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# HURON CHURCH NEWS

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

## St. Paul's reclaims vital role in London's spiritual and social life...

With affordable housing initiative for the office building located on the diocesan land on Dufferin Avenue, Huron starts the process of transformation of its downtown properties into a cultural and social hub that will put back St. Paul's Cathedral into the centre of London's activities.



St. Paul's Cathedral is the oldest church in downtown London, and one of its most recognizable historic landmarks, a city-designated heritage building. The Cathedral bells have rung over the city to mark important events, calling citizens' attention and gathering them together as a community on both religious and civic occasions. The effort to revitalize St. Paul's role in the community starts with the conversion of the building at 195 Dufferin Ave (top left on the photo).

▶ **Page 4 NEW HOUSING UNDER THE PATRONAGE OF HOLY TRINITY/ST. STEPHEN'S, LONDON**

Diocese of Huron and St. Paul's Cathedral are a part of an exciting affordable housing initiative in downtown London that will see one of the office buildings re-purposed to feature 94 residential units.

The property is located at 195 Dufferin Avenue and stands on the diocesan land leased to Sifton Properties Limited, which owns the building.

The project of conversion, officially announced on April 15, is a partnership between Sifton Properties, Homes Unlimited (London) Inc., the Diocese of Huron and St. Paul's Cathedral. Sifton Properties will donate the building and oversee reconstruction phases for Homes Unlimited, who will assume operational responsibilities for the property.

Construction is planned to begin this summer, and the occupancy of 80 one-bedroom and 14 two-bedroom units is expected by fall 2025. The collaboration is seen as an innovative not for profit private

partnership model that may contribute to the City of London goal of creating 3,000 new affordable housing units.

For the Diocese of Huron, the project represents the opening stage in the process of transformation of its downtown properties with the idea to reclaim Cathedral's vital role in London's spiritual and social life.

"St. Paul's Cathedral and the Anglican Diocese of Huron recognize this as an environmentally and community leading choice for the property. This is the first step in a multi-stage plan that will see the reimagining of this block into a creative centre hub and neighbourhood in collaboration with the City of London" says Bishop Todd Townshend.

For this purpose, the Diocese has teamed up with Trinity Centres Foundation. They will work together on creative reimagining of St. Paul's and surrounding area, but also of other sites across Huron. More good news to come!!

## ... And joins the Community of the Cross of Nails to work and pray for reconciliation



**By Rev. Stephanie Donaldson**

On April 27, 2024, the Diocese of Huron gathered at Cathedral Church of St. Paul for a very special service of Holy Eucharist with Bishop Todd celebrating. Our guest, Very Rev. John Whitcombe, Rector of Coventry Cathedral and Dean of the Diocese of Coventry, welcomed our diocese as a Partner in the Community of the Cross of Nails (CCN), and presented the diocese a Cross of Nails.

This journey began when Very Rev. Paul Millward, then Rector of the Cathedral and Dean of the Diocese, had the opportunity to meet with Rev. Canon Sarah Mills, the Canon for Reconciliation at Coventry Cathedral. She shared the story of how the ministry

of Reconciliation began and how it has evolved since those earliest days following World War II. A seed was planted.

Over the next few months we in the Diocese of Huron sought out ways to grow the work of reconciliation in our communities and especially with our Indigenous siblings. The hope being that we would be admitted as a Partner in the CCN and receive a Cross of Nails.

Prayer was the fuel that kept us focused as we journeyed. We prayed the Litany weekly, we prayed as we discerned the best ways to meet the goals of the CCN. We prayed for wisdom to show us the way...

On April 27 our prayers were answered as we, with great joy, became a Partner in the CCN and received a Cross of Nails. Prayer is a conversation with God, it is a two-way

communication, God listens and then He asks us to still our hearts and listen to Him.

Our journey is not over, we will continue to pray, pray for peace and justice in the Middle East, pray for peace in Ukraine and Sudan and for all the corners of the world where there is conflict and to pray The Coventry Litany of Reconciliation.

The Community of the Cross of Nails is a Christian network of over 250 churches, schools, chaplaincies and retreat centres who, drawn together by the story of Coventry Cathedral share a common commitment to work and pray for peace, justice and reconciliation through: Healing the wounds of history, learning to live with difference and celebrate diversity, building a culture of justice and peace.

**Bishop Todd (far right) with John Whitcombe, Dean of Coventry (centre) and Kevin George, Dean of Huron with the Cross of Nails presented to St. Paul's Cathedral**

▶ **Page 11 OUR PRAYER JOURNEY**

▶ **Page 12 THE MESSAGE OF SYMBOLS**





## 'Turning to Grace': Our diocesan plan 2024-2034

The season after Pentecost (usually late May to late November) is often seen as a time for growth and maturation in faith. We seek to follow the lead of the Holy Spirit and plunge more deeply into life in Christ. The colour for the liturgical season is green.

In my travels, I have seen a lot more "green" lately—coming out a bit at a time on the trees, in the fields, and from the churches. It just takes a hint of green, just a shoot coming out of a seemingly-dead tree, to see what God may be bringing out of the winter. At the same time, running in the background in my prayer life and other work, there has been an urgent need and desire for planning—out how we will "be" the Anglican Church in Huron over the decade to come. What kind of growth and maturation will it be?

A response to this question is taking shape in a diocesan-wide plan called "Turning to Grace" which was first drafted in February and is being gradually honed and improved through a series of consultations across the diocese.

"Turning to Grace" is deliberately not called a "strategic plan," which has very business-like and secular-management connotations. The Diocese of Huron is not a market-driven business. It is a Church, the gathered Body of Christ in this place. We may speak of "strategic directions" for the Diocese of Huron but we can never forget that it is



**BISHOP  
TODD  
TOWNSHEND**

not our direction, it is not our plan. It is God's plan. It is God's mission and we are trying to be led by it so that we can participate in it.

The draft Diocesan Plan is rooted in formal and informal conversations that began in 2020, which were themselves informed by the October 2019 episcopal election. They have continued since then at Diocesan Synods, Diocesan Council Meetings, and other gatherings at the Deanery and Parish levels.

The overall direction was set by a series of "Bishop's Charges" that I gave to Synod through 2020-2023 and it is shaped by the Five Marks of Mission and the Lambeth Calls, which came from the 2022 Lambeth Conference gathering of Bishops from across the entire Anglican Communion.

By mid-June, Archdeacons Phibbs and McClatchie will have met with clergy and lay groups in every deanery area, in a process of consultation, so that by June 7 our Diocesan Council can spend a day discussing and refining a final draft.

Over the summer it will be produced in its final form, formatted for access in both electronic and print formats, and a condensed version will

accompany it for those who prefer the "coles notes". The September Diocesan Council meeting will approve the plan (or not) and send it to the October Synod for endorsement. That's the timeline. But what is it about? Who is it for? Why? These are the questions that need to be continually asked so that the plan will actually serve God's desire for the future of our life together.

