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Going beyond human standards of aesthetics in order to protect the infinite wisdom of God's action.
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THE MISSION OF CHANGING CHURCH CULTURE
How might good-intentioned Anglicans change their habits of giving?
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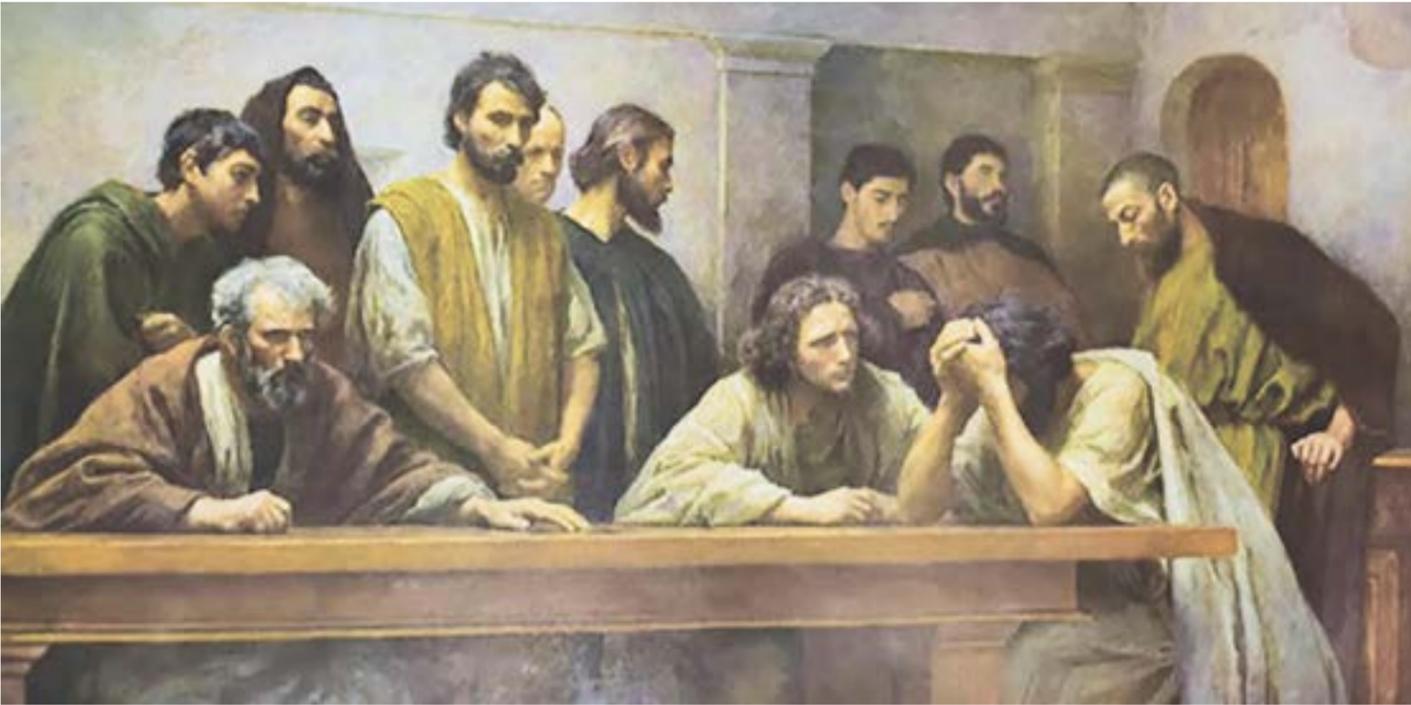


'SLOW MEDIA' AS A FORM OF YOUR OUTREACH
'Slow' presence does not require a large budget. It requires courage.
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HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • APRIL 2026

Desperation, hope, and triumph over death



Eugène Burnand. *Holy Saturday*. Oil on canvas, 1907-1908. Musee des Beaux Arts, La Chaux de Finds, Switzerland

For darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you. (Isaiah 60: 2)

“Why do you look for the living among the dead? He is not here but has risen.” (Luke 24: 5)

‘Where, O death, is your victory? Where, O death, is your sting?’

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. (1 Cor. 15: 55-57)

WE DON'T HEAR much about the apostles on Good Friday and the following day. Their whereabouts on Saturday are unknown; they are nowhere to be seen.

Eugène Burnand, a Swiss painter, decided to place them all in one room. Eleven men squeezed around an

empty wooden table – a confined space deprived of any details that would distract our attention from their faces and their posture. Limited, dull colour palette makes their feeling of loss and despair palpable. No source of light, no sign of hope. Doom and gloom, on the cosmic level.

Finding hope is an uphill battle. Always. Particularly when the prevailing conditions avert us from meaningful introspection. The sounds of *Epic Fury* nowadays are deafening. It is difficult to hear our own internal voices.

In the Diocese of Huron, 40 days of Lent brought us 40 messages of hope. For-

ty short videos, 40 voices of people from across the continent and beyond, displayed on the diocesan social media platforms, helping us to move from darkness into the light of Resurrection. To "come expecting", as Bishop Todd states in his Easter message; to "come knowing this good thing has already

happened”, and that this truth is “infinitely greater than all the unholy threats and the violent noise that sets us on edge”.

To bring back grace and joy to our tables, to make them full again. To have Him in our midst, so that we can affirm: “Indeed, He is risen!”

▶ **PAGE 2: BISHOP TODD'S EASTER MESSAGE**

▶ **PAGE 3: 40 DAYS OF HOPE**

▶ **PAGE 9: THE LAST SUPPER**

SACRED STEPS: Walking the labyrinth in Lent



Rev. Stephen Yeo facilitates workshop at St. Paul's Cathedral

HOW BLESSED were we in the Deanery of London, that as part of our Lenten preparations in February, we were able to enjoy several hours on a Saturday afternoon at St. Paul's Cathedral, to both experience and to learn more about walking the labyrinth.

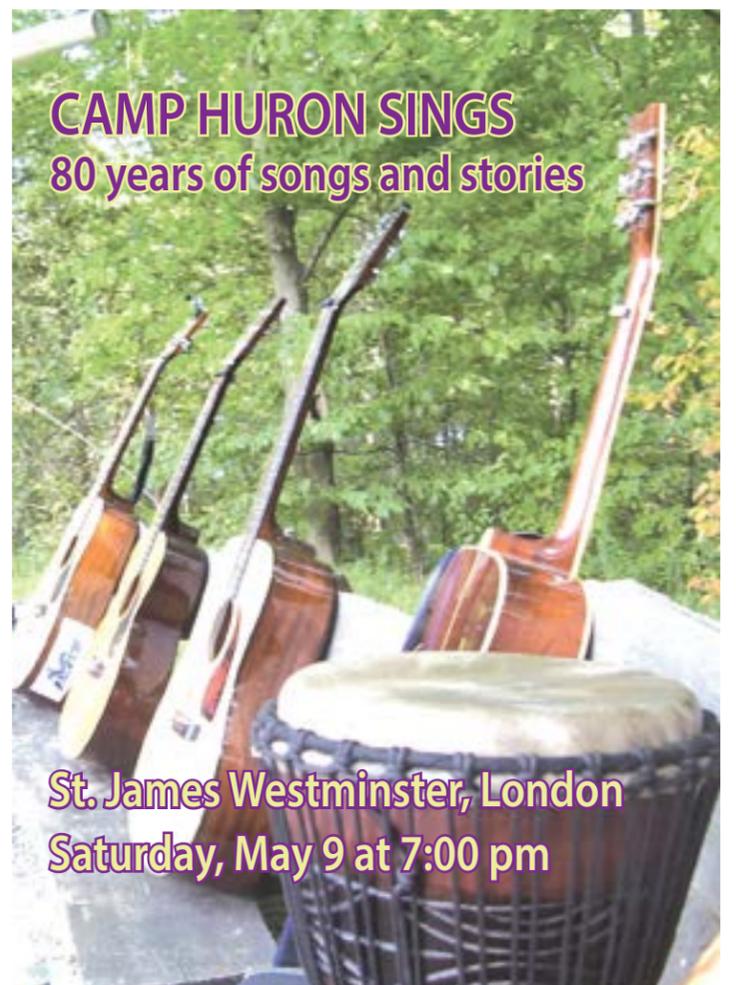
Under the excellent direction of Rev. Stephen Yeo, a long-time Labyrinth facilitator, we were invited into a deeper experience of learning, spiritual growth, and self-renewal as we walked through

the sacred symbolism of the labyrinth. For some it was their first experience and for others it was a return to this ancient practice.

