church, we can choose to receive that bad news by responding with good news: claiming our place at the table and answering the call to champion community-based solutions to this epidemic." According to data collected by AFC since 2021,

virtually every SYTK program has helped to create a more youth-centred climate in its church or diocese, thereby breaking the cycle of loneliness impacting youth and young adults in their community.

The 2024 SYTK campaign will launch on Tuesday, April 2 and close on Sunday, June 30. A new campaign component will be a liturgical resource to promote the celebration of Say Yes! to Kids Sunday on June 2. "This will provide a spiritual focal point for the SYTK movement," says Brubacher, "and will be a flexible, adaptable resource that any church can use, whether it has an active campaign or not."

The hope is that Anglican parishes across Canada will join forces on that Sunday, or another Sunday in the season of Pentecost. Brubacher explains that the resource is intended to be used by all churches, whether they have young people in the congregation or

not. "If you don't have youth to involve as readers, greeters, or elsewhere, the service can be a time of prayer for children and youth in your community and across the country. What matters most is rallying Canadian Anglicans to celebrate children, youth, and young adults in our midst and praying for the creativity and compassion to make young people a vital part of the fabric of our church now and in the future."

As with the 2022 and 2023 SYTK campaigns, AFC will continue to support parishes who wish to take part in the online, team-based fundraising component, but that is not a requirement to use the SYTK liturgical resource. "Parishes can use the Sunday's offertory to support their SYTK fundraising campaign, if they are participating as a fundraising partner," explains Brubacher, "or they can simply use it for their own purposes—to support local or diocesan outreach

to children, youth, and young adults. Or parishes may wish to use the offering to make a gift to AFC's Kids Helping Kids Fund to support ongoing grants for youth-focused programs and initiatives."

All Canadian Anglicans are invited to be part of the SYTK movement by:

- Pre-registering a 2024 fundraising team
- Learning more about SYTK Sunday
- Reading stories about SYTK ministries in action
- Downloading the FAQs Sheet
- Donating to SYTK

For more information about the 2024 Say Yes! to Kids campaign, download the media backgrounder or contact Michelle Hauser.

*Michelle Hauser is the Development & Communications Officer for the Anglican Foundation of Canada.*



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# 'Tears are the enemy of the devil'

By Very Rev.  
Kevin George

Lately, I find myself thinking often about my grandmother.

Winnie Whyatt was a quiet soul. She was raised on the very remote Sops Island in Newfoundland; a community long since resettled. She was part of a family of eight who grew up on hard work and little rest.

She was a Pittman – virtually everyone on Sops Island was. These folks fished, hunted, and grew their own vegetables in a place where most would not think anything would grow.

She married my Pop Will Whyatt at an early age and moved to another Island, only accessible by boat. Pilley's Island was, in its early days, a mining community. This is where she would raise four children, including my mother.

Somebody on Sops Island must have really shown Nan what love looks like because she certainly paid the love forward. Kat Armas, in her book *Abuelita Faith: What Women on the Margins Teach Us about Wisdom, Persistence, and Strength* insists that "Our abuelas (grandmothers) often live lives in which the well-being of those around them is of utmost importance to them." That was certainly true of our Nan.



James Tissot. JESUS WEPT (JESUS PLEURA). Opaque watercolor over graphite on gray wove paper. 1886-1896. Brooklyn Museum

She was a woman of profound faith. It would be fair to say that most of her learning was done in church and in church schools.

Her reader was the Bible. She was raised and Anglican and when she married, she joined the Salvation Army. She was a soldier and wore her uniform proudly to the citadel at least twice a Sunday. She was a pillar of that Salva-

tion Army corps. She poured out her love by tending to the work.

She was consumed by the well-being of those around her – those of utmost importance to her. She was tireless in gardening, baking, cooking, mending, sewing, knitting, and tending.

She was quiet. While she didn't say a lot, her actions spoke volumes. When she did

speak – she made each word count. I remember her words now as so very precious.

Not too long before she died, while I was still a teenager, Nan lived with us for a brief time. She had by then suffered a stroke and her mobility was not what it used to be. She still got around with a walker and her pleasant disposition was unaffected by the physical challenges she faced.

