



'APPARENT MAGIC' OF ODYSSEY
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HURON CHURCH NEWS

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Eighty summers of candlelight, firelight, and starlight



CAMP HURON STAFF, SUMMER 2026

For 80 years, Camp Huron has been a place where generations of children and youth have found friendship, confidence, faith, and a deep sense of belonging.

EVERY SUMMER is special at Camp Huron, but the summer of 2026 stands apart for two reasons: it marked Camp's 80th anniversary, and it was the last summer with Rev. Canon Gerry Adam as the Camp's director.

In these 80 years Camp Huron has grown to become that precious, one-of-a-kind venue which defines the Diocese of Huron in so many ways. There is no doubt that Gerry Adam's 35-year long presence at the Camp contributed significantly to its current status and profile. She started as an arts and crafts programmer, then served as chaplain and assistant director, and in 1997 she became the Camp director.

The summer ended with yet another accomplishment. Camp Huron once again emerged as the top fundraiser for the Anglican Foundation of Canada's *Say Yes! to Kids!* Campaign. As indicated in

the AFC's report published at the end of July, the campaign ended with its strongest results to date. Total of \$165,000 was raised with the help of 24 teams across the Anglican Church of Canada and Camp Huron topped the list raising more than \$42,800.

"Our partnership with the Anglican Foundation of Canada has been invaluable, not only in providing financial support, but in helping us share the story of why investing in young people matters," says Rodger Moran, Development Officer for Camp Huron.

"*Say Yes! to Kids* gives our community an annual opportunity to carry that legacy forward, welcome new supporters into our mission, and help ensure that future generations can experience all that camp makes possible."

► **PAGE 6: CAMP HURON
SUMMER 2026**



Bring it on! (Answering the call)

By Rev. Annette Procnier

ONE WEEK after being ordained Deacon I wrote in my journal, 'One week down and the rest of my life to go'. An extraordinary journey of service, praise and discovery has just begun.

After 10 years of preparation, involving prayer, schooling, discernment, and examination, the church recognized God's call to me, and invited me to be Ordained Deacon. What had seemed like an unobtainable

goal was now a reality. I would be asked to formally serve God in the role of pastor, advocate, and evangelist, and to fulfill my Baptismal vows in a new way.

Was I ready? No, but I was prepared.

Like any major life step, one never feels ready, but with faith I responded; Yes, with God's help. That is the key. This is not my call, but God's call to me, and his help makes it possible. It is Christ who saves me, and with the surety of resurrection to a new life asks me to

live the life he has chosen for me on this earth. How can I refuse?

Every day I will learn something new about the church, my role in it, and myself. I do not know where, or how, or when, I will be asked to serve, but I do know that this is just the beginning of a new way to live my life in Christ.

Bring it on!

Rev. Annette Procnier is Deacon Assistant to Rector of St. George's, Goderich and Christ Church, Port Albert.

► **PAGE 3: MY ORDINATION
FROM OUTSIDE IN**

Annette Procnier was ordained deacon along with Kathleen Aitken and Brent Krysa on Trinity Sunday, May 31, 2026, at the Cathedral Church of St. Paul, London, Ontario.
Photo: Charlotte Poolton

Diocese of Huron hosts weekend of stewardship formation

More than one hundred clergy and lay leaders from across the Diocese of Huron gathered at the Church of St. Jude in London, June 12 and 13 for an inspiring weekend of stewardship formation led by Canon J. Davey Gerhard, Executive Director of TENS: The Episcopal Network for Stewardship.

Over three days of teaching, worship, testimony, and conversation, participants were challenged to see stewardship in a new light – not as an annual fundraising campaign, but as a lifelong journey of gratitude, generosity, and Christian discipleship. The conversations continued the following week as clergy in Essex Deanery gathered for a special stewardship formation day.

► **PAGE 4-5: FORMING GENEROUS DISCIPLES
(RENEWED VISION OF STEWARDSHIP)**

"Stewardship is not about funding the Church's anxiety. Stewardship is about forming generous disciples."
- Davey Gerhard

Canon Davey Gerhard has served as Executive Director of TENS since 2020, bringing decades of experience in stewardship, fundraising, and theological education.



My ordination: From the outside in

'Church parking lots are probably the worst places to be if you want to be left alone.'

By Rev. Brent Krysa

“OUR HEARTS are restless until they find their rest in thee.”

I first heard those words while sitting in a parked car, listening to St. Augustine's Confessions read by the commanding baritone of actor Max McLean. At the time, I thought Augustine's words were beautiful. I did not yet realize they were describing me.

My journey toward ordination began, as many journeys do, in a car.

I was living in mine.

Most nights I parked wherever I could find a place that felt safe. Yet whenever possible, I found myself drawn toward church parking lots. They were quieter, calmer, and somehow felt like places where I could rest for the night.

Looking back, church parking lots are probably the worst places to be if you want to be left alone. Sooner or later, someone is going to come out and try to convert you. Maybe I had listened to enough Augustine by then to turn that assumption into a prayer of hope. Something kept drawing me back to churches, though I rarely went inside.

Church people, I imagined, had perfectly fine houses, perfectly fine routines, and perfectly fine jobs. They possessed a stability that looked so perfectly fine that, by contrast, it felt so very distant from my imperfect life.

So I stayed at the edges.

An employment counselor eventually convinced me



Photo: Charlotte Poolton

to step inside a church—his church. One February evening, he invited me to a Candlemas service. The name Candlemas suggested something effulgent and mystical, perhaps a poetry-infused, pyrocentric celebration with warm fuzzies... Instead, it was mostly just grey boxes of unblessed candles and a handful of worshippers.

There were only six of us, so we pulled our chairs into

a tiny circle around the altar—my greatest concern that evening wasn't meeting God, but the unhappy prospect of small talk with strangers. Yet they simply made room for me without interrogation or examination. I left that evening with some unexpected questions, along with an invitation from one of the parishioners to join them on Sunday for the 8:00 a.m. Book of Common Prayer service.

The following Saturday night, I again spent the night in that church's parking lot, confident that I could always use that Sunday morning service as an excuse for why I was parked there so early. Overnight, freezing rain turned the lot into a sheet of ice. Sitting in my car Sunday morning as parishioners arrived, I decided it was best to just move along.

Then the church door opened.

The priest stepped outside. He saw me sitting there, crossed the icy parking lot, stretched out his hand, and helped me safely into the church. I remember very little of what he said... I remember the hand.

Looking back, I see that moment was part of a pattern. Again and again, Christ came toward me through invitations: an employment counsellor, a small congregation that made room, a priest who crossed an icy parking lot, and later professors, supervisors, parishioners, mentors, and friends who continued making room for me long before I believed there was a place for me.

I realize how much of that season was spent at the edges. I parked at the edges of parking lots and lingered at the edges of congregations, close enough to observe the life of the Church but not yet close enough to believe I belonged within it. Yet, little by little, God drew me inward—not through dramatic revelations, but through a long succession of invitations:

An invitation to attend a service.

An invitation into a circle.

An invitation to step carefully across the ice.

An invitation to pray.

An invitation to study.

An invitation to be ordained

An invitation to move further in from the edge.

Then, on May 31, 2026, I stood in the centre.