Rev. Stephen has been walking labyrinths for three decades. Throughout the years, he has facilitated labyrinth walks for many patients, parishioners, and persons from various backgrounds. He has also presented on, and published about, labyrinths and their therapeutic benefits.

Thank you to the London Deanery for their support of this event and thank you to Rev. Yeo for opening up for many of us such an engaging form of prayer as we walk through Lent. Thank you as well to the Cathedral for opening their doors to us, and to Roland Vishnu and the St. Paul's community for providing and making available to us all such a wonderful resource for prayer.

Rev. Canon Dr Val Kenyon



▶ **PAGE 6: CAMP HURON SINGS**



Rembrandt van Rijn. *Christ and St Mary Magdalen at the Tomb* (detail), Oil on panel, 1638 Royal Collection of the United Kingdom

Raise your eyes and see the God from whom help will always come!



**Come expecting.
Come knowing
that this good
thing has already
happened.
Already. It is true
and it is infinitely
greater than
all the unholy
threats and the
violent noise
that sets us on
edge.**

IT HAD BEEN a long day. An inconceivable day. Saturday before the first Easter Day was the weekly day of rest—but how could she rest?

The one who had found her, and had given life back to her, was dead. She couldn't escape what she had seen. The heaviness of it all hung over that day and that night like a pall.

Drawn by his love, still in the partial light of pre-dawn, Mary went to the tomb. She could see immediately that something was not quite right. The stone that had sealed the tomb had been rolled away.

Intense fear rose up within her and she immediately ran away and went to tell the others. She found some help and came back to the tomb to see that Jesus was not there. It was not the chaotic scene of a grave robbery—everything was neat



**BISHOP
TODD
TOWNSHEND**

and orderly. It was something else. Something had happened while they were deep in the heaviness, the chaos, the fear, the silence of life the night before. It was something they would soon come to know but it had not yet settled in as reality.

We know now, thanks to their witness, that Jesus had been raised from the dead never to die again. We know that Jesus is risen, even now, and that all things are already reconciled in him. It's just that when we look around and feel the heaviness, the chaos, the fear, the silence of life, it can be difficult to settle into this as The Reality.

I pray that the gatherings of the faithful over Holy Week and Easter, the proclamation of the Word, the celebration of the sacraments, and the presence of that Risen One will be deeply felt and experienced by you as The Reality.

Come expecting. Come knowing that this good thing has already happened. Already. It is true and it is infinitely greater than all the unholy threats and the violent noise that sets us on edge.

Raise your eyes to the hills and see God reaching out to you, and to all. The saving hand of mercy. The powerful hand of the Creator. The wounded hand of the Son. The guiding hand of the wind of God, the Holy Spirit. This is the God from whom our help will always come.

Happy Easter!
+ Todd

Light that broke into the world on Easter morning

ANGLICAN FELLOWSHIP OF PRAYER

**Daily prayer
does not banish
darkness. But it
teaches us where
to turn when
shadows loom,
training our eyes
to notice grace
and to expect
mercy.**

By Rev. Craig Love

"Arise, shine; for your light has come, and the glory of the LORD has risen upon you" (Is. 60:1).

THROUGH a long, hard winter, I prayed for light. And each time the sun shone, I would turn my face to it, warming my eyes and skin, feeding a deep hunger within. And so it is with the greater Light that broke into the world on Easter morning. The light of Christ is not some vague hope but a daily necessity. Without it, abundant life remains but a dream.

In our tradition, this need

is not left to impulse but practised in Morning and Evening Prayer. These times shape the hours between waking and sleeping. Sitting quietly, we turn our distracted hearts to what gives life, entrusting to God our hunger, our hopes, our fears. We do not wait to feel Resurrection: we rehearse what we proclaim — nothing less than a living relationship with God.

The appointed psalms at dawn and dusk, the collects echoing through the day: over time, the "same old scripts" reshape what we love. What begins as discipline becomes delight. Words passed down become

words truly spoken. The winter light we seek begins to rise within us, steady and sure.

Daily prayer does not banish darkness. But it teaches us where to turn when shadows loom, training our eyes to notice grace and to expect mercy. And so, even on overcast days, Resurrection is not only a past or future event but a present reality.

The Light has risen upon us. By grace, we learn to live in it.

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

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Forty Days of Hope: Moving towards the light of Easter

Diocesan Lenten project, organized by Rev. Hana Scorrar, presented short messages of hope during the 40 days of Lent. Short videos shared across diocesan social media platforms featured people from Canada, the US, and several participants from other parts of the world. Here are two of the messages posted in the first week of Lent.

Telling the stories of hope

By Rev. Hana Scorrar

IN MY COMMUNITY, we often start our gatherings with a story. So, I would like to tell you a story.

When my grandmother was young, Pearl Harbor was attacked during World War II. And because she was of Japanese descent, although she was born in Canada, she became an enemy alien. She was registered, given a number and taken off to the internment camps. First to a camp in Vancouver where she was living in an animal stall, and then later into the interior of BC to several different camps.

And later, when they all came out of the camps, in 1949, she moved to Ontario and she started a family. She and her family made a very

conscientious effort to live in the present, to find ways to be part of their community, to be Canadian and not necessarily to forget the past, but perhaps to let it lie.

When September 11 happened, and the Twin Towers were attacked, she was pretty terrified. And she was pretty terrified because she did not want to see Canadian and American-born Muslims rounded up and put into camps the way she and her family were and her community.

And so, what she decided she was going to do was she was going to start telling her story. She was a little old grandma in her 70s and there wasn't a whole lot she could do, but she could tell her story.

She could remind people of what happens when

you give into the power of hatred and fear of your neighbor. She could remind people of what happens when you turn everyday folks who live next door to you into your enemy.

But as she was telling these stories of pain and suffering, of trauma, she was also telling us stories of all the people who showed up in many different ways to help. Farmers who took over land and property to make sure that they weren't taken by the government and sold off; people who showed up to make sure that there was food and shelter; the Anglican nuns that showed up in her camp to help. And then later, the people who became her friends and her family when they weren't even allowed to eat at the same restaurants or live in the same

neighborhoods because they were two different races.

So, I say this story because I'm reminded of her, this Lent, this season that we're in, because it feels like a season where there's a lot of darkness. There's a lot of fear and hatred. There is a lot of making an enemy out of our neighbors. And while I don't have a lot of power to do much, I can do exactly what she did, which is speak up and tell a story, not just of the dangers of turning into a hateful group of people, but also the hope that exists in times like this, the hope that everyday people give us when they show up and they care.

Rev. Hana Scorrar is Indigenous Ministries Missioner in the Diocese of Huron.

Second-hand hope

By Rev. Leah Arvidsson

I LOVE a good thrift store.

In my town, there is one that's run by the Mennonite community and has the best prices anywhere. Some of my favorite items I've gotten second-hand. So that got me thinking about some of the hope that I've inherited,

the second-hand hope.

It's when you can't come up with an original hope yourself. It means that somebody has held this hope for you. It means that it waits for you when you go to find it. It's for when you walk in the doors and you look around; it means that the story continues. It means that this hope is

robust and has staying power.

