



**MOVING THE UNHOUSED FROM PUBLIC VIEW**  
When he fed the 5000, Jesus didn't ask for proof that they were in need.  
**Page 10**

**HUNGERING FOR THE WORD OF GOD**  
There is a hunger among the members in our pews to engage with the story of God and humanity.  
**Page 8**



**STOP AIRBRUSHING OUR FAITH!**  
In a world of manufactured perfection, the most radical thing we can offer is our authenticity.  
**Page 11**

# HURON CHURCH NEWS

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



## Looking back after a hard day's work and saying, "Everything was good!"

**W**HEN we gather in His name – two or more of us – we all come carrying our personal baggage. We come to church as social beings.

A huge part of our social life represents our work. As Dean Kevin remarks in his column, “most Christians will spend far more time at work than they ever will in church.” And, of course, adds the Dean, that matters. Most of all because Gospel “presses outward—into relationships, into communities, and into the ordinary places where life unfolds.” Just as we cannot leave our social garments when we enter church, our faith cannot be taken off at the door of our workplace.

This is why dignity at workplace is crucial for Christians. Theology is clear on this topic. Work for Christians, warns Dean Kevin, is not simply a means of survival – “it is a participation in God’s care

for the world”. God at work – this is, after all, the opening chapter of the Book.

In real life, we all know, things tend to look a bit murkier. If we are able – or willing – to be truthful to ourselves, can we honestly say at the end of a working day, a week, or the working life, that “everything was good”?

Church iconography is also pretty uncertain on what it really depicts when it celebrates hard and honest work. “The Holy Family” scenes, like the one seen here, on the left, have become popular in the West quite late, in the 18<sup>th</sup> and especially in the 19<sup>th</sup> century, just around the time those *dark satanic mills* started to pop up over *pleasant pastures* and *mountains green*.

The Eastern version of this pictorial story is even more interesting. The icon which illustrates Dean Kevin’s article, on page 9, was painted in the Soviet Union in 1923, a year after the official creation of

the new state. A slight variation in the title of the composition – *The Physical Labour of the Holy Family* – tells a lot. Or does it?

Church trying to remain a relevant part of a rapidly changing society in the former case, and church simply wanting to survive in the latter? Church art in the service of the revolution, in both cases? Or maybe we have become too cynical and unwilling to admit that what we see here is just an honest promotion of family values and hard work?

This issue of our newspaper goes to print literally one day after the announced annihilation of “a whole civilization”. If the announcement had been fulfilled, we would have been a step closer to extinction. The planet is still spinning today, just as its Creator had intended. Let His will be done. Let decency prevail. Everything may still be good.

▶ **PAGE 9: WORK, WORTH AND THE KINGDOM OF GOD**

▶ The right light of the first north nave of St John's Church, Piddinghoe, East Sussex.  
▶ It was made by the firm of Wailes and Strang in 1882, and depicts the Holy Family.  
Photo credit: Antiquary ([https://commons.wikimedia.org/wiki/File:Piddinghoe\\_glass\\_6.jpg](https://commons.wikimedia.org/wiki/File:Piddinghoe_glass_6.jpg))

## A prayer for Iran and all who suffer under terror

God of all who suffer, we ask not only where you are, but ask you to strengthen our trust that you are here, present in every trembling prayer, present in every act of quiet courage, present in every heart that refuses to

accept that violence should have the final word.

Hear our prayers for Iran, not as words sent into empty space, but as cries received within your boundless mercy, gathered into the deep compassion of your heart. Shape

us, through these prayers, to become more open to your truth and your healing, that your grace may soften what is cruel, your Spirit strengthen what is fragile, and your holy light awaken what has gone numb.

▶ **PAGE 3: CANTERBURY COLLEGE – A PLACE WHERE NO ONE SUFFERS ALONE**



## The Leighton Archives is moving – and we want to hear from you!

The plans are underway to relocate the Diocesan Archives to a new home at St. Paul's Cathedral.

**LEARN MORE AND LEND YOUR VOICE!**

Attend the sessions via [diohuron.org](http://diohuron.org) (SCAN THE QR CODE)

**Session One: Monday, May 11 at 7 pm**  
**Session Two: Tuesday, May 12 at 12 pm**

▶ **PAGE 4: WHAT GOES WHERE IN THE ARCHIVES**



## CAMP HURON SINGS 80 years of songs and stories

**St. James Westminster, London**  
**Saturday, May 9 at 7:00 pm**

▶ **PAGE 6: CAMP HURON SINGS**



## Abundant life in Christ: The fruits of the Spirit

By Rev. Diana Boland



ANGLICAN FELLOWSHIP  
OF PRAYER

**I came that they might have life and have it more abundantly.**

**I**N THE MONTH of May, we, in this area of the country, breathe a collective sigh of relief. 'At last, it might just be summer.'

The weekend we celebrate May 24 is the time when many gardeners flood the garden centres and start planting in earnest. It seems we all have that pent up energy after such a long and cold winter, to spend time outside and appreciate the wonder of nature.

How could anything survive through the winter we have just had? But it does, and we are thankful that God provides again for another year.

I am reminded of Psalm 95:

*<sup>9</sup> You visit the earth and water it,  
you greatly enrich it;  
the river of God is full of water;*

*you provide the people with grain,  
for so you have prepared it.  
<sup>10</sup> You water its furrows abundantly,*

*settling its ridges,  
softening it with showers,  
and blessing its growth.*

The psalm speaks about the physical gifts God gives us, and we thank God in prayer for these.

And Jesus also promises us life in abundance, life in all its fullness. Jesus says in John 10:10b:

"I came that they might have life and have it more abundantly."

This abundance refers to an abounding fullness of joy and strength for our spirit, soul and body. It is a spiritually rich, purposeful life that starts immediately upon trusting God, rather than on material gifts.

The context of John 10:10 is that Jesus contrasts his promise of abundant life

with "the thief," who comes to steal, kill, and destroy. It is the difference between a stolen existence and a rich, purposeful life. There are always challenges to living a purposeful life in Christ.

As William Shakespeare so aptly put it —

*"Rough winds do shake the darling buds of May."*

(Sonnet 18)

Let our prayers today be thanks to God for the abundance of life in the spirit that he gives us, and for strength to weather the rough winds that inevitably come into our lives. May our lives instead be filled with the abundant fruits of the Spirit - love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Rev. Diana Boland is an AFP Executive and Vicar of St. James in St Marys and Holy Trinity, Stratford.

# HURON CHURCH NEWS

Volume 76, Number 5

### 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  
c/o Huron Church House  
190 Queens Ave.  
London, ON  
N6A 6H7

### Deadline

Monday, April 27  
for the June 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](mailto:circulation@national.anglican.ca)

Via Web: [www.anglicanjournal.com/subscribe](http://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](mailto: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

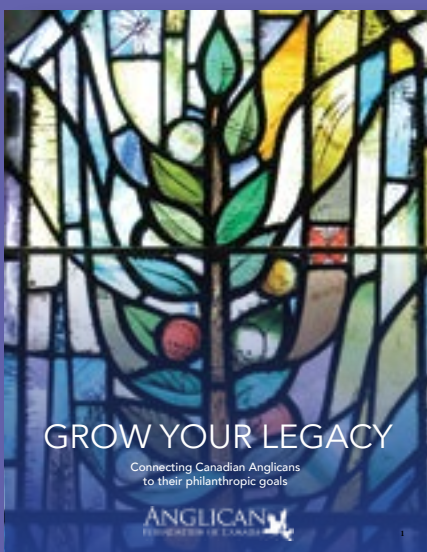
Huron Church News is published by the Diocese of Huron as a section of the Anglican Journal.  
Approximate circulation 3,500

### 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.

ANGLICAN  
FOUNDATION   
— legacy society —



## How will you be remembered?

A legacy gift to the Anglican Foundation of Canada nurtures ministry far beyond our own time—supporting innovative outreach, leadership formation, and communities of faith across the country.

Join the Anglican Foundation Legacy Society.  
[anglicanfoundation.org](http://anglicanfoundation.org)

GROW YOUR LEGACY

Connecting Canadian Anglicans to their philanthropic goals

ANGLICAN  
FOUNDATION OF CANADA

# Canterbury College: A place where no one suffers alone

By Ven. Carrie Irwin  
and  
Cynthia Connell

CANTERBURY College in Windsor is, at its heart, home away from home for many international students. It is a place of learning, conversation, and community.

