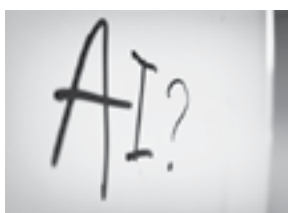




**A CHURCH BUILT
OF WHAT THEY HAD**
A stewardship story: People seeing
what God placed in their hands.
Page 3

**ADVENT 2026:
RECEIVING THE GIFT OF GOD**
Advent is the season when the
Church leans forward in hope.
Page 2



IS AI GOOD?
FIELD NOTES: Outsourcing our
intellect to a machine that does
not bear God's image.
Page 10

HURON CHURCH NEWS

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

Huron Synod 2026: Let's shake it up a bit (literally)!

I am bringing a shaker (rhythm instrument) to Synod worship. Here's why I think others should consider doing the same.



**By Rev. Chris
Brouillard-Coyle**

CONGREGATIONS have often included rhythm instruments (what we call shakers) in contemporary worship opportunities. These work well with praise bands and are great for encouraging participation of young people.

In general, shakers invite a different kind of energy to the music. They don't have to be reserved for special events. As long as there are individuals willing to shake along, these can work with organ, piano, and guitar music. It just requires a bit of openness and joyfulness.

These instruments can also be a tangible form of inclusion for those who are neurodivergent, particularly for those who have limited capacity for verbal communication. Experience in the congregation where I serve has shown that parishioners who have difficulty participating in other ways, come alive when given a tambourine, and encouraged to play along during music. It is one of the ways we say: 'we value your presence and what you bring to our worship.'

Some may have noticed that the newest hymnbook of the Anglican Church of Canada, "Sing a New Creation", includes drum notation for some of the songs. I have recently learned that this was an intentional choice in which the committee acknowledged the harm caused when the Anglican Church, during colonisation, forbid drums in the Anglican Indigenous churches. The committee hoped that by publishing this text with the inclusion of drum notation, it will signify an openness to drums and dancing within Christian liturgies, an important effort towards decolonisation.

Turning to Grace calls us to recognise that: "The Good News of the Gospel is for all peoples and nations and so, as Christians, we are called to exercise hospitality and practice generosity in the face of difference since we are all beloved children of God."

As a result, we are encouraged to audit our spaces and practices, including worship and music, for opportunities to make space for others. Rhythm instruments/shakers are a simple way to signify to diverse individuals that who

they are – young, neurodivergent, or from diverse cultures – is a valued part of the family of faith.

Recognising that Synod is where we assemble as the family of faith that represents the fullness of this diocese creates an opportunity for us to embrace that diversity and honour the breadth and depth of who we are. To have some among us bring rhythm instruments acknowledges the cultural, youthful, and neurodivergent individuals for whom shakers are a meaningful way to participate in worship. It is a simple way that we engage in acts of decolonisation and diversity.

We don't all have to bring shakers, that's the beauty of being Anglican. We can have those willing to shake things up (pun intended) and those who prefer to keep it simple, and both can coexist holding each other in love, understanding, and mutual respect.

May we trust that the Spirit works through diversity, shaking and not-shaking, as both make music together.

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

Rev. Chris Brouillard-Coyle in her church.
At St. Paul's Anglican, Essex they use shakers
regularly in their worship.
By the time you read this issue of Huron Church
News, 187th Synod of the Diocese of Huron may
already be underway. We will bring you full
Synod report in our next (December) issue.

Tackling Hunger at St. Mark's and Church of Ascension



An evening of fellowship and shared purpose:
On September 19, volunteers from two Anglican churches in London – St. Marks's and the Church of Ascension – celebrated the dedication, generosity, and community spirit that continue to sustain this important outreach ministry.

► PAGE 4

It's OK for a volunteer to resign!



It is our responsibility as volunteers to manage our attitude and our personal commitment, and to leave a position that still looks and feels like a joyful mission to the next prospective candidate for the job.

► PAGE 5



Alongside Hope

Anglicans and partners working for change
in Canada and around the world

► PAGE 12:
ALONGSIDE HOPE
FALL APPEAL



Advent 2026: Receiving the Gift of God!



ANGLICAN FELLOWSHIP
OF PRAYER

To receive Christ is to welcome hope into despair, peace into turmoil, joy into weariness, and love into every corner of our lives. Advent shapes us into people who recognize God’s presence in the ordinary and who carry Christ’s light into the world.

By Rev. Gilles Haché

Advent arrives each year like a gentle dawn—quiet, expectant, and full of promise. It is the season when the Church leans forward in hope, listening for the footsteps of the One who comes to save. In a world marked by noise, hurry, and uncertainty, Advent invites us to slow down, breathe deeply, and rediscover the holy rhythm of waiting. Waiting is not passive. It is the sacred posture of those who trust that God is at work even when the world feels unfinished. Advent teaches us that preparation, penance, and anticipation are not burdens but gifts—ways of opening our hearts to receive the fullness of God’s love revealed in the birth of Jesus Christ.

The Four Sundays of Advent: A Journey of the Heart

First Sunday of Advent — Hope

Hope is the first flame that breaks the darkness. It reminds us that God’s promises are trustworthy and that Christ’s coming is not only a past event but a present and future reality.

- How is God inviting me to rediscover hope this year?
- Where do I need to trust that God is still writing the story?

Second Sunday of Advent — Peace

Peace in Advent is not the absence of struggle but the presence of Christ in the midst of it. Bethlehem teaches us that God enters the world quietly, humbly, and in unexpected places.

- What practices help me cultivate peace in my daily life?
- Where might Christ be arriving quietly in my own story?

Third Sunday of Advent — Joy

Joy is the song that rises from hearts awakened to God’s nearness. The shepherds remind us that joy is often found by those who are attentive, humble, and willing to be surprised.

- What brings me joy in my faith right now?
- How can I share joy with someone who needs encouragement?

Fourth Sunday of Advent — Love

Love is the culmination of Advent’s journey. It is God’s ultimate gift—made flesh in Jesus Christ. The angels proclaim that divine love is not distant but born into the world for all people.

- How is God calling me to embody love more intentionally?
- Who needs to experience Christ’s love through my presence or generosity?

Advent prepares us to receive the greatest gift ever given: God made flesh in Jesus Christ. This gift is not earned. It is not reserved for the perfect. It is freely offered to all who open their hearts in faith.

To receive Christ is to welcome hope into despair, peace into turmoil, joy into weariness, and love into every corner of our lives. Advent shapes us into people who recognize God’s presence in the ordinary and who carry Christ’s light into the world.

- What gift of God do I most need to receive this Advent?
- How might I prepare room in my life for Christ’s coming?

Let us pray:
Holy and gracious God, In this season of waiting, awaken our hearts to your presence. Kindle in us the hope of your promises, the peace of your quiet coming, the joy of your nearness, and the love made flesh in Jesus Christ. Prepare us to receive your gift with humility and wonder. Bless our Diocese of Huron, our parishes, and our homes, that we may bear your light faithfully in the world you love. Come, Lord Jesus—come and be born anew in us. Amen.

A blessing Advent season to you and yours.

Rev. Gilles Haché is an AFP executive member.

HURON CHURCH NEWS

Volume 76, Number 9

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

Thursday, October 29
for the December edition

Subscriptions

To subscribe, unsubscribe, change address or name, report a delivery problem, contact:
Circulation Department
1-866-924-9192, ext. 245
Fax: 416-925-8811
Email: circulation@national.anglican.ca
Via Web: www.anglicanjournal.com/subscribe

Individual suggested donation:
\$15 per year in Canada.
\$23 in U.S. and overseas.

Advertising

Angela Rush
huronchurch.ads@gmail.com
905-630-0390

Huron Church News shall not be liable for damage arising out of errors in advertisements. Acceptance of advertising does not imply endorsement by the Huron Church News or the Anglican Church.

Publisher

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

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

Printer

KT Web Printing
287 Bridgeland Ave
Toronto, Ontario M6A 1Z6

Mailed by Elite Bindery and Mailing Services
1860 Midland Ave,
Scarborough, Ontario M1P 5A1

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

Living Water

“Out of the believer’s heart shall flow rivers of living water”
John 7. 38

187th SYNOD OF THE DIOCESE OF HURON
OCTOBER 23-24, 2026

FULL COVERAGE OF SYNOD IN OUR DECEMBER ISSUE

A church built of what they had

St. Margaret's Chapel at Cape Chin on the Bruce Peninsula was built in the 1920s. How did a small congregation manage to do it? Today, we might recognize their response as an early example of what has come to be called Asset Based Community Development.