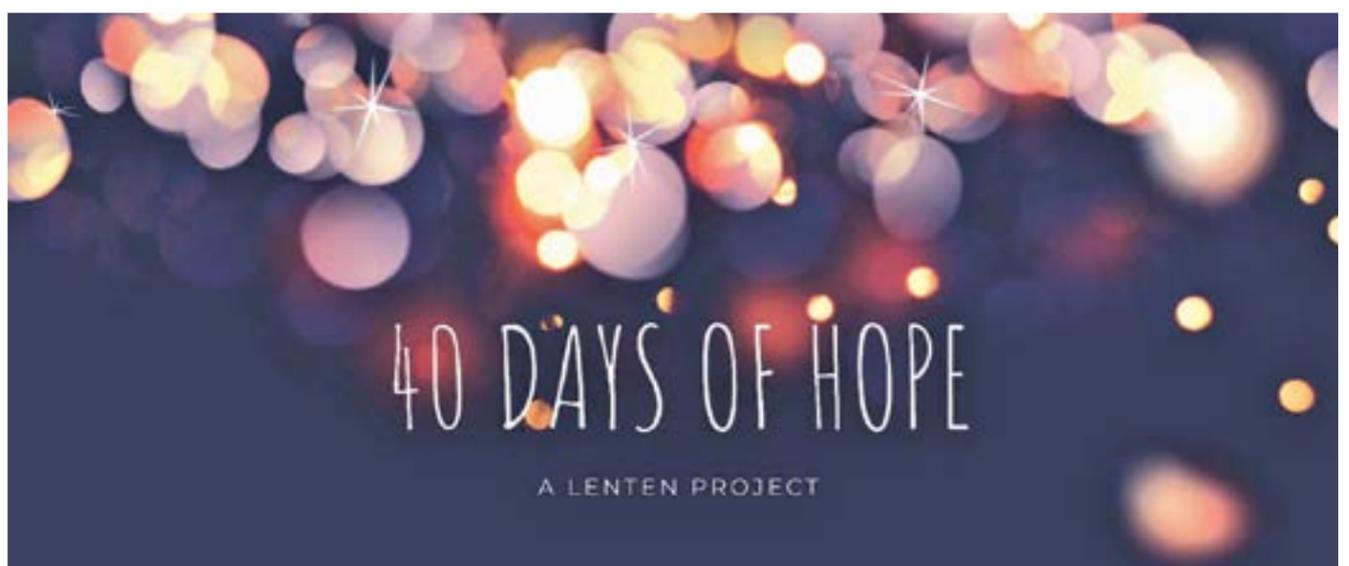
This second-hand hope means that you get to have it for a while, but you'll have to pass it on. Second-hand hope requires this. You can have it, but it's not yours. It's for you.

So, in times like now, if you come up empty-handed with a hope of your

own, look for some second-hand hope and someone will pass it on to you. There is a person ready to share it because somebody shared it with them.

So, what hope do you have that's second hand?

Rev. Leah Arvidsson is the Curate of the Parish of Long Point Bay.



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

Borrowing the name of a man of many titles

Diocesan Archives will reopen next fall in St. Paul's Cathedral bearing the name of Rev. Canon Dr. J. Douglas Leighton.

By Dr. Bill Acres and Dez Nacario

THE REVEREND CANON Dr. Douglas Leighton, M.A., Ph.D., Dip. Ed., M.Div. (1942-2022) lived a deeply impactful life dedicated to ministry, education, and a reverence for history.



Rev. Canon Dr. J. Douglas Leighton

He held countless positions of leadership throughout his life but is likely best remembered as an Emeritus Professor of History at Huron College and as Canon Historian for Diocese of Huron and it was in these two roles that he was instrumental in the founding of the Diocesan Archives.

In 1976, the diocesan headquarters were being moved from Chapter House to what is now Huron Church House and Dr. Leighton became aware of a shortage of storage space for archives and historical records. Rather than see vital documentation of our past be destroyed or discarded, he worked with Dr. Robert Braindeis, Chief Librarian at Huron College, to box, move, and integrate them into the library's collection. In one of the earliest reports of the Archives Committee, Dr. Leighton wrote, "Mrs.

Marion Beyea, the national church's archivist, has inspected the holdings, and considers them potentially the best diocesan collection in Canada."

The archival materials moving to the library would mark a significant partnership between Huron College and the Diocese that reflects the implicit and eternal connection of the history of both institutions. Dr. Leighton, already a vital figure in the History Department, was a living embodiment of the relationship between College and Diocese as he worked to establish the archives. Countless hours were spent advocating for the project, researching best practices,

budgeting, financial campaigning, and drafting policies and procedures to build and provide access to the collection.

He also chaired the Ad Hawk Committee in the 1990s, a Diocesan undertaking: former students, survivors, of the Mohawk Institute Indian Residential Schools came to meetings and talked about their experience. As Dr. Leighton was a stalwart, and sometimes interim rector, of Cronyn Memorial Church in London, his co-chairs were the Reverend Laverne Jacobs (Walpole Island), and parishioner Jean Konig. This work tied in closely with the preservation of extensive materials

DOUGLAS LEIGHTON IN HURON CHURCH NEWS (AND ONLINE)

Rev. Canon Dr. Douglas Leighton contributed regularly to Huron Church News, especially in the 2010s in his CHARACTERS AND CIRCUMSTANCES column.

You can find some of his articles written for our newspaper on the diocesan website.

In these historical portraits Dr. Leighton brought to life outstanding characters who have defined the spiritual landscape of the Diocese of Huron: Dr. Oronhyatekha, Harriet Boomer, John Norton, Joseph Brant, George Sage...

The stories can be found on ABOUT US page of the diocesan website (<https://www.diohuron.org/>), in OUR HISTORY section (From the Archives: Characters and Circumstances).

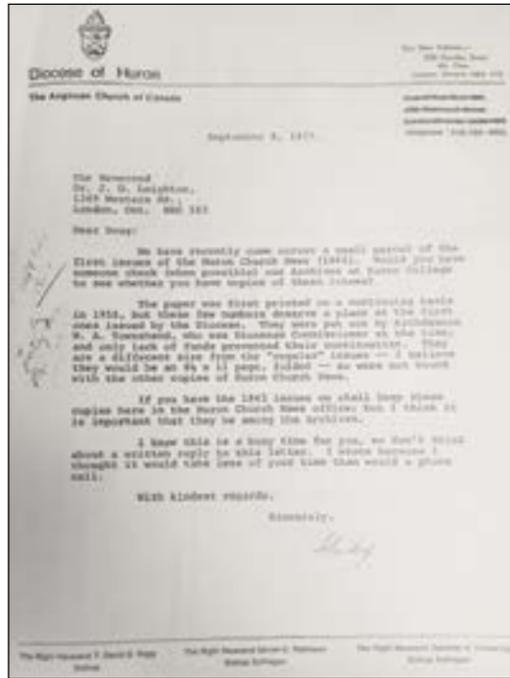
in the Archives—which Dr. Leighton knew well—relating to the Mohawk Institute's administration and organization through the 1870s to 1960s. In numerous parishes, hundreds of lectures, articles and research, Dr. Leighton earned a revered reputation as a lecturer and teacher at Huron College and in far wider fields of parish and lecture hall – in addition to saving a very important Diocesan record.

Dr. Leighton was named a Canon of the Cathedral by the Rt. Rev. Bruce Howe in 2005 and Canon Historian by the Rt. Rev. Robert Bennett in 2009. His dedication to the archives remained unwavering to his death in 2022.

When the decision was made to move from the College to St. Paul's Cathedral, it was seen as an opportunity to rebrand, and it seemed only natural that the new space bear the name of the individual who worked so tirelessly to establish a diocesan archive. It is the sincere hope of both the Archives Committee and the Move Task Force that the Reverend Canon Dr. J. Douglas Leighton Archives appropriately reflects the legacy and impact of its namesake.

Dr. Bill Acres is the Co-Chair of the Archives Committee

Dez Nacario is the Diocesan Archivist



A letter from Bishop's office, dated September 8, 1977 details basic facts about the first, "forgotten" issue of our newspaper printed in 1945.

From the Archives: Shedding some light on the Huron Church News first issue mystery

NOW WE KNOW SOME BASIC FACTS!

Thanks to the diligent work of our Archivist Dez Nacario, we can share a letter sent from the diocesan headquarters to the Archives in September 1977.

The letter indicates that "a small parcel of the first issues of the Huron Church News (1945)" had just been discovered and it also gives us some details about the efforts to start the diocesan newspaper immediately after the WWII.

There were only a "few numbers" of the newspaper printed in that period, though we do not know exactly how many. The letter states that "only lack of funds prevented their continuation" and confirms the fact we already knew – that the Huron Church News was printed on a continuing basis in 1950.

The first issues of the newspaper printed in 1945 "were put out by Archdeacon W. A. Townshend, who was Diocesan Commissioner at the time". The size of the newspaper was smaller than the later editions of the Huron Church News, and that was the reason they were "not bound with the other copies of Huron Church News".

Diocesan Archives is in possession of only one copy of this first series of our newspaper: the issue marked as Number 3, Year 1, printed in December 1945. So, check your basements and your attics, we are still looking for the very first issue of our newspaper!



