



A SUNDAY TO REMEMBER
Standing "as you are" before
God: Remembering an unusu-
al church service 15 years ago.
Page 3

THE GOOD NEWS OF GARDENING:
It is much more than going for healthy
food option; it is about being part of
what God is doing in the world.
Page 5



THE ELEPHANT IN THE ROOM
On Canadian patriotism:
Managing the dual role as
Christian and citizen.
Page 11

HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • APRIL 2025



Dreams and Visions for St. Paul's

At the February 23 vestry, St. Paul's Cathedral kicked off the DREAMS & VISIONS campaign — a push to reach the goal of 1.5 million dollars for the revitalization of the cathedral nave.

The idea behind the revitalization project is to make the cathedral nave more welcoming, accessible and sustainable for worship and gatherings that would include the needs of the London downtown wider community.

At the 10 am service on February 23, a series of inspiring testimonies about the importance of the cathedral could be heard. Two honorary co-chairs were introduced — the Most Rev. Percy O'Driscoll and Mrs. Patricia Townshend — as well as our City champion, the Honourable Ed Holder, along the members of our hard-working Dreams & Vision Cabinet. The

Cabinet announced that we already received gifts and pledges in the amount of \$880,000!

Meantime the work in the cathedral is rapidly moving forward. The structural work on the floor has been completed and now it is time to engage in mechanical and electrical work. We are excited to be adding air-conditioning to the cathedral. Those long, hot Synod services are soon behind us.

The 8000 sq foot space will have a new beautiful Canadian made hardwood floor. Once complete, our cathedral will also include a 27-foot labyrinth, made from locally sourced hardwood — a place for meditation, reflection, and prayer. The main floor will be completed by Karl Moore of Moore Flooring — a family owned and operated business in London, Ontario. The labyrinth design is the work of Jason Vi-

vash of J.L.Vivash Flooring, an award-winning family business based in Paris, Ontario. It will incorporate natural woods that are grown and hand-milled in Southwestern Ontario.

Ramp construction is also well under way. It will be installed inside the east entrance to the nave, allowing full accessibility between levels for all.

While the campaign will continue for five years, the most active part takes place this spring. We have reached out first to our own Cathedral family with a campaign letter and a pledge form. The diocesan family is also invited to participate.

Learn more by visiting the campaign webpage which includes lot of information plus the latest construction videos:

www.dreamsandvisions.ca

Very Rev. Kevin George

IN ANTICIPATION OF HOLY WEEK AND EASTER: ST. PAUL'S INTERIOR (DETAIL).

"HOSSANA! Blessed is the one who comes in the name of the Lord— the King of Israel!"

In this old photo the nave was decorated for the Holy Week and Easter Sunday celebrations. During the ongoing renovation of the nave, the services, including this year's Easter gatherings, are being held in the cathedral's Cronyn Hall.

PHOTO OF THE MONTH

"Souper Bowl" champions



TRINITY CHURCH, CAMBRIDGE
VS

ST. GEORGE'S OF FOREST HILL, KITCHENER

Learning perspectives:
Huron in the global
Anglican network



*"I AM MORE HOPEFUL
THAN AFRAID..."*

Bishop Todd's interview with
the Anglican Province of
Aotaroa during his visit to
New Zealand



AIM FOR THE BEST!

**CAMP HURON:
REGISTRATION FOR 2025 SEASON
IS NOW OPEN**

SUMMER 2025 SCHEDULE AND FEES:
Evergreen Sessions (grades 1-8)
LIT 1, 2, 3 (grades 9-11)
NEW: Day Tripper (ages 6-12)



Piero della Francesca. The Resurrection (detail). Fresco, around 1460. Museo Civico, Sansepolcro (Italy)

Being in the dark to see more clearly

By Rev. Craig Love

THIS WINTER, as I lay sick in bed for over a week, I found myself unable to do much at all besides sleeping and praying. My appetite for food was strangely lacking, but I could not afford such a luxury as neglecting to pray.

Being unable to read, with a deep ache permeating my body, including my head, I was left without the Prayer Book to pray with, & the only scriptures I had were those that came to mind.

ANGLICAN FELLOWSHIP OF PRAYER

And so, most of the time, I just prayed from the heart, soaking in Christ's presence. Stating my complaints, my fears, and my hopes for recovery, here and there I felt assured by the subtle yet comforting power of the Holy Spirit.

For intercessions, I imagined looking out on the faces of the faithful in the two parishes I serve, praying through the pews from left to right, person by person,

recalling the special needs of each, confident that Christ heard, and was holding them close while I was away.

After making my way through the pews, I prayed for the good and faithful souls shut in, interceding for their particular needs. That is how I peopled my solitude. That is how I remained present with the dear people who I knew were praying for me, gaining strength by leaning into the body of Christ.

As I write this, I am still on the mend. I have returned to saying my daily "book

prayers," but now, before doing so I close my eyes to pray more freely, ranging about as the mind leads me, just having a talk with God. And so, as much as I am glad to be up and around, my days of sickness have left me with precious spiritual fruit. Sometimes it takes being in the dark to see more clearly the constant glow of Christ in our midst.

Rev. Craig Love is an AFP Executive and Rector of St. Luke's & St. Thomas the Apostle, Cambridge.



The Encounter

The face appeared to me in the night as familiar as my own.
I bowed my head, afraid to face a truth that I have known.
His head was bent with burden heavy. His hands were stained with blood.
On his face were wrinkles from centuries of pain, but in his eyes, was only love.

'Who are you?' I asked with feigned innocence, but no immediate response was heard.
Only visions of what was and will be filled the silence, with no words.
He showed me how things really are, of the pain that exists all over.
I saw children starving, people dying, suffering in every corner.

'There is no reason that this pain exists, I taught you that once before.
How long until you learn the truth? How long?' Then he said no more.
I looked with sorrow on what I saw, I could understand his pain.
But when I looked again into his eyes, I knew his love remained.

And when I looked upon the world so filled with hate, and greed, and sin.
I looked into those endless eyes...
And saw him die once again.

Rev. Chris Brouillard-Coyle

HURON CHURCH NEWS

Volume 75, Number 4

Submissions

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

Editor

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

Deadline

Tuesday, April 1
for the May edition

Subscriptions

To subscribe, unsubscribe, change address or name, report a delivery problem, contact:
Circulation Department
1-866-924-9192, ext. 245
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

Angela Rush
huronchurch.ads@gmail.com
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

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

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

Printer

KT Web Printing
287 Bridgeland Ave
Toronto, Ontario M6A 1Z6
Mailed by Elite Bindery and Mailing Services
1860 Midland Ave,
Scarborough, Ontario M1P 5A1

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

Standing 'as you are' before God (A Sunday service to remember)

By Bill Elders

AS I START WRITING this, it is Sunday, February 16, 2025, in Chatham Ontario. We have about eight inches of snow and some businesses here are closed.

(Yes, I said "inches" — I'm old, 86. I hear that east and north of Toronto are being hit hard and police are telling motorists to stay home; they are measuring in centimetres, and they have 20-50 cm. YIPES!).

This reminds me of a Sunday about 15 years ago, only we had more than eight inches of snow that day. Wife Mary and I got up as usual at 7:30, and started listening to CFCO, our local radio station. Just like kinds on a school morning, we listened, and sure enough, many, many places were being listed as closed. No church today!

So, what do we do now?

