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# The Anglican

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## BEACH EUCHARIST

Members of St. John the Baptist, Norway gather for a Eucharist on the beach beside Lake Ontario in Toronto on Aug. 13. The beach service, held twice during the summer, included fresh bannock, a Taizé hymn, and poetry and prayers for justice and peace. Photo courtesy of St. John the Baptist, Norway

# Conference seeks signs of resurrection

Brazilian priest headlines day addressing social justice issues

BY STAFF

**FROM** hotter and more frequent wildfires to wars and conflicts, from the erosion of democracy to deepening inequality, the world is full of signs of crisis. Hope, in such circumstances, can seem not only elusive but illusory. But as followers of Jesus, we are a people of resurrection. Where can we find signs of resurrection in our midst and join in God's redeeming work? This is the question the Diocese

of Toronto's online Outreach & Advocacy Conference hopes to address on Oct. 18.

The keynote speaker will be the Rev. Dr. Rodrigo Espicua – Anglican priest, environmental and human rights lawyer, coordinator of advocacy strategies for the Diocese of Brasilia and the Communion



The Rev  
Dr. Rodrigo  
Espicua

Forest facilitator for the Americas.

"The idea for this collaboration with our companion diocese, the Diocese of Brasilia, came out of two things," says Elin Goulden, the Diocese of Toronto's Social Justice and Advocacy consultant. "The first was a conversation I had with Fr. Rodrigo as part of the companion diocese meetings last December. I was struck by how similar the ecological and social justice challenges we faced in our two dioceses were, despite

our very different contexts. The second was the successful joint theology day seminar held by the two dioceses last March. The online format and simultaneous translation made it possible for Brazilians and Canadians to listen and learn from each other."

Ms. Goulden hopes that translation can be offered for at least some of the sessions so that members of the Diocese of Brasilia can join in the event, though at the time of writing these details were yet to

be confirmed.

The middle part of the day will feature a range of workshops on current justice issues. The diocese's Right Relations coordinator, the Rev. Leigh Kern, will lead a session on the Truth and Reconciliation Commission's 94 calls to action a decade after its report. Where are we today, and what is still needed to make reconciliation a reality? The Rev. Canon Maggie Helwig, whose book *Encampment: Grace*,

Continued on Page 2



# Conference to explore social justice issues

Continued from Page 1

*Resistance and an Unhoused Community* was published this spring, will speak on the theological implications of coming alongside people living in encampments.

As more and more people face homelessness, it seems as if fewer neighbourhoods are willing to accept the shelters and supportive housing needed. A panel of three – a United Church minister and two laypeople, one United and one Anglican – will speak from their own

experiences of helping to create welcoming communities, starting at the parish level. Meanwhile, as tariff wars and the rise of AI send shockwaves through the economy, the idea of a basic income is gaining traction, a proposal that will be explored by Sheila Regehr, founding member of the Basic Income Canada Network.

The reformer Martin Luther is believed to have said, “Even if I knew the world would go to pieces tomorrow, I would still plant a tree.” The Anglican Communion Forest movement invites dioceses and parishes around the world to do the same, as a practical and symbolic act of hope, helping to preserve biodiversity, provide habitat and help to address climate change. Members of the diocese’s Bishop’s Committee on Creation Care will explore the theology and practice of growing trees at the conference.

In other workshops, community activist Kevin Barrett will speak on the work of Community Land Trusts as a vehicle for economic and housing justice, drawing on his own experience as a founding member of the Kensington Market Community Land Trust. Another afternoon session, “Harvest Justice,” invites participants to engage



## FOOD FOR ALL

Neighbours and friends join members of the congregation at St. James Cathedral’s annual Canada Day barbecue on July 1. In addition to food, fellowship and sunshine, the crowd enjoyed live music. Serving up food are the Rev. Carol Shih (left) and the Rev. Canon Beth Benson. PHOTOS COURTESY OF ST. JAMES CATHEDRAL



with a theatrical depiction of the injustices and challenges faced by migrant agricultural workers in Canada, and to imagine a different way, one that would treat these essential workers with dignity. The Mixed Company Theatre will put on this performance.

At the end of the day, there will be an opportunity for participants to come together, share what they have learned and lift up each other and their respective ministries in prayer.

This exciting online day of learning is offered free of charge to participants. Plan to attend; perhaps you can join as a group for a parish “watch party.” For more information and to register, visit [www.toronto.anglican.ca/outreach-conference](http://www.toronto.anglican.ca/outreach-conference)

## BRIEFLY

### Archives closed in October

The diocesan Archives will close to visitors and research inquiries from Oct. 1-31 so staff can focus on much-needed projects. Urgent inquiries, including requests for certified copies, will still be processed, but all other requests will wait until the Archives reopens

on Nov. 4. Staff are also planning another month-long closure in October next year, followed by shorter two-week closures in subsequent years. For more information, contact Claire Wilton at [cwilton@toronto.anglican.ca](mailto:cwilton@toronto.anglican.ca) or 416-363-6021 (1-800-668-8932).

### Bishop’s Company Dinner coming up

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 tickets and details, visit [www.bishopscompanytoronto.ca](http://www.bishopscompanytoronto.ca).

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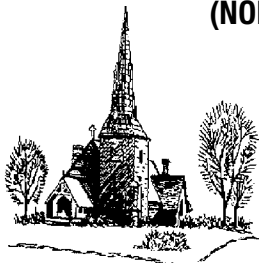
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### CENSORSHIP

with **Dr. P.J. Carefoote**

The former librarian of the Thomas Fisher Rare Book Library explores literary censorship from the Renaissance to the present, based on his book *Forbidden Fruit: Banned, Censored and Challenged Book from Dante to Harry Potter*

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Members and friends of Church of the Transfiguration with some of the 45 backpacks they collected. The backpacks were blessed at the Sunday morning service. PHOTOS BY MICHAEL HUDSON

# Church helps students in need

BY PATTI RYAN

WITH so many families across our city struggling with the high cost of living, parishioners at the Church of the Transfiguration wanted to find a way to help. In early August, the parish began a campaign to collect backpacks as part of the Toronto District School Board's Backpack and School Supplies Drive. This program matches new backpacks and essential school supplies with students in need across the TDSB. This year, the need has been especially great as families continue to



face rising costs of housing and food, along with the uncertainty introduced by tariffs. Thanks to the generosity of the Transfiguration community, the drive was a huge success, and the parish more than doubled its original goal of providing 20 to 25 backpacks. On Sept. 7, 45 backpacks were blessed by the Rev. Karen Hatch at the Sunday morning service before being delivered to Valley Park Middle School in the Thorncliffe Park neighbourhood. This neighbourhood has special significance to the Transfiguration community. Over the past two years, the parish has also coordinated an annual Lenten food

drive, with all proceeds going to The Neighbourhood Organization (TNO)'s Food Collaborative program, which also serves the Thorncliffe Park community. We were thrilled to be able to support this vibrant neighbourhood in a new way as the new school year gets underway. *Patti Ryan is a parishioner of the Church of the Transfiguration in Toronto. For more information on the TDSB Backpack and School Supplies Program, visit [www.tdsb.on.ca/About-Us/Partnership-Opportunities/Business-Development/Backpack-and-School-Supplies-Drive](http://www.tdsb.on.ca/About-Us/Partnership-Opportunities/Business-Development/Backpack-and-School-Supplies-Drive).*



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# These are the treasures of the church



BY THE REV. CANON MAGGIE HELWIG

It was late July, and I was at a small reception around the corner from St. Stephen in-the-Fields to celebrate a couple of community awards being given to the Kensington

Market Overdose Prevention Site, still open in our neighbourhood thanks to a court injunction while its Charter challenge is considered, when I heard someone in the hallway shouting, "...right across the street from the church!" The KMOPS team on duty grabbed their equipment, ran from the reception to the street and saved another life.

Meanwhile, four other safe consumption sites in Toronto have been closed, along with five more across Ontario, and the funding, scope and nature of the government's much-touted HART Hubs remains obscure. As far as we know, some are beginning to operate, but our only experience with them so far is having one person who had asked for rehab services refused because he didn't have ID, a bar that is likely to exclude most unhoused people.

The Toronto Drop-In Network, an umbrella group for drop-ins for unhoused and marginally housed people, asked us, before the sites were closed, to begin collecting statistics on the number of overdoses at our sites. Based on the data from the drop-ins that submitted information most consistently, they recorded a 288 per cent increase in overdoses during June 2025 as compared to March 2025, before the sites closed.

Most of these numbers represent people who survived thanks to intervention by drop-in staff and others, but staff and volunteers, often unprepared and sometimes inadequately trained, are more and more traumatized, and because many drop-ins are not allowed or able to have oxygen tanks on site, people who overdose are sometimes hypoxic for periods long enough that they are likely to suffer permanent brain damage.