STRATFORD MUSIC & ART SALE

Fundraiser for the Stratford Anglican Church Food Bank

Saturday, March 28, 2026, 10 a.m. to 4 p.m. Anglican Church, 6 Hamilton St. Stratford

- Local artists donating a portion of their sales
- Featuring SDSS jazz combo directed by Kelsey Regier and more...
- Entry by donation

Anglo-Catholic confraternity: Exploring spiritual and liturgical diversity

A small group of priests from the dioceses of Huron and Niagara formed a new chapter of the Society of Catholic Priests.

By Rev. Allie McDougall

The breadth of liturgical, spiritual, and aesthetic diversity is one of the historic treasures of Anglicanism. Wrought through conflict, mutual discernment, and God's grace to unite us across difference, Anglicanism thrives when this balance is respected and celebrated.

A small group of priests from the Dioceses of Huron and Niagara have undertaken to explore and enrich this diversity through the formation of a new chapter of the Society of Catholic Priests (SCP).

The SCP is an Anglo-Catholic confraternity that prioritizes inclusive priestly formation and catholic evangelism, with chapters in European, Australian, and North American provinces. In the North American province, membership is available to deacons, priests, and bishops serving in the Episcopal Church, Anglican Church of Canada, Anglican Church in Mexico, Anglican Church of Central America, and the Church of the Provinces of the West Indies.

The chapter, named after the Annunciation, was created following the attendance of Huron and Niagara clerics at the 2024 North American conference. Our purpose is to

promote catholic evangelism and spirituality, offer collegial support to clergy working in the Dioceses of Huron and Niagara, to pray for the Church and its work in the world, and to serve the needs of our dioceses through faith formation and developing resources to support prayer, sacramental participation, and loving service to our neighbours.

Annunciation will host our first chapter conference on May 14th and 15th to honour this mandate. "Teach Us to Pray: Exploring Prayer in the Catholic Tradition of Anglicanism" will be held at Christ's Church Cathedral in Hamilton and feature Brother James Koester of the Society of St. John the Evangelist.

All are welcome to join us for two days of prayer, plenary sessions with Br. Koester, and fellowship. Solemn high Mass for the Feast of the Ascension and St. Matthias (transferred) will be celebrated alongside the Daily Office. The conference fee is \$100 or \$50 for students, pensioners, and religious. Registration and further information about the chapter and its activities may be found at annunciationscp.org.

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



Pancake supper for children in Ghana



Thanks to all the wonderful volunteers who made the Pancake Supper evening at St. George's of Forest Hill, Kitchener a huge success.

We fed over 120 people pancakes and sausages and raised \$1400 to support our two Foster Children in Ghana.

Mary Ann Millar

Romantic Expressions at Grace, Brantford



Romantic Expression visited Grace Church, Brantford, Jan. 31 by way of an afternoon piano recital fundraiser.

Music played by Dr. Bang Shyuan Chen included Paderewski, Mendelssohn, Beethoven, and Scriabin.

Music lovers from our parish and community thoroughly enjoyed the talent brought before us. Chen is the fiancé of our Music Director Dr. Kylie Kwan Yi Ho.

Renée Anderson



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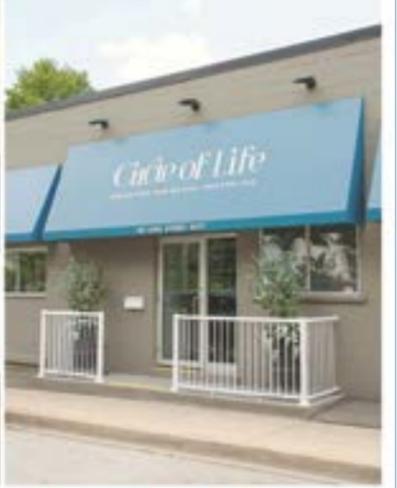


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THANK YOU FOR SUPPORTING HURON CHURCH NEWS

STAR STUFF...

Be humble for you are made of earth, be noble for you are made of stars...



Fireflies dance at the edge of the woods. Sprays of orange embers float above the campfire circle. The moon hangs low over the chapel.

Slowly, slowly, night darkens down. Once again, God tucks us under a dark blue-sky blanket covered in stars, stars, and more stars!

It is good to be with friends, heads tipped back, marveling at the twinkling vista spread across the boundless sky. Companions' faces beam, their eyes sparkling orbs of radiant light.

Scientist Carl Sagan said, "The earth and every living thing are made of star stuff."

Just imagine... stars all around us... stars part of us?

It's Camp Huron's 80th summer! Wow! That's 80 summers of candlelight, firelight, and starlight, shining all around us, 80 summers of Christ light, shining through us.

Join a veritable camp constellation of those who have gone before us, who journey with us, whose shining light guides us on our way, God's way of love. And leave your own trail of star stuff for those who will surely follow!

Back by popular demand – six week-long overnight sessions, two sessions of LIT 1, 2, 3, and Day Trippers, weekday camp for local school-aged campers.

See our website for all the details!

ONLINE REGISTRATION IS NOW OPEN

www.camphuron.ca

Bursaries and payment plans available. For more information, please contact gerryadam@diohuron.org or call 519-434-6893 ext 217



Camp Huron Sings: Celebrating 80 years of songs and stories

St. James Westminster, London, May 9 at 7 pm. Come sing, come reconnect, come remember!

ON SATURDAY, MAY 9 at 7:00 p.m., the spirit of Camp Huron will come alive beyond the shoreline.

Hosted at St. James Westminster Church in London, Camp Huron Sings invites all who have been touched by camp; campers, staff, families, and friends, into an evening of music, memories, and community as we honour eight decades of Camp Huron traditions.

This is more than an event. It is a homecoming.

For many, Camp Huron is not just a place, but a feeling, woven from the sound of the bell calling us together, the crackle of the campfire, the smell of woodsmoke, and the quiet knowing that something joyful is about to begin. It lives

in the anticipation of turning down the camp road, a dark sky full of stars, and friendships that have stood the test of time. Rooted in the Anglican tradition, camp has long offered a lived expression of faith that is open, inclusive, and grounded in care for others, shaping how people carry themselves in the world long after summer ends.

Camp Huron Sings offers a chance to step back into that feeling. For one evening, you will be transported to the spaces that helped shape who you are today, reconnecting with friends, mentors, and the music and stories that still live in you.

This gathering is also about what comes next.

As Camp Huron approach-

es its 80th anniversary, there is renewed energy around strengthening the alumni community, creating space for connection, shared memory, and collective purpose. Events like Camp Huron Sings help carry that forward, supporting the ongoing sustainability of camp so future generations can experience the same sense of belonging, growth, and quiet formation that has defined it for decades.

Whether you spent one summer or many at Camp Huron, this evening is for you.

Come sing. Come reconnect. Come remember.

Use this link to purchase tickets: <https://simpli.events/e/camp-huron-sings>

Lisa Boate

AFC grant for Waygate Outreach Project (St. George's of the Blue Mountain)



The Anglican Foundation of Canada (AFC) Board of Directors met by ZOOM on Thursday, February 19, 2026, and approved \$175,500 in funding to support ministries across Canada.

Among recipients is St. George's Anglican Church in Clarksburg, which received \$15,000 for its WAYGATE Outreach Project.

Developed in partnership with community organizations, the initiative will improve access to food, water, and spaces for rest through the creation of a welcoming parkette-style gathering area. The project reflects a visible and collaborative model of Anglican presence in the public square.

"AFC St. George's, The Anglican Parish of the Blue Mountains, is delighted to announce that they are recipients of a \$15,000 grant from the Anglican Foundation of Canada in support of Community Ministry", reads the Parish statement sent to Huron Church News. "This grant will be applied toward the \$60,000 WAYGATE Outreach Project, a redevelopment of a portion of church grounds in relationship with multiple community organizations. This project includes the creation of a publicly accessible green-space parkette."