I stood in the centre of the Cathedral Church of St. Paul in London. The Church gathered around me, and the bishop laid hands upon me. I thought of a time when I parked on the outer edges of church parking lots, hoping no one would notice I was there. Now I stood surrounded by all the people who had invited me in. The distance between those two places cannot be measured in kilometres or years. It can only be measured by the one thing that is immeasurable: God's grace—incomprehensible, overwhelming, and unlimited.

Ordination did not bring that story to an end. It drew me more deeply into it. The many hands laid upon me that day were the same hands that lifted me, welcomed me, and guided me for so many years. My prayer now is that, by God's grace, my own life may become one such outstretched hand (just one), to be the invitation for someone else to discover that Christ has been calling to them all along.

Rev. Brent Krysa is Deacon Assistant to the Territorial Archdeacon of the North.

A Homecoming of Remembrance at Christ Church, Meaford



Christ Church Anglican, Meaford, has welcomed a remarkable new addition to its WWII memorial: a propeller blade from the Hawker Hurricane flown by Sgt. George “Geordie” Stevenson, a parishioner and the first citizen of Meaford to die during the Second World War.

The artifact, preserved for decades in Scotland and recently gifted to Sgt. Stevenson's descendants by the Leadhills Miners' Library, now serves as a tangible link to Stevenson's sacrifice and service.

Sgt. Stevenson's family has asked that the propeller blade remain at Christ Church, where he had been a valued member of the community. Its arrival strengthens the church's longstanding commitment to remembrance while celebrating enduring ties of friendship and gratitude between Canada and Scotland.

A special service to mark the 80th anniversary of Christ Church's internationally recognized WWII Memorial Windows and to dedicate the propeller blade took place on Saturday, August 15.

Artisan Fair at St. George's of Forest Hill, Kitchener for a local food bank



Always busy, in a creative way, at St. George's of Forest Hill

On May 23, St. George's of Forest Hill, Kitchener held a successful Artisan Fair.

Parishioners, neighbours, friends and even our local MP Tim Lewis, shopped from the variety of children's books, honey, jewellery, garden boxes, baking and unique gift ideas from the Brian Injury Association.

All proceeds were donated to our local food bank.

Mary Ann Millar

Forming generous disciples: Renewed vision of stewardship

The stewardship formation weekend represented much more than a conference. It marked another step in an ongoing diocesan commitment to helping congregations grow as communities of generous disciples.

By Rev. Kevin Dixon

ON JUNE 12-14, more than one hundred clergy and lay leaders from across the Diocese of Huron gathered at the Church of St. Jude in London for an intensive weekend of stewardship formation led by Canon J. Davey Gerhard, Executive Director of TENS: The Episcopal Network for Stewardship. The weekend concluded with preaching and parish conversation on Sunday before diocesan stewardship initiatives continued into the following week with an additional clergy formation day in Essex Deanery.

The gathering marked an important step in the Diocese's growing commitment to cultivating stewardship not simply as an annual fundraising activity, but as a lifelong practice of Christian discipleship.

As Bishop Todd Townshend has frequently reminded the Diocese, stewardship is ultimately about participating in God's mission. Throughout the weekend, participants were invited to rediscover this vision through Scripture, teaching, conversation, testimony, and practical application.

Beginning with the Clergy

Friday, June 12, was devoted to clergy formation. Priests and deacons from across the Diocese gathered at St. Jude's to explore the theological foundations of stewardship and the pastoral practices that nurture generous disciples.

Davey opened with a conviction that framed the entire day: before churches think about campaigns, budgets, or annual appeals, they must first think about formation. "Generosity is not first a fundraising strategy," he reminded participants. "Generosity is part of Christian formation."



The Church's preaching and teaching ministry therefore occupies a central place in stewardship. If congregations are not intentionally helping people connect faith, money, discipleship, and mission, then the surrounding culture of our towns, cities, and nation will inevitably shape those relationships instead.

This emphasis represented an important shift in perspective. Rather than treating stewardship as something that happens during a particular season of the year, Davey encouraged clergy to see generosity as one of the central practices of Christian life — something that deserves attention throughout the entire year.

The morning explored practical approaches to preaching and teaching about generosity while remaining firmly rooted in Scripture and the Gospel.

Money and Meaning

The second major session turned toward the pastoral realities that often surround conversations about money.

"When we talk about money in church," Davey observed, "we are never talking about money only. We are talking about meaning."

Financial decisions reveal what people trust, value, fear, and hope for. Consequently,

Canon Davey Gerhard has served as Executive Director of TENS since 2020, bringing decades of experience in stewardship, fundraising, and theological education. Prior to his current role, he spent twelve years leading stewardship ministries in the Diocese of California and has worked with organizations including Habitat for Humanity and the YMCA. His experience also includes curriculum development, public policy, nonprofit consulting, and congregational leadership.

A graduate of the Episcopal Divinity School, Harvard University's Kennedy School of Government, and Kalamazoo College, Davey has become widely respected throughout The Episcopal Church for helping congregations move beyond anxiety about money toward a deeper understanding of generosity rooted in the Gospel.

conversations about stewardship frequently touch deeply personal experiences involving family history, security, vocation, gratitude, and identity.

Rather than avoiding these conversations because they can provoke anxiety, clergy were encouraged to approach them pastorally, recognizing that stewardship often becomes an opportunity for spiritual growth.

Participants reflected together on the many ways questions of generosity intersect with prayer, discipleship, vocation, and the life of faith.

The Journey of Generosity

The final clergy session emphasized that generous disciples are formed gradually.

Generosity is rarely created by a single inspiring sermon or successful annual campaign. Instead, generosity develops over time through Scripture, prayer, testimony, teaching, invitation, and repeated opportunities to practice gratitude.

This long-term perspective encouraged clergy to think beyond annual financial goals toward cultivating congregational cultures where generosity becomes a natural expression of Christian discipleship.

Lively table discussions throughout the day demonstrated both the challenges and the opportunities facing congregations across the Diocese. Clergy shared experiences from parishes of every size, discovering common hopes and common obstacles while learning from one another's ministries.

Parish Leaders Gather

The formation continued on Saturday, June 13, as more than fifty parish leaders travelled from every corner of the Diocese for a day devoted specifically to lay stewardship leadership.

Davey's opening session invited participants to reconsider one of the most common assumptions about stewardship. Many churches instinctively associate stewardship with budgets, financial campaigns, or annual appeals.

Davey proposed what he called "The Big Reframe."

"Stewardship is not about funding the church's anxiety," he explained, "Stewardship is about forming generous disciples." Stewardship, he suggested, is the ministry of helping people recognize God's gifts, respond with gratitude, and participate fully in the life of the Body of Christ.

When viewed through this lens, financial giving becomes one expression of a much larger spiritual reality. Time, talents, relationships, prayer, hospitality, service, advocacy, and generosity all become part of faithful stewardship.

Learning to Talk About Money

The second session addressed one of the areas many church leaders — laity and ordained alike — find most difficult: speaking personally and pastorally about money.

Davey reminded participants that money is spiritual because life itself is spiritual.

The way people use their resources shapes attention, trust, priorities, relationships, imagination, discipleship, and participation in God's

work. For this reason, stewardship belongs naturally within the Church's ministry — not because churches need money, but because Christians are continually learning how to live as disciples of Jesus Christ.

Participants explored ways of engaging stewardship conversations with honesty, grace, and confidence while avoiding both guilt and embarrassment. Throughout the day, discussion around the tables remained energetic as parish leaders considered how these ideas might be applied within their own congregations.