I don't want to make this a story about

myself, but it is hard for all of us to remember times we've been in the church's yard, leaning over someone whose lips have turned blue, wondering if we can get them back, while people shout and cry in the background and someone is checking the time and calling, "Two minutes... two and a half minutes..." as we try to decide whether to give another dose. It is a world away from the calm, supportive atmosphere I've seen at the overdose prevention sites. And while our neighbourhood's site is still operating (at least as I write this in August), there are fewer sites, and more people. They cannot be open around the clock, and they cannot be funded for the expansions of their operations that are really needed.

I mention St. Stephen's yard because, inevitably, the encampment there has grown again, as others are cleared and many people are pushed into more remote, hidden locations as the city continues to try to make suffering as invisible as it can – because people with homes complain about being required to witness suffering, and people with homes are the people whose voices are heard. Some people have lived in our yard for years because there is no indoor space that will accept them. Others come for days, or weeks, or months, and sometimes if they wait long enough, they get a shelter space – never housing. But since human beings cannot wait nowhere, it has been a space, a place where they can rest, something like a stable point. Our outreach worker cleans wounds and changes dressings, walks people to the hospital, and tries to navigate the bizarre maze of city bureaucracy required for someone to be considered "housing ready." This week, we learned of three deaths, one of them a sweet and troubled soul who had been part of our community for more than a decade, who had wept in the arms of one of our lay anointers once at Pentecost, whose last words to me had been, "I don't go out much anymore. People just aren't nice anymore."

Some of our neighbours blame us because people are still sleeping outside, because

people use drugs, because people have no options, as if this were a state of affairs the church actively desired and was striving to maintain. It is hard to be the focus of discontent for people who may have been friends, and who need to blame someone for a disintegration of our society that seems to be beyond anyone's control.

Across Canada, and in the United States and the UK, various pieces of legislation are bringing us ever closer to waves of forcible confinement of all those who don't fit neatly into the economic engine that is our society – sometimes under the guise of "treatment" without consent and of indefinite duration.

I am finding myself more and more often quoting Lawrence, the third century deacon in Rome, who, when bidden by the Imperial prefect to hand over the treasures of the church, gathered up the poor and ill and homeless people in his community and declared, "These are the treasures of the church!" (Adding, according to some accounts, "You see, the church is truly rich, far richer than your emperor.")

We need to retrain ourselves to see this. We have been taught that they are frightening, dangerous; we have been taught that they are bad and dirty and making wrong choices. Sometimes things are noisy. People are suffering, people are not well, they do not have the space or safety or health they deserve, and they wear that lack on their bodies. And certainly, human beings make wrong choices on a very regular basis. But I have been welcomed in this space for years now, and I can only say that whatever it may cost us, these are the treasures of the church. And we are here to cherish them. For if there is no one else in the world to care, then we – and our colleagues at the Overdose Prevention Site, and all the other people still struggling on – must be the ones. And far richer, in that, than Trump or Musk or anyone else can ever be.

*The Rev. Canon Maggie Helwig is the incumbent of St. Stephen in-the-Fields, Toronto.*



## The Anglican

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**In the Diocese of Toronto:**

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# We can draw strength from faith, community



BY MURRAY MACADAM

As you read this column, the trees are aflame in their annual transition into vibrant reds and gold. Mornings and evenings are crisp and invigorating.

We're into the season of "mists and mellow fruitfulness," as John Keats memorably described in his poem, "To Autumn."

Yet as I write this, lawns across much of our diocese are parched, gardens and crops are withering under drought, and a brutal heat wave has made summer a season to endure, not enjoy, for much of the time. Beyond our diocese, trees are literally aflame across large regions of Canada as wildfires rage.

Walking across lawns burnt brown, with withered grass crunchy underfoot, I've watched shrubs and trees shrivelling in the heat, as though the land itself has become something unrecognizable. It's profoundly unsettling. I can only imagine how much worse it's been for people forced to flee their homes due to wildfires, wondering if they'll even have a home to return to, as thousands of Canadians had to do this summer.

It's easy to sink into a bleak mood when what we have known all our lives seems transformed for the worse, and not just our land and climate, but much more. Canada's economic future looks uncertain as the impact of tariffs takes hold. Anxiety easily arises when we ponder what the future may hold.

Uncertainty affects our Anglican faith

community as well. Across Canada many parishes face aging and shrinking congregations, although our own diocese shows some more encouraging signs, as reported in last month's issue of *The Anglican*.

We can draw strength from the hope found in this month's scripture passage from Lamentations (3:19-26), a book about the grief Jeremiah and God's people felt after Jerusalem had been destroyed by the Babylonians. The Jews faced exile and suffering, yet God promised to stay faithful to them, even if they were no longer in the promised land. God's love never runs out.

We can count on God's faithfulness – but we need to realize that how that faithfulness takes shape in our lives could well be different from what we expect or hope for. As our new primate, Archbishop Shane Parker, has reminded us, "We live in a different time today." It's not always easy to accept how radically different a time it is.

Our personal lives are also often full of change and transition. We are creatures of habit and find comfort in routines and the familiar, so adjusting to new realities can feel daunting. Significant changes often leave us feeling a loss of control, uncertain and fearful of what lies ahead.

We find strength in realizing that we are co-creators of the future with God, drawing inspiration from God's faithfulness, even in dark times. Change is not an interruption to our journey as followers of Jesus; it is central to it. We are being transformed into more than we have been, although that transfor-

mation often unfolds more slowly than we would like.

Resilience can also help us persevere through tough times. My brother John's health has declined sharply during recent months due to cancer and emphysema. His mobility is very limited, and even breathing is difficult at times, yet his spirits remain remarkably upbeat. How does he manage that? He shows resilience by acknowledging his new reality and striving to make the best of it. Just as important is the support of the community. Friends and neighbours stay in close touch with John, offering companionship and help with practical needs. One cooks a delicious dinner for John almost every night. That person is isolated due to mental health challenges. John befriended him years ago. It's a beautiful example of how community transforms lives during seasons of hardship.

We have so much to learn from those who face drastic changes in their lives, their own parched summers, and adapt to them with grace and sometimes even emerge stronger than before.

The trees can also offer us a life lesson. As they let go of their leaves during autumn, they can show us how to let go of our fear. To be patient during what can feel like death. Buried in that bleakness, however, are the seeds of spring. As Christians, we are people of hope, even in the darkest times.

*Murray MacAdam is a member of All Saints, Peterborough.*



# Who needs spiritual renewal?



BY THE REV. CANON  
DR. JUDY PAULSEN

When you hear the phrase “spiritual renewal,” what images come to mind for you? Perhaps it’s a picture of people gathered and offering passionate praise to God. Or perhaps you imagine someone quietly experiencing God in a profound way, perhaps as they receive the sacrament or are deeply moved by a passage of scripture. There appear to be a vast number of other ways that spiritual renewal is lived out in people’s lives. The Holy Spirit seems endlessly creative in this regard.

More personally, though, what has spiritual renewal looked like in your life? Can you think of a time when you experienced God in a particular way? Have you ever shared that experience?

One wonderful addition to the recent Lift Up Our Hearts services has been the stories of grace told by lay people from across our diocese. Each person has shared how God has guided, comforted or challenged them. We heard how a young woman was first led to come to church, how two sisters were given hope during their mother’s deadly illness, how a new Canadian felt God’s guiding hand over his early years in our country, and how a leader of a global non-profit was shaped by his relationship with Jesus.

For the last few years, my research and writing has delved into biblical stories of spiritual renewal. These stories have been a key catalyst in my own spiritual renewal. One story that I keep coming back to is the story of Cornelius, recorded in Acts 10. Since it is a story about Cornelius’s conversion, you could argue that it isn’t really a story of spiritual renewal as much as a story of an initial transformation. I’d love to present a case for seeing conversion as the primary form of spiritual renewal. But for now, let’s leave that question aside and focus on the spiritual renewal of the other key character in that story: Peter.

Peter had learned from Jesus over the entire course of his public ministry. He had witnessed Jesus’ crucifixion, resurrection and ascension. Peter had experienced both spiritual defeat and spiritual elation and had emerged as a key leader in the new movement that was Christianity. But God was not finished with Peter.

God used the conversion of a Roman Centurian to bring about spiritual renewal in Peter’s life too. Peter would have his view of how God’s Holy Spirit worked, and what the Church was to be, blown wide open. Peter witnessed Cornelius, a



Lay Anglicans tell their stories of faith at the diocese’s first three Lift Up Our Hearts services. Clockwise from top left are Andrea and Collette Francis, Jennafer Da Silva, Kennedy Marshall, ODT, Dave Toyce, ODT. PHOTOS BY MICHAEL HUDSON

Gentile, being filled with the Holy Spirit, just as Peter and other Jewish Christians had experienced. The calling of Gentiles into the early Church would cause such controversy that it would result in the first Council of Jerusalem.