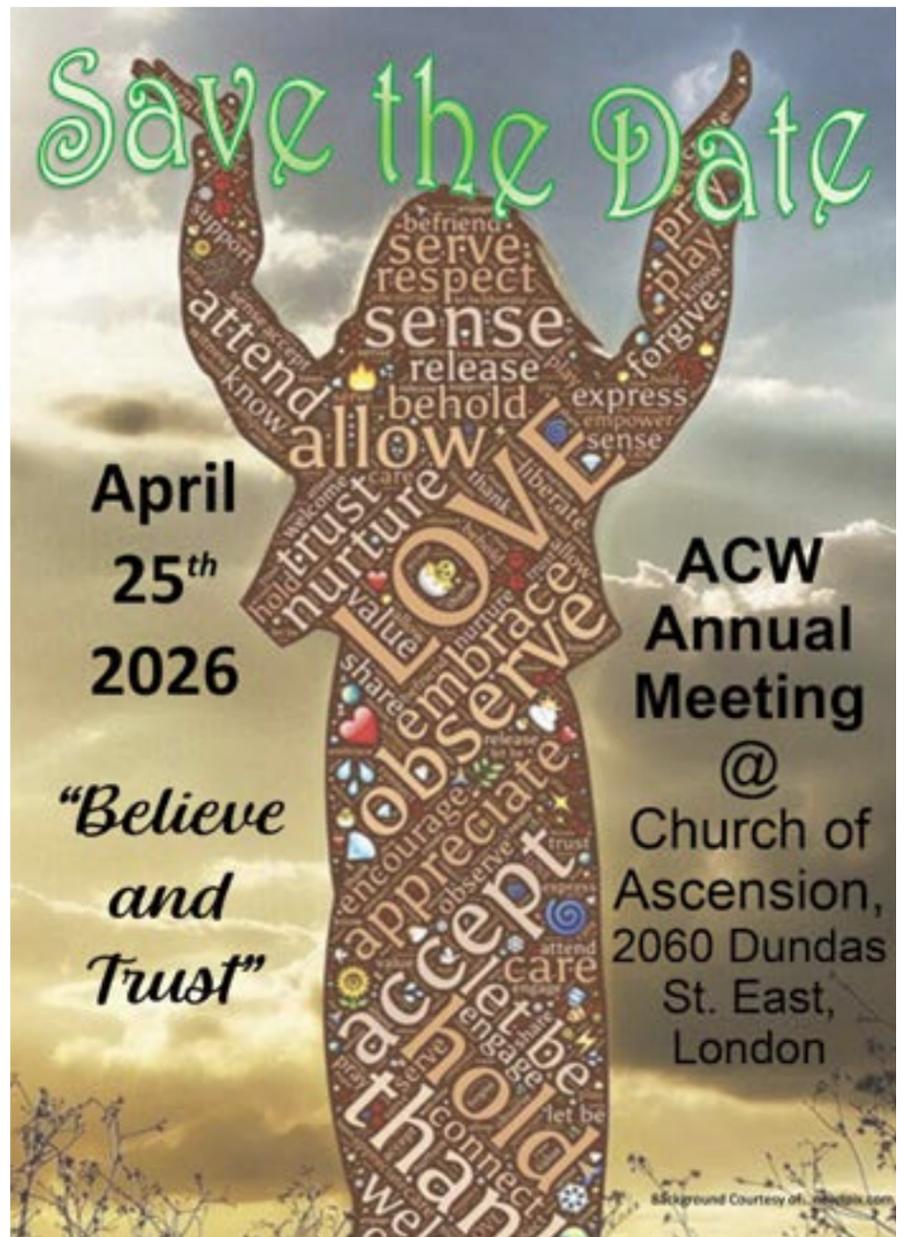
In English tradition, waygates (or lychgates) were located at the edge of church property and used for charitable purposes, offering food, clothing and sometimes shelter. The parkette will include a refillable water station and dog-fountain, an emergency food cupboard, an indigenous treaty land acknowledgement marker, a prayer and reflection box and a much needed community announcement board to highlight community programs, supports and events. The project also includes creation of a new digital display sign, designed to serve as a central point of reliable, up-to-date community information.

"St. George's is grateful and thankful to the AFC for their kind support in helping to enable a visible and collaborative model of Anglican presence within our extended community."

The grants reflect AFC's ongoing commitment to strengthening local outreach, sustaining vital infrastructure, advancing leadership formation, and deepening Indigenous-settler reconciliation.

"This grant cycle demonstrates the breadth of ministry happening across our Church," said Dr. Scott Brubacher, Executive Director of AFC. "From food security initiatives and community partnerships to leadership development and reconciliation work, these projects embody faithful, practical responses to real needs in communities from coast to coast to coast."

ANGLICAN CHURCH WOMEN



In Memory

Oxford Deanery

St. James', Ingersoll
Donna Elizabeth Hunter

London Deanery

St. Anne'sd, Byron
Barbara Roberts
Irene Walsh
Jane Anne Douglas
Barb Horlor

PASTORAL PROGRESSIONS

Appointments

Bishop Townshend encourages all female priests, deacons, licensed lay readers, and Church House staff to attend the gathering of women at the Church of St. Jude, London, on Wednesday, 25 March for the Installation of the first female Archbishop of Canterbury, the Most Reverend and Right Honourable Dame Sarah Mullally.

The gathering begins at 12:30 p.m. with the viewing of the Installation at 1:00 p.m. The afternoon will conclude with the celebration of the Eucharist. For further information and to confirm your attendance, please contact Canon Wendy Mencil at wendymencil@diohuron.org.

Inductions

On behalf of Bishop Townshend, the Venerable Matthew Kieswetter inducted the Reverend Patrick Martin as the Rector of Old St. Paul's, Woodstock; St. John's, Eastwood; Christ Church, Oxford Centre; and St. Paul's, Princeton, on Sunday, 8 March at Old St. Paul's, Woodstock.

The preacher was the Reverend Andrew Rampton (Diocese of Niagara).

Rest in Peace

The Reverend Dr Peter Baldwin, died on 15 February 2026.

Peter was ordained a deacon by Bishop Ragg on 1 May 1980 and priested on 1 March 1981 by Bishop Parke-Taylor.

He served parishes in Milverton, Essex, and Cottam before being appointed Rector of St. George's, Goderich and Christ Church, Port Albert, from which position he retired in 2000.

After retirement, Peter was the part-time priest-in-charge of St. Luke's, Cambridge and later served in interim roles in Gorrie, Harrison, and Fordwich.

Visitation was held at the McCallum & Palla Funeral Home, on Sunday, 22 February with funeral following the next day, 23 February, at St. George's, Goderich.

Please remember Suzanne, Kirsten, Anthony, Nigel and the rest of Peter's family and friends in your prayers.

The mission of changing church culture

WHEN ANGLICANS are open to using self-deprecatory humour, sometimes we poke fun at ourselves for our extreme resilience towards change.

Whether it is jokes about changing lightbulbs or family pews, one of the character traits that most Anglican congregations embody is a longing for things that are known and familiar and a resistance to things that are uncertain or untried. If certain patterns or habits of ministry have served us well for 150 years, why risk trying something new?

In my local context, St. George's, The Blue Mountains, there is a cultural trend that has caused me to lose just about every one of the spare hairs on my head over the past decade (and I don't have many left to spare). This is a trend of financial stewardship that has defined our congregation for generations. The trend looks like this: while our parishioners are both exceedingly faithful and generous in their support of our shared ministries – we have closed in the black each year, for eleven years – the challenge for our congregation is that roughly 1/3 of our annual revenue comes in the last few weeks in December.

Each year, there is a routine that I, as a parish priest, absolutely dread. It's the routine of having to stand up in front of the congregation in the remaining Sundays before year's end in order to pronounce the St. George's "GAP". That GAP is the amount of money that we



YES, IT CAN BE MEASURED! Gap-o-meter at St. George's Parish of the Blue Mountain.



GROWING BEYOND THE DOORS
REV. CANON GRAYHAME BOWCOTT

need to make up from all remaining sources of revenue in order to meet all financial obligations in that year. In 2025, our GAP amount was \$77,000. This was the amount of funding we needed, on top of our already set levels of preauthorized giving, in order to close the year in the black.

I believe that there is a little bit of Anglican psychology that may explain the reason why the annual GAP campaign has been

part of our St. George's tradition for generations. And, I imagine it goes like this: many of our members wait until our church leaders stand up to say: "We need your help." If we don't ask for financial support, it is likely that it won't show up in the generous ways that it does each year, when we have to launch an anxiety-filled end-of-year stewardship campaign right before the Christmas holidays.

So, what's the solution? How might good-intentioned Anglicans change their habits of giving to ensure a smooth process of predictable revenue (and therefore more accurate budgeting of church expenditures)?

How might good-intentioned Anglicans change their habits of giving to ensure a smooth process of predictable revenue (and therefore more accurate budgeting of church expenditures)?

