

Grant helps light
maternity wards

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illuminates faith

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takes root

The Anglican

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Kishmar Miller, a server and crucifer at St. Hilda, Fairbank, bats for the Bishop's XI team at the Anglican Church Cricket Festival. Below right, the Rev. Matthew Waterman, assistant curate at St. James Cathedral, takes a break from the action while members of St. Thomas a Becket enjoy lunch. See pages 10-11 for more photos. PHOTOS BY MICHAEL HUDSON

Joyful cricket festival celebrates 10th anniversary

Sporting event brings Christians together

BY RANIL MENDIS

THE 10th anniversary of the Anglican Church Cricket Festival was celebrated in true fellowship and a festive spirit on July 12 as more than 200 people from 10 churches across the GTA gathered at Creditview Sandalwood Park in Brampton for a joyful day of cricket, connection and community.

Bishop Kevin Robertson opened the festival with warm remarks and a prayer of thanksgiving. His presence set a tone of gratitude and celebration for what has become a cherished tradition of faith and fellowship.

Under a hot summer sky, players

and spectators alike found refreshment not just in water and shade but in the camaraderie and energy that has defined the festival since its modest beginnings in 2016.

Westney Heights Baptist Church in Ajax, captained by Anand Natesan, successfully defended its title, defeating first-time entrants St. Thomas Orthodox Church, Toronto, in a thrilling final.

"We came as a new team, not knowing what to expect, but what we found was encouragement, unity and inspiration," said Abhilash Pereira, captain of St. Thomas Orthodox. "Making it to the final was special. But more than that, we felt truly welcomed into a com-

munity that lives its faith through joy and sport."

This year's festival marked a milestone not just in longevity but in impact. For the first time, two Youth Spirit of Cricket Medals were awarded by the Ontario Schools Cricket Association, recognizing the positive energy and the spirit of cricket embodied by young players.

Irene Fadel of St. Thomas a Becket, Erin Mills South, received the girls' medal, and Sean John of St. Thomas Orthodox Church, Toronto, was awarded in the boys' category. Both were celebrated for their enthusiasm, teamwork and gracious attitude – hallmarks of

Continued on Page 10



Storyteller to retire after long career

Editor raised up issues, efforts

BY MARTHA HOLMEN

WHEN Canon Stuart Mann opened the *Globe and Mail* and saw a tiny job ad for an editorial assistant with the Anglican Diocese of Toronto, he didn't expect it to shape the next 35 years of his life.

It was 1990, and after five years working for a weekly newspaper in a small town in southwestern Ontario, Canon Mann and his wife, Susan, had recently moved to Cambridge for Susan's work as a reporter. To make ends meet, Canon Mann took a job as a stock clerk in a supermarket.

"I was 29 years old, and I was a stock boy in the supermarket, which is fine. But it's not how I thought my career would unfold," he says.

After four months in the supermarket, he spotted the job ad, applied and became the diocese's new editorial assistant. "I thought, I'll give it two years, and it'll be a way of getting my foot in the door of the GTA market," he says. "I never, ever imagined that I would end up working here for more than 35 years."

Canon Mann, now the diocese's director of Communications and editor of *The Anglican*, will be retiring on May 31, 2026.



Canon Stuart Mann at the Synod Office in July and interviewing then-Archdeacon Colin Johnson after his election as a suffragan bishop of Toronto in 2003. PHOTOS BY MICHAEL HUDSON

In his more than 35 years with the diocese, he has held several different positions in the Communications department. In 1994, he became the editor of *The Anglican*, and then some years later the communications manager and finally the director of communications. In that time, he has worked with three diocesan bishops and 15 suffragan bishops, forged relationships with countless clergy and lay people, and contributed to more than 350 issues of *The Anglican*. He was made an honorary canon of St. James Cathedral in 2014 in recognition of his contributions to the life of the diocese.

"We have been blessed beyond measure by Stuart's ministry of word and print, story and reporting. For 35 years, Stuart has offered the diocese his deep wisdom, calming spirit, turns of phrase and superlative writing," says Bishop Andrew Asbil. "He has been our

best storyteller for so many years. He has encouraged new writers and challenged seasoned ones to be better. And in all that he has written, the heart of faith in Jesus Christ has been strengthened."

The Communications department has seen much change and growth during Canon Mann's tenure, from the launch of the diocese's first website and a presence on several social media channels to regular video production. *The Anglican*, Bulletin Board and other publications have transitioned from print-only to digital formats, while initiatives such as the Parish Website Project have helped parishes across the diocese engage with their wider communities.

"Moving from print to digital has been a revolution in communications, so I've had to adapt to that," says Canon Mann. "I come from a print background, so it was quite challenging."

The diocese itself has also seen change and upheaval over the past three decades, at times difficult and in the public eye. Canon Mann has been on the front lines of media relations on behalf of the diocese and has advised countless parishes when they've been called by the press.

"When you think of all the turns in the road, I've been part of every one of those big turns, either writing stories about it or putting out

press releases or dealing with the press," he says. "I've had to change as the Church has had to change, and as Anglicans have had to change."

Canon Mann has contributed to many important diocesan initiatives over the years, including the diocese's visual identity, the Our Faith-Our Hope fundraising campaign, and both the Growing in Christ and Cast the Net strategic plans.

"I was on the team that communicated the Our Faith-Our Hope campaign, and that was a highlight," he says. "We raised over \$40 million, and that money is still being used. That was very satisfying."

Canon Mann says helping people tell their stories has been one of his favourite parts of the job. "As followers of Jesus Christ, Anglicans are doing wonderful, important work in the world, but they don't always have the inclination or the time to tell others about it, and that's where I come in," he says.

Working with a small team of talented freelancers and staff, he has published stories and photos that bring to life synods, Bishop's Company dinners, cricket festivals, ordinations, pet blessings, parish anniversaries, and events big and small in every part of the diocese.

"It's been a joy covering episcopal elections, it's been a joy covering synods, and it's been equally joy-

ful covering the smaller things, people who are doing something wonderful in their community," he says. "I've written hundreds of stories, and I'm glad that I was able to help raise up the efforts of Anglicans."

Through the pages of *The Anglican* and other communication channels, he has helped shed light on many social justice issues, including homelessness, the opioid crisis, reconciliation with Indigenous peoples, LGBTQ2S+ rights, refugee resettlement, creation care and anti-racism. He says he hopes Anglicans continue to care for the marginalized and amplify their voices.

"Jesus went to where the pain was and where the suffering was, no matter who those people were, and we need to follow Jesus to those places and those people," he says.

Alongside his passion for justice, Canon Mann says he has deeply appreciated working with all the staff, freelancers, clergy and laypeople he's met from across the diocese over the years. "We're a very committed, enthusiastic, talented group of people," he says. "Working with people like that is very energizing, and it challenges me to do my very best."

A lifelong Anglican, he says he also feels privileged to have worked in the Anglican world. "It's a crazy, messy, strange, wonderful, beautiful place that just really gets into your blood," he says.

As he considers the spring, Canon Mann says he's looking forward to stepping back from deadlines and meetings. So far, his plans for retirement are modest. "I'm hoping to wake up and not have deadlines or catch the GO train," he says. He also plans to go fishing with a friend in northern Ontario. "I'm really looking forward to just stepping off, disengaging from everything, getting away for a couple of weeks and just decompressing."

Meanwhile, the diocese is making plans to recognize Canon Mann's accomplishments and celebrate his career.

"I will miss working with Stuart so very much. He is such a gift to all of us," says Bishop Asbil. "May God bless him in this time of transition and change."

For his part, Canon Mann wants to thank everyone he has worked with over the years. "I've loved working here. I've loved my job. I love what the Church does," he says. "This is my community. But it's time for me to start a new chapter."

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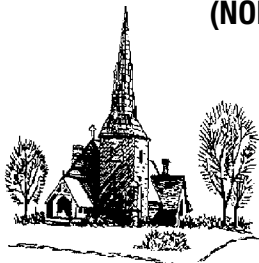
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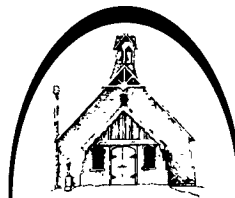
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The Rev. Gerlyn Henry gives the homily.



Olivia and her sister Angela carry up the bread and wine for the Eucharist.



Choir, clergy and laity fill All Saints, Whitby. PHOTOS BY MICHAEL HUDSON

Anglicans renew faith at Whitby service

Music, homily, witness talks lift up hearts at packed church

BY MARTHA HOLMEN

With joyful music, heartfelt testimony and a call to holy disruption, Anglicans from across the diocese gathered at All Saints, Whitby on May 31 for the third of five Lift Up Our Hearts services. Part of the diocese's Season of Spiritual Renewal, the celebration brought people together to share stories of faith, renew their baptismal vows and encounter the Holy Spirit at work in their lives and communities.

The afternoon got off to an energetic start with music by the Dreamers, the youth band from Christ Memorial Church, Oshawa, as people greeted each other and found their seats. By the start of the service, the pews were full of Anglicans ready to join in worship.

"What a great joy it is to be here with all of you this afternoon," said Bishop Kevin Robertson, the celebrant. "All of you could be in a thousand different places, and you chose to be here as we renew our faith as individuals and as the Church in our diocese and give thanks to God for the gift of the Holy Spirit that enlivens our Church and promises to lead us forward."

After the congregation heard the story of Jesus' ascension into heaven from the Book of Acts, Kennedy Marshall, ODT gave the first of the afternoon's two lay witness talks.

Mr. Marshall recalled a time in his life when he and his wife, Esther, were searching for a church home after having drifted away from their faith in early adulthood.

"There was an emptiness, a restlessness, a lack of direction, an absence of Christ in our lives, and that's why we thought we needed to reconnect," he said.

Having recently moved to the Parkdale neighbourhood of Toronto, they decided to try the nearby parish of St. Mark, Parkdale.

"We were bowled over by the warm welcome, and we were further strengthened by the fact that the church, with its limited resources, was still able to be a signal presence in the Parkdale community. So we were hooked," he said. He and Esther have been parishioners of St. Mark's – now Epiphany and St. Mark – ever since.

The afternoon's preacher was the Rev. Gerlyn Henry, who brought greetings from the diocese's youngest parish, the Church of the Holy Wisdom. Reflecting on the reading from Acts, she considered the disciples gazing upward as Jesus ascends to heaven, a gap opening between them and Jesus. She asked the congregation to think about gaps that have opened at points in their own lives.

"Sometimes that gap feels like an ever-widening chasm that we just can't imagine bridging or crossing. Sometimes

that gap is about longing and desire for something new or something different or just something more. Other times that gap is about pain and loss and heart-break," she said.

How, she wondered, do we live into spiritual renewal in the midst of this "Ascension-shaped hole or gap" that we find ourselves in?

"The good thing about gaps is that they take us to the edge of what we know, to the horizon of what we can see, to the limits of our self-sufficiency," she said.

Renewal, she continued, doesn't come from keeping things as they are, but from holy disruption.

"We have a choice to make. We can keep looking up toward heaven, towards that which is unseen, or we can turn our eyes to our neighbours who are visible, reach our hands to the circumstances that are tangible, and step into that gap. The Holy Spirit will meet us there, interceding with sighs too deep for words, renewing us from within our souls," she said.