By Rev. Kevin Dixon

THESE ARE many stories scattered across the Diocese of Huron about the building of our churches. They are stories of faith, certainly, but also stories of stewardship: people seeing what God placed in their hands and asking, What can we do with this?

One of the best comes from St. Margaret's Chapel at Cape Chin, north of Lion's Head on the Bruce Peninsula.

The story is preserved in W. Sherwood Fox's *The Bruce Beckons: The Story of Lake Huron's Great Peninsula*, published in 1952. Fox knew Canon R. W. James – the legendary Anglican priest affectionately known throughout the Bruce as “Daddy James” – and drew upon James's own recollections.

In the early years, Anglicans around Cape Chin had no church of their own. They worshipped in McCallum's schoolhouse. It served its purpose, but the congregation longed for a place set apart for worship.

Eventually, Daddy James took their hopes to an architect and fellow churchman. His vision was specific. The church should be built of stone – the limestone of the Peninsula itself. It should stand on a rise of land. And although it would be a little church in a remote corner of the Bruce Peninsula, there was no reason it should not reflect the beauty of the Anglican tradition, right down to its lancet windows.

A plan was drawn. Then came the harder question: How could a small rural congregation possibly build it?

Today, we might recognize their response as an early example of what has come to be called Asset Based Community Development, or ABCD.

ABCD begins with a deceptively simple principle. This principle stands against the idea that we should begin by making a list of everything a community lacks: money, facilities, expertise, people. Instead, we can begin by identifying the gifts and assets already present. What skills do people have? What relationships exist? What physical resources are



The congregation at Cape Chin could easily have begun with scarcity. They did not have a large congregation, abundant financial resources or all the equipment needed for a significant building project. But they had some things: local stone, trees for lumber, horses and teams, farmers and tradespeople and neighbours, strong backs and willing hands, and relationships beyond their own congregation.

available? What might become possible if those gifts are brought together?

Instead of beginning with scarcity, ABCD asks, What do we have? This is an abundance mindset.

This is also an important stewardship question. The congregation at Cape Chin could easily have begun with scarcity. They did not have a large congregation, abundant financial resources or all the equipment needed for a significant building project. But they had some things: local stone, trees for lumber, horses and teams, farmers and tradespeople and neighbours, strong backs and willing hands, and relationships beyond their own congregation.

They also had a determined priest with a Model T Ford which, in due course, became relevant to the story.

Daddy James took the building plan to his parishioners and essentially asked: Here is what it will cost in money and labour. What will you do? Their answer became a stewardship testimony written in stone.

Local families supplied teams and labour to haul stone. Men broke the large blocks with hammers into pieces suitable for the walls. Two professional masons laid the stone, but much of the work was done by volunteers. Daddy James himself swung a nine-pound sledgehammer alongside his parishioners and hauled stone behind his Ford.

Then there was the lumber. Some of the trees needed for the joists, rafters, beams and boards were growing near the church. The congregation had trees, willing hands and Daddy James's Model T. What they did not have was a sawmill. So, they made one.

They backed the rector's Ford into a clearing, blocked the front wheels and jacked the rear wheels off the ground. They rigged a belt to transfer power from the spinning rear wheels to a saw, and so the automobile became the parish sawmill.

As the walls rose, enthusiasm spread beyond the congregation. People of other Christian traditions

helped. Passing visitors contributed. A group of fishermen visiting the Peninsula heard Daddy James tell the story of the little church and made donations.

That gave birth to one of the more entertaining legends of the Bruce Peninsula.

The story began circulating that the fishermen's contribution was actually the proceeds of a poker game. Fox, who knew the people and circumstances, was emphatic that the story was not true. But good stories have a way of travelling, and this one did.

Remarkably, the legend itself generated generosity. When the tale reached the fishermen's home city, the head of a large glass company offered to provide the glass for the church windows. A wealthy widow offered the seating.

Construction had begun in 1925. The cornerstone was laid the following year. By 1927 the building was under roof. And when St. Margaret's was dedicated by the Bishop of Huron in 1928, worshippers sat in solid oak pews while sunlight streamed through coloured glass in those lancet windows Daddy James had insisted upon.

There is something wonderfully biblical about this story, because at its heart is one of the most important changes of mindset that is core to holistic Christian stewardship: the movement from scarcity to abundance.

Scarcity asks, How can we possibly do this when we have so little? Abundance asks, What has God already placed among us?

An abundance mindset does not pretend resources are unlimited or genuine needs do not exist. The people of Cape Chin really did lack money, equipment and other resources. But they refused to allow what they lacked to define what was possible. Instead, they began by noticing what they had.

This is precisely where holistic stewardship begins. Christian stewardship rests upon the conviction that creation itself is a gift, our abilities are gifts, our relationships are gifts, and God has entrusted resources to individuals and communities that can be shared and multiplied. Gratitude teaches us to notice these gifts. Generosity puts them into circulation.

This is why the story of St. Margaret's is more than an interesting episode from the history of the Diocese of Huron. It is a stewardship testimony with something to say to our churches today.

When faced with a challenge, our first instinct can be to inventory our deficiencies: We don't have enough money. We don't have enough volunteers. We don't have enough young people. We don't have the resources we once had.

Asset Based Community Development invites us to begin somewhere else. Who is here? What gifts has God given them? What resources are already among us? What relationships could be strengthened? What could we do together that none of us could do alone?

The people who built St. Margaret's did not begin with everything they needed. They began with what they had. Nearly a century later, St. Margaret's still stands at Cape Chin. It is a beautiful little church. But perhaps its greatest beauty is the stewardship testimony embodied in its walls: when God's people stop beginning with what they lack and begin instead with what God has already provided, scarcity can give way to abundance, gratitude can become generosity, and generosity can build something none of us could build alone.

The stones themselves bear witness.

Rev. Kevin Dixon is Diocesan Stewardship Coordinator.

THANK YOU FOR SUPPORTING
HURON CHURCH NEWS

Come grow with us!



St. Aidan's Garden supplies the Northwest London Resource Centre with an abundance of chard, kale, beans, cucumbers and tomatoes.

In our Diocesan Plan, “Turning to Grace”, Bishop Todd writes: “As members of the gathered Body of Christ that is the Diocese of Huron, we are called to be stewards of those things held in common and those things individual to us.”

At St. Aidan's London, we have initiated our discussions about Stewardship in our parish. Questions like: What do we have in abundant resources? What can we do with those resources? Are these resources (as Bishop Todd states) held in common with others in our area?

In 2021 we were emerging out of COVID and our parish received the gift of three greenhouses that were being offered through the London Food bank. The purpose was to use the resources of our land and volunteers to grow vegetables for our neighbors in need.

During the first year a team from St. Aidan's and other faith groups cared for the greenhouses on the property. Hundreds of pounds of veg-

etables were donated to the Northwest London Resource Centre Food Bank.

In subsequent years some volunteers stepped aside from this ministry for several reasons. Over the years, the exterior shells weathered and deteriorated, and in 2025 they were removed. It seemed like this ministry was coming to an end.

At a Parish Council meeting in the fall of 2025, it was decided to reimagine the space in our yard and prepare to dismantle the greenhouses. In 2026, two of the three hoops were planted with full exposure to nature and they have been tended and harvested. We were still able to supply the Northwest London Resource Centre with an abundance of chard, kale, beans, cucumbers and tomatoes. This was accomplished with only four volunteers!

And so, as we have seen time and time again, what we thought was an ending has become a new beginning. The Holy Spirit moved. Recent

discussions with the London Food Bank have resulted in the offer of new shells and some volunteers to support the ongoing ministry of providing fresh food to our neighbours. Given the success of the gardens without shells, we have decided to cover one hoop, leave a second hoop uncovered, and remove the third hoop.

The need for fresh vegetables is great in London and with the proper care of the land and stewardship of new volunteers, we are excited that this important ministry has seen a new day.

“We are called to be stewards of those things held in common and those things individual to us.” We would like to invite anyone in the London Deanery who may like to garden to share in this ministry. If you would like more information on being part of the gardening team, please contact Pat Ferguson. fergusonpk01@gmail.com.

Rev. Rob Henderson
Photos: Pat Ferguson

St. Mark's and Church of Ascension Tackling Hunger together



What an incredible evening of warmth, fellowship, and shared purpose in London!

On September 19, after countless hours spent serving others through *Tackling Hunger*, volunteers from St. Mark's and the Church of the Ascension enjoyed an evening of fellowship, laughter, and tailgate-inspired fare. The gathering celebrated the dedication, generosity, and community spirit that continue to sustain this important outreach ministry.