Well, everything is covered in a thick blanket of clean white snow and all looked beautiful. Maybe it's time to go for a walk after a little food.

It was getting lighter outside, all was white and all was silent, just plain silent. No vehicles, just silence. It was different. It was beautiful.

So, down the driveway, left turn onto the street, another left turn, and we were off our dead-end street. Another left, and then one right turn, and before we realized it, we were walking toward our little church. Creatures of routine!



Bill and Mary Elders at St. Paul's Church with their grandson Colin.

Christianity is not an insurance policy. Bad things can and still do happen to good people. Our Lord helps us through those tough times.

We live only about four blocks from St. Paul's which was on Dolsen Road. No traffic at all, so we were walking down the middle of the road still in white silence. Well, the church was still there of course, and no vehicles were in the parking lot. But as we approached the church, there seemed to be light in the windows facing the street!

Maybe somebody left light on? OK, we will stop in and check (the mentality of a Board member!). No indication of foot-marks in the lightly blowing snow, but the front door unlocked! And the lights inside the entry were fully on.

A loud "Hello" got no response. But when we entered

the main church, there we saw — four people. What!? What are you doing here?

Rev. Karen Nelles answered smartly, "We are preparing for a church service".

But your car is not here. "No", she answered, "I left it in Marilyn Sinclair's driveway and I stayed with her overnight".

Rev. Karen lived in the rectory house at St. Thomas, Dover, some eight miles drive. And Marilyn lived just across the street from St. Paul's. Very sensible. The other two people were Moe and Nancy Legue who live just three blocks away. So all five people who lived closest to the church (and still do) were present as usual.

But what now? "We have a

Sounds like a good deal to me...

If I buy something from a person, we make the deal. I get the goods I want and I give him what he wants — the money. Simple and fair and reasonable. All week long, I get what I need. And even on Sunday, the Lord gives me what I need. And I usually have almost all the things I really want that make sense. Sounds very reasonable, doesn't it?

Our Lord and Creator delivers the goods. And what does he want in return? He just wants us to be decent people, treat others with compassion and respect and give up just one to four hours a week to attend a public service to worship and honour Him, and show respect and love for Him. It still, after all these years, sounds like a good deal to me.

church service", replied Rev. Karen, and we started. Then we got to the readings.

"OK, Bill, do the readings", says Rev. Karen. So there I stood at the lectern. I had already removed my toques, coat and big snow boots, and there I stood with my un-combed hair. I hadn't showered or shaved, I had on my soiled Saturday work shirt and jeans, and just old work socks, no shoes. And I am doing the readings!

I don't remember the music but three of us were also choir members, so we likely sang but no organist. What a memorable and very meaningful experience. "AS YOU ARE", for sure. Just the way it is meant to be. Does our Lord have a sense of humour? I think so.

+++

All six of us are still alive and reasonably healthy, even Moe who is likely into his nineties. All are still active in various other churches as our little St. Paul's was demolished

Feb. 1 in 2021. Rev. Karen Nelles is retired but helping out around Strathroy and then East London. Moe and Nancy and Marilyn are attending Christ Church in Chatham, and Mary and I are now at Holy Trinity which is now called Holy Trinity/St. Paul's.

About 30 of our St. Paul's people amalgamated with Holy Trinity through the work of our wardens Ann Koop and Beth Myers (both are alive and well). Who said work and going to church don't contribute to good health?

My brother-in-law (an Anglican) told me shortly I met Mary: "Never abandon your church". I believed him. He also had a saying, "Once a man and twice a child". He had to explain that one.

Bill and Mary Elders are Holy Trinity/St. Paul's, Chatham parishioners.

AND THE WINNER IS... 'Soup Can' challenge update (and Soup Luncheon for Amazonia)



Trinity Church, Cambridge:
1041

We are "Souper" excited to share our "Souper Bowl" final results:

1041 total cans of soup — Trinity Anglican Church (Cambridge, Ontario);

And 890 total cans of soup — St. Georges of Forest Hill



St. George's of Forest Hill Church, Kitchener:
890

Anglican (Kitchener, Ontario)

Trinity takes the win this year, but the real winners are local area food banks with nearly 2000 cans of soup gathered for food banks and Trinity Community Table!

For the odds both communities are forecasted a Philadelphia win in the big game!

In the meantime, the "Soup" themed outreach continues at St. George's of Forest Hill, Kitchener. We held our annual Soup Luncheon for our sister



At. George's of Forest Hill:
Soup Luncheon for the Diocese of Amazonia

Diocese of Amazonia. These are just a few of the happy parishioners who enjoyed a variety of soups and helped raise \$606.65.

The church also marked the Coldest Night of the Year on Feb 22nd, by collecting 159 -

\$5 Tim Cards to be distributed to patrons at St John's Kitchen. Volunteers Catherine and Ian presented the cards to Connie the manager at the Kitchen.

Rev. Paul Poolton and Mary Ann Millar

Being comfortable with discomfort: A path to hope and justice



By Rev. Canon Greg Jenkins

IT'S A FAMILIAR feeling, that urge to look away. When we hear news of war and displacement, or become aware of systemic injustices and human suffering, the weight of it can feel unbearable. It's tempting to look away, to turn off the news, to protect ourselves from the ache of empathy. But as followers of Christ, we are called to do the opposite. Through Alongside Hope, we as Anglicans in Canada choose to turn toward the pain of the world, not in defeat, but in faith.

When we face the world's brokenness, of which we are a part, we begin not with despair but with prayer. A real, honest, unpolished prayer: "Okay, God. This is where things are now. So, what next? How do you want to show up, through us?" In this way, acceptance becomes the fertile soil where hope takes root and begins to grow. This is not a passive acceptance but an active one; a willingness to stand in the uncomfortable reality of our situation, trusting that God is already at work, calling us to be part of that work.

Through Alongside Hope, we face what is difficult because hope cannot take root in apathy or denial. As we respond, our approach intentionally resists the colonial model of acting on others or imposing outside solutions. Instead, we commit to genuine partnership, listening first, standing alongside, and responding in ways that honour local leadership and knowledge. This work requires humility and a willingness to be uncomfortable as we confront our own assumptions and privilege. But it is in this space of shared effort and respect that true transformation takes place. Here are but a few examples:

Across the lands now known as **Canada**, First Nations, Inuit, and Métis peoples have faced centuries of colonization, attempts at cultural erasure, dispossession of their lands,

and ongoing systemic discrimination. Walking in solidarity with Indigenous-led programs demonstrates our commitment to meaningful reconciliation through action and partnership. Through the Indigenous Partnership Program, Alongside Hope responds to community-identified needs, aligning this work with national and international calls to action, such as the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the 2015 Truth and Reconciliation Commission of Canada's Calls to Action. Through funding and collaboration, we support Indigenous-led language revitalization initiatives for preserving and teaching traditional languages for future generations. Water justice has also become a central focus of our work. Guided by Indigenous leadership, and through the Pimatisiwin Nipi ("Living Water") Group, we're honoured to support tangible, community-driven initiatives. Together, we've secured clean running water in approximately 60–75 homes in Pikangikum First Nation and raised \$150,000 toward a water truck for Kingfisher Lake First Nation, a need identified by First Nations' leaders of Mishamikoweesh.