After Rev. Henry's sermon and a hymn, the congregation heard a second story of grace from sisters Colette and Andrea Francis, parishioners of Christ Church, Scarborough. They reflected on how the experience of their mother's illness and eventual death in 2022, and the care they received from clergy, led them to renew their faith.

"We are now confirmed in the Angli-

can Church, and we are now diligent servants of Christ Church, Scarborough Village. Indeed, it has been an awesome spiritual renewal. We are now firmly rooted and grounded in the Lord," said Andrea Francis.

As with the first two Lift Up Our Hearts services, the congregation members joined together to renew their baptismal vows before the celebration of the Eucharist. During communion, lay anointers offered prayers and anointing with oil to anyone who wanted them.

Before the service ended, Bishop Robertson thanked everyone for attending and for taking to heart God's call to be spiritually renewed in Jesus Christ.

"My prayer for you is that you will be sent out with power as you, in your own life and ministry, are spiritually renewed, and that you go and tell those who have not yet heard the good news of God in Christ, and to be an instrument of God's transforming love in the world," he said.

After the service, laughter and warm conversation filled the parish hall, where people shared food and reflected on the moving afternoon together.

The next Lift Up Our Hearts service will take place on Sept. 27 at St. James, Orillia, with the Rev. Dr. Rob Hurkmans preaching. The final service is scheduled for Oct. 25 at St. Paul, Bloor Street, where the Rev. Dr. Alvaro Adderly will preach. Visit www.toronto.anglican.ca/spiritual-renewal for more details.

Why do we do this work?



BY ANDRE LYN, ODT AND DONNA SCANTLEBURY



A highly educated woman in our diocese who had served quietly and faithfully in her home parish for years was asked to accept the position of rector's warden. She graciously refused, saying, "I'd love to take on that role, but this parish is not yet ready for a non-white person to hold that kind of influence." She loved her parish, but as a BIPOC member, she could read the room.

A young Asian couple was seeking a home parish, but they felt awkward when they were earnestly encouraged by friends and family to join an all-Asian congregation. They preferred the liturgy at a parish closer to their home where, as it happened, the congregation consisted of mostly white members. This had not seemed like a deterrent to them, and they wondered why it seemed so important to their friends that they should worship in an all-Asian parish.

These examples are only the tip of the iceberg in terms of the lived experiences of people in our diocese who represent our vast diversity in language, culture and ethnicity. This is why we are called to do the work that we do in intercultural ministry. We have moved towards being multicultural, but multiculturalism can work to organize us into tidy, separate spaces. What's crucial for us to see is that multiculturalism does not demand interaction but interculturalism does.

We take our mandate from our diocesan bishop, knowing that it comes directly from

the teaching of Jesus.

As the House of Bishops of the Episcopal Church wrote in a pastoral letter, "When Jesus entered the synagogue in his first public ministry (Luke 1), he read from the prophet Isaiah. The vision proclaimed is known as the desire of God, the peaceable kingdom, a society of justice and shalom, or the city set on a hill. It is an icon of what God intends for all creation – that human beings live in justice and peace with one another... and that the whole created order is restored to right relationship. That is our goal and vocation as Christians." (The Sin of Racism: A Call to Covenant, 2006.)

The Bishop's Committee on Intercultural Ministry is working towards ensuring that this vision and this vocation are realized. As Archbishop Desmond Tutu wrote, "Christianity teaches us that each person is created in the image and likeness of God – it is part of being human. To treat one such person as if they were less... is not just evil but downright blasphemous and sacrilegious."

The bible and Christianity teach that reconciliation – restoring us to right relationship – is at the heart of the gospel. To deny this is, as Archbishop Tutu wrote, "denying the central tenet of Christianity."

Friends, if Jesus walked into any of our services this Sunday, would he rejoice in the profound inclusion of all cultures, languages, identities and abilities, or would he meet a false sense of the love that he taught?

1 Corinthians 12 says that when one of us suffers, we all suffer. The Church is not complete unless all are valued and empowered to contribute fully. St. Paul's vision for us is not just unity but mutual belonging. In some parishes, the lack of ethnic diversity is striking. This may reflect the local demographics,

or it may reveal something deeper – a quiet discomfort about joining a community where one's culture, language or identity may not be reflected or understood. "Will I belong? Will I be heard?" Despite a sincere welcome, the absence of representation in leadership or liturgy can speak louder.

The work of intercultural ministry helps us ask hard but faithful questions. We do it because God's love underlies all that we do. We do it because true inclusion isn't just about welcome, but about presence, participation and shared influence. We do it because of an urgent desire to educate ourselves about the far-reaching effects of exclusion and racism. We do it so that we may reach out into our communities to influence positive change and to promote healing of the pain caused through the years, as exclusion and racism hurt both our beloved people and our witness as followers of Jesus.

Jesus told us that the key to our faith is to love God with heart, soul, strength and mind, and to love our neighbours as ourselves. Together, let's show the world in our actions as well as our words that God's love is for everyone.

Andre Lyn, ODT, and Donna Scantlebury are co-chairs of the Bishop's Committee on Intercultural Ministry. Members of the committee include Bishop Riscylla Shaw, Elin Goulden, Brother Reginald Crenshaw, OHC, the Rev. Adrienne Clements, Alice Akinwalere, the Rev. Oliver Lim, the Rev. Canon Maurice Francois, John O'Dell, the Rev. Leonard Leader and the Rev. Susanne McKim. They can be reached at intercultural.ministry@toronto.anglican.ca. Safety and privacy will be prioritized.



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Archbishop of Canterbury:

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In Canada:

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Acting Primate:

The Most Rev. Anne Germond,
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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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Solitude enriches our inner lives



BY MURRAY MACADAM

We live in an age in which many of us are deeply affected by loneliness. Many elements of modern life separate us from other people,

such as cars, the anonymity of many urban neighbourhoods and the custom of working remotely instead of in a shared workplace. Some aspects of modern technology enable us to connect with each other across great distances; yet that's not the same as being in the same room with another person or groups of people.

The United Nations has stated that loneliness and isolation pose a greater threat to human health than smoking. Britain's national government even has a Minister for Loneliness.

Loneliness is a significant issue among Canadian youth. Research indicates that young people, particularly those aged 15 to 24, experience loneliness more often than older age groups. Social media and a lack of real-world social connections are among the reasons given.

It's hard to convey the ache and pain of loneliness, but Catholic priest Fr. Ron Rolheiser captures its essence in his book, *The Loneliness Factor*: "We do not feel loneliness. We are loneliness."

Solitude is a very different experience from loneliness. Yes, it also involves the sense of feeling alone; however, unlike loneliness, solitude is a restorative state. It's the kind of aloneness in which we feel accompa-

nied by our thoughts, by stillness or by God's presence.

"I never found the companion that was so companionable as solitude," Henry David Thoreau wrote during his time immersed in nature at Walden Pond. While Thoreau emphasized the personal joy of solitude, farmer, poet and social critic Wendell Berry suggests that solitude reconnects us with the wider web of life. He suggests that in "the wild places, where one is without human obligation... one's inner voices become audible. The more coherent one becomes within oneself as a creature, the more fully one enters into the communion of all creatures."

Solitude is a vital element for a rich spiritual life. Jesus was not afraid to be alone. Scriptural references outline how he made time to be alone with God. He practiced the discipline of solitude daily throughout his life to commune with God, even as others clamored for his attention. For example, after healing many people while on a preaching tour in Galilee, he got up very early the next morning and went to a deserted place to pray (Mark 1:32-39). A more well-known example involves the 40 days Jesus spent in the desert to prepare for his public ministry, engaging in prayer, fasting and spiritual testing. The desert setting provided a space for solitude and reflection, allowing Jesus to deepen his relationship with God and prepare for the challenges ahead.

A physical setting where one is alone with God can help open our souls to the divine presence. I still reflect on the retreats I took decades ago at monasteries in Oka, Quebec and Gethsemane, Kentucky, and how those

experiences of profound and holy silence played a pivotal role in my spiritual formation.

Not all of us have access to monasteries or retreat centres, but even a corner of an apartment or home can be a sacred space.

We shouldn't minimize the deep ache of loneliness. It is a wound that many bear, often invisibly. Solitude does not always erase that ache, but it may offer us a way to befriend it. When chosen with intention, solitude becomes a meeting place where we bring our longing into communion with God and allow even our loneliness to be met with gentleness and grace.

Through solitude, we create space for God's presence, speaking and listening to God and simply loving him and being loved. We let go of the noise of modern life, with its incessant demands and interruptions. Solitude allows the Spirit of God to interject his thoughts and desires into our souls.

Re-thinking the value of solitude can help us rediscover its deep spiritual value and how it can form part of a response to loneliness. As Mary Alban Bouchard notes in her book *Overcoming Loneliness Together: A Christian Response*, "loneliness is in fact something with which we may not only become at ease but may actually embrace and turn into a friend." In doing so, we don't reject loneliness; we transform our relationship to it. In solitude, we remember that even in our most private hours, we are never truly alone.

Murray MacAdam is a member of All Saints, Peterborough.

Statistics indicate continued growth

The lead story in the January 2020 edition of the *Anglican Journal* read, “Gone by 2040?” Archbishop Linda Nicholls, then Primate of the Anglican Church of Canada, lamented, “If people are not coming to the church and finding a place of hope and good news, then we have to ask, ‘How are we presenting that hope and good news to this current generation and time? And what might need to be tried?’”

Certainly, pre-pandemic trends indicated that church attendance was declining by about 2.5 per cent nationally, with higher numbers reported in some dioceses. The story was fodder for church-focused blogs and online chat groups, as various opinions focused on the imminent collapse of the Anglican Church in Canada. The persistent sentiment was disheartening for those of us who commit our professional lives to the service of God’s Church.

In the Diocese of Toronto, however, statistics from the annual parish returns of 2023 and 2024 indicate a sharp increase in both Sunday attendance and the number of donors to the Church. This is a remarkable result, owed in large part to our response to the pandemic. From its onset, many parishes pivoted to worship services on Zoom, Facebook or YouTube when corporate gatherings became impossible. In terms of using technology, we accomplished in a fortnight what probably would not have happened in a decade under normal conditions. With the support of staff and volunteers from the Congregational Development department, grants, and an overall enthusiasm to connect with housebound Anglicans, the Church embarked on a new chapter in its worship ministry.

In the 2024 returns, 62 per cent of parishes in the diocese (121 of 195) indicated some form of online Sunday program, amounting to nearly 4,600 participants. Although data was collected

THE STEWARD

By Peter Misiaszek



for the first time only in 2023, it’s reasonable to assume that this figure may have been even higher in 2020 when in-person worship wasn’t 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 in our diocese. The number of givers has increased by more than 10 per cent.