It's not easy to change Church culture! The first step towards change is often having the courage to name why past practices might not be working anymore. This year, at our annual Vestry meeting, we talked about how our pattern of giving creates great anxiety for our leaders who are chosen to steward our gifts: our wardens, treasurers and Rector. We talked about how our challenge was not about how much money people were giving, but rather WHEN they were choosing to share their gift.

Once the challenge had been named, we then needed to address it head-on. In our case, in 2026 we are hosting a full-year stewardship campaign, but not to ask for more money! Our goal is to change the habits of our parishioners as to when they choose to be generous.

If each of our members simply prayed over what they feel they can offer to support our church's ministries, then the ministry of stewardship would be for them to divide up their support (whatever amount they had determined through prayer) either quarterly, or even better, monthly. And, if any were unwilling to change their practice and still intended to offer a one-time gift per year (as,

you know, we are Anglicans – sometimes teased as being "the frozen chosen"), we are asking that these might consider using the occasion of Thanksgiving (as opposed to Christmas) to offer up their gift to God and to the ministries of our church.

Will our efforts of changing church culture work? I don't know. But we are entering into 2026 with our eyes wide open, with a keen understanding of our own past practices and motivations, and with a desire to bring about prayerful change in our culture of stewardship. I promise to check in later this year to let you know how we made out, but I firmly believe that changing church culture, although difficult, doesn't mean that it's impossible. Sometimes, change can be one of the greatest blessings for our Church, but only if we have the courage to seek it out.

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

EASTER: An invitation to be a part of mystery

"Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher)."

John 20:16

By Rev. Canon Val Kenyon

WHILE EASTER can be and is many things, it is most certainly an invitation.

The account of the empty tomb does not try to explain everything to readers. Instead, we discover on that Easter morning, elements of surprise, awe, confusion, recognition, joy, and transformation all bound and mixed together and all playing a part in the unfolding of the Easter story.

The description of the events of that morning resists being neatly contained and yet if allowed to, they inspire within us wonder, curiosity and joy. These in turn, if given opportunity to do so, will



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.

expand to support a living and a growing faith.

On Easter morning, Mary Magdalene comes to the tomb while it is still dark. It takes her some moments to understand what she sees. Later, when the risen Jesus speaks her name, it is as if a light goes off, for in that moment Mary awakens to the miracle of the risen Lord and the gift of this encounter. "Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher)." Gospel of John 20:16

We see in this moment the importance of encounter, an element that is also strongly fostered and supported in the Education for Ministry (EfM) sessions. Within EfM we begin with wonder and curiosity in search of the encounter. Participants ask real questions, and together with others spend time sitting with mystery, giving ourselves space to notice where God may be stirring in the texts we are reading and, in the lives, we are living.

Education for Ministry does not promise simple

answers, but it does cultivate faithful attentiveness. We trust that we serve a God who is always doing something new, that learning is lifelong, and that transformational encounters often come quietly, unexpectedly, and most especially in those moments when we hear our name spoken in love.

So, during this Season of Easter, let's keep returning to the Easter story, not so much to solve its mystery, but rather to accept its invitation to change us, to recognize Christ in our midst, and to carry the good news into the world with wonder, curiosity and joy.

If you would like to learn more about Education for

Ministry and joining us, our online Open Houses will be on Tuesday, May 12 and Wednesday, August 26 with an in-person Open House on Wednesday, June 10th, all at 7pm at St Anne's Byron, 1344 Commissioners Road West. Please email us at the email below if you are interested in attending.

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

The Last Supper: Grace and joy at our tables

THROUGHOUT Lent, St. Paul's Cathedral has been hosting a study of Will Willimon's latest book, *The Last Supper: Conversations that Led to the Cross*. It is a great book. As is the case with most of Willimon's work, it is challenging, provocative, and full of Good News.

As we draw into Holy Week and Easter, these words in particular jumped out at me:

"Whenever your church breaks bread together in Jesus's name—whether at a Maundy Thursday Eucharist, a Sunday morning celebration of the Lord's Supper, or even a covered-dish supper in the fellowship hall on a Wednesday night—open your eyes, receive the bread, share with your neighbor the once hard-to-see kingdom of God, described in Jesus's parables, breaking out among us. Come to the party!"

I love a good party! What a wonderful way to describe the in-breaking, lifesaving, resurrected love of God. In Holy Week, we are treated to everything from the cries of "Save us!" on Palm Sunday, to "Crucify him!" on Good Friday, to "He is Risen! Alleluia!" at the Great Easter Vigil and on Easter Sunday. Amid all of it, Jesus shows up again and again—and at each turn, he invites others



IT'S JUST KEVIN

V. REV. KEVIN GEORGE

in. He never leaves anyone on the outside looking in. All are beckoned—come to the party.

On Maundy Thursday, Jesus breaks bread with his friends, and he invites them not just to join his dinner party in that upper room, but to join THE party—a way of life, the birthing of a new reign where violence does not get the last word and where the guests can drink in the wine of forgiveness, peace, and reconciliation. Jesus doesn't stop there. He shows up after his resurrection, moving beyond locked doors to warm the room where the disciples are hiding in fear, and says, "Peace

be with you!" I personally picture Jesus going on to ask, "Why the long faces? You don't believe what the women have told you? Just a few days ago, I invited you to join the party! What makes you think it's over? I didn't say it would be easy. In fact, I think I told you this would be the Way."

Then Jesus pops up on the road to Emmaus. They don't recognize him. Again, he must remind the followers of the Supper Party. Jesus breaks bread with them, and all at once they realize that this sojourner was no stranger after all—it was Jesus, reminding them that they have been invited into this incredible party. The stories we retell this season remind us that while chaos and division may swirl around us, we hold fast to a faith that insists—against all odds, against the impossible even—that death and destruction will not get the last word.

On Easter Sunday, we proudly proclaim, "Christ is risen! Alleluia!" Let us not forget that we make that proclamation every time we gather around the altar. Each opportunity we take to break bread together is an opportunity to profess to the world around us that violence, imperialism, domination, exploitation, and death have no dominion over us. Each time we break bread together is also an opportunity to declare that we embrace the way of nonviolence, community, inclusion, forgiveness, love of neighbour and stranger, the elevation of the other, and the promise of new life. And that invitation is truly worthy of a party.

Let this Easter season be an opportunity for us to expand our eucharistic celebration beyond the altars we gather around on Sunday mornings to the tables we gather around daily. In Scripture, we find the word *eucharisteo*. It is the Greek verb for being grateful, feeling thankful, and giving thanks. Jesus uses this word at the Last Supper and when feeding the five thousand, representing a conscious choice to give thanks—both before brokenness and before the miracle of abundance. It is rooted in the Greek words *charis* (grace) and *chara* (joy). Grace leads to joy.

This Easter season, let us take the opportunity to live grace-fully. We have been welcomed into the party—gratitude and thanksgiving, lived fully, are an appropriate response. And a willingness to extend grace to friends, to ourselves, to strangers, and even to our enemies will shape a life that leads to joy. Writer Ann Voskamp reminds her readers that "the Eucharist is the central symbol of Christianity." Let us then be mindful—not just at the Easter dinner table, but at every table where we break bread—that we have the opportunity to embrace the very real and lifesaving grace of Jesus, who reminded us on Holy Thursday: whenever you gather with one another, you do so in memory of the One who showed us the Way—a party with an unlimited guest list.

I hope that we will see grace and joy at our tables and respond to the eucharist we receive there by showing grace, love, forgiveness, peace, and joy to those in our lives who bring us joy—and even to those who drive us mad.

I pray you all enjoy the fifty-day party that is Easter!

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

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Creation support: Going beyond human standards of aesthetics

By Rev. Chris Brouillard-Coyle

IN YEARS PAST, I fondly remember my child chasing fireflies around the backyard with grandpa. The laughter would fill the air bonding two souls in a precious way.

While I still see fireflies flashing in my yard throughout the summer, I have noticed social media posts wondering about declining numbers. Concerns are being raised about this delightful species and many others. Will they be around for future generations of children to chase with their grandparents and bond over with such joy?

The answer to this question depends heavily on the choices we make, how we treat Creation. Will we enable the wisdom of Creation to continue to work? Or will we apply human standards of aesthetics that undermine patterns of Creation?