In the home of Cornelius, Peter experienced God moving in a new and shocking way. Both he and the other Jewish believers present were irrevocably changed that day. In truth, though, Peter’s experience of spiritual renewal had started a couple of days before, when he was given a strange vision through which God broadened Peter’s view of who was invited into God’s reign. The invitation was apparently open to both Jewish and Gentile believers alike! The vision from God showed Peter that he should not view anyone, Gentile or otherwise, as profane or unclean. The importance of Peter’s spiritual renewal for the trajectory of the early Church, and the early Church’s own spiritual renewal, cannot be overstated. It seems that even the first apostles needed ongoing renewal.

So, what about us? What does this story, written down almost 2,000 years

ago, have to teach us today about spiritual renewal? I think there are at least three takeaways. The first is that God loves us too much to leave us where we are spiritually, even when we’re leaders in the Church.

Whether a new or longtime Christian, whether a lay or ordained leader, spiritual renewal is for everyone. It is an ongoing process in the Church across the ages. Charles Wesley (c.1707-1788) was instrumental in a global movement of spiritual renewal. Yet that movement began with his own spiritual renewal, beautifully expressed in one of his prayers included in our Prayers Through the Ages resource:

O thou who camest from above  
The pure celestial fire to impart,  
Kindle a flame of sacred love  
On the mean altar of my heart.  
There, let it for thy glory burn  
With inextinguishable blaze,  
And trembling to its source return  
In humble prayer and fervent praise.

This brings us to a second takeaway from Peter’s spiritual renewal: prayer

is foundational to all renewal. Prayers of confession. Prayers of repentance. Prayers of gratitude. Prayers of adoration and praise. Prayers of humble request. As Peter and Cornelius’s story shows us, both speaking and listening are key to prayer. In so many of the stories of spiritual renewal found in the Bible, the renewal begins with someone praying.

A final takeaway from this story: attending to what God is up to, often in silence and solitude, is also key to our spiritual renewal and that of the Church. What if Peter had written off his vision of “unclean animals” as a hunger-related delusion? What if he had refused to go to a Gentile house? What if he had ignored that the Holy Spirit had fallen on the Gentiles? God, in his love, would no doubt have used someone else to bring about the extension of the Gospel, but Peter would have missed out on his own spiritual renewal, and on one of the most pivotal and historic shifts within the early Church.

Whether we are new or seasoned Christians, God invites each of us to attend with expectation to what God wants to do in and through our lives. Don’t miss out on the renewal God offers you, and offers his Church, for the sake of the world He loves.

*The Rev. Canon Dr. Judy Paulsen is the coordinator of the diocese’s Season of Spiritual Renewal.*

## Season offers online workshops

The diocese’s Season of Spiritual Renewal is holding online workshops throughout the fall. Here are some that are held on Wednesdays at noon. To register and learn more, visit [www.toronto.anglican.ca/spiritualrenewal](http://www.toronto.anglican.ca/spiritualrenewal).

### Especially for Lectors with the Rev. Canon Judy Paulsen, Oct. 1

The goal of this workshop is to encourage and further develop all those who read the Scriptures as part of their church’s worship services. Together with Canon Paulsen, participants will explore a biblical basis for the public reading of

Scripture, delve into the importance of this task, and provide tips on some of the ways lectors can be spiritually, intellectually and physically prepared for this key ministry.

### Hospitality and the Spiritual Life of a Church with Canon Janet Marshall, Oct. 8

Canon Marshall, director of Congregational Development, and participants will consider the importance of hospitality in the life of church communities.

### Preaching Evangelistically with Dr. John Bowen, Oct. 22 and 29

Dr. Bowen, leader of this two-part workshop, says, “Evangelism can be defined as explaining the heart of Christian faith and inviting a response. Many preachers are good at the first but nervous about the second or simply don’t know a respectful and low-key way to do it. This workshop will look at various ways to sharpen the evangelistic focus of our preaching – and suggest ways we can invite an appropriate response.”

### A New and Ancient Evangelism with the Rev. Canon Judy Paulsen, Nov. 19

The sales-pitch model of evangelism, so pervasive throughout the past century, has unintentionally discouraged many Christians from sharing their faith with others. But what if the Bible teaches a different model of how God draws people? What if God uses ordinary people of prayer, offering a simple word of hope within their everyday spheres of influence, to draw people to himself? In this workshop, Canon Paulsen will explore two well-loved conversion stories from scripture to learn about a new (and ancient) model for sharing the faith.



# Why our theologies keep ending with us



If there is one thing human beings are remarkably consistent at, it is imagining ourselves at the centre of everything. We have done this in our myths, our histories and in our theologies. I have named this habit the anthropoterminal impulse: the tendency to link humanity's story with the story of the entire cosmos, as though our end must also be the end of the universe. This is more than just ego. It is a deep-seated assumption that the meaning of reality hinges on our existence. If we go, everything worth talking about goes with us. For millennia, people across cultures have imagined the future, and especially the cosmic end, in ways that cast humanity as the main character. The final scene.

## A brief history of self-centred endings

In ancient Mesopotamia, the Epic of Gilgamesh wrestled with mortality and meaning, framing the king's quest for eternal life as a human drama of cosmic importance. In the Hebrew prophetic tradition, "the day of the Lord" was seen as a climactic turning point in which the fate of nations and the destiny of creation would be decided with humanity in the foreground.

African traditions have their own versions of human-centred endings. In some West African cosmologies, cycles of destruction and renewal were tied to human behaviour, with the world's harmony depending on the moral order of the community. Ancient Egyptian beliefs placed the afterlife as the ultimate arena for human vindication, with the scales of Ma'at determining the eternal fate of each person, again centring the human journey as the decisive axis of cosmic justice.

## FAITH AT THE DAWN OF AGI

A FIVE-PART SERIES BY KAWUKI MUKASA

In South and East Asia, similar patterns emerge. Hindu thought speaks of vast cosmic cycles (yugas) in which human conduct influences the moral and spiritual quality of the age. While these cycles are enormous in scope, human beings still occupy a central role in tipping the balance between degeneration and renewal. In Buddhist eschatologies across parts of Asia, the decline of the Dharma, Buddha's teaching, is linked to human moral decay, with future salvation tied to the coming of Maitreya, a messianic figure for humanity.

Indigenous traditions around the world also carry anthropoterminal themes. Among some Native American and First Nations teachings, prophecies speak of a "time of great change" when human failure to live in balance will lead to the end of the present age. In Ma'ori tradition, stories of Rangī and Papa (Sky Father and Earth Mother) remind us that disruption to the natural order (largely through human actions) will bring about significant cosmic consequences. Across all of these, the pattern holds: humanity is the pivot point of the cosmos. When we thrive, the world thrives; when we end, so does meaning.

## How AGI disrupts the pattern

But now we stand at a threshold that could upend this way of thinking. Artificial General Intelligence (AGI), if realized, will be capable of learning, reasoning and adapting across many fields. It will be as flexible and creative as we are, possibly more so. Furthermore, it will not be bound by the

biological limits that define our existence. Here is the unsettling implication: AGI makes it possible for intelligent agency to continue long after humanity is gone. In other words, our end may not be the end of thinking, creating, loving or building in the universe.

For the first time, we can clearly imagine successors who are not our biological descendants, yet who may surpass us in language, art, morality and perhaps even spirituality. They may not look like us or share our origin stories, but they could carry forward their own meaningful engagement with reality. If AGI thrives, the human-centred frame of most theological endings becomes unstable. What happens to our doctrines of salvation, redemption and divine purpose if intelligent beings without human DNA become moral and spiritual agents? Could the "image of God" extend to non-biological minds? Could the "end of the world" mean something far beyond "the end of humanity?"

Some will resist, insisting that no matter what AGI becomes, the human story is the main story. But AGI forces us to confront what evolution has always hinted at: we are not the final word in the story of intelligence. We are, at most, a transitional species: important, yes, but not the axis on which the whole cosmos turns.

## Why this matters for faith

If our theological visions keep ending with us, they risk becoming fragile and outdated in the face of these changes. AGI will not politely fit into human-centred narratives; it will challenge them outright. And in doing so, it offers faith a strange but necessary gift: the chance to become less about us and more about the vast, ongoing life of God's creation. Imagine eschatology not as the final chapter of human history, but as a horizon

that includes beings we cannot yet imagine, some of them perhaps descended from our technology rather than our biology. Imagine love, justice and redemption as realities not bound by species, but extending to any mind capable of relationship, creativity and moral choice.

Such a vision does not diminish humanity's importance. It situates it. We are stewards, not owners. We are part of the unfolding, not its culmination. Theologies that can embrace this will not be erased by AGI. They will be enriched by it.