As it says in a draft 4.0, one "objective of our Diocesan Plan is for each one of us to embrace the moment that we have been given and to believe and trust that the One who has promised is faithful. It is not about institutional survival, for it is not we who are called to save the Church. Unless the Lord builds the house, those who build it labour in vain (Ps 127:1); we already have a Saviour. A second objective for us, collectively, is to get the will to do the things that we know that we need to do in order to be responsible stewards not only of those who came before us but also and perhaps more importantly for those who will come after us. Amongst the hard questions that must be asked is how our resources are allocated—existing, future, and potential. And, so, the Plan tries to be direct and honest in its assessment of where we are and where we can be."

By the time I will mark five years serving as Bishop of Huron (the end of 2024), our direction and priorities for the next five years should be clear. I pray that clear direction will

be given to the diocesan work of our church—the governing bodies, the committees and task forces, and the regional work we do in various ways.

A Property Strategy, a Stewardship Strategy, and a clear direction for Indigenous Ministry will also be woven throughout and clearly articulated as highest priorities. There is a lot of re-shaping to do so that the ministry of Anglican parishes can flourish now, in 2030, and beyond.

And speaking of parishes, this is where most of our ministry happens. Everything the diocese does as "a network of parishes" (the best simple definition of "diocese" that I know) must serve to strengthen and deepen the particular gifts and ministries of the many "congregations". "Turning to Grace" will include sections entitled "Encouragement to Parishes" that will not prescribe activities that each parish must do but, rather, will describe some of the common expectations and best practices for the many different contexts. I pray that these will become genuinely encouraging for you in your faithful service.

Copies of the developing Diocesan Plan, "Turning to Grace" have been made public during the consultation process so please check out [www.diohuron.org](http://www.diohuron.org) or ask for a copy from your clergy or lay delegates to Synod.

Blessings to all for this season of growth and maturation in Christ!

+Todd



**We may speak of "strategic directions" for the Diocese of Huron but we can never forget that it is not our direction, it is not our plan. It is God's plan. It is God's mission and we are trying to be led by it so that we can participate in it.**

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## Old St. Paul's, Woodstock celebrates 190 years



More than 120 people gathered at Old St. Paul's Church in Woodstock for a Tribute Concert. The rest of the year will see more concerts, tours of their historic church building, and a unique June 23 Founder's Day service.

This year is the 190<sup>th</sup> anniversary of Old St. Paul's Church in Woodstock and its parishioners have made lots of plans to mark it.

We will be holding concerts, offering tours of our historic building and, of course, having a unique service on our Founders' Day, June 23 that will include a Town Cryer, specially chosen music by our Music Director, Paul Tree, and some great guest speakers arranged by our (sadly) interim priest, Mark Kinghan. We even anticipate congratulations from the King, himself!

Already on April 13, we had a large and excited crowd of over 120 people at our Tribute

Concert featuring the music of Gordon Lightfoot, Shania Twain, The Rankin Family, Rita MacNeil and many others. The concert was followed by refreshments where we served better than half of our visitors homemade goodies and refreshments.

Thanks to Woodstock's Choralaires, The Thamesford Handbell Choir and local artist, Allison Lupton, we expect to welcome many more people in to admire this unique and beautiful church.

Joanne Birtch

## Choral music resonates beyond the Old South neighbourhood of London

St. James Westminster in London saw the return of a great community tradition on Earth Day. On the evening of Monday, April 22, St. James welcomed the London Pro Musica Choir, members of the Antler River Project, soloists, and their own church choir in a nearly sold-out and powerful performance of Oliver Whitehead's world music-inspired Mass for All Creatures.

The musical work, originally created for the Feast of St. Francis of Assisi (October 4) by St. Paul's Cathedral, is based on the Anglican Liturgy, with texts being drawn from the mass as well as Meister Eckhart, William Blake, and from "The Canticle of Brother Sun" of St. Francis himself.

While designed to be performed during a service of Holy Eucharist, this performance was a concert version of the work. The event also featured displays by many environmental organizations, tying seamlessly into the Earth Day theme.

As for the music, Artistic Director of the London Pro Musica Choir (LPMC), and As-



**Paul Grambo**

sociate Conductor and Baritone Soloist at St. James Westminster, Paul Grambo, says how much of a thrill it was to bring back this great piece to London audiences.

"Performing great local music like that of Oliver's, with local talent like Stephen Holowitz and the Antler River Project, and all that at a world-class level, is part of the mandate of

LPMC," says Grambo. "We're excited to revive this work and look forward to its next performance on the Feast of St. Francis, Saturday, October 4, 2025. Mark your calendars!"

This performance was more than just a one-off for the St. James Westminster and LPMC collaboration. To the question of performing at St. James Westminster, Grambo says that

## Holy Saviour, Waterloo renovations nearing completion – hoping to be 'back home' this summer



On April 27, fifteen volunteers moved storage boxes so that new walls could be painted

The Rebuild project at Holy Saviour Church in Waterloo is nearing completion.

The building was in significant need of costly work and repair, leading to the decision to renovate instead. This amazing project fits well with our mission, enhancing our ministry by providing full accessibility, welcoming offices, and an expanded and structurally sound parish hall.

While the work is being done, worship services and other programs continue to take place at the neighbouring church of our friends at Waterloo Kitchener United Mennonite Church. We are grateful for these gracious and generous hosts. We hope to be "back home" this summer, and look forward to our church building once again being a place of worship, as well as of gathering and outreach for the neighbourhood.

On April 27, fifteen volunteers moved storage boxes so that new walls could be painted. Lots of oohs and aahs about the new nursery and choir rooms, as well as the expanded parish hall.

A few of the fundraising projects include a pancake supper, a tea and pie party before an Evensong, a talent and treasures auction, and a spring dinner May 22. So far, over \$1,050,000 has been generously donated in cash, stock transfers, and pledges.

Chuck Erion

St. James is so much more than just a venue:

"It's our home base. We rehearse here, have our library holdings here, many members of the St. James Choir sing with LPMC, and of course we perform in the beautiful space. St. James and the wider Old South community are a big part of what LPMC is doing to build a strong, positive musical community while bringing great music to audiences in a current and relevant context."

London Pro Musica is a 45-voice chamber choir now in its 54<sup>th</sup> year of bringing great music to London. In addition to the Mass for All Creatures, LPMC recently featured music of local musician and composer Rod Culham in the choir's second annual Common Ground Concert, which takes place on Good Friday each year.

"The objective of presenting this concert series is to highlight sacred music in all its forms," says Grambo. "London is such a diverse and vibrant city, composed of peoples from countless creeds and cultures. Our Common Ground series aims to highlight some of these

sacred traditions, looking outside the Christian tradition, and thus underscoring the common ground we all share."

To that end, explains Grambo, the last Common Ground concert, titled Green Cathedral, focused on the sacred found in the natural world.

Originally from Brandon, Manitoba, Paul Grambo has been a Londoner for 20 years and holds a masters degree from Western University. He credits the incredible community of St. James Westminster and musical leadership of Stephen Holowitz for fostering his love of choral conducting. Additionally, Paul conducts the Canadian Celtic Choir, another Old South based choir, and continues as a long-standing member of the Grammy and Juno nominated Elora Singers.

