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The Anglican

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PROUD ANGLICAN

Elizabeth McGraw takes part in Toronto's Pride parade with dozens of other Anglicans on June 30. For more photos, see pages 12 and 13. PHOTO BY MICHAEL HUDSON

Refugee advocate receives Order of Canada

Priest helped establish coalition,
rural retreat for refugees

BY MARTHA HOLMEN

THE Rev. Michael Creal, a member of Holy Trinity, Trinity Square and a dedicated refugee advocate, has been appointed a Member of the Order of Canada, awarded to people who make extraordinary contributions to Canada. He is among 83 new appointments in 2024.

Surrounded by family members and colleagues, Mr. Creal was invested into the Order on June 29 by the Hon. Edith Dumont, Lieutenant Governor of Ontario, on behalf of the Rt. Hon. Mary Simon, Governor General of Canada. The small ceremony took place close

to home on account of Mr. Creal's failing health.

"My brother-in-law phoned the governor general's office and told them about the circumstances, and then very quickly the lieutenant governor's office organized it," says Marg Creal, the Diocese of Toronto's chancellor and Mr. Creal's daughter. "It was just pure delight. It was a marvellous event."

Mr. Creal, 96, has dedicated his life to being an educator, activist and faith leader. He was ordained a priest in the Diocese of Niagara but has been living and serving in Toronto for more than 60 years.

"He worked in church-land for a

few years and left when York University came into being," says Ms. Creal. Mr. Creal joined the faculty of York University in the early 1960s and played a significant role in establishing its internationally renowned Centre for Refugee Studies. He is now professor emeritus.

Mr. Creal's advocacy for refugees has also marked his personal and faith life. He is a founder of the Sanctuary Coalition, established in 1993 as an ecumenical movement centred at Holy Trinity. The group advocates on behalf of refugees whose claims, in the view of the coalition, have

Continued on Page 2



The Rev. Michael Creal with the Hon. Edith Dumont, Lieutenant Governor of Ontario, at the ceremony in Toronto.

Executive director to retire

Leader brings 'pastoral heart' to job

BY STUART MANN

AS he prepares to retire at the end of December, Canon Rob Saffrey looks back on his long career in the Church with fondness and gratitude. "Every day I go to work, I'm thankful for the opportunity to serve, I really am," he says.

Canon Saffrey, the diocese's executive director, says he is looking forward to spending more time with his wife Andrea and family, but he admits that he's going to miss the bishops, staff, clergy and laity of the diocese. "It's been a big part of my life, working at the Synod Office and with parishes and being connected to the ministry that's happening there, so I'm going to feel a disconnect there for sure," he says.

And a lot of people are going to miss him, too. "He's been such an amazing colleague to work alongside," says Bishop Andrew Asbil. "He has such a love and a care for the Church. He brings a deep skill around finance and our structure, and he leads with a pastoral heart."

Canon Saffrey started working as a controller in the diocese's finance department in 1992 and became the treasurer a few years later. In 2009 he became the director of finance and operations at St. James Cathedral, where he oversaw the rebuilding of the cathedral's parish centre and had oversight of its cemetery operations.

Those experiences gave him valuable insight into parish life, he says. "It was a chance to be on the other



Among his accomplishments, Canon Rob Saffrey helped to shepherd the diocese through the COVID-19 pandemic. PHOTO BY MICHAEL HUDSON

side of churchland, very much at the parish level and dealing with issues that parishes deal with. So when I came back to the diocese in my role as executive director, I took that back with me, that the diocese needed to be responsive and helpful to the parishes."

Canon Saffrey became the diocese's executive director in 2019, overseeing the administrative and most of the program functions of the Synod Office. The finance and property resources departments report to him, as do the archives, communications, human resources, stewardship development and social justice and advocacy. He also has administrative oversight of the diocese's Synod.

In describing his job, he says, "In some ways you're like the conductor of an orchestra. You have to

work with people in a decision-making process to come up with solutions and decisions. And a lot of that is working with parishes and being a resource to parishes. Over the years that I've been with the Church, I've gained a broad scope of knowledge and hands-on experience in dealing with issues, and I've built up a lot of relationships over that time. So hopefully I'm a trusted resource to those people – someone that they know and feel they can call. Even if I'm not the right person, I quite often get the call and I can help direct them."

He says working with people is his favourite part of the job. "I love the number of people I get to deal with, from parish treasurers to churchwardens to staff, volunteer committees and bishops. It's just this huge, diverse, wonderful group

of people that we call the Church, and that is one of the things I'll miss significantly."

One of his main achievements as executive director was helping to shepherd the diocese through the COVID-19 pandemic. He was instrumental in implementing the diocese's Jubilee, which provided much needed financial relief to parishes in the spring of 2020.

Another important piece of work was assisting in the creation of the diocese's new governance model. The restructuring of Diocesan Council, now called Synod Council, and its committees aimed to make decision-making more streamlined. "My feeling is that it's been a real success, and it felt good to be part of that," he says.

He's also proud of the staff at the Synod Office. "Our staff team has grown a lot and evolved to the point where it's really focused on serving parishes," he says.

Perhaps Canon Saffrey's biggest contribution to the life of the diocese has been his calm, steady presence day after day, no matter what challenge arises. "He brings a stillness to every conversation and has the ability to ask the right questions," says Bishop Asbil. "And he knows how to build community, especially in places where there has been conflict or mistrust. I think he's really worked hard at helping us understand ourselves as a whole diocese – that we're here to serve each other – and he lives that out in his everyday life."

As much as he loves his job, Canon Saffrey says it's the right time to move on. "I'm leaving at a time when the diocese's strategic plan, Cast the Net, is coming into place and I feel quite excited about that, but I feel that it's the right time to go. It was great to be part of that process but now it's time for other people to carry it forward."

Order ceremony a gift, says chancellor

Continued from Page 1

been wrongly rejected by the Immigration and Refugee Board of Canada.

He and his wife, Lee, also helped to establish Sanctuary North, a property on the York River not far from Algonquin Park. The site gives refugees the opportunity to spend time together in a safe rural setting to enrich their experience of Canada and build community.

Ms. Creal recalls seeing her father riding an ATV in the spring to help clear rocks and debris from the road before other vehicles could pass. "The concept of radical hospitality really defines my dad in terms of his teaching and his advocacy work, and the embodiment of that really is Sanctuary North," she says. "He spent a lot of time there with members of that community."

The guest list on June 29 included many people with whom he and Lee have worked in the refugee movement, including Mary Jo Leddy, founder of Romero House, who spoke about Mr. Creal's dedication to supporting refugees.

Ms. Creal says her family is incredibly proud of her father's work and this public recognition of his decades of service. "Dad has never been a person that calls a great deal of attention to himself in terms of his achievements. He's not a boastful person in any way," she says.

Despite the bittersweetness of celebrating while knowing that Mr. Creal is in the last days of his life, Ms. Creal describes the gathering as a gift. "What did we see on his face that day? Joy."

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Parish hall moves closer to reality

Barrie church needs space

BY STUART MANN

THE Rev. Canon Simon Bell remembers the day when he knew, without any doubt, that St. Margaret of Scotland in Barrie needed to get its long hoped-for parish hall built.

It was in 2019 and there were five activities going on in and around the church's sanctuary, all within close proximity of each other – a guitar and ukelele class, an exercise class and three business meetings.

The church, which was built in 1999, consists of the sanctuary and a couple of adjacent rooms and an office. But it doesn't have a parish hall, something it has needed for a long time.

"It was so urgent," he says, looking back on that day. "I just said, we've got to get this new building up, this is getting ridiculous."

The church had plans to build the hall, but then came the COVID-19 pandemic, delaying the project for four years. Now it is ready to try again, and this time it looks like it's going to come to fruition. The church has sent the architectural plans to the City of Barrie for approval, it has secured most of the funding for the \$4 million project, and it began a fundraising campaign in June that is off to a good start.

If the church receives early approval from the city, construction of the new hall could begin as early as September 2025, with an opening in 2026. The hall will include a school-sized gymnasium, an industrial kitchen and washrooms. It will be fully accessible, and the space will be adaptable for a variety of uses.

"We're pretty excited," says Canon Bell. "The parish has been waiting for 25 years for this."

St. Margaret's is located in a part of Barrie that has a lot of kids, so most of the hall will be used for children's and youth ministry. There will be a nursery area with an outdoor play area, plus some Sunday School classrooms that will double as board rooms. There will be space for youth activities, including the church's popular ukelele and guitar lessons on Wednesdays. There will also be a small basement for much needed storage space.

"My office has drum kits on the



Continued on Page 2

An artist's drawing shows St. Margaret of Scotland's new parish hall, which will include a school-sized gymnasium, an industrial kitchen and washrooms. At right is the existing building. ILLUSTRATION COURTESY OF ST. MARGARET OF SCOTLAND AND PHOTO BY MICHAEL HUDSON

floor and TVs and all sorts of stuff," says Canon Bell with a laugh. "We just don't have the space to store things. Whatever we have just gets put into the office at the end of the day. So some proper storage space will be very welcomed."

In addition to the new parish hall, an atrium will be built, and upgrades will be made to the existing building, making the space more adaptable. At present, most of the pews are bolted to the floor; for big occasions such as the annual Christmas dinner, guests have to sit at tables down the aisles and at the front of the church. Food is served from a room that has a sink, a microwave and a kettle, but no kitchen.

"We use the space as creatively as we can, but it is pushed to the max," says Canon Bell.

He credits the congregation, especially its lay leaders, for getting the project to this point. "I've been very fortunate. Two of our wardens had experience in the construction industry, so they were able to provide very valuable advice on how to do this. Having the right leadership in place has been very helpful to us. And we have a lot of folk in trades,

and that helps as well."

The project has also benefited from the fruitful amalgamation of St. Margaret's and St. Giles, Barrie in 2017. When St. Giles was sold, \$2.4 million was earmarked for the new hall, which will be called the St. Giles Ministry Centre. (The diocese is providing a grant of \$750,000 and a loan of \$400,000, leaving St. Margaret's to raise the rest.)

"The amalgamation went really well," recalls Canon Bell. "It has made the new hall possible. I'm very thankful to the leadership of St. Giles at the time for facilitating that process. They were very forward thinking. And the folks from St. Giles have found a home here at St. Margaret's, which is really nice."

The new hall and refurbishments can't come soon enough. The church has about 140 people on a Sunday, up from about 60 during the COVID-19 years. There are two services in the morning and a new Spanish mass in the afternoon, led by the Rev. Andrew Kuhl, priest-in-charge of the parish of Craighurst and Midhurst. It's busy through the rest of the week as well, with weekday liturgies, its music program and



other activities, and Messy Church on Saturday evening.

And the church has a heart for outreach and social justice. There are a lot of people with needs in the vicinity, so the church stocks an outdoor food pantry and library and has a deacon's cupboard inside for people who need more groceries. The parish supports a number of projects and organizations working with the homeless, including participation in the daily breakfast program at Trinity and supporting the work of the Busby Centre.

"The clergy who were here before me did a great job of building a sense of mission in the parish,"

explains Canon Bell, who arrived in 2016. "It's a very outward-looking parish. It's very flexible and has a willingness to adjust based upon the demographics around us. We're a young parish, and we change things if needed. That's really helped. Enabling the ministry of all is part of the DNA here."

He is looking forward to the next few years. "I'm exhausted but I'm having fun," he says. "St. Margaret's is a lovely parish. It's a great place to serve and it's a very healthy and helpful community of faith, so for me it's my centering point. And I'm pretty excited to see this project get this far."



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In the Diocese of Toronto:
A community of parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto has a large population of Indigenous peoples.

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Bishop Mauricio Andrade and Bishop Andrew Asbil hold up the signed covenant making the dioceses' companion relationship official. PHOTOS COURTESY OF THE DIOCESE OF BRASILIA

Companion relationship becomes official

BISHOP Andrew and Mary Asbil travelled to the Diocese of Brasilia in June. While there, Bishop Asbil and Bishop Mauricio Andrade signed a covenant that brings the Diocese of Toronto and the Diocese of Brasilia into a companion relationship. Brasilia is the capital city of Brazil.

"We were welcomed by Bishop Mauricio Andrade, his wife Sandra, members of the diocesan team, clergy and people with open hearts, joy, deep hospitality and warmth," wrote Bishop Asbil in a letter to the diocese after the trip. "We toured the city and visited churches and a social service centre for children. We shared visions and experiences of ministry in our unique contexts. We feasted on Feijoada (pronounced faysh-ju-ada), which literally means big bean stew. And we danced the samba. As Bishop Mauricio said, we work together, we pray together, we dance together. And dance we did, all afternoon.