In **Guatemala**, we walk alongside Indigenous communities, partnering on sustainable development initiatives rooted in local knowledge and leadership. This three-year project, guided by community-identified priorities, focuses on reducing poverty, improving food security, and strengthening local leadership. The six Q'eqchi' communities in Alta Verapaz province continue to live with the lasting impacts of institutional violence from the civil war that ended in 1996, facing challenges like extreme poverty, limited social infrastructure, and low literacy rates. Despite these obstacles, they remain deeply committed to building resilience. Through this project, community-led workshops share knowledge

and skills in agriculture, animal husbandry, and local leadership. A particular focus is placed on empowering women's leadership and advocacy.

In **Kenya**, a delegation from Alongside Hope, including Su McLeod from our diocese, recently visited our partners there. The northern region has been severely impacted by climate change and drought. Despite these challenges, hope is taking root. Community members are growing kitchen gardens with seeds provided through the program and raising chickens and goats, which offer additional sources of protein. These initiatives do more than provide nutrition; they strengthen family relationships by reducing stress-induced intimate partner violence and creating economic opportunities. A community bank has been established, enabling members to access funds for education, start businesses, and cover medical expenses and transportation to hospitals. By facing the harsh reality of climate change, these communities are cultivating resilience, security, and hope.

In the last fiscal year, PWRDF / Alongside Hope partnered with more than **70 organizations across 32 countries** and was recently named to the 2024 Charity Intelligence **Top 100 Charities List**. In a world increasingly marked by intolerance, isolationism, and hate, this work has never been more critical. Stepping into the work of justice often means stepping into discomfort, but it is within this discomfort that we are called by God to humility, deep listening, and courageous action. Through Christ, who bore the pain of the cross, we witness glimpses of the resurrection unfolding each day, as we live into our name: Alongside Hope: Anglicans and partners working for change in Canada and around the world.

Greg Jenkins is the Diocesan Rep and Chair of Alongside Hope Huron.

Mawuyan showing her kitchen garden in Kenya.
Photo by Su McLeod, Diocese of Huron Representative in the 2025 Alongside Hope Delegation to Kenya (used with permission)



**Our name has changed.
Our work stays the same.**

PWRDF is now Alongside Hope

After two years of discernment and consultation, PWRDF's members* have approved a new name. Alongside Hope emphasizes themes of partnership, accompaniment, community and teamwork that have always exemplified the way we work.

With its tagline — Anglicans and partners working for change in Canada and around the world — Alongside Hope honours the legacy of PWRDF as an agency of the Anglican Church of Canada, and it will carry us forward into the future.

As we walk alongside our partners and many supporters, listening and sharing with one another, we embrace and embody the hope of a truly just, healthy and peaceful world.

Scan the QR code to view a video about our new name and read our list of Frequently Asked Questions, or visit pwrdf.org/our-new-name.

* The PWRDF Board of Directors, Diocesan Representatives and Youth Council comprise the voting membership.

**Alongside Hope**
Anglicans and partners working for change in Canada and around the world

**Auprès de l'espoir**
Anglicans et partenaires œuvrent pour le changement au Canada et à travers le monde

On March 1, 2025 PWRDF has become ALONGSIDE HOPE

Deeply rooted in the Anglican Church of Canada

(Responding to Rev. Greg Little's article, *WHERE IS ANGLICAN IN ALONGSIDE HOPE*, *Huron Church News*, March 2025)

I appreciate Rev. Greg Little's thoughtful reflection on the recent name change of the Primate's World Relief and Development Fund to Alongside Hope. (*Huron Church News*, March 2025, page 4)

His concerns about maintaining a clear Anglican identity in our work are shared by many who have long supported this organization as a vital response to the Gospel and expression of our faith in action.

The previous name, Primate's World Relief and Development Fund, did not include the word "Anglican." However, the full new name, "Alongside Hope: Anglicans and partners working for change in Canada and around the world" makes our Anglican identity clear and explicit. It is important to affirm that Alongside Hope remains deeply rooted in the Anglican Church of Canada. The decision to adopt the name Alongside Hope was made after extensive consultation and discernment.

That question of how we continue to communicate our Anglican identity is a worthy discussion. As we move forward, we must ensure that Alongside Hope's Anglican foundations remain visible and celebrated. This includes continuing to engage Anglican parishes, clergy, and volunteers in our work, and ensuring that our branding, messaging, and storytelling clearly convey the Anglican roots of our mission.

Rev. Little's closing words resonate deeply: regardless of the name, our work is needed now more than ever. I trust that Anglicans across Canada will continue to stand in solidarity with our global partners, offering not only resources but also the hope that is at the heart of our faith.

Yours in Christ,
Greg Jenkins

THE GOOD NEWS OF GARDENING: Being part of what God is doing in the world



In gardening, I am shaped by work in which there is no such thing as success or failure. I am shaped by work which is, instead, a constant invitation to prayer, to what the ancient Christians called *theoria physike*: the contemplation of the Logos of God as revealed in the *logoi* of God's creation.

By Rev. Canon Lisa Wang

AS I WRITE THIS, the snow lies thick on the ground and the temperature outside is a frigid -9 C. Inside, however, we are busy counting seeds, poring over seed catalogs, doing math, and making plans.

In a few weeks (likely when you are reading this), it will be time to begin sprouting. A few more weeks after that, it will be time to begin planting.

There are many reasons why people garden, and many reasons why people don't. I'm not here to tell you why you should. I'm just going to tell you why I do.

First of all, I like to eat. I like to eat well; and I like to eat healthily. That is, I like food that tastes good and is good for me. Eating healthily, however, is more than a matter of counting calories, cholesterol, and sodium.

Healthy food comes from creatures that have been well cared-for and have lived healthy lives in healthy soil. By growing my own food, I can opt out of the industrial food chain; its countless carbon miles and endless plastic packaging; its genetically-engineered, chemically-doused monocultures; its relentless

poisoning of the earth and abuse of creatures for corporate gain. By growing my own food, I can eat things that are healthy and taste good (yes, they really do taste better!), and recognize and experience in them the goodness of God's creation, in all its beauty and diversity.

Second, I would really like to become a better person. That is, I am seeking sanctification.

The Benedictine spiritual principle of *ora et labora*, prayer and work, reminds us that we are shaped by what we give our time and effort to, day in and day out. In gardening, I am shaped by work in which there is no such thing as success or failure. I am shaped by work which is, instead, a constant invitation to prayer, to what the ancient Christians called *theoria physike*: the contemplation of the Logos of God as revealed in the *logoi* of God's creation.

Gardening allows me to give my attention to the Creator as I see, hear, taste, touch and smell the embodied thoughts of God that are God's creatures.

Third and finally, there is the most important reason why I garden. I garden because I want to be part

of what God is doing in the world. The industrial food chain cuts us off from God's life-giving work in the world by objectifying and commodifying God's creatures.

In contrast, gardening allows me to be an active participant in God's creation, rather than a passive consumer of it. It allows me to be part of the mysterious process by which God breathes life into creatures, nurtures them, enables their growth and flourishing, and even shapes the earth itself. It allows me to proclaim the Good News that (as St Maximus the Confessor said) "the Logos of God (who is God) wills always and in all things to accomplish the mystery of His embodiment."

Our diocesan plan *Turning to Grace* reminds us that part of being a Just Church is care for God's creation, including care for those in need. Good News Gardens do both! All you need to do is: 1) Plant, 2) Pray, and 3) Proclaim. You can learn more at: <https://www.episcopalchurch.org/good-news-gardens/>

Happy gardening!