The Power of Testimony

One of the most memorable themes running through both days was the importance of personal testimony. Again and again, participants heard stories from fellow clergy and lay leaders describing moments when they came to understand stewardship in new ways. These testimonies became living illustrations of the very principles being taught.

Davey acknowledged that many faithful Christians hesitate to tell their stories. Some believe they have nothing significant to say. Others assume someone else would be better suited to speak. Still others worry that they are not spiritual enough or fear appearing overly persuasive.

Davey offered a different way of thinking. "If you have seen grace, you have a story. If you have received generosity, you have a story. If you have offered your gifts, you have a story. If you have been changed by a community, you have a story. If you have watched love multiply, you have a story."

This simple reframing helped many participants recognize that stewardship testimony is not about extraordinary accomplishments. It is about witnessing to the ways God's grace has been experienced in ordinary life.

Throughout both formation days, personal stories enriched the teaching and inspired further conversation

Sunday Worship

Davey remained in London through Sunday, June 14, preaching at the Church of St. Jude. His sermon reinforced many of the themes developed during the previous two days.

Every Christian, he reminded the congregation, is a steward. Although stewardship certainly includes financial generosity, it ultimately concerns something much larger: discipleship, gratitude, and living from God's abundance rather than from scarcity.



Stewardship is about recognizing God's abundance. It is about gratitude before obligation. It is about participation rather than pressure. It is about discipleship more than dollars.

Generous congregations are not created by successful fundraising campaigns alone. They are formed over time through faithful worship, thoughtful teaching, authentic testimony, intentional invitation, and lives increasingly shaped by the abundant generosity of God.

Continued on next page



Bishop Todd at the Stewardship Formation session.

Following worship, approximately a dozen parishioners remained for an informal forum. The conversation centred around one simple but profound question: "When has God felt warm to you?" The responses became yet another opportunity for participants to share stewardship testimonies rooted not in financial transactions but in lived experiences of God's grace and generosity. The discussion beautifully illustrated Davey's conviction that every Christian has a story worth telling

Stewardship Formation Continues

The momentum generated during the weekend continued into the following week.

Because clergy in Essex Deanery had already been committed to a previously scheduled deanery event on June 12, an additional clergy formation day was organized for Tuesday, June 16, at St. Mark's-by-the-Lake in St. Clair Beach. Bishop Todd Townshend and Kevin Dixon, the Diocese of Huron's Stewardship Coordinator, travelled to Essex to offer a modified version of the clergy formation. Drawing upon Davey's teaching, Kevin reviewed many of the weekend's central themes while also introducing practical tools designed to help congregations build a year-round stewardship ministry. Rather than focusing exclusively on annual financial ap-

peals, participants were introduced to a suggested one-year stewardship cycle integrating preaching, teaching, storytelling, gratitude, pastoral care, financial invitation, and celebration throughout the calendar year. The approach reflected one of the weekend's central insights: stewardship flourishes best when it becomes woven into the ordinary rhythms of parish life rather than being confined to a single campaign season.

Looking Ahead

The conversations begun at St. Jude's will continue as parishes adapt what they learned to their own local contexts. No two congregations will implement stewardship in exactly the same way. Yet the underlying vision remains consistent. Stewardship is about recognizing God's abundance. It is about gratitude before obligation. It is about participation rather than pressure. It is about discipleship more than dollars. Those gathered in London returned home carrying not merely new ideas or practical tools, but a renewed vision of stewardship as one of the Church's most joyful ministries: helping people discover that everything they have – and everything they are – is ultimately a gift from God, entrusted to them for the blessing of the world.

Rev. Kevin Dixon is the Stewardship Coordinator for the Diocese of Huron and the Rector of St. Jude's, London.

Stratford Music and Art Sale for the Holy Trinity Food Bank



Karin Mussen displaying her three paintings titled Turquoise Trinity at Holy Trinity's Upper Hall on March 28, 2026.

While there have been many successful musical fundraisers at St. James (as a small example: our amazing Choir, Jazz Vespers, other Tim Elliott musical fundraisers, etc.), there had not been a recent art show. A decision was made to try a new format: a show that combined both Music with Art. Brief history of this fundraising venture includes two successful shows in 2025 under the banner of Art and Music at St. James. Both events witnessed an excellent response from artists from Stratford/Southwestern Ontario and from St.

James musicians, friends and Stratford District Secondary School Jazz Combo. Through freewill entrance fees by the public and through the artists' sales donations, we added funds to the St. James Capital Campaign for the reparations of the Bell Tower. Because of our first year's success, we are at it again in 2026. With the amalgamation process in the middle of everything, we changed our name to Stratford Music and Art Sale. We are hoping that Holy Trinity becomes a location where interesting events continue to happen.

This year we are focused on raising money for the Holy Trinity Food Bank. Our organizational Team has added three members from the outside community. We've already had a show on March 28, bringing in \$1,200. Our next Show takes place on Saturday, October 17 from 10 a.m. to 4 p.m. Our Hope is that you will put our event in your calendar to spend a day in Stratford this October before the wintery weather, with a particular focus on Holy Trinity's Stratford Music and Art Sale.

Karin Mussen

Summer outreach snippets from Holy Trinity Church, St. George



Members of Holy Trinity Church, a small congregation in the heart of St. George have been very productive over the summer in efforts to gather clothing for the migrant workers. By partnering with our community, we have amassed many large boxes and bags of men and women's clothing. The items were delivered to St. Andrew's Memorial Church in London and were gratefully received.

We have realized how much our church is a venue for people who want to help others, but do not go to a church. Two of our young parishioners who are getting married in September, brought a group of their friends to work cleaning out the large garden beside the church which had gathered a stockpile of leaves. They raked up 12 large brown bags of leaves. Bravo to our young people

for all they do and for thinking outside the box! When the Baptist Church in the village closed its doors, they generously donated \$10,000 to us. That money was used to put large print Bibles in each pew, to buy new hymnals, and for the installation of new vinyl flooring in our hall. We were very surprised and very thankful for our friends in the village.

Sharon Travers



**PROUD
ANGLICANS
OF HURON:
LONDON PRIDE
WEEKEND
JULY 17-19, 2026**



'I'm getting a little teary': Happy retirement Gerry!

By Valerie Chelangat

IMAGINE having the privilege of walking alongside children as they grow from campers, to staff, to parents bringing their own little ones up the camp road. Imagine touching generation after generation with encouragement, teaching, and joy. For more than three decades, this has been the quiet, steady legacy of the Reverend Canon Gerry Adam.



Rev. Canon Gerry Adams

Gerry first arrived at Camp Huron in 1991, stepping into an arts and crafts programmer before serving as chaplain, assistant director, and eventually director. In 1997, she became the first woman and the first layperson to lead the camp. “I’ve had the very unique gift of watching our children grow up before my eyes,” she shares. “I have people who were staff in 1997 whose children are now staff.”

A few years into directing, Gerry discerned a call to the diaconate, a path shaped by the very place she served. “My direction to ordained ministry was really informed by the camp.

This interwoven calling as teacher, deacon, director, has guided her every summer since.

This year marks Gerry’s final camp season after decades of summers spent in the green open at the end of a long gravel driveway. “One of our former staff used to say it’s the crunch of the gravel under the tires that just got her heart going,” Gerry smiles, likely envisioning that roadway. “It’s such an important metaphor for the journey we’re on. I often think, when I walk it or drive it, of everybody who’s done it before. And the people that are no longer with us, who had that vision to set apart a place for children to grow and learn and just have fun.