One afternoon I found myself despondent. I retreated to the room that was converted to a bedroom for her while she stayed with us. I sat on the edge of the bed, and I sobbed. I cannot remember what had hurt me so much, but I clearly remember what strengthened me to get through it.

Nan came into the room, walker shuffling on the floor ahead of her. She sat down next to me. She did not speak. She gently placed her hand on mine. After a short time, she stood up. She kissed my head and she spoke. Like always she did not waste a word.

"Tears are the enemy of the devil," she said, "go ahead and cry."

Then she pushed her walker forward and made her way out of the room. I have treasured those eleven precious words now for over thirty years. They flood back to me often, especially when I am driven to tears.

So, reader, I am sharing those eleven words with you now. You might find yourself overwhelmed with tears. Perhaps your heart is breaking today. My Nan was right. When we are vulnerable and our feelings pour out in the honesty of tears, God is closer than ever, and Old Scratch tucks tail and retreats in disappointment.

Very Rev. Dr. Kevin George is Rector of St. Paul's Cathedral, London, and Dean of Huron.

## Vulnerability: We must live with it, liking it or not

I asked a retired friend to preach.

He had been educated theologically and was experienced in the pulpit. However, it had been a long time, and the thought of it made him uncomfortable. So, attempting to ease his mind, I proposed that he might share a story about his faith journey instead of preparing a formal sermon. With notable unease, he asked, "What if I cry?"

As I unashamedly impose my own situation, it would be a good bet that my retired friend was challenged by his waning ability to keep up appearances, unsettled by his evolving and unprotected vulnerability. And not just on a professional level but as a person whose youthful bravado and unflinching (often unwarranted) confidence were slowly fading, giving way to a softer and more exposed sincerity.



AS I SEE IT

REV. JIM  
INNES

**The shortest, arguably one of the most poignant, sentence in scripture is "Jesus wept."**

Age has a way of doing that. Not only do we fear the creeping erosion of our memory and focus, but the years bring a physical uncertainty that can betray any illusion of unstoppable energy and boundless pursuits. In short, time eats away at the ego's almighty power, leaving behind a new person, perhaps



unfamiliar and strange, and most certainly humbler and self-conscious.

Yes, what if my retired preacher friend cried while sharing his story? What if he sobbed throughout his entire homily? How would those in the pews react? Would they be triggered positively or negatively? What would they say? And, perhaps more frighteningly, would he be able to look them in the eye afterward?

The answer to all these questions (aside from the last one) is that it doesn't matter! Our vulnerability does not come with a choice. We must live with it, liking it or not. And, at our best, we continue

to believe God has a purpose for our lives.

The shortest, arguably one of the most poignant, sentence in scripture is "Jesus wept." He cried with grief over a friend who died. This weighty display of vulnerability has been purposefully woven into history. It has intentionality, both personally and corporately. Yes, what if my retired preacher friend cried while sharing his story? Would the tears redeem both the hearer and the giver?

As I see it, below the scary surface of increased vulnerability is a grace that defies logic. Our core has been touched with a redemptive authenticity that elevates our

hearts and minds beyond what we can accomplish. And in that sacred, soulful space, we discover the profoundly purposeful powers of Humility and Compassion.

Vulnerability is a creative art, a virtue, a power we live into as we mature and age. It is as impactful as any miracle and more to the point than any long-winded sermon. How many hearts would be freed by a preacher who shed his pain and grief on the pulpit? How many minds would be freed as listeners witnessed, instead of heard, a genuine testimony to the human condition?

Vulnerability is an honorable witness to a life lived with authenticity. It draws upon the courage and resiliency those long in the tooth have earned.

Rev. Jim Innes is the rector of St. John's, Grand Bend with St. Anne's, Port Franks.

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# Differences are beautiful (God has made every person)

March 21 is World Down Syndrome Day. With the story of John, a member of St. Paul's, Essex, we challenge the churches of the diocese to celebrate the light of those with Down Syndrome in a special way this month and beyond.

By Rev. Chris  
Brouillard-Coyle

Encountering people who are different can be intimidating.

We may fear we don't have anything in common. Their life experiences may be unfamiliar. We may not know what we can say or do or how we should act or communicate with such people. When faced with such unknowing, we might be tempted to simply avoid the situation. This can leave people feeling isolated. It can also limit our own experiences of the wonder and gifts of God's Beloved Creation.