As scripture reminds us, "Let us not love with words or speech but with actions and in truth." (1 John 3:18). Together, we continue to feed bodies and uplift souls.

Elvis at St. Aidan's in support of Somerset Recovery



Rev. Matt Martin once again donned the jumpsuit and shined up the boots in a wonderful afternoon of entertainment and fundraising!

One hundred Elvis fans filled the sanctuary at St Aidan's, London, on September 12 supporting the transformative work of Somerset Recovery and the Spirit of Hope women's retreat centre.

Rev. Matt Martin, who currently serves as chaplain at Huron University College, has entertained thousands over the years as an Elvis Tribute artist and has supported many important ministries in Diocese of Huron and the local community.

While he's cut back on the number of concerts he does, he told the crowd at St Aidan's, "I enjoy entertaining occasionally, especially when all the money brought in goes to charities and causes close to my heart."

Spirit of Hope is a women-led holistic residential treatment program.

Thank you Sharla! Welcome Brendon!



On Sunday, August 30, St. George's of Forest Hill, Kitchener held a Farewell Luncheon for Rev Sharla Malliff.

With thanksgiving for her leadership, care and humour we celebrated her time with us. We gifted her a St. George's plaque and garden gift certificate to enhance their home in Scotland.

On September 13, we held our Back to Church Sunday Service & BBQ and a special welcome to our new priest, Rev. Brendon Bedford, and his family. We are blessed to begin this new, exciting time in the life of our parish.

Twenty years of support for Camp Huron bursaries

On Sunday, May 31, 2026, the Parish of the Holy Spirit, a member congregation of The Regional Ministry of Hope, (Deanery of Huron-Perth) welcomed Rev. Canon Gerry Adam as their homilist at their annual Camp Sunday, as the congregation celebrated 20 years of support for the Camp Huron Bursary Fund.

Her inspiring message about what Camp Huron, Bayfield means to so many young people and the legacy it has created over four generations of campers - 80 years - captivated the congregation. In honour of her final summer as Camp Director, the parish hosted a luncheon including cake and ice cream following worship to honour her 35+ years of faithful ministry to the camp.

Since 2006, the Parish of the Holy Spirit in Seaforth, originally consisting of the churches in Mitchell, Clinton and Seaforth, has held an annual fundraiser and special Camp Day to financially support children to attend camp.

The initiative of a former rector, the Rev. Sue Malpus, our bursary support program



Gerry and Tom Adam with Gerry's celebratory cake honouring her 35 years of Camp Huron ministry.

was born, promoted and upheld to provide the opportunity to attend camp - for every child in the parish regardless of financial ability. Different methods of annual fundraising, including piggy banks filled with loonies and toonies, coffee hours, youth led initiatives, yard sale, bake sale and picnics were held through the years, allowing the parish to send several children to camp each summer for a week. Even as our parish children and grandchildren grew too old for camp, the congregation continued to directly support Camp Hu-

ron bursaries for any family in need of assistance.

Canon Gerry was instrumental in keeping our enthusiasm for the bursary program growing. In 2026, thanks to the generosity of our membership \$5,085 was raised during our annual appeal, bringing our total financial support for bursaries since 2006 to over \$61,000.

Camp Huron nurtures faith, hope, love and joy in young people. It will continue to be an important stewardship commitment of our parish.

Helen Southgate

A gracious exit (It's OK for a volunteer to resign)

By Karen Hunt Mitchell

LEAVING a volunteer position in the church can seem difficult. First of all, churches really need all volunteers they can get! Volunteers provide extremely important roles in a parish family. Keeping the church doors open requires a skilled management team.

Providing good worship requires faithful discernment and commitment. Gardens and building repairs are essential to a safe and happy home. Outreach volunteers are the hands and feet of our Lord in this world. Sunday school and youth leaders are planting the seeds of the gospel. The bakers and the vendors provide the bond of community life, as well as funds for the mortar that holds the bricks together, and on and on goes the list of essential volunteers in any parish family.

In an ideal volunteer situation within a faith organization, we have already planned our exit from this volunteer position before we even entered it. Established term limitations are helpful. Yet, most of us are not thinking of quitting a position when we sign up for one.

We usually approach our new volunteer position, or ministry, with hope and enthusiasm. We may feel the Spirit moving us, and we may see the opportunity to serve others, as our Lord commands us to, and we may be grateful for the gift or talent that God has given us. We are willing to share that gift with our Church community. It is a new beginning and it is exciting and hopeful.

Your new volunteer position will probably be as wonderful as you imagined, because you are bringing your joy and love with you into this new relationship with the church and its members. Volunteerism in our church families can be incredibly uplifting, and as situations change, it is our responsibility to acknowledge the constant presence of change, and to gracefully move forward with rebirth and reimagining.



Leaving your volunteer position does not mean that you are never going to volunteer again, in that role, or any other role. Leaving your position, allows you an opportunity to discern where God can use you best, because in so discerning, the joy of the Holy Spirit will follow.

But if things are so wonderful, why do they have to change? Our fellow volunteers, whom we love and count on, may become ill, die, or move away. Loss is then balanced with renewal and you will not be the new member for long. Other new volunteers will come into your group and bring their own enthusiasm and vision.

Your church may have new struggles with a myriad of issues from structural problems with your building, membership, and financial decline, and saying goodbye to your clergy and/or welcoming new clergy.

Your volunteer experience may also change because your own life has undergone change. Perhaps you have suffered a loss. A loved one has passed away or perhaps a family member is ill and requires more of your time. You may run into difficulties at your place of work, or perhaps you retire. The newly retired may feel an elevated sense of commitment to their volunteer position at church, and perhaps, elevated importance. Their perception of their volunteer role may not necessarily align with the reality of what their volunteer position started out to be. The locking of horns can definitely result.

Life, and all things associated with your life, will continue to change and evolve, and at some point, your current volunteer position may not lineup with your own well-being and your better discernment of how best you can serve God. This does not have to be something that we agonize over as it is completely normal, and everyone experiences it – “it” being the awareness that it is time for you to step away from your volunteer position.

Leaving your volunteer position does not mean that you are never going to volunteer again, in that role, or any other role. Leaving your position, allows you an opportunity to discern where God can use you best, because in so discerning, the joy of the Holy Spirit will follow. Someone will fill your shoes, or the group will be rearranged to serve in a different capacity.

Regardless of how the volunteer group moves forward and onward, the group cannot move until you move away from the position that God is no longer calling you to fill. It really is OK to quit. The old saying, “Quit while you are ahead”, holds great benefit for church organizations.

So how do you know you are quitting while you are ahead?

If you are quitting, or talking about quitting, while constantly complaining about how worn out or overworked you are, or how fed up you are with Church leadership or other volunteers, you know that you should have left long ago. When you started your volunteering, you saw such worth and value in this work and you saw how it brought you closer to your fellow church members and to God. It is our responsibility as volunteers to manage our attitude and our personal commitment, and to leave a position that still looks and feels like a joyful mission to the next prospective candidate for the job. If our volunteerism has turned into a “Woe is me” campaign, then your replacement will never be found.

So how do we find your replacement now that you have discerned that it is time to leave your volunteer position? The answer is to actually leave your volunteer position! In the very least, hand in an official resignation that includes a date of termination of your volunteer activities in that capacity. How can a replacement be found, if you never leave your position?

It is not unusual for someone to announce their resignation, sometimes over and over again, and never actually leave the position. No one is going to step forward to volunteer or to offer their name for consideration, if they think they are stepping on your toes. If this volunteer position is no longer giving you joy and enthusiasm, or you are not able to keep the commitment, and you have talked about resigning, then resign. Resign with a date of termination. Your career in volunteerism has not come to an end. You just need to re-examine your current situation, the gifts you now have to offer, and listen to the discernment of the Holy Spirit. For God’s sake, and the church’s, don’t just talk about it, resign!

But what happens when a volunteer suddenly resigns, and doesn’t talk about it? It is the responsibility of all members of a faith community, not just the leadership

team, to be aware of situations where our members and our volunteers may feel unsafe.

If a volunteer is feeling bullied or harassed, they should know that their community openly welcomes conversations concerning personal rights and safety. A bullied volunteer should know that they can either turn to their clergy, wardens, or other persons in leadership, and be heard. Concerns should never be responded with dismissive and invalidating comments, such as,

“That’s just his personality”, or “We just accept that she is that way because she gets a lot done”. Every volunteer should be aware that the Anglican church has a Safe Church policy, and they have the right to use that tool to express their feelings about being bullied or harassed.