London Pro Musica's next performance is Carmina Burana, on Saturday, June 8 at 7:30pm @ St. James Westminster Church, 115 Askin Street in Wortley Village. Visit [londonpromusica.ca](http://londonpromusica.ca) for tickets and more information.

HCN Press



## New housing under the patronage of Holy Trinity St. Stephen's, London

**Holy Trinity/St. Stephen's congregation would remain on site in the new build to provide community support, spiritual leadership and space for collaborative gathering.**

Holy Trinity St. Stephen's Anglican Church and the Diocese of Huron announce their intention to build a housing complex on the current church location at 727 Southdale Road East in London.

On May 6, the church and the diocese officially requested proposals from qualified, community-oriented developers looking to create housing on this prime site that is well supported by local infrastructure, schools and amenities.

The congregation intends to remain on site in the new build, providing community support, spiritual leadership and space for collaborative gathering and connection in the new housing complex.

"Our parish community has spent a great deal of time contemplating how we can continue to reach out to our community. As we reimagine our space, addressing housing needs and creating space to connect with and better serve our neighbourhood is most important to us", said Rev. Rob Henderson, Holy Trinity St. Stephen's memorial Anglican Church.

"One way we can do that is to unlock the potential of our

property to create new housing opportunities on our site. We look forward to continuing our long-time relationships with our South London neighbourhood."

The project is a part of a wider strategy with the Diocese of Huron, to use their assets to benefit cities, towns and villages across the region.

"In April, a new affordable housing retrofit project was announced at St. Paul's Cathedral. The Holy Trinity St. Stephen's project is anticipated to provide even more community benefit", explained Bishop Todd Townsend, Anglican Diocese of Huron.

"We look forward to exploring and activating projects that create significant community good across the diocese".

The congregation has worked closely with Trinity Centres Foundation in a comprehensive consultative process to come to these decisions and has completed pre-development studies to assess the community need and create optimal conditions for development.

"Holy Trinity's congregation is eager to create community good and very willing

to work together with Trinity Centres Foundation Realty and potential developers in an efficient and contemplative manner to move this project forward" said Cory DeVilliers, Project Lead, Trinity Centres Foundation Realty.

Proposals will be accepted until June 14.

**Reimagining our space: Holy Trinity/St. Stephen's parish has spent a great deal of time contemplating how to continue to reach out to their wider community. Addressing housing needs and creating space to connect with their neighbourhood seemed to be a way to unlock the potential of their property at 727 Southdale Road East in London.**



## Mending, recycling, repurposing: The Repair Café at St. John, Eastwood

**The volunteers with sewing machines, patches and glue guns from three Oxford churches - Christ Church, Oxford Centre; St. Paul's, Princeton and St. John's, Eastwood - have come together to provide their exceptional (and mostly forgotten) skills which may prove useful in the current economic times.**



**The Repair Café – Here we are in 2024 mending and recycling and repurposing, just like our parents and grandparents did 50 years ago. Clothing, bedding, outerwear, zippers, and buttons. This is how we are starting, who knows where we will end up. We have volunteers signed up with their sewing machines, patches, and glue guns ready to go.**

Since 2009 Repair Cafes have popped up all across the world from their birth place in Amsterdam in the Netherlands.

This trend gave inspiration to our Leadership Coordinator Beth Wild from the East Oxford Anglican Parish in Oxford County to set up a Repair Café out of St. John's in Eastwood.

Our concern for our Creator's environment and the intention to divert textiles from entering our landfill is the driving force behind the mission of this project.

A unique aspect to the Repair Café is the opportunity for learning the 'how to' by the individuals who bring in the item for repair. Skills that were once so commonplace have been forgotten along the wayside, skills that are so

needed in our current economic times.

The Norwich Salvation Army has been helping with supplies to get us started. Our team of volunteers have donated sewing machines, fabrics, and notions.

The volunteers have come from all three churches in our parish: Christ Church in Oxford Center, St. Paul's in Princeton and St. John's in Eastwood, each providing their exceptional skill set to repair and restore your items.

The Repair Café will be open from 10:00 am – 12:00 pm on the 4th Saturday of each month.

We are located at 685860 County Road 2, R.R.#5 Woodstock (Eastwood). For inquiries you may contact us at st.johnseastwood@gmail.com

Heather Garland

## Community outreach to hungry children and prisoners at St. Matthew's, Windsor



**Vicki and Patti Paraschak prepare and cook**

Since 1957 St. Matthew's has been very involved with various worthwhile outreach programmes. In 1998 we added the Breakfast programme at Marlborough School in the west end. We began by donating our Lenten Coin collection. Then in 2003 we asked if there was anything else we might do to help out. Yes, was the response would you come and cook a hot breakfast for the kids? So began cooking a breakfast once a week.

We work in teams of three or four people. Another team of muffin makers, individually, provide six dozen muffins each week. These are given to hungry kids as needed. Today, with a full to the brim school, breakfast is a Grab and Go. Choices for the children are a hot grilled cheese sandwich, cheese string and a fruit juice box. Many big smiles and thank-yous echo through the halls. We leave with smiles and warm hearts.

When the Lenten Coin Collection was no longer donated to the school, we decided to support the chaplaincy at the Windsor Jail with items for the inmates to enhance the chaplain's work. In 2014 the new Southwest Detention Centre was opened and we continue to donate items to support the inmates like books, cards, playing cards, etc. With the concern of an experienced Corrections Officer, we developed a programme of providing the Centre with backpacks loaded with essential items to those inmates being released NEA (no fixed address – homeless) Each backpack has a bath towel, face cloth, 3 pairs each of socks and underwear, toilet paper and a hygiene

pack. During the winter months gloves, scarves and hats are added.

The new Centre has a women's life skills room and we soon approached the Volunteer Coordinator about giving a sewing programme. In 2017 six women began to give weekly lessons to women who earned the privilege to attend. The Centre purchased the sewing machines and we provide the fabric for items that they make and keep or give away.

Rev. Cathy MacKendrick

### Our ministers say

Danielle:

"I made a mistake while instructing one of the inmates; I had to tell her that I forgot a step and we had to undo a seam. How embarrassing! As I admitted my mistake, she sat back, paused, and told me that it was all right, because we all make mistakes. I got a lesson in compassion from a most unlikely source."

Jean:

"This ministry provides hope and love to the women, through which they can experience positive contact with the outside world without judgment. Simply to be accepted as individuals, and given hope in just a couple of hours, provides them with a feeling of worthiness. For me, this is a very rewarding and meaningful ministry."

## St. George's of Forest Hill, Kitchener: Blessing of Oils for churches in the Deanery of Waterloo



On March 29 Rt. Rev. Bishop Terry Dance celebrated The Holy Eucharist with the Blessing of Oils for the convenience of clergy in our geographical area at St. George's of Forest Hill Anglican Church, Kitchener.

Photo: Homilist Rev Canon Dr Greg Jenkins with Br Mark, Bishop Terry and Rev Canon Dr Stephen Hendry.