"On Sunday morning, we gathered in the Cathedral Church of the Resurrection. The church was full of joy and anticipation. Following the exchange of the peace, Bishop Mauricio and I signed the covenant that brings our two dioceses into a new companion relationship. We pledge to walk together, pray together, support each other in ministry and mission, share in our abundance, and yes, to dance with the Holy Spirit together."

The Diocese of Brasilia is one of nine dioceses and a missionary district in the Anglican Episcopal Church of Brazil. Located in central Brazil, its mission is "to be a missionary church, instruments in announcing and witnessing to the Kingdom of God through example and words; to live in diversity and inclusiveness in our way of being Anglican, becoming part of the social, cultural context of our communities."



Mary Asbil presents Sandra Andrade with a gift.



Bishop Andrade, Bishop Asbil and Kamuu Dan, an Indigenous leader, plant an Ipe tree, Brazil's national tree. It will bloom in purple. The planting marks the beginning of the covenant and commitment to the Communion Forest.



A group photo outside the cathedral after the service.

Online worship is transforming ministry



Each year, Synod Council invites me to make a presentation on trends in giving and attendance in the diocese. (Synod Council is the representative body of clergy and lay people responsible

for attending to the temporal needs of the diocese between regular sessions of Synod). My presentation has aptly been titled "Charting Decline in the Diocese of Toronto," as most of the data is an update that confirms continued waning in Sunday attendance, numbers of identifiable givers, total giving, baptisms, confirmations and overall parish health. Ever since I can remember, the trend has been in one direction. Until now.

Statistics from the latest churchwarden and incumbent returns indicate a sharp increase in Sunday attendance and the number of givers to the Church in the Diocese of Toronto. This is a remarkable result, owed in large part to our response to the pandemic. From its onset, parishes across the diocese made the quick decision to pivot to Zoom, Facebook or YouTube services when corporate gatherings became impossible. In fact, we accomplished in a fortnight what might not have happened in a decade under normal conditions. With support from the Congregational Development depart-

THE STEWARD

By PETER MISIASZEK

ment and grants to enable the purchase of equipment, and with an enthusiasm to connect with housebound Anglicans, the Church embarked on a new chapter in its worship ministry.

Our 2023 statistical returns confirm what was set in motion in 2020: going online allowed worshippers to connect with their church communities and participate in the ritual of Sunday services. In its early days, online worship also spawned the proliferation of online bible studies, book clubs, morning prayer and vespers, and coffee hours. Some have continued to this day, effectively embracing a "fresh expression" of Church that is altogether virtual and apart from an in-person experience of worship and community-building.

The narrative of decline in the Church is nothing new. Data from nearly every church and secular source, be it General Synod, Statistics Canada, the Church of England Office of Statistics and The Episcopal Church indicate that membership, worship attendance and giving have been trending downward for decades. Our own records indicate that the trend began in 1966. That is why this year's data is so

interesting.

Last year, Synod Council commissioned the Virtual Counting Working Group, led by the Rev. Lucia Lloyd of St. John, Bowmanville and Laurie Robertson from St. John the Evangelist, Port Hope, to articulate a clear metric that could be used by every church to accurately identify the size of their online worship community. Essentially, when using Zoom it amounted to heads on the screen, and when using YouTube (the predominant medium) it is the equivalent of one hour of watch time as determined by using its analytic tool.

Even though response to the questionnaire was optional, 62 per cent of parishes (121 of 195) indicated some form of virtual Sunday program, amounting to nearly 4,600 participants. Although data was collected for the first time only in 2023, it is reasonable to assume that this figure may have been higher in 2020 when in-person worship was not permitted. This statistic is nothing short of remarkable, especially as it is corroborated by an increase in the number of regular identifiable givers. The online worship community represents about 25 per cent of all those gathered on a given Sunday. The number of givers has increased by nearly 10 per cent. Electronic giving (which includes pre-authorized giving and electronic funds transfer) now represents 40 per cent of all gifts made – an all-time high.

There is a myriad of other statistics that give us cause to be hopeful, including the fact that 11 churches have online communities larger than in-person ones, or that parishes are now investing in upgrading their online worship technology and a few have hired digital pastors.

I have begun to share our learnings with other professionals knowledgeable of church growth and statistics, and our experience is unique in terms of resourcing and promotion. Most areas within the Anglican family have seen sharp declines in online activities and have reverted to the practice of in-person gatherings as the preferred method of Sunday worship. Our data and experience suggest that abandoning online worship is imprudent and risks closing us off to the potential of exposing newcomers to Anglican church life and engaging existing members with an opportunity to participate when in-person worship is not possible.

We have stumbled upon something new, exciting and positive. When so much news about church membership is about decline, closure and indifference, it feels so good to demonstrate through tangible evidence that growth is possible! Good things are happening in the Diocese of Toronto. Thanks be to God.

Peter Misiaszek is the director of Stewardship Development for the diocese.

BRIEFLY

Season presents slate of workshops

Starting this fall, the Season of Spiritual Renewal will offer workshops to help strengthen and encourage churches. Some are geared to clergy, some to lay leaders of various ministries and some to anyone wanting to grow and be renewed in their faith. To register and for more details, visit the Season of Spiritual Renewal pages on the diocese's website, www.toronto.anglican.ca.

Emancipation Day plaque unveiled

Parks Canada and the Historic Sites and Monuments Board of Canada have chosen St. James Cathedral as the location for the installation of a commemorative plaque marking celebrations of Emancipation Day. On July 28, the cathedral observed Emancipation Day at its morning Eucharist. Guest preacher Denise Byard spoke on the topic "Emancipation Day and what it means as seen through the eyes of an 8th generation African-Canadian woman." Following the service, the plaque was unveiled in Snell Hall.

Celebration kicks off Season of Creation

The first diocesan event to celebrate the Season of Creation will be a Eucharist at St. James Cathedral on Sept. 21 at 2 p.m. Parishes are invited to bring prayers and symbols telling the story of their particular place in creation. For more information, visit the Crea-

tion Care pages on the diocese's website, www.toronto.anglican.ca.

Event advocates for Grassy Narrows

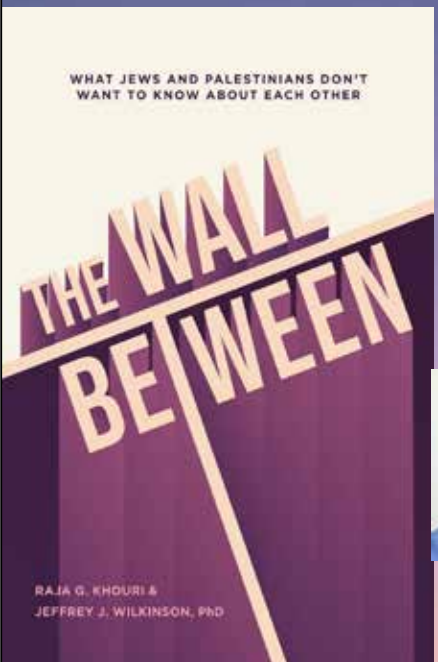
The Grassy Narrows River Run will take place on Sept. 18 in downtown Toronto starting around noon. Generations of people at Grassy Narrows First Nation have suffered the ongoing physical,

social and economic costs of mercury contamination of the Wabigoon River in the 1960s and 1970s. Grassy Narrows has launched a lawsuit against the federal and provincial governments for failing to protect them from or remedy the mercury contamination, and another suit demanding consultation before a mining claim is granted or renewed on their territory. Learn more and register

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Church continues to serve after fire

Services, programs held in hall, outdoors

BY STUART MANN

AS he began his sermon, the Rev. Don Beyers had to hold back tears. It was the Sunday after St. Anne, Toronto had burnt down and the congregation was holding a worship service in the church's parking lot.

But Mr. Beyers' tears were of joy and wonder, not grief and despair. "I looked around the congregation and thought, 'Wow, you're all here.' Everyone had the choice to get up and go somewhere else, but they were there. And seeing the love in their faces and eyes and their passion and beauty – it was transforming."

The weeks following the fire on June 9 that destroyed the historic church and its Group of Seven artwork were full of moments like that. Amidst the shock and sadness were acts of kindness, resilience and deep faith.

"God is at work here," says Mr. Beyers, the incumbent of St. Anne's. "It's not like the church burned down and God went somewhere else. I think God is more present than ever now."

About 95 people attended the service in the parking lot, which included a choir of 30. Volunteers set up the speakers, chairs, altar and other equipment. Two new families joined the church.

In addition to its regular Morning Prayer services, the church has started an outdoor Morning Prayer service at nearby Dufferin Grove Park. A local café has become a hub where Mr. Beyers can meet with church members and local residents. And the church plans to start a Spanish-speaking mass in October to serve the parish's growing Latino population.

The initiatives reflect St. Anne's deep attachment to the local community and its determination to carry on as a church even though it has lost its beloved building. "My theology is that the parish isn't so much about the building as the people, and right now we're seeing that in a way we've rarely seen be-



Bishop Kevin Robertson (left), the Rev. Hannah Johnston and the Rev. Don Beyers lead a prayer vigil outside St. Anne's on June 11, two days after the building, in background, was destroyed by fire. PHOTO BY MICHAEL HUDSON

fore," says Mr. Beyers. "Even on the afternoon of the fire, people were asking me how can we continue to hold our community dinner, how can we carry on with our ministry to the neighbourhood?"

Although the sanctuary and its iconic Byzantine dome were destroyed by the fire, the church hall and offices were spared, providing the parish with space for its regular worship services and programming, which includes everything from bible studies to its monthly community dinner.

St. Anne's Hall has long been an important gathering place in the

city's west end, providing space for arts groups and other not-for-profit organizations, and that will continue, says Mr. Beyers. "It was already a busy hub but now it's going to be a lot busier, and that's a good thing. The hall is on Dufferin Avenue, so on some days people will be seeing us standing outside, welcoming people into our new worship space."

As for rebuilding the sanctuary, he is cautiously optimistic. "We have dreams of rebuilding the church," he says. "Will it be on the same scale as the previous church? No, obviously not. We

have to talk to the diocese, and it's going to take a few years to work through the process. But we hope that whatever space we create, we do it with our community, that it reflects the community, and that the artwork that adorns it will come from Canadian artists."

He says the church and the diocese have an opportunity to create something special at St. Anne's. "The church was a national symbol before the fire, but can this be a national symbol of the Canada of today and tomorrow, and a sign of unity in a time of great divisions in our world?"

The church had an Indigenous garden and held a Sacred Circle on Sunday mornings so that parishioners could listen to Indigenous members of the community. He hopes the garden and Sacred Circle can be re-established.

"Whatever we do here is an opportunity for us to engage more deeply in truth and reconciliation," he says. "This is a moment when we can do something right – right by the community, right by our Indigenous siblings, and right by persons who have often been exiled by the Church. Whatever we do here has to be a symbol of that."

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Cards bring hope to Holy Land

Churches send messages of encouragement, solidarity

BY MARTHA HOLMEN

“THE West Bank? We can’t send mail there.”

That’s what a Canada Post agent told Paul Pynkoski in March when he arrived at a service counter with a package of cards to send to Christians in Ramallah.

Briefly stymied but still determined, Mr. Pynkoski thought through his options, then went back to the counter. Could he send the package to Jerusalem? “They said no, went back and checked, came back and said, ‘Ok, we could send it to Jerusalem, but it might take a long time.’”

In the end, Mr. Pynkoski was able to mail his parcel to St. George’s Cathedral in Jerusalem with a note asking staff to forward it to St. Andrew’s Episcopal Church. And just over a month later, he received an email confirming its safe arrival in Ramallah.

The package contained cards with messages of support from parishioners at Redeemer, Bloor St. in Toronto to the members of St. Andrew’s in Ramallah, a Palestinian city in the West Bank about 15 kilometres north of Jerusalem. Tensions have been high in the West Bank since war broke out last October, with violent confrontations between Palestinians and Israeli settlers, and raids by Israeli armed forces.