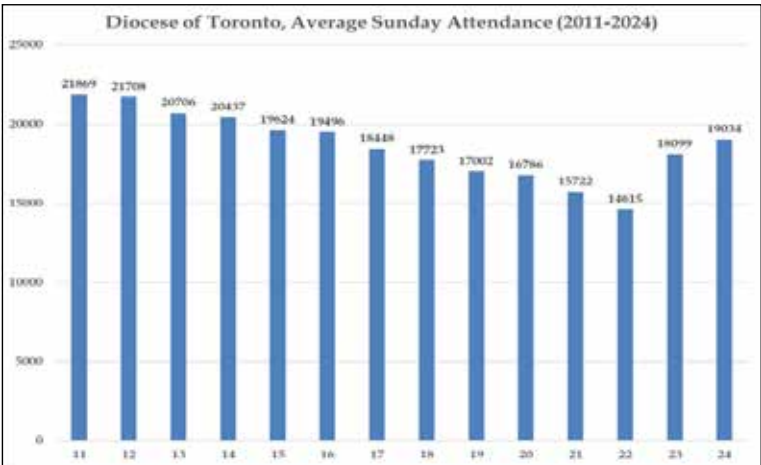
The narrative of decline in the Church is nothing new. Data from nearly every church-based and secular source, be it General Synod, Statistics Canada, the Church of England’s statistics office or The Episcopal Church, indicate that membership, worship attendance and giving have been trending downward for decades. Our own records show that the trend here began in 1966. That is why the last two years of data are so interesting. Two consecutive years of growth is unrivalled in the last half century. To be clear, not every parish is growing, and some remain in a perilous state. But this level of growth is worth acknowledging.

At our Synod in 2005, Archbishop Colin Johnson challenged every parish in the diocese to grow by 2 per cent. He was well

aware that the trend across the Canadian Church at the time was a 2 per cent annual decline in membership. To reverse this pattern and make up for the initial decline, we would actually need to grow by 4 per cent. This was no small feat, for while the Anglican Church has historically been a missionary church, it is alien to generations of churchgoers today. Gone are the days when you could simply build a church and expect that people would come. Today, if you want your church to grow, you must be determined to welcome and invite people.

It’s interesting that in the span of two years, Sunday attendance and the number of donors to the Church in our diocese have increased at a pace unrivaled in the last 50 years. In his book *Outliers*, Canadian author Malcolm Gladwell makes the point that small changes can have significant impacts. His book covers a myriad of interesting phenomena, including how the amount of practice time devoted to an instrument affects one’s level of proficiency, or how a birth date later in the year affects the draft status of an aspiring hockey player. We see the same with our pandemic response, and our continued support. The latter is especially critical, given that so many other churches have simply returned to the pre-pandemic pattern of doing church. In their case, most have experienced a continued decline in membership and participation.

In 2021, Canon Janet Marshall, director of Congregational Development, asked a significant



Graph shows rise in attendance in 2023-24, based on parish returns.

question when we were planning our Tending the Soul series of online forums: “Ten years from now, when we look back at our experience, will it have changed us?” Certainly, within five years it has. I am relatively confident that had we not taken the steps we did in the spring of 2020, we would have nothing new to talk about, and the narrative of decline would continue to occupy our attention.

Will we continue to see growth, or have we plateaued? It all comes down to evangelization. It seems appropriate in our high-tech age that online ministry should play a role in engaging seekers, the curious or

church shoppers. Interestingly, online worship is probably the least invasive form of Christian salesmanship. It does not involve street preaching, door-to-door proselytizing or even asking a neighbour to join you at church, yet it allows the Church to be on full display in all its glory or awkwardness, right on a computer screen.

In six months, I will get my hands on the 2025 returns. As the unofficial diocesan stats wonk, I can hardly wait.

Peter Misiaszek is the diocese’s director of Stewardship Development.

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Solar Suitcase brings light to maternity wards

Diocese helped start project

BY LUCINDA CONGOLO AND JANICE BIEHN

At the Muripotana Health Centre in Nampula, Mozambique, midwife Ancha Amido Abdala begins each shift by greeting her colleagues, checking admissions and examining patients in the maternity ward. But for years, her night shifts happened in the dark. This effectively closed the health centre to nighttime patients or admissions. Even the maternity ward remained closed because people were afraid of snakes, and it was unsafe; there was a high risk of robberies during the early morning hours.

“Everything became difficult,” she says. “There was no way to handle medical materials in the dark.”

That changed in 2022, when Alongside Hope and a local partner installed a Solar Suitcase. The suitcase is mounted on the wall of the clinic and connected to a solar panel on the roof.

Suitcase is a bit of misnomer. The bright yellow, hard plastic box with a handle looks like a suitcase, and it does carry stuff – electricity generated by the sun – but instead of being packed with clothing, pyjamas and toiletries, it is stuffed with LED lights, headlamps, a fetal Doppler to monitor a baby’s heart during labour, chargers for cellphones and laptops, a thermometer and more.

“The Muripotana Health Centre does not have access to the national power grid, so we rely solely on the lighting provided by the Solar Suitcase,” Ms. Abdala says. “When a patient arrives at night, we don’t need phone flashlights or lamps. During rainy times, it charges a little, and that charge helps us too.”

The results have been immediate and meaningful for health workers and patients alike. “Both the patient and the

companion feel free and comfortable because they can follow the procedure and see what I’m doing,” says Ms. Abdala. “Without the Solar Suitcase’s lighting, they wouldn’t be able to see and would have doubts about the procedures. This causes them to speak badly about the care because they don’t have clarity about what happened.”

Installation of the suitcases in Mozambique began in 2016, funded in part by a grant from the Diocese of Toronto’s Our Faith-Our Hope campaign. The initial project saw 30 suitcases installed and the beginning of a partnership with We Care Solar, based in California. In 2022, 50 more suitcases were installed.

Thanks to those 80 suitcases, more than 80,000 babies have been delivered safely in the project area, many in the middle of the night. In some districts, the number of nighttime births increased by 17.5 per cent because women knew they would be cared for in properly lit spaces.

Now, in 2025, Alongside Hope is finishing the job. With the addition of 39 more Solar Suitcases, all off-grid Ministry of Health clinics in the province of Nampula will have a suitcase. This new project, called Coming Alongside Hope with Light, also includes the installation of 14 Solar Suitcases in Madagascar, working with a local partner. The total budget is \$320,000. Thanks to a generous donor, donations will be matched, up to \$150,000. The project is also the focus of this year’s Wild Ride, Alongside Hope’s annual fundraising campaign.

For Ms. Abdala, the Solar Suitcase is a game-changer. She now calls the patient’s companions into the room to explain sutures, using the light to ensure full transparency. “Even when suturing, the patients and their companions can see why we are suturing. At that moment,



Ancha Amido Abdala with the Solar Suitcase and turning the lights on at the Muripotana Health Centre in Nampula, Mozambique (at right and top left).

we call the companions to explain, for example: ‘Mama, your daughter tore. We can’t leave her like this. We need to suture here.’”

The Solar Suitcase helps Ms. Abdala monitor newborns more closely during delivery, including how the baby is presenting. And in critical moments, that visibility can save lives. In one case, a pre-term baby was born tired and not crying. “The mother asked, ‘Will this baby cry?’” Ms. Abdala recalls. With the light guiding their actions, she and her team were able to resuscitate the baby and begin skin-to-skin contact with the mother.

Patients have noticed the change. “I gave birth at night, around 10 p.m.,” says one patient. “It was with the light from the Solar Suitcase, and I felt very happy because I could see what the nurse was doing.”

Another said, “I am a first-time mother. I gave birth to my baby here at the centre around 6 p.m. I liked having my baby in a well-lit place. Here, I could see everything the nurse did and talk to her. If I had given birth at home, it would have been in the dark, and something could have gone wrong.”

Over time, the community’s perception of Ms. Abdala has also shifted. “In the beginning, it wasn’t easy, there was a lot of mistrust, and not all community members treated me with respect.” But after helping a woman who had once been unfriendly to her, everything changed. “With the Solar Suitcase, I’ve noticed that people trust my work more. My work spoke for me. Today, I am respected by



almost everyone.”

The suitcase provides more than electricity, she says. “Even in centres that have electricity, for me, having only electricity is not enough; sometimes there is no power for long periods. I am grateful for the Solar Suitcase, and I ask that it be provided to other centres that don’t have it. It doesn’t matter if they are connected to the grid or not; the Solar Suitcase is very important.”

For Ms. Abdala, the motivation remains clear. “As a midwife, I take pride in my work because I am a midwife. I enjoy receiving babies and do this work with all my willingness. Even when I have personal problems, I forget everything when I arrive at the maternity ward and see patients waiting for me.”

Lucinda Congolo is the Mozambique country manager for We Care Solar, provider of the Solar Suitcase, and Janice Biehn is the communications and marketing coordinator at Alongside Hope.

Help fund a suitcase

A Solar Suitcase costs \$6,500, which includes installation and training of local staff in how to use and maintain it. “It’s a perfect opportunity to work together with your parish to host a fundraiser,” says Janice Biehn of Alongside Hope. “Bake sale, concert, lemonade stand – anything works! When you raise funds for one suitcase, they will be matched, effectively lighting up two clinics.”

Anglicans in the diocese can also join Alongside Hope’s Wild Ride, which is supporting the Solar Suitcase project this year. Participants can take part in the annual event either as individuals or on a team. They can ride, walk, run, bake, knit, sing – whatever they want to do to raise funds. To register or sponsor participants, visit alongsidehope.org/wild-ride.

With pen and ink, parishioners draw closer to God

BY THELMA WHEATLEY

St. Olave, Swansea held a special Lenten series this year in which members combined prayerful meditation with hands-on medieval calligraphy.

“Grace in Every Stroke: Lenten Prayer Through Calligraphy” was the brainchild of gifted artist and parishioner Elizabeth Jackson-Hall, whose studio is in the neighbourhood. She has a degree in fine arts from the University of Toronto and a diploma from the Ontario College of Art and Design, plus specialization in religious painting.

Ms. Jackson-Hall was inspired by the diocese’s Season of Spiritual Renewal. Many people have stopped going to church, but she feels there is still a great need for the divine, a “hole in the soul to fill.” She believes that doing something practical with our hands, even sewing, knitting or carpentry, is a form of spiritual expression – especially with online, virtual and AI experiences dominating the media today. In particular, writing in calligraphy is a “form of making prayer,” as you have to form each letter so slowly. It helps us remember.

Her words obviously touched a hidden chord, for 22 men and women of all ages signed up for the series. We met every Tuesday evening for the first five weeks of Lent in a cozy, well-used room with the scent of must and old bibles, the walls lined with portraits of past ministers of St. Olave’s and snapshots of current parishioners. Three rows of folding tables and chairs had been set up. The session began with Evening Prayer in the church, and

then we trooped downstairs for a light supper, buffet-style, prepared by the ACW, which we ate at our tables, not unlike rows of monks in a monastery refectory.

An opening prayer written by our incumbent, the Rev. Canon Robert Mitchell, set the sacred tone for the evening: “Grant, we beseech Thee, that as we undertake the sacred act of calligraphy, we may be led to worship Thee in the beauty of holiness.”

A quiet mood was encouraged. Of course we chatted to each other, but it was not a time for gossip.

Ms. Jackson-Hall had assembled a whole packet of art materials for each person – sheets of parchment and tracing paper, rough practice paper, bottles of India ink, straight-nibbed pens, tape, rulers, pencils, erasers, and blotters for the inevitable blots and blotches.