Camp Huron sits tucked between towering trees and a sweeping beach, a place where children ponder the wonder of being in creation, ask questions without fear, and fall asleep to the sounds of water. It’s a wondrous place with clear skies by day and diz-

zying stars by night, accompanied by the rhythmic calls of cicadas and the dancing of waves. The cabins are perched right on the edge of a steep incline down to the beach. This happy location makes it so that the waves lull the campers to sleep. To Gerry, “they ebb and flow like the rhythm of a heartbeat.” She thinks fondly of her time there.

Camp Huron was established in 1946 and at the time was known as Huron Church Camp. It has seen a myriad of children, families, and staff members over the years.

The buildings, some worn with age and years of use, hold their own charm, permeated with the fragrance of bug spray, sunscreen and eighty summers’ worth of woodsmoke from the campfire circle.

Generations have filled this place with joy and wonder, and Gerry has witnessed it all.

Of course, not every season was easy. For example, the pandemic arrived just as staff were hired and families registered. Most contracts had to be rescinded, fees refunded, and still people responded with remarkable generosity. “A lot of families donated their deposits and some others said, “keep the whole thing.” They were incredibly gracious.”

Growth involves both stumbling and soaring. Gerry has walked with young people discovering who they are, some navigating turbulent paths, others facing profound struggles. “Some young people have gotten through really challenging times with the encouragement of a cabin mate, a kind counsellor, a compassionate nurse, a listening chaplain, wrapped in the arms of the camp community. The stories of our young ones rest tenderly in Gerry’s memory.

She often returns to a moment from scripture in the gospel of Luke where a twelve-year-old Jesus stays behind in the temple and is found by his parents sitting with the teachers and asking them questions. “And Jesus increased in wisdom and in years and in divine and human favor.”

Watching campers do the same, year after year, has been one of her greatest joys. “There’s just something about being the witness to all that growing and becoming what God dreams us to be,” she reflects. “Perhaps they have witnessed the same in me.”

And then with a light laugh, “I’m getting a little teary.”

Gerry insists that the story of Camp Huron is never the story of one person. Families entrust their children to the camp year after year. Staff pour themselves into creating safe, joy-filled summers. Supporters, volunteers, and Anglican Church ministries have stepped in whenever needed. Bishops and

clergy have woven their presence into the camp’s rhythm. “It really isn’t one person,” Gerry says.

Her own journey from playground leader to educator in creative spaces, to literacy coordinator, library assistant, deacon, and director, formed Gerry into exactly the kind of leader Camp Huron needed: one who sees learning everywhere, especially under open skies.

There’s a line in the baptismal service that asks God to give the newly baptized “the gift of joy and wonder in all God’s works” (BAS p160). Gerry has spent more than thirty summers doing just that. Offering children a place where joy and wonder are unavoidable. A place where creation itself teaches and where every question is welcome.

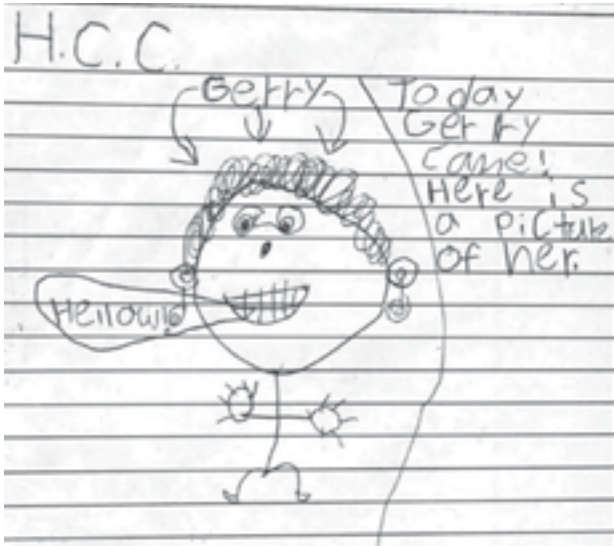
As she steps into retirement this fall, Gerry leaves behind more than just a job. She leaves a living invitation to hear that crunch of gravel and remember why Camp Huron exists. An invitation to keep nurturing young people who are growing “in wisdom and in years and in divine and human favour.” An invitation to make space for joy and wonder in a world that desperately needs both.

Her legacy is woven into every cabin, every sunset, and every camper whoever found themselves a little braver, a little more curious, and a little more loved.

And now as we wish Gerry the warmest blessings in retirement, may we carry forward the ministry she helped shape. May we show up for the next generation with the same tenderness and delight. And may Camp Huron continue to be a place where children can “become who God dreams them to be.”

Happy retirement, Gerry!

Valerie Chelangat is the Diocesan Communications Officer.



PASTORAL PROGRESSIONS

Appointments

Bishop Townshend appoints the Reverend Kevin Dixon as the part-time Stewardship Coordinator for the Diocese of Huron, effective 15 April 2026. Kevin continues as the Rector of St. Jude's, London.

Bishop Townshend appoints the Reverend Brendon Bedford as the Rector of St. George's of Forest Hill, Kitchener, effective 1 September 2026.

Bishop Townshend appoints the Reverend Canon Linda Nixon as the interim priest-in-charge of Holy Trinity, Kitchener, effective 21 June 2026.

Bishop Townshend appoints Captain the Reverend John VanStone as the interim priest-in-charge of St. Mark's, Brantford, effective 1 July 2026. John is a priest of the Diocese of Ontario.

Bishop Townshend appoints the Reverend Raymond Hodgson as the interim priest-in-charge of Christ Church, Petrolia, effective 1 July 2026.

Bishop Townshend announces that the Venerable Dr Rosalyn Elm has been appointed as the full-time Coordinator of Indigenous Ministries for the Anglican Church of Canada, effective 1 July 2026. Archdeacon Ros remains a priest in the Diocese of Huron, the incumbent of the Parish of Six Nations, chaplain to the Royal Chapel of the Mohawk, and Archdeacon for Reconciliation and Indigenous Ministry.

On behalf of Bishop Townshend, his Commissary, Archdeacon Stephen McClatchie, appoints the Rev. Carl Brown as the Pastoral Associate in charge of Christ Church, Lion's Head, effective 15 July 2026.

Bishop Townshend appoints the Reverend Canon Tony Bouwmeester as the interim priest in charge of Holy Trinity, St. George, effective 19 July 2026.

Bishop Townshend appoints Mr. Darryl Watson as the Lay Pastor in charge of Christ Church, Huntingford, effective 1 August 2026.

Bishop Townshend appoints the Reverend Leah Arvidsson as the Rector of St. Michael and All Angels, Sarnia, effective 15 October 2026.

On behalf of Bishop Townshend, his Commissary, Archdeacon Stephen McClatchie, has appointed the Reverend Brent Krysa as the Curate of St. Mark's, Brantford, effective 15 July 2026.

On behalf of Bishop Townshend, his Commissary, Archdeacon Stephen McClatchie, has appointed the Rev. Carl Brown as the Pastoral Associate in charge of Christ Church, Lion's Head, effective 15 July 2026.