Amid this ongoing conflict, a group of parishioners at Redeemer decided to take action. Mr. Pynkoski, a member of Redeemer with a passion for peace and advocacy, had been part of a book study reading *The Risk of the Cross: Living Gospel Nonviolence in the Nuclear Age* by Arthur Laffin. The group’s conversation soon went beyond nuclear threats to consider peacemaking

in the context of the Holy Land.

“Over the course of our study, we said this is not about ‘head knowledge,’ this is about engagement with the text and with the world. So what do we want to do?” he says.

That desire for action sparked an idea. “I’d been talking to Nicola Skinner, and she mentioned to me that they had sent cards to Jerusalem to say, ‘we’re praying for you,’” says Mr. Pynkoski. “And I thought, why can’t we make contact with an Anglican parish in the West Bank?”

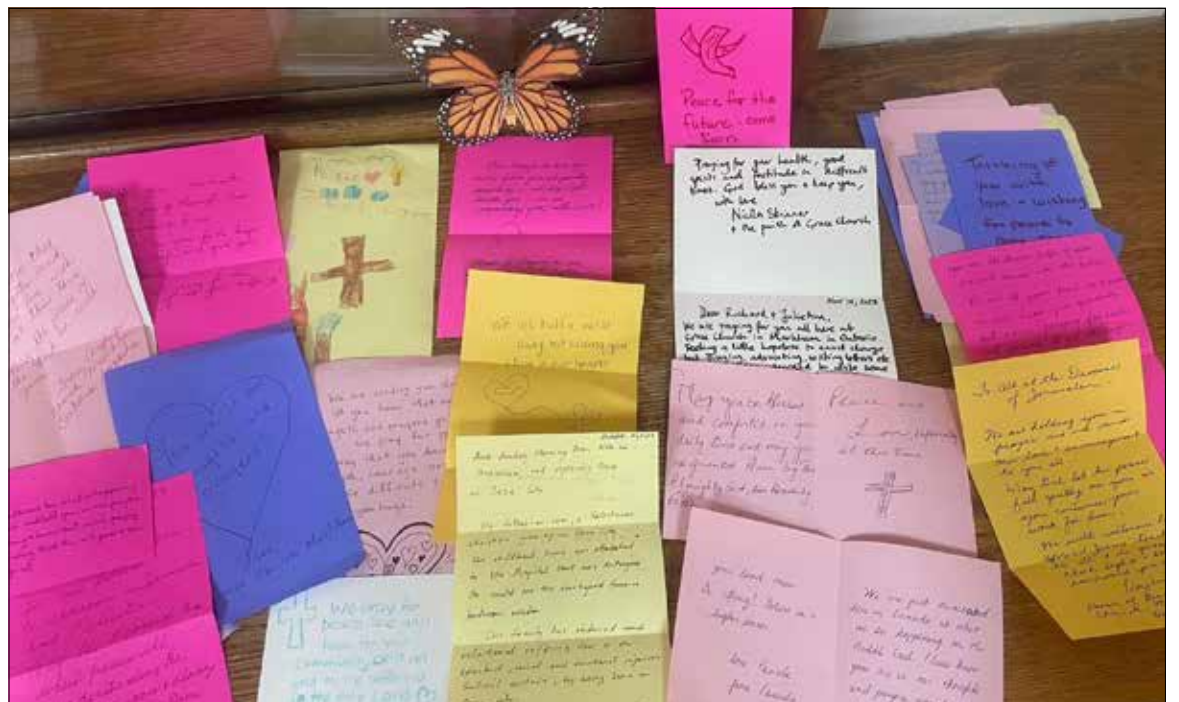
The Rev. Canon Nicola Skinner and parishioners at Grace Church, Markham had sent their cards to Jerusalem in October. Canon Skinner had met many people in the Holy Land when she attended the “Palestine of Jesus” course through St. George’s College in the spring of 2023.

“When the war broke out, it really hit me how difficult it must be for them,” she says. “I thought, what can we do other than pray for them? Is there something we could do? And I thought, let’s write them notes to let them know that we’re thinking of them and that we care.”

The following Sunday, she provided her congregation with brightly coloured paper, and at the end of the service everyone who wanted to get involved took some time to write notes. In early January, Canon Skinner finally heard from the Very Rev. Richard Sewell, Dean of Jerusalem, to say he’d received the package.

“It really moved me to see such prayerful messages of solidarity,” Dean Sewell wrote to Canon Skinner. “Please don’t give up praying and advocating. We are standing firm in the faith and hope in Christ, who is our light in the darkness.”

As Mr. Pynkoski considered where Redeemer’s book group



Cards and notes from parishioners at Grace Church, Markham are displayed at St. George’s Cathedral in Jerusalem. At right, cards from members of Redeemer, Bloor St. on a bulletin board at St. Andrew’s Episcopal Church in Ramallah. PHOTOS COURTESY OF ST. GEORGE’S CATHEDRAL AND ST. ANDREW’S EPISCOPAL CHURCH.

could send its notes, he remembered having heard the Rev. Fadi Diab speak about feeling broken because of the war and the silence of the Church. He suggested sending the cards to Fr. Diab’s parish, and the group quickly agreed.

“We asked ourselves, if you were sitting in Ramallah right now, what would you want to hear from our siblings in Christ? And we just wrote. Everybody wrote something different from their own heart,” he says.

Despite the parcel’s circuitous route to Ramallah, it arrived safely at St. Andrew’s in April, and Fr. Diab wrote to Mr. Pynkoski to thank the group.

“Your words and cards encourage us to keep going amidst all that is going on in our land. Discipleship, and in particular costly discipleship, calls us to step out of ourselves into a broken world that needs healing. Jesus gave us the example and continues to call us to engage our broken world by the power of the Spirit,” he wrote.

Fr. Diab also said that his congregation would pray for the people of Redeemer at each Eucharist they celebrated.

“Here are people that are being arrested, killed, lost their jobs, their congregation is shrinking, and they



said they’re going to pray for us. It almost breaks your heart, but at the same time it’s so hopeful,” says Mr. Pynkoski.

He says that while sending notes and cards may not feel like a grand action in the face of large-scale violence, at Redeemer it offered the possibility of doing something concrete.

“At the very least, we can pray – and I don’t want to minimize what that means, because it changes us and it calls on the Spirit to change the situation and the world,” he says. “We get overwhelmed, and then we freeze and we don’t do anything, when there are small things that we can do and we can build on.”

Based on the reaction from people in both Ramallah and Jerusalem, something as simple as a card can have a great impact.

“Even if you do something that seems incredibly small, you have no idea how it will be gratefully received on the other end,” says Canon Skinner. “It can give somebody a glimmer of hope or some comfort. It’s the smallest thing that

we can do, to try and be Christ-like in a very difficult situation.”

As the war in the Holy Land continues to evolve, with few signs of imminent or lasting peace, both Canon Skinner and Mr. Pynkoski say it may be time to send more notes of encouragement.

“The situation now for people in the Diocese of Jerusalem is even more painful,” says Canon Skinner, noting the forced closure of the Anglican-run Al-Ahli Arab Hospital in Gaza. “Maybe now is a good time to send some more notes. Maybe they need that Christian solidarity and cheer from us.”

For now, Mr. Pynkoski plans to keep sowing the seeds of peacemaking in the Redeemer community. He’s also interested in developing a network of Canadian Anglicans who are interested in peacemaking.

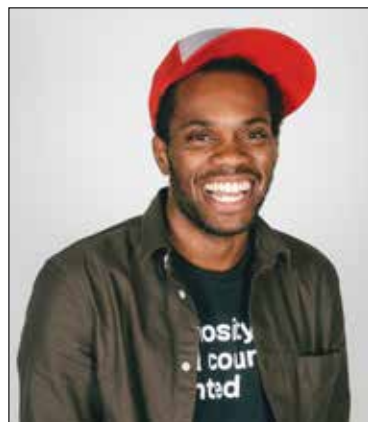
“I think we need to figure it out together. I think it means continually reaching out and saying, ‘Will you join me in this?’ or ‘This is the way I’m feeling,’” he says. “You do have a voice, and you can use that voice.”

Bishop’s Company Dinner has new venue

Fundraiser supports clergy

THIS year’s Bishop’s Company Dinner is shaping up to be one of the best.

The fundraising dinner has a new venue: the Sheraton Parkway Toronto North hotel, the site of the diocese’s previous five in-person Synods. Located just north of the



CBC host Anthony Morgan will be the guest speaker. PHOTO BY CBC

city in Richmond Hill, the venue will make the dinner more accessible to the wider diocese.

The speaker will be Anthony Morgan, co-host of *The Nature of Things* on CBC. Mr. Morgan, whose family worships at St. James Cathedral, is a television host, entrepreneur, game designer and PhD researcher based in Toronto.

The annual dinner supports programs and initiatives that strengthen the Anglican community in the diocese. It provides funds for the Bishop of Toronto’s ministries, emergency care for clergy in need and bursaries for

religious education.

“It’s a great opportunity to see and meet the Church’s leadership, to celebrate the work of the Church, and to honour the clergy of our diocese,” says Peter Misiaszek, the diocese’s director of Stewardship Development.

As at last year’s dinner, three tables of 10 will be reserved for young people from across the diocese. The evening’s presenting sponsor will be Michael and Gwyne Willmot. Last year’s dinner was sold out, and Mr. Misiaszek is hoping for a repeat this year.

“I think it’s really important for

the clergy to know that they have the love and prayers of the whole Anglican family behind them,” he says. “We want to acknowledge their vocation and the work they do and let them know that we’ve got their backs.”

The dinner will be held on Oct. 18 and tickets are the same as last year: \$175 for a single, \$1,600 for a table of 10. Tickets will be available online beginning in September at www.bishopscompanytoronto.ca, and notices will be sent out to parishes and individuals.

Staff

Cast the Net issues calls to diocese

Report comes with discussion guide, poster

BY STUART MANN

CAST the Net's final report, along with a handy discussion guide and an attractive poster, is available on the diocese's website, www.toronto.anglican.ca.

The 96-page report includes the Diocese of Toronto's new vision statement and 20 Calls to the diocese, both of which were endorsed unanimously by Synod in November 2023.

The new vision statement is "Followers of Jesus, inspired by the Holy Spirit, serve the world God loves!" and the 20 Calls are grouped into four areas: renewing spirituality, inspiring faith in action, reimagining ministry and transforming diocesan culture.

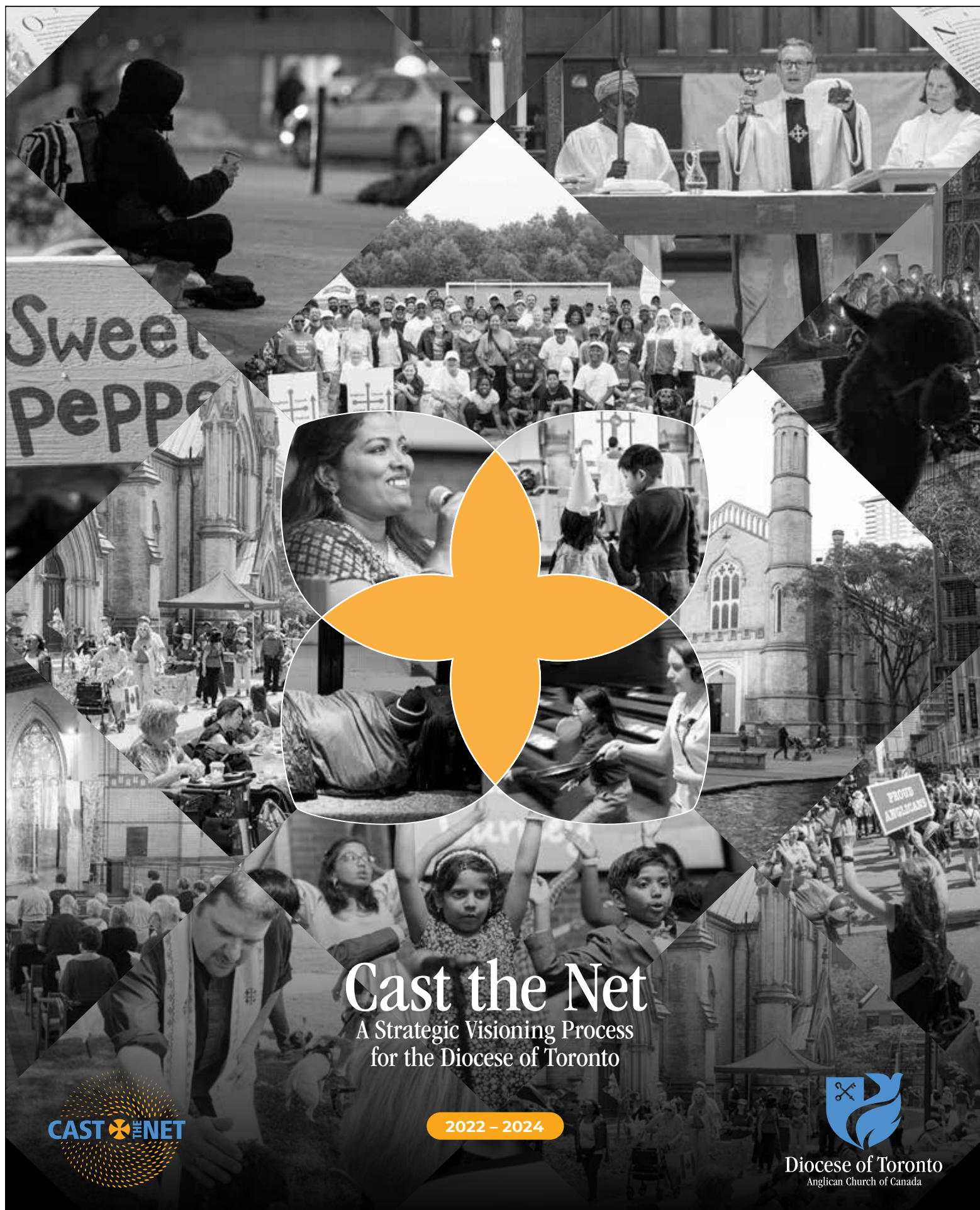
The report, designed and illustrated in an eye-catching format, tells the story of Cast the Net's origin and the inspiration behind the strategic visioning process that the diocese has been involved in for the past two years. The document provides an in-depth look at what Anglicans in the diocese are thinking, feeling and hoping for as the Church emerges from the pandemic years.