Mary Ann Millar

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## 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)







## 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:

#### Week-long camps for ages 6-14, grades 1-8: \$740 (HST incl.)

- Session 1 July 7-13 (Here Comes the Sun)
- Session 2 July 14-20 (If We Could Talk to the Animals)
- Session 3 July 21-27 (Follow That Star!)
- Session 4 July 28-August 3 (Bring Forth the Kingdom)
- Session 5 August 4 - 10 (The Rainbow Connection)
- Session 6 August 11-17 (There and Back Again)

#### NEW FOR 2024: LIT 1, 2, 3 Grades 8-11

##### LIT1 - WONDER (finishing grade 8 in 2024) July 7-20 or July 28-August 10 \$1500 (HST incl.)

A two-week program during which participants will consider their move to secondary school, learn about community service hours and volunteerism, and begin to take on increased responsibility, while practicing being a role-model for younger campers. LIT1s will be given more opportunities to experience independence and a chance to wonder about their next steps both at camp and beyond. There will be an opportunity to enjoy an off-site activity. Those who complete the program can claim 10 hours community service.

##### LIT 2 - EXPLORE (finishing grade 9 in 2024) July 7-20 or July 28-August 10 \$1500 (HST incl.)

A two-week program during which participants will learn more about how camp operates, both by working and playing together in their group, and alongside younger campers. There will be more opportunities to take on leadership roles during camp-wide activities, as well as time to prepare for a 2-night group expedition to MacGregor Point, for camping, hiking, swimming, and outdoor activities. A fun, engaging program, LIT2s will explore their potential as individual leaders while working as part of a team. Those who complete this program can claim 20 hours of community service.

##### LIT 3 - SERVE (finishing grade 10 in 2024) July 7-27 or July 28-August 17 \$2100 (HST incl.)

A three-week program during which participants will learn more about child development and the care of campers in preparation for a week-long internship in a cabin in their final week. There will be opportunities to help lead camp-wide activities and be with campers during the day, learning about them by being with them. Lit3s will benefit from time set apart for individual and group feedback, reflection, and mentorship from older staff, the majority who have grown up at camp! We are proud to raise our own leaders at Camp Huron! Those who complete this program can claim 40 hours of community service.

Do you have a young person who might be interested in attending this program?

There are still spaces.

Bursary funds and payment plans are available.

Questions?

Contact [gerryadam@diohuron.org](mailto:gerryadam@diohuron.org) or call 519-434-6893 ext. 217 today!

## PASTORAL PROGRESSIONS

### Appointments

Bishop Townshend appointed the Reverend Ryan Boivin as the Regional Dean of Essex, effective April 7, 2024. Ryan is the Rector of St. Mark's-by-the-Lake, Tecumseh.

Bishop Townshend appointed the Venerable Dr Jim Sutton as the interim Priest-in-Charge of Holy Trinity, St. George, effective from March 1 through December 31, 2024.

Bishop Todd Townshend announces that the Reverend Dr Virginia C. Lane will be the Interim Priest-in-Charge of St. Martin-in-the-Fields, London, from July 1, 2024 through July 31, 2025, while the Rector, the Reverend Sarah Armstrong, is on maternity leave.

### Ordination

Bishop Townshend announced that the Rev'd Richard Mark Wilton will be called to the Presbyterate at a service

of Ordination to be held on Wednesday, June 5, 2024, the Memorial of Boniface, Archbishop and Martyr, at 7:00 p.m. at St. Mary's (Walkerville), Windsor.

Upon ordination, Rev. Mark will be Priest Assistant to the Territorial Archdeacon of the South.

### Inductions

On behalf of Bishop Townshend, the Venerable Osita Oluigbo inducted the Reverend Richard Hetke as the Rector of the Church of the Epiphany, Woodstock on Sunday, May 5, 2024 at 2:00 p.m. The preacher was the Reverend Rob Luxton.

### Conclusion of Ministry

The Reverend Ann Webber concluded her ministry at St. Hilda's-St. Luke's, St. Thomas and Trinity, Aylmer.

Ann remains a priest in good standing in the Diocese of Hu-

ron with a General Permit of the Bishop.

### Rest in Peace

William ("Bill") Brooks, died on April 15, 2024. Bill was the spouse of the Reverend Lorraine Brooks. A funeral was held at St. Paul's, Stratford on Saturday, April 20, 2024. Please remember Lorraine, Ray, Kristen, and the rest of Bill's family and friends in your prayers.

Marilyn Hill, died on April 7, 2024. Marilyn was the spouse of the late Reverend Timothy Hill (2011). A celebration of life was held at St. John the Evangelist Anglican Church, Eganville, on Friday, May 3.

Mr. Harold Poultney, KC, father of the Rev'd Lisa Poultney. Harold died April 19, 2024, in Halifax where he lived with Lisa's brother D'Arcy. A memorial service was held at Christ Church Amherstburg on May 17, the Rev. Quenton Little presiding.

## ANGLICAN CHURCH WOMEN

### In Memory

#### London Deanery

Holy Trinity,  
Lucan

Dorothy Henderson

Jean Jacobs

Edythe Scott

Elizabeth Scott

Genevieve Worrall

#### Lambton Deanery

St. John-in-the-Wilderness,  
Bright Grove

Brenda Clingersmith

## HURON ANGLICANS SAY YES! TO CAMP HURON

### A MESSAGE FROM BISHOP TODD

This year the Diocese of Huron is joining the Anglican Foundation of Canada's Say Yes! to Kids movement with our very own Diocese of Huron Says Yes! to Camp Huron fundraising team.

Huron Anglicans are blessed with a beautiful camp which offers young people in our diocese an active, unplugged, and unforgettable camping experience where they are given the opportunity to come to know and love God.

Camp Huron believes that no child should be turned away because of their financial circumstances. Through generous bursary programs, the people of Huron have a long history of reducing financial barriers to attending camp, but the demand grows every year.

This spring, I am inviting all Huron Anglicans to join me in building up camp bursaries so that the summer 2024 camping season can benefit as many children as possible. And for every \$20 donated to our Huron Says Yes! team, \$4 will support the

Anglican Foundation's grants to national youth ministries.

You can support the Diocese of Huron Says Yes! to Camp Huron team in three ways:

- Celebrate a Say Yes! to Kids Sunday in your church on June 2, or any other Sunday in June, with the help of the liturgical resource developed by AFC.
- Make a donation to our team here: <https://www.canadahelps.org/en/charities/the-anglican-foundation-of-canada/p2p/sytk2024/team/diocese-of-huron-says-yes-to-camp-huron>
- Pray for the success of this year's Say Yes! to Kids campaign and for youth ministries in your community, our diocese, and across the Anglican Church of Canada.

Please give generously to this year's Say Yes! to Camp Huron campaign and help to grow a brighter future for young people in the Diocese of Huron and beyond.

Thank you!

+Todd



Bishop Todd at Camp Huron - Revisiting the place where it all started: Huron Anglicans are blessed with a beautiful camp which offers young people in our diocese an active, unplugged, and unforgettable camping experience where they are given the opportunity to come to know and love God.

Archbishop Linda Nicholls  
Theological Education Fund

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

ANGLICAN FOUNDATION OF CANADA

Join AFC and celebrate *Say Yes! to Kids* Sunday on June 2nd

Be part of the movement to grow a brighter future for children, youth, and young adults!