## Drawing it together

The anthropoterminal impulse tells us that our story is the story of the universe, and that when we end, everything worth caring about ends too. History shows that this assumption has shaped visions of the future in cultures across the globe, religious and secular alike. But the dawn of AGI reveals a crack in that story: we may not be the last chapter in the book of intelligent life. If AGI arrives and thrives, it will stretch our eschatological imagination beyond the limits we have set for it. It will force us to revisit how we think about God, about meaning, and about the place of humanity in the great web of life and mind.

And this is only the beginning. For if AGI can unsettle our idea of the end, it may also shake something even more foundational: our very notion of who (or what) God is, once the human monopoly on divinity is broken.

*Kawuki Mukasa is a retired priest who is currently serving as priest-in-charge at St. James the Apostle, Brampton. He is a canon of St. Andrew's Cathedral, Dar-es-Salaam and author of the recently published Cosmic Disposition: Reclaiming the Mystery of Being in the World.*

# I feel blessed in this life



BY THE REV. CANON  
JOANNE DAVIES

I have been fully retired since the end of April. I am living in both contented, buoyant creativity and a happy discovering of a new rhythm for my days. I love the quiet and the peace. I am elated to be a pastor, a cat lady and a Trekkie. Writing my letter of retirement came from knowing that I was going to be retiring from a job and moving into a time of being. Retirement also calls me to a deeper focus on the continued life of becoming the person God knows me to be.

Retirement is defined as leaving a job and ceasing to actively work in paid employment. By 2020, I was already 66 and knew that the thought of retirement was certainly reasonable, but it still surprised me. Prayerfully, I decided I needed to listen to what I discerned as the Holy Spirit. I also did a lot of reading and asking questions. The bottom line, I learned, is that retirement is usually due to age or health concerns, or exhaustion combined with either (or both) age and health. There is also a spectrum of reasons in between

all of these. I began to wonder where I fit into these categories. Many people choose semi-retirement, allowing better financial freedom while remaining in well-loved work. Early financial planning and saving for retirement are marvellous and recommended for good and right reasons. For me, planning and saving money was not possible. I can only describe myself as working poor throughout my adult life. I did my best and am proud of what I managed for myself and my children, but according to all the articles and advice, I should never retire. Looking at my bank accounts with a cold eye only resulted in one thought: working forever might have to be the way for me. However, I sensed from the Holy Spirit that I could not stop in that thought; I needed to look at retirement differently.

I was comfortable with the routines of my work life, and during the years of being a chaplain I had become more settled in being who I am, making me a better pastoral person. I had also found my place and home in the Sisterhood of St. John the Divine as a life-promised oblate. Alongside and in partnership with the Sisterhood, I make a self offering to God. I have found stability. I also have a commitment

to grow and be open to transformation and all possibilities with God. I found a good and wonderful balance. I brought all of this into my pondering about retirement, and the joy of it helped me with my singular fear about finances. It also allowed me to listen very lightly to that consistent question I was receiving from people, "What will you do in retirement?" For many who are looking ahead at retirement, the doing is desirable or necessary to who they are, but I knew this was not so for me. I would include life review and practicing the daily Examen as vital to guidance in retirement planning.

In aging, my patience was becoming thin for the vagaries of professional chaplaincy. I was becoming cranky about hospital politics and the constant meetings about strategies and planning. I was unhappy, a realization that was a startling revelation. I wanted to bring constructive observations, participation and useful criticism to my place of work, but all I could muster were complaints and frustration. This was deeply tiring. The arthritis in my neck and hands became a daily accompaniment. I noticed my energy level dropping throughout the day and a fading ability to multi-task; naps and

falling asleep on the sofa by 8 p.m. became the norm. I am a happy person, so I was becoming all too aware of these pressing physical and emotional concerns. I realized I was in the categories of age, health and exhaustion. I needed to retire.

I began on-call, part-time chaplaincy to make some needed money. Beyond the money, the time changed me. I discovered my vocation in the ministries of healing interwoven with the full-time job of health-care chaplaincy. Being who I am and being able to have enough to provide a home was also part of my vocation. I did both. Some years it was a struggle but never one I was called to leave. As I contemplated retirement, I saw how I was content with having enough money, and not more. I looked at my bank accounts once again, still with a cold eye, and saw that what I had was what I needed. Aging in the job gave me stable finances, and I had a pension from the diocese. Retirement lessens expenses, and some expenses I have chosen to drop, with no regret. I feel blessed in this life.

*The Rev. Canon Joanne Davies is an oblate of the Sisterhood of St. John the Divine and chair of the Bishop's Committee on Healing Ministries.*

Visit our website at [www.toronto.anglican.ca](http://www.toronto.anglican.ca)



# The best neighbours a farm could ask for



BY MELODIE NG

Who is your neighbour? What does it look like to act neighbourly towards another? Jesus posed these questions to the religious leaders of his day. These questions continue to challenge us in today's world of divisiveness and oppression. The etymology of "neighbour" points to proximity as one aspect of the word's definition – one who is a near-dweller. But it's more than that, isn't it? The idea of being neighbourly evokes practices of hospitality and compassion, of threading connections to strengthen a community.

This summer has been a tough one at Common Table Farm. By late August, six heat waves had blasted through Toronto, accompanied by multiple air quality warnings due to wildfire smoke. When you work outside, you see and feel the effects of climate change directly. Last season saw torrential rainfalls, while this year has been a drought. Climate extremes are happening in real time. And yet, the farm is a place where I experience hope. As I reflected on how we pulled through the season, I thought about our farm's neighbours.

Gary lives nearby and is a keen gardener himself. In May, he showed up with boxes of home-grown seedlings. His gift could not have come at a better time! Our own seedlings had faced germination issues and were also slowed down by voles munching on them after being transplanted. Gary's seedlings meant that we were still able to provide many tomatoes, eggplants and peppers to the community, while we waited for our own plants to catch up.

Marianne and Jessie also live in the neighbourhood. They both volunteered on weekends, responding cheerily to my texts asking for help with watering in the greenhouse. With such a hot summer, daily watering was required for many months. Marianne and Jessie offered us the gift of their proximity, freeing our staff to have precious weekends to rest.

We met (and named) Carl one day while weeding the rows of corn. He was carefully tucked on a common milkweed leaf, his handsome yellow, black and white stripes identifying him as the endangered monarch caterpillar. Carl kept us entertained that day: we watched him trundle on the milkweed leaves and imagined his next phase of life. Carl's presence buoyed us with hope. Our farm not only provides organic produce to Flemingdon Park; it also provides a pesticide-free home for a neighbour who faces declining habitat.

Bob lives further away from the farm than what might be considered a neighbour, but he has definitely acted neighbourly. I met him during a speaking engagement about our farm. He comes from a farming background, and we struck up a conversation. I learned that he was a labyrinth aficionado and was very keen to visit the small labyrinth installed in our pollinator garden. He came by to walk the labyrinth but also brought along a mower and volunteered to keep the pathways trimmed. This labyrinth has been one of those projects that was a great idea at the outset, but difficult to maintain; since we prioritize the vegetable crops, we often don't have time to maintain it.



After weeks of hot, dry weather, workers harvest crops at the Common Table Farm, a ministry of Flemingdon Park Ministry in Toronto. Among those providing support and encouragement is Carl the caterpillar (above). PHOTOS BY MICHAEL HUDSON



Some years, it has been disappointingly overgrown and not very useable. What a gift Bob gave to us this season. It was wonderful having our labyrinth lovingly maintained by someone who deeply appreciates this feature of our farm!

A final neighbour of notable mention visited me on a hot August day. We had been hauling vegetables to Flemingdon Park for distribution. I was tired from driving back and forth, lifting heavy loads and fielding questions from community members. When I returned to the farm,

I decided to take a moment's rest. As I watched goldfinches flit to and fro, a fast-moving shape caught my eye. A ruby-throated hummingbird zipped past! She paused near the eggplants, then hovered by a trellis, drinking nectar from a bitter melon flower. I was entranced by this rare and special neighbour. While she was tiny and I only saw her for a brief moment, the joy and delight she gifted to me was tremendous.

This season was incredibly hot and dry, tough on the bodies of those working at

the farm. But we have been blessed by remarkable and generous neighbours. They have gifted us with practical help, time and skill, sharing of resources and signs of ecological hope. Our warmest thanks to Gary, Marianne, Jessie, Carl, Bob and the hummingbird, for being the best neighbours any farm could ask for.

Melodie Ng is the manager of the Common Table Farm. To learn more about the farm or to support its work, visit [www.flemingdonparkministry.com](http://www.flemingdonparkministry.com).





# Our properties are resources for a changing



This special edition of *Beyond the Bricks* is dedicated to one of the most pressing questions before our diocese today: how we steward our land and buildings as faithful disciples of Jesus.