Down Syndrome is a condition in which a person is born with an extra chromosome. This extra chromosome impacts how the brain and body develop, which can create mental and physical challenges for the person.

Individuals with Down Syndrome typically develop at a slower pace and have limited intellectual capacities. Among the symptoms of this condition are facial features which tend to make those with Down Syndrome stand out. People with Down Syndrome can be viewed as being different. So, how do we respond?

Years ago, St. Paul's, Essex, had a visitor with Down Syndrome named John. His complex situation meant that he was always accompanied by a worker from Community Living. Wanting to be welcoming, the congregation happily passed the peace with this visitor.

There is something about the facial features of those with Down Syndrome that transform a simple smile into something truly magical. John lit up the space in ways

SOCIAL AND ECOLOGICAL  
JUSTICE



We lost John in 2020. We played Shine Jesus Shine at his funeral and remember him every time we have sung it since. To us, it is Shine Johnny Shine. His legacy, what he taught us about love and inclusion continues to influence the ways we embody our faith.

that encouraged the congregation to express a desire to see him again.

He quickly became a part of the Church family. Every time we passed the peace, every member of the congregation would go to John in the hopes of seeing that smile. To get a smile from John, could transform even the gloomiest days.

Then, we found out he has a particular fondness for *Shine Jesus Shine*. He loved to watch the congregation clap and dance to the song. Even the most traditional would participate, watching to see his expression and the light that emanated from him as he also clapped, danced, and sang in his own way. John was treasured for all the ways



**For it was you who formed my inward parts; you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well.**

- Psalm 139: 13-14

he participated in the community.

Sadly, we lost John in 2020. We played *Shine Jesus Shine* at his funeral and remember him every time we have sung it since.

To us, it is *Shine Johnny Shine*. His legacy, what he taught us about love and inclusion continues to influence the ways we embody our faith. That fear that is typically associated with those who are different has melted away because we have gotten a glimpse of the profound gifts that come with each of God's Beloved Children. We are truly happy to welcome and include those from Community Living in whatever ways make sense for these precious individuals!

Psalm 139:13-14 says: "For it was you who formed my inward parts; you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well."

The words remind us that God has made us. God has made every person. The differences are beautiful. We are

blessed when we find ways to embrace the gifts of each Beloved Child, fearfully and wonderfully made by God.

March 21 is World Down Syndrome Day. One of the ways we can acknowledge the gifts of those with Down Syndrome on that day is by wearing brightly coloured, mismatched socks. What would it look like if churches throughout the diocese flooded social media with colourful socks in celebration of those fearfully and wonderfully made by God who have Down Syndrome? What else can we do to value and appreciate the gifts of these Beloved Children?

St. Paul's will be donating to Community Living in memory of our friend. We challenge the churches of the diocese to celebrate the light of those with Down Syndrome in a special way this month and beyond.

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

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# Sometimes we 'get it', and sometimes we don't



*If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.*

Mark 8:34b, 35

By Rev. Canon Val Kenyon

Have you ever noticed that the idea of "finding oneself" is seen as an increasingly important part of our development as human beings, a valuable use of our time and of our resources?

This idea of finding oneself is of course not an entirely new idea, "Knowing yourself is the beginning of all wisdom." Aristotle, or "To thine own self be true." Shakespeare.

Of course, this 'finding oneself' can get out of hand, developing into an exaggerated self-involvement yet in general the idea of self-awareness and self-development is something that has wide acceptance in our time.



**Education for Ministry is spiritual, theological, liturgical, and practical formation for lay people. EFM is about integrating faith and life, and communicating our faith to others.**

Perhaps I am too much a child of this age, but this makes sense to me, for surely recognizing and developing potential in ourselves, God-given potential, and gifts, seems reasonable and a good way to live our lives. So how do we make sense of Jesus' words to us: "if any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the Gospel, will save it."

Do we find ourselves only to deny ourselves?

Shortly before Jesus' pronouncement of these words

to the crowds, Peter has offered several comments on Jesus' identity and ministry. The first, "You are the Christ" was accepted by Jesus, together with a sidenote to keep that to themselves. The second, Peter rebuked Christ, contradicting Jesus' forecast of his death and resurrection. Jesus responded to this second comment with a startling "Get behind me Satan!"