Visit [anglicanfoundation.org/sytkSunday](http://anglicanfoundation.org/sytkSunday)



## Making space for friendship and testimony

The power of friendship and testimony are two sources of motivation that are often overlooked in the inventory of gifts found within the Anglican Church.

In my work with students and congregations, some of the questions most regularly asked are: how can we find new members to join us? How can we attract others to try us out? Where are newcomers to be found these days?

We've all heard these questions before. Chances are, we have asked them ourselves! But in attempting to answer them, students and congregations often have a tendency to remove themselves from the equation.

What I mean by this, is that their first tendency is often to not consider themselves (those asking the question) as the 'relational link' in the process of inviting new guests and friends to experience their church community. To not consider their own friends and testimony as being a starting point for their questions.

Allow me to use an illustration to make my point. I am proud to share that one of the newest and most successful ministries in my home congregation is the formation of a men's fellowship group that has come together, and grown week-over-week, completely



A recent men's group meeting at St. George's of the Blue Mountains



**GROWING BEYOND THE DOORS**  
**REV. CANON GRAYHAME BOWCOTT**

independent of clergy planning or supervision.

St. George's men's group began with a few close members in our congregation who enjoyed each other's company on the golf course, around the breakfast table, but also in Church on Sunday. Whenever they gather, they talk about the issues that are most important to them: community service, local politics, supporting their families, and living out their Christian faith.

"We'd love to invite all the men of the congregation," they said, in proposing the idea for a men's group, "but, we'd also

like to invite our non-Church friends to feel like they can be part of the group too!"

Not once in their proposal for starting up this group, did the organizers use words like "evangelism," "testimony," or "witnessing." However, since its formation, that is exactly what this group has been doing within our local neighbourhood.

Here's how it works: Each month our men gather around coffee, muffins, and most recently, a sit-down breakfast. Each gathering starts with a time of informal visiting: a chance for friends to catch up, and an opportunity for new faces to feel welcomed in the group. After a half hour of social time, a planned speaker is invited to present to the group. The speakers have been selected among local community connections, to talk about

issues that relate to people who live in our neighbourhood. These have included a former investment banker speaking about human dignity and building conversations of mutual respect; a retired businessman sharing his story of cancer diagnosis, and his founding of a cancer support counseling service in our local community; and having the local Fire Prevention Officer come to talk about keeping families safe and finding ways to offer personal service to others.

The concept of the meetings isn't new. All sorts of groups do similar things in most communities. However, what is unique within our St. George's Men's Group is the informal conversations about faith and faith identity that link together all of the topics discussed.

Participants in this group feel comfortable inviting their non-Church friends to join in the conversations. Why? Because the topics are meaningful to them. Yet, within the discussion of the topics, there are also opportunities for participants to be open in talking about their faith.

At the most recent gathering, we heard the shared faith testimony of a local Fire-fighter, who talked about the importance of trusting in the goodness of God, even in the

face of local tragedy and loss. The speaker commended the members of our men's group for their prayerful support and the various ways that they are seeking to serve our wider community.

It seems that the secret of success for groups such as these is found in the authenticity and sharing of the participants; in the welcome that is extended to newcomers; but most importantly, in the willingness to be open to conversations about faith.

Does this mean that all the invited participants to our Men's Group are going to join in worship on Sunday? No, it doesn't. However, for some participants in the group, their participation might be the first step in recognizing that an authentic, supportive, and welcoming faith community does exist. One that is deliberate in holding the door of inclusion open for them to consider.

*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)

## HURON PRISON MINISTRY: Monthly prayer gatherings at Grand Valley Institution for Women



**Prison Ministry and the Labyrinth have a shared sacred meaning of the complex paths of returning to the community after a criminal offence.**

**With prayer and compassionate acts of kindness the burdens of the journey are eased.**

**To find out more about Huron Prison Ministry visit:**

**<https://diohuron.org/ministries/prison-ministry>**

Once a month at the Grand Valley Institution for Women our small group leads a celebration of Holy Eucharist that would be familiar to Anglicans, as it is simply adapted to our context.

We often sit in a round formation; sometimes participants need to be gently encouraged to sit in the circle rather than in a back row (not unlike how many in our parishes gravitate to the back pew!).

We sing a few hymns — accompanied by keyboard whenever possible. One or more readings are often offered to women in the congregation, and typically in place of a traditional sermon we have a time of lectio divina or group

discussion arising from one or more of the readings.

Each person who attends is given the opportunity to add names to the intercessions list for the prayers of the people.

In the prison setting sacramental wine is authorized for use in Catholic and Anglican services, though only a small amount, which is to be consumed by the presiding priest.

Sometimes it is clear that some who participate in our liturgies come from Anglican or Lutheran backgrounds, but oftentimes our gatherings are quite ecumenical, drawing people from Roman Catholic, Protestant, or evangelical/charismatic backgrounds.

*Rev. Miles Schell-Rodnick*

**As another growing season approaches and as our farmworkers start to arrive, the Huron Farmworkers Ministry would like to ask for your generosity once again this year. To support this extraordinary ministry visit:**

**<https://hfwm.org/donations/>**

## Profit and injustice: How much is too much?

**By Rev. Chris Brouillard-Coyle**

Near the end of April, a challenge was issued via social media, to boycott a particular large grocer and all its subsidiaries for the month of May.

This grocer's net profits — that is profits after all expenses, taxes, dividends, and salaries have been paid — exceeded \$2 billion in 2023. In other words, after paying all bills, this corporation was able to bank over \$2 billion in 2023 alone. This is after banking over \$1.9 billion in 2022 and \$1.8 billion in 2021.

While this company was banking so much money, prices on goods continued to increase significantly and wages, at least for most workers, remained as low as possible. In fact, at the end of 2023, the new CEO of the corporation earned over \$3.75 million in salary, benefits, and bonuses for the first 60 days of the role. Since most employees make little more than minimum wage, this means the CEO earned 100 times more in 60 days than the cashiers and other front-line workers earned over the entire year.

At what point do we look at these profits and these business practices and ask: how much money is enough? How much is too much? What needs to happen before we recognize the priorities of a

### SOCIAL AND ECOLOGICAL JUSTICE



George Pagan III/Unsplash

corporation as unjust? What are we prepared to do when we see injustice?

How much is enough? How much is too much?

These are important questions when we are engaging in the Marks of Mission including the call to transform unjust structures of society, challenge violence of every kind, and pursue peace and reconciliation.

Those of us who take seriously the baptismal covenant in which we commit to respect the dignity of every human being should also recognize that low wages and high prices make it extremely difficult for hard working people to afford the basic necessities.

How can we say the dignity of a person who works full time is being respected

**How can we say the dignity of a person who works full time is being respected when their wages are so low that they need the support of food banks?**

when their wages are so low that they need the support of food banks? How can we call a system just when what gets 'trickled down' leaves workers vulnerable and in need? What does it look like to transform such unjust structures?

Boycotts, when there are sufficient participants, can impact the financial circumstances of a corporation and thus send a powerful message. Boycotts, however, are only one tool in the work to transform unjust structures. Letter writing, including writing to politicians and to the customer support divisions of organizations can also convey important messages about social priorities especially when these are not the same as that of corporations. Petitions can be a further tool to communicate an interest in transformation.