Situated near the campus of the University of Windsor, it gathers students from across Canada and around the world into classrooms, common spaces, and student housing. It is a place where theology meets lived experience, and a place where questions are welcomed, faith is examined, and community is nurtured. But increasingly, it is also a place where global sorrow walks quietly through the door.

Many of the students who come to study here carry more than books and laptops. They carry the weight of two worlds. They sit in lectures and seminars while news alerts flash across their phones. They write papers while wondering whether their families are safe. They participate in chapel prayers while holding back tears for parents, siblings, and friends who live under threat, instability, or violence.

Recently, after a student shared her fear and anguish for loved ones in Iran, our community paused. We listened. We wept. And we prayed.

The prayer that accompanies this article emerged not from abstraction, but from presence, from the sacred act of sitting beside some-



Students from Canterbury College gathered on March 20 to celebrate "Nowruz", the Persian New Year.

one whose heart is breaking while being thousands of kilometres away from home. In that moment, Canterbury College becomes more than an academic institution. It becomes sanctuary. This is a sacred part of our vocation.

A college rooted in Christian tradition does not confine itself to intellectual formation alone. Theology must be spacious enough to hold real tears. Spiritual formation must make room for anger, helplessness, and lament. If we speak of a God who entered history in vulnerability and stood with the oppressed, then our classrooms and chapels must reflect that same solidarity.

For international students in particular, the experience of studying abroad is layered. There is the excitement of new friendships and new ideas. There is the challenge of cultural adjustment. And then, sometimes, there is

the unrelenting anxiety of watching one's homeland unravel from afar.

In these moments, Canterbury College seeks to be a place where no one suffers alone.

We gather in prayer not because prayer removes danger overnight, but because prayer binds us together. It reminds students that their stories matter here. That their families' lives matter here. That their grief is not inconvenient to our schedules. That the Canterbury community's concern extends beyond borders and political categories to the sacred dignity of every human life.

The prayer for Iran reflects this wider vision. It dares to ask God not only to comfort the suffering but to interrupt cruelty, to soften hardened hearts, to awaken conscience. It refuses to accept that terror has the final

word. And it asks something more of us as well: that we remain open, compassionate, and courageous in the face of suffering we cannot fix.

This is what Canterbury College, within higher education circles, can uniquely offer in an anxious world, not simple answers, but faithful presence.

At Canterbury College, we are learning that formation today means helping students hold complexity: to love their homeland while building new community here; to wrestle with anger without surrendering to hatred; to pray for justice while trusting in mercy. It means creating spaces where lament is not weakness but faithfulness, where global pain is acknowledged rather than ignored.

When a student weeps for Iran, or Ukraine, or Gaza, or any place where fear grips daily life, we are called

to widen our hearts. The work of theology in practice becomes deeply human. The Gospel becomes embodied in listening, in solidarity, in prayer. One way we are supporting the students in the Deanery of Essex is to open not only our hearts, but also our doors, welcoming students to come and share their experiences, their stories and their grief. Our hope is to walk alongside these storytellers in safe spaces for their witness, and our learning.

We cannot control events unfolding across oceans. But we can choose how we respond. We can choose to be present. We can choose to pray. We can choose to shape a community where no one has to carry the weight of two worlds alone.

And in doing so, we trust that the God who is present in every trembling prayer is also present in our classrooms, our chapels, and our shared tables, forming us, together, into people whose love is stronger than fear.

This is an invitation to every community to welcome those who have a story to share, a grief that needs compassionate and safe places to be told, and to open your hearts and doors as a place of refuge, where their stories and tears are honoured and their prayers mingle with your prayers.

*Cynthia Connell, Chaplain and Lay Pastor Canterbury College.*

*The Ven Carrie Irwin, Archdeacon of Southern Huron.*

## A PRAYER FOR IRAN AND ALL WHO SUFFER UNDER TERROR

HOLY AND MERCIFUL GOD,

We come to you with hearts that ache and tremble for the people of Iran, for all who live under the crushing weight of fear, silence, and violence.

Where grief sits heavy in homes and hearts, be present. Where mothers wait for children who do not return, be present. Where brave voices are stilled by threat and force, be present. Where doubt and fears are given voice, be present. Not as a distant witness, but as the God who knows suffering so intimately. The God who weeps; who was born into danger, who stands with the oppressed and refuses to abandon us to despair.

We bring before you those who mourn, those who are imprisoned, those who hide their hopes in whispers, those whose courage costs them

everything. Let them know they are not alone. Let your Spirit breathe strength where terror tries to rule and let love be deeper than fear.

And, O God, we also dare to place into your hands the hearts and hands of those who bring terror, those who command cruelty, those who carry it out, those who have forgotten the sacredness of every human life. Break open whatever has hardened them. Interrupt the stories of fear and power that bind them. Turn them toward conscience, compassion, and restraint, so that even now, the seeds of repentance and mercy might begin to grow.

God of all who suffer, we ask not only where you are, but ask you to strengthen our trust that you are here, present in every trembling prayer, present in every act of quiet courage, present in every heart that refuses to accept that violence should have the final word.

Hear our prayers for Iran, not as words sent into empty space, but as cries received within your boundless mercy, gathered into the deep compassion of your heart. Shape us, through these prayers, to become more open to your truth and your healing, that your grace may soften what is cruel, your Spirit strengthen what is fragile, and your holy light awaken what has gone numb.

Hold us, too, O God, in our anger, our helplessness, and our sorrow. Keep our hearts open, so we do not turn away from suffering, but remain fierce in love and faithful in hope. May justice rise. May fear loosen its grip. May peace, fragile yet persistent, begin to grow.

We place the people of Iran, their sorrow, their courage, and even those who oppress them into your wide and merciful care, trusting that your love is stronger than terror and your presence deeper than despair. Amen.

## 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>

# What goes where in the new Leighton Archives

By Tom Adam

**I**N MARCH, we detailed the rocky road to selecting St Paul’s Cathedral as the new home for the Diocesan Archives, easily accessible and centrally located in the Heart of Huron. We now are full steam into the renovation and retrofitting of our new spaces located across two floors within the envelope of the Cathedral building. Here is a sneak peek for you of what will be where in the new Leighton Archives.

### The Vault

#### Lower Level

The core of the Leighton Archives is its collections of records, papers and rare and fragile artifacts. All of this will be housed in a purpose-built and environmentally stable space on the lower level immediately below the Cathedral sanctuary. We will relocate and reconfigure our compact shelving unit from Huron University College and supplement it with additional static shelves and cabinets for oversized flat material such as architectural plans and drawings and drawers for reels of micro-

film. The room will be fully insulated and sealed with its own HVAC system to ensure the continued safe and secure preservation of our collective past for use by our future generations.

### Public Suite

#### Second Floor

Three adjacent rooms on the second floor will become the Leighton Archives public spaces. A small central reception area and office for the Archivist will be flanked on one side by a Reading Room for in-house researchers and other Archives users. On the other side we will create an efficient Workroom for our team of volunteers to process new acquisitions and complete routine maintenance of the collections. An adjacent annex will provide necessary equipment to support our growing digital preservation program.

### Storage

#### Second Floor

A secure storage area will be located across the hall on the second floor. The room will provide space on this level for material brought up from the Vault and currently

in use by Archives patrons as well as for essential overflow storage for archival supplies. In addition, it will temporarily house new acquisitions from parishes across the diocese. It will include quarantine space to hold your material for a time, to ensure it is free of mould and potential creepy-crawlers. And the room will provide storage while new parish deposits are in the process of being catalogued and added to our holdings.

Together these Cathedral spaces more than double our current footprint at Huron University College.

We welcome your comments and are always happy to answer your questions about the move. Check out the new FAQ section on the Archives website (<https://diohuron.org/resources/huron-archives/pages/frequently-asked-questions-archives-relocation-project>) or contact us via email at [lleightonarchives@huron.anglican.ca](mailto:lleightonarchives@huron.anglican.ca)

*Tom Adam is Chair of the Archives Relocation Working Group.*



**Top :** The Vault will be located on the lower level, immediately below the Cathedral sanctuary.

**Bottom:** Public spaces, consisting of three adjacent rooms, as well as the Archives storage will be located on the second floor.