So volunteers, come one and all! Come to your new volunteer commitment at your church, with joy and discernment, knowing that you never need to feel trapped there. When it is time for you to leave that volunteer position, leave that position on fire with the joy and discernment you planted there. The group will appreciate you, and at the same time, set you free to be inspired in new ways. The group you leave will find a new volunteer, or they will re-organize and reinvent themselves to best utilize their current resources. You deserve to soar or sail or sit in on, the next adventure God has planned for you!

Karen is retired from careers in business, social work, and entrepreneurial ventures in restaurant ownership and dance studio direction. Volunteer work in the Anglican church has been a part of Karen’s life since she was a child. Karen has been blessed to attend St. George’s church in New Hamburg for the past year and has enjoyed filling in as a Server, a Reader, and a Sunday School teacher when needed. Karen also spends some Sundays at Holy Trinity in Stratford as a Server, and also attends Bible Study there.

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>

PASTORAL PROGRESSIONS

Appointments

Bishop Townshend appoints the Reverend Sharla Malliff as the interim priest-in-charge of Christ Church, Ayr, effective 1 October 2026.

Bishop Townshend appoints the Reverend Joseph Kennedy as the Rector of Holy Trinity-St. Paul's, Chatham, effective 1 November 2026. Joe is coming to serve in Huron from the Diocese of Great Lakes in The Episcopal Church.

Update on the Bishop's Office structure and Church House staff

In an effort to improve the support, communication, and timeliness of responses provided from Church House to clergy and parishes across the Diocese, there will now be two coordinators to support the work of the Episcopal Office and the Synod respectively.

Trisha Taylor is the new Episcopal Office Coordinator, effective immediately. In that role, Trisha will provide executive support for both the Bishop and the Archdeacon, Episcopal Office. We are grateful for her work as the inaugural Governance-Coordinator since June 2025. Trish may be contacted at ttaylor@huron.anglican.ca.

We are pleased to welcome Stephanie Stoyko as the new Governance Co-ordinator, effective 18

September 2026. In that role, Stephanie will provide executive support for the Acting Secretary-Treasurer. She has extensive experience in executive administration, having worked in a variety of positions in Ontario and New Brunswick. Part of her experience was as the Executive Assistant to Director of Finance & Secretary of Synod for the Anglican Diocese of Toronto. Stephanie is looking forward to joining Huron and supporting the work of Synod.

We are delighted to introduce Rebecca Vaughan, our new Resource Assistant. As the welcoming face at reception, Rebecca will also assist with tax receipting, police record checks, database management, and a range of other administrative responsibilities. She is excited to bring her skills and experience to support the Diocesan mission.

Rest in Peace

Please keep in your prayers the family and friends of the Reverend Patricia ("Patt") Nunn, who died on 2 September 2026. Patt was ordained to the diaconate on 1 May 1984 and to the presbyterate on 8 December 1984. Upon ordination, she served as the Assistant Curate at St. George's, Owen Sound with responsibility for the parish of Chatsworth (Desboro, Holland Centre, Walter's Falls). In 1986 she became Rector of St. John's, Brussels, St. Mark's, Auburn, and

Trinity Church, Blyth, also serving as the Regional Dean of the Saugeens. After a period on leave, Patt spent a number of years filling in at various parishes before becoming the part-time priest-in-charge of Christ Church, Port Stanley in 1995. Although she officially retired from the position on 1 January 2024, she continued to serve at Christ Church until the end of 2025.

Please remember Edna and all who mourn Patt in your prayers.

Please keep in your prayers the family and friends of the Reverend Paul Woolley, who died on 15 September 2026. Paul was ordained a deacon on 30 November 1998 by Bishop Bob Townshend and priested by him on 22 June 1999. He served the parishes of St. Bartholomew's, Sarnia, St. Stephen's, Courtwright, Christ Church, Corunna, St. John's, Kettle Point, and St. John the Baptist, Walpole Island. After retirement in 2017, he undertook a long-time interim ministry at Christ Church, Forest as well as at, more briefly, Canon Davis Memorial, Sarnia.

The funeral was held at St. Michael and All Angels, Sarnia, on 21 September. Please remember Simone, Chantal, Rachelle, and the rest of Paul's extended family and friends in your prayers.

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



The Diocese of Islands and Inlets will host a national celebration marking the 50th Anniversary of the Priesting of Women in Canada on November 24-25, 2026, in Victoria, B.C.

The event will include programming, fellowship, and a celebratory Eucharist. Bursaries and funding support are available.





We're Here For You

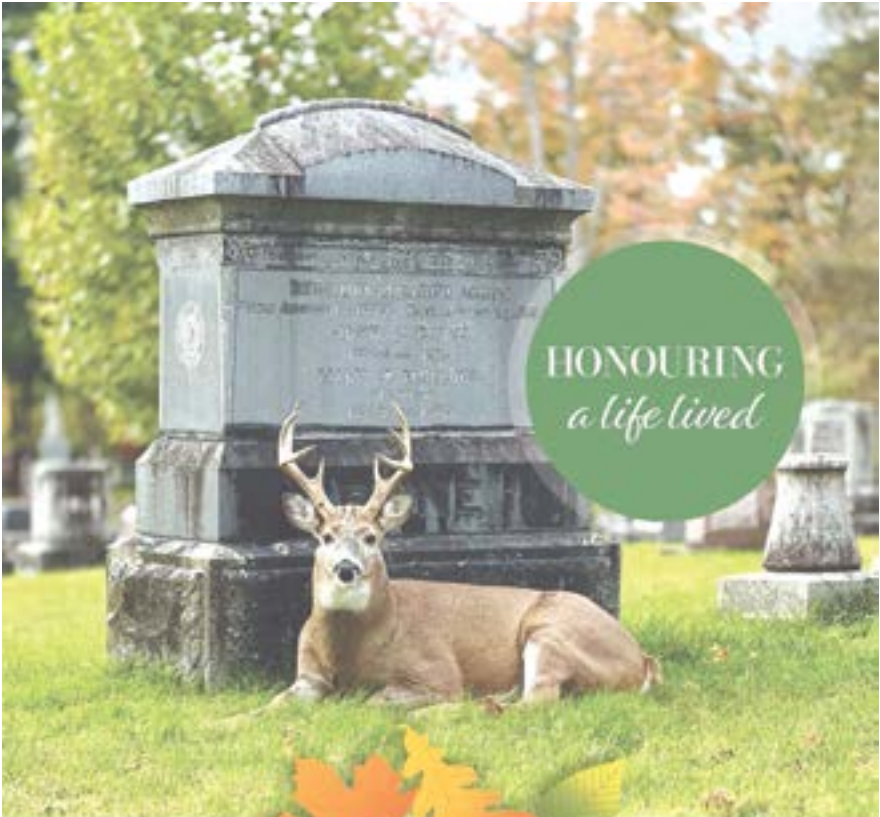
24 / 7 / 365

Call Now
(519) 745-8445

Email
contact@erbgood.com

ERB GOOD
FAMILY FUNERAL HOME
Exceeding Expectations Since 1946
*Kitchener & Waterloo's longest serving,
independently owned family funeral home*

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)**

Education for Ministry: Investing in questions

By Rev. Canon Val Kenyon

NOVEMBER is a month when we naturally find ourselves remembering.

At All Saints and All Souls, we first remember the Saints of our tradition, and then at All Souls, we focus on those in our lives that we have loved and lost. On November 11th we remember sacrifices made and the ongoing great value in pursuing peace for all. Throughout this month, we give thanks for those who have shaped our lives and our faith. All of which helps us to more fully pause and notice where God has been present along the way. In my experience, I have often found that reflections of this kind can often leave us with questions that we would like to explore further, questions which invite us to consider how God might be encouraging us to invest our time and energy in the days ahead. But where to begin?



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.

Every day we invest in all sorts of things, our families, our friendships, our work, our communities. We spend time and energy on the things we value. We bring the different gifts we have received from God, and we use them in a whole variety of ways to be faithful to the calling of our baptismal covenant vows. That is good stewardship. Education for ministry invites us to make a similar investment in our faith and our ongoing formation as Christians. As we spend time reflecting on Scripture and our tradition,

talking, listening, wondering, and praying, we bring our experiences and our questions, and together we learn to see them through the lens of faith.

Always with a goal of broadening accessibility to our EfM classes (both the EfM Classic and the one-year Wide Angle programmes, several weeks ago, at Synod we were pleased to announce a new opportunity to participate in EfM across the Diocese of Huron. Beginning in January 2027, we will be offering a new start time and a new hybrid format (Zoom

and some in-person) for our programme. This will make it possible for people from anywhere in the Diocese to join in. How wonderful would it be to see participation from every deanery in Huron!