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

ReformedBookServices 

PROMOTING GODLINESS, REVIVAL & REFORMATION

Store Hours: Mon.-Wed. 10-5 • Thurs. 10-9 • Fri. 10-5 • Sat. 10-3

16 Roy Blvd. Brantford ON N3R 7K2

T: 519.304.4709 • E: sales@reformedbookservices.ca

a great selection of christian books at low prices

Niagara Depot

195 Victoria Ave., Fenwick, ON L0S 1C0 T: 905.714.6257



Jackson Monuments is your premier partner in the meticulous craftsmanship and artistry of crafting exquisite monuments and memorials. Mark Jackson, a seasoned professional in the industry since 2014, is renowned for his unwavering commitment to delivering top-tier craftsmanship that exceeds client expectations.



jacksonmonuments.ca

519-451-3838

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






The Right Reverend
R. Todd Townshend



Join AFC's 2nd annual Say Yes! to Kids Sunday celebration June 22, 2025



**Say Yes! to Kids 2025:
Join the Movement**

Camp Huron is partnering again with the Anglican Foundation's *Say Yes to Kids!* Campaign. Camp Huron gives children and young people a chance to spend a week (or more) on the beautiful shores of Lake Huron, their days filled with games, crafts, worship, swimming and learning about God, nature, and themselves. Six-year-olds start to learn independence; teens learn how to be leaders. Life-long friendships are forged over campfires and conversations under the stars. Everyone should have the chance to go to camp!

Unfortunately, not all families can afford the cost of camp. Through generous bursary programs, the people of Huron have a long history of reducing financial barriers to attending Camp Huron , but we would like to be able to do even more.

I invite all Huron Anglicans to take part in building up camp bursaries for the 2025 season. For every \$20 donated to our Huron team, \$4 will support the Anglican Foundation's grants toward youth programs throughout Canada. Last year we raised \$26,188.00 in support of the ministry of Camp Huron and the Anglican Foundation ministries. Let's help even more kids this year! ■

The 2nd annual *Say Yes! to Kids* Sunday will take place on Sunday, June 22, and will once again be supported by a SYTK Sunday liturgy. The liturgical resource has been developed by a team of AFC's clergy board directors from across Canada and is meant to be used with the permission of the Ordinary.

It is a flexible resource that any church can use, whether it has an active campaign or not. Churches that do not have youth to involve as readers, greeters, or elsewhere, can use the service as a

time of prayer for children and their communities and across the country. "What matters most," says Dr. Scott Brubacher, Executive Director, AFC, "is rallying Canadian Anglicans to celebrate children, youth, and young adults in our midst."

Participating parishes can order special SYTK Sunday offertory envelopes and use the offering to support their SYTK fundraising campaign, or other local or diocesan outreach to children and youth. There are also bulletin insert graphics and templates available. ■



Say Yes! to Kids Impact Keeps Growing

Say Yes! to Kids is an annual fundraising appeal sponsored by the Anglican Foundation of Canada. Launched in 2021 to encourage church-led pandemic recovery programs and initiatives, the SYTK movement has now provided \$755,000 in funding to more than 150 beneficiaries and fundraising partners for youth-focused ministry and outreach across the Anglican Church of Canada.

"The top three ministry impact zones have been faith formation, arts and education, and outdoor recreation," says Dr. Scott Brubacher, Executive Director. "It's wonderful to see the year-over-year impact as so many churches and dioceses are using SYTK to invest in youth retreats, Vacation Bible Schools, and

part-time staffing to revitalize children and youth ministry programs." Other impact zones include food security and poverty reduction, reconciliation, and health and well-being.



At the close of the 2024 campaign AFC surveyed past SYTK participants. "Seventy-five percent of respondents told us they use SYTK to create a sustainable revenue stream for an ongoing ministry and that it's an important source of funding for them," says Brubacher. "We also heard how influential the AFC Angel Donor matching gift program has been to local campaigns. We are all very grateful to the lead donors who, over the past 4 years, have championed this cause with donations totaling more than \$100,000." ■



evergreen

thank You God for most this amazing
day: for the leaping **greenly** spirits of trees
and a **blue** true dream of sky; and for everything
which is natural which is infinite which is yes

e. e. cummings

Good News from Camp Huron. Registration is now open!

Just imagine sitting under your favorite tree.
Look up into its leafy canopy of **green, green, and more green**,
rustling in the summer breeze... shelter and shade,
and nourishment for the earth, a home for wild-life,
a source of beauty, wonder, and delight!

Come and gather with us at Camp Huron!

Under the trees let us worship, work and play.
Like the trees themselves, let us root ourselves
in our faith as we grow in God's fresh,
evergreening, gracious, love.

Let our arms be like branches spread wide,
stretching out towards one another in Jesus' name,
here in this place... and beyond!

Go to www.camphuron.ca to find out more, see great pictures,
and sign up today!

For more information do not hesitate to contact
gerryadam@diohuron.org 519-434-6893 ext 217



Week-long Camps for ages 6-14, grades 1-8 \$740.

Evergreen Session 1	July 6-12
Evergreen Session 2	July 13-19
Evergreen Session 3	July 20-26
Evergreen Session 4	July 27-August 2
Evergreen Session 5	August 3-9
Evergreen Session 6	August 10-16

Day Trippers: Join us at breakfast and stay the day, Monday – Friday inclusive for ages 6 – 12, grades 1-6, \$325

Day Trippers Session 1	July 7 – 11
Day Trippers Session 2	July 21 – 25
Day Trippers Session 3	July 21 – July 25
Day Trippers Session 4	July 28 – August 1
Day Trippers Session 5	August 4 – 8
Day Trippers Session 6	August 11 – 15

LIT 1, 2, 3 Grades 8-11

LIT1 (finishing grade 8)	July 6-19 or July 27-August 9	\$1600
LIT2 (finishing grade 9)	July 6-19 or July 27-August 9	\$1600
LIT3 (finishing grade 10)	July 6-26 or July 27-August 16	\$2100

Bursaries and payment plans available. Please ask!



Services at the Mohawk Chapel for 2025

Sunday, April 13 (Palm Sunday) at 2 pm
Sunday, October 5 (Thanksgiving Service) at 2 pm
Sunday, December 7 (Christmas Service) at 2 pm

H. M. Royal Chapel of the Mohawks
301 Mohawk Street, Brantford
519-445-2953



PASTORAL PROGRESSIONS

Appointments

Bishop Townshend appointed the Reverend Rob Henderson as the Rector of St Aidan's, London, effective 1 April 2025

Bishop Townshend appointed the Venerable Amanda Longmoore as the Incumbent of St Aidan's, London, effective 1 May 2025. This is a part-time (0.25 FTE) appointment in addition to Amanda's role as the Territorial Archdeacon of Western Huron (0.75 FTE). As Incumbent, she will work alongside the full-time Rector of St Aidan's.

Bishop Townshend appointed the Reverend Karen Nelles as Administrator with priestly responsibilities for Canon Da-

vis Memorial, Sarnia, effective 9 February 2025. Karen will also be interim Priest-in-charge of St. Bartholomew's, Sarnia, effective 9 February 2025. On 1 April 2025, she will be Administrator with priestly responsibilities for St. Bartholomew's.