**THE LEIGHTON ARCHIVES**

## Your voice matters.

Plans are underway to relocate the Diocesan Archives to a new home at St. Paul’s Cathedral.

Learn more — and lend your voice.

**SESSION ONE**  
Monday, May 11  
7:00 pm  
Online via diohuron.org

**SESSION TWO**  
Tuesday, May 12  
12:00 pm  
Online via diohuron.org

Learn more at [diohuron.org](https://diohuron.org)



## The Leighton Archives is Moving — and We Want to Hear from You

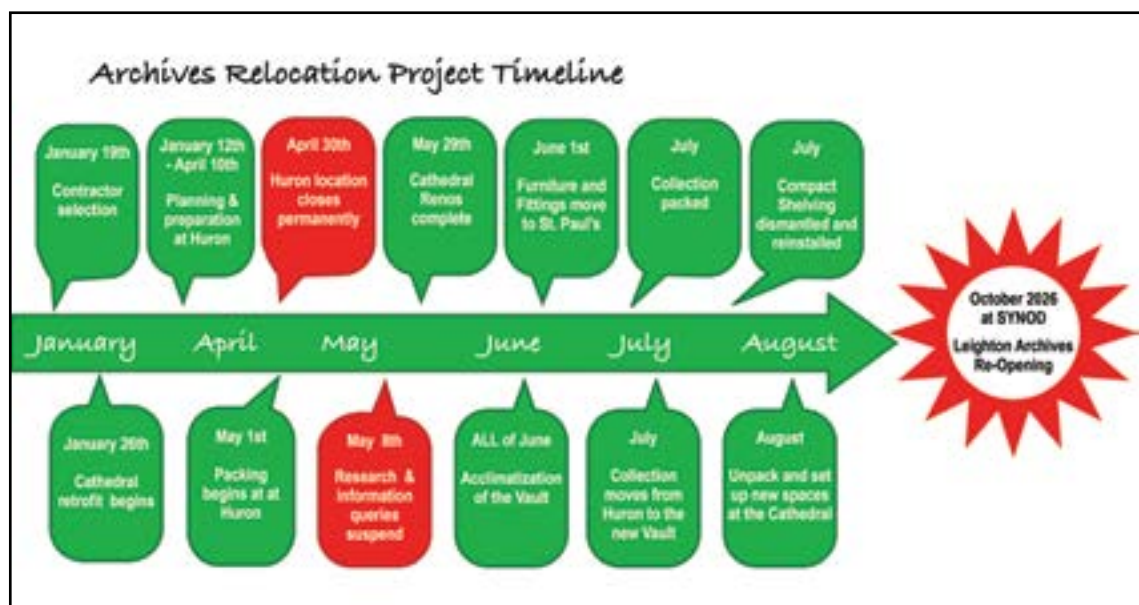
After more than thirty years at Huron University College, the Rev. Canon Dr. J. Douglas Leighton Archives of the Diocese of Huron is relocating to St. Paul’s Cathedral. The new home will bring the full collection together under one roof for the first time, with improved climate control, expanded research space, and easier access for clergy, parishes, genealogists, First Nations communities, and the wider public the Archives serves.

The Diocese is conducting a planning study to explore the vision for the Leighton Archives in its new home — and the possibility of a capital campaign to help fund it. As part of that study, we are holding two open community forums and we hope you will join us.

These sessions are your opportunity to learn about the plans in more detail, ask questions, and tell us what matters most to you. Your input will directly inform our thinking about how a campaign might be structured, what it should prioritize, and how the community can be part of making this happen.

Both sessions will be held online and are expected to run 45 minutes to one hour. Details on how to join are available at: [diohuron.org/pages/fundraising-campaign-for-the-relocation-project](https://diohuron.org/pages/fundraising-campaign-for-the-relocation-project)

We look forward to hearing from you.



The Leighton Archives is relocating to St. Paul’s Cathedral. The Archives closes its Huron College location permanently on April 30. All research and information will be suspended on May 8. Reopening is planned for October 2026.

# A threefold cord is not quickly broken

**Amalgamation does not erase history of the three parishes in Stratford; it represents a continuation of their mission.**

**By Rev. Tianna Gocan**

**T**HESE FIRST six months as a Curate in Stratford and St. Marys have been busy and eventful. Partially because I'm learning what it means to be a priest, carving out my own unique ministry while being attentive to the needs of the communities I have been called to serve, but partly because, ever since I started my appointment, there have been talks amongst the three Anglican churches in Stratford about the possibility of amalgamation.

Amalgamation is defined in the Meriam-Webster Dictionary as "the action or process of uniting or merging two or more things", and in our case, we were discerning whether we were to undergo the process of uniting and merging not two, but three parishes, all with distinct cultures, worship styles, and communities: St. Paul's, St. James, and St. Stephen's.

As we discussed and discerned what this might look like, we got closer and closer to the date of our three respective vestries where each parish would decide for themselves if they wanted to amalgamate. I remember myself holding my breath as



**The moment the name of our new amalgamated parish was revealed.**

**Photo: Rebekah Lemon**

we awaited the results from each of the three parishes to come in. Where was the Holy Spirit going to lead us?

Each parish voted in support of amalgamation, and set the date of January 25th, 2026, as the first Sunday we would worship together at

the church on 41 Mornington Street.

There were a lot of things that we needed to figure out for that first Sunday, and there are still things we are still trying to figure out now. Such as figuring out the layout for our added contempo-

rary service, event planning in a busy parish, and figuring out where all the holy hardware is kept. But we went into this knowing that things won't be perfect right from the beginning, but with faith and trust, also knowing that we are working towards making our worship, and our ministries, the best versions that they can be.

We have been truly blessed with such strong laypeople leadership and support during this time. From the moment we started to speak about amalgamation up to the present day, our lay leaders have been instrumental in helping this all come together.

And then, a few weeks after we started to worship together, we came together after our third and final service of the morning, to vote on our new name. After five rounds, we had our new, amalgamated name. We were to be Holy Trinity, Stratford.

We are still adjusting to our new name, our new service times, and our new communities that are forming as a result of our amalgamation, but I know that people have felt supported, heard, welcomed, and loved since we started worship-

ping under one roof at 41 Mornington, a tradition we plan to uphold for all those who will join us for worship in the future.

While this new adjustment has brought a lot of joy and excitement, this amalgamation has also involved a lot of grief. Members from all three parishes do feel as though things have been lost. At times it has been difficult to come to terms with what has had to be lost in order for something new to happen in its place, but we know that our God is with us in the mourning and in the dancing, and that He is the God of new life.

This amalgamation does not erase the history of the three parishes in Stratford, but instead, it is a continuation of their history. It is a continuation of the work which we have been brought here to do - to love and worship God, and to share the love of God with those in our community. We were three separate strands which have become one threefold cord, which, according to the Bible, is one that "is not quickly broken" (Ecc 4:12).

*Rev. Tianna Gocan is the Curate to the Rector of Holy Trinity Stratford and St. James, St. Marys.*

## When two or three are gathered...

*- A personal note on a persistent nuisance*

**By Rev. Greg Little**

**I**CAN HEAR in my head the theme music for the movie *Jaws*: duunnn dunnn... duuuunnn duun...

Well, I can confirm that it is not necessarily safe to go into - well in this case not the water - but places where people gather - like churches - if you let your guard down about the reality of COVID.

I can hear the murmurs - COVID?! - that's no longer a thing, is it? After all, we have the vaccine for COVID and there are no reports in media or government press releases about COVID outbreaks, are there?

Well, let me assure you, or perhaps scare you, that COVID still is with us. My wife Lorna came down with COVID after contact with someone - not quite sure who - in our church recently. You know, church is where two or three or more are gathered in the name of our Saviour Jesus Christ. Well, that's just it, we are called as Christians to gather together. That means if someone has symptoms of COVID and joins the gathering anyway or perhaps has no symptoms - they will likely infect others. Our collective memories of COVID

and the pandemic and all that we had to do, such as masking and hand washing and getting vaccinated have faded as time has passed.

Lorna came down with symptoms much like those of a cold - sniffles, cough, fever, and feeling lousy etc. Due to unrelenting brain fog (her words), she suspected that it was more than a cold and dug out an old COVID test kit and, sure enough, the two lines appeared showing she tested positive for COVID - not a good thing in this case where you want to see a negative result.