On behalf of Bishop Townshend, his Commissary, Archdeacon Stephen McClatchie, appoints the Venerable Judy Walton as the interim priest-in-charge of Christ Church Meaford, effective, 1 September 2026.

On behalf of Bishop Townshend, his Commissary, Archdeacon Stephen McClatchie, appoints the Reverend Jeffrey Kischak as the Rector of St. Paul's, Southampton; St. John's, Port Elgin; and Christ Church, Tara, effective 1 November 2026.

Inductions

On behalf of Bishop Townshend, the Venerable Carrie Irwin inducted the Reverend Allie McDougall as the Rector of St. Mary's, Windsor (Walkerville) on the Feast of St. John the Baptist, Wednesday, 24 June. The preacher was the Very Reverend Allison Caudill (Episcopal Diocese of Southwestern Virginia).

Resignations

Bishop Townshend has accepted the request of the Reverend Clare Stewart to resign as Rector of Holy Trinity, St. George, effective 8 June 2026. Clare remains a priest in good standing with a General Permit of the Bishop.

Bishop Townshend has accepted the request of the Reverend Hilton Gomes to resign as the Rector of Trinity, Cottam, effective 30 June 2026. Hilton continues as the Rector of the Church of the Redeemer, Colchester North and St. Stephen's, Oldcastle.

Bishop Townshend has accepted the request of the Reverend Diana Boland to resign as the Vicar of St. James', St. Marys and Holy Trinity, Stratford, with primary responsibility for St. James', St. Marys, effective 31 August 2026. Diana has accepted a position as Incumbent of St. Mark's, Qualicum Beach, in the Diocese of Islands and Inlets.

Congratulations

Bishop Townshend is pleased to announce that the Venerable Rosalyn Kantlaht'ant Elm received an honorary Doctor of Divinity degree from Huron University on Thursday, 14 May.

Warmest congratulations Dr. Elm!

Rest in Peace

Please keep in your prayers the family and friends of the **Reverend Raymond Jenkins**, who died on 8 May 2026.

Ray was ordained a deacon 16 May 1996 by Bishop Bob Townshend and priested on 28 November 1996 by Archbishop Percy O'Driscoll. He began his ministry at St. Paul's Cathedral, London and then served as Rector of St. George's, Sarnia, from which position he retired in 2005. After retirement, he continued to exercise ministry at St. John-in-the-Wilderness, Bright's Grove, St. Paul's Anglican Church, Point Edward, and, from May 2016 until June 2023, Canon Davis Memorial Church, in Sarnia.

The funeral was held at St. Michael and All Angels, Sarnia. on Saturday, 16 May 2026.

Please remember Sally, Mary, Liz, David, Greg+, David, Kathy, and the rest of Ray's family and friends in your prayers.

Please keep in your prayers the family and friends of the **Reverend Beverly Diet**, who died on 7 June 2026.

Beverly was ordained a deacon on 16 May 2002 by Bishop Bruce Howe and a priest on 29 May 2003 by Bishop Bob Bennett. She served the parishes of All Saints, Windsor, St. Luke-in-the-Field Windsor, St. Paul's, Canterbury, Windsor (including chaplaincy for Canterbury College) before her retirement in 2012.

Beverly's ministry in the Diocese of Huron included membership on the Postulancy Board, the Safe Church Committee, the Catechuminate Network, and several years as Chaplain to Clergy Families.

Please remember Fred, Doug, Cindy, and the rest of Beverly's family and friends in your prayers.

Please keep in your prayers the family and friends of **Edward (Ted) Palmer**, who died on 19 June 2026. Ted was the father of the Venerable Tanya Phibbs.

The funeral was held at Holy Trinity, Stratford, on 24 June.

Please remember Annetta, Grant, Archdeacon Tanya, Christopher, and the rest of Ted's family and friends in your prayers.

May his soul and the souls of all the faithful departed rest in peace.

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Ever becoming (Cultivating a growth identity)

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another.
2 Corinthians 3:18

By Rev. Canon Val Kenyon

AS WE SETTLE into this new edition of the Huron Church News, we are all aware that September is upon us.

With a turn of the calendar page, we find ourselves in a full and delightful month, where we are met with the coolness in the morning air, the many appeals to get ready for another year at school for children and grandchildren complete with new clothes, new books, and new devices. As we reconnect with



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.

our parish families, many of us having stepped away for different weeks in the summer, we re-enter into all the projects and the programmes in our churches as the cycle of our year brings us back again to this point that can be both familiar and yet also new.

I recently came across the author Kyle J.A. Small, who was writing on the topic of best leadership practices. What caught my attention was his emphasis on the practice of “cultivating a growth identity”.

As disciples of Jesus our identity is, of course, as Kyle affirms, rooted in God, not in our accomplishments, our failures, or our judgments. He would go on to say that our spiritual formation, our growth identity, is supported in its development as we increase in curiosity, complexity, compassion and contemplation. Take a moment and consider these words ... curiosity, complexity, compassion and contemplation! The importance of making space in our

lives for each of these qualities felt like such a September type of encouragement.

Growth in faith is most often nurtured when we intentionally place ourselves in settings where questions are welcomed, where we encounter perspectives different from our own, and where we are invited to reflect more deeply on God's presence in our lives and in the world around us. Curiosity opens us to learning, complexity reminds us that faith is richer than simple answers, compassion calls us into deeper relationships with others, and contemplation creates space to listen for God's voice.

These are all hallmarks of a growing Christian life, one where we offer ourselves to God and to one another in the hope of ongoing transformation ... from glory to glory. The truth is we are never

done learning. We are always becoming, up to our final breath.

As the new groups of EfM are forming this month for both our one-year Wide Angle Programme and Classic EfM, please consider how Education for Ministry might be a part of your becoming this Fall as we continue to cultivate a growth identity rooted in God. We are always pleased to talk with you about the possibilities.

For any additional information, or to arrange an information session that works for you or your group, we are just a phone call or an email away. Please contact Libi Clifford, the Diocese of Huron EfM Coordinator, or me, Val Kenyon, at EfM@huron.anglican.ca.

Rev. Canon Dr. Val Kenyon is EfM Animator in Huron. EfM@huron.anglican.ca



Congratulations to Education for Ministry graduates

This past June, we were pleased to have five graduates from our Classic Education for Ministry in Huron and our first EfM Wide-Angle graduate. Classic Education graduates are Fran Rinker, Marion Bailey, Lori Ann Kuchocki, Kara Robinson and Tana Clark. Wide-Angle graduate: Jackie Dix Jackson.

Photo: From the St Jude's Tuesday morning Group from left to right: Mentor Sharon Frank, Graduates Fran Rinker, Marion Bailey and Lori Ann Kuchocki, Val Kenyon EfM Animator for Huron and Huron's EfM Co-ordinator Libi Clifford.

Test-driving your vocation: Acting on the whispers of vocational calling

ARE THERE days when you feel like you are being called by God to try something new? Gentle nudges in your life that might spotlight the invitation to leadership roles in the church? Or perhaps a desire to dig into a new learning opportunity, to explore theological studies, or discern where God might be calling you in life?

These are examples of questions that have been inspiring Anglican leaders and learners from across Canada to recently decide that now is the time for them to answer their calling to ministry.

For many, God's call to step into their vocation has been whispering to them for years, but life always has a tendency of filling up our days, our to-do lists, and our anxieties. But here's the thing with a vocational calling, it usually doesn't go away when we ignore it. The longing to live into God's direction in our lives, unlocking our personal gifts with learning, mentorship and the opportunity to put them into service to God and others, is something that will resonate deep inside us.