If you have been wondering what EfM is about, bring your curiosity along to:

▶ Listen to a short video of the highlights at: <https://www.youtube.com/watch?v=mzpnNvEDCuk>

▶ Attend a virtual Open House on Monday, November 23, at 7:00 p.m. <https://us06web.zoom.us/j/86798177525?pwd=5zBbZ-1RUyT6Kg47qzaGYLnE5X-T5YuA.1>

▶ Reach out to us at EFM@huron.anglican.ca

Why not start 2027 investing in our walk as disciples of Jesus? Always pleased to answer your questions and explore the possibilities with you or your community.

Rev. Canon Dr. Val Kenyon is EfM Animator in Huron.

EfM Virtual Open House: Monday, November 23, at 7:00 p.m.

We must thank the Giver (A note on stewardship)

Bishop Todd Townshend has invited parishes across the Diocese of Huron to engage more intentionally in the work of stewardship. It is a timely invitation—and an important one. But I wonder if one of the challenges we face is the word stewardship itself.

For many Anglicans, the moment we hear it, we know what is coming. There will be a letter. There will be a budget. There may be a commitment card. And sooner or later, somebody is going to talk about money.

Of course, money matters. Our parishes cannot proclaim the Gospel, care for their buildings, support clergy and staff, feed people, make music, form disciples, serve their communities, or sustain ministry without financial resources. But Christian stewardship begins long before we ask anyone to fill out a commitment card.

It begins with some deeper questions: What matters to me? What am I grateful for? What has God placed in my hands? And perhaps the question underneath all of them: Do I recognize just how much I have been given?

As we began our own stewardship conversations at St. Paul's Cathedral this autumn, I found myself thinking about a sermon I heard many years ago from the late Bishop Jim Cruickshank.

Bishop Jim was trying to help us recognize just how much we had been given. He suggested that if you owned more than one pair of shoes, you were wealthy by

Christian stewardship is not fundamentally about guilt. We do not give because we should feel badly about having received good things. Quite the opposite. We open our hands precisely because we recognize how much we have received.



It's JUST KEVIN

V. REV. KEVIN GEORGE

the standards of much of the world. If you had ever travelled in a vehicle with fewer than thirteen other people, you were wealthy.

Those lines stayed with me. I went looking for the statistics recently and discovered that I couldn't really verify them. But Bishop Jim's point remains.

Abundance has a peculiar way of becoming invisible when you live in the middle of it.

We become accustomed to what we have. A warm house becomes ordinary. A refrigerator full of food becomes ordinary. A car in the driveway becomes ordinary. So do our education, our abilities, our friendships, our communities, even the simple gift of waking up to another morning. And perhaps that is why Christian stewardship has to begin somewhere other than with money. It begins with learning to see.

Recently, our Cathedral community said farewell to a beloved parishioner named Roland Vishnu. Roland lived

for 96 years, and two words come immediately to mind when I think about his life: service and gratitude.

Roland was extraordinarily generous to St. Paul's. Among his gifts was the beautiful labyrinth installed in our renovated Cathedral nave. When the labyrinth was completed, before the public had seen it, we invited Roland to come and have a look. Standing beside it, I thanked him. "Roland," I said, "thank you for your generosity to St. Paul's Cathedral."

He smiled and immediately replied: "We must thank the Giver!" I have thought about those five words ever since. There is an entire theology of stewardship contained in that little sentence.

Roland understood that before anything passes out of our hands, we ought to consider what has already been placed into them. Our possessions, abilities, people we love, the years we are given, even life itself is all gift. And when we begin there, stewardship stops being simply an annual church exercise concerned with balancing budgets and paying bills. Generosity becomes gratitude. It becomes our response to the generosity of God.

St. Paul tells the Philippians, "Let the same mind be in you that was in Christ Jesus." He goes on to say that Christ did not regard equality with God as something to be "grasped." To grasp something, we have to close our hand. We tighten our grip. We hold on. And there are plenty of voices in our culture encouraging us to do precisely that. Hold on. Protect what is mine. I earned it. I deserve it. I might need it. I had better make sure I have enough—and maybe a little more than enough, just in case. Slowly, almost without noticing, our hands close.

Henri Nouwen offers another image in his beautiful little book *With Open Hands*: "To pray means to open your hands before God." Perhaps that is also a wonderful image for stewardship. A clenched fist says, "Mine." An open hand says, "Gift." A clenched fist is frightened there will not be enough. An open hand trusts. And an open hand can do two things a clenched fist cannot. It can receive. And it can give.

Christian stewardship is not fundamentally about guilt. We do not give because we should feel badly about having received good things. Quite the opposite. We open our hands precisely because we recognize how much we have received.

Stewardship, then, is not primarily a fundraising technique. It is a way of understanding our lives.

Yes, our churches need financial resources. Con-

gregations have buildings to maintain, clergy and staff to support, ministries to fund, and bills that must be paid. There is nothing unspiritual about acknowledging that reality. But if our stewardship conversations begin and end with institutional need, we have missed something essential.

The first question is not, "How much does the church need from me?" The deeper question is: What has God placed in my hands? And then comes the second question: What am I being called to do with it?

Perhaps Bishop Todd's invitation to our diocese is, at its heart, an invitation to ask precisely these questions—not simply as parishes concerned about budgets, but as disciples seeking to live faithfully with all that God has entrusted to us.

Perhaps that is where joyful giving begins. Not with a budget. Not with a pledge or commitment card. Not even with the question, "How much should I give?" It begins by opening our hands and recognizing what is already there. It begins with gratitude.

It begins by remembering that, somehow, by the grace of God, it was gift before it was ever ours. And when I remember that, I hear Roland again:

"We must thank the Giver."

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

kevingeorge@diohuron.org

The changing landscape of theological education

SO MUCH has changed... When I attended seminary at Huron University College in the 2000s, my educational journey was embedded in a communal life of shared meals, study sessions and worship services in the Collegiate Chapel of St. John the Evangelist.

For four days out of five, all the students in the theology degree programs centred ourselves, seated side-by-side with our professors, in the worship patterns of our beloved Church. BCP Morning Prayer, BAS Holy Eucharist – chanted psalms, and our best attempts at four-part harmony with the hymns.

Our worship was hands-on, meaning that each student rotated through the experience of reading the scripture passage, leading the music, and officiating our first services. I still remember how much my knees used to shake standing, vulnerable, behind the lectern in the centre of that beautiful chapel.

In many ways, those communal experiences of worship, mentorship, and liturgical training formed me into the priest that I am today. It was within that communal formation that I honed the tools that I would then be sent out into ministry with.

What I didn't realize at the time, was how much theological education was about to change, and that the model of communal formation that I had benefitted from might look completely different a decade later.

This past week I attended a week-long conference in Indianapolis, Indiana; a conference entitled "Pathways for Tomorrow", hosted by the Lilly Endowment in support of 600 participants who were represent-



Dean Dan Smith, Rev. Chris Travers, and Rev. Canon Gray Bowcott representing Huron University College at the 2026 Pathways for Tomorrow Conference, Indianapolis, Indiana

On the one hand, I mourn the loss of a seminary experience where many students had the opportunity to live and learn around a chapel-based model of mentorship and participation – a situation where, at the least, most students lived within a commutable distance to the seminary. Yet, on the other hand, in programs like Huron's LTh Program, where virtual learning has set aside so many restrictive barriers, we have now grown in enrolment to have more than 500 students accessing theological education – many who would have been prevented from exploring their vocational calls due to the prior generation's restrictive forms and the costs of in-class learning.

It is yet to be determined where the changing landscape of theological education will settle in the near future. Each seminary continues to wrestle with the important question of: what kinds of support, formation, or connection might help learners move from calling or interest into life-changing leadership roles? What is certain is that there are many great schools and educators who are deeply invested in answering this question, and that the desire for accessible theological education is a top priority for our Anglican Church of Canada and the many who live the vocational roles as teachers and mentors.

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



GROWING BEYOND THE DOORS
REV. CANON GRAYHAME BOWCOTT

The leadership of a healthy, positive and unified parish/congregational council can make all the difference in the world to the broader feel of a local church

ing theological schools across North America. This now-annual conference gathers together the leading faculty of Christian institutions of all denominations with the primary focus of understanding how the trends of shaping faith leaders has shifted dramatically in North America, with the recognition that in a post-pandemic culture, the in-person communal formation experience is rapidly becoming a trend of the past.