The idea was to take a sacred text or passage of scripture of our own choosing, trace it out in beautiful, curved chancery cursive lower-case letters and uncial Gothic capitals if desired, and then transfer it to parchment paper and illuminate. Ms. Jackson-Hall had provided samples of medieval scripts, such as the Lindisfarne Gospel, to inspire us. But it was hard work. The straight-nibbed pens took many back to their school days. There is a definite art to using the straight-nibbed pen dipped in black India ink, as we soon discovered from all the blots and blotches on the page. It’s no easy task being a monk! I had a new respect for the assiduous, meticulous labour of the old medieval monks who illuminated the entire bible by hand before the era of the printing press. We owe them much.



Participant practices with straight-nibbed pen on tracing paper. PHOTOS BY THE REV. CANON ROBERT MITCHELL

After we had traced our texts onto parchment paper and inked them over, we had the pleasurable task of illuminating the words with coloured inks, water colours, even gilding, adding illustrations of our own if we chose – and just letting the spirit flow! The results were imaginative and delightful – and spiritual. This was no art course but a transformative experience of “co-creation with God” and meditation. Pray, eat, work, pray. Then go home.

The experience seemed to take some of us back to our childhoods. Janice chose for her text a prayer she remembers saying as a child: “I thank Thee, O Father, for all Thou hast given me, and ask for all things, Father, lest I forget. Amen.”

It reminded her of saying her bedtime prayers. She added a delightful tiny drawing of herself as a little girl with glasses, to fill in a spare space. Monks used to fill in such leftover spaces with whimsical little drawings of birds or animals, self-portraits or scenes from monastic life.

Jean also went back in time to her school days in Huyton, England, where she’d attended a Church of England school north of Liverpool.

“There was a chapel where we met at 8:40 each morning. Sometimes I was asked to read these lines: ‘Be thou strong and of good courage, for the Lord thy God is with thee whither thou goest.’ It seemed good advice at the time. Our teachers were mainly women who had been missionaries abroad. My sister and I were confirmed in 1945.” Long-lasting memories.

William, our religious education coordinator, also fondly recalled his school days. His chosen text was, “Lighten our darkness, we beseech Thee, O Lord” from an Evening Prayer collect the boys recited in full at the end of afternoon classes each day.

“It has been a significant part of my life and memory since my earliest days,” he says. He found the calligraphy series “fascinating and informative.”

A number of people turned to psalms and the gospel for inspiration. Jane was reflective. Her text from Psalm 46 rever-

berates with calm: “Be still and know that I am God.” She drew a quiet park bench with bumblebees buzzing around and butterflies.

In contrast, 96-year-old Jack drew whimsical figures of people around the edge of his page. He claims they are not actual parishioners but based subconsciously on them. His text reads humbly, “God be merciful unto us and bless us.”

Caro, who leads Compline every Wednesday night on Zoom for anyone who wishes to participate, chose “From all ill dreams defend our eyes” from the second verse of the hymn in Compline. She had watched a TV episode about bedrooms from Lucy Worsley’s history of the home. It seems that medieval people were very afraid of spirits in the night.

Catharine also focused on home and the protective love of God with “Visit, O Lord, this place. Let thy Holy Angels dwell herein.” Home and family are of prime importance to her.

The power of love was also stressed by Michelle, who chose the famous passage from St. Paul’s first letter to the Corinthians: “And now these three remain: faith, hope, and love. But the greatest of these is love.” Michelle drew beautiful script and coloured a red heart. She believes that “love fuels life.” And so it does.

Susan turned to the gospel for her text, quoting the opening lines of John 3:16: “God so loved the world.”

“This verse encapsulates my Christianity,” she says. “It tells me that because I have faith I am justified.”

Agatha had been through a hard time in her life. The text “Jesus said: Come unto me all ye who are heavy laden, and I will give you rest” (Matthew 11:28-30) gave her great solace and strength. She illustrated praying hands in the background of her page.

Cathy chose two texts, the first from Psalm 139: “for darkness is as light to you.” She had also been grappling with words in Psalm 36, “in Thy light shall we see light.”

“I love the way the psalmist uses words here, in the fumbling way. That words can express the inexpressible, but beyond my ability to convey in calligraphy.” She added thoughtfully, “I found it took a measure of courage to follow Elizabeth’s guiding and instructions as I turned my blotches and smears into something nearer to what I was better pleased with. I appreciated Elizabeth’s patience.”

Last, but not least, Canon Mitchell showed his artistic streak in his lovely rendering of the text from Psalm 91: “He shall give his angels charge over thee and keep thee in all thy ways.”

The evening concluded with him leading us in Compline, a quiet spiritual closure to the session: “The Lord Almighty grant us a quiet night and a perfect end. Amen.”



The group assembles in the church.



Finished samples are displayed. Several participants chose scriptural passages from their childhood and illuminated the texts with drawings.

Thelma Wheatley is a member of St. Olave, Swansea.

Old registers find good home in the Archives

Churches can drop off inactive records at Synod

BY CLAIRE WILTON

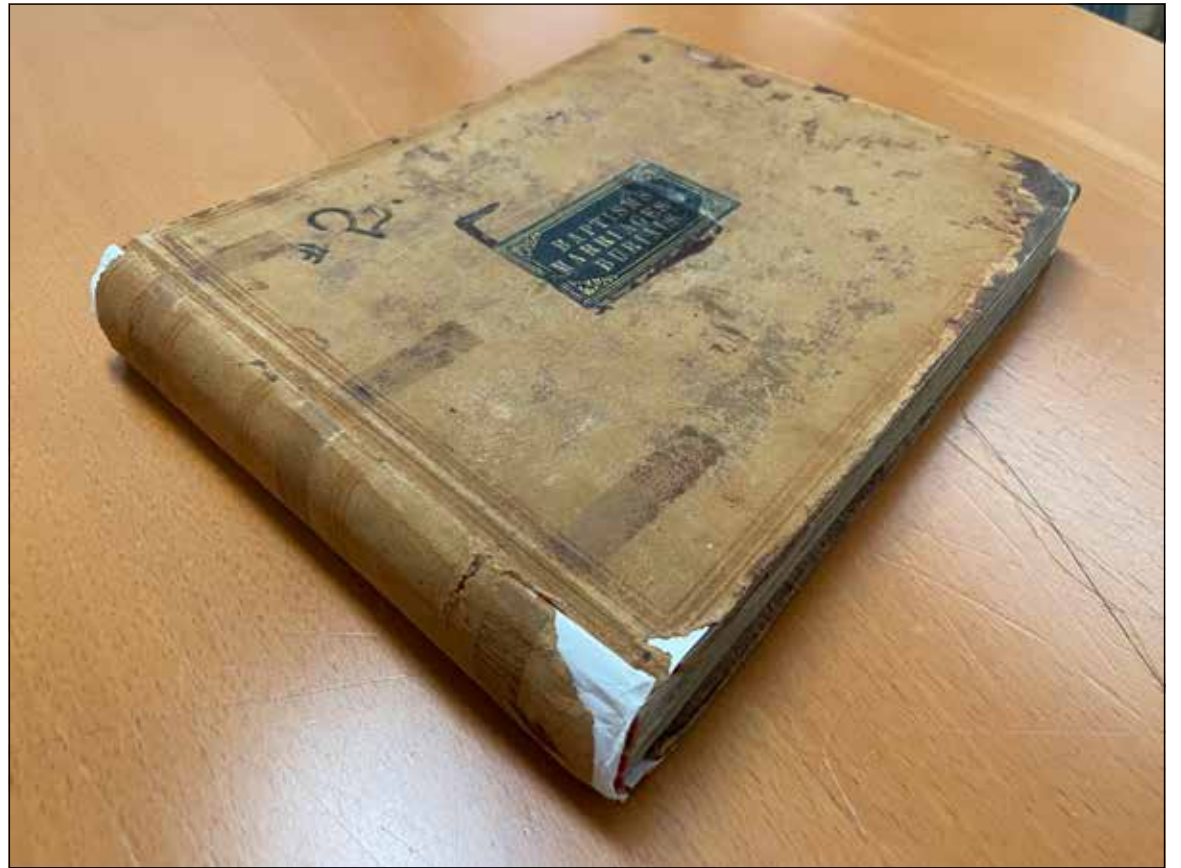
THE diocesan Archives is asking congregations to bring their old, fragile or inactive parish registers to Synod for transfer to the Archives, where they can be cared for in ideal conditions and kept safe from fire.

The Archives is the repository for Synod records and parish records and owes its existence to Bishop Frederick Wilkinson, who, just one year after his election as bishop in 1955, put into action a plan to preserve the records of the diocese. In 1956, he wrote to the following individuals to let them know he had appointed an Archives committee, and they would constitute the membership: the Rev. Dr. T. R. Millman, the Rev. H.N.W. Bracken, the Rev. B.G. Brightling, Professor W.H. Clawson and Dr. G.W. Spragge. They invited the diocesan historiographer, the Rev. Canon R.W. Allen, to be honorary chairman. Canon Allen's collection, which was deposited in the Archives in 1959, is a typed compilation of information about important dates and events in the life of every congregation in the diocese up to 1957, obtained from

various sources. We still routinely reference this collection almost 70 years later.

At the first Archives Committee meeting on Sept. 18, 1956, the committee established its mandate to collect, amongst other things, the registers and vestry minutes of churches. Between 1956 and 1983, the committee received 680 parish registers for deposit in the Archives. In 1983, the decision was made to hire an archivist, and more robust processes were put in place for documenting the transfer of records.

Since 1984, the Archives collection has grown extensively, with the addition of more than 500 accessions of material from 219 parishes. Within these accessions are over 1,900 parish registers, which include baptisms, confirmations, marriages and burials dating from as early as 1797. Some of these registers have come to the Archives showing significant signs of deterioration, while others have been damaged by floods or fires. Deterioration and damage can lead to the loss of information within the registers. Additionally, there are significant gaps in certain parish



An old parish register that contains baptism, marriage and burial records is safely stored in the vault at the diocese's Archives. There are more than 1,900 parish registers in the Archives, with records dating back to 1797. PHOTOS BY CLAIRE WILTON

records due to the loss of registers in fires. In the Archives, we aim to prevent loss of information through our preservation and conservation efforts.

While at one time these registers might have been filled within 10 years, today we find that some registers are used longer, containing 30 or more years of records. In some cases, parishes hold on to completed registers with records going back 50 years or more. If a flood or fire were to occur, this could result in the loss of years of irreplaceable records. While some may argue that the provincial government maintains birth registrations and marriage registrations, there are times when these events have not been properly registered with the government, so baptism and marriage records in church registers are of vital importance for confirming information. This may allow for a late registration of a marriage where the marriage license was not received by the government after the marriage was solemnized, or where the marriage occurred by banns only and the necessary paperwork was not received by the government. For baptism records, these might help to provide evidence that the name as recorded on the birth registration was misspelled, or the date of birth was incorrectly recorded. These records may also be needed when someone is asked to be a godparent.

Beyond those very important reasons to ensure the records are maintained, there is the value that these records hold to genealogists researching their family history. While their access is limited to records that are considered open to the public, at some point in the future, a descendant of an individual may want to see the entry in the register to understand the person's connection to the church. These registers also tell a story to future generations about those who attended a church, what the church demographics were and

how families changed over time.