There is a reason why I am an Anglican priest today. It was about 24 years ago that I was attending my grand-



GROWING BEYOND THE DOORS
REV. CANON GRAYHAME BOWCOTT

mother's church, (St. Anne's in Byron, London), when the Anglican priest at the time, The Rev. Peter Wickerson, asked me a question that completely changed the way that I approached the question of Christian vocation. At the time, I was a young man in search of meaning in my life. I was employed, unhappily, as a realtor, and I was spending all my waking hours working my butt off to try to save money for a wedding proposal, and a future life with my fiancé.

I will always be grateful to Rev. Wickerson for recognizing in me a longing to step closer in my faith, but at that time in my life I was finding every single excuse to avoid exploring my vocational call. Peter asked me the most profound of questions, the one question that changed everything:

“Grayhame, if you weren't working so hard to pay the bills, to impress your fiancé, and to earn the respect of

The longing to live into God's direction in our lives, unlocking our personal gifts with learning, mentorship and the opportunity to put them into service to God and others, is something that will resonate deep inside us.

others; if you could set all of those expectations aside for a moment, what would you do instead? What do you think God would want you to do?”

I had never thought about life that way before. About a life that wasn't being dictated by all the external pressures and expectations, but instead, approaching life by praying over where God was calling me to be myself and to trust that God saw potential within me that I couldn't even see for myself.

Reverend Wickerson continued by saying that he had a hunch about me. If I wanted to act on that hunch, he promised to do two things: 1) to pray for me; and 2) to connect me to his friend at Huron College, Dr. John Chapman (Huron's Dean of Theology at the time). Prior to Peter's intervention, I could not imagine a life where I had the freedom to live out my vocational call. It's for this reason that I will always be indebted to Peter, and to God,

for unlocking it for me.

Vocation is central to our identity as Christians. While it may take years or even decades for a vocational call to grow in us, sometimes the best way of discerning God's will in our lives is to “try on” a new learning experience or opportunity.

One of the real joys of my own personal ministry, through my role as the Program Director of Huron University's Licentiate in Theology Program, is the opportunity that I have, every week, of listening to future students who are asking vocational questions in their lives and wondering: is now the time to act on them?

There are some common doubts that arise in my conversations with these seekers. Doubts such as: Why would God call someone like me? Maybe God is looking for someone else? Isn't theological study for 'special people'? And maybe I'm too busy to do this? My response to each

of these questions is: why don't you take your vocation for a test drive?

This question has literally had potential students burst out in laughter! Test-driving our vocational call might seem like a refreshingly new approach to understanding our Christian identity. How do we know if God is calling us to something new, if we don't act on it? However, the idea of a vocational test-drive isn't new at all. Reverend Wickerson understood this, and I hope, in sharing this article with you, a few more people might come to understand it too!

If you are ever interested in having a conversation about exploring your Christian vocation, or if you are seeking a safe pair of ears with a prayer (or two), you are most welcome to send me an email any time: grayhame.bowcott@huron.uwo.ca

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

Living Water - Season of Creation 2026

By Rev. Chris Brouillard-Coyle

‘This is it,’ yells Raph, spreading his arms wide. ‘Too right!’ I say. I think he’s celebrating the wonder of the place.

‘No – this is where one of the big dams would go.’

I blink, startled. ‘Here?’

(‘Is a River Alive?’, Robert Macfarlane)

IN THE THIRD ACT of his book, “Is a River Alive?”, Robert Macfarlane takes the reader to Northern Quebec and narrates his journey by kayak from Magpie Lake down the Mutehekau Shipu River.

Just as the group makes it through the Saxophone rapids, the narration pauses to take it all in and then smacks the reader with this profound plot twist. The guide, who has been nicknamed the Boss, shares that this spot is one of the places Quebec Hydro wants to place a dam. Apparently, it is a convenient spot as nature has done some of the work for them.

The consequences would be devastating. Everything that has been part of the story so far – the lake, the river, the rapids, the forests, the moose that had wandered through the campsite, the various birds

SOCIAL AND ECOLOGICAL JUSTICE



Is a river alive? To ask the question is to challenge perspectives on water and yet, water is something that we can all too easily take for granted.

that circled above them, the bilberries they feasted on, the black flies, would all be destroyed by the construction. As Macfarlane narrates: “...all of it flooded, lost within the dozing, sluggish stasis of impoundment.” (p.283)

Talk about a plot twist! The reader is left wondering how we are supposed to navigate the tension between the human need for hydroelectricity and the wonder of the great Cana-

dian wilderness, the wonder of God’s Creation.

Of course, that is the point of Macfarlane’s book. To ask: “Is a River Alive?” is really to ask about our relationship with water. Mutehekau Shipu river is the first river in Canada to be recognised as a living, rights-bearing being with protective guardianship. The ideal of this legal proclamation is to change humanity’s relationship to the river from dominion over

The Season of Creation is a liturgical time from Sept. 1 through Oct. 4. This year the focus is “Living Water” inspired by Ezekiel 47:1-12.

to one of stewardship. It is to recognise that the river possesses gifts that should be accessed in responsible, respectful, and reciprocal ways.

Is a river alive?

To ask the question is to challenge perspectives on water and yet, water is something that we can all too easily take for granted. We don’t have to think about where our water comes from when we turn on our taps, use our washing machines or dishwashers, or turn on the electricity. We aren’t necessarily paying attention to the extent to which AI is using water to cool its mechanisms every time we type something into its programs.

We are not necessarily attuned to the consequences of the water runoff from our treated lawns into the sewers and back into the waterways. It is easy to maintain a level of willful ignorance about the implications of our own water usage on the life of our local and global water systems.

Is a River Alive? What is our relationship to water?

What does it look like to embrace a focus on stewardship that honours the gifts of time, talents, and treasures available through those in the non-human world including the waters of ponds, rivers, lakes, and oceans?

The Season of Creation is a liturgical time from Sept. 1 through Oct. 4. This year the focus is “Living Water” inspired by Ezekiel 47:1-12 which portrays God’s life-giving water flowing from the temple and restoring and sustaining the land and waters.

This time presents an opportunity for us to reflect on our relationship with Creation, and especially our relationship to water. How might we be better stewards of the gifts God has given us in Creation?

There are resources available through <https://seasonofcreation.org/> to support our faith journeys through this season. May we use this opportunity wisely and find this time challenging, renewing, and transforming.

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



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'Apparent Magic' of Christopher Nolan's Odyssey

CHRISTOPHER NOLAN'S adaptation of Homer's Odyssey was undoubtedly the buzziest and best of the summer blockbusters.

It had all of the makings of an instant classic. From a technical perspective, it is an achievement in filmmaking that showcases Nolan's commitment to an immersive theatrical experience. The performances by the leads and supporting actors were commendable and it will no doubt perform well during awards season.

But the box office success around the Odyssey runs deeper than impressive visuals and affecting acting. Like so many classical texts held near to the heart of the Western canon, the Odyssey has served as a major cultural reference, a vehicle of archetypes and a familiar heroic plot structure that is ripe for reinterpretation through time and space. The Homeric poems rank close to the scriptures of the Bible in terms of impact, influence, and staying power. Like Scripture, the Odyssey has been a template and a screen for storytellers to manipulate and explore the anxieties and concerns of the day. Nolan's reimagining is no different.