The report is a response by the Cast the Net steering committee to everything it had heard during more than a year of intensive consultations with over 1,000 clergy and laity in the diocese.

A discussion guide has been created to help Anglicans engage with the report, the new vision and the 20 Calls. The guide includes a letter by Bishop Andrew Asbil and questions designed to spark conversations and decisions.

"We hope the questions here will seed discussions and decisions in advisory boards, parish councils and other church groups as each parish and parishioner considers which of the Calls they will take up and make their own," writes Canon Janet Marshall, director of Congregational Development, in the guide.

The guide encourages Anglicans to focus on a Call or Calls that best support and inspire their parish's ministry and mission. "Choose what best fits your congregation at this time," writes Canon Marshall. "You can always review the Calls again in the future while listening for where God is leading you next."



Cast the Net's final report provides an in-depth look at what Anglicans in the diocese are thinking, feeling and hoping for as the Church emerges from the pandemic years.

In his letter in the guide, Bishop Asbil says the 20 Calls are the result of many hours of thoughtful, prayerful discernment. "We believe

that the Holy Spirit has led us to this point, and we are excited for the next step in our journey," he writes. "These 20 Calls are both

aspirational and challenging. They reflect who we believe we are being called to be by the Holy Spirit."

The 20 Calls are featured in a

poster designed for parish bulletin boards and other areas of high visibility. The poster can be printed in either colour or black and white.

BRIEFLY

National churches to share office space

The Anglican Church of Canada has signed an agreement to share national office space with the United

Church of Canada and the Presbyterian Church in Canada at the redeveloped site of Bloor Street United Church at 300 Bloor St. W. in Toronto. The agreement reflects the churches' commitment to nurturing ecumenical relationships and cooperation, reducing costs and lessening their carbon footprint, the churches said in a statement.

The Anglican Church's national office has been located at 80 Hayden St. in Toronto since 2004. The move to the new office space is expected to take place in 2026.

The new development, located in Toronto's Annex-University of Toronto neighbourhood, will include a refurbished Bloor Street United Church, office, community, com-

mercial and worship spaces. The floor plans, drafted with input from all three denominations, provide for a more efficient and flexible use of physical space for the new offices. The three denominations' archives will move to the new national office building and will share space. Meeting and video production spaces will also be shared.

"The possibility of better ecumenical collaboration in this space will allow us to make more effective use of our financial and human resources," said the Ven. Alan Perry, the General Secretary. "Being so close to good public transit allows for easy access for visitors to our offices and means we will have less impact on the environment."

Former church helps homeless during winter

Diocese puts property to use

BY MARTHA HOLMEN

THE building of St. John the Divine continues to provide help and hope to its local community, even as its members have joined with other Anglicans to worship in a different spot.

Operating as a City of Toronto warming centre, the building in central Scarborough provided respite to 230 individuals experiencing homelessness over the course of last winter. St. John the Divine amalgamated with the parishes of St. Peter and St. Ninian in 2022 to form the Church of the Holy Wisdom, which meets at another site.

The city first approached the diocese about using the building in the summer of 2023. “We had this asset that was sitting unused, and which happened to be the perfect layout on a perfect piece of property to house a warming centre,” says Mac Moreau, the diocese’s director of property resources.

Warming centres are part of the City of Toronto’s winter services plan for people experiencing homelessness. The city opens them when temperatures drop to -5°C from Nov. 15 to April 15 each winter.

Along with immediate relief from the cold, clients can access showers, meals and a safe place to rest. City staff also connect clients with other social services in the community and refer them to available beds in the emergency shelter system.

“These sites are an essential support for our most vulnerable during really cold and tough winter months,” says Kate Richardson, the director of homelessness initiatives and prevention services with the City of Toronto.

“They are very effective in bringing people in from outdoors who might otherwise not come in, and really give us the opportunity to build that relationship and trust that allows us to encourage people to take advantage of the larger

emergency shelter system and get people connected with services.”

Mr. Moreau says the diocese’s property committee saw the decision to use St. John’s building in this way as an opportunity to continue serving the local community and to live out the diocese’s mission.

“For the last several consecutive Synods, there’s been a strong discussion about how we can use our property and land to serve our mission. This was the perfect opportunity to be a solution to a crisis that continues to evolve in the City of Toronto but also throughout the other communities the diocese serves,” he says.

The city and the diocese signed a five-year lease, renewable for an additional five years. “We would plan to have a shelter site there for a minimum of five years and ideally for 10,” says Mr. Moreau.

That stability is welcome news for the city. Ms. Richardson says it can be challenging to find locations that meet clients’ needs. While many community agencies offer up space in their buildings, they typically still need to operate other programs on-site.

“One of the big factors is exclusive use,” she says. “These spaces need to remain open and available to our clients 24/7 when they are activated.”

Some of the other factors the city looks for are adequate washroom facilities and accessibility features like ramps and lifts. The geographic location needs to be accessible to clients, and there are certain zoning requirements that need to be met.

To make the St. John’s space suitable, the city did some upgrades before the winter. “There was some upgrading to fire extinguishers and alarms done and some additional lighting and outlets added, as well as upgrading the heating system,” says Ms. Richardson.

City staff also connected with neighbours before the new warming centre opened and puts plans



A homeless man sleeps on a sidewalk in Toronto.

in place for appropriate security and services on-site to support its clients.

“We do some community engagement to make sure that all of the residents and business neighbours in the community are aware of our presence, the services provided and why we’re there, and we have a pretty robust system in place to manage concerns, inquiries and complaints,” says Ms. Richardson.

Mr. Moreau says the diocese hasn’t received any negative response from neighbours, even though the building is in a residential neighbourhood. “All of the feedback has been positive, that we’re putting the property to use to serve our mission and ministry,” he says.

After the success of last winter, the city spent the summer doing some renovations and upgrades to St. John’s for the coming winter season, including safety features,

an accessibility ramp and more shower and toilet facilities.

“We are looking to increase the capacity, depending on how the renovations go, which is very important considering that we have a lot of demand for our winter services,” says Ms. Richardson. “We’re always looking to make sure that we have access to those spaces, but that those spaces are also well resourced and supported.”

Building on the model of St. John the Divine, the diocese is considering whether other properties could be used to help address homelessness. The property committee plans to undertake a strategic review of all diocesan properties to see what other locations could meet this kind of need.

“Development is a big conversation right now, but development takes a long time, and it’s not a solution to a crisis, necessarily. We do have property that can help be

a solution to this imminent crisis,” says Mr. Moreau.

Staff are working with the diocese’s insurance brokers and some parishes to create a framework by which other parishes could rent space for warming centres. “We have the opportunity to make use of vacant assets in a very missionally driven way, and we’re committed to doing that,” says Mr. Moreau.

In the meantime, as the City of Toronto gears up for another winter season, Ms. Richardson says her department is grateful for this partnership.

“I would definitely offer our gratitude and thanks, not only to the diocese but also to all of all of your members and everyone in the community,” she says. “We very much appreciate your partnership and support, and those of the local community as well. So thank you very much!”

Cathedral to offer confirmation class for parishes

BY THE REV. CANON DR. STEPHEN FIELDS

THE dean, clergy, staff and members of St. James Cathedral recognize and appreciate the important role that the cathedral plays in the life of the diocese. We are committed to this leadership and pastoral role, and we continue to find ways to serve our diocesan family.

During the pandemic and the time of leadership transition at the cathedral, we revisited our understanding of our mission and identi-

fied five priority areas on which we would focus our resources for the foreseeable future. The second of those priorities is to “expand our presence in the diocese to become a centre of learning, worship and diocesan life and not simply a stage for diocesan events.”

In a providential way, Cast the Net, which is a means of renewal in our diocese, amplified this priority for us through the call to a renewed spirituality. We embrace the third call to share and use resources to

enliven worship, faith formation, spiritual practice and evangelism. One response to this call is for the cathedral to offer a confirmation class for parishes that may be interested.

We recognize that some parishes will have the capacity to prepare their candidates for the sacrament administered at Eastertide in the cathedral. They may also have a large number of candidates preparing for the sacrament. Some parishes, however, may not have

many candidates and may welcome the opportunity for them to share with other Anglicans in similar circumstances.

Beginning in October, the cathedral will be offering a six-month course of preparation. The course will be online with a monthly in-person session at the cathedral, and it will be facilitated by the cathedral clergy and postulant for ordination. Depending on the ages of the candidates, they will be organized in age-appropriate groups.

The course comprises nine units: 1 – God and Me; 2 – Covenants & Commandments; 3 – Missing the Mark; 4 – Who is Jesus; 5 – What We Believe; 6 – What We Read; 7 – Who We Are & How We Serve; 8 – Worship Matters; 9 – How We Are Organized; 10 – Ecumenical & Interfaith Relationships.

If you or your parish is interested in this program, please contact the Rev. Matthew Waterman, assistant curate, at mwaterman@stjamescathedral.ca.



Cricket teams, families and friends gather for a photo at the Anglican Church Community Cricket Festival in Brampton. PHOTOS BY MICHAEL HUDSON

A great day for cricket

THE ninth Anglican Church Cricket Festival (ACCF) was held on July 13 at Creditview Sandalwood Park in Brampton. More than 150 people from parishes in the Greater Toronto and Hamilton Area enjoyed the festivities. Special guests included Bishop Andrew Asbil, Bishop Kevin Robertson, the Rev. Canon Dr. Stephen Fields, Brampton Mayor Patrick Brown, and MPP Charmaine Williams, Ontario's associate minister of women's social and economic opportunity and a parishioner of St. Joseph of Nazareth, Bramalea. Ms. Williams presented a Government of Ontario recognition scroll to the ACCF in honor of its outstanding contributions to fostering community spirit through cricket.

Nine church teams competed at the festival. Westney Heights Baptist Church, Ajax, won by defeating St. Joseph of Nazareth, Bramalea in the final. Prominent Toronto cricket commentator Amaresh Rajaratnam's ball-by-ball commentary brought extra excitement to the event. The 'Clergy and Friends Cricket Team,' led by Canon Fields, included media personality the Rev. Michael Coren and former West Indian national cricket player Keith Semple. The team demonstrated a blend of leadership and cricket skill. The participating teams were: CSI Church, Toronto; St. James the Apostle, Brampton; St. Bede, Scarborough; Clergy & Friends Cricket Team; St. Joseph of Nazareth, Bramalea; St. Jude, Bramalea North; St. Thomas a Becket, Erin Mills South; Holy Family, Heart Lake; and Westney Heights Baptist Church.