Taking its place is an entirely new formation experience of virtual learning (students tuning into classrooms from across the country and world), of contextual mentorship (students being mentored in the local places where they live and work), and multi-vocational learners suddenly realizing that the barriers that once prevented them

from accessing the hallowed halls of a seminary (the geographic distances, the 9-5 seminary schedules that overlapped with work and family, and the prohibitive cost of theological education) have now, with the use of virtual classrooms, been set aside.

Where for the past generations of ministry graduates, the Master of Divinity degree was the gold standard in preparing leaders for ordination, the current change in enrolment across North America reports that one in three ministry students are accessing pre-degree programs (like Huron University's Licentiate in Theology Diploma) to be equipped for future leadership.

Pre-degree (diploma) programs are exploding across the continent, where the traditional ways of how people discern, prepare

for, and sustain ministry leadership are continuing to adapt to new models. For some, this new trend is seen as exciting, as, for the first time in generations, enrollment is exploding and record numbers of students are accessing theological education - many for the first time in their lives. For others, this trend is being met with caution and fear, as past enrollment trends that had previously supported residential University degree programs are shifting and most theological schools have had to drastically re-imagine their budgets. Some institutions are even questioning if theological education (at the degree level) is a worthwhile investment for the future.

As both a parish priest and an educator, I find my own feelings responding to these changes to be mixed.

ReformedBookServices

PROMOTING GODLINESS, REVIVAL & REFORMATION

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

16 Roy Blvd. Brantford ON N3R 7K2

T: 519.304.4709 • E: sales@reformedbookservices.ca

a great selection of christian books at low prices

Niagara Depot

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

THANK YOU FOR SUPPORTING
HURON CHURCH NEWS

World of Gifts

World of Gifts Parish Toolkit

Find your copy in this issue

Bring Alongside Hope to your church!

Our World of Gifts Parish Toolkit is full of easy-to-use resources to help you share this year's 41 gift ideas. Submit your fundraiser and receive two customizable full-size posters and fun World of Gifts stickers. Scan the QR code or visit alongsidehope.org/gift-toolkit to learn more.

Living Water – from Baptism to Thanksgiving

By Rev. Chris Brouillard-Coyle

“WATER ACQUIRED”. The first text came from Bobcaygeon, it wouldn’t be the last.

Over the summer, parishioners were encouraged to collect water from places that are meaningful to them. During the Season of Creation, from Sept. 6 through Thanksgiving, time was provided during worship for folks to bring up the water and share where it was from and why it is special.

The bottle from Bobcaygeon arrived with shared memories of grandparents who had rented a cottage in the area and summer visits. There are several samples from various areas around Lake Huron, with fond memories of cottages and camping with family and friends. There is a sample from Barrie Island from someone who has a cottage there. One couple brought a sample from the Ottawa River after spending cherished time with family that included white water rafting. Another individual brought a sample from as far away as a cottage at PEI. My sample came from Rondeau Park, collected on a visit where memories flooded back of my summer at Grace Church

SOCIAL AND ECOLOGICAL JUSTICE



just prior to my ordination.

There is a sample of water from the Colorado River. “Its clean enough to drink,” the parishioner shared. It is from a spot where the water flows freely over a waterfall. According to the parishioner, the water tastes better than what we get from our tap. Another sample is from Lake Ontario, taken shortly after a certain individual tried to suggest a name change. When the friends decided to detour for the water, it created a meaningful conversation not only between the friends but with others in earshot. The simple invitation to reflect on water within the congregation grew beyond it.

Water is all around us and impacts us everyday. Water doesn’t have to flow from rivers and lakes to be meaningful. Water also arrived from the hospital. It seems fitting. After all, new life was welcomed into the world this summer. One way to symbolise that journey was to bring water from when that new life took that first breath.

Of course, the hockey loving parishioner opted to bring in some ice, a wonderful reminder of a great Canadian game and the fact that water takes many forms. We know this well and experience this in our seasons. And the golf lover in our midst brought water from a golf course with the recognition

Water is a finite resource. It is cycled and recycled across the millennia, as molecules formed and transformed through evaporation, condensation and precipitation.

that, as one who has mowed the lawn on midnights, they have borne witness to the ecosystem fed by the waters – including 50-year-old turtles, beaver, foxes, deer, and so much more. They also shared how these waters help the economy. After all, how many need to buy golf balls and clubs after loosing them in the water?

The wonderful stories, memories and meanings that connect each sample of water, one to the other, flow together into the ways we have explored water throughout the Season. This includes exploring the ancient stories of the Israelites’ journey from slavery in Egypt into the wilderness.

This is the wonder and gift of this year’s Season of Creation theme, Living Water, which recognises God’s gift as it flows throughout our lives and throughout history. Water is a finite resource. It is cycled and recycled across the millennia, as molecules formed and transformed through evaporation, condensation, and precipitation. We are joined to one another in our stories, in our journeys, in and through water.

At St. Paul’s, this will be symbolised on Harvest Thanksgiving when the water collected will be poured together into the Baptismal font. All of the stories shared, all of the moments, all of the ways those gathered have been touched by and remembered our journeys with water will become part of our shared journey of faith. This shared water will be blessed and become the sign of the renewal of our baptismal commitment. In these waters we remember that our journeys, our stories are far more than we can ask or imagine, and this is what makes our Baptismal commitment so important.

The choices we make, the vows we make as Baptismal people around the Living Water are our challenges to live responsibly in ways that are respectful and reciprocal of all of God’s Beloved Creation, all of God’s Gifts, to water and to each other. In every drop of Living Water may we know God’s gifts and honour these gifts today, tomorrow, and for generations to come.

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



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 | KARINE@CIRCLEOFLIFECBC.COM

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



RENISON
UNIVERSITY
COLLEGE

AFFILIATED WITH THE UNIVERSITY OF WATERLOO

PLACE YOUR AD HERE!

Contact Angela Rush:
huronchurch.ads@gmail.com
905-630-0390

Is artificial intelligence good?

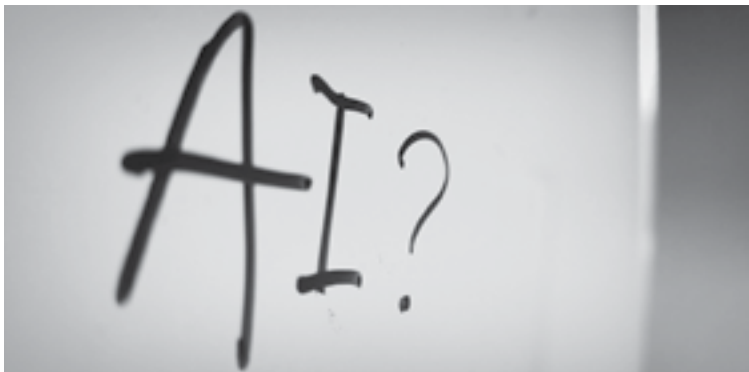
ARTIFICIAL INTELLIGENCE, as the technology and its use unfolds, is many things. Creatively and intellectually, it offers users a way to streamline artistic processes that have been for centuries left to the power of human skill, condense information with middling accuracy, and replicate an echo of the human voice in writing.

Educationally, the overuse and abuse of AI is pushing some teachers of all grade levels to revert to “old school” research methods, verbal examinations, and pencil-and-paper written submissions.

Environmentally, AI data centres are wreaking havoc on local water supplies and power grids, all while leaching pollutants and eating up valuable land resources.

Economically, venture capitalists and the corporate entities who own this software are making money hand over fist as the technologies that have become incorporated into daily life (e.g., search engines, smartphones, online banking, call centres, and more) adopt AI features that are becoming increasingly difficult to work around.

Socially, large language models and chatbots seem appealing to people struggling with loneliness but have been shown to stoke paranoia and affirm delusions among those with pre-existing mental illness. Entire internet communities of people reporting romantic relationships with chatbots



FIELD NOTES

REV. ALLIE
MCDUGALL

have emerged. Sure, AI can help you produce an uncanny, visually confusing event poster in the time it takes to type out a prompt, but we must be honest about whether this technology and the speed at which it is being foisted upon us is a net-positive good for humanity.

In Scripture, the source of all goodness is God. The goodness of God is shared by the created order; all that which God has made is called good, and humans particularly, as the bearers of God’s image, are very good. We are hardwired for goodness and one of the greatest struggles of our species is to resist sin and remain in God’s goodness. Blessedly, He helps us with this burden.

Goodness is also a fruit of the Spirit, a byproduct of knowing God and being formed by the indwelling of the Holy Spirit. Goodness

is a gift of grace that we can cultivate with God’s help through the lifelong process of discipleship and theosis (i.e. growing in holiness). Goodness is not merely a state of being, but has moral and ethical implications. Being good naturally progresses into doing good in the world, spreading the good to our neighbours, and revealing more of God’s character.