Announcement

Bishop Townshend announced that the Reverend Gilles Haché, having successfully completed his curacy, is now the Rector of St. Matthew's, Windsor, effective 9 February 2025.

Induction

On behalf of Bishop Townshend, the Venerable Jane Humphreys inducted the Reverend Jamie Baxter as the Rec-

tor of St James', Wallaceburg and St James', Port Lambton, on Sunday, 23 February in Wallaceburg. The preacher was the Reverend Canon Dr Grayhame Bowcott.

On behalf of Bishop Townshend, the Venerable Jane Humphreys inducted the Reverend Gilles Haché as the Rector of St Matthew's, Windsor ON N9E 1H5, on Sunday, 2 March. The preacher was the Reverend Jean Doyle. There was a dinner reception in the church hall afterwards.

On behalf of Bishop Townshend, the Venerable Janet Griffith-Clarke inducted the Reverend Canon Dr Stephen Hendry as Rector of Grace, Brantford, at a service of Eve-

ning Prayer on Sunday, 9 February 2025. The preacher was Brother Mark. A reception followed the service.

Retirement

Bishop Townshend accepted the request of the Reverend Bonnie Rayner to retire as the Incumbent of St John's, Glencoe, effective 31 July 2025. Bonnie was ordained deacon and priest for the Diocese of Algoma in 2006. She came on the strength of Huron in June 2014 as Incumbent of St. John's, Glencoe, Christ Church, Newbury (closed 2015), and St. Jude's, Mount Brydges (closed 2021). Bonnie served as a member of the ACW Diocesan Council.

We give thanks for Bonnie's

ministry and wish her well in her retirement.

Conclusion of Ministry

The Reverend Jason Postma concluded his ministry at St James', Paris, effective 10 February 2025. Jason remains a priest in good standing in the Diocese of Huron.

Rest in Peace

Marion Broadfoot died on Monday, 10 February 2025. Marion was the spouse of the Venerable James R. Broadfoot, retired priest of the diocese. Please remember James, Melissa, Paul, and the rest of Marion's family and friends in your prayers. May her soul and the souls of all the faithful departed rest in peace.



ANGLICAN FELLOWSHIP OF PRAYER

ANGLICAN CHURCH WOMEN

Anglican Fellowship of Prayer

The Bishop of Huron's Prayer Conference

FINDING THE FACE OF GOD IN PRAYER

Guest Speaker:
The Right Reverend Todd Townshend

Saturday May 3, 2025

MARK YOUR CALENDARS!



ANGLICAN CHURCH WOMEN - DIOCESE OF HURON

ANNUAL MEETING & CONFERENCE

"Your Word, a Light to my Path"

Psalm 119:105

Church of the Ascension
2060 Dundas St. East, London, Ontario
Saturday 26 April 2025

Registration and Meet & Greet @ 9:00 a.m., Coffee/Tea
Opening Prayers – 10:00 a.m.

Please bring your A.C.W. Banners for display.

Guest Speaker
The Reverend Canon Doctor Constance Joanna Gefvert
on "Your Word, a Light to my Path"

Holy Eucharist – 2:00 P.M.
The Right Reverend Todd Townshend
Celebrant



Living the story: A choose-your-own-adventure approach to ministry

GROWING UP in northern Ontario as a child, there were certain memories that have deeply shaped who I have become as a person: countless hours spent in frozen hockey rinks, ice fishing trips with my Dad, and living in the charming Town of Cochrane – beloved home of Canada's own Tim Horton. When I wasn't spending time adventuring on snowmobile trails or heading off for another away-game hockey tournament, the one thing I loved to do more than anything else was to read.

Many millennials of my generation remember the introduction of book fairs in schools throughout the province. For me, in northern Ontario, this was one of the few places where I could encounter a near-endless stream of new stories, ideas, cultures, and possibilities. I loved the seasonal book fairs and give thanks that my parents always enabled me to be able to pick out a book or two each time they came to our school.

Among the first books that caught my attention in these fairs was a series of books called Choose Your Own Adventure. The premise of these early readers was that



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

each book contained a story with multiple plot lines. As you read along, you would come to a point in the story where the reader was presented with a choice: to take the long narrow path into the dark cave, turn to page 127; to head back to home, turn to page 91. Each choice made by the reader drastically changed the story's outcome, sometimes even forcing it to come to an abrupt halt. The appeal of these books to me was the way in which they included me, the reader, within the agency of the storyline. They truly enabled me to feel like I was living the story.

Fast forward thirty-five years. In the last several weeks I've had the privilege to do a little traveling in the Diocese of Huron, and to work with a number of smaller congregations as they were experiencing significant transitions in their ministry. Some were experiencing the transition of clergy and the time of interim

that occurs during a clergy vacancy; another invited me to spend time in a congregational visioning exercise.

What each of the congregations held in common was that their membership, as represented on a Sunday morning, was less than fifty people in the pews (in one case, closer to a dozen). As each congregation looked out at the future, some members were doubting the possibility of hopeful change. The contemporary Anglican lament has a quiet way of creeping up on us: "We're too old; too few; too tired; and nothing is likely to change."

In my time of sharing with them, we explored some of the many ways that small congregations throughout Huron are accomplishing amazing things in ministry: exploring new patterns of outreach; finding creative new ways of building relationships in their neighbourhood; and sometimes even considering new models of being church.

The key motivation in many of these small-church success stories is found in the sense of congregational agency: does the congregation believe that they are the authors of their own story? Where is God

calling them to a new adventure or a new choice in their ministry together? And, perhaps most importantly, is the congregation open to believing that God is always opening the doors for a Choose-Your-Own-Adventure approach to ministry?

"Where do we start?" one parishioner asked me in the middle of a visioning retreat. "That's the spirit!" I replied. If you are open to exploring something new, if you are praying for God to do something new in your life, then you will be more inclined to act on the leading of the Holy Spirit. However, some congregations are unable to see the reality that there are always open choices for every church, regardless of how large or small. Our God is a God of resurrection and new beginnings, not one who prefers dead-end plotlines.

As Christians, the starting point for us is to respond to the Gospel of Jesus Christ in our own lives and in our own way. What does our relationship with Jesus inspire us to do? Where do we feel ourselves living out the Gospel narrative in our neighbourhoods and communities? What are the strengths and

gifts that we bring on our journey, and who do we want to be on that journey with? All of these questions are questions of agency. They are open-ended questions filled with potential and new hope. Each question asked might be the first step towards a new ministry adventure that can change both individuals and entire congregations.

Sometimes the greatest obstacle faced by Anglicans today is the way in which we limit our own future by being closed to the many possibilities that God offers us, and instead of exercising our own agency, we choose the off-ramp of a dead-end plot line. But, whenever we do this, whenever we give in to defeat, I would argue that we've stopped "Living the Story" of the Gospel of Christ, because God is making things new all around us. The choice is ours.

"Life is either a daring adventure or nothing."

- Helen Keller

Rev. Canon Dr. Grayhame Bowcott 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

Miracles stem from our love for one another

AT A LIVELY WEDDING in Cana, laughter and music filled the air.

I watched my son mingle with friends, feeling a swell of pride. But then, the unexpected happened: the wine ran out. It would be so very embarrassing for the hosts, who I've known for so very long. I felt a sense of urgency. Was this a moment where my son Jesus could shine?