Now Lorna and I are fully up to date on our vaccinations. Being vaccinated does not make you immune but will just lessen the severity of the symptoms. I am symptom-free at this point and may have escaped. Perhaps as result of being a special person; actually, just a matter of good luck. However, that doesn't mean I am free of COVID and have been lying low until I get a test kit and check it out. These are not as readily available as they were at the height of the pandemic.

There is also conflicting information online at government websites. One site

I checked said that if you are symptom-free you don't have to isolate, but others say you should isolate if you are in contact with an infected person.

We both stayed home from church last Sunday. We have heard of a number of people with symptoms who have tested positive or suspect they have COVID - there may be more who are infectious but don't know they are. Our church - like many - has a demographic that skews to the older age - so they are in the vulnerable category, as Lorna and I are, and may be susceptible to symptoms that are more serious. I believe it is a good idea that organizations where people congregate have policies that reinforce the necessity for people to stay home if they have symptoms that could mean they are infectious. Also reinforcing rules around hand-sanitizing and providing hand sanitizing gel are good ideas. We must not let our collective and individual guards down.

Remember, the water may look safe - but who knows what lurks beneath the surface. Blessings indeed.

*Rev. Greg Little is Honorary Assistant at St. John the Evangelist, Strathroy.*

## When Irish eyes are smiling...



On March 22 a successful and delicious Stew Lunch was held at St. George's of Forest Hill Anglican Church in Kitchener.

Thanks to Charlotte Cromarty and her team in raising \$672.30 for our outreach programs.

*Mary Ann Millar*

# 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 80<sup>th</sup> 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](http://www.camphuron.ca)

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



## Summer Programs & Dates & Fees

<b>Week-long Camps for ages 6-14, grades 1-8 \$750.00</b>		<b>Day Trippers</b>	
Star Stuff Session 1	July 5-11	Join us at breakfast and stay the day, Monday to Friday inclusive, for ages 6 – 12, grades 1-6 \$375.00	
Star Stuff Session 2	July 12-18	Day Trippers Session 1	July 6–10
Star Stuff Session 3	July 19-25	Day Trippers Session 2	July 13-17
Star Stuff Session 4	July 26-Aug. 1	Day Trippers Session 3	July 20–24
Star Stuff Session 5	August 2-8	Day Trippers Session 4	July 27–31
Star Stuff Session 6	August 9-15	Day Trippers Session 5	Aug. 3-7
<b>LIT 1, 2, 3 Grades 8-11</b>		FULL!	
LIT1 (finishing grade 8) or July 26-August 8	July 5-18 \$1600	Day Trippers Session 6	Aug. 10–14
LIT1 and 3 July is full for females			
LIT2 (finishing grade 9) or July 26-August 8	July 5-18 \$1600		
LIT3 (finishing grade 10) or July 26-August 15	July 5-25 \$2100		

\* All Fees include HST, Camp Shirt, Tuck and a Group Photo



**CAMP HURON SINGS**  
80 years of songs and stories

St. James Westminster, London  
Saturday, May 9 at 7:00 pm

## PASTORAL PROGRESSIONS

### Ordinations

Bishop Townshend announced that the following will be called to the Diaconate at a service of Ordination to be held on Trinity Sunday, 31 May 2026, at 4:30 pm at the Cathedral Church of St. Paul, London:

- Mrs. Kathleen Aitken, upon ordination Deacon Assistant to the Rector of Trinity, Durham;
- Mr. Brent Krysa;
- Ms Annette Procnier, upon ordination Deacon Assistant to Rector of St. George's, Goderich and Christ Church, Port Albert.

Clergy are invited to vest, the colour being white. Please hold our ordinands in your prayers as they prepare to enter into Holy Orders.

### Appointments

Bishop Townshend appoints the Reverend Canon Dr Preston Parsons as the Diocesan Ecumenical Officer, effective 15 March 2026. Preston is the Rector of St. John's, Kitchener and the Canon Theologian of the Diocese.

Bishop Townshend appoints the Reverend Brendon Bedford as the Diocesan Liturgical Officer, effective 15 March 2026. Brendon is the Rector of Christ Church, Meaford.

### Resignation

Bishop Townshend has accepted the resignation of the Reverend Joel Steiner as the Rector of Holy Trinity, Kitchener, effective 20 June 2026, with his last Sunday in the parish being 7 June. Joel will be beginning full-time study towards the Ph.D. at Wycliffe College, Toronto School of Theology. From 21 June, he will hold a General Permit of the Bishop of Huron.

### Inductions

On behalf of Bishop Townshend, the Venerable Matthew Kieswetter inducted the Reverend Tom Stradwick as the Rector of St. John's, Tillsonburg, Sunday, 15 March 2026.

The preacher was the Reverend Canon Diane McIlroy.

### New Parish

Bishop Townshend has approved a name for the new parish in Stratford, following the vote at their

inaugural vestry meeting last Sunday.

Please welcome **Holy Trinity, Stratford** to the diocesan family! Holy Trinity is comprised of the former St. James', St. Paul's, and St. Stephen's parishes.

### Rest in Peace

The Reverend John Ogilvie, died on 10 March 2026. John was ordained as deacon with special responsibility for outreach ministry at St. Mark's, Brantford, on 1 February 2009.

His funeral was held at St. Mark's, Brantford, on Saturday, 21 March.

Please remember Mary, Heather, Michelle, Rob, and the rest of John's family and friends in your prayers.

The Very Reverend Dr Jay Koyle, Dean of Algoma, died on 13 March 2026.

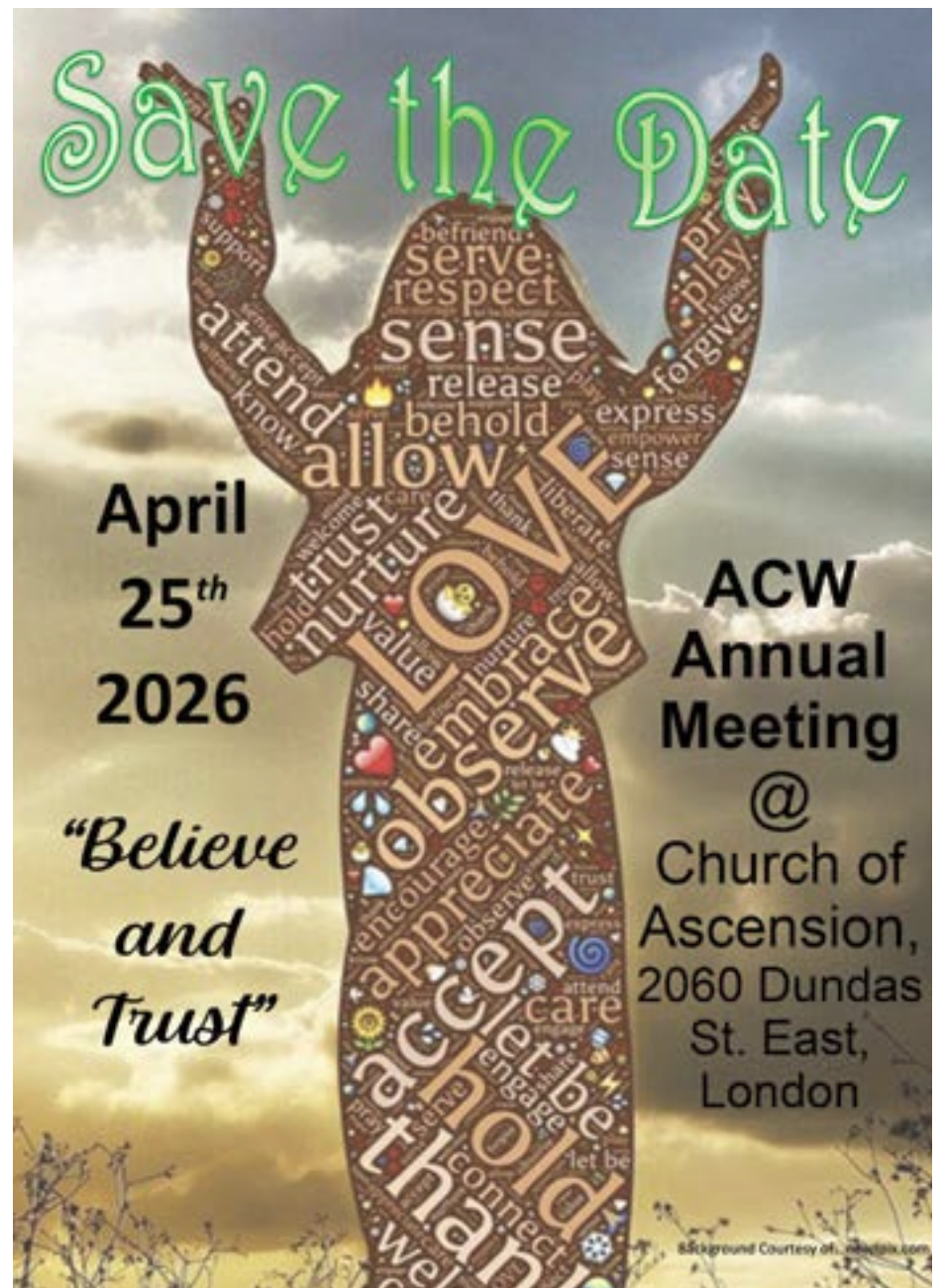
Jay was ordained a deacon on 28 May 1987 by Bishop Derwyn Jones and priested on 18 December that same year by Bishop Bob Townshend. He served the parishes of St. John's, Cambridge, Trinity, Mitchell, Trinity, Sebringville, St. Stephen's, Stratford, St. Jude's, Brantford, and St. Aidan's, London. In 2010, Jay moved to the Diocese of Algoma as Congregational Development Officer and subsequently Executive Officer then Dean. He taught for many years in the Faculty of Theology at Huron and, through his students and in his own ministry, had a significant and lasting impact on the liturgical life of the Diocese.