When these registers are transferred to the diocesan Archives, we ensure their ongoing preservation by storing them in a climate-controlled vault with a fire suppression system. These measures slow down deterioration, as the registers are kept at an optimal, consistent temperature and humidity without significant fluctuations, which may occur in a church building. Having the registers at the Archives allows our team to provide a copy of a baptism or marriage record to an individual who may need it for legal purposes or for their own family records. Certified copies can be provided when needed, and any information about other individuals, when a page contains multiple entries, can be properly redacted for privacy. We can also help individuals who may be unsure which church they were baptised at, saving them the time and frustration of trying to connect to several congregations to conduct searches.

We honour the original members of the Archives Committee and Bishop Wilkinson by continuing to acquire and preserve registers from our parishes. We encourage parishes to transfer their registers to the Archives if they are full and no longer in use or if they contain



records older than 30 years or are fragile but still have space. New registers can be purchased through the Anglican Church of Canada's e-store.

To help facilitate these records being transferred to the Archives, particularly for those congregations who worship in the far reaches of our diocese, we will be accepting parish registers at Synod in November. The Archives will have a display table where you can bring your registers, along with a record transfer form, to deposit the records with us. The registers will be transported back to the Archives at the end of the day on the Friday of Synod – Nov. 7. We look forward to seeing you there!

Claire Wilton is the diocese's Archivist.



Device monitors the temperature in the vault, which is climate-controlled and has a fire suppression system. These measures slow down deterioration, as the registers are kept at an optimal, consistent temperature and humidity.

"Come away...and rest a while..." Mark 6:31

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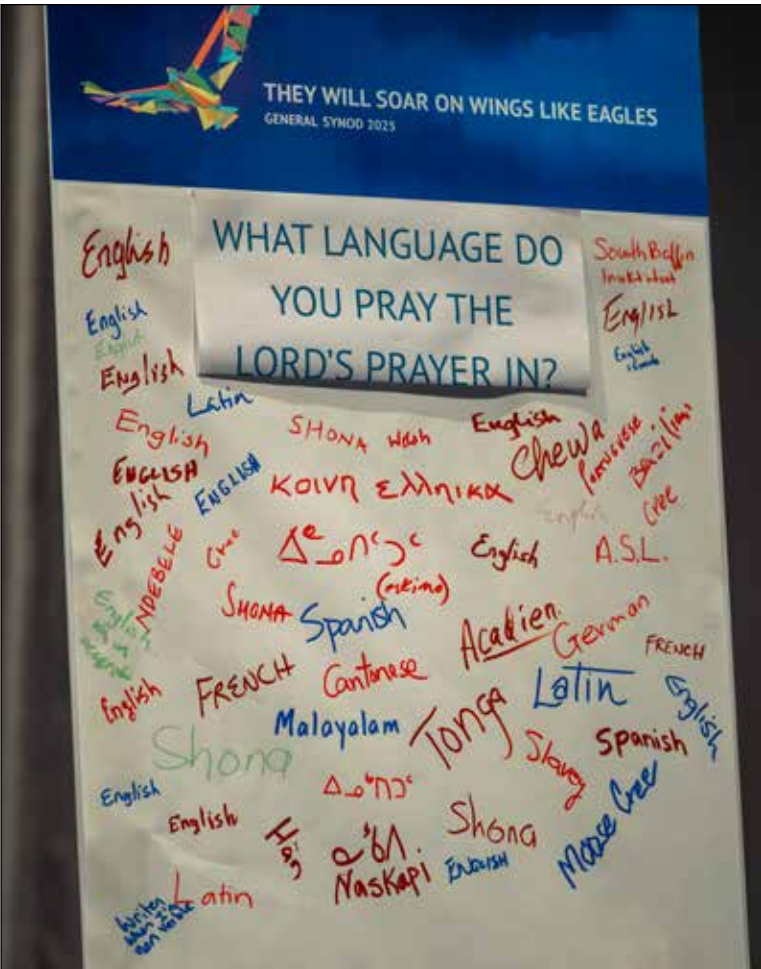


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GENERAL SYNOD TEAM

Members of the Diocese of Toronto gather in London, Ont. with Anglicans from across Canada June 23-29 to participate in the meeting of General Synod, the legislative body of the Anglican Church of Canada. Pictured here, left to right, starting in the back: Sister Elizabeth Ann Eckert, Logan Liut, the Rev. Lucia Lloyd, the Rev. Canon Dr. Stephen Fields, Noah Skinner, Bishop Kevin Robertson, Finn Keesmaat-Walsh, Canon Laura Walton, the Rev. Yohan Dumpala, the Rev. Canon Claudette Taylor, Yvonne Murray, ODT, the Rev. Canon Dr. Philip Der, the Rev. Brian Suggs, Dave Toycen, ODT, Canon Clare Burns, Mary Walsh, ODT, Bishop Andrew Asbil, Chancellor Marg Creal, Bishop Riscylla Shaw and the Rev. Canon Nicola Skinner. Over the course of the week, Archbishop Shane Parker was elected and installed as the 15th Primate of the Anglican Church of Canada. Members also voted to pursue six pathways for change needed to streamline Church structures in response to declining church attendance and harsh financial realities. PHOTOS BY THE REV. YOHAN DUMPALA



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Participants and spectators gather for a photo during the Anglican Church Cricket Festival. PHOTOS BY MICHAEL HUDSON



A member of St. James the Apostle, Brampton bats while the Rev. Bryce Sangster of the Parish of Penetanguishene and Waubaushene, playing for the Bishop's XI team, looks on.

Festival touches lives

Continued from Page 1

the festival's ethos.

The afternoon was further elevated by the presence of MPP Charmaine Williams, Ontario's associate minister of women's social and economic opportunity, who had just returned from an interprovincial conference yet still made time to attend the festival. A longtime supporter and parishioner of St. Joseph of Nazareth, Bramalea, Ms. Williams shared heartfelt words:

"This festival isn't just about cricket – it's about community, belonging and the powerful role faith plays in connecting people. Every year, I see lives touched by this event. It's a reminder that joy and purpose can live side by side on the field."

Teams represented St. Jude, Bramalea North, Holy Family, Heart Lake, St. Joseph of Nazareth, St.

Thomas à Becket, St. Thomas Orthodox Church, CSI Toronto, St. Bede, Scarborough, Westney Baptist Church, St. James the Apostle, and the rebranded Bishop's XI, formerly Clergy XI, led by Rev. Canon Dr. Stephen Fields.

Legendary Toronto cricket commentator Amaresh Rajaratnam brought the matches to life with his ball-by-ball narration, supported by expert scoring from Lucy Fields.

As the sun set on this special anniversary, the message was clear: the ACCF is more than a tournament – it's a joyful witness to the Church's power to unite through play, prayer and presence.

Ranil Mendis, a member of St. Thomas à Becket, Erin Mills South, is one of the organizers of the Anglican Church Cricket Festival.



The team from Westney Heights Baptist Church in Ajax wins again.



A batter for the Church of South India awaits the ball in a match against St. Thomas Orthodox Church.



Amaresh Rajaratnam provides commentary, accompanied by Lucy Fields and others.



Trophy and medals await the winners.



Irene Fadel of St. Thomas a Becket, Erin Mills South, receives a Youth Spirit of Cricket Medal from Bishop Kevin Robertson.



Bishop Kevin Robertson awards Sean John of St. Thomas Orthodox Church with a Youth Spirit of Cricket Medal, flanked by Ranil Mendis, Peter Marshall and the Rev. Canon Dr. Stephen Fields.



Knowing and connecting to nature not only heals the Earth but heals us, says writer. PHOTO BY MICHAEL HUDSON

We need to get our hands into the soil

“With the forests falling faster than the minutes of our lives we are saying thank you.” - W.S. Merwin

BY THE REV. SUSAN SPICER

Too many of the world’s forests are coming down, and the Earth is heating up. The great old growth giants who sequester carbon and act as the lungs of the Earth are falling faster than the minutes of our lives. As carbon dioxide grows in our atmosphere, we find ourselves in deeper trouble. Canada uses more than its fair share of the global carbon budget, according to the David Suzuki Foundation, and we are disproportionately responsible for the climate crisis. It is alarming to see how political and economic chaos in North America is eroding any commitment we had to mitigating the crisis.

Our leaders are not going to fix this for us. We need to get our hands into the soil and do the work that God calls us to do. Our primal vocation given to us in our sacred story is to cultivate and care for creation so that all life can flourish. The renowned botanist and tree-planting advocate Diana Beresford-Kroeger says, “without the global forest there is no hope for humanity’s future on Earth. We must reclaim the interconnection between trees and humanity. If we strengthen those connections by planting trees, interacting with our forests and protecting natural

spaces, we can pause climate change long enough to have a fighting chance to mend our destructive ways.” And she has a plan: every single person needs to plant at least one tree a year.

Planting trees – along with protecting existing natural spaces – is the goal of the Communion Forest movement. In a letter to the diocese, Bishop Andrew and Mary Asbil write, “The call from the Anglican Communion to participate in the global Communion Forest ... builds on the foundation of the ministry of creation care already established through the Communion and our fifth mark of mission: to safeguard the integrity of creation and renew life on Earth.” Joining this movement is the focus of the Season of Creation in our diocese this year.

“It’s not just about planting,” say the Asbils, “it is about turning to our knowledge keepers, scientists and theologians to understand how to be better caretakers of our planet.”

One of those knowledgeable people is Guinevere Kern, who is a registered horticultural therapist, educator and advocate for integrating horticulture principles and practices that support health initiatives. In a recent interview, Ms. Kern said that despite increasing public awareness of the importance of planting trees in urban environments, many trees planted with the best intentions do not survive beyond a few years, often due to preventable factors.

Planting trees begins with knowing the space and then choosing the right species,

or “the right plant for the right place,” she says. “What is the growth habit of this tree? Is it conducive to the space over a short, medium or long term? What urban stress factors are part of this location? What care might this tree need to support long term health?”

She is passionate about increasing nature literacy – encouraging people to get close to nature, to know the ecosystem where they live, as well as native species and how they interact in the spaces where we live, work and worship.

Knowing and connecting to nature can increase our commitment to care for and rebuild healthy natural spaces. This connectedness not only heals the Earth; it heals us. “The data is clear: there are tangible health benefits to engaging with plant material in biophilic environments,” she says. “Having our hands in the soil and engaging with plant life reduces stress, enhances our mood and renews a sense of purpose. It also exposes us to the intricate and marvelous web of life and the threads of interconnectedness that bind life together.”

Being a part of the Communion Forest movement is a way for us as Church to express our commitment to justice and community. For example, an urban church where there is little canopy to mitigate summer heat might nurture a grove of trees to provide shade and a resting space for neighbours.

“Planting trees can go beyond an altruistic, one-time deed; it can play an ongoing role in supporting multispecies

health and communal wellbeing,” says Ms. Kern. “Through proper tree planting preparation and planting techniques, native species selection, long term site-specific maintenance considerations and habitat restoration, we are invited to come into greater knowing and care for local dynamic ecosystems that uphold an abundance of life. Learning about the places and spaces where tree plantings occur can open pathways to reciprocal relationship and ethical land stewardship. To me, it’s an invitation to better participate in our obligations to creation and one another as Treaty people.”