So, in one moment Peter has correctly described Jesus' identity, and in the next he is being called Satan's mouth-piece!

How is it that this disciple who has walked with Jesus for more than a year now does still not have a clear

picture of exactly who this Jesus is?

Presumably part of the problem is that Peter has fixed in his mind a picture of the actions and characteristics of a Messiah and Jesus is going off script. Messiahs (at least according to Peter's idea of a Messiah), are not weak, they do not suffer, they are not rejected by the religious leaders of the day, but embraced, aren't they?

But Peter has gotten distracted by 'human things' (i.e. power, influence, externals of all kinds), and Jesus needed to shift his understanding to the divine way of understanding God's plan and God's kingdom.

It couldn't be clearer here that understanding the divine, is a process containing moments that we are in sync with what we are hearing, and other moments where we crash up against new ideas, asking us to wrestle with them for a while, or perhaps to just hold and appreciate the mystery of them for a while.

As we hear Jesus' call to

deny ourselves, take up our cross and follow, we see it all as part of the development of a growing understanding of what it is to be disciples of Jesus. We bring what we know of ourselves, offering it to Jesus, knowing that sometimes like Peter we will "get it" and other times, it will be quite beyond us; all while highlighting for us places where we have yet to grow and develop. These verses remind us to always be taking our current understandings and offering them up to God knowing that we have always much to learn.

While this shaping of our understanding happens in many places in our lives, it is a special focus when in an EFM weekly gathering. Perhaps this is something you or your parish would like to explore?

To learn more, you are always welcome to reach out to either Libi Clifford, the Diocese of Huron EFM Coordinator or me Val Kenyon at EFM@huron.anglican.ca.

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

# Avoiding the silo effect in our social media behaviour

In the age of digital interconnectedness, one might assume that social media would be a unifying force. However, reality tells a different story, as the rise of siloed social media contributes to greater societal division.

Silo social media refers to the tendency of individuals to engage with platforms that reinforce their existing beliefs and interests, creating isolated echo chambers. This phenomenon has been fueled by algorithms designed to show users content based on their preferences, leading to a personalized online experience that often excludes diverse perspectives.

One of the most concerning aspects of silo social media is its role in deepening ideological divides, whether political or religious.



MEDIA BYTES

REV. MARTY LEVESQUE

**By encouraging a more thoughtful and discerning online community, we can begin to break down the silos that contribute to division.**

Users are frequently exposed to content that aligns with their pre-existing views, reinforcing biases, and cre-



ating an environment where alternative perspectives are marginalized.

This polarization not only fosters animosity between different groups but also impedes constructive dialogue, mutual understanding, and the fostering of the kingdom of God.

Addressing the silo effect requires a multi-faceted

approach. Social media platforms need to re-evaluate their algorithms to promote diverse content and facilitate exposure to different perspectives. But users, too, play a crucial role by actively seeking out information that challenges their views and engaging in open-minded discussions to learn from one another.

Furthermore, fostering digital literacy is essential to equip individuals with the skills needed to critically evaluate information and discern fact from fiction. By encouraging a more thoughtful and discerning online community, we can begin to break down the silos that contribute to division and work towards a more understanding society.

Perhaps it is time for the church to play a more active role to help mitigate the silo social media effect as part of Sunday School and Youth curriculum design at the local level, diocesan level and national church.

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

# The evolving pressures of womanhood

With International Women's Day approaching on the 8th of March, it seems only appropriate to reflect in this edition of Field Notes on the cultural and spiritual condition of girl- and womanhood, much like October's assessment of men and masculinity.

If we take an appreciative look at the progress of women in the last century or so, we can see that women have fought for and earned a great deal by way of rights, mobility, autonomy, and economic participation. When I consider my own journey of growing from girlhood to womanhood and observe the experiences of young women rising up behind me, I am concerned about the ideological, social, and spiritual conditions of womanhood and femininity. How much has changed, really? What are the prevailing messages that girls are internalizing, and women are shaped by?

The formation of girls and young women has been, for decades, if not centuries, subject to the whims of patriarchal social expectations. There is a standard of acceptable womanhood that is prescribed by the dominant culture, and that standard shifts depending on what is valued, desired, and demanded by the social landscape. For women born in the first half of the last century, the pressure to conform as an ideal wife, mother, and churchgoer were predominant.