Take, for example, leaves that fall from trees and plants in autumn. Humans have decided that these are untidy and are quick to gather and rid yards of this 'waste'. Yet these leaves provide valuable purposes. Firefly larvae require leaf litter to shelter and protect them over the winter until it is warm enough for them to emerge in spring. They are not alone in this. In the Carolian region, which encompasses most of the

SOCIAL AND ECOLOGICAL JUSTICE



God has created with incredible wisdom a world filled with connections we don't always recognise or understand.



Photo: Unsplash

Diocese of Huron, Queen Bumblebees, Woolly Bear Caterpillars, Great Spangled Fritillary Butterfly Caterpillars, Baltimore Checkerspot Butterfly Caterpillars, Common Wood Nymph Butterfly Caterpillars, Common Checkered Skipper Butterfly Caterpillars, and Lacewings burrow themselves in leaf litter to protect themselves during the winter. Every bag of leaves that is sent off reduces opportunities for these insects and others to exist. In contrast, leaving the leaves creates opportunities for a multitude of species.

Similarly, leaving plants uncut throughout the winter also provides resources for wildlife. Seedheads of flowers especially native cone-flowers, asters, and golden-rods are great for feeding

birds throughout the winter. Personally, we have long abandoned buying bird seed as we have an abundance of native plants that are able to feed goldfinch throughout the year and are now seeing dark-eyed juncos enjoying plants in the winter. Mason bees, yellow-faced bees, leafcutter bees, and small carpenter bees are all known to overwinter in hollow and pithy stems. Honestly, I didn't realise there was such a large variety of bees and wasps locally until I started planting native plants and gained the benefit of being able to see who benefitted from these.

Of course, as the temperature warms up, it is tempting to look at the gardens and see the dried-up stems devoid of seedheads (because

the birds of picked them clean), fallen from winter winds, and want to go out and tidy in preparation for the new life of spring. The choice of when to do this is important too. All those insects that overwinter may still be sleeping. There may also be Chrysalids, like those of Swallowtail Butterflies which are disguised as a dried-up leaf. It would be heartbreaking to accidentally bag up something so wonderful.

It is important to give everything that is hibernating a chance to wake up. It is also important to enable birds to benefit from the resources in the garden as they build their nests. Creation is embedded with natural materials known to birds and they know how to find these.

They also know where to find their food. Red winged black birds and starlings can be particularly tenacious as the root through leaf litter looking for what they need creating delightful music. Other animals might benefit too. On one late night my partner shared spotting a possum gathering leaves for nesting material.

Ultimately, God has created with incredible wisdom a world filled with connections we don't always recognise or understand. When we choose to safeguard the integrity of God's creation we benefit in ways that enable generations to enjoy searching for fireflies and more. Yes, it really is that simple.

Rev. Chris Brouillard-Coyle is a co-chair of SEJH.



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Eliab and the storm of voices

ABOUT 3,000 years ago, in a small hill town in northern Israel, there was a villager named Eliab. He lived not far from Mount Carmel. One day, the sky darkened, the wind picked up, and thunder began to roll closer and closer.

All the signs pointed to a dangerous storm. The crops were at risk, and even people's homes could be damaged.

Many in Eliab's community were Canaanites who believed storms were their fertility god Baal speaking—that Baal controlled the storms, the rain, and the land's ability to grow and provide food.

When dark clouds gathered overhead that day, fear spread quickly. Lightning split the sky. Thunder shook the ground. Not far away, giant cedars cracked and fell, and even the hills seemed to tremble. Eliab heard roofs creak, animals panic, and children cry.

Suddenly, a bolt of lightning tore across the sky. Someone shouted, "Baal is angry!" Eliab felt his anxiety rise. As the thunder boomed again and the ground shook beneath him, he heard a forgotten voice from his childhood—his father's.

His father would recite the songs of Israel that spoke of the Lord's voice thundering over the waters, breaking



Jeremy Thomas/Unsplash



As I See It

REV. JIM
INNES

the cedars, and shaking the wilderness. In those stories, it was the God of Abraham who ruled the storms and sent the rain in its season, not Baal.

Another thunderclap crashed through the roar of the wind, and for a moment Eliab almost joined the others in calling out to Baal. The feeling surprised him. When had he started to think of Baal as the one who answered in the storm? Somewhere along the way, he had let the stories of his people fade into the background, as if they only held in days gone by.

There is a constant storm of voices, headlines, scrolling feeds, and all kinds of chatter, constantly insisting we listen to them and agree with their agendas while offering their solutions.

He realized how easily the shouts, the panic in people's voices, and the nervous energy around him could wash over him and carry him along before he even knew it.

As the storm raged on, Eliab saw a few villagers leaning into the wind, making their way toward the old sanctuary at the edge of town where his parents and grandparents had worshipped the God of Abraham.

Pushing against the driving rain, he decided to follow them. It was a place he hadn't visited in a long time.

Inside, he heard the priest calling above the storm, inviting the people to pause, to remember where their hope truly lay, and to honour the One they believed held power even over the chaos outside.

As suddenly as the storm had swept in, it passed. The sky began to clear. Eliab followed the others outside to see what damage had been done. Some things were broken. A few trees were down, some roofs needed repair, but no one was hurt.

Eliab stood still and looked around. The village was strangely quiet after all the noise. He breathed in the fresh smell of rain and

wet earth. In that calm, he remembered the earlier chaos and how some had shouted in fear to Baal. He recognized how easily others' fears, voices, and opinions seep in and steer us, often before we know it.

The storm had shaken the village, but it had also shaken something loose in Eliab: the spell of too many voices.

As I see it, there is a constant storm of voices, headlines, scrolling feeds, and all kinds of chatter, constantly insisting we listen to them and agree with their agendas while offering their solutions. It is a s-storm. We can't shut it all out. The question is not how loud the storm is, but which voice we will trust to lead us through it.

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

jiminnes@diohuron.org

'Slow Media' as your form of outreach

THE INTERNET is a very loud place, and lately, it's been getting louder between the frantic pace of the 24-hour news cycle and the pressure to post content that goes viral; our digital lives have become an endless cacophony.

Even the Church has fallen into this trap. We often feel the need to pump up the volume to be heard, filling our feeds with bright graphics, "Join Us!" countdowns, and busy productions.

But what if the most evangelistic thing we can do isn't to add to the noise, but to offer a sanctuary from it?

In a world of digital chaos, silence isn't just a spiritual discipline; it's a magnet. If our goal is to reach a world that is exhausted, anxious, and over-stimulated, sometimes the best way to point to the Word made flesh is to give them a moment where they don't have to process any words at all. Let's talk about slow media.

In marketing, you need to grab attention in the first three seconds. Usually,



MEDIA
BYTES

REV. MARTY
LEVESQUE

that means loud music or fast cuts. But you can also grab attention with a digital oasis. When a seeker is doomscrolling through their feed of outrage and ads, and they suddenly hit a post that is nothing but a flickering candle or the sound of wind in the churchyard trees, they stop. Not because we shouted, but because we offered them room to breathe.

Offering a "slow" presence doesn't require a large budget; it requires the courage to be minimal. Here are a few ways your parish can practice "Slow Media" as a form of outreach:

- The "One-Minute Sanc-

In a world of digital chaos, silence isn't just a spiritual discipline; it's a magnet. Offering a "slow" presence doesn't require a large budget; it requires the courage to be minimal.

tuary": Post a single, unedited minute of video. It could be sunlight hitting a stained-glass window, incense rising, or the sound of church bells. No background music, no voiceover, just sixty seconds of sacred space.

- The Visual Fast: Our feeds are usually cluttered with busy graphics. Try a minimal approach: a black-and-white photo of a single object like a stone, a prayer book, a cross and pair it with a single sentence of Scripture.

- Audio-Only Moments: We spend our lives staring at screens. Offer your community eyes-free media. A thirty-second voice recording of a prayer, or a single verse of a hymn, recorded in the natural acoustics of your church allows people to engage with their hearts while keeping their eyes closed.

We often think that to reach the modern world, we must be louder than the world. But we forget that God wasn't in the wind or the earthquake; He was in the still, small voice. By offering a Slow Media presence, you aren't just managing a Facebook page. You are providing a digital porch where weary, over-stimulated people can finally sit down and be quiet. When we stop trying to sell the church and start offering a space for the Spirit to speak, we find that the quietest posts often have the loudest impact.