As I approached him, I felt a mix of hope and hesitation. When I explained the situation, he replied, "Woman, what concern is that to you and to me? My hour has not yet come." His words stung, yet I understood him in ways that others couldn't. I knew that timing was everything, but my heart raced with the knowledge that he had the power to help.

I knew he would come around. So, I turned to the servants and urged them, "Do whatever he tells you." I believed that if I set something in motion, he would respond like the good so I knew him to be.

When Jesus asked the servants to fill the jars with water, my heart leapt! Could this

**Miracles extend
beyond their
extraordinary
results; they
embody the
faith, love, and
relationships
that nurture their
occurrence.**



AS I SEE IT

**REV. JIM
INNES**

really be the moment? Would he reveal himself now? I could hardly contain my excitement, knowing something extraordinary was about to unfold, changing everything!

I watched as he instructed the servants to draw some water from the barrels and take it to the chief steward. I could see the astonishment in the steward's eyes and demeanor. The water had turned to wine! And from the joy on his face,



it was clear that it was not just party wine but really, really good wine.

In that instant, I felt not just a mother's pride but also a deeper connection to his purpose. This wasn't just about saving a party; it was about a much larger story coming to be.

Miracles reveal the extraordinary within the ordinary: they are hope made real. Yet, in the context of the Cana wedding party, the display of

a mother's faith in her son is more poignant than the water changing into wine. That was the real power at that moment.

Miracles extend beyond their extraordinary results; they embody the faith, love, and relationships that nurture their occurrence. We can do unbelievable feats when someone believes in us and takes the time to connect.

There is another miracle-producing power at work

in the story of the wedding. Mary, with her profound concern for the hosts, demonstrated a heartfelt compassion that transcended mere guest behaviour. Mary was concerned about the host feeling like a failure. She wished for them to feel valued, and her loving compassion ignited the remarkable events that followed.

Many people view miracles as signs of supernatural powers, but I believe they stem from our love for one another. This love inspires us to act selflessly for those in need. Empathy, compassion, forgiveness, and generosity are the true catalysts for new life. These qualities ignite remarkable changes in our world!

As I see it, incredible events or miracles are not merely coincidental or supernatural but are fundamentally connected to deep-seated beliefs and trust. It is these very real human actions that give miraculous outcomes everyday significance.

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

Faith in action: Spill your most valuable ointment



Mary therefore took a pound of expensive ointment made from pure nard and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. John 12:3

By Rev. Canon Val Kenyon

AS WE ENTER these final weeks of Lent in anticipation of the celebrations of Easter, in one of our Gospel readings, we are told of a rather extraordinary action taken by Mary, the sister of Lazarus. Shortly before Passover Jesus found himself in Bethany, and so the family took the opportunity to host a dinner for him. At some point during this dinner, Mary took the usual act of washing feet to a whole new level, as she anointed the feet of Jesus with what was clearly a very expensive perfume. While perhaps this action was not visible to all present, it would only take moments until, as the Gospel writer notes, “the house was filled with the fragrance of the perfume” and her action as well as her devotion became



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.

obvious. As the bystanders stood in shock at the display of this extravagance, you can imagine the gaping jaws, as the waves of scent washed over them. Remember, this was no ordinary oil. What was this gesture of Mary’s all about? While likely a response of gratitude to Jesus for the returning to them of Lazarus, it was so much more for in it, we see Mary’s faith in action. Having been to the edge of death and back again with Jesus, she was beginning to see more clearly who he was and what it was to be a disciple, a follower of Jesus. In her kneeling at His feet and offering her gift, what to some appeared as an extreme act, she would model for others the way of discipleship, devotion, love and service

symbolizes in this act. Even in the midst of all the treachery and betrayal buzzing around them that night, mere days before Jesus’ death, Mary’s action, though wordless, was strong and resolute. Mary offered this expression of love freely and with all her heart. Mary was free to act not because she never wondered, or doubted, or worried, but because she could trust in the renewing power of God in her life. She had seen it. She knew it to be true. Mary’s faith directed and informed her actions. Central to everything that takes place in an Education for Ministry (EfM) session, the readings, the reflections, the conversations, lies this ever-present attempt to bring together our faith, our actions

and our reactions. What does it look like to live into and out of our faith? While like Mary there may be extraordinary expressions that we are called to make, there are also many daily opportunities to act and react as disciples of Jesus in our modest, every-day lives. Within the EfM gatherings, we support and encourage one another to be open to both the ordinary and the extraordinary work that God is doing in us, through us and around us. If you would like to learn more about Education for Ministry and joining us, our online Open Houses will be on Tuesday, May 13th and Wednesday, August 27th with an in-person Open House on Wednesday, June 4th, all at 7pm. Please reach out to Libi Clifford the Diocese of Huron EfM Coordinator or me, Val Kenyon at EFM@huron.anglican.ca to learn more or to schedule an alternate date for a presentation or for further information. Rev. Canon Dr. Val Kenyon is EfM Animator in Huron. EFM@huron.anglican.ca

EfM online Open Houses: Tuesday, May 13 and Wednesday, August 27.
In-person Open House: Wednesday, June 4, all at 7pm.

The greening power of God and the gift of new life

WE ARE ENTERING the most Holy time of year. Holy Week, the Triduum, and Easter Sunday are the most incredible days in the Church calendar. Each year we follow in the footsteps of Jesus as we enter into the story of the Passion of Jesus. His refusal to play by the rules of the Imperial rulers, reminds us of how to live our lives. Jesus refuses the way of violence, and chooses solidarity with the vulnerable, the oppressed, and the victims of the powers that be. He is fully willing to go to Calvary. His commitment to the way of non-violence is one that will cost him his life. In his farewell discourse, he reminds the disciples that serving him means following him. He reminds them that where the servants are, he will be also. Each Holy Week we are asked, yet again, can we bear it? Are we willing? Do we believe? Are we willing to go where Jesus goes, are we convinced that even when we go to the darkest places we are never alone? Are we willing to die to the ways of domination, violence, and winning at all cost? Do we believe that



It's Just KEVIN
V. REV. KEVIN GEORGE



should we allow those habits to die, to embrace a habitus of love, kindness, non-violence, sacrifice, and putting others first, that we will indeed inherit new life? New life! That’s the gift. Unless a grain of wheat falls into the earth and dies, it is but a single grain of wheat. What planted into the Earth in good soil, it bears so much fruit. It sprouts, and green and abundant new life springs forth. In the weeks ahead we will see this very miracle of life play out before us in the verdancy of spring. Around our region, we will see small green shoots, springing forth from the Earth, as farmers engage in the work of bringing for new life. It should be for us an annual reminder of the new life we are promised. I love the writings of Hildegard of Bingen. St. Hildegard was an eleventh century

writer, composer, philosopher, and Christian mystic. One of the fundamental principles of Hildegard’s worldview is Viriditas, which means the “greening power of God.” For Hildegard, viriditas was a metaphor for spiritual and physical health, which is visible in the divine word. As we look about us this spring might we see behind the greening countryside to see the new life promised in the Easter gospel - the ever-greening work of God. For Hildegard, all of creation is a sign of God’s loving. God is in an ever-greening relationship with all of creation. Behind us are the cold, dark days, and the dormancy of the earth. Yet, God has been at work through those short days. As we take notice of the greening about us, I pray we might also embrace viriditas as a spiritual practice. I pray