The winning team from Westney Heights Baptist Church hoist the trophy. With the team are organizers Peter Marshall and Ranil Mendis and the Rev. Canon Dr. Stephen Fields.



Westney Heights Baptist Church plays St. Joseph of Nazareth, Bramalea in the final, winning 56 to 41.



Holy Family, Heart Lake players take to the pitch.



Ravi De Mel of St. Thomas a Becket (left) with organizer Ranil Mendis.



Commentator Amaresh Rajaratnam adds humour to the game, assisted by Lucy Fields.



The tournament trophy waits for the winner.



Members of St. Joseph of Nazareth, Bramalea enjoy the shade.



JOYFUL DAY

Anglicans take part in Pride parades outside of the GTA in June. Clockwise from top left: the Rev. Ken McClure of St. George, Allandale (left) and the Rev. Andrew Kuhl of the Parish of Craighurst and Midhurst, at the start of the walk in Barrie; Anglicans from St. George, Allandale, St. Paul, Midhurst, Trinity, Barrie and St. Margaret, Barrie walk with United Church members in Barrie's parade; All Saints, Whitby parishioners carry their banner and a sign in the Durham Pride parade; members of Trinity Church, Bradford walk in the York Pride parade.

WALKING FOR REFUGEES

The St. James and Community Refugee Committee (shown at right last year) will be walking for refugees on Sept. 28 in Edward Gardens in Toronto. The walk will raise funds to sponsor resettlement applications. The committee has undertaken eight sponsorships, including single individuals, reuniting family members, and families from Iran, Syria, Cameroon, Eritrea and Afghanistan. The costs to support individuals and families have risen significantly. Minimum costs to support an individual for the 12-month period required by the federal government are estimated at \$25,000; for a family of four, the costs are \$50,000 or more. The committee is inviting people to join the walk on Sept. 28 starting at 10 a.m. or to make a donation. For more information, visit <https://stjamescathedral.ca/refugee-walkathon-2024/>. PHOTO COURTESY OF THE ST. JAMES AND COMMUNITY REFUGEE COMMITTEE



Clarification

INFORMATION about a service of thanksgiving for the ministry of the Order of the Holy Cross in June's paper omitted the presence of the Community of the Sisters of the Church at the service. *The Anglican* regrets the omission.

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To connect, visit www.toronto.anglican.ca

PROUD ANGLICANS

A record 125 Anglicans from 16 parishes walk in the Pride Parade in downtown Toronto on June 30, with tens of thousands of people lining the route. A group from St. Paul, Bloor Street handed out water at the start of the parade. PHOTOS BY MICHAEL HUDSON



Anglicans walk behind their banner along Bloor Street.



Chris Ambidge, ODT, waves to the crowd.



The Rev. Ben Tshin of St. Paul, Bloor Street offers water outside the church.



Archdeacon Steven Mackison of Church of the Redeemer, Bloor St. holds up sign.



Gathering outside St. Paul, Bloor Street before the start of the parade.



On the march.



Anglicans of all ages take part in the parade.

Holding the Earth in prayer

We need to rethink our place in the web of life

BY CAROLE GIANGRANDE

One week after Easter, I watched the total solar eclipse in Kingston, Ont. Perfect timing for Eastertide: chill darkness, indescribable light, death and resurrection embodied in the most spectacular of nature's wonders. It was the year of two Holy Weeks — the second one spent pondering solar astronomy in prayerful anticipation of a rare event. When it was over, it left a residue of awe and blessedness, a profound sense of connection to a cosmos abounding in love and grace.

And the “other” Holy Week? I have to admit that it paled in comparison. It should not have. The message of its familiar rituals never grows old. Yet it's said that God's first revelation is creation itself, and my most meaningful encounters with the sacred have always taken place outdoors. I've grown impatient with enclosed church walls, and I now doubt the capacity of tradition — however beautiful — to embrace in prayer and ritual the central crisis of our time: the climate catastrophe and the future of life on Earth.

We gather as a Church to worship in community and to reflect upon our neighbours in need of care and attention. Yet it's a mistake to think of “the environment” as yet another concern tacked on to a long list of intercessions. The fate of the Earth is an all-encompassing matter. It asks of us a spirit of profound conversion and repentance, and the stirring of this spirit is the proper work of liturgy and prayer.

We have plentiful resources to revitalize our life of worship. Christianity has deep roots in earth and in the rich symbolism of creation. Our faith is endowed with stories and images that bless nature and the material world — the lilies of the field, the eucharistic meal of bread and wine, God who takes on human form, in deep engagement with the earth-bound world



Outdoor worship can be a weekly way of reconnecting, body and soul, with God's earth, says author. PHOTO BY MICHAEL HUDSON

of life and death. Yet apart from occasional prayers, nature has long been exiled from Christian worship. Most of us pray within stone walls, in rectangular buildings modeled on the law courts of ancient Rome, some with very large carbon footprints. Being human, we're culture-bound, so it shouldn't surprise us that we've absorbed into our liturgies — and our salvation story — a human-centred bias that doesn't account for the new wisdom of ecosystem science. While Christianity centres on humanity as the object of God's saving love, the insights of ecotheology inform us that God weaves plant and animal life into an interconnected web of creation. We are not “superiors,” but relatives; siblings to “the least of these.” Rarely does this vital insight emerge in the prayers we pray, in the Victorian-era hymns we sing or in the elaborate artifacts of Christian worship.

We hear the expression *lex orandi, lex credendi* — what you pray is what you believe. Let's ask ourselves what we believe about our kin in the web of God's creation. Then let's form ourselves according to that belief.

A number of parishes are beginning to organize prayerful time outdoors. Last fall, our pastor led a meditative walk through Toronto's High Park, with frequent pauses for reflective readings and a picnic-table eucharist under an autumn canopy of red and gold. On another occasion, we had a Garden Eucharist at the church, where a rough tree stump made a suitable altar for chalice and bread. That image touched me with the truth that all matter is sacred, however humble. It's the rich symbolism of such small gestures that gives liturgy its power to prod the conscience and stir the imagination.

In June, our parish church suffered a catastrophic fire and the loss of priceless artwork by the Group of Seven. It was both a tragedy and a call to think anew, to draw inspiration from the natural world as a place of worship and sustenance. Perhaps we can learn from the Forest Church movement in Britain or the Wild Church Network in North America. Both worship outdoors; both have a Christian basis and both express panentheism — a spirituality that sees God in all things, yet beyond

them. Here in Ontario, we have gardens, ravines, backyards and parks with flat, accessible trails. We have the creativity to write or gather prayers that speak to our growing awareness of the beauty and vulnerability of creation.

Let's try outdoor worship, as much as we can manage in our too-brief spring and summer. Autumn, too! Not as an occasional venture, but as a weekly way of reconnecting, body and soul, with God's earth. I'm aware that this suggestion raises many practical questions. Yet creativity is a gift of the Holy Spirit, and we have an abundance of resources to help us imagine and plan our way forward.

On its own, liturgical ritual in the outdoors won't save the planet. Yet consistent praying with the beauty of God's creation can open our hearts to love what God has given us. And what we love, we will care for, nurture and protect — as family and as kin.

Carole Giangrande is a member of the Bishop's Committee on Creation Care and a parishioner at St. Anne, Toronto.

Caring for creation is mission

BY THE REV. PAIGE SOUTER

Elohe me saw all creation and, behold! It was of exceeding goodness! (Genesis 1:31a)



During the Season of Creation, Christians around the world celebrate and pray for the creation God has entrusted into our care. It is a time in the church year when we, as the followers of

Jesus, rediscover, reclaim and renew our ancient vocation to care for God's earth.

This September, the Diocese of Toronto will celebrate its first diocese-wide Season of Creation, drawing together parishes from across the diocese into this important mission.

Some of our parishes have been participating in this ecumenical movement for many years, showing us how to live out this mission. They have engaged in

creation-focused Sunday liturgies, workshops, book studies, hiking church and creation justice advocacy. We are deeply grateful for their prophetic work.

Grounded in our baptismal covenant, caring for creation is missional work of the Church. One way we live this out in our diocese is through the Cast the Net calls to action. They invite us to “recognize and act on opportunities to participate in God's healing work in the world” (Call #4), to “make explicit connections between following Jesus and working for justice and peace (Call #5) and to “intensity advocacy and action in response to climate change” (Call #8).

This season will be an exciting and inspiring time as we experience the spirituality of caring for creation as a foundational element of our faith, and as we learn to follow a path of biblical hope in the midst of climate turmoil, anxiety and lament. This will also be an opportunity for the Church to be a prophetic witness to the urgent need to care for the Earth.

The diocesan season will begin with a vibrant, contemporary, creation-centred service at St. James Cathedral on Sept. 21 at 2 p.m. We are excited to hear the voices of youth who will be our preachers at this celebration. The liturgy will embody and bring to life the ecumenical theme for Season of Creation 2024, “To Hope and Act with Creation.”

Parishes from across the diocese — rural, suburban and urban — are invited to participate in the liturgy, bringing prayers, symbols and stories from your particular place, which will be incorporated into the liturgy and shared with the gathered community. Just as the many watersheds within our diocese ultimately flow into Lake Ontario, parishes from every part of the diocese are invited to bring water from their watershed, which will be poured into a fount in the liturgy.

During this season, parishes are invited to befriend creation and to explore their particular place in creation, both the land and water, through prayer, walking,

symbol and story. A short resource guide for parishes is available on the creation care webpage, www.toronto.anglican.ca/creationcare.

The season will close with Hiking Church events located in the headwaters of our region on Oct. 5. Hiking Church is a wonderful and simple way to connect with creation. Through prayer, walking and the Eucharist, we will experience God in creation in new and intimate ways.

Creation is groaning and needs the followers of Jesus to embrace their shared vocation to care for and heal the earth (Romans 8:19). Creation needs all of us — those who have been living the mission to creation care, those who are trying to figure out how to get started and those who are simply curious. Let us together love and serve creation. Alleluia!

The Rev. Paige Souter is co-chair of the Bishop's Committee on Creation Care and the assistant curate at Church of the Redeemer, Bloor St.

Pollinator garden blessed

On June 23, Christ Church, Deer Park celebrated National Indigenous Day of Prayer, followed by the blessing of its new pollinator garden. The garden was planned and planted by parishioners with the support of Donna Lang, Toronto coordinator for Faith & the Common Good. This is the 20th faith community pollinator garden Ms. Lang has helped to create in Toronto through Faith & the Common Good.

Immediately after the 10:30 service, clergy and parishioners processed out to the garden plot while singing "All Things Bright and Beautiful." Parishioner Brad Lennon spoke about how the pollinator garden project took shape. Elin Goulden, diocesan Social Justice & Advocacy consultant, gave a brief reflection on Job 12:7-10, in which we are urged to learn from the animals, the birds, the plants of the earth and the fish of the sea. Indigenous teachers and elders also speak of the importance of learning from Creation. By listening to Creation, we have begun to recover an understanding of the importance of pollinator species and the native plants that support them.

The blessing continued with the symbolic planting of a New England aster by Donna Lang and prayers led the Rev. Dr. Stephen Drakeford, interim priest-in-charge. At the conclusion of the prayers, the garden and those present were blessed



Clockwise from top: clergy and laity gather in the garden for the blessing; the Rev. Dr. Stephen Drakeford, accompanied by Donna Lang (centre) and Elin Goulden, blesses water held by the Rev. Brad Lennon; plants for the garden. PHOTOS BY MICHAEL HUDSON

and sprinkled with water by cedar boughs. Some native plant seedlings were also available in small pots for parishioners to take away and plant in their own gardens.



To hope and act with creation

BY ELIN GOULDEN

The Season of Creation is an annual global ecumenical event in which Christians of different denominations around the world come together to pray and respond jointly to the cry of creation. This year, the theme of the global Season of Creation is "To Hope and Act with Creation."