Please remember Susan, Stephen, Kevin, Irene, Julie, and the rest of Jay's family and friends in your prayers.

Mrs. Susan Brown, died on 2 March 2026. Susan was the spouse of the Reverend Larry Brown, Priest-in-charge of St. Alban's, Delhi. The funeral will be held at Grace Anglican Church, Brantford at 11:00 a.m. on Saturday, 7 March, with visitation on Friday, 6 March, from 1:00-3:00 p.m. and 6:00-8:00 p.m. at the Hill & Robinson Funeral Home & Cremation Centre, 30 Nelson Street, Brantford.

Please remember Larry, Melanie, Laura, Stephen, Rebecca, and the rest of Susan's family and friends in your prayers.

## ANGLICAN CHURCH WOMEN



ANGLICAN FOUNDATION   
 legacy society



Leave a legacy of faith and hope.

Join the Anglican Foundation Legacy Society

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

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](mailto: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

THANK YOU FOR SUPPORTING

HURON CHURCH NEWS

# Hungering for the Word of God

“WHY WAS the thief on the cross, who was crucified with Jesus, granted admission into paradise when the Jewish people believed that all those who died went to Sheol (the land of the dead)?”

A brilliant question, asked by one of the participants of a recent Book of Revelation Bible study hosted between the parishes of Meaford and The Blue Mountains. Questions like this one remind me, as a priest, of how important regular Bible Study is, among all members of our Anglican congregations, in order to shape followers of Jesus who are Biblically literate, willing to ask questions about their faith, and, perhaps most importantly, longing to come together with others to learn more.

Sometimes, for busy clergy balancing our routines of administration, pastoral care and liturgical preparation, it can be pretty easy to neglect the time it takes to host regular Bible study sessions in our congregations. In addition to this trend, the culture of many congregations is such that Sunday is the primary gathering day for their parishioners, and sometimes it is difficult (or next to impossible) to encourage members to attend mid-week events, such as Bible studies. Yet, an important question needs to be asked of every congregational context: where are the opportunities for our members to read the Bible within



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

community, and to have a safe place to ask questions that are imperative to our faith among others who are equipped to be able to answer these questions through our Anglican hermeneutics (lenses) of scripture, tradition and reason?

There is a hunger among the members in our pews, and among the wider public who may not even attend church regularly, to engage with the story of God and humanity that is told throughout the pages of the Bible. There is a strong desire to have a place to ask our questions, to voice our doubts, and, God willing, to even encounter the person of Jesus who is preached from our pulpits each Sunday.

Over the last several weeks, Fr. Brendon Bedford and I hosted a Bible Study group focusing on the Book of Revelation. Our group, made up of parishioners from two congregations, gathered in the first session simply to read The Revelation of Jesus Christ to John of Patmos in a single session. It was, honestly, the first time I had ever read this Book, cover to cover, in one sitting. In reading this Biblical text, we shared its words among the many voices of our participants. We read it, firstly, for the purpose of hearing it spoken in its entirety – not cut up into little pieces. And, in the weeks following, we began to dig into the text, line by line, unpacking its meaning, firstly for its original audience, and then in the ways it applies to our lives today.

To draw on the Biblical scholarship of another fellow Anglican, our group utilized a study guide, *Revelation for Everyone*, written by Bishop N. T. Wright. The study guide

**There is a hunger among the members in our pews, and among the wider public who may not even attend church regularly, to engage with the story of God and humanity that is told throughout the pages of the Bible.**

provided some answers to questions we couldn't answer on our own. It also helped our participants to grow in the appreciation that the Bible is a living document with numerous layers of interpretation, and among Biblical texts, it's rare to find one more challenging than Revelation!

Each week that our group gathered, we continued to grow in number. The reason for this was that our members kept sharing word of what they were learning with others, who then became curious enough to come out for themselves. Perhaps you've heard the definition of evangelism in this way: one hungry person telling another where they just received the best meal in their week? Well, that sentiment was what we experienced in this recent study: a deep hunger for the Word of God, and a willingness of our members to spread the word when they felt that they were being fed.

Among the characteristics of Anglican congregations that are growing numerically is the regular occurrence of small group Bible study sessions. Not only do these gatherings help us to grow

closer in our understanding of God, as revealed through the Biblical text, but they also help us to get to know each other (as fellow Anglicans) in a setting that is often more conducive to building friendships and asking difficult questions than our corporate times of worship on Sunday mornings allow.

When's the next Bible Study group happening in your congregation? If there isn't one already in the calendar, feel free to reach out to your clergy or wardens and express your interest! And, when one is scheduled, don't hesitate to check it out if you've never attended one before. It may just end up being the next step you take in your relationship with God and with others in your community.

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

[grayhamebowcott@diohuron.org](mailto:grayhamebowcott@diohuron.org)

## Looking ahead to Pentecost – a season of learning

*“The Advocate, the Holy Spirit... will teach you everything, and remind you of all that I have said to you” (John 14:26).*

**By Rev. Canon Val Kenyon**



**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.**

what at first might seem lost.

Within a few short weeks, we will be celebrating the wonder of Pentecost Sunday, and subsequently entering into the longest season of our Church year. As we approach Pentecost, we are invited into a time of growth, a steady, patient, Spirit-led growth. How apt that the colour of the Pentecost Season is green!

The Day of Pentecost itself reminds us of the incredible gift of the Holy Spirit, breaking in with wind and fire, courage and clarity, supporting the realization that God is not distant from us but actively at work within and among us (Acts 2:1-4). Yet like Easter, Pentecost is not only a single day but rather

it unfolds into a season, the longest in the Church year, where discipleship takes root in ordinary life. What an appropriate time to consider Education for Ministry (EfM) and where it might fit into our lives.

EfM is not simply a program of study; it is a practice of listening to Scripture, to tradition, to one another, and above all to the quiet, persistent voice of the Holy Spirit. In many ways, it mirrors the work of Pentecost itself. The same Spirit who inspired the apostles continues to guide, challenge, and form us as disciples today.

During the Pentecost season, we are invited to ask: What does it mean to live

as followers of Christ in the everyday? Week by week, participants in EfM reflect on Scripture and theology while also engaging in their own life experiences.

As we move toward the summer break, this is a natural moment to pause and reflect. What has the Spirit been stirring in us this year? Where have we sensed growth, challenge, or new understanding? And perhaps just as importantly: what might God be inviting us into next?

Whether considering our four-year Classic EfM programme, or our one-year Wide Angle programme, September offers a gentle invitation to begin again. New groups form, new conversations begin, and familiar Scriptures are heard with fresh ears. In the rhythm of the Church year, Pentecost reminds us

that formation is ongoing. We are never finished being shaped by God.