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

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Interested, inquisitive, inspired and inspirational

THROUGHOUT his earthly ministry Jesus has many life transforming encounters with people whose needs are obvious as they seek healing for themselves or for others. Jesus places himself into situations where his words challenge the powerful and shake the expected institutional and religious norms of his day.

Time and time again, I have been drawn back to a moment when Jesus meets a person whose connection with him seems to reflect the experience of many people who I have met during my years of ministry.

As a person who, from all outward appearances is an individual who has it all, Nicodemus approaches Jesus at night, away from prying eyes and curious crowds. He is aware of Jesus as a person who, as an individual and whose teaching has attracted the attention of many people. He has an interest in Jesus. He wants to know more about who he is and what he has to say.

Nicodemus is a person who has questions. When hearing Jesus speak of the need to be born again, Nicodemus, like many of us, simply asks, "How can these things be?" (St John 3:9)

His words are not shaped in an engagement of a debate, but rather as a desire for clarity and in search of a deeper understanding of the message that Jesus is offering. Nicodemus is engaged in his own spiritual pilgrimage of faith as he seeks to grow in his own relationship with God.

As a pharisee and ruler of the Jews, he knows the Law. He has lived his life following the Law. He has taught others and seeks to



John La Farge, *Visit of Nicodemus to Christ*, 1880, oil on canvas, 42 1/4 x 35 1/8 in. (107.2 x 89.1 cm), Smithsonian American Art Museum, Gift of William T. Evans, 1909.7.37



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

ensure that others follow the Law. Still, he is an inquisitive person who wants to know more.

The encounter with Jesus gives Nicodemus much to ponder. After becoming part of the Gospel story with his interest and his questions we do not meet him again until we listen to the Pharisees engage in a conversation about what to do with Jesus, this person who they regard to be a charismatic renegade prophet, whose words and whose actions are attracting crowds and disrupting the

accepted religious, political social norms of the day. In that setting, Nicodemus boldly asks the question, "Our Tribal Law does not permit us to decide against a man without giving him a chance to stand before the council and give an answer for what he does." (St John 7:51)

In the 1600s, the little town of Oberammergau made a vow to tell the story of the Passion of Jesus if their community could be divinely spared being devastated by the bubonic plague. Every ten years, townsfolk ensure that the vow made centuries ago is upheld. Thousands of people crowd the outdoor stage waving palm branches, shouting "Hosanna". Later, as the story unfolds, another

Easter provides an opportunity to recognize that a spiritual journey that leads to the Cross and to the Empty Tomb starts with an interest in the story, followed by questions. Those questions offer a moment where answers may provide inspiration. That inspiration or the indwelling of the Holy Spirit, may very well lead to actions, which in their own way are inspirational.

large crowd gathers to shout, "Crucify him!"

As I sat in the audience in 2000 and again in 2010, I was moved by that moment when Joseph of Arimathea was joined by Nicodemus as they lifted the body of Jesus from the Cross and placed his body in a garden tomb. In that dramatic setting, seeing members of the community lift and carry the body of another member of the community, bearing his full weight, took the story from off the pages of Scripture and gave them a realism which is indelibly etched in my mind. At that moment, I was struck by the inspirational presence of Nicodemus and his role and place in the Gospel story.

In the midst of the experience of Easter when people have the opportunity to stock up on eggs and chocolate there may also be some interest or, at least, curiosity, which will lead them to ask questions about the story undergirding this moment. This creates an opportunity for people of faith to fulfill our Baptismal Covenantal commitment to "...proclaim by word and example the Good News of God in Christ."

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spiritual journey that leads to the Cross and to the Empty Tomb starts with an interest in the story, followed by questions. Those questions offer a moment where answers may provide inspiration. That inspiration or the indwelling of the Holy Spirit, may very well lead to actions, which in their own way are inspirational.

It is my hope and prayer that this Easter Season you will be able to see in Nicodemus a person and a role model whose search led him to be one who, in his own way, discovered an opportunity in which he could serve Jesus.

May that be true in your life and mine.

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

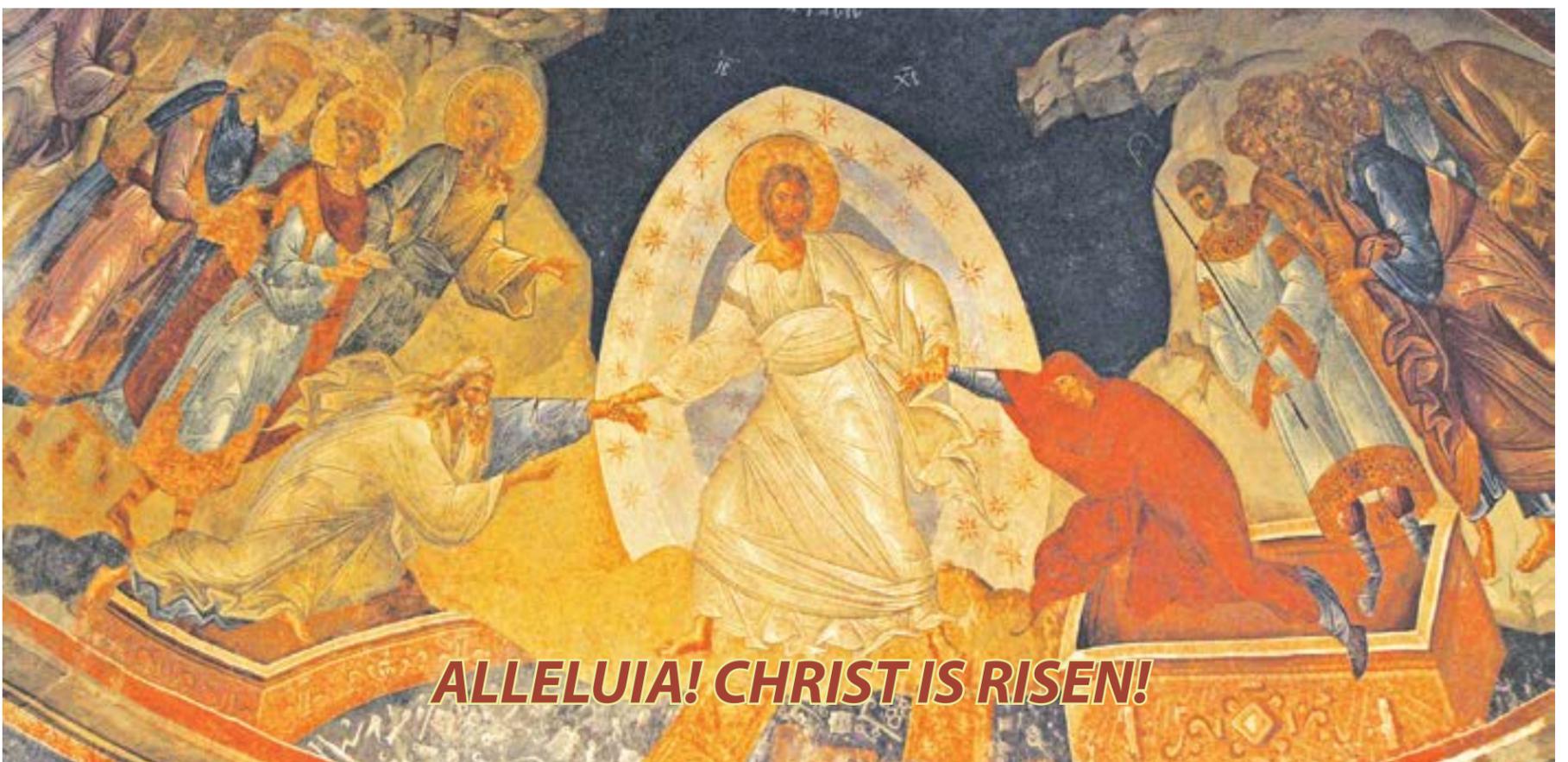
Rev. Canon Christopher B. J. Pratt has retired from full-time parish ministry but continues to offer priestly ministry in the Diocese.

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(The Gospel of St. John is referenced from "Walking the Good Road", the First Nations Version - The Gospels and Acts with Ephesians.

Special Note:

Tickets are available online now for the 2030 Oberammergau Passion Play.)



ALLELUIA! CHRIST IS RISEN!

The Anastasis, a fresco found in the Chora Church, Istanbul, Turkey dated around 1315.