For some of us, "hope" is a difficult word. It may seem naive, even delusional, to speak of hope and creation in the same sentence at this time in history. The last 10 years, and particularly the last 13 months, have seen the hottest global temperature averages ever recorded. Extreme weather events – from heat waves and droughts to hurricanes, extreme rainfall and flooding – are becoming more common. Catastrophic wildfires have become more frequent and more severe, with more and more people experiencing the impacts of smoke inhalation, forced evacuation and loss of homes and livelihoods. Changing weather patterns have expanded the territory and extended the active seasons of insect pests from mountain pine beetles to spongy moths and ticks, to name only three. As the Intergovernmental Panel on Climate Change reports, modern humans have never before seen the observed changes in our global climate, and some of these changes are irreversible over the next hundreds to thousands of years. We are also seeing an unprecedented increase in ecosystem degradation and loss of biodiversity, driven by land-use changes, exploitation and pollution, as well as climate change. Some of Canada's most iconic species,



One has only to observe the flora and fauna in our own backyards to see how relentlessly creation strives toward renewal, says author. PHOTO BY MICHAEL HUDSON

from Atlantic cod to polar bears to orca to monarch butterflies, are now in decline. And yet, we continue to burn fossil fuels, drain wetlands, clear forests, pave over farmland. How can we speak of "hope" in such a context?

Firstly, it is important to distinguish hope from optimism. Optimism is the belief that things will turn out well, but it doesn't expect much effort or sacrifice on our part. It is a confidence that the odds are in one's favour.

By contrast, as environmental scientist David W. Orr has written, "Hope is a verb with its sleeves rolled up. Hopeful people are actively engaged in defying or changing the odds." The late poet Seamus Heaney put it similarly: "Hope is not optimism, which expects things to turn out well, but something rooted in the conviction that there is good worth working for."

There is an active quality to hope that is lacking in both optimism and despair.

Indeed, despair can be as paralyzing a force as optimism. It tells us that nothing we can do will make any difference, since we are doomed in any case. Hope refuses to give in to despair. It doesn't shy away from hard truths or bad news but keeps working for what is ultimately of value: life, the health and flourishing of all creatures, a state of shalom that encompasses all God's creation. This is far too important for us to indulge in the luxury of either groundless optimism or precipitous despair. Indeed, climate scientists and psychologists alike have found that hopeful action helps keep climate grief from lapsing into despair.

As Christians, our hope is rooted not only in what is of value, but also in the nature of who God is – a God who delights in what God has made, who has not abandoned creation but who is continually working (John 5:17) to sustain, redeem and renew it all – including us. Created in the image of God, we are invited to participate in God's work. Redeemed by the saving work of Christ's death and resurrection, we are set free from our sins, including our greed, selfishness and all the structural and ecological sins that harm the Earth and ourselves. We are set free to be the children of God we were created to be.

Romans 8:19-25 tells us that creation groans but also waits with eager expectation for the children of God to be revealed. As the Season of Creation materials put it, the children of God are "those who

stretch up their hands towards the Creator, recognizing themselves as humble creatures, to praise and respect God, and at the same time to love, respect, care and learn from God's gift of creation."

One has only to observe the flora and fauna in our own backyards to see how relentlessly creation strives toward renewal: how plants seize a toehold to take root in the earth, how birds and beasts continue to make nests and raise their young, how bees, butterflies and other insects continually move from flower to flower to gather food. As much as creation is groaning, it is also actively striving to survive and flourish, as God created it to do.

Together with creation, we hope in our Creator and, trusting in Christ's redemption of the whole cosmos (Colossians 1:20), we add our efforts to the sustaining and renewing of all creation. Rather than ignoring the bad news, we intentionally listen to the voices that are crying out and groaning – those who are losing land and livelihoods, species and ecosystems being lost, victims of extraction, exploitation and pollution. We know that, as urgently as it is needed, transformation takes time, and we might not see the full realization of our hope in our lifetimes. We know that our own efforts are small in comparison to the magnitude of the crises facing us. But we also know that our hopeful actions are part of God's greater work. And we trust that God's power, working in us, can do infinitely more than we can ask or imagine.

Elin Goulden is the diocese's Social Justice and Advocacy consultant.

'Bring the little children unto me'

Five ways to get kids, youth excited about the gospel

BY THE REV. PHILIP STONHOUSE



I have been blessed in my ministry to have many opportunities to share Jesus' faith with children and youth. This is only thanks to the many people who worked with me, to the church prioritizing young disciples, and to the Diocese of Toronto, which funds such activities through numerous grants.

In the last seven years, I have been a part of two churches where I have led youth groups and after-school clubs and helped to design children and youth curriculum and worship.

There have been several moments that led me to want to share my experiences.

- After a potluck Maundy Thursday service where we practically lived out the Last Supper and Garden of Gethsemane, a seven-year-old child said to his parents, "I think I understand why Jesus had to die for us."
- At the end of three years of leading a youth group, which culminated in a comprehensive Youth Christianity 101 course, one young person wanted to pursue ministry, a few others began their own bible studies, and one was attempting to launch a Christian group at school.
- At an after-school club where we would have a bible study with prayer in the middle (after sports and before board games and video games), one child from no faith background asked a Christian child of about nine, "Do you even like reading the bible? Isn't it boring?" The child responded, "The bible is awesome." A few weeks later, the child with no faith background excitedly came running to me to show me the bible app on his phone.
- At another after-school drama club where we would act out a bible story every day, during snack one of the children asked what the other children's favorite bible stories were (unprompted by me). The children began to list all of the stories we had acted out together and reminisce about all the fun they'd had acting them out.

These are just a few of the experiences that first stuck out to me, but there are many, many more. Based on these experiences, here are five ways to get kids and youth excited about the gospel of Jesus Christ:

1. It starts with you

"Your commandments are like honey." Your relationship with the bible and Jesus is what you minister and share from. If we're not excited, digging in and being changed by Jesus, why would we expect those we're teaching to be any different?

On top of that, excitement is contagious. People want to know what's exciting and experience it too. This can go a long way to inspire youth to struggle with some-



When we create the right setting, we empower young people to search for Jesus, and we create space for God to meet them there, says author.

thing difficult like prayer or bible reading, because they know good will come from it. People need to see and know that what Jesus is giving us is good news. If they don't see that within you, it will be a lot harder for them to look for it in themselves. Youth especially have the ability to sense when someone is being ungentle or pushing something – it can be abhorrent.

It's good to ask questions, to admit where you are still searching, to speak about what you have learned from them, to wrestle with difficult ideas, and to always search for hope.

2. Be consistent

"Pray without ceasing."

Try to have at least a weekly practice of bible reading and prayer. The only way we get comfortable with anything is by practice. Consistency starts to shape our minds, our ability and our willingness. How many times have you thought or heard that the bible is a hard book or that prayer is scary? I've heard it a lot, but through consistency, I've seen practically every child and youth become a lot more comfortable with both.

Practice prayer and read the bible together from the start, even if it's short and simple at first. You don't want children to feel tricked when faith is being introduced in a more fulsome way. It also helps everyone understand that this is an essential part of who you are.

If you're a parent, try to do more with your children. Integrate prayer and your faith in daily experiences. Pray with them when you wake up and go to sleep, at mealtimes, and before sports or tasks (especially difficult ones). Talk about how faith relates to everything you're experiencing together. Ask them what they're learning and thinking about, as it pertains to faith. Open the bible with them – there are plenty of children and youth bibles. In my ministry, I have been able to do much of this at different times, but I first saw it modeled in my father.

3. Let them ask questions, search and decide

"I will give you a heart of flesh."

If we ourselves need to ask questions and search, we need to make space for our children to do the same thing. We want their faith to be their own. We want them

to build a personal relationship with Jesus Christ, even as they build relationships in the Church. We build a personal relationship with Jesus by doing the work of searching for him privately and in groups. When we create the right setting, we empower young people to search for Jesus, and we create space for God to meet them there. It's OK for them to think differently from you. We believe that God is wisdom and truth; we need to trust that if they are truly searching for him, the truth will be revealed to them in God's timing. We don't leave them alone, but we guide them with a gentle and loving hand.

Giving children and youth a level of control can be helpful, but a completely open hand often leads to a void. I have tried numerous times to try activities, studies or even a schedule based on feedback from the youth. If I just openly asked for ideas, I would often get very little response, or I'd get ideas that may not be feasible or even desired by the youth. It often turned out better when I would pray over their needs, next steps, interests, feedback, etc. and then I would bring to them three options. After practicing this for a while, they would often approach me with ideas and interests.

4. Look at it many ways

"Jesus taught them in a parable."

We all know scripture can be tough, prayer can be scary and faith challenges us consistently, so it's helpful to look at these things in many different ways. When I first started a youth group, I would take whatever activity we were doing and use a theme related to that activity as an entry point to talk about the gospel. I would even organize activities like serving at the food bank or meeting with other youth groups to talk about themes like service, worship, unity or evangelism.

At Messy Church or Sunday School, we use games, crafts, experiments, objects and cooking to explore the themes of a bible passage. In worship, Sunday School, Messy Church and the drama club, we get people to act out, relive and embody the story. We would always make sure to open up the bible.

In bible studies, we would read from different bibles, including something like *The Action Bible* or *The Jesus Storybook*

Bible, or I would create a personal paraphrase, always making sure that a more literal translation was read to allow for digging deeper.

All of these examples create ways for people to see faith in a new way and relate it more fully to their everyday life.

5. Dig deeper

"God, your thinking is too great for me." Children and youth are way more capable than you think. They're asking questions and thinking about many big ideas related to faith – sometimes more than adults do. Even a few days after you begin to instill the practice of bible reading, experiment with bigger, more difficult questions related to the text. Don't feel like you need to resolve them, but you should have some ways of pointing them forward.

The problem of suffering is a great example. I find it hard, even in myself, to resolve the problem of suffering, but I know that suffering is a consequence of sin, brokenness and trespassing, ours and others'; that Jesus bears our suffering with us, and he even redeems suffering by making it something good; that suffering is a way we understand God's love (as he suffers to redeem us); and finally that God will remove suffering. This is a lot, and giving youth or children this much can help them to approach God and understand him better.

Debate is all right, but be careful it doesn't become argumentative. Don't get wrapped up in smaller things – unless you can easily boil it down to a smaller and simpler point. We want to inspire them to dig deeper without them feeling like it's a burden. Ultimately, you are giving them an example of how they can grow in their exploration of faith.

When we boil down all five of these ideas, we need to make sure that we're keeping up our relationship with Jesus in a way that excites and challenges us. We then want to invite others into that same experience of faith through deliberate, consistent and open conversation and exemplification. Our faith in Jesus Christ is immensely exciting; we only need to help others see that too.

The Rev. Philip Stonhouse is the incumbent of St. Matthew, Islington.

Cobourg church nurtures minds, bodies, spirits

Activities designed to increase wellness

BY ELIZABETH VOSBURGH

ST. Peter, Cobourg embarked on a transformative journey in May with an innovative program, “Everyday in May,” spearheaded by the church’s health and wellness committee. The initiative aimed to nurture the holistic well-being of interested parishioners, offering diverse activities to nourish their minds, bodies and spirits.

The cornerstone of the program was an honour system of collecting points for engaging in various wellness activities. Participants embraced this approach, recognizing that their commitment to personal well-being was paramount.

Throughout the month, attendees were treated to three enlightening workshops designed to inspire and uplift. Psychotherapist Sandra McGregor led the “Healing and Feeling” workshop, providing

valuable insights into emotional well-being. The Northumberland YMCA offered a workshop and a two-week trial of their facilities, encouraging participants to explore new avenues of physical wellness. Finally, “A Musician’s Journey,” presented by Syd Birrell, provided a soul-stirring experience, nourishing the Christian spirit through the power of music.

To celebrate participants’ achievements, a “leader” posting was unveiled each week, recognizing those who had excelled in their wellness pursuits. Adding a touch of fun and anonymity, participants were encouraged to use alias names, protecting their privacy while fostering a sense of camaraderie.

As May drew to a close, participants came together for a joyous barbecue in June, where the final winners were announced. This

gathering not only celebrated individual accomplishments but also strengthened the bonds of community, bringing parishioners closer in mind, body and spirit.

As the echoes of laughter and celebration fade, the impact of “Everyday in May” continues to resonate within the St. Peter’s community. “It was a wonderful opportunity to nurture our own body, mind and spirit, engaging in both inward and outward growth as we walk with one another, learning new ways and allowing these devotions to shape ourselves and our walk with God,” said the Rev. Matthew McMillan, incumbent. “Participants departed with a renewed sense of purpose and connection, ready to embrace the journey of wellness with open hearts and minds.”

Elizabeth Vosburgh is St. Peter, Cobourg’s parish nurse.