Critics and audiences alike have picked up on the obvious themes of guilt, memory, and yearning as



FIELD NOTES

REV. ALLIE
McDOUGALL

they unfold through Odysseus' long journey back to Ithaca. What Nolan has added to the narrative is a strong anti-war message as we watch Odysseus grapple with his part in the siege of Troy, the deaths of his men, and his subservience to the wrath of Agamemnon. There is also anxiety about the decline of civilization in the wake of war that is expressed by multiple characters. These plot points are not only consistent with the messages contained within Nolan's wider body of work, but with the emerging sense of unrest and mistrust felt by contemporary Western society. Beyond geopolitics and

the decline of civilization, the theological elements of the film also felt exceedingly 21st century.

The opening title card of the film reads: "In a time of apparent magic...". The film leaves the interpretation of this statement up to its audience and their definition of the word "apparent". Is the magic obvious and plain to the characters and the stakes of the plot? Or does it only appear to be true and impactful?

The gods and the supernatural play prominent roles in the original poem, yet Nolan's script favours ambiguity. The mythical creatures that Odysseus and his men battle against are present and the danger they pose is real. The gods however are depicted elementally – Zeus is found in thunder and lightning and Poseidon in the raging Aegean. Athena is present in her role as Odysseus' guide, but a third

act twist reveals that she has taken the form of a priestess beheaded at the siege of Troy by the Ithacan soldiers, casting doubt as to whether the goddess is truly with him or is merely a projection of his guilt. The "law of Zeus" or xenia, the ancient Greek law of hospitality to strangers (and correlate to the Golden Rule) serves as the moral centre of the film. The abandonment of the law is the driving force of civilizational decline and the source of a great number of the trials Odysseus and his men face.

What can be said about the relevance of the creative and interpretive approach of Nolan's script to the spiritual context of its audience?

The film has no problem depicting the monstrous, but it dances agnostically around the divine. I believe this to be an accurate reflection of the limited theological imagination in the secular world. We have no problem playing with horrific, fantastical imagery to understand and cope with the injustices and violence of the world we live in. We are able to name that the abandonment of the Golden Rule (as we understand it) has contributed negatively to the fabric of society. We know on some level that these things displease God. Yet our ability to direct our anxieties to a divine presence or to seek understanding is hampered by doubt,

skepticism, and cynicism. The liberal secular age of reason has not provided a satisfactory framework for the spiritual malaise and societal anxiety we feel, but accessing faith seems out of reach. The decision to leave the presence of the gods to audience interpretation feels like a polite way to hold up the existential threats we all feel and say, "do with that what you will."

The gods of Greek mythology range from ambivalence to contempt in their dispositions toward humanity, and perhaps their ambiguity was Nolan's editorial intention all along. Watching this film through a Christian lens, in acknowledgment of the philosophical through-line from Platonism to Christianity, I could not help but notice the reticence in engaging with the divine beyond moral claims and the perception of divine judgement. This adaptation is a product of a post-Christian mindset that is comfortable naming the problems but reluctant to explore where authority, truth, and hope might come from. If adaptations of classical texts continue to be mirrors for the people of the current age to better see themselves, then Christopher Nolan's Odyssey succeeds.

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AI-generated music: Convincingly human?

ONE DAY, while I was listening to a playlist on Spotify, a phenomenal song I'd never heard before captured my ear. "Why have I not heard this before? Is it new? Who is this singing?" I spent time searching and, to my amazement, discovered it was AI-generated. I was struck by how realistic it sounded. Using advanced computational techniques, these AI systems can not only enhance a singer's existing vocals and instruments, but also generate entirely new, convincingly human melodic voices and unbelievably catchy, genre-specific tunes. Once I realized it was tech-generated, I turned it off immediately. I tensed up, even feeling a bit angry. I had been unwittingly fooled into thinking I was listening to a human performer. It left me wondering: how many times has this happened before? I immediately texted my children to tell them what had happened. They replied, "Oh yeah, we don't listen to that stuff." I suddenly felt



As I See It
Rev. Jim Innes

out of touch with my music world and wondered how they could tell the difference. Determined to be in control, I asked the AI DJ to play some easy-listening blues and to avoid anything AI-generated. The DJ replied, "I cannot understand your request." I had to

laugh. It felt almost as if the AI were protecting itself. AI DJ became part of my Spotify not too long after it first came out. At first, I was enthralled by how it took me on an interesting journey with different music selections. I discovered new artists and could listen to a favourite genre for most of the evening. Now, however, I'm extremely cautious. I don't particularly enjoy AI-generated music. On one level, I can recognize the real creativity and artistry in how these systems gener-

ate songs. But emotionally, something about it feels false. The music seems to lose some of its soul once I find out that it's not a human performance. AI-generated music leaves me uneasy about the impact it's having on the industry. A recent survey of thousands of songwriters and composers in Australia and New Zealand described increasing anxiety around the rapid growth of AI-generated music. This anxiety stems from income risks, questions of appropriate consent and compensation, and even the

potential to trample cultural understandings (AI & Music Survey, APRA AMCOS, 2024). On top of that, there are the ethical questions of technological creativity versus human artistry: what might be lost when we remove the person behind the performance? I now find myself listening more carefully, trying to sort out which songs are tech-created and which still flow completely from the human touch. I'm slowly learning to notice the tells, like when something suddenly sounds almost too good from an artist I've never heard of before. As I see it, AI is impressive. There is no denying its impact around us. Its creative power can, in many ways, be genuinely helpful. But I also think a warning light needs to be flashing. Too often, we don't realize what we're giving up or what's quietly being re-shaped until it's already too late. Rev. Jim Innes is the rector of St. John's, Grand Bend with St. Anne's, Port Franks. jiminnes@diohuron.org

Search now happens on social media

IF YOU'VE TRIED looking up a local restaurant or coffee shop lately, you may have noticed a shift in how people navigate the internet. The days of typing a query into a traditional search engine, clicking a link, and reading a block of text on a website are rapidly fading. Today, especially for younger generations and newcomers to our neighbourhoods, search happens on social media. They open platforms like Instagram, YouTube, or TikTok, type in a location, and look for a video. They aren't searching for a statement of beliefs or a promotional poster; they are searching for a visual preview. Before someone sets foot inside a church, they want to peek through the window. They want to lower the "visitor anxiety" that comes with entering an unfamiliar



MEDIA BYTES
Rev. Marty Levesque

space. Stepping into a church for the first time can be intimidating. A newcomer often carries a list of quiet, practical questions: Where do I park? What door do I walk through? What are people wearing? What happens with my kids during the service? Will I be singled out or made to feel uncomfortable?

Adopting a "Social Search" strategy doesn't require a big budget or a dedicated media team. In fact, slick, over-produced videos often feel like advertisements and get scrolled past. What works is simplicity and clarity.

In the past, we relied on our websites to answer these logistical questions. But a paragraph of text on an "About Us" page doesn't convey warmth or atmosphere. A 30-second, unpolished video recorded on a smartphone, on the other hand, shows a real person walking up the front steps, opening the door, and smiling at the camera. That brief clip does more than deliver information; it communicates safety and hospitality. Adopting a "Social Search" strategy doesn't require a big budget or a dedicated media team. In fact, slick, over-pro-

duced videos often feel like advertisements and get scrolled past. What works is simplicity and clarity. Here are a few low-tech, high-impact video ideas any parish can try: • The 30-Second Walk-through: Record a short clip that starts at the parking lot, walks through the front entrance, shows where to hang a coat, and ends in the sanctuary. • The "What to Expect" Clip: Have a lay leader or volunteer answer one simple question on camera: "If you're coming this Sunday, here's what you need to know about coffee hour."