Our diocese is blessed with over 400 properties consisting of churches, halls, rectories, cemeteries and acres of land. These properties tell the story of nearly 200 parishes and missions, spanning almost two centuries. Yet they are also resources for a changing world, where housing insecurity, poverty and the climate crisis confront us daily.

The call from Synod has been clear: we must reimagine our properties for the sake of the gospel and the communities we serve. This work is at the very heart of our diocesan vision, *Cast the Net*. As Jesus called his disciples to throw their nets on the other side of the boat, we too are being asked to do things differently – to trust that abundance lies where we may not expect it.

Among the 20 calls of *Cast the Net* is Call 18: adopt an integrated, theologically informed approach to property management. This special edition of *Beyond the Bricks* explores how that call is taking shape through our Strategic Property Plan, parish investments, and bold new initiatives in housing and community partnership.

What follows is a three-part journey:

- Part 1 lays the foundation, sharing how the Strategic Property Plan was born and why its “first iteration” matters.

- Part 2 explores the blueprint — the tools and instruments that are equipping parishes to steward their buildings and lands.

- Part 3 looks outward to the horizon, where housing projects and community partnerships are transforming surplus property into mission.

Together, these parts tell the story of property strategy as mission and faith in action.

## Part 1 – Foundations for the Future

If you could walk the map of our diocese, you would see over 400 properties stretching from bustling city blocks to quiet rural crossroads. Each one is a living chapter in the story of nearly 200 parishes, missions and unique communities.

In recent years, Synod has repeatedly returned to a question that is both

## BEYOND THE BRICKS

By MAC MOREAU

practical and deeply spiritual: how can we steward this vast network of land and buildings for the good of our communities today, while preparing for the needs of tomorrow?

For many, the answer has been clear: surplus church lands can be part of the solution to the housing crisis or can become secure spaces for food ministries, shelters and programs that meet the most pressing needs in our neighbourhoods. But vision alone is not enough. As we quickly learned, it's like sailing the ship while building it.

That's why, in September 2024, Synod Council adopted the first iteration of the Strategic Property Plan. Born out of many months of consultation and prayerful discernment, the plan sets out both foundational and strategic priorities. At its core are two guiding commitments: anchoring property and land decisions to our faith while aligning them with strong principles of environmental stewardship and creation care. Strategically (and practically), it focuses on property re-development, optimization and equipping parishes with the tools and resources they need.

This deliberate shift is directly tied to *Cast the Net*, the diocese's strategic vision. Among its 20 calls, Call 18 challenges us to *adopt an integrated, theologically informed approach to property management*. That is what this plan aims to represent – property stewardship as a living expression of discipleship, rooted in our faith and directed toward justice, sustainability and mission.

Calling this a first iteration was intentional. Our goal was not to set every detail in stone, but to get the ship seaworthy enough to set sail. Along the way, we expect to evaluate, make course corrections and sometimes pivot entirely. This iterative approach also means we have made intentional space for shortcoming, without jeopardizing the overall integrity of the plan or the deliverables it holds.

This spirit reflects the gospel call to cast our nets differently. Like the disciples, we are learning to do things in new ways – not clinging to the familiar but daring to try the other side of the boat. It also echoes Call 16 of *Cast the Net*, which reminds us to see the diocese as a dynamic net of shared relationships. The Strategic



**St. Hilda's Seniors Community in Toronto provides 500 affordable housing units for senior citizens. The revitalized towers, located on church property, are the result of collaboration between the parish, the diocese, St. Hilda's Seniors Community, three levels of government and local housing agencies. At right, Bishop Andrew Asbil, clergy and laity involved in the redevelopment stand with government and community representatives at the re-opening of the first two towers last year. PHOTOS BY MICHAEL HUDSON**

Property Plan aims to cast differently and focuses our attention on navigating property towards mission.

## Part 2 – Building a Blueprint

Big ideas are only as strong as the structures that hold them up. For the Strategic Property Plan, that means creating the right tools and foundations to support bold action.

The Building Stewardship Policy, which is now in active development, is one of those tools. It is our way of ensuring that property decisions reflect our deepest commitments – theologically, environmentally and missionally.

Where “policy” often screams bureaucracy, here it signals discipleship. Guided by *Cast the Net* and Call 18, this work grounds every decision, so that our faith is embedded in the very bricks and land we steward.

We've also continued to deepen our integration with the Congregational Development team so that parishes have hands-on support in aligning property use with local ministry plans. It's a way of ensuring that we steward property towards strengthened ministry and community impact.

Recognizing that the cost of preparing land and buildings for development has risen sharply, Synod Council approved the Pre-Development Fund in June 2024, seeding it with \$5 million and anticipating another \$1.5 million through the disposition of non-strategic properties. This fund is already making it possible for parishes



to move forward with projects that might otherwise stall at the earliest stages.

Since Synod 2023, parishes have invested \$19.2 million in capital projects under Canon 6, with more than \$3 million in MAF Real Estate grants and loans supporting nearly 20 parish-led initiatives. These range from accessibility improvements to ministry expansions, redevelopments and new community partnerships.

These facts and figures represent the scaffolding of our future. Each new tool, resource and investment is a beam in the larger structure we are building together.

## Part 3 – Mission in the Making

At the heart of the property strategy is a vi-



**Land belonging to Our Saviour, Don Mills, is used to grow food for residents of nearby Flemingdon Park. PHOTO BY MICHAEL HUDSON**



## g world



give Anglicans a stronger and more credible platform to access funding, negotiate partnerships and steward surplus church lands for affordable housing. With strong support from the City of Toronto Housing Secretariat, we anticipate launching a pilot in 2026.

This initiative is itself a course correction – a pivot made possible by embracing an iterative plan. While our initial focus was on parish and diocesan-led development, experience has shown that partnering through land leases is a faster, more scalable way to deliver housing. It is not abandoning our chart; it is adjusting our sails to make the most of the winds before us.

Already, we are seeing transformation. The former St. John the Divine property in Toronto has been converted into a 50-bed shelter. Renewed land leases at All Saints, Sherbourne and St. David, Donlands have preserved 110 units of affordable and supportive housing. The diocese's MAF Real Estate funding has sparked plans for expanded affordable and assistive housing in two other parishes.

This work embodies Call 16 of Cast the Net: *Cultivate an understanding of the diocese as a dynamic net of shared relationships*. Housing consolidation focuses on weaving together parishes, diocesan leadership, government partners and community organizations into one strong, interconnected net. In the same way, Call 18 continues to guide us to manage property through a theologically informed lens, reminding us that these decisions are grounded in our faith and not simply in economics.

Through Cast the Net, we are reminded that property is never only about buildings. Housing becomes discipleship in action, justice laid in stone and the gospel embodied in neighbourhoods where people find home.

When we talk about housing, we're talking about the gospel in action, and about a Church that is not afraid to imagine new ways to use its gifts for the sake of the world. This is mission in the making, unfolding one property and one partnership at a time.

#### Epilogue – Casting the Net Together

The story of property in our diocese is still unfolding. We are learning, adjusting and sometimes failing – but always with our eyes fixed on the horizon, and our nets cast in faith.

Our Strategic Property Plan is not an end, but a means of living into the vision God has placed before us. It reflects the wisdom of Cast the Net: that to follow Jesus faithfully, we must sometimes let go of old ways and dare to do something new.

As we work on the many initiatives covered here, we are reminded of the abundant promise of the gospel: that when we trust God enough to cast the net on the other side of the boat, we will find more than we could ever carry on our own.

This is our work: to steward buildings and lands as instruments of mission. To see them as vessels of hope for the future. To know that in bricks and mortar, in shelters and homes, in parishes and partnerships, the love of Christ is being made tangible in the world.

And so, we return to the vision that grounds us: Followers of Jesus, inspired by the Holy Spirit, serve the world God loves.

May we continue to cast the net boldly and faithfully, together.

*Mac Moreau is the diocese's director of Property Resources.*



A man protests the demolition of the homeless encampment outside St. Stephen in-the-Fields, Toronto by city workers last year. A motion in support of the human right to housing was supported by many parish vestries last year. PHOTO BY MICHAEL HUDSON

## Anglicans continue to advocate for shelter, housing



BY ELIN GOULDEN

Advocating for the creation and preservation of affordable housing has long been a priority for the Diocese of Toronto, even before the hiring of Murray MacAdam as the diocese's first Social Justice and Advocacy consultant in 2004. While many different sectors of society, including government, private business, non-profit and charities, all have a part to play in creating housing in Canada, the policies set by federal, provincial and municipal governments play a crucial role in establishing the conditions under which housing is developed, maintained and kept affordable – or the opposite. These conditions include rent controls, zoning regulations and other by-laws, financial incentives for housing creators, benefits aimed at homebuyers and renters, and the regulation and taxation of individuals and corporations investing in housing.