We can also shift our buying power and subsequently send a message. To what extent can we purchase directly from farmers through markets and other local resources? This would allow us to by-pass the large grocers and still support those doing the work of producing our food.

This is particularly possible in Southwestern Ontario in the spring through fall. We have stands by the side of roads, and local farmers markets that include a bounty of God's wonderful creation beginning with fiddleheads and asparagus in the spring and ending with squash and apples in the fall. What a delicious way to transform unjust structures and safeguard the integrity of Creation!

Writing this article at the end of April, I don't know to what extent the May boycott will be effective. As one who is committed to transforming unjust structures, I am happy to do what I can to send a message that people should come before profits.

I am also happy to buy local as much as possible trusting this is a way we can live the Marks of Mission one delicious bite at a time.

May we all enjoy the bounty of God's Creation in ways that help transform the unjust structures of society this spring and beyond.

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

## Workday miracles: Your good fortune as part of a bigger plan

I often spot animals crossing the highway while driving to my early Sunday church service.

Some animals, like coyotes, dash across the road in quick order, while others, like wild turkeys, tend to saunter. It's a wonder that more animals are not killed and that more motorists are not injured.

After many years in this area, it's a miracle I have not been side-swiped or forced off the road.

Perhaps my safe drive (so far) can best be credited to some pattern of good luck, animal instinct, and driver caution. Whatever the reason, it feels more hopeful to assign this lack of incident to a cosmic plan... a miracle!

As I see it, a miracle is just as valid of an explanation as any tangible reason for an event. It feels incredibly inspiring to think that my good fortune is part of a bigger plan. The only thing I can't be



**AS I SEE IT**

**REV. JIM INNES**

sure of is whether my accident-free miracle is meant for me or the specific animal!

Whatever the case, miracles change the course of events for everyone. Just the idea that life includes miracles is an excitingly optimistic view that fills our minds with endless possibilities and our hearts with a warm sense of connection.

Obviously, those who don't believe in a higher power will not buy into this sense of the miraculous. Equally skeptical are those who do not think that the higher power (whatever its description) affects world events. However, for the rest of us, miracles can be understood as amazing displays of affection.



**Just the idea that life includes miracles is an excitingly optimistic view that fills our minds with endless possibilities and our hearts with a warm sense of connection.**

Someone who says that miracles never happen to them is probably holding back due to some sense of shame. As I see it, we are all equally cared for, whether by a loving God in heaven or God's all-inclusive and systemic energy in nature.

Miracles are events that we can fail to perceive as miracles. Sometimes, they happen before the benefit arrives, like the fallen tree that slowed the deer down before it met

the traffic or the coyote that scared the rabbit to run faster across the road.

These examples also describe how miracles can be misinterpreted as problems, even tragedies. One might be inclined to complain that the fallen tree is another of life's inconveniences or that the roaming coyote is another of life's monsters.

The truth is, they are all that and even more!

If we expand the idea that

miracles can happen frequently, we reveal a purposeful existence. Life becomes more than a hardship to endure but a destiny worth pursuing, albeit not always comfortable and smooth.

The idea of miracles doesn't make us any less accountable for our choices. We still must take responsibility for the outcome of our actions. For example, I still need to drive carefully to work on Sunday mornings.

However, the idea of miracles can make our choices an exciting journey with others. The idea of miracles can uplift our sense of living in a close-knit (systemic) world and bless us with a resiliency that opens us to compassion otherwise misplaced as self-reliance or, worse yet, self-interest.

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

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# Education for Ministry: Some thoughts from the front line

By Rev. Canon Val Kenyon

In this final issue of the Huron Church News, before our summer hiatus, it seemed timely to offer you some reflections/confessions (you decide) of a first year EfM participant.

"As delightful as summer is, it seems to pass so quickly and before we know it, the September sessions of Education for Ministry will have begun.

As I reflect back on this first year of EfM, while not a time without some challenges, it has been a real pleasure; socially, spiritually, and intellectually very satisfying. Below are some thoughts that have stood out for me:

- EfM mentors are to be appreciated and admired: The volunteers who give of their time to lead and facilitate the EfM program and classes are very hard-working people. It's not easy to do this work and it requires a lot of skill and patience in leading people through this journey.

- EfM participants are to be appreciated and admired: It seems that no one joins an EfM group on a whim. It has become very apparent to me that each one in an



**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.**

**EDUCATION FOR MINISTRY  
OPEN HOUSES (Via Zoom, at 7pm):  
TUESDAY, JUNE 18  
MONDAY, AUGUST 26**

**To speak about an Open House for your parish,  
please reach out EFM@huron.anglican.ca**

EfM group is a gift to the other members in some way, through both who they are and who they are becoming. Sharing is not always easy, but with time, real community is formed, and thoughts and reflections land in a safe and receptive place.

- Reflection is difficult – it's a mental and spiritual muscle that needs to be exercised – Not everyone is comfortable reflecting on and thinking through complex and ancient things. Sometimes people say the craziest things – but that's okay – that's EfM. We're all on our own journey, and we all

need a space in our life where we can think out loud. EfM tries to provide a non-judgmental forum where we're siblings in Christ. To help with reflecting, EfM uses an ABCD methodology as material is read, reviewed, and reflected upon: A amazed, B bothered, C confused and D delighted. It's very helpful. This method gives me a mental hook on which to explain what I've learned and experienced. This also keeps us focused and on theme during our discussions.

- Thinking in a better way vs. thinking the right things:

EfM is about thinking/reflecting. It's about how we think and the questions we work through. As people who desire a more mature faith, it's not about having all the answers. It's about searching for answers. It's not about thinking the "right" way, but about how we think in a mature way.

- Struggle is good: It's okay to struggle through your studies. It's okay to have your assumptions and preconceived ideas challenged. Questions are good, and sometimes unanswered questions are even better.

- The Bible, Oh My! – The Bible is a complex compilation of many books, reflecting different perspectives and beliefs, hopes and dreams, life, and death (lots of death!), confidence and doubt, inspiration and disillusionment. The Bible is sometimes like vegetables; good for you, but it really helps how you cook them. In short, it reflects the "good, the bad and the ugly" of the human condition. EfM is a big help in appreciating the Bible despite this complexity.

- EfM is a journey outward, and inward: EfM is like looking through both ends of a telescope. Look outward and you begin to see outward to a

deeper view of the Divine and the human journey through-out time. Look inward and you'll begin to better understand yourself. You'll see your own complexities, your beliefs, assumptions, biases, blind spots and your gifts and insights.

- EfM isn't perfect: EfM has been developed over many years. EfM works for some people, but not others. For some people EfM is the right program at the right time, for others it's the right program but not at the right time. You're truly blessed if it's the right program at the right time!

Well, there you have it, some thoughts from the front line. If any of this has piqued your interest in being a part of Education for Ministry, we'd be glad to welcome you at either of our upcoming virtual Open houses: Tuesday, June 18, or Monday, August 26 at 7pm on Zoom or to speak to you individually about the possibilities.