• The Voice of the Community: Ask a parishioner a simple, open-ended question: "Why did you start coming here, and why do you stay?" Evangelism isn't always about delivering a grand theological speech. Often, it begins with removing the friction that keeps a curious neighbour from walking through the door. When we take the time to answer people's practical questions visually, we practice a form of digital hospitality. We are telling the seeker: We were expecting you, we thought about what might make you nervous, and we've prepared a seat just for you. Rev. Marty Levesque is the rector of All Saints' in Waterloo. He served as diocesan social media officer. martylevesque@diohuron.org

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What did you do for your summer vacation?

I HAVE the impression that, for many of us, that question filtered through school time conversations in September. There were some families that always seemed to head off to familiar territory. A family cottage filled with memories provided a centrepiece of family life. It was a place that people gravitated to in the summer months, long weekends and moments of celebration. It was a place filled with stories and memories.

Other folks looked at the summer as a time to explore the world. Travel, in some cases, provided a destination marked for total relaxation. Inactivity was the big draw when linked to the words “all inclusive”. Still others saw travel as an extension of their education. Places filled with stories of historical value generated a different perspective when the tales of the past, first discovered in history books, suddenly developed a vivid reality as the characters leapt off the pages to be discovered in the settings where their stories had first been told.

Growing up, I was fortunate that my parents, rooted in the urban life of Chicago, New York City and Philadelphia yearned to escape the concrete jungle and explore the wider world. As a priest of the Episcopal Church my Father made sure that we travelled to experience the history of the Anglican Communion, by going to England, and also walking the streets that he had known as a boy, in Banbury, Oxfordshire. For him, the journey was filled with



Samantha Fortney/Unsplash



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

nostalgia as he saw places that were a part of his past. He was able to share and pass along stories that were important to him. Those are some of the stories which I have passed along to children and grandchildren.

Beginning in 1967, my Father gifted a month of his summer to different Dioceses here in Canada. He took services while clergy were on vacation. During my summer vacations as a teenager I have lived in Nakina, Ontario, Petty Harbour, Newfoundland, North Bay, Ontario, Sherbrooke, Quebec and Thompson, Mani-

toba. Those summers also provided opportunities to visit Moose Factory, Ontario and Churchill, Manitoba. Each place generated stories which are indelibly etched into my life. These are stories which I share with my family.

My own family has been fortunate to experience the joys of travel. One son and his wife, over three summers, paddled from the US/Canada border, along the shores of Lake Superior, circumnavigated Manitoulin Island, canoed along Lake Huron and Lake Erie, they then portaged around Niagara Falls and concluded their adventure in Kingston. After teaching English as a second language in Taiwan for a year, our other son travelled west and circumnavigated the globe as he headed for home. Those

journeys and other adventures generated their own stories, which they have freely shared.

Years ago, a Clergy Conference tour went to the Holy Land. The tour provided an opportunity for those of us who had read the book, to value and appreciate the places, as our tour guide said, which, “by tradition”, were the locations where moments of the Biblical story took place. As a clergy group, we knew the stories. To be in the setting where “by tradition” the stories had taken place, added depth and richness to a familiar narrative.

When we arrived at the Sea of Galilee, I had grown tired of the “by tradition” phrase of the tour. I looked at the hills, not the ones covered with condos, but the bare hills surrounding the Sea of Galilee. I listened to the water lapping up on the side of the boat our group took out onto the water. I knew those were sights and sounds that Jesus would have experienced. Being in that setting has shaped my reading words of Scripture since that trip and, I hope that they have enhanced the stories I have shared when I proclaim the Gospel message in my ministry.

Personal experience and family stories are easy stories to tell. From joy-filled moments through the challenges of life, we have opportunities to connect up with willing audiences of family and friends, who listen to the stories we are prepared to share.

What personal experience do we draw on when

it comes to fulfilling our Baptismal Covenantal vow to “proclaim by word and example the Good News of God in Christ”? Is the story of our own faith journey a story which is as easy to tell as what we did on our summer vacation?

My suspicion is that we are a tad more reserved when it comes to opening a window into our own soul. Being attuned to the people who are around us, being sensitive to a moment, a place and all that is happening around us may also provide an excuse which seems to be viable to us as a reason for us not to talk about matters of faith.

As you get asked, “What did you do for your summer vacation”, you might begin by saying, “Sitting by the lake at night I looked up and was lost in the stars and the beauty of God’s Creation.” You might also reflect on the places you visited and attended a Sunday service. (Don’t forget to bring a copy of the bulletin back to your home parish!) You might also be moved to gratefully reflect on the experience of being able to travel in peace and safety in a world where mobility may not always be a choice and where peace may not be a reality.

“What did you do for your summer vacation” is such a simple question.

Sometimes the answer gets complicated.

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

HURON FARMWORKERS MINISTRY ASKS FOR YOUR HELP

DEAR ANGLICAN churches and parishioners in the Diocese of Huron:

The Board of Directors of the Huron Farmworkers Ministry is humbly asking for your help.

Like everyone else these days, our charitable organization is struggling financially and sadly, we find ourselves in a deficit situation.

The Huron FWM is a compassionate outreach ministry that serves over 8,000 migrant farmworkers who arrive each year to work in our local farming industry in Norfolk County, Leamington and Tillsonburg.

We recognize the invaluable contributions these workers make to our Cana-



dian economy and food security. Through our various programs and initiatives, we strive to provide them with the support, resources, and the care they need because the HFM program mandates that workers be extended the same rights and privileges as any other Canadian. We offer support in many ways, physically, mentally and spiritually.

Your donations mean that we can meet our funding commitments for our workers, and offer more services and programmes. Our Farmworkers always come first in our budget considerations.

Your donations mean that we can expand our mental health support for the Farmworkers who struggle with being away from their home and families.

Your donations mean the farmworkers can enjoy a more dignified life while they are miles away from home here in Canada.

Your donations would help us to better deal with emergency calls for help like this one:

This spring we received a call from some panicked

farmworkers who did not have enough money to buy food. Bad weather had prevented them from working and earning their wages. Immediately several HFM staff stepped up and scrambled to buy and deliver food to several farms as quickly as possible.

The Board of the HFM is asking for your help so that we can offer more support and services by reducing or eliminating our deficit.

We are the hands and feet of Christ in this world, and we passionately want to care for these hard working people who are working miles away from home so that they can make a better life and future for their children and their community.

The Huron FWM would be extremely grateful for your generosity.

Donations can be sent to The Huron Farmworkers Ministry, Attention Nancy Barwick at The Church of St. Andrew Memorial, 55 Foxbar Rd., London, ON, N6C 2A6. Tax receipts will be issued.

The Board of Directors of the Huron Farmworkers Ministry wishes to thank all of you in advance for your support.

Thanks be to God for giving us the opportunity to make a difference in the lives of our migrant farmworkers!

Nancy Barwick

On behalf of the Huron Farmworkers Ministry Board of Directors