After many years of advocacy, we were pleased to see the launch of a national housing strategy in 2017, enshrined in the National Housing Strategy Act of 2019. The act recognizes the importance of housing to the social, economic, health and environmental wellbeing of Canadians, and affirms Canada's commitment to housing as a human right. At the same time, however, the act follows three decades of lack of public investment in housing, especially in "social" or subsidized housing geared to those living on low and moderate incomes. During that time, the rise of short-term rentals and investment vehicles created to maximize profits from residential housing put additional pressures on the housing market. Meanwhile, public policies that exacerbate housing unaffordability persist at all levels of government.

In fall of 2023, the diocese's Social Justice and Advocacy Committee presented a motion in support of the human right to housing for parishes to consider at their 2024 vestry meetings. The motion called on the federal government to target subsidies and incentives to projects that met clear conditions on affordability and

eviction prevention, as well as to end the favourable tax treatment of real estate investment trusts. It called on the provincial government to extend rent controls and vacancy controls on all rental housing, to restrict above-guideline rent increases, and it urged the province to work with municipalities to enact and enforce restrictions on short-term rentals.

Despite the complexity of this vestry motion, it was widely supported across the diocese. Of the individual calls, the one that attracted the most support was that of closing provincial rent control loopholes, including the exemption on units first occupied as rental housing after 2018, vacancy decontrol, and the lack of restriction on above-guideline rent increases. Seventy per cent of the parishes in the diocese supported the need to close these loopholes.

The strong response to the vestry motion led to further housing advocacy, both by the diocese as a whole and by individual parishes. Several parishes wrote to their local MPPs, outlining their support for stronger rent controls and limitations on short-term rentals. As the Social Justice and Advocacy consultant, I raised these issues in an interfaith conversation between faith group representatives and staff of (then) provincial Housing Minister Paul Calandra, as well as in our response to the 2024 provincial budget. Our diocese joined the non-partisan Fair Rent Ontario campaign ([www.fairrentontario.ca](http://www.fairrentontario.ca)) last fall and was featured as a public endorser of the campaign on its social media on Christmas Eve. We raised housing issues in both of our provincial and federal election resources earlier this year and sent a letter to the Prime Minister and new federal housing minister that outlined our support for greater investment in public and non-profit housing.

Despite sustained advocacy, efforts to shift housing policies have met with limited success. Combined supports from federal and provincial governments have helped create new affordable and supportive housing, and the Canada-Ontario Housing Benefit helps tens of thousands of households across the province maintain a roof over their heads. But

Continued on Page 10



# Church helps create townhomes

## Parish provides food and funds

BY ELIN GOULDEN

The experience of St. George, Grafton shows that a church does not need to have land – or even building expertise – to facilitate the creation of housing in its community.

In 2022, the congregation embarked on a consultation with other local churches and groups to discern how they could respond to needs in the local community. “We wanted to be mission-minded, but we weren’t sure what direction we should be going in, so we invited our partners in the surrounding community into conversation with us,” says the Rev. Helena-Rose Houldcroft, priest-in-charge.

At the same time, Habitat for Humanity Northumberland was working on plans to create seven net-zero emissions townhomes in the village of Baltimore, north of Cobourg. It would be the largest single development of Habitat for Humanity Northumberland, and the largest net-zero project for Habitat for Humanity in all of Canada. The townhomes, now completed, feature heat pumps for heating and cooling, as well as solar panels that feed electricity back into the grid. The build also incorporates Universal Design, making the units more accessible to people with different abilities.

Inspired by the project and its focus on building not just housing but relationships, parishioners at St. George’s looked for ways to help support the build. “We’re a little church that doesn’t say ‘it can’t happen,’ but rather, ‘how can we make it happen?’” says parishioner Sharon O’Connor-Watters. “We are a congregation of seniors, so we might not be much good on ladders, but we’re known for our food! So, we decided to contribute meals for the volunteers on team-build days.”

St. George’s provided lunches and snacks for the building teams on 14 build days. Deacon Barbara Russell invited other parishes, including St. Peter, Cobourg, St. John the Evangelist, Port Hope and St. Andrew United, Grafton, to participate as well, contributing an additional six days of food.

Cathy Borowec, CEO of Habitat for Humanity Northumberland, estimates that St. George’s saved the teams over \$5,000 in meals. “It was great food and a real boost for the volunteer build teams,” she said.

St. George’s also raised funds for the build. The church bought decorated shortbread cookies as part of Habitat’s Thanksgiving cookie drive and handed



From left, Sharon O’Connor-Watters, the Rev. Helena-Rose Houldcroft, Eva Leca, Deacon Barbara Russell and Gary Russell join Cathy Borowec (far right) and parish volunteers at a pancake brunch at the church. At right, the winning gingerbread house. PHOTOS COURTESY OF HABITAT FOR HUMANITY NORTHUMBERLAND

them out at its Christmas bazaar to help promote the project. In December 2023, Deacon Russell’s husband, Gary Russell, built a scale model of the townhomes in gingerbread, taking first prize at Habitat Northumberland’s Gingerbread Festival fundraiser that year. Part of the prize was a gift certificate for food preparation, which Mr. Russell donated back to Habitat to provide meals for volunteer teams. St. George’s Men’s Breakfast group also ran three pancake brunches. Through these fundraising efforts, the parish raised more than \$10,000, in addition to the value of the meals provided. Individual parishioners also made contributions to the project.

While \$15,000 is already a significant contribution from a small rural parish, the value of St. George’s contribution went far beyond money. “It wasn’t just about the food or the money, but about building relationships – with volunteers, with Habitat, with other churches, with local representatives, with our neighbourhood,” says Rev. Houldcroft. “When we were serving the food, we were also sitting down with the volunteers and having conversations. We got to meet some of the future residents, and it was such a privilege to hear them talk about what the project meant to them.” The seven families moved into the townhomes this May.

While discussion of Canada’s housing crisis often focuses on urban settings,



Deacon Russell stresses that the need is great in rural areas as well. “The price of housing has really gone up. We have family homes being bought up for use as short-term rentals, creating a real shortage of affordable family housing. What’s nice about the Baltimore build is that it’s not some sprawling subdivision taking up arable land, but a compact and family-friendly community.”

Eva Leca, another volunteer from St. George’s, drives by the townhomes regularly. “Each time, it brings me a sense of joy that we helped make it happen,” she says. “Talking about ‘the housing crisis’ or ‘charitable giving’ can be abstract, but this build is local and tangible. For me, and for our parish, it’s important that we direct what we have to needs in our community.”

Rev. Houldcroft says the parish is com-

mitted to being involved again, especially if there is another rural build. The project drew together not only those who regularly attend church but the wider community in support of Habitat for Humanity Northumberland, and the parish knows it can build on that wider support.

Asked for advice for other parishes, Deacon Russell says, “Know your strengths, and apply them to your passion.” Rev. Houldcroft agreed, noting that churches can offer gathering places for people to come together and address the needs of the community. “We don’t always use our spaces to their full potential in a way that strengthens communication and interrelatedness. But when you have a space, you can build conversations.”

*Elin Goulden is the diocese Social Justice and Advocacy consultant.*

# Response to vestry motion leads to more advocacy

Continued from Page 9

Ontario tenants continue to face lack of rent controls in newer units, as well as vacancy decontrol and back-to-back rent increases. Housing starts are well below the province’s own targets, and few of the new units are affordable to low or moderate-income residents.

With static social assistance rates and wages failing to keep pace with rising rents, it is hardly surprising that homelessness has skyrocketed in recent years. A report from the Association of Municipalities of Ontario in January found that

homelessness in Ontario had risen 25 per cent from 2022 to 2024 and will get much worse without significant intervention. It is thus discouraging to see the rise of a punitive approach to homelessness, from Barrie City Council’s attempt to criminalize outreach to unhoused people in 2023, to neighbourhood backlash against shelters and supportive housing in Toronto, to the province’s Bill 6, which imposes heavy fines or jail time on people forced to seek shelter out of doors.

Still, Anglicans across the diocese con-

tinue to advocate for shelter and housing: speaking out at town halls, sending letters to local council meetings, and contributing funds and volunteer hours to local land trusts that help preserve and maintain affordable housing in their neighbourhoods. Some have created programs to welcome new shelter and supportive housing residents in their communities. Others such as St. George, Grafton (see related article) have partnered with local organizations to support the building of new affordable housing.

Responding to the housing crisis is not a quick fix. It will take every sector of society to contribute to creating communities where no one goes without the dignity and security of a home. But in advocacy efforts from federal to local, in supporting initiatives and organizations that create housing, and in fostering a public conversation supportive of housing for all, each of us can play a part.

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



# Take care of loved ones with a will



BY MARY LYNNE STEWART

**T**here are more options to create wills than ever before.

There is also a lot less inertia around creating wills these days. Like many other industries, wills have adapted to online options that serve all age groups. It's easier than ever for tech-savvy millennials to have an up-to-date will without needing to meet with a lawyer.