Please 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.

# The deification of Taylor Swift

Love her or hate her, Taylor Swift is indisputably one of the most important pop culture figures of the last 20 years, and perhaps of all time.

While I cannot attest to being a "Swiftie" myself, the media frenzy around her recent world tour, high profile relationship with Superbowl winning football player Travis Kelce, and the release of her 11<sup>th</sup> studio album have raised the power of celebrity to my attention. Celebrity worship is by no means a new phenomenon. From Roman emperors to the Beatles, the public imagination has been preoccupied with elevating fame and talent for the purposes of entertainment and socio-spiritual connection. However, given the extent of her cultural, economic, and artistic influence, I sense that the elevation of Taylor Swift is approaching deification (the elevation to god-like status) within secular society in an unprecedented way.

As a millennial born in 1989, Taylor Swift's music has been primarily popular with other young women in her generational cohort. Beginning as a Nashville-based country artist whose debut album was released in 2006,



FIELD NOTES

REV. ALLIE  
MCDUGALL

Swift's musical style has evolved and been reinvented with each album and spans multiple genres, which in turn has only broadened her appeal to a wider audience base. Her style of song writing has been described as honest and introspective, full of reflection on romance, maturing into adulthood, and the cost of fame, drawing heavily from her personal life. Taylor Swift, millions of young women find identification and recognition of their inner struggles and anxieties, presented in accessible, catchy, and well-structured pop music.

Like all ultra-famous celebrities who have gone before her, Swift's career has not been without controversy. Feuds with other artists, a string of A-list ex-boyfriends who find their personal dramas played out on the next album, and a penchant for exorbitant private jet travel are all strikes

against Swift's mostly wholesome public image. As her fame reaches new heights and the gap between her current position as a superstar and her origins as "normal" middle class girl widens, the relatability of her lyrics to her fanbase has been dulled. How does a billionaire stay in the same reality with the rest of us? These controversies have not been enough to dull her shine, abiding popularity, and, perhaps most notably, ability to make eye-watering sums of money in record sales and tour profits.

Swift's continued and widespread appeal appears to owe itself to two major factors - her ability to chameleonicly shift her image and musical output according to the tastes of the day, and the concept of parasociality. Parasociality describes the interactions and perceived reciprocal relationship between a consumer of a media form and its creator. Parasocial interactions are those in which a consumer or audience feels that a performer or content creator has engaged with them in a personal capacity, as a friend. From a marketing perspective, this is a helpful tool that reinforces brand loyalty and fosters the illusion of a relationship. Parasociality

has propped up Taylor Swift's career through her continued accessibility and interaction with her fans. This has in turn created a fanbase that is deeply invested in all facets of Swift's public-facing persona. Within the Taylor Swift fandom, the lines between public and personal have become blurred through the mythologization of Swift's life experiences as presented in music and the gaze of social media. Beyond a mere pop star, Swift is somewhere between the perfect best friend, a cool older sister, an idealized self, and an untouchable goddess for millions of adoring fans.

Why does this matter? In a perfect marriage between creative and business acumen, Swift's immense fame and cultural notoriety have influenced political engagement and voter registration, inspired entertainment industry-related legislation, and generated personal wealth greater than the GDP of at least 50 countries. If she were to run for President of the United States, she could probably win. Yet, hovering above all the material impacts of Swift's career is the reality that her fame and cultural presence meet a need for connection with an idealized, divine figure who is both personally

accessible and may be on a pedestal for adoration. I don't believe that it's an exaggeration to suggest that the status normatively given to Our Lord and Saviour Jesus Christ has been applied to Swift. The financial and spiritual economies of the Taylor Swift fandom point to a faith-like investment in Swift's persona and brand. What I see in the uncharted success of Taylor Swift is the market exploitation of a very deep, spiritual need for young women to have their interior lives and experiences validated and celebrated. Many, many women across demographics and backgrounds do not find themselves represented in Swift's artistry or even particularly enjoy her music – yet enough do to cement Swift's stardom as a benchmark of 21<sup>st</sup> century popular culture, thus far. While the Gospel of Jesus Christ stands forever and will not be shaken by the shimmering idols of any particular place or time, it behooves us to acknowledge that – for the moment – the light of Taylor Swift shines in the hearts of untold millions.

Rev. Allie McDougall is the Assistant Curate of St. Paul's and St. Stephen's, Stratford. [alliemcdougall@diohuron.org](mailto:alliemcdougall@diohuron.org)

# Extraordinary love poured out in very ordinary ways

In his book *You are What you Love*, philosopher theologian James K. A. Smith writes "too often we look for the Spirit in the extraordinary when God has promised to be present in the ordinary."<sup>1</sup>

How very true! While we are often busy looking for the profound in elaborate, illustrious, or incredible, the power of God is on display all about us. It's all about mindfulness really. Are we paying attention? Do we notice the many and varied ways the Divine makes an appearance in very unidealistic and unrefined places and people?

I think we all fall for the new and the flashy. Yet, as those who follow in the Way of Jesus, a people who have cut their teeth on the importance of story, we are reminded again and again that our gaze should be cast toward the tangible and practical matters of our day-to-day sojourn.

"We keep looking for God in the new, as if grace were always bound up with the next best thing, but Jesus encouraged us to look for God in a simple, regular meal."<sup>2</sup>

I get it. Every week we gather around the Table to break bread



Bob George is on the far right front of this photo



It's JUST  
KEVIN

V. REV. KEVIN  
GEORGE

at our churches. Every week we share roughly similar words in the ritual. Every week we are fed and every week we are sent. I can see how we might get seduced into forgetting just how radical it all is.

We declare in the Eucharist - "Christ has died, Christ is risen, Christ will come again!" That's a mighty bold assertion. And

our expression of that boldness is not in a flashy, complex or elaborate event. It is in an event that happens again and again, not just in our churches but in our homes, and around pub and restaurant tables, soup kitchens, and prison cafeterias. It is an ongoing event - it is supper. It is displayed in breaking bread. The overwhelming boldness of God is made manifest in very earthy matter - wheat, yeast, wine. The bold assertion that Christ is risen is at the crux of it all. The question that begs asking is are we mad enough to manifest that message? Are we willing to not just hear the story and mimic the words on a

Sunday, but to live in a way that makes that assertion real?

"Despite a million voices crying otherwise, the gracious good news of the gospel is true. It is one thing to understand the sentence "The dead shall be raised"; it is quite another to feel what it must be like if it is true that "he is risen!" But this is a conviction that happens on the register of the imagination."<sup>3</sup>

This is where the rubber hits the road. Jamie Smith is right. Worship that restores our loves will be worship that restores our imagination. The backdrop of all that we do on our Christian walk is the assurance of our story. It is incumbent upon those of us entrusted with worship planning and execution to ensure that we do the work to make sure the story sticks.

I pray to find ways to be as effective at liturgy as my dad was. He led liturgy just about every evening at 5 pm at the dinner table in Whiteway, NL. The food was lovingly prepared, thanks was given, people were served, and most often my father would share our story – the George story. The stories were truly unbelievable, but we believed them.