Criticism of AI, of which I personally engage in on a somewhat regular basis, is often met with hedging and equivocation. The most frequent responses are that the advance of AI is the inevitable endpoint of technological progress, that it makes information more accessible, and that there are some people for whom AI makes life easier. The angle of inevitability is being sold to us by the same people who stand to benefit most from the widespread adoption of AI.

There are merits to the claims made about access and ease, but if access and ease come at the cost of what it means to be human, to rely on others and form community care, to

God’s perfect being is the source of all goodness and human goodness is honed and harmonized with God’s when we are fully ourselves, when we are living as God intended us to, not distracted by the digital world or outsourcing our intellect to a machine that does not bear God’s image.

struggle through a problem and overcome it using our God-given creative powers, or to circumvent legitimate measures that must be taken to rehabilitate inaccessible institutions or knock down barriers, then the benefits are shallow and fleeting.

God’s perfect being is the source of all goodness and human goodness is honed and harmonized with God’s when we are fully ourselves, when we are living as God intended us to, not distracted by the digital world or outsourcing our intellect to a machine that does not bear God’s image.

One of the *du jour* theological debates centres around this very question but my contention is that AI, although a product of humanity’s effort, is at best a homunculus of our own creation that exists in the non-real digital space: it cannot bear the fullness of God’s image. Furthermore, AI’s excesses are driving people further into this environment of artifice and away from the protection of nature and the raw beauty of interpersonal relationships, and, distressingly, towards

creative and intellectual alienation.

If you are fond of AI and feel challenged by what I have written, please don’t receive this reflection as judgement. Receive it instead as an invitation to consider whether your use of AI brings you into deeper alignment with the good creation God has made you to be, in the world He has so graciously gifted us as our temporary home. Consider who stands to gain the most from the normalization of this technology and what it means for those who operate the levers of power. If the deposit of lived Christian witness from the time of Christ to today can show us anything, it is that human existence is not meant to be frictionless, automated, or isolated. Our goodness is perfected as we know our Creator and live abundantly, communally, and creatively with the fullness of our being oriented to His own, made known to us in Jesus Christ.

Rev. Allie McDougall
is Rector of St. Mary’s
Walkerville.
alliemcdougall@diohuron.org

We are entrusted with a specific, walkable plot of soil

FOR OVER a decade, churches were sold a grand vision of the internet.

We were told that social media was the “new public square”, a borderless digital commons where a small parish could broadcast their message to the entire world. We obsessed over reach, impressions, and follower counts, convinced that faithful stewardship meant projecting our voice as far across the globe as an algorithm could carry it.

That promise of a unified digital commons has largely fractured.

Today’s major platforms aren’t civic squares; they are attention engines engineered around outrage, polarization, and noise. They encourage us to care passionately about arguments happening thousands of kilometres away while remaining entirely oblivious to the person living two houses down. In chasing an elusive



MEDIA BYTES

REV. MARTY
LEVESQUE

Today’s major platforms aren’t civic squares; they are attention engines engineered around outrage, polarization, and noise.

global audience, we risk abandoning the very thing Anglicanism understands best: the parish.

The ancient parish system wasn’t an administrative burden; it was an incarnational theology. It established that a church wasn’t responsible for the whole world at once; it was entrusted with a specific, walkable plot of soil. The people, the shops, the school down the road, the creek, and the streetlights within that boundary were your spiritu-

al neighbours, whether they ever sat in your pews or not.

What happens if we apply that exact boundary to our social media?

What if we stop trying to go viral and start trying to go local?

When a parish abandons the myth of the global stage, its digital feed changes completely. It stops acting like a corporate broadcast network and starts behaving like a good neighbour leaning over the fence:

- Instead of posting generic inspirational quotes,

use your channels to shout out the crossing guard who keeps the local kids safe, thank the family-owned diner around the corner, or celebrate the neighbourhood library branch.

- Share updates on local food drive needs, road closures that affect the block, or community park cleanups.

- Before hitting “post,” ask a simple question: Would this matter to someone who lives within a fifteen-minute walk of our front door? If the answer is no, it probably belongs somewhere else.

The most radical witness a church can offer today is local presence. People are exhausted by national culture wars and algorithmic doomscrolling. They are hungry for reality, the kind of reality you can touch, walk past, and participate in.

When your digital presence is hyper-focused on your immediate neighbourhood, you save yourself the headache of chasing metrics that don’t matter. You show your city that the Church hasn’t retreated into an abstract, disconnected cloud. You are proving that faith still has a postal code, that grace still lives on this particular corner, and that you are committed to the flourishing of the street you share.

Rev. Marty Levesque is Rector of All Saints’ in Waterloo. He served as diocesan social media officer.
martylevesque@diohuron.org

When expectations narrow our vision

OUR EXPECTATIONS are being challenged in so many ways. For example, I grew up believing in a simple work ethic: work hard, be loyal, and you will build a secure life. But for many people in southwestern Ontario, that expectation no longer matches reality.

In 2024, 1,873 businesses in Ontario filed for insolvency, up from 1,280 in 2023 (Office of the Superintendent of Bankruptcy). Statistics Canada also looked at how long people stayed with the same employer in 2024. It found that 48.1 percent of workers aged 25 to 34 had been with their current employer for at least one year but less than five years (Statistics Canada, Quality of Employment in Canada). For anyone who grew up believing that hard work and loyalty would lead to lasting security, these figures point to an unsettling erosion of expectation.



As I See It
Rev. Jim Innes

Deep disappointments such as these leave us emotionally tangled. We may ask, “Is it me? Did I do something wrong? Or am I being treated unfairly?” Either way, shame and resentment can grow, and divisions can deepen. We may turn inward, compare our lives with others', and wonder why we seem to lack what they have. Before long, we may find ourselves shutting others out.

Disappointed expectations can also shape how we see the world. Our attention settles on what has gone wrong and the pain we are experiencing. As our vision narrows, we may begin to



divide the world into “us” and “them.”

When our vision narrows, so does our sense of what is possible. When we focus on what we have lost, it can be hard to think clearly about what we can do next. We may miss new opportunities, withdraw from others, or stop working toward changes that could improve our lives and communities.

Disappointed expectations need not build walls or limit healthy responses. Consider this imagined scenario: an Ontario family whose main breadwinner lost his long-held factory job. Although he desperately sought suitable employment,

the family’s financial situation was frightening and the future uncertain. Then a friend from work, who had also lost his job at the same company, came to visit. The family was struggling with their own disappointment, but they opened the door anyway. They put on the coffee, brought out a meal, and gave him a few extra cans of food to take home. They sat together, listened, and empathized. Before long, the mood in the room shifted to laughter and stories.

Hardship should never be minimized. But disappointed expectations should not define who we are or who we become. We need secu-

urity, but we also need to see beyond our losses. As I see it, we are far more than our suffering.

Circumstances will not always unfold as we hoped, and fairness does not always come easily. When disappointment comes, we face a choice. We can stay open to the world and the people around us, or we can allow anger and resentment to consume us, returning again and again to what went wrong, what we deserved, and who is to blame.

The tough question, then, is this: what kind of people will we choose to be in the face of our disappointments? Will we let resentment narrow our vision and divide us from others? Or will we remain open to one another and to the good that we can still do?

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

Do we know our story? ('I never learned that when I went to school')

“I NEVER learned that when I went to school.”

This is a phrase that I have heard many times over the years. The amazing element of that statement is that it comes from Canadians as they become aware of a previously unknown moment of Canadian history. The inextricable link that has bound Canada with the United States over the years means that telling Canada’s story simply means that, as Canadians, we must know, our story, and then seize every opportunity for that story to be told.

When living in Windsor, years ago, our son was involved in a play, which was presented in October, with the Thanksgiving theme being the centrepiece of the production. I was surprised, and disappointed, when the “stars” of the show turned out to be (you guessed it), Pilgrims! There was no connection with the concept of Harvest Thanksgiving and the early experiences of settlers in Nova Scotia with the Order of Good Cheer (which predates the Pilgrims arrival) and New France, where stories reflect the way in which European cultures and the Indigenous Peoples of this great land met and learned from each other. Samuel de Champlain did not get off the “Mayflower” and land at Plymouth Rock and the Pilgrims’ story is not part of Canada’s story.