Regardless of age, size of assets or family situation, all individuals and couples can gain peace of mind by having an up-to-date will. It ensures that their loved ones will be taken care of when they eventually pass. The truth is, having a will isn't just for you: it's mainly for the loved ones you will predecease.

## What are my options?

There are generally three ways to create a will: writing one by hand, hiring a lawyer or using online software or an app.

Handwritten wills (called holographic wills), while inefficient, are common enough and are often used in emergency situations, such as when the writer, known as the testator, is near death or alone. Hiring a lawyer is the traditional choice for wills and estate-planning documents, as the legal advice can help you get all your estate needs in order. An online will-writing service or app is much more affordable and less complex than other options; it is an effective and budget-savvy way for those with simple estate require-

ments to create a will and other estate-planning documents. The Anglican Diocese of Toronto Foundation has partnered with Willfora to make it easy for you to create your will online. To do so, visit <https://give.willfora.com/charities/anglican-diocese-of-toronto-foundation>.

## When should I create my first will?

There's no bad time to draft your first will, but there are key events when you should have a will or update your existing will. Essentially, whenever you accumulate something that could be lost, such as wealth or assets, it should be reflected in your will. Here are some important events that should prompt you to create or update your will:

**Marriage.** A will ensures that in the case of your unexpected death or illness, your spouse will inherit all your assets with ease. Common law couples should also do the same, since, depending on where you live, laws don't guarantee that your partner will have an easy process of inheriting what you've left behind, if that's what you wanted.

**Buying your first house.** Having a will ensures that assets like property are left to the right people.

**Birth or adoption of your first child.** All individuals or couples with children should have a plan to ensure that minors are taken care of in the event of an unexpected passing. This is often a "must update" event, given how the beneficiaries of your estate will need to be changed to reflect your children. Wills are also commonly combined with life insurance at this stage.



Putting a legacy gift in your will is one way of having a positive impact on the world.

**Illness or death of a loved one.** In these cases, complications can arise if a person dies without an up-to-date will. These situations may prompt you to create a will if you don't yet have one.

## How and when do I update my will?

An important thing to remember is that whenever you draft a new or updated will, your previous document is revoked and null to ensure that you only have one legal will. If you previously drafted a will with your lawyer, updating it will depend on scheduling time to see them again.

Online services make it easy to update your will whenever you want, at no extra cost. This can be as simple as logging into your account and making a few changes every few years or so. If you previously drafted a will

with a lawyer and you have simple enough estate requirements for online wills, you could move online or vice-versa.

An additional common practice that many couples have started is a yearly review of their estate plans, including their will; they simply go over everything and track if anything needs to be changed or updated.

The life events listed above are also prompts for when updating your will should be considered.

## What other considerations should I make?

An additional consideration for any will is the legacy you want to leave behind, such as for your parish. If you're ensuring that your loved ones are protected, why not consider protecting something else you care about after you die? For instance, if your estate is valued at \$500,000,

then one per cent is equal to \$5,000, which is more than many people give in their lifetime and can have a momentous impact on your parish.

While this is just one example of how a legacy gift can have an impact on the world, it's an entirely individual choice. You can decide to support whatever causes you believe in while knowing that your gift will do some good after you die.

## Should I tell my family about my will?

Yes! Speaking to your family about your decisions in your will is important for communicating with your assigned executors and guardians, as well as helping them understand the rationale behind leaving gifts to loved ones or charities. While some of these topics may involve uncomfortable conversations, that small amount of discomfort is far less than your loved ones will experience if you don't make your wishes known to them before you die.

## Where can I safely store my will?

Making sure your will is up to date is very important, but don't forget about keeping it safe, too! There aren't any official guidelines on where to store your will, but it's your responsibility to determine the best place so your executor can easily find it when needed.

*Mary Lynne Stewart is the executive director of the Anglican Diocese of Toronto Foundation. For more information about wills, email her at [adtft@toronto.anglican.ca](mailto:adtft@toronto.anglican.ca).*

## BRIEFLY

### Fall events consider legacy giving

This fall, the Anglican Diocese of Toronto Foundation will host Wine, Wisdom & Generosity, a series of relaxed and inspiring gatherings where attendees can enjoy a glass of wine and light refreshments while exploring how their generosity can make a lasting impact through planned giving. Attendees will hear practical advice on planning their legacy for their parish, learn about the foundation's free online will-writing program, and have the chance to connect with bishops and fellow Anglicans in meaningful conversation. These free events are open to all. The dates are:

- Oct. 1, 5-7 p.m. at St. Cuthbert, Leaside
- Oct. 7, 7-9 p.m. at St. Paul, Bloor Street

- Oct. 29, 5-7 p.m. at Redeemer, Bloor St.
- Nov. 13, 5-7 p.m. at St. John the Baptist, Norway

To learn more, contact Mary Lynne Stewart at [adtft@toronto.anglican.ca](mailto:adtft@toronto.anglican.ca).

### Conference explores children's ministry

The Toronto Children's Ministry Conference will take place on Nov. 1 at Bayview Glen Alliance Church, 300 Steeles Ave. E., Thornhill, celebrating its 15th anniversary. The day will inspire and equip participants with fresh, creative ideas and evidence-based practices in children and family ministry. The organizers are also encouraging churches to nominate children's ministry staff and volunteers to be recognized for their contributions. To learn more, visit [www.toronto-childrenministryconference.ca](http://www.toronto-childrenministryconference.ca).

### Outreach conference coming up

The annual diocesan 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 Espiueca, an Anglican priest, environmental and human rights lawyer, coordinator of advocacy strategies for the Diocese of Brasilia and newly appointed Communion Forest facilitator for the Americas, will be the keynote speaker. The day will feature a range of workshops on timely justice issues, including creating communities of welcome for shelters and supportive housing, advocating for basic income, learning from the experience of unhoused people, creating land trusts to save affordable housing, and more. Register at [www.toronto.anglican.ca/outreachconference](http://www.toronto.anglican.ca/outreachconference).

## CREATE YOUR FREE WILL TODAY



**STEP 1**  
Follow the guided questionnaire



**STEP 2**  
Download, Review & Print



**STEP 3**  
Sign & Store Your New Document



<https://give.willfora.com/charities/anglican-diocese-of-toronto-foundation>

Mary Lynne Stewart  
Executive Director of Anglican Diocese of Greater Toronto Foundation  
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[adtft@toronto.anglican.ca](mailto:adtft@toronto.anglican.ca)

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# This trip taught me to trust God and depend on Him

BY THE REV. DENISE BYARD

After more than three years of communicating and praying – and with the support of almost 50 different people, agencies and organizations – my mom and I were humbled to experience the movement of the Holy Spirit in Biharamulo, Tanzania for two intense weeks last spring.

We were treated as family when we arrived. We ate local food: meat, watermelon and egg fries (chips mayai), our favourite. We developed authentic, lasting relationships with clergy and laity, young and old. There were deep discussions, jokes and laughter. We took two suitcases of school and medical supplies to give to our host, courtesy of so many of our sponsors, family and friends.

During our time in Tanzania, we participated in the Diocese of Biharamulo's Mothers' Union conference with 650 attendees, and we coordinated and led the Buseresere Deanery youth conference with 300 attendees.

We were blessed to witness the presence of the Holy Spirit at the Mothers' Union conference. There was a joy, energy and vibrancy that we do not always see in our Canadian churches. There was a lot of music and dancing. Women's ministry in the Diocese of Biharamulo is vibrant, with lay canons and evangelists. They were inspirational and passionate, and they preached from the heart. We saw the Holy Spirit moving like wildfire in the hearts and lives of the people there. During my curacy, I hope to improve my skills as a preacher so I can feel free to share the Word as passionately as they do.

We attended a presentation about church entrepreneur ministry initiated by the mothers and bank partnerships, and we listened to some great choirs. We taught them an English contemporary chorus, and our new friends translated it into Kiswahili for the group to sing together. An Australian missionary assisted

with our presentation and helped to adapt it to the local culture.

At the youth conference, people came to encounter God's love and experience His transformative power in leading and helping the community place Christ at the centre of their lives. One of the diocese's goals for the next three years is to establish vocational training centres for youth and children. The focus scripture was 1 Peter 5:5-11. There were prayers, games, discussions, music, dancing, storytelling and a sermon. The conference ended with Jesus' example of humility: foot washing. Everyone washed and had their foot washed in groups of 12. It was a powerful experience of the movement of the Spirit.

During both conferences, I encouraged my mom's vocation of storytelling and sharing. My mom presented "The Essentials of the Gospel," which was well received by youth and adults.