From left, Beth Wagschal, Kay Macleod and Dianna Storen take part in Everyday in May. PHOTO COURTESY OF ST. PETER, COBOURG



Archivist Ian McKechnie, pictured with parishioners Barbara Truax (right) and Lorna Green, officially begins the task of organizing St. Paul, Lindsay’s archival collection. PHOTO COURTESY OF ST. PAUL, LINDSAY

Grant helps Lindsay church update archives

ST. Paul, Lindsay has been a part of the diocesan and local community since 1836. Our archival collection is a treasure trove of parish and community history. More than two years ago, plans were made to bring the collection into some order. We realized that simply sorting through the documents was not enough. We needed to have the appropriate materials to store the documents, the capability to digitize photographs, and an archivist who would be responsible for organizing the endeavour.

And so, the committee submitted a grant application to Library and Archives Canada’s Documentary Heritage Communities Program (DHCP) for funds to update our archival collection. Unfortunately, we were not successful. However, in late 2023, we applied again and

in March 2024 we received confirmation that our application was successful, and we were awarded \$20,638 for our project. This has allowed us to provide remuneration for our dedicated archivist, to purchase a laptop and scanner, and to acquire industry-standard archival supplies. This will ensure the preservation of the history that St. Paul’s has stored in our building.

On May 15, our archivist, Ian McKechnie, officially began the task of organizing our archival collection. This will be an ongoing project over many years. We are delighted to have the funds available to carry on the preservation of our role in the history of the diocese and the City of Kawartha Lakes.

Submitted by Lorna Green

Thrift shop carries on parish’s outreach to Oshawa

Nursery school closes after six decades

A celebration took place at Christ Memorial Church, Oshawa on May 22 to mark the closing of the Christ Church Community Nursery School. The school provided pre-school education to the local community for more than 60 years. Opening in 1947, it met the needs of an increasing population and supported many children and their families. It was run by a volunteer board of directors made up of church members. However, with changing times, the school closed in 2015.

In 2019, a group of church members saw a need and started a small thrift shop, which evolved within the same rooms as the Christ Church Community Nursery School, continuing the church’s history of outreach ministries addressing the needs of the local community.

The Sunshine Family Thrift Shop was established in November 2022 with a full board of directors establishing rules and guidelines for safe and effective business operations. Volunteers were recruited and the shop reopened under the leadership



Taking part in Christ Memorial Church’s celebration are, from left, the Rev. Canon Christopher Greaves, nursery school supervisor Vickie Goddard, nursery school teacher Alison Stairs, Oshawa mayor Dan Carter and Oshawa councillor Derek Giberson. At right is a photo of the church’s thrift shop. PHOTOS COURTESY OF CHRIST MEMORIAL CHURCH



of co-managers Jane Havens and Jo-Ann Thow.

The thrift shop has become a preferred stop for those seeking good quality items at low prices. Our customers place a great deal of importance on the value of re-using, recycling and repurposing and have become regular donors as well as shoppers. Giving back to the community while offering friendly, personal service is our goal. Lives have been supported, shaped and changed here.

The Sunshine Family Thrift Shop is a valuable and needed ministry in our community and is living out our desire to make Jesus known and love God as we love our neighbours as ourselves.

Submitted by Margaret Wilkinson



Farm workers enjoy a meal at Orono Town Hall, hosted Christ Memorial Church, Oshawa. PHOTO BY THE REV. AUGUSTO NUNEZ

Farm workers welcomed

BY THE REV. AUGUSTO NUNEZ

DURING this 2024 season, our thoughts and prayers are with the workers and farm owners for a safe and successful year. This year, we are grateful that many of the men are a part of our worshipping communities at St. Saviour, Orono and St. Paul, Beaverton. They tell us that they find in our churches a warm and welcoming place to worship and a supportive community. We are honored to be a part of that.

Every June, we hold welcome dinners for the workers in Orono and Beaverton. In Orono, this year's

dinner was held at Orono Town Hall, with 100 workers present. The men were treated to a wonderful dinner provided by our parish host, the Rev. Canon Kit Greaves and his volunteers from Christ Memorial Church, Oshawa. We had a great meal, sang hymns, listened to a short sermon and had games with prizes.

In Beaverton, the Rev. Canon Ted McCollum and volunteers from St. Paul's hosted the dinner, with about 45 men in attendance. Kim McCollum and the volunteers prepared a delicious Mexican meal for them.

The men appreciate these get-togethers, as they already have

a connection with the parishes when they come back to Canada to work in our fields. They are from Mexico and Caribbean countries like Jamaica and Barbados. These welcome meals in Orono and Beaverton are great events where we welcome the men and pray with them and the farms for a good and safe season.

The Rev. Augusto Nunez is the incumbent of St. Saviour, Orono and director of the Migrant Worker Ministry that serves migrant farm workers in Durham Region and Northumberland County.

Poetry series launches book

ON Oct. 26, the 36th book in the St. Thomas Poetry Series will be launched at St. Thomas, Huron Street: *O is for Christmas: A Mid-winter Night's Dream* by Mia Anderson. The reading will begin at 2:30 p.m. and will be live streamed on the church's YouTube channel. Ms. Anderson will be introduced by fellow writer Peter Norman.

Ms. Anderson was born and raised in Toronto, securing her undergraduate degree through Victoria College's well-known "English Lang and Lit" program. She later did an MA at New Brunswick. She then spent more than 25 years on the stage in England and Canada.

After joining John Tuttle's choir at St. Thomas, Huron Street, she was called to ordained ministry and returned to Trinity College and the Toronto School of Theology. After receiving her MDiv in 2000, she was appointed to the Anglican parish of St. Michael's in Québec City. She



Mia Anderson

is now retired and lives in Quebec.

As a poet, Ms. Anderson began publishing in the 1980s. Her newest collection is a Christmas book with two Advent sequences, the first inspired by liturgical hymns

and the second by the opening of doors on an Advent calendar. These are followed by her delightful rendering of the tale of Good King Wenceslas.

Archbishop Rowan Williams, with whom Ms. Anderson had served an internship while she prepared for ordination, has provided a foreword for the book. He describes her wit in the following terms: "the wit always grows from a resonant awareness of how language plays until it finds its centre of gravity, oscillating over insights so poignant and demanding that they take up long-term residence in the heart." His endorsement of her work rings with enthusiasm: "Wonderful poems, satisfying, moving, unsettling, technically elegant, sensual; readers can round out their mouths with an O of thanksgiving."

St. Thomas Poetry Series

Anglican priest helped creatures great and small

BY DIANA STOREN

As I approached St. Peter's Anglican Church, I automatically looked down so that I wouldn't miss the step up into the vestibule. To my surprise, I saw a ladybug right where I would have placed my foot. Inching its way along, it appeared to be in no hurry to escape the busy entrance. So of course I took my offering envelope, slipped it under the critter's feet and deposited the wee beast on the church lawn, which, I hoped, was its eventual destination.

I've come a long way since my youth. I do not fish. I do not eat meat. I don't euthanize insects so that I can examine them under a microscope. I believe that all creatures – yes, even bugs – have a right to live their lives as God planned. If I can help them do that, I will.

By sheer happenstance, I discovered that Anglicans have had a lot to do with animal well-being, and in fact are still active in this role. In 1798, Anglican priest the Rev. Thomas Young wrote "An Essay on Humanity to Animals." He posited that violence against beasts would lead to violence against humans. In 1801, the Rev. Arthur Broome, another vicar and a passionate advocate, wrote "Unjustifiableness of Cruelty to the Brute [animal] Creation." In 1822, Richard Martin, an Irish member of parliament, succeeded in his campaign for animal protection. Because of his work, the Cruel Treatment of Cattle Bill became law.

Mr. Martin, who was not an Anglican, was one of several folks who met with Mr. Broome at a coffeehouse in London in June of 1824. Mr. Broome was hoping that he could persuade a few prominent people to support him in his quest to educate the public and enforce the 1822 law. One of the gentlemen in the gathering was William Wilberforce, a member of parliament. The outcome of this meeting was the formation in England of the Society for the Prevention of Cruelty to Animals (SPCA) – the first such charity in the world.

But the society soon ran into difficulty. Mr. Broome resigned his post with the Church of England so that he could concentrate on doing the society's work, for which he received no payment. He must have had some money of his own, because he was able pay its expenses – which would have included hiring inspectors to enforce the law – until he had nothing left. When the society went into debt, Mr. Broome was thrown into prison in January 1826. Friends collected enough money



A dog shares a moment of love with its owner. PHOTO BY M. ANDERSON

to pay the society's debts, and he was released.

I could find nothing more about Mr. Broome until his death in 1837. He died of tuberculosis and was buried in an unmarked pauper's grave. He did not live to see the SPCA become the RSPCA in 1840, when Queen Victoria allowed the society to add the prefix "Royal" to its name.

Arthur Broome sounds like a wonderful human being who gave everything he had to help those who could not help themselves. And he would have wholeheartedly agreed with Charles Darwin who, as I discovered recently, trained to be an Anglican priest! This statement is attributed to him: "There is no fundamental difference between man and animals in their ability to feel pleasure and pain, happiness and misery."

When World War I broke out, the RSPCA set up a fund for sick and wounded horses. During World War II, it rescued and treated more than 256,000 non-human victims. Mr. Broome would have lauded the courage and caring of those brave individuals who risked their lives to save them.

The next Anglican animal welfare milestone – at least as far as I was able to determine – was the formation in 1972 of the Anglican Society for the Welfare of Animals (ASWA). This statement from its website reflects Mr. Broome's vision: "We believe that God has given us a responsibility towards sentient beings with whom we share God's world. The Bible teaches us that God has given us 'dominion' not 'domination' over animals. (Genesis 1:26) This means loving care, not ruthless exploitation."

And so the efforts of a humble Anglican priest continue. Two centuries ago, Arthur Broome planted a seed. That kernel has blossomed and continues to flourish. Animals everywhere are in his debt.

Diana Storen is a member of St. Peter, Cobourg.

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IN MOTION

Appointments

- The Rev. Susan Haig, Canon Pastor of the Diocese of Toronto, May 1.
- The Rev. Jillian Ruch, Associate Priest, St. Bride, Clarkson, May 1.
- The Rev. Ajith Varghese, Assistant Curate, St. Philip on-the-Hill, May 6.
- The Rev. Canon Dr. Alyson Barnett-Cowan, Interim Priest-in-Charge, St. Matthias, Bellwoods, May 18.
- The Rev. Stephen Shaw, Interim Priest-in-Charge, Christ Church St. James, May 27.
- The Rev. Jessica Dowling, Interim Priest-in-Charge, St. Luke, East York, June 1.
- The Rev. Lee McNaughton, Incumbent, St. Paul, Brighton, June 1.
- Major the Rev. Dr. Michael Peterson, Incumbent, All Saints, Collingwood, June 1.
- The Rev. Jake Cunliffe, Associate Priest, St. Mary Magdalene, June 18.
- The Rev. Becca Whitla, Assistant Curate, St. Stephen in-the-Fields, July 1.
- The Rev. Daniel Graves, Incumbent, Trinity Church, Aurora and Canonical Priest-in-Charge of St. James the Apostle, Sharon, July 1.
- The Rev. Canon Dr. Andrew Sheldon, Interim Priest-in-Charge, St. George on-the-Hill, July 1.
- The Ven. William Gray, Priest-in-Charge, Parish of Bobcaygeon, Dunsford and Burnt River, July 1.
- The Rev. Canon Kevin Wong, Regional Dean of the York Central Deanery, July 1.
- The Rev. Michelle Yeung, Associate Priest, Trinity

- Church, Aurora and St. James the Apostle, Sharon, July 1.
- The Rev. Pierre Niyongere, Priest-in-Charge, Our Saviour, July 1.
- The Rev. Dr. Tyler Wigg-Stevenson, Associate Priest, St. Paul, Bloor Street has been additionally appointed Vicar of St. George by the Grange, July 15.
- The Rev. Paige Souter, Priest-in-Charge, St. Peter on-the-Rock, Stoney Lake for the months of August in 2024, 2025 and 2026.
- The Rev. Canon Simon Bell, Incumbent, Trinity Church, Barrie Aug. 1. This appointment will be split half-time between his standing appointment as Incumbent of St. Margaret, Barrie.
- The Rev. Andrew Kuhl, Associate Priest, St. Margaret, Barrie, Aug. 1. This appointment will be split one-quarter time between his standing appointment as Priest-in-Charge of the Parish of Craighurst and Midhurst.
- The Rev. Susan Snelling, Priest-in-Charge, Parish of North Essa, Aug. 1. This appointment will be split half-time between her standing appointment as Associate Priest of St. Margaret, Barrie.
- The Rev. Susan Spicer, Priest-in-Charge, St. John, Ida and St. Luke, Peterborough, Aug. 6.
- The Rev. Deborah Wilson, Chaplain, Trinity College School, Aug. 15.
- The Rev. Maria Ling, Incumbent, Holy Trinity, Thornhill, Aug. 26.
- The Rev. Nicholas Hatt (Diocese of Nova Scotia & Prince Edward Island), Incumbent, St. Martin in-the-Fields, Sept. 1.
- The Rev. Douglas Barnes (Jamaica), Priest-in-Charge,

- St. Thomas, Brooklin, Sept. 1.
- The Rev. Canon Richard Miller, Interim Priest-in-Charge, Campbellford, Hastings and Roseneath, Sept. 1.
- The Rev. Dr. Max Dionisio, Priest-in-Charge, St. George, Pickering Village (Ajax), Sept. 1.
- The Rev. Mackenzie Wolf, Assistant Curate, St. Bride, Clarkson, Sept. 1.
- The Rev. Louise Dightam, Priest-in-Charge, St. Barnabas, Chester, Sept. 1.
- The Rev. Amy Pauley, Assistant Curate, All Saints, Collingwood, Sept. 1.
- The Rev. Brian Suggs, Incumbent, Christ Church, St. James, Sept. 1.
- The Rev. Alexandra McIntosh, Priest-in-Charge, St. George on Yonge, Sept. 9.