we might explore the broader aspects of what Hildegard envisioned, sung about, wrote about, and dreamed about. We are at our best when we are spiritually alive, when our soul is freshened, and fruitful. Anything that hinders that is counter-intuitive to the nature of what has been created. Those grains of insecurity, jealousy, selfishness, violence and hatred that we see about us need to die. There are many ways that our soul may be crushed, our hearts broken or our spirit deflated. All of them work against the ever-greening Love that is God. I encourage you to see – day by day, or even moment by moment – the ever-greening love of God about you. See it, embrace it, and nourish it! For there are plenty of voices and plenty of messages that would trap us in ariditas! Hold us in dry, parched, and withered places where moisture is scant and greenery is not to be found. For Hildegard, following The Way, meant always moving toward viriditas: especially during times of ariditas. The ever-greening practices of our hearts require that we do not allow our hope to be stolen by

those who would interpret our world for us. Using our own voice, our own listening, our own light is all a testimony to the richness and the liberating power of an ever-greening love. I pray you find the new life promised to us: for we are reminded that death has no power over the ever-greening love of God. “I am likewise the fiery life of the substance of divinity. I flame over the beauty of the fields and sparkle in the waters, and I burn in sun, moon, and stars. And with an airy wind that sustains all things with invisible life, I raise them up vitally. For air lives in greenness and flowers, waters flow as if alive, the sun, too, lives in his light... Thus I, the fiery force, am hidden in [the winds], and they take fire from me, just as breath continually moves human lungs, and as a windy flame exists in fire. All of these live in their essence and are not found in death, because I am life.” ~ Hildegard of Bingen Very Rev. Dr. Kevin George is Rector of St. Paul’s Cathedral, London, and Dean of Huron. kevingeorge@diohuron.org

The elephant in the room (While waiting for the only true King)

IN 1969, PIERRE TRUDEAU told Richard Nixon that living next to the United States was like sleeping with an elephant: “no matter how friendly and even-tempered the beast is, [...] one is affected by every twitch and grunt.” Fifty-six years from that utterance of that memorable quote, it is becoming increasingly difficult for Canadians to ignore that elephant.

The interrelation between our economies and cultures weighs heavily in the Canadian subconscious as the unpredictable governing style of President Trump sends ripples of anxiety across the border. In parish ministry, I have noticed from some a marked increase in anxiety and fear of what will happen in the immediate and near future, and in others a spike in nationalistic thinking to counter the same from our American neighbours. Both responses are reasonable coping mechanisms when faced with credible threats to the Canadian way of life and freedom from foreign interference.

As silly as it might seem to name in writing, but we must remain rooted in the truth that Canadian sovereignty remains. While the President of the United States and the governance of that country



FIELD NOTES

**REV. ALLIE
McDOUGALL**

has influence over our affairs, we remain a discrete country with our own elected officials, and all Canadians owe civic engagement and thoughtful democratic participation to this country.

It is easy to be drawn into the American news cycle – it is entertaining and stimulating by design. We must resist the urge to adopt domestic American issues as our own to the ignorance of what is taking place socially and politically, here at home. Our energy is must better spent in the arenas of influence that we already possess, not in the affairs of our neighbours. This is not to say we shouldn't pay attention and pray, but that this is not

where our attention should be devoted.

I must confess that I have no practical recommendations for how we might persevere as Canadians in the shadow of the irascible American elephant. I can only offer some theological rationale for why we, Christians of the Anglican Diocese of Huron, should resist the urge to sink into fear or nationalism, or both.

I acknowledge that God's commandment to “fear not!” is much easier said than done, particularly when the looming trade war would have devastating consequences for our ongoing cost of living crisis, driving those who are already struggling financially into deeper trouble. The reality is that fretting over what might happen or could happen or is being capriciously threatened by a foreign government is not a response that reflects trust in God's faithfulness and ultimate sovereignty, over and above the dominions and

kingdoms of Earth. Christ's teaching in the Sermon on the Mount (Matthew 6:25-24) is a potent reminder of God's commitment to our care and the futility of worry in the face of His provision. It reads to us as hopeful and light but hope and levity are requirements in these days of panic and woe.

At the time of writing, the Four Nations Face Off has just concluded, with Canada achieving a searing victory over the American team, bringing up memories of the 1972 Canada-USSR Summit Series. Canadian nationalism is stoked and bolstered by few things and our national pastime is one of them. The threat of annexation is driving a surge of nationalistic feelings among us, but we must handle this temptation with caution.

Nationalism is a key ingredient in the rise of anti-democratic and discriminatory policies, the reification of idolatrous propaganda, and an invitation to beget more aggression in our diplomatic relationship with our neighbours to the South.

Love of one's country is not inherently wrong when it is properly ordered. What gets any person in trouble as they manage the dual role as Christian and citizen is the idea that the nation state will save us, or that we can place

faith in its stability or commitment to doing the right thing for all people. There is only one Kingdom that promises abundant life for all to share, for freedom, and for the liberation of all oppressed people and that is God's Kingdom.

We live in anticipation of that Kingdom and remain nevertheless ensconced in the influence of the declining empire of the United States, watching the consequences of said decline play out in real time and bearing those consequences as average citizens. This is a position that chafes at our sense of security and comfort in the country we call home, yet we must remain steeped in the hope afforded to us in Christ Jesus, the only true and good King.

Our faith and resolve will be tested in the coming months and years. Blessedly, this is not the first time that Christians have had to navigate political and economic turbulence, and it is far from being the last.

May we be strengthened in the communion of saints and the promise of the eschaton to persevere under tyrants and princes and elephants alike.

Rev. Allie McDougall is the Vicar of St. Paul's and St. Stephen's, Stratford.

alliemcdougall@diohuron.org

Considering the platforms we use: Stop feeding the beast!

OFTEN, we think of social media as a service we use. While in fact, we are the content creators that social media platforms monetize and rely upon. We share thoughts, insights, and pictures of our food and vacations and keep in touch with people nationwide.

But make no mistake, you are the product that is being monetized. The more eyeballs a platform can curate, the more advertising dollars pour in as brands seek to put their product in front of the most people.



MEDIA BYTES

**REV. MARTY
LEVESQUE**

As such, we should consider the platforms we use and whose fortunes we are contributing to. We should seriously consider whether we loan our voices as a church and disciples to each platform.

Have the platforms abandoned their DEI (Diversity, Equity and Inclusion) initia-

tives? Are they a place where hate speech is fostered? Do they contribute to individuals and organizations getting doxed, harassed, threatened with violence and even death threats? Has the platform led to real-world violence?

As followers of Jesus, it is up to us to embrace certain ethical standards as informed by the two greatest commandments: love the Lord your God with all your heart, mind, soul and strength, and love your neighbour as yourself.

No platform is perfect, but some are far worse than

others. This is the case with X, formally known as Twitter. Twitter has become a cease pool of hate. But more so, it is a platform that Elon Musk uses to further the MAGA agenda. And since that agenda now includes direct threats to Canada to become the 51st state and looming tariff threats designed to destroy our economy and livelihoods, Twitter is no longer something that I or my church, All Saints Waterloo, can support. By the time you read this, both my personal account and the church's account will be no more.

I would, therefore, encourage every church and diocese to delete their Twitter accounts and for individual disciples to also delete their accounts.

Twitter is no longer a safe space, and we should not loan our voices, and increase the fortunes of those who profit from hate. We need to stop feeding the beast.