If you would like to learn more about Education for Ministry and joining us, our online Open Houses will be on Tuesday, May 12th and Wednesday, August 26th 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](mailto:EFM@huron.anglican.ca) to learn more, be sent a link to the Open Houses, or to schedule an alternate date for a presentation in your parish.

*Rev. Canon Dr. Val Kenyon is EfM Animator in Huron. [EFM@huron.anglican.ca](mailto:EFM@huron.anglican.ca)*

# Work, worth, and the Kingdom of God

**M**AY 1 MARKS International Workers' Day. With that in mind I invite us to think about work.

For some, it passes quietly. For others, it carries echoes of labour movements and the ongoing struggle for fairness and dignity. But for the Church, it opens a deeper question—one that reaches beyond economics or politics: What does God have to do with our work?

Not simply the work we do for the Church. Not simply what we offer in volunteer service. But the work that fills our days—the meetings, the shifts, the tasks that may feel routine or even burdensome. Because the truth is this: most Christians will spend far more time at work than they ever will in church. That matters.

Matthew Kaemingk and Cory Willson put it this way:

*"The workplace is, in many ways, the primary medium through which the laity will either obey or reject Christ's commands. The workplace is a critical if not the critical space in which workers will either learn to follow Christ faithfully or walk away from him."*

It is a striking claim—and, I think, a truthful one.



**THE PHYSICAL LABOR OF THE HOLY FAMILY**  
by V. O. Mumrikov. The icon, painted in 1923 is representative of the "Renewal Movement" (*Obnovlenchestvo*) that began in the Russian Orthodox Church in 1922, shortly after the Revolution and creation of the Soviet state.



**It's Just KEVIN**

**V. REV. KEVIN GEORGE**

We often imagine faith as something interior, something held quietly in the heart.

The Gospel, however, presses outward—into relationships, into communities, and into the ordinary places where life unfolds. Into offices and classrooms. Construction sites and kitchens. Boardrooms and break rooms. The workplace is not separate from discipleship. It is one of its primary arenas.

The Christian tradition has always insisted that work has dignity—not because of what it earns, but because of what it reflects. Scripture begins with God at work—creating, shaping, bringing life into being. And human beings, made in that image, are invited to participate in that creative and sustaining work. This means that all labour carries dignity. Not just the work that is visible or celebrated. Not just the work that is well-paid. But the work that is quiet, unseen, and often overlooked. Preparing meals. Cleaning spaces. Caring for others.

Work is not simply a means of survival—it is a participation in God's care for the world. And yet,

we know how easily that dignity is obscured. We live in a culture that measures worth by productivity. That asks not "Who are you?" but "What do you produce?" That quietly ranks people by income, status, or output. And in such a world, many come to believe a lie: that their worth is tied to their work.

The Gospel tells a different story. Before we are workers, we are beloved. Thank God for Unions who have always pushed back against this reductionist mindset, elevating the worker and their dignity, safety and value as a person. Our value is not earned. It is given. It does not rise or fall with success or failure, employment or unemployment. It is grounded in the unshakable love of God.

In our life together at St. Paul's Cathedral—and especially through Paul's Place—we encounter this truth again and again. We meet people whose relationship to work is complicated. Some are searching. Some are unable. Some are working hard simply to get through the day. We see the working poor every day. And what becomes clear, very quickly, is this: A person's dignity is not diminished by their circumstances. They are not less worthy. Not less

beloved. Not less human. In the Kingdom of God, a person's worth is never measured by a paycheck.

For followers in the Way of Jesus, the workplace becomes something more than a necessity—it becomes a place of formation. A place where faith is lived or left behind. Will I act with integrity when it costs me? Will I treat others with dignity when it is inconvenient? Will I pursue justice—or remain silent? These are not theoretical questions. They are the daily substance of discipleship. It is here, in the ordinary rhythms of work, that faith is tested, shaped, and, at times, transformed.

May 1 reminds us that work matters. But the Gospel reminds us of something deeper still: That our worth does not come from what we do, but from who we are and whose we are. And it is from that place—from being known and loved—that we are invited to work. Not to prove ourselves. Not to earn our place. But to participate, however imperfectly, in the life and love of God.

In freedom. In dignity. And in hope.

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

[kevingeorge@diohuron.org](mailto:kevingeorge@diohuron.org)

**WE ARE HERE FOR YOU, STEP BY STEP!**

We pride ourselves on being flexible in our offerings, providing options as diverse as the families we serve.

- Simple Cremation Packages
- Celebration of Life Packages
- Ample Parking
- Full Service Packages
- Pre-Arrangement Services
- Tribute Hall

**Circle of Life**  
CREMATION AND BURIAL CENTRE INC.

100 KING STREET EAST, DUNDAS, ON L9H 1C4  
905-628-8558  
[CIRCLEOFLIFECBC.COM](http://CIRCLEOFLIFECBC.COM) | [KARIN@CIRCLEOFLIFECBC.COM](mailto:KARIN@CIRCLEOFLIFECBC.COM)

**PLACE YOUR AD HERE!**

Contact Angela Rush:  
[huronchurch.ads@gmail.com](mailto:huronchurch.ads@gmail.com)  
905-630-0390

## RENISON INSTITUTE OF MINISTRY

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

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

Find out which of our events will interest you at [www.renison.ca/RIM](http://www.renison.ca/RIM)

RENISON UNIVERSITY COLLEGE  
AFFILIATED WITH THE UNIVERSITY OF WATERLOO

# Moving the unhoused and people living in poverty from public view

By Rev. Chris Brouillard-Coyle

RECENTLY Windsor city council proposed posting signs discouraging donations to individual panhandlers on the streets with the caveat that those who want to help can make donations to appropriate organisations.

In doing so, they join the plethora of municipalities that find creative ways to move the unhoused and those living in poverty farther from public view. Other tactics have included segmented benches that are uncomfortable to sleep on, harassment by police, the closure or movement of resources, and the outright removal of encampments. Time and time again, efforts are made which fundamentally treat people living in poverty as suspect, criminal, and ultimately, undeserving.

Politicians are able to sell these practices because the sight of destitute individuals makes people uncomfortable. In contrast, it can be comforting to assume the worst about them because if we can find failings with them, it is easier to make excuses about why we don't need to help them. "Rabbi, who sinned, this man or his parents, that he was born blind?" (John 9:1)

When we can point to some fancy vehicle they leave in after a day of panhandling, we can question whether

## SOCIAL AND ECOLOGICAL JUSTICE



**When he fed the 5000, Jesus didn't ask for proof that they were in need. When he healed, he didn't question who was worthy.**



they are actually in need, ignoring the possibility that the vehicle was borrowed or a friend picked them up or that they are living in a situation where they are being exploited.

When we see their state and recognise signs of addiction, we can believe that any money we give will go to feed that addiction instead of buying food. We justify withholding money to avoid contributing to their problem, which we blame on them. We ignore the reality that addiction is an illness for which there are inadequate supports.

When we assume that they are too lazy to get the help they need...have you ever tried to access resources in your area? Did you know applicants often need to

prove they are poor enough before they can access food banks? How would you feel if you had to show your last tax return, housing information, and/or HST credit information just to access a box of mediocre food that will barely last a week and are limited as to how often you can do so? Did you know there are food banks where families with multiple children are questioned because the child tax benefit increases their income beyond what the food bank considers an acceptable threshold?

Shelters can fill up quickly. Many do not necessarily feel safe at shelters. Some complain they have had their possessions stolen and have been threatened with violence while at shelters. Did you know there are

issues with racism, sexism, homophobia, and transphobia at some of these spaces? Transgender youth are disproportionately represented on the streets because they don't feel safe in the spaces that are supposed to help them.

It may be comforting to assume the worst of every person on the streets, and to make blanket statements about them. The reality is, however, that each person on the streets has a story that is complex. When we assume the worst of every single person who is struggling on the streets, our judgment may lead to a denial of dignity. In our Baptismal Covenant we commit to "...strive for justice and peace among all people, and respect the dignity of every human being."

(BAS, p.159) Jesus, in his life, death, and resurrection showed us what this looks like.