Vacant Incumbencies
Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Canon Mary Conliffe.

Bishop's Direct Appointment Process

- (receiving names):
- Messiah
- St. John, York Mills (Associate Priest)
- Parish of Fenelon Falls and Coboconk
- St. Paul, Newmarket
- St. Paul, Uxbridge
- Trinity-St. Paul, Port Credit

Parish Selection Committee Process

- First Phase - (not yet receiving names):
- Christ Church, Brampton
- St. George on-the-Hill

- Second Phase - (receiving names via Bishop):
- Christ Church, Deer Park

- St. John the Baptist, Oak Ridges

Third Phase - (no longer receiving names):

- N/A

Ordinations

- Natania Friesen will be ordained a Deacon at All Saints, Kingsway on Sept. 15 at 4 p.m.
- John Quaggin will be ordained a Deacon at St. John the Baptist, Norway on Oct. 20 at 4 p.m.

Conclusions

- The Rev. Benjamin Gillard concluded his appointment as Priest-in-Charge of St. Thomas, Brooklin on June 30 to begin full-time studies at Osgoode Law School in August. He will continue to serve on the Diocesan Response Team and the Faith, Worship & Ministry Committee of General Synod.
- Major the Rev. Canon Don Aitchison will conclude his appointment as Chaplain of Trinity College School on Aug. 31. He will be taking up an appointment with the Diocese of Ontario.
- The Rev. Maria Nightingale will conclude her appointment as Associate Priest of St. Peter (Erindale) on Sept. 13. She will be taking up an appointment with the Diocese of Ottawa.

Deaths

- The Rev. Canon Donald Bone died on May 20. Ordained deacon in 1963 and priest in 1964, he served as assistant curate of St. Mary, Richmond Hill, incumbent of the Parish of Roche's Point, incumbent of St. Paul, L'Amoreaux, incumbent of Trinity, Aurora, and director of the diocese's Planning and

Development department until his retirement in 2001. His funeral was held at St. Mary, Richmond Hill on May 27.

- The Rev. Arthur W.M.J. MacRae died on May 31. Ordained deacon in 1955 and priest in 1956, he served as assistant curate of Christ Church, Deer Park, incumbent of St. James the Apostle, Brampton, priest-in-charge of St. Timothy by-the-Humber and honorary assistant at St. Patrick, Willowdale, Church of the Redeemer, Bloor St. and St. Clement, Eglinton. He joined the McGill COTC in 1949 and after service overseas, served with the Royal Canadian Army Service Corps as an instructor and chaplain. His funeral was held on June 6.
- The Rev. Canon Mary "Lynn" Uzans (Diocese of Nova Scotia) died on June 8. Ordained deacon in 1993 and priest in 1994 in the Diocese of Algoma, she came to the Diocese of Toronto in 2002 to serve as associate priest of Trinity Church, Aurora. She served as the initial trainer and coordinator of the Fresh Start program for the Diocese of Toronto. Her funeral was held on June 13.
- The Rev. Canon Dr. M. Alice Medcof died on July 13. Ordained deacon in 1979 and priest in 1980, she served as assistant curate of St. Paul, Lorne Park, associate of Christ Church, Deer Park, incumbent of Epiphany, Scarborough, St. Bede, and Church of the Transfiguration, and honorary assistant of St. Clement, Eglinton. Her funeral was held on July 21 at Church of the Transfiguration.

PRAYER CYCLE

FOR SEPTEMBER

1. Bishop's Committee on Creation Care
2. Citizens for Public Justice
3. Teachers and students
4. Anglican schools in the Diocese of Toronto
5. School chaplains
6. Royal St. George's College School
7. Holy Trinity School
8. Sisterhood of St. John the Divine
9. St. Clement's School
10. Bishop Strachan School
11. Lakefield College School
12. Kingsway College School
13. Christ Church, Brampton

14. Order of the Holy Cross
15. North Peel Deanery
16. Holy Family, Heart Lake (Brampton)
17. St. Hugh and St. Edmund
18. St. James the Apostle, Brampton
19. St. James, Caledon East
20. St. Joseph of Nazareth, Bramalea
21. St. Jude, Bramalea North
22. St. James Deanery
23. Christ Church, Bolton
24. All Saints, Sherbourne St.
25. Holy Trinity, Trinity Square
26. Mission to Seafarers
27. Parroquia San Esteban
28. Redeemer, Bloor St.
29. ReCharge Youth Retreat & Youth Ministries of the Diocese
30. Toronto Urban Native Ministry

BRIEFLY

Priest joins conference's leadership team

The Rev. Jennifer Schick, incumbent of All Saints, Whitby, has joined the executive team of the Toronto Children's Ministry Conference, an annual gathering that seeks to inspire and equip pastors and volunteers who are dedicated to the spiritual growth of children.

The executive team determines the conference's theme each year,

workshop presenters, the conference's schedule and some programming. This year's conference will take place on Nov. 2 at St. John, York Mills and will include more than a dozen workshops. The gathering will be sponsored by the church along with the Diocese of Toronto, Blessing for Children's Ministry and Canadian Baptists of Ontario and Quebec.

The ecumenical conference was first held in 2011 at St. John's under the leadership of the Rev. Dr. Catherine Keating and a group of lay people and clergy in the diocese. It was run for several

years by Wycliffe College and is now hosted by Canadian Baptists of Ontario and Quebec.

Outreach conference next month

The diocese's annual Outreach & Advocacy Conference, "Communities of Resistance and Resilience," will take place virtually on Oct. 26 from 9 a.m. to 3:30 p.m. This year's lineup includes keynote speaker Chief Rudy Turtle of Grassy Narrows First Nation. Visit www.toronto.anglican.ca.



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Camp needs new pool

FREDERICTON - A new pool for Camp Medley isn't just a dream. It's become a necessity.

The pool at the Diocese of Fredericton's camp was built in 1968, some say out of fear that the construction of the Mac-taquac Dam upstream would impact the river as far down as Upper Gagetown. The river was the only swimming option at the camp at the time.

That river impact didn't happen, but the camp got a pool with an expected lifespan of 30 years. That was 56 years ago.

"The cement is deteriorating," said camp director John Galbraith, adding the six- or seven-inch thick walls are much thinner these days, the deck is wearing away, it is unheated and has accessibility issues, and there are holes in the pool wall.

"It was a great pool for its day," he said. "But we want to be open to more user groups."

What he has in mind, and what has been approved, is a pool that would serve both the camp and the community, since there is no public pool in the region.

The design looks nothing like a traditional pool. It allows for a "beach" style, barrier-free entry for those with mobility issues. It has no lip around the edge. It would include a shallow pool plus a 25-metre lap pool that would allow for swim teams and synchronized swimming. It would also have full bathroom and changing facilities. The design is three pools in one.

It would be built at the entrance to the camp so that public access would be limited to that area.

"This is all so that we create opportunities, not limit them," he said, adding the pool could be in use by 2026 if all goes well with fundraising.

Tagging along on the project is a new maintenance facility. The current building is just a shed. The new one would have a repair shop, storage for camp programs and equipment, and plenty of space. Together, the projects total \$2.8 million – \$2.45 million for the pool, and \$350,000 for the maintenance building.

New Brunswick Anglican

Cathedral Café helps homeless

HAMILTON - The City of Hamilton has asked that the Cathedral Café, a collaborative partnership between St. Matthew's House



PRINT THAT

Editors of Anglican newspapers and church communicators from across Canada gather for a photo outside St. James Cathedral during the Anglican Editors Association conference in Toronto in May. The conference included workshops, a banquet and visits to various places in the city, including the cathedral and the diocese's Synod Office. In addition to the national newspaper, there are 16 diocesan newspapers in Canada with a total readership of 34,000. PHOTO COURTESY OF THE ANGLICAN EDITORS ASSOCIATION

and Christ's Church Cathedral, continue operating its services through next winter. Through the support of staff and volunteers, more than 14,000 meals were served at the café between December 2023 and March 2024 to some of the most vulnerable people in Hamilton.

The café will continue to provide a safe and supportive daytime drop-in space for unhoused individuals and those at risk of homelessness Monday to Saturday. Guests will be able to access seating, relief from the weather, activities, programs, washrooms and food.

Niagara Anglican

Gathering supports Inuit ministry

OTTAWA - Bishop Shane Parker brought parishioners from several parishes together in mid-June at St. Stephen, Ottawa to talk about ways that Anglicans across the diocese could help to better serve the large and growing community of Inuit living in the city.

The Rev. Canon Aigah Attagutsiak, who grew up in Arctic

Bay (Ikpiarjuk), is the associate incumbent in the parish of St. Margaret, Vanier, which has an Inuit congregation as well as a non-Inuit congregation. She conducts services, offers sermons and pastoral care in Inuktitut in the parish and beyond.

Aided by simultaneous translation in Inuktitut, much of the discussion centred on how much the need for care and services there is in the Inuit community beyond the parish, needs that far exceed what one priest and current volunteers can provide, and how Anglicans in the rest of the diocese may learn from Inuit how to act in solidarity with them for the changes they want to see.

There are thousands of Inuit living in Ottawa and the surrounding region, the gathering heard. They travel or move to the south for a variety of reasons – to access specialized health care not available in the north and sometimes to accompany a family member for medical treatment, for educational and job opportunities, better housing and a lower cost of living. Some are only in Ottawa temporarily, others move

to the city permanently.

Whatever brings them to the city, Canon Attagutsiak said it is common for those arriving to feel lost in a big city and culture very different from their own. They may be unaware of services and Inuit organizations that can help them navigate this new experience.

Bishop Parker noted in his remarks that because of the Anglican Church's historical

relationship to the Inuit in the north, many Inuit may look to the church for pastoral care, community, and support in Ottawa. Canon Attagutsiak said that St. Margaret's Inuit congregation can be a source of comfort and cultural connection.

"It's so wonderful to be hearing the sermons in Inuktitut," St. Margaret's parishioner Jukeepa Hainnu said.

Perspective

LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the November issue is Oct. 1. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.

Gatherings

SEPT. 15 - EarthSong, 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

SEPT. 22 - Rock Eucharist: The Music of David Bowie, 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

SEPT. 29 - St. Michael and All Angels Bach Vespers featuring the Church of the Redeemer choir, Cantabile Chamber Singers, trumpets and string ensemble, 7 p.m., Church of the Redeemer, Bloor Street and

Avenue Road, Toronto.

OCT. 6 - Lark Music, 2:30 p.m., featuring Polish composer Henryk Górecki's 45-minute epic *Lerchenmusik* (Lark Music), which ruminates on the profane and spiritual, St. Matthew, Islington, 3962 Bloor St. W., Toronto. Pay what you can (\$20 suggested).

NOV. 9 - Sugar Plum Christmas Bazaar, 9:30 a.m. to 2 p.m., St. Margaret in-the-Pines, 4130 Lawrence Ave., Scarborough. Baked goods, crafts and more. Lunch in our Internet Café. For more information, call 416-284-4121 ext. 0.

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