When we look at this work through the lens of community involvement, what we are really doing is co-creating space with the Creator and all creatures in creation. We’re learning to think differently about the spaces God has given to us to care for and to cultivate.

Joining the Communion Forest movement can help us embody our faith as we learn to care for and cultivate the forest of trees that will be for the healing of the nations. As the book of Proverbs says, “Wisdom is a tree of life to those who take hold of her; those who hold her fast will be blessed.” (3:18 NIV)

The Rev. Susan Spicer is the co-chair of the Bishop’s Committee on Creation Care and priest-in-charge of St. Luke, Peterborough and St. John, Ida. To learn more about Guinevere Kern’s work, visit www.guineverekern.com.

Communion Forest takes root

BY THE REV. STEPHEN KERN

Hiking solo in the Adirondacks, I hit a sweet, gentle downhill section of the trail as it curved to my right. I slowed my pace because I felt something in the air – a depth and stillness. It felt sacred, and I didn't know why. Soon I came upon a grove of massive, old-growth white pine. As I craned my neck to look up, the still air was heavy with silence. The giants were hundreds of years old, having escaped the 19th century clearcutting of the area. I estimate they were about 10 metres in circumference, but don't hold me to it! There was a lot of trunk for tree-huggers to share. I lingered among the old ones, enjoying the sense of awe, and considered the years gone by. Truly, our forests are a gift.

Do you have a tree story? Perhaps a favourite tree from your childhood home or at the cottage? Maybe you've seen the mighty coastal redwoods of British Columbia or stood among the old-growth pines of Temagami and experienced awe. Something in us wants to preserve and protect these trees, to build and nourish our forests. Listening to this desire, the Anglican Communion is writing a new story in our relationship with trees.

Building on previous creation care work, the 2022 Lambeth Conference launched the Communion Forest. This is a worldwide initiative “to join together in tree growing and ecosystem conservation, protection and restoration throughout the world.” It is a thoughtful response to our Communion's fifth mark of mission: “To strive to safeguard the integrity of creation and sustain and renew the life of the Earth.” When you think about it, isn't this one of our deep desires? Don't we want to pass on a beautiful planet to those who follow us, for generations to come?

This is the desire of the church in Uganda as it works on tree-planting and making churches plastic-free. It is the desire of the church in Ethiopia as it works on reforestation and soil conservation. It is the desire of the church in Kenya as it works with partners to sequester carbon through tree-planting. It is the desire of the Rev. Dr. Rodrigo Espiucá, an Anglican priest and environmental and human rights lawyer from Brazil who, with support from Alongside Hope (formerly PWRDF), has been appointed facilitator in the Americas for the Communion Forest initiative.

If you share the desire to safeguard the integrity of the Earth, the members of the Bishop's Committee on Creation Care echo and amplify Bishop Andrew and Mary Asbil's invitation to join in. We are launching the Communion Forest initiative in our diocese this September as part of the Season of Creation. We may not be able to grow a new forest, but there are so many ways to get involved:

- Grow a tree to mark an important occasion.
- Work with the cemetery committee to increase the tree canopy.
- Create a small pollinator garden at your church.
- Partner with others on a local conservation project.
- Increase awareness by holding hiking church.
- Advocate for habitat conservation in your area.



The Anglican Communion is writing a new story in our relationship with trees, writes author. PHOTO BY MICHAEL HUDSON

We can hear God's heartbeat in nature

BY THE REV. PAIGE SOUTER

Ten years ago, Pope Francis released *Laudato si'*, an encyclical exhorting all people of good will to care for the Earth, our common home.

Grounded in the reality that all life on the planet is interconnected, he called for an ecological spirituality that is grounded in our Christian faith. He called for a spirituality that has an “interior impulse which encourages, motivates, nourishes and gives meaning to our individual and communal activity.” It is a spirituality that “motivates us to a more passionate protection of our world.”

This is a spirituality that is rooted in prayer for and with creation. It is in

prayer that we begin to truly understand the reality that all life is interconnected. We know this intellectually and scientifically, but often the spirituality of knowing this is true is missing.

Do you recall the first time that you felt connected to the Earth? It may have been when you were young, or it may have been during your adult life. You may have been gardening, on a hike, watching the clouds, canoeing, sitting on a beach, swimming in the ocean, having a picnic, sitting under a tree or looking out of a window into nature.

That experience was a spiritual connection of kinship – the web of belonging that defines life on the planet.

Praying for and with creation changes how we understand our relationship with God, with nature and with each other. As John Philip Newell writes in his book *Sacred Earth Sacred Soul*, it is time to reawaken “to what we know in the depths of our being, that the earth is sacred and that this sacredness is at the heart of every human being and life form. To awaken again to this deep knowing is to be transformed in the ways we choose to live and relate and act.”

This awakening requires restoring humanity's broken relationship with nature. This is the theme of this year's ecumenical Season of Creation, “Peace with Creation.” Rooted in Isaiah 32:14, this worldwide movement invites us to see the war that humanity has ravaged on the planet, both on nature and on the most marginalized who bear the brunt of the devastation. And it invites us to work to build peace with creation.

Achieving God's deep shalom requires

praying for the healing of the planet and learning to pray with creation, for it is in praying with creation that we learn to hear God's heartbeat in nature and are transformed by the experience.

To pray with creation is to become aware that we are not separate from nature; rather we are its kin. We come to know spiritually that we are integrally woven together, and in that knowing we discover the fullness of our humanity. To pray with creation means we seek to deepen our connections with the Earth and to hear deeply both the cry of the Earth and the cry of the poor. Lastly, in praying with creation we are drawn deeper into God and God's reality.

I would like to offer the words of an embodied prayer with creation that has been part of my spiritual practice for close to 30 years. (The source of this prayer has long left my memory.) While the physical movements are too challenging to explain here, imagine one's legs as tree roots and one's arms as swaying branches.

Let us pray.
*Standing like a tree with my roots dug deep
 Branches wide and open
 Down comes the rain
 Down comes the sun
 Down come the love to the heart that is open to be
 Standing like a tree
 (repeat, repeat, repeat, and give thanks)
 Amen.*

The Rev. Paige Souter is the co-chair of the Bishop's Committee on Creation Care and the Humphrys Chaplain at Trinity College, Toronto.

The Season of Creation will kick off on Sept. 1 with a new blessing: this year, General Synod adopted the Feast of the Creator as a major feast in our liturgical calendar. This celebration is in line with our call to be good stewards of what our Creator has provided.

To learn more about creation care and the Communion Forest, visit www.toronto.anglican.ca/creationcare. You'll find a plethora of resources to support you and your community on the disciple's path of creation care. The very trees themselves may “clap their hands” (Isaiah 55:12) at our efforts.

The Rev. Stephen Kern is the incumbent of St. Philip on-the-Hill, Unionville and a member of the Bishop's Committee on Creation Care.

Church welcomes more children

Programming enriches lives of all generations

BY THE REV. IRINA DUBINSKI

INTERGENERATIONAL connections are well worth the effort. For children, they build confidence that will serve them throughout their lives. At the same time, children's participation beautifies and enriches our communal life today and encourages adults to let go of the pressure of perfection, practice patience and grace, and stay connected across generations. Children develop a sense of ownership in the Church, which makes future involvement feel natural.

So it wasn't surprising to me that when I arrived at St. Timothy, North Toronto, the parish was eager to welcome more children. At the time, we saw about five children on Sundays, though many more were loosely connected.

Over the past two years, the programming at the church has grown into a multi-tiered ministry with age-specific offerings for pre-schoolers to teens, lay volunteers and a coordinator overseeing a roster of art professionals who lead short-term sessions (more on that below). Congregational support also emerged. A music programming fund was established in memory of a spouse; generous donations to the art program were made; and high school students joined us for volunteer hours and stayed long after. New families were easier to retain because of the momentum already present. This past year, we welcomed up to 30 children weekly, 80 on Easter, and a few even during the summer months.

To make this possible, my first decision was to be personally involved – teaching most of the children's lessons during services, sitting with them at meals, sharing my hobbies and more. Beyond that, I shaped the program around five principles I developed over the past two years.

1. We moved away from a volunteer-led, didactic Sunday School to clergy-led, interactive children's teaching within the main service. This ensures consistency with the lectionary, primes adults for the sermon and gives families a shared

point of connection. Messages include hands-on elements such as magic tricks, liturgical items and videos, with highlights shared on Facebook. We sometimes introduce guests or new staff and wardens.

Afterwards, a child reads the first lesson from the International Children's Bible, and the children split into groups. Younger children participate in arts-based activities led by hired professionals in drama, music, visual arts, cooking, gardening or dance, while older children and teens join a class led in turns by me, our lay associate or a volunteer with a theological or pedagogical background. This doubles as Confirmation preparation for those who are interested and even attracts a few adults as well. Everyone returns to the nave in time for Communion. A children's programming coordinator manages logistics and summer coverage. Volunteers are present but no longer central to delivery. Hiring both a coordinator – the role that requires no theological training – and art professionals remains more cost-effective than employing even a half-time children's minister.

2. The children's contributions are not separate or decorative but are taken seriously and shared regularly. Every block of art programming results in artwork that is put on permanent display, and we aim for at least two major presentations – musical or dramatic – each year during the Sunday service. We regularly use the mass setting that the children co-wrote with guidance from a composer. The children read, serve and lead prayers alongside adults. At every service, children lead the choir into the nave carrying liturgical objects – crosses, candles, a bible, banners they embroidered themselves – ensuring each child has a role. Vesting is not required for the children, allowing spontaneous participation. Teens help with live streaming.

3. We invested in dedicated spaces that are age-appropriate but not segregated. The church library became a children's room, retaining books but adding toys, carpeting and art supply storage. A transept was renamed and dedicated as the



Children are fully integrated into the worship services at St. Timothy, North Toronto. PHOTOS COURTESY OF ST. TIMOTHY, NORTH TORONTO

Children's Chapel, with a small altar and displays of children's artwork and sculpture. I added several of my own paintings to diversify representation, including a Black Madonna and child and Stations of the Cross featuring female characters.

4. Although children are fully integrated into regular worship, we also offer relaxed services designed to be intergenerational. These began as Saturday evening liturgies with pizza but were moved to Sunday mornings, as families preferred to worship with the full congregation. We now offer them quarterly, on Back-to-Church Sunday, Gaudete Sunday, Christmas Eve, Good Friday, Pentecost/Trinity and at the end of the school year. We use simplified liturgies, the kids gather around the altar during the Eucharist, and the children's message and homily are combined.

5. When something no longer works, we adapt. The Easter Vigil was moved to 6 p.m., making it accessible for families and leading to consistent participation by children in readings, as servers and in baptisms. Monthly Saturday services became quarterly Sunday events. A standing children's choir didn't take hold, but short-term music programming thrives. Casual youth group gatherings didn't engage the children, so we are creating a youth group focused on planning



and fundraising for a spring retreat. As the original cohort aged out of arts-based programming, we added more theological content and explicit instruction. When the Godly Play-style Stations of the Cross grew too long, we separated the children's activity from the adult liturgy.

This ministry took two years to develop, and I believe that its success lies in treating children as fully-fledged, contributing members of the congregation today – not

some day in the future – welcoming the gifts of the community, layering approaches and remaining flexible. Even without many resources, I believe any parish that adopts this philosophy and implements even one of the five strategies I have outlined will enrich the lives of its children and the congregation as a whole.