When he fed the 5000, Jesus didn't ask for proof that they were in need. When he healed, he didn't question who was worthy. In fact, Jesus was criticized for spending time with outcasts and sinners, those who the righteous felt were undeserving of his attention. Jesus showed us what it is like to truly respect the dignity of every human being. When faced with those whom society would prefer to be treated as unworthy today, may we follow the example of Jesus and embody the commitment we profess in our Baptismal Covenant, with God's help.

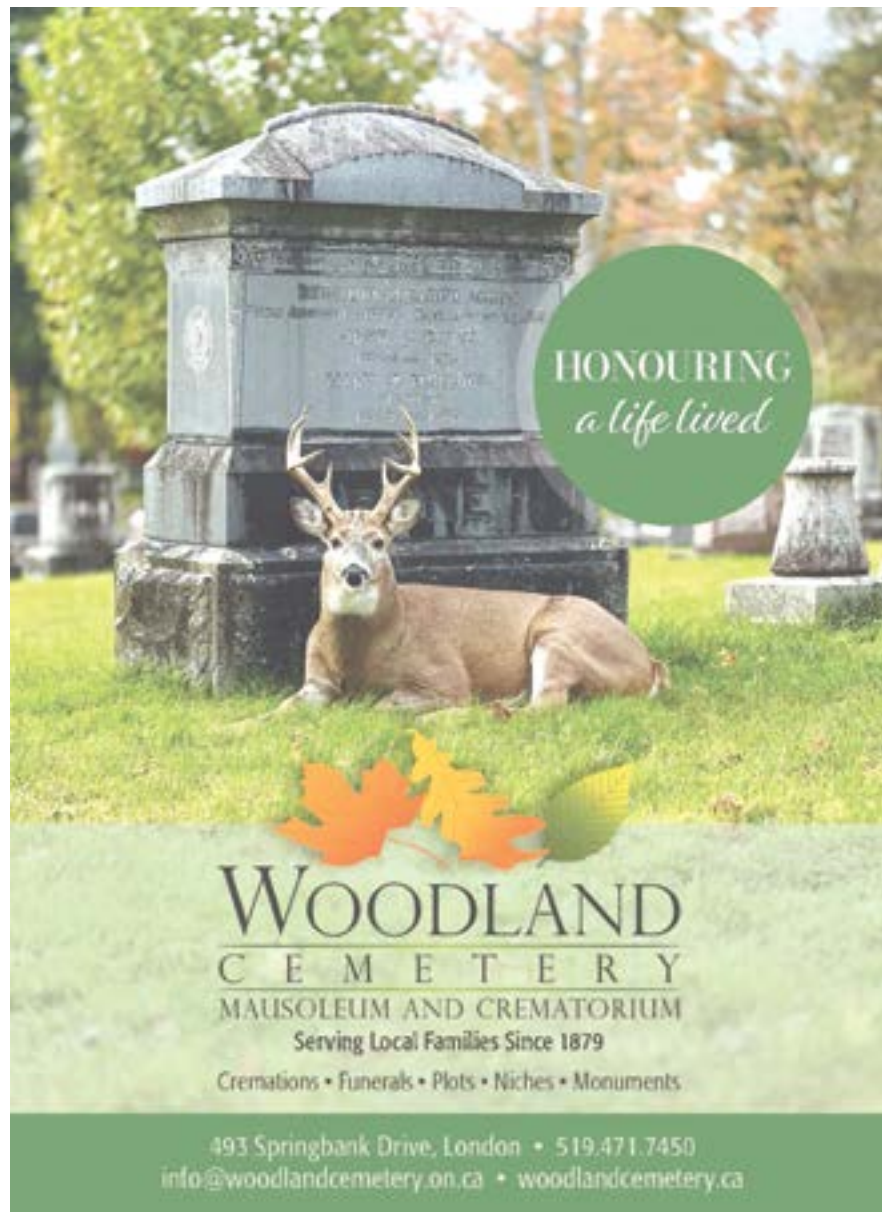
Rev. Chris Brouillard-Coyle is a co-chair of SEJH.



We're Here For You  
24/7/365  
Call Now (519) 745-8445  
Email contact@erbgood.com



Life Celebration - Burial - Cremation - Aftercare - Bereavement Support - Green Funerals and Burials - Personalized Options



HONOURING a life lived

WOODLAND CEMETERY MAUSOLEUM AND CREMATORIUM  
Serving Local Families Since 1879  
Cremations • Funerals • Plots • Niches • Monuments

493 Springbank Drive, London • 519.471.7450  
info@woodlandcemetery.on.ca • woodlandcemetery.ca



SHAWN JACKSON FUNERAL HOME

Modern approach, traditional values.  
31 Elgin St. | St. Thomas  
519-631-0570  
shawnjacksonfuneralhome.com

HURON CHURCH NEWS ONLINE:

<https://www.diohuron.org/news>

Read your favourite columnists

News & articles posted daily

Download our latest issue (pdf)

# Easter eyes: Seeking new life

**W**HEN something goes wrong, many of us immediately look for someone or something to blame. For reasons that often run deep, we slip into self-protection and reactivity, and our responses can be stronger and harsher than the situation warrants.

Yet our first reaction doesn't have to be defensive or full of anxiety. A different response is possible: curiosity, or even a kind of quiet excitement. Instead of rushing to blame, we can pause, look more closely at what happened, and choose a more hopeful way of seeing the situation—one that looks for possibilities and opportunities for connection.

A recent example was Easter this year. My daughter suggested plans that would shorten some of our usual family traditions so we could spend more time with extended relatives who had never been part of our Easter celebration before. It was a thoughtful desire to include more family, but my first reaction was to feel angry and want to protect what we usually do. I sat for some time in these strong feelings, becoming increasingly anxious. Things eventually worked out, but I was really lost in an increasingly noisy monkey mind.

Moments like that remind us that our first reaction doesn't have to be the final word. Instead of staying



AS I SEE IT

REV. JIM  
INNES

stuck in blame or defensiveness, we can pause, get curious about what's happening inside us, and look for a new life of deeper connection and empathy, even when our traditions are shaken.

I'm reminded of a story from John's gospel about a man who was born blind. Many people around him assumed that his blindness meant he, or his parents, had done something wrong. The common belief at the time was that his physical limitation was the result of a moral failure.

**The mind is its own place,  
and in itself can make a heaven of hell,  
a hell of heaven.**

- John Milton

Because of that, and because of how people treated him and talked about him, he lived on the margins of community life. He was excluded not only from religious participation but also from many opportunities for work, dignity, and social belonging.

Without getting into heavy theology, the love and compassion of Jesus challenged that old way of thinking. He taught his disciples and all who respected him that this man's blindness was not proof of guilt, but an opportunity for

a new kind of life to emerge from 'brokenness', one marked by healing, dignity, and deeper belonging.

To demonstrate this, Jesus healed him, showing all who witnessed it that what may appear 'wrong' can be turned into something so very right.

As I see it, stories like my disrupted tradition or the man born blind suggest that our first reactions almost never show us the whole truth. We tend to sort our troubles into simple categories: good or bad, right or wrong, my fault or someone

else's. When we feel threatened, that habit can take over and create more problems than we started with.

In our communities and societies, this same self-protective pattern can feed misunderstanding, conflict, and even violence.

When something goes wrong, or even when we only think it has, it is difficult to step back and take a second look at the underlying reasons. Still, our struggle is mostly in how we see things. As John Milton reminds us, "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven."

Rev. Jim Innes is the rector of St. John's, Grand Bend with St. Anne's, Port Franks. [jimines@diohuron.org](mailto:jimines@diohuron.org)

## Stop airbrushing our faith!

**I**N THE JAPANESE tradition of *Kintsugi*, when a piece of pottery breaks, they don't throw it away or hide the cracks. Instead, they repair the fractures with gold. The philosophy, known as *Wabi-Sabi*, suggests that the object is actually more beautiful for having been broken. Its history, its scars, and its imperfections are exactly what make it valuable.

We are currently living through a period of AI fatigue. Our feeds are flooded with synthetic perfection, AI-generated faces with perfect white teeth, AI-written prayers that never stumble, and AI-designed church graphics that look like they were made in a lab. But people are pushing back. We are developing a visceral hunger for something that AI simply cannot fake: the human factor.