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

martylevesque@diohuron.org

Join Tithe.ly now! Become a part of our evergrowing family:

• All Saints', Waterloo • St. James, Stratford • St. Paul's Cathedral, London • St. Mark's, London • St. George's, The Blue Mountains • St. Thomas, St. Thomas • St. George's, London • St. Thomas the Apostle, Cambridge • Regional Ministry of Hope • St. John's, Tillsonburg • St. Paul's, Stratford • St. James', St. Marys • St. Paul's, Essex • Holy Trinity/St. Paul's, Chatham • St. Michael & All Angels, London • St. John the Evangelist, Strathroy • Trivitt Memorial, Exeter • St. Stephen's, Stratford • St. Luke's, Cambridge • Trinity, Sarnia • St. James Westminster, London • Christ Church, Meaford • Church of the Holy Saviour, Waterloo • St. John the Evangelist, London • Holy Trinity, Lucan • Parish of the Holy Spirit, Seaforth • St. Andrew Memorial, London • St. Andrew's Memorial, Kitchener • St. George's, New Hamburg • St. James the Apostle, Wallaceburg • St. John-in-the-Wilderness, Brights Grove • St. Mark's, Brantford • St. Pual's, Point Edward • Trinity, Cottam • St. Martin-in-the-Fields, London...

Visit: <https://diohuron.org/resources/tithe-ly-partnership>

We are the calm in the centre of the storm (even when anxious and afraid)

AS A THEOLOGICAL student in Toronto in the late 1970s I attended a dramatic presentation of the Gospel of St. Mark offered by an English actor, named Alec McGowan. It left an indelible imprint on my life. According to David Suchet, another actor, who has read the Gospel of St Mark from the pulpit of St. Paul's Cathedral, in London, England, it took Alec McGowan sixteen months to memorize the Gospel!

The Gospel of St. Mark, according to a number of Biblical scholars, may not only be identified as the earliest written Gospel, but also as a record of the remembrances of St. Peter. These are the stories of the ministry of Jesus that formed the essential message of the ministry of St. Peter as he proclaimed the Gospel.

There have been opportunities during my ministry when I have read the Gospel of St Mark on my own, in public. There have also been times when I have shared this ministry with others. Whether the crowd of listeners filled the church, or if it was a much more intimate number, I always found the experience to be a profound devotional moment in my own life.

After close to two hours, the original ending of the



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

The Good News of the Gospel is that the perceived finality of death has been conquered by the One whose sacrifice on the Cross gives us a freedom and a liberty which stands in sharp contrast to the world's disorder.

Gospel of St. Mark seems to come to a crashing end, like a drum-roll with loud cymbals telling us that this part of the story is over. Women who came to anoint the body of Jesus meet someone who tells them that, "He is not here... He is Risen...!". The women are charged with the responsibility of telling his disciples and Peter, the Good News. Yet the Gospel ends by telling us:

...they went out and fled from the tomb, for fear and astonishment gripped them and they told no one anything for they were afraid.

(St. Mark 16: 7-8)

I am drawn to the experience of the women at the Garden Tomb that Easter morning, because of their fear and astonishment. In generations past, emotions were bottled up so tightly that it sometimes made it difficult for people to function. In today's world conversations are different.

"I am anxious..."

"I am afraid..."

"I feel overwhelmed..."

We live in a world which stands in sharp contrast to generations of the past whose social framework inhibited any sharing of emotion or struggle. In these days, there are those individuals who

watch "in fear and astonishment" at events in the world around us, over which we have little or no control. Fortunately, many folks find support by sharing their thoughts, their fears and their feelings, especially within the safe surroundings of the community of faith which they identify as their spiritual home.

The Good News of the Gospel is that the perceived finality of death has been conquered by the One whose sacrifice on the Cross gives us a freedom and a liberty which stands in sharp contrast to the world's disorder. Yet at the same

time questions about our faith continue to percolate through our thoughts and our lives.

In a profoundly thought-provoking movie, "Conclave", a leading Cardinal portrayed by Ralph Fiennes reflects on the experience of faith:

Our faith is a living thing precisely because it walks hand in hand with doubt. If there was only certainty and no doubt, then there would be no mystery and therefore, no need for faith.

As people of faith, we can stand up to the malevolent maelstrom which we may feel whirling around us. Even in the midst of our moments of doubts and the questions which arise in our lives from time to time, as followers of Jesus we are the calm in the centre of the storm. The direct message of the Gospel of St. Mark provides us with a firm foundation upon which we build our lives.

This Easter, may it be our joy and delight to proclaim the faith which cuts through our fears and our doubts.

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

Bishop Todd Townshend: A life in theology and leadership

Interview with Bishop Todd published by Te Pihopatanga o Aotearoa (The Anglican Province of Aotearoa), New Zealand

BISHOP Todd Townshend from the Diocese of Huron, Canda, has dedicated his life to theological education and leadership within the Anglican Church.

With over 20 years of experience teaching in theological education—both part-time and full-time—he served for seven years as the Dean of Theology at Huron University College, which began as an Anglican institution and is now part of a larger government-assisted university with over 30,000 students. His teaching has spanned liturgy, pastoral theology, and preaching, with a particular focus on homiletics and sacramental theology.

"Christian preaching is based on revelation—something is revealed, and we learn to listen, interpret, and proclaim the Gospel," Bishop Townshend explains. "It's not about telling people how to behave but helping them



encounter grace—something that makes them say, 'Wow, I want to receive that.'"

His work in sacramental theology explores the depth of symbolic ritual in Christian practice. "Sacraments operate differently from other things. They are layered with meaning beyond the literal—words, actions, and history intertwining in the Eucharist and baptism. The challenge is to evolve these practices contextually while preserving their central meaning."

Beyond academia, Bishop Townshend is deeply engaged with the realities of modern theological education. He acknowledges the increasing financial burden of education and the challenge of resourcing theological institutions. "The cost of education has become unbearable in many places, yet it remains essential. The question is, do we value it enough to invest in it? I believe we must." He remains hopeful, recognising that education has always been a

cornerstone of Anglican tradition, empowering individuals and bringing forth the gifts God has given them.

He is also candid about the challenges facing the Church today. "The world is less inclined to commit to religion, and while we still get incredible people, it's not as secure or prestigious a path as it once was. There's good religion and bad religion—when it becomes idolatrous and stops recognising Jesus, that's when it goes wrong."

Great learning experience: Bishop Todd was on the Compass Rose Society Anglican Communion visit to the Anglican Province of Aotearoa, New Zealand and Polynesia from February 17 to March 3.

Despite these challenges, Bishop Townshend remains committed to the transformative power of Christian practice. "People often ask why I got into this. I always say, 'Try it—practice prayer, read scripture, serve others. Keep at it and see what happens.' Christianity is not just about going to church; it's about living out faith over time. The richness of the Christian life is discovered in doing."

Since his election as Bishop of Huron five years ago—continuing a legacy of lay involvement in choosing Church leadership—he has led with a vision rooted in faithfulness. "Being faithful today is the goal, not wishing for another era."

As he looks ahead, he remains hopeful: "Every time I get to be part of a group responding to God, I look forward to it. These are fearful times in my part of the world, but I choose to trust—I am more hopeful than afraid."

(Reprinted with permission of Te Pihopatanga o Aotearoa)