Recently I had the opportunity of sharing in the worship of a “Harvest Home Service”. The rural arming



A View From THE BACK PEW
Rev. Canon Christopher B. J. Pratt

As Christians who seek to live out and give expression to our faith in the Anglican tradition, we should feel comfortable sharing with others how our faith practices shape our lives and our worship.

community of Rockton claimed the importance of a church named to honour St. Alban the Martyr as a centrepiece of their life together. When it was closed by the Diocese of Niagara, volunteers continued to ensure that the church would be open three times a year, so that the community may gather to celebrate the Spring Flower Festival, the Harvest Home Service and a Christmas Carols and Lessons Service. Supported by a corps of willing volunteers, the church, the grounds and a small cemetery are beautifully maintained. Not burdened by the expenses of electrical bills, or water bills, simply keeping the place insured and available as a place for worship has been the focal point of individuals whose family roots grow deeply in the soil of that place.

It was in that setting that I was able to learn of a person whose writings led him to be identified, by some of his contemporaries, as “Canada’s Robbie Burns”. As a farmer, journalist and poet, Robert Kirkland Kerrighan, wrote about the things that he knew best. His love for the land and the pattern of life on the farm formed a framework for much of his writing. A native of Rockton, his burial site is a cairn in the corner of St Alban’s cemetery.

A facet of his creativity gave voice for his love of his country. It has been reported that Sir John A. MacDonald reflected that “if Canada went to war, the soldiers would march into battle singing Robert Kirkland Kerrighan’s poem The Men of the Northern Zone”.

I was intrigued by what I read and, after doing some research I discovered the poem. Although it was written at a much earlier date, I discovered the poem had been published in 1925, in a book entitled The Khan’s Book of Verse.

As it was written more than a century ago, and once you get past some of the language which reflects its time, you may find that the author touches on some of the emotions many Canadians are feeling today. This is one of those moments when I invite you to use social media to discover Kirkland’s story and his complete work. I share with you one stanza of the poem:

Our hearts are free as the rivers that flow

to the seas where the North Star shines.

Our lives are as free as the breezes that blow thro the crests of our native pines.

We never will bend the knee.

We’ll always and aye be free.

For liberty reigns in the land of the leal

Our brothers are ‘round her throne;

A Southern never shall place his heel on the men of the Northern Zone.

(The Men of the Northern Zone - 1925)

Recently, I have had the opportunity to preach in different settings where the Book of Common Prayer may be found in the pews. Individuals who claim a great affinity to that resource find it to be very interesting when, as a part of my homilies I have led them to discover different parts of the BCP as it connects up with the passage from scripture appointed for the day. The responses I have heard are similar either to Canadian history – “I never learned that before”, or “I have not heard that in a long time”.

As Christians who seek to live out and give expression to our faith in the Anglican tradition, we should feel comfortable sharing with others how our faith practices shape our lives and our worship. We need to know our story.

Our commitment to let the words we profess be important when we renew

our Baptismal Covenant are words which touch upon this sense of knowing our story. It is a great challenge for us to say that with God’s help we will “proclaim by word and example the good news of God in Christ.”

In a world and surrounded by a number of individuals who do not always welcome an expression of faith, it becomes critically important that each of us knows and is comfortable with being able to communicate who we are and whose we are, each with our individual life story as well as our story of faith.

Lieutenant Colonel McRae’s familiar words which will be heard across Canada during the month of November touch not only upon our Canadian identity, but also may be applied to the generations of faithful followers of Jesus who look to us to be the ones whose lives and whose witness will carry the story of faith through to be claimed by the generations who follow.

Take up our quarrel with the foe:

To you from falling hands we throw the torch; Be yours to hold it high.

If ye break faith with us who die

We shall not sleep, though poppies grow In Flanders Fields.

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

ALONGSIDE HOPE FALL APPEAL



Vegetable garden, Nyarugusu Camp, Tanzania



St. Luke's Hospital, Nablus



Ghulam and Sabira. Resilience Fund in Afghanistan



Kenya receiving chickens

DEAR FRIENDS IN CHRIST,

When I was a boy, I asked my father what our family name meant. He told me that Jenkins meant "kin of John."

I remember trying to imagine who this original John was, what he looked like, and whether or not he was a caveman. Years later historians took the wind out of my sails by giving a different answer: the name actually means something closer to "little John." My father's answer is the one that has stayed with me. And I have come to think he did not go far enough. We are kin of a great many more than just John (whoever he was!).

The words kin and kind grow from the same root. Kind first meant natural, belonging to one's own

family, and kindness grew out of the affection relatives naturally feel for one another. Over the centuries that feeling stretched to include anyone at all. Scripture has always drawn the circle that wide: "From one ancestor he made all nations to inhabit the whole earth" (Acts 17:26).

It is natural to care for our own: our family, our parish, our town, our country. The Gospel does not ask us to love them any less. It asks us to notice how far "our own" actually reaches.

That is the spirit in which Alongside Hope works. Your gifts travel through partners who live where the work happens: churches, health workers, farmers' groups, and community organizations who know their neighbours far better than

we could from a distance. They set the direction; we walk beside them. This past year, that meant work in 28 countries. So think of what follows as news from the family.

In Madagascar, midwives who once delivered babies at night by the light of their phones now have Solar Suitcases on the clinic wall, powering lights, fetal monitors, and phone chargers. In Kenya, 660 women received chicks to start poultry businesses of their own. In Tanzania, nearly 20,000 fruit trees have been planted for refugee families, and in the Nyarugusu camp, community-run nurseries are growing seedlings for vegetable gardens. In Zimbabwe, solar-powered boreholes now pump clean water for families and their cattle. In

Gaza, your gifts helped Al Ahli Hospital, run by our fellow Anglicans in the Episcopal Diocese of Jerusalem, give emergency care to more than 6,000 patients.

Closer to home, 144 Mi'kmaw cultural items are being prepared for their return from the Smithsonian Institution to Nova Scotia. There is much more, from Ecuador to Winnipeg, in the Annual Report at www.alongsidehope.org.

In Afghanistan, a couple named Ghulam and Sabira received help to buy food through the Resilience Fund. They said: "For the first time in years, my children went to bed with full stomachs. It may sound like a small thing, but for us, it is everything." Anyone who has ever put a child to bed knows exactly what

that means. That recognition, across all the distance between us, is what kinship feels like.

One project has held our attention across the diocese this year: St. Luke's Hospital in Nablus, also run by the Diocese of Jerusalem, family in the plainest church sense. It serves about 455,000 people in 57 villages and four refugee camps. Alongside Hope set out to fund 407 solar panels to keep its operating rooms, incubators, and oxygen machines running through frequent power cuts. Thanks to your generosity, and a donor who matched gifts dollar for dollar, that goal is now within reach.

Jesus put it simply: "Just as you did it to one of the least of these who are members of my family, you did it to me" (Matthew 25:40, NRSV).

This fall, Alongside Hope Huron invites you to give. Your gift supports all the work you have just read about, and more besides. Cheques can be made payable to Alongside Hope and mailed to 80 Hayden Street, 3rd floor, Toronto, ON M4Y 3G2. You may also give online at www.alongsidehope.org/give-today, or by phone at 1-866-308-7973. If a little each month suits you better, consider becoming a Partner in Hope.

Even the word generous belongs to this family of words. It first meant "of noble birth," belonging to a good family. We might say that when we give, we are simply showing which Family we belong to.

"I bow my knees before the Father, from whom every family in heaven and on earth takes its name" (Ephesians 3:14-15). May we live as the one family God has made us.

Thank you for your prayers, which matter as much as your gifts, and for standing with our kin near and far.

In Christ,

I WISH TO SUPPORT *ALONGSIDE HOPE Huron* WITH A SINGLE GIFT!

Here is my single gift of: \$ _____

Name: _____
Address: _____

Pay Method

☐ Cheque - **Please make cheque payable to Diocese of Huron**
Credit Card: ☐ Visa ☐ Mastercard
Credit Card: _____
Name on Card: _____
Expiry Date: _____ CSV Number: _____
Signature: _____

I WISH TO SUPPORT *ALONGSIDE HOPE Huron* BY MAKING A MONTHLY GIFT!

☐ Please deduct my monthly gift of
☐ \$10 ☐ \$20 ☐ \$30 ☐ Other \$ _____

Pay Method

☐ Please bill my Credit Card: *(charged on the 15th of every month)*
☐ Visa ☐ Mastercard

Credit Card#: _____
Name on Card: _____
Expiry Date: _____ CSV Number _____
Signature: _____

Automatic Bank Withdrawal - Please enclose a cheque marked VOID or a pre-authorized payment form
(withdrawn on the 25th of each month)

Rev. Canon Dr. Greg Jenkins,
on behalf of Alongside Hope Huron