For too long, we've treated our digital presence as polished front doors. We only post the best photos, the best choir anthems, and



MEDIA  
BYTES

REV. MARTY  
LEVESQUE

the most together versions of ourselves. But the world doesn't need a museum right now; it needs a hospital.

If we want to reach the seekers of 2026, we need to stop airbrushing our faith. We need to embrace *Wabi-Sabi* Evangelism. This is the art of finding the holy defect, the beauty in our rough edges, and the repaired brokenness.

What does this look like in practice? It looks like moving from performance to presence. A low-light, slightly shaky video of a parishioner lighting a

**When we lead with our imperfections, we lower the barrier for the seeker who feels "not good enough" for the church.**

candle for a loved one is infinitely more evangelistic than a high-def stock photo of a "praying person." Why? Because it's real. It has the weight of actual human prayer behind it.

Likewise, don't edit out the sound of the toddler shouting during the sermon or the priest losing their place in the liturgy. These aren't "mistakes" to be hidden; they are proof that the Church is a living, breathing family of fallible people.

And instead of posting *Everything is great at All Saints'*, try posting: "It's been a heavy week in our neighbourhood. We don't have all the answers, but we have a seat at the table for you."

AI can mimic our language, but it cannot mimic our struggle. It can generate a sermon on grief, but it has never sat at a bedside or felt

the weight of a hand on a shoulder.

When we lead with our imperfections, we lower the barrier for the seeker who feels "not good enough" for the church. If the priest has a crack in his armour, maybe the seeker can bring their brokenness into the sanctuary, too.

In a world of digital slop and manufactured perfection, the most radical thing we can offer is our authenticity. We aren't here to show the world how perfect we are; we are here to show them how loved we are despite our flaws.

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

[martylevesque@diohuron.org](mailto:martylevesque@diohuron.org)



<https://diohuron.org>



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



<https://x.com/diohuron>



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

**JOIN US ONLINE**

## 'The wind blows where it wills' (There was a time in my life...)

**T**HERE WAS A TIME in my life which was highlighted by the annual invitation from my uncle to go sailboat racing with him. It was a time when all the other elements of life were set aside and it was simply the two of us facing the challenge of the racecourse in competition with others.

Those days on the water were times when we were dependent on the elements of Nature. Tides, waves and most importantly, the wind, governed our actions.

On one occasion, we were racing in Chesapeake Bay, it was a day where it seemed like the wind was everywhere else, but where our racing competition was taking place. We drifted out to the starting line and the race began. As the tide helped us along the course, we noticed a tall, black pillar cloud beginning to form on the horizon. As it grew larger and appeared to be heading in our direction, we heard the signal that the race was cancelled and we should head back to our mooring. We were in the calm before the storm.

As we turned to head for safety, like the storm scene from the movie "Forest Gump", the wind decided to show up. Our sail back to port was exhilarating. As the wind began to blow harder and harder, we sailed faster and faster. The wind was powerful. We saw some boats capsize. It was a moment which is indelibly etched into my life and memory.

Times and places where the impact of the movement of the wind is possible to witness, are not limited to being on, or at the water's edge. Wind can prove to



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

be a very destructive force, blowing down buildings and creating chaos in its wake.

A gentle zephyr of a breeze may generate a sense of personal peace and calm. A welcome breeze may cool off a warm day and provide some relief from the heat of the season.

Watching the impact of the wind on the water or seeing trees bending over as they are buffeted by a strong wind generates its own memories in our lives as particular moments and locations where we witness

the impact of the wind on the world around us are times we remember.

*The wind blows where it wills; you hear the sound of it,*

*but you do not know where it comes from or where it is going.*

*So with everyone who is born from spirit.*

(St John 3: 8)

As we remember the words of our Lord Nicodemus who came to Jesus, at night, avoiding the crowds and the curious, I imagine their conversation taking place outside, perhaps on the Mount of Olives. In the dark, with the wind whistling through the olive trees, overlooking Jerusalem, the reflection Jesus offers has a profound impact, not only on Nicodemus, but on our lives, as well.

**From the creative wind of God moving across the face of the Earth in the Book of Genesis to the storm-tossed fishing boat filled with scared disciples on the Sea of Galilee, wind plays a part in our own faith story. At Pentecost, it is the sound of a powerful wind which fills the house where the Disciples are gathered. It is a Spirit-filled wind which empowers the followers of Jesus for their lives of ministry and witness.**

From the creative wind of God moving across the face of the Earth in the Book of Genesis to the storm-tossed fishing boat filled with scared disciples on the Sea of Galilee, wind plays a part in our own faith story. At Pentecost, it is the sound of a powerful wind which fills the house where the Disciples are gathered. It is a Spirit-filled wind which empowers the followers of Jesus for their lives of ministry and witness.

When my uncle felt he could trust me with the tiller of the sailboat, I became keenly aware that it was not always possible to go exactly in the direction that I wanted to go. The direction of the wind governed the best route. The sails had to be set, and the boat had to be steered in a way in which we could move forward.

There was always a balance between what was desired and what was possible. An eye on the direction of the wind and a constant readiness to alter the trim of the sails to meet changing circumstances was an essential part of the responsibility of handling the boat.

Empowered the Holy Spirit, trying our best to serve our Lord in our lives,

often means that what we desire and what is possible are not always the same thing. We are constantly trying to navigate to a point where we feel the wind of the Spirit moving us forward. There may be moments when we go off course, but our ability to re-orient ourselves, so that we can make the adjustments necessary and continue to move forward is part of the experience of life and ministry.

The words of a hymn capture these sentiments well:

*I feel the winds of God today;  
today my sail I lift,  
though heavy oft with drenching spray  
and torn with many a rift;  
if hope but light the water's crest,*

*and Christ my bark will use,*

*I'll seek the seas at his behest*

*and brave another cruise.*  
(Hymn 282 - Red Book)

May that be true in your life... and mine.

Rev. Canon Christopher B. J. Pratt has retired from full-time parish ministry but continues to offer priestly ministry in the Diocese.  
[chrispratt@diohuron.org](mailto:chrispratt@diohuron.org)



### A NOTE ON THE FEAST OF PENTECOST

ACCORDING TO LUKE, it was loud, noisy and disruptive (Acts 2: 1-13). Both in a sudden appearance of the divine force – *there came a sound like the rush of a violent wind from heaven* – and in the immediate human action taken by the disciples whose voices have filled up the streets of Jerusalem with different languages. (*"They are filled with new wine."*)

The world has changed on that day. The noise and clamour indicate the importance of the event, but they may prevent us from realizing its irrevocably transformative nature. Something that, paradoxically, can be expressed and understood through silence only. Like in Rublev's HOLY TRINITY (left).

The icon is supposed to depict the event described in Genesis 18, known as "Abraham's Hospitality". The scene in the book is full of motions and spoken words. Abraham recognizes divine presence in the appearance of three men near him. He greets them and then shouts orders to Sarah, urges her to "make ready quickly three measures of choice flour, knead it, and make cakes"; then he runs to his herd and selects a calf, "tender and good", and orders his servant to prepare it. *"Then he took curds and milk and the calf that he prepared and set it before them, and he stood by them under the tree while they ate"*.

Very few details that we read about in the text

can be found in Rublev's painting. Nothing of Abraham's and Sarah's hospitality can be seen here – no cakes and no curds; certainly no calf, "tender and good". What's more, there is no Sarah and no Abraham.

Not a word is spoken here. Quiet, subtle gestures; solemn, eternal postures: Angels as prefiguration of Trinity. The Son in the centre of the composition, receiving blessing from the Father, on the left, and passing it subtly to the Holy Spirit. Only a bowl resembling chalice is between them, and the bodies of the Father and the Holy Spirit themselves form the shape of a chalice with the Christ in the centre: Eucharistic sacrifice that leads to eternal life.

Artist's intervention is noiseless and discreet. Yet the change cuts deep. The Old Testament story is transformed in a silent and profound way. God appears not for Abraham and Sarah or the "chosen people" only. Holy Trinity presents itself on the day of Pentecost for entire humanity. The new life begins.

This is the power behind the words that filled up the streets of Jerusalem two thousand years ago. And this is what we are asked to do, in each generation – to witness that we have lived a life with God amongst us. To tell our story, again and again. In these troublesome days of 2026, when many of our Christian fellows do not have access to their churches, we should double our efforts.