With the Baby Boomers came the second wave of feminism and the liberal feminist movement, which helped break down many social and legal barriers for women and introduce a multiplicity of choices for girls and women that had not been previously accessible. Expanding the options for women has meant expanding the potential pressure points.

**Despite the best efforts of previous waves of feminism, sexual objectification, impossible beauty standards, aging stigma and body image continue to plague women of all ages.**



FIELD NOTES

REV. ALLIE MCDUGALL

For young women today, the pressure to be a good wife and mother (if they have chosen these things) still hovers over top of the demands of education, careers, and the survival of difficult economic circumstances. The message received in the last 50 years or so is that women can have it all, but it has only been since COVID that we are realizing the cost and stress of doing just that. The pandemic saw the removal of vast numbers of women from the workforce to address labour in the home.

These are all pressures that address the existence, role, and functioning of women, but what of their appearance and bodies?

Despite the best efforts of previous waves of feminism, sexual objectification, impossible beauty standards, aging stigma, and body image continue to plague women of all ages. The objectification of women on this level is driven by advertisers and industries that stand to profit from women's insecurities.



**The issues that women face are so often rooted in questions of identity and personhood and when I wrestle with these myself, I remember the women who were close to Jesus. He did not make demands on them according to their sex but called them to His side as disciples and students and coworkers for the Gospel.**

The idea that is communicated to young girls is that there is something about you that needs fixing or modifying so that you can finally attain the ideal face, body, skin, hair, wardrobe, and find happiness and the love of a man.

The script that advertisers use has stayed the same but the products themselves have changed. Recently, designer skincare products have skyrocketed in popularity with tween girls. Medical aesthetic treatments like Botox and facial fillers, and even more invasive surgical cosmetic procedures are on the rise once again, echoing the plastic surgery craze of

the 80s and 90s.

The trends for girls and young women are driven by, as in decades past, celebrity figures. What is new for the 2020s is the addition of influencers on the ever-pervasive social media platforms consumed by youth. Beauty standards are being foisted on girls from A-listers like the Kardashian sisters to Instagram models who live in their own city. The prevailing narrative is that in order to be the right kind of woman, you must consume the correct products and subject yourself to the correct treatments to look acceptable and desirable – all while

making money, advancing in your chosen career, maintaining a home, and finding a partner (more on modern dating practices for a future edition).

As a woman who has struggled to find my path and has experienced my fair share of gendered struggle in the world and in the church, my heart burns for the world of expectation placed on girls and women and for the women who have gone ahead of me in the struggle. There is so much that threatens the flourishing and spiritual fulfillment of girls and women, and I have not even touched on the issues of misogyny, violence, and abuse.

Sisterhood and mutual support are essential for women of all ages in navigating this context and the church is fertile ground for women to connect with and work through these issues. Younger women need the wisdom and experience of their elders. Elders need to understand how the game has changed and be willing to address those changes in women's organizations and fellowship groups.

The issues that women face are so often rooted in questions of identity and personhood and when I wrestle with these myself, I remember the women who were close to Jesus. He did not make demands on them according to their sex but called them to His side as disciples and students and coworkers for the Gospel. This has been my anchor while the standards and pressures of acceptable femininity have been moved and renegotiated by bad faith actors.

Jesus calls us, all of us, just as we are and according to the specificity of who God has created us to be.

Rev. Allie McDougall is the Assistant Curate of St. Paul's and St. Stephen's, Stratford. alliemcdougall@diohuron.org

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# 'Where Christ's command is duty, and every duty joy'

The joy of Easter 2024 is that there are places where the "flickering candles" of faithful witness are burning brightly.

"A sea of flickering candles shining forth the Light of Christ in the midst of surrounding darkness. As Christians we must more and more come together in unity of prayer, unity of deed and unity of Love. Only in this way can we begin to fulfill Christ's commandment to Love God by Loving our neighbours as ourselves."

These words were offered by Archbishop Hosam Naoum in St George's Cathedral, Jerusalem, during the Week of Prayer for Christian Unity earlier this year. The Archbishop presented a reminder of the visual experience of the Easter Vigil. In this case, the "flickering candles", he referenced pointed to the experience of Anglican communities, especially in Gaza, who, in the midst of death and destruction all around them are offering a faithful witness through their worship and service.