The Rev. Irina Dubinski is the incumbent of St. Timothy, North Toronto.

BRIEFLY

Church calendar welcomes photos

Anglicans are invited to submit photos for the 2027 Canadian Church Calendar. The calendar is a cherished publication in Anglican households and sacristies from coast to coast, even serving as a popular fundraising item in many parishes. The deadline for photo submissions for the 2027 calendar is Nov. 1, 2025. Submission guidelines and details are available at anglican.ca/about/calendar/submit-photos.

Outreach conference next month

The diocese's 2025 Outreach & Advocacy Conference, "Seeking Signs of Resurrection," will take place online on Oct. 18 from 9 a.m. to 3:30 p.m. The Rev. Dr. Rodrigo Espiucá from the Diocese of Brasília will be the keynote speaker. Registration will open in September. Visit www.toronto.anglican.ca/sjac.

Copies of diocesan history available

The diocesan Archives has extra copies of *By Grace Co-Workers: Building the Anglican Diocese of*

Toronto 1780-1989, produced as part of the diocese's sesquicentennial celebrations in 1989. If you would like to receive a copy for the cost of shipping (if needed) and an optional donation, contact archives@toronto.anglican.ca.

Season offers fall workshops

The Season of Spiritual Renewal fall workshops are now open for registration. Some are offered during the day and some in the evening. Workshops include Christian Foundations, Everyday Witness or The Love of Learning & the Desire for God, Preaching Evangelistically,

Especially for Lectors, Hospitality and the Spiritual Life of a Church and A New & Ancient Evangelism. To register, visit www.toronto.anglican.ca.

Youth invited to fall retreat

Registration is open for the Re-Charge Youth Retreat on Sept. 26-28 at Muskoka Woods, open to youth age 12-18. The cost is \$130 for the weekend, and \$50 for the optional bus. All meals, snacks, accommodations and activities are included. The deadline for registration is Sept. 14. Visit www.toronto.anglican.ca.

Bishop's Company Dinner returns

The 64th annual Bishop's Company Dinner will be held on Oct. 17 at the Sheraton Parkway Toronto North Hotel & Suites. Funds raised by the Bishop's Company support the Bishop of Toronto's ministries, provide emergency care for clergy in need and give bursaries for religious education. This year's speaker will be Dan Carter, Mayor of Oshawa. For full details, visit www.bishopscompanytoronto.ca.



Members of St. Peter, Erindale enjoy a retreat to reflect on the life of their church and its future. PHOTO COURTESY OF ST. PETER, ERINDALE

Church explores 20 Calls during retreat

ON a crisp Saturday morning in February, 60 members of St. Peter, Erindale gathered for a retreat – an intentional time set aside to reflect on the life of the church community and envision its future. Guided by the diocesan theme Cast the Net, participants explored new opportunities to strengthen ministries, deepen faith and expand outreach.

During the retreat, small group discussions encouraged participants to revisit St. Peter’s journey from the 1950s to the present, highlighting a consistent spirit of welcome,

care and community. Stories of hope were shared, drawing from the parish’s rich history, to inspire a renewed vision. The retreat served as a pivotal moment – an infusion of energy and imagination for growing children and youth ministries, expanding community engagement and cultivating a church that is a true gathering place for all.

A key component of the day was the breakout group discussions, which centered around the four main sections of Cast the Net. Within this framework, the groups explored

Cast the Net’s 20 Calls to Action, a collective roadmap for spiritual renewal and faithful service. These conversations provided a space for parishioners to voice their hopes, inspirations and vision for the future of St. Peter’s.

In alignment with the parish mission – “Serving God Together. Acting with Compassion. Proclaiming Hope.” – participants identified opportunities for innovation, deeper discipleship and advocacy, particularly for the marginalized. Ideas emerged around enhancing youth

engagement, enriching worship through thoughtful discussion and fostering stronger social connections within the parish.

Looking ahead, the parish will continue this journey of reflection and renewal. From May through August, one sermon each month focused on the 20 Calls to Action, allowing the congregation to engage with them more deeply. This process will lead to a retreat in October, where the parish community will regroup, assess progress and discern a shared path forward.

As St. Peter’s marks its 200th anniversary, it is anticipated that the parish will be well-positioned to commit to a clear, purpose-driven future, one that reflects the 20 Calls to Action, resonates with the identity of the church and inspires both the congregation and the wider community.

Rooted in faith, St. Peter’s is ready to cast the net wide – welcoming all and building a stronger, more connected church for the years to come.

Submitted by the parish



GIVING THANKS

Members of St. Andrew, Scarborough celebrate and give thanks in June and early July. Above, the church dedicates new Stations of the Cross panels made by neighbour Nicolas Castañeda (middle). The gift was donated by Lethel Shand, ODT (second from left), in memory of her husband. The Rev. Jake Cunliffe holds one of the panels, with (from left to right) wardens Lauretta Brown-Hermansteyne, Helen Greer and Richard Moriah. At right, the church thanks the Guyanese Pioneer Fund Raising Group for nearly four decades of generosity locally and internationally. Here its president, Thelma Tappin of St. Andrew’s, receives a plaque from the honorary consul of Guyana, Mani Singh. PHOTOS COURTESY OF ST. ANDREW, SCARBOROUGH





The Rev. Ken McClure of St. George, Allandale (left) and the Rev. Andrew Kuhl of the Parish of Craighurst and Midhurst join other Anglicans at the Pride Parade in Barrie while members of Ascension, Port Perry (at left) walk in the Durham Region Pride Parade. Both parades were held in June. PHOTOS COURTESY OF ST. GEORGE'S AND ASCENSION

Cathedral provides catechesis for confirmation

A new "Catechesis for Confirmation" program at St. James Cathedral will start on Nov. 1. Last year's program prepared 13 people (seven adults and six youth) from seven parishes for confirmation by Bishop Andrew Asbil at Easter.

The Rev. Canon Dr. Stephen Fields, sub-dean and vicar, said the cathedral is intent on expanding its presence in the diocese to become a centre of learning, worship and diocesan life, not simply a stage for diocesan events. "We embraced the third call of the diocese's Cast the Net initiative, which is to share and use resources to enliven worship, faith formation, spiritual practice and evangelism."

Some parishes have the capacity to prepare their candidates for confirmation, he said, but others may not have many candidates and may welcome the opportunity for them to share with other Anglicans in similar circumstances. The cathedral's program, which comprises 20 sessions over five months, is geared to such parishes and is open to all, he said.

Weekly online sessions, facilitated by the cathedral's clergy, are held on Monday evenings. In addition, there will be a monthly in-person session at the cathedral on the first Saturday of each month. The program will conclude with a Cathedral Day. Subjects include:

God and Me; Covenants & Commandments; Sin: Missing the Mark; Who is Jesus?; The Creeds: What We Believe; The Bible: What We Read; Ministers & Ministry: Who We Are & How We Serve; Worship Matters: Prayer, Sacraments & Sacramental Rites; How We Are Organized: The Structure of The Anglican Church; Ecumenical and Interfaith Relationships.

People or parishes interested in the program should contact the Rev. Matthew Waterman, the cathedral's assistant curate, at mwaterman@stjamescathedral.ca.
Staff

Conference explores children's ministry

Staff and volunteers to be honoured

THE annual Toronto Children's Ministry Conference will take place on Nov. 1 at Bayview Glen Alliance Church, 300 Steeles Ave. E., Thornhill. With 30 speakers and more than 40 different workshops, this full-day event will inspire and equip participants with fresh, creative ideas and evidence-based practices in children and family ministry. Keynote speaker Dorothy Pang will share her passion for helping churches embrace a vision of the Church as a place where all are wholly seen, accepted and understood.

Churches are also encouraged to nominate children's ministry staff and volunteers to be recognized for their contributions. Award nominations will be open from Sept. 30 to Oct. 20.

Registration for both in-person and online experiences will open on Sept. 15 at noon. The cost is \$69 for in-person attendance or \$45 for digital attendance, with group rates available. Free childcare will be offered for kids age 10 and under. Learn more at www.torontochildrenministryconference.ca.
Staff

PROUD ANGLICANS

Anglicans walk in the Pride Parade in downtown Toronto on June 29, with tens of thousands of people lining the route. Waving the flag is Maya Hall from St. Mary Magdalene, Toronto. PHOTOS BY MICHAEL HUDSON



Churches help city claim organ title ¹

VICTORIA – With the help of local churches, Victoria has become the pipe organ capital of Canada.

International Pipe Organ Day was held on April 26, and the Victoria Centre of the Royal Canadian College of Organists set itself an ambitious challenge: to become the pipe organ capital of Canada. To achieve this title, it needed to record the most people playing an organ in a two-hour window. The record was set last year, when 131 people played across nine sites in Windsor and Essex County, Ont.

Seven churches in Victoria participated in the city's bid to capture the title, including the Anglican churches of St. Peter and St. Paul's, St. Luke's and Christ Church Cathedral. All three churches hosted open houses to allow visitors to learn more about each church's organ and to have a go at playing them. The cathedral also hosted two evening tours, led by the cathedral's assistant director of music, Mark McDonald. The tours were sold out.

According to the centre's newsletter, visitors of all ages participated in the event, including local residents, visitors from the U.S., an exchange student from Turkey and retired organists. "Many of them left with smiles on their faces and excitement about the organ," reported the newsletter.

The result was that Victoria successfully claimed the title. There were 275 people playing the organ between 1-3 p.m. on April 26, an increase of 144 from the previous record.

FaithTides

Christians around world join marathon reading ²

EDMONTON - Eighty-two Christians from different church denominations all over the world contributed to another successful Bible Reading Marathon put on by the Diocese of Athabasca during Holy Week.

The annual event was opened by Athabasca Bishop David Greenwood on April 13 and ran continuously until April 17 with people reading from the Bible over the Zoom video platform for 100 hours. First-time and returning marathoners from High Prairie and other parts of Alberta and Canada, Ethiopia, South Sudan, the Philippines and Washington, D.C. read in a variety of languages in addition to English, including Shona, Dinka, Tagalog and others.

Participants included acting and retired primates, metropolitans and bishops of the Anglican Church of Canada, the Edmonton and Athabasca diocesan bishops, the bishop of the Evangelical Lutheran Church Synod of Alberta and the Territories, lay and clergy members of the United Methodist, Baptist and other churches. After finishing their one-hour reading session, participants received a thank-you email. Many responded, saying just how much they enjoyed themselves. One person said she had wanted to take part in 2024, but her sister had just died. This year, she took comfort in her time reading the scripture. The Bible Reading Marathon began many years ago at St. Mark, in High Prairie, Alta.

The Messenger



Archdeacon sworn in as police chaplain ³

THUNDER BAY - Archdeacon Deborah Kraft of the Diocese of Algoma was sworn in as chaplain to the Thunder Bay Police Service in July.

"The chaplain is a unique and vital part of our police family," said Chief Darcy Fleury in a statement. "They are a source of calm, a trusted confidant, and a steady presence in times of both personal and professional crisis."