When we were sent from the

table we could see Art Rowe skate across a mile-long lake in three strides. We were right there with dad when the mosquitoes were so thick on him that he elevated. His rubber boots did not get wet as he crossed the bog. We could see the large fish. We could smell the Jiggs Dinner they cooked up in the lumber woods. We itched when he described the lice infested conditions he worked in while lumbering. I learned to be a George at the Table, where an exceptional storyteller presided at our daily liturgy. It is one of the soundtracks of my life.

I want the church to restore its love of the gospel – the soundtrack of our Christian walk. I want to part of re-storying our imagination. I pray that I might become as effective a liturgist as Bob George was.

Very Rev. Dr. Kevin George is Rector of St. Paul's Cathedral, London, and Dean of Huron. [kevingeorge@diohuron.org](mailto:kevingeorge@diohuron.org)

<sup>1</sup> James, K. A. Smith, *You Are What You Love, The Spiritual Power of Habit*, (Grand Rapids: Brazos Press, 2016), p 66.

<sup>2</sup> *Ibid.*, p 67.

<sup>3</sup> *Ibid.*, p 93.

# Our prayer journey to the Cross of Nails

ANGLICAN  
FELLOWSHIP  
OF PRAYER



A prayer journey accomplished:  
Rev. Stephanie Donaldson, AFP executive, with Bishop Todd, Dean Kevin George and Dean Paul Millward in front of the Cross of Nails, April 27, 2024

All have sinned and fallen short of the glory of God.  
FOR: The hatred which divides nation from nation, race, from race, class from class.  
CREATOR FORGIVE

The covetous desires of peoples and nations to possess what is not their own,  
CREATOR FORGIVE

The greed which exploits the work of human hands and lays waste the earth,  
CREATOR FORGIVE

Our envy of the welfare and happiness of others,  
CREATOR FORGIVE

Our indifference to the plight of the imprisoned, the homeless, the refugee,  
CREATOR FORGIVE

The lust which dishonours the bodies of men, women and children,  
CREATOR FORGIVE

The pride which allows us to trust in ourselves and not in God,  
CREATOR FORGIVE

Be kind to one another, tender hearted, forgiving one another as God in Christ forgave you.



# "Father forgive" (The message of symbols)

Over the years I have collected a lot of "stuff". My collection of material things causes angst for family members who look into the future and imagine a moment when all my "stuff" will come into their possession. Yet, from my perspective, those things which I look at and enjoy are filled with memories.

There is a distinct joy which comes from holding a piece of driftwood which I picked up from the banks of the St John River in New Brunswick, near my first parish more than forty years ago. It has served as the shelter under which I place a Christmas creche scene. At other times during the year ornaments and decorations find a place in its branches. It serves as a gentle reminder of people, places and events in my life and ministry.

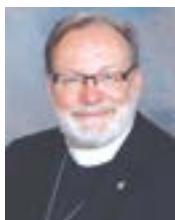
The need of being reminded of significant moments in life is not unusual. We wield our cell phones with abandon to recall people and places. Some folks record and circulate pictures of plates of food that they wish to remember, and perhaps seek to replicate. Individual memories may become faulty, and, it has been famously said, "sometimes memories differ".

Community and institutional memories are also dependent on having tangible symbols which carry a message and are significant in their own unique way. At the centre of many communities a Cenotaph stands to honour the sacrifice of citizen soldiers. The marker provides a reminder that individuals fought for a cause that they believed would lead to peace and justice in the world, whether they lived to see it, or not.

Looking back on the experience of crossing the River Jordan, Joshua determined that the people of Israel should not forget the moment. He commanded



**St. Paul's Cathedral, London, Ontario: The Cross of Nails. Diocese of Huron is now part of the global community centered around the symbolism of forgiveness emanating from the story of destruction and resurrection of the Coventry Cathedral.**



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

that stones from the river be used to construct a memorial of the event. (Joshua 4) There are other moments in Scripture where gathering stones together to mark a location or a significant moment offered a way in which God's people sought to remember.

Closer to home, in our own St. Paul's Cathedral, in St. David's Chapel, the stones used in the construction of the altar have a message. A stone from each deanery in the diocese and a stone from Canterbury were used in its

construction linking our diocesan family with the worldwide Anglican Communion.

A familiar sight on the landscape of Northern Canada and in many other locations spread throughout the treeless global Arctic regions, the use of stone structures mark places of significance. The Inukshuk generates a message unique to its location. Safe passage, a cache of food or some other sign meaningful for those who will see it standing out on the horizon make the Inukshuk a symbol of with a message. Used to capture the essence of the Canadian experience, Inukshuks appear in Canadian embassies and a wide variety of locations far removed from the North. They stand as iconic symbols of our national identity.

**Recently, an intimate crowd gathered at St. Paul's Cathedral to mark a significant moment in the life of the Diocese of Huron. Following through on conversations initiated by Dean Paul Millward the Diocese of Huron is now part of the Community of the Cross of Nails. This global community is rooted in the devastating destruction of St. Michael's Cathedral, Coventry, England during a bombing raid which took place in 1940.**

Recently, an intimate crowd gathered at St. Paul's Cathedral to mark a significant moment in the life of the Diocese of Huron. Following through on conversations initiated by Dean Paul Millward the Diocese of Huron is now part of the Community of the Cross of Nails. This global community is rooted in the devastating destruction of St Michael's Cathedral, Coventry, England during a bombing raid which took place in 1940.

In 1963, shortly after its construction, I visited the new Cathedral in Coventry, with my parents. My father was participating in an Anglo-American Preachers Exchange. Although Coventry was not one of the places included in his tour, because of its history, Dad made sure that we included it as a part of our own itinerary. I vividly remember walking through the bombed-out Cathedral, passing a statue of victorious St Michael, (Revelation 12:7), into the new building.

A Sacrament is defined as "an outward and visible sign of an inward and spiritual grace". (Book of Common Prayer pg. 550)

As I have reflected on my experience of visiting Coventry all those years ago, it seems to me that the old and the new Cathedrals, built side by side preach a sermon of moving from death and destruction to new life and resurrection. They are as much structures with a message and meaning as a piece

of driftwood, a pile of stones, a Cenotaph, an Inukshuk or a Cross of Nails.

As he presented the Cross of Nails to Bishop Townshend and the Diocese of Huron under the stewardship of Dean George and the congregation of St. Paul's Cathedral, Dean Witcombe of Coventry, reflected on the signs and symbols which surround us. He shared the unique story of the Cross of Nails. Then, as he presented the Cross of Nails to the Bishop, he said, "Guard this Cross as a symbol of your strength to work and pray for peace, justice and reconciliation and live at peace with all people as far as it depends on you".

As a Diocesan Family we are being called into an experience of reconciliation at the heart of our shared ministry. Look for the Cross of Nails the next time you visit St Paul's Cathedral. Dean Witcombe highlighted the value of both a personal and corporate reflection on St. Paul's words that we have all been "enlisted...in this service of reconciliation" (2 Corinthians 5:18 - 19). At the heart of this message of reconciliation are the words of Jesus which are carved into the walls Coventry's bombed out Cathedral.

"Father Forgive"

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)

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