The month of March 2024 marks a significant part of the Season of Lent. Many individuals will use this time for prayer, reflection and study of the Biblical record of the Birth, Life, Ministry, Death and Resurrection of Jesus.

As March draws to a close with the experience of Holy Week we move towards that moment when we are able to joyfully declare the core statement of our Easter faith:

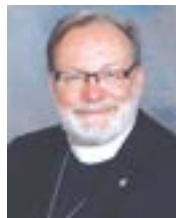
*Christ has died.*

*Christ is risen.*

*Christ will come again.*

We live in a world which increasingly views that declaration as an exclusive statement owned by an ever-diminishing number of people. The challenge for people of faith is how we change the perception that belief in Jesus Christ is marked by insurmountable walls and boundaries, to an understanding that Jesus is the expression of Divine Love for all.

The boundaries and barriers which have been es-



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

**This Easter, let us grow in our awareness of how much we need each other as followers of Jesus, even when living with our denominational definitions; how much we need each other as individuals who are drawn into lives of service by our faith experience.**



**Pope Francis and the Archbishop of Canterbury Commission Anglican and Roman Catholic bishops for joint Mission and Witness at the Basilica of St Paul's outside the walls in Rome**

established over the years are human constructs. Politics and power, expectations of cultural norms, theological esoteric discourse and exclusive ecclesiastical language known only by church "insiders" serve to bolster the perception that a relationship with Jesus is limited to the few who can fully "understand", and that those who do not comprehend and do not follow a defined path are "wrong", or are, at the very least, "lost".

In a world where many are seeking simply to survive another day, people of faith need to hear, yet again, the words of the Great Commission of Jesus:

*...you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judea and Samaria, and away to the ends of the earth.*

(Luke 1: 8)

In the comparative safety of a Canadian perspective the declaration of our Christian

faith may be offered without being drowned out by the sound of bombs. However, the simple reality is that in our own setting the declaration of faith, Christian or any other, causes a reaction. People of faith may be told, "Hush...be quiet!", because words of faith may offend others.

I recently attended a service where the Anglican Church Women who had been an integral part of the life of a parish for decades concluded their ministry as an organization. As this experience of ministry drew to a close the congregation was reminded through the words of the ACW Prayer that we are all called to be the means by which the Love of God is revealed through lives of "prayer, work and stewardship".

That vocational call was echoed in the words of one of the hymns chosen for the service, written by Dean Herbert O'Driscoll:

*The love of Jesus calls us, that we may always be*

*companions on a journey, where all the world may see that serving Christ is freedom which time does not destroy;*

*where Christ's command is duty, and every duty...joy.*

(Book of Common Praise - Hymn 434 verse 2)

The joy of Easter 2024 is that there are places where the "flickering candles" of faithful witness are burning brightly.

Commissioned by Pope Francis and Archbishop Welby, Anglican and Roman Catholic bishops have been paired up to work together to define where opportunities for ministry and Christian witness may be offered to make a difference at a diocese to diocese / parish to parish level.

The commissioning followed the route of St. Augustine from Rome to Canterbury. From that experience the bishops are going back home to continue their work of reflection and discernment

of those opportunities where, working together, the Light of Christ may shine brightly as a beacon of hope in the world.

Faithful readers of this column will remember that in the past, I have cited a significant moment in the life of the Anglican Communion as a touchstone statement of ministry. Written more than half a century ago, I constantly return to a phrase that was penned by a committee working at Huron University College as a part of the Anglican Congress of 1963. The concept was proposed that Anglicans throughout the global village may be described as "Mutually Responsible and Interdependent members of the Body of Christ".

This Easter, let us grow in our awareness of how much we need each other; as committed participants in the life of our Parish Family, as members of different congregations across the Diocese of Huron; how much we need each other as followers of Jesus, even when living with our denominational definitions, how much we need each other as individuals who are drawn into lives of service by our faith experience.

This Easter, let us discover the strength to proclaim with boldness, not only through our words of worship but also through our lives of Christian witness:

*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](mailto:chrispratt@diohuron.org)