Archdeacon Kraft has been the archdeacon of the diocese's Thunder Bay-North Shore Deanery since 2011 and served as the priest at St. Paul, Thunder Bay from 2005 to 2023. She has long been a pastoral presence in the policing community, leading the annual National Police and Peace Officers Memorial Day service in Thunder Bay for many years. She has ministered to the police service since 2020.

As chaplain, Archdeacon Kraft provides spiritual guidance in a non-denominational setting, offering support after critical incidents, checking in with members or sharing inspiring messages. She holds multiple degrees, including an MBA from the University of Toronto and an honorary doctorate of sacred theology from Thorneloe University in Sudbury.

"Deborah has long been a faithful and compassionate leader in the Diocese of Algoma," said Archbishop Anne Germond, diocesan bishop. "She will bring her deep pastoral gifts to this ministry, offering care, encouragement and hope to the police service and their families. We pray for God's blessing on her and all those she will serve in this important role."

The Diocese of Algoma

Church plans to restore 'irreplaceable' window ⁴

SAINT JOHN - Trinity Church in Saint John, N.B., has launched a campaign to restore its stained-glass window. The iconic stone church in the heart of uptown Saint John has served local residents for 145 years.

The window was designed and built in England in 1880 and installed in the church that same year, says the Rev. Steven Scribner, incumbent. He says the window is irreplaceable.

Located at the back of the church, the window consists of seven panels, each 15 feet high. The window depicts the life of Jesus. The panels include scenes from the annunciation of the Virgin Mary, the last supper, and the burial and resurrection. The window also features other people in the Bible.

"We have probably one of the last local stained-glass experts in our midst in New Brunswick, and he's willing to come and work with us on cleaning the stained glass and affecting any necessary repairs to it," says Mr. Scribner.

In addition to restoring the window, the church plans to make other improvements to the church. All the work is expected to cost \$350,000. Around 15 per cent of the total had been raised so far. Mr. Scribner says all the funds will be raised in various ways before beginning the project, so the restoration costs won't dip into the church's accounts.

"First and foremost, the reason the church exists here today is for the work the church does," he says. "The building is necessary, and we treat that as a separate entity during the process of doing a campaign."

He says the citizens of Saint John have

always been "extremely supportive" of Trinity. He says the architecture showcased by the church doesn't exist in many places in the world anymore. "Other churches in the city have come down. The historic value of our ancestors' loyalty to settle this great city is lost forever when we take a building down."

CTV News

Group makes fidget mats ⁵

ST. JOHN'S - Many people in the Parish of Bay Roberts/Coley's Point in Newfoundland know somebody who has been diagnosed with Alzheimer's or dementia, and the parish's Busy Hands Crafters group was wondering what it could do to help. It decided to make fidget mats.

A fidget mat, also known as a fidget quilt or busy blanket, is a lap-sized blanket or mat designed to provide sensory and tactile stimulation for individuals with restless hands, particularly those with Alzheimer's and dementia. The mat features a variety of textures, colours and objects to engage the user and promote relaxation and focus.

At a youth group night, the young people cut out letters that could be sewn onto the mats. Some ladies assembled base mats and constructed fidget attachments at home. Many people donated fabrics and items, enabling the assemblers to make more mats than they originally thought possible.

"We hope they will be enjoyed by those who receive them," said the group's spokesperson. "We are so grateful for the time, resources and talent that were so freely given to make this project possible."

Anglican Life



Photo adapted from Fizkes/Shutterstock

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IN MOTION

Appointments

- The Rev. Ajith Varghese, Honorary Assistant, St. Philip on-the-Hill, Unionville, May 6.
- The Rev. Abraham Thomas, Interim Priest-in-Charge, Parish of Fenelon Falls, June 1.
- The Rev. Canon John Hill, Honorary Assistant, Church of the Messiah, June 1.
- The Rev. Judith Alltree, Interim Priest-in-Charge, St. Anne, Toronto, June 16.
- The Rev. Michelle Childs-Ward, Honorary Assistant, St. Martin in-the-Fields, June 23.
- The Rev. Donald Butler, Interim Priest-in-Charge, St. Stephen, Downsview, June 29.
- The Rev. James Shire, Associate Priest, Grace Church on-the-Hill, July 1.
- The Rev. Nicole Critch (Diocese of Western Newfoundland), Priest-in-Charge, St. John, Whitby, July 1.

- The Rev. Catherine Desloges, Interim Priest-in-Charge, Christ Memorial Church, Oshawa, July 1.
- The Rev. Ian LaFleur, Interim Priest-in-Charge, St. Michael the Archangel, July 1.
- The Rev. Dr. Lissa Wray Beal, Honorary Assistant, St. Paul, Bloor Street, July 2.
- The Rev. Carol Hardie, Regional Dean, Huronia Deanery, Aug. 1.
- The Rev. Bill Welch, Interim Priest-in-Charge, St. Paul, Innisfil, Aug. 1.
- The Rev. Micah Latimer-Dennis, Associate Priest, St. Thomas, Huron Street, Aug. 15.
- The Rev. Paige Souter, Humphrys Chaplain of Trinity College, Aug. 18.
- The Rev. Johanna Pak, Priest-in-Charge, St. Paul, Uxbridge, Sept. 1.
- The Rev. Liska Stefko, Associate Priest, Redeemer, Bloor St., Sept. 1.
- The Rev. Jessica Dowling, Incumbent, St. George on-the-Hill, Sept. 1.

- The Rev. Franklin Jose Morales (Diocese of North Carolina), Priest-in-Charge, Christ Memorial Church, Oshawa, Sept. 1.
- The Rev. Michael Brain, Assistant Curate, Christ Church, Brampton, Sept. 1.

- Cobocok
- St. Mark, Midland
- St. Thomas a Becket (Erin Mills South)
- St. Aidan, Toronto

Parish Selection Committee Process

First Phase - (not yet receiving names):

- St. Stephen, Downsview

Second Phase - (receiving names via Bishop): N/A

Third Phase - (no longer receiving names): N/A

Other Process

- Huronia Regional Ministry (Associate Priest). Contact Bishop Riscylla Shaw.

Ordinations

- The following individuals were ordained deacons at San Lorenzo – Dufferin on June 1: the Rev. Monica Bustamante, the Rev. Juan Iglesias, the Rev. Marco Suarez.

- The Rev. Becca Whitla will be ordained a priest at St. Stephen in-the-Fields on Oct. 8 at 7 p.m.

Retirement

- The Rev. Kim McArthur's last Sunday as Incumbent of St. Andrew, Alliston was Aug. 31.

Death

- The Rev. Canon Harold Nahabedian died on June 18. Ordained deacon in 1973 and priest in 1974, he served as chaplain of Trinity College, vicar of St. Thomas, Huron Street, and incumbent of St. Mary Magdalene. He served as ecumenical officer for the diocese from 1994 to 2010. After retiring in 2009, he served as interim priest-in-charge of the Church of the Advent and St. George the Martyr, Parkdale, and honorary assistant of St. Martin in-the-Fields. His funeral was held on July 5 at St. Mary Magdalene.

Secretary assisted diocesan bishops

MARGARET Banks, an administrative assistant at the Synod Office for more than 35 years, died in April at the age of 91 in Port Hope.

Ms. Banks started at the Synod Office in 1958 and worked in various departments before becoming the secretary to the Bishop of Toronto in 1972, a position she held until her retirement in 1996. In that position, she served under Archbishop Lewis Garnsworthy and Archbishop Terence Finlay.

In her retirement announcement in 1996, Archbishop Finlay described her as trustworthy and conscientious. "She has been a source of wisdom and knowledge within the diocesan family," he wrote. After retiring, Ms. Banks settled in Grafton.



Margaret Banks

PRAYER CYCLE

FOR SEPTEMBER

1. Citizens for Public Justice
2. Teachers and students
3. Havergal College
4. Trinity College School, Port Hope
5. Royal St George's College School
6. Holy Trinity School
7. School chaplains
8. Sisterhood of St. John the Divine
9. St. Clement's School
10. Lakefield College School
11. Kingsway College School
12. Bishop Strachan School
13. St. James the Apostle, Brampton
14. North Peel Deanery
15. St. James, Caledon East
16. St. Joseph of Nazareth, Bramalea
17. St. Jude, Bramalea North
18. Founders, benefactors & missionaries of the ACC
19. All Saints Church-Community Centre
20. Holy Trinity, Trinity Square
21. St. James Deanery
22. Christian-Jewish Dialogue of Toronto (CJDT)
23. Parroquia San Esteban
24. Redeemer, Bloor St.
25. San Lorenzo Ruiz Anglican Church
26. St. Andrew by-the-Lake
27. The Season of Spiritual Renewal
28. The ReCharge Diocesan Youth Retreat and youth ministries of the Diocese
29. St. Bartholomew
30. Toronto Urban Native Ministry

LOOKING AHEAD

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

SEPT. 26-28 - Riverdale Art Show and Sale featuring 21 GTA artists, all original art, 35th anniversary of this event, at St. Barnabas, Chester, 361 Danforth Ave. Toronto. Opening reception on Sept. 26 from 6-9 p.m. Show continues on Sept. 27 from 11 a.m. to 5 p.m. and on Sept. 28 from 1 p.m. to 5 p.m.

SEPT. 27 - Lift Up Our Hearts service, 2 p.m., St. James, 58 Peter St. N., Orillia. The Rev. Dr. Rob Hurkmans, preacher.

SEPT. 28 - Choral Evensong (BCP) for Michaelmas Eve, 4 p.m., followed

by an illustrated feature on "Love, Music and the Bible," presented by Dr. Mark Whale, founder and music director of the Lavinia Choral Ensemble, at St. Olave, Bloor Street West and Windermere Avenue, Toronto. For more details, call 416-769-5686 or go to stolaves.ca.

OCT. 25 - Lift Up Our Hearts service, 2 p.m., St. Paul, Bloor Street. The Rev. Dr. Alvaro Adderley, preacher.

Organist and composer honoured for work

EDWARD Moroney, ODT, has been honoured by the Royal School of Church Music (RSCM) in the U.K. Mr. Moroney, an organist and composer in the Diocese of Toronto, has been made an Associate of the RSCM. He will be presented with the award on Oct. 4 at Christ Church, Oxford. The award recognizes "achievements in church music and liturgy of national significance, or for important musical and liturgical work within the RSCM which has had an impact regionally."

"Edward Moroney has, for over fifty years, been most influential in church music as organist, composer, teacher and advisor in hymnology to many clerics," says the citation for the award. "As well as being a much-respected accompanist in Canada, he has made a significant contribution in ecumenical circles. He has been recognized by both the Anglican and Roman Catholic churches for services to church music. He continues to support his colleagues both locally and abroad."

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LIFT UP OUR HEARTS

Saturday afternoons at 2 p.m.

**MARCH
22**

St. James Cathedral

The Rev. Molly Finlay, preacher

**MARCH
29**

Trinity Church Streetsville

The Rev. Canon Stephanie Douglas, preacher

**MAY
31**

All Saints, Whitby

The Rev. Gerlyn Henry, preacher

**SEPT
27**

St. James, Orillia

The Rev. Dr. Rob Hurkmans, preacher

**OCT
25**

St. Paul's Bloor Street

The Rev. Dr. Alvarado Adderley, preacher

Come together as the Diocese of Toronto to **worship God** in wonderful music, inspirational preaching and the witness of God's people.