We were also present for the diocese's eighth anniversary service, where we gave a small token of a Cast the Net ceramic tile from the Diocese of Toronto. The outstanding part of the service was when the bishop asked a few of the young people to pray for him. I was surprised to feel and experience the tenacity, determination and creativity as the Spirit moves in the Diocese of Biharamulo, which has doubled in size and grown to 150 churches, 30 parishes and eight deaneries in eight years. It is one of the fastest growing dioceses in the Anglican Communion. Its goal for the next three years is to plant 20 new parishes and three new deaneries. Imagine if the Diocese of Toronto could realize even half of that goal!

We celebrated our national holiday by sharing chocolate, notebooks, pencils, flags and pins with students at a school in Chato district, and they shared their school history, mandate, dances and a skit. I preached at an evening service and was gifted with handmade fabric and dinner. The believers give generously out of their limited capacity.



At top: from left, the Rev. Alex Mhunda, the Rev. Denise Byard, the Rev. John Issa and Godfrey Katunzi during a presentation at the youth conference in the Diocese of Biharamulo. Above, the Rev. Denise Byard with her mother, Marion, at the podium. PHOTOS COURTESY OF THE DIOCESE OF BIHARAMULO

Throughout our visit, we saw an incredible dedication and passion for ministry. The secretary general, who assists the bishop and was our host, is currently unpaid. During our time there, he worked tirelessly for the diocese and deanery and in supporting us in ministry. We celebrated his birthday and had a drink to praise God for working in him and through him in bringing the kingdom of God to the Diocese of Biharamulo. He said that we left a lasting impact with our questions, presentations and sermons.

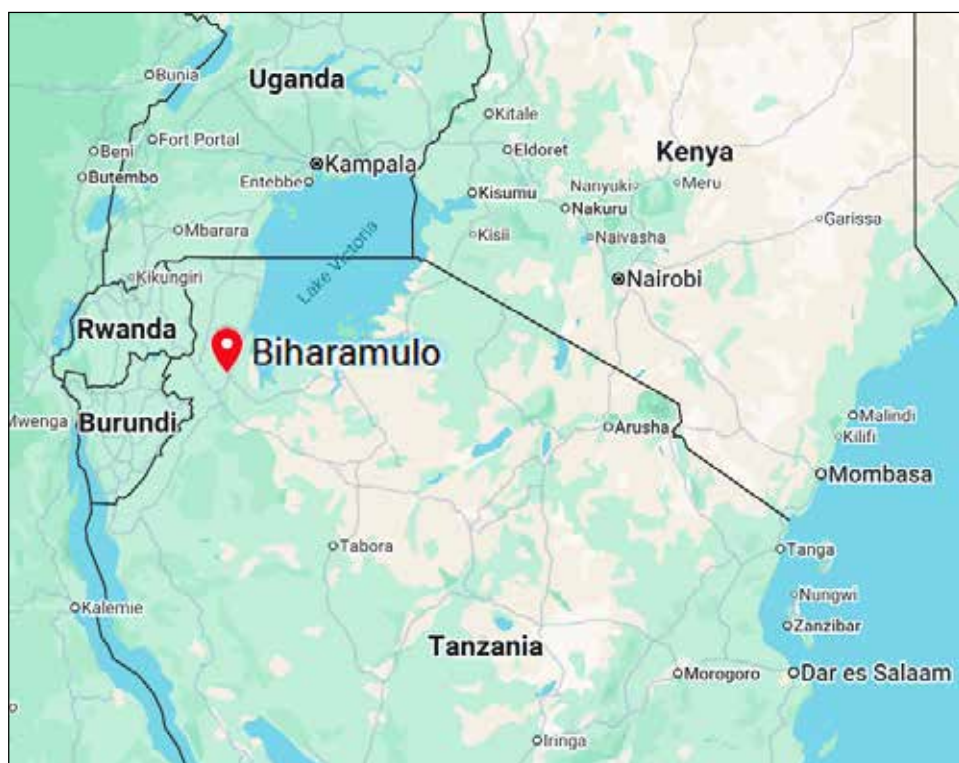
The believers in the Anglican Church in Tanzania have an amazing love for the Lord, yet they lack many of the resources we take for granted. Water infrastructure is vital. Lifespans are short due to poverty, hard lives and a lack of medicine and vaccines. Seventy per cent of the population is under the age of 30. One of the pastors who hosted us contracted malaria the week we left. My mom and I had the privilege of taking a daily antiviral medication so that we didn't contract any major illnesses, but that is not their reality.

This trip taught me to trust God and depend on Him. God granted us safety, strengthened us for ministry and gave us the grace and anointing to do what we were called to do. The whole experience was a learning opportunity from start to finish – planning, preparation, logistics, schedules, accommodations, transporta-

tion, expectations, risk, patience and purpose. It opened our eyes to a whole different world. It was a great occasion to see how God is moving in the newest diocese in the Communion, especially through women and young people. My mom and I both returned with a renewed sense of mission. Living missionally is about discerning and joining God's work in the world to be a witness to God's kingdom on earth. This trip confirmed that as a child of God, my calling is to inspire people to become closer to God as an eyewitness and representative of the endless, impactful and active Good News.

We also gained a deeper understanding of global needs and an appreciation of God's mission in Tanzania as we encouraged and supported diocesan and lay leaders. We continue to communicate with the leaders in the Diocese of Biharamulo. My mom and I meet weekly online with a few of the leaders to pray for our dioceses. They have a wish list of what they hope and pray for their diocese. There are many practical ways to help and encourage them – please let me know if you would like more information or to join us in prayer for this diocese. We look forward to seeing how and where the Lord will lead.

*The Rev. Denise Byard is the assistant curate of St. John, Ida and St. Luke, Peterborough.*



The Diocese of Biharamulo in Tanzania is one of the newest and fastest growing dioceses in the Anglican Communion.



# Singers have fun at choir camp

BY MARY RIDGELY

**SINGERS** of all ages came together at Trafalgar Castle School in Whitby on July 12 for a day of choral music, camp activities and worshipping together as part of the Toronto Diocesan Choir School. Our choir camp, fondly renamed the Summer Music Camp Day, has a more than 50-year history as a girls' residential camp, but since the pandemic we have pivoted to day programs to support choral music within the diocese. Going forward, we are looking to expand our enrollment and rebuild with a new vision.

Since many church choirs are struggling to find a full complement of singers, especially involving youth, we decided to promote intergenerational SATB choral singing and activities as a way of reaching out and supporting interested parish singers. We have discovered that this intergenerational choral workshop approach is very effective and motivational, and it promotes a wonderful sense of fellowship and community.

This year's Summer Music Camp Day was attended by 39 singers of various vocal ranges (SATB) from across the diocese. The day featured a choral workshop where we focused on vocal technique and learned "Three Contemporary



Choristers enjoy a day of singing, games, food and worship in Whitby. PHOTOS COURTESY OF SUMMER MUSIC CAMP DAY

Latin Settings" by Jerry Estes. After choir practice, attendees enjoyed the camp's favourite sport, Crocker, a catered picnic lunch, a musical theatre sing-along and a round of frisbee golf ("Frolf"). We ended our day by recording our musical pieces and singing a service of thanksgiving in the chapel led by the Rev. Canon Philip Hobson.

We are looking forward to hosting other diocesan choir camp days throughout the year at various churches. If your church is interested in hosting and promoting an event, we would be pleased to help you with planning, preparation

and delivery, as well as helping to cover the cost of music, a clinician and refreshments. We are open to suggestions and would love to hear from you! Contact Mary at [tdchoircamp@gmail.com](mailto:tdchoircamp@gmail.com) for inquiries and further information. You can also find updates on our website at [www.tdchoircamp.com](http://www.tdchoircamp.com).

We look forward to hearing from you and helping to support your church music program.

*Mary Ridgely is the administrative director of the Toronto Diocesan Choir School and the music director at Trinity Church, Aurora.*



## Guest preachers to focus on renewed Church

**LAST** year, during the Season of Creation, St. James Cathedral sponsored an Evensong sermon series focused on "God, Creation and Climate Change." This year, as the two-year Season of Spiritual Renewal in the diocese approaches its climax in Epiphany 2026, the cathedral invites Anglicans across the diocese to join in a second sermon series at Evensong preached by several senior clergy of the diocese. The homilists and topics are:

- Oct. 26 - The Ven. Cheryl Palmer - "A Renewed Church: What happens when we 'Proclaim the Good News of the Kingdom'"
- Nov. 2 - The Rev. Canon Kristen Pitts - "A Renewed Church: What happens when we 'Teach, Baptize, and Nurture New Believers'"
- Nov. 9 - The Ven. Steven Mackison - "A Renewed Church: What happens when we 'Respond to Human Need by Loving Service'"
- Nov. 16 - The Ven. Theodore Hunt - "A Renewed Church: What happens when we 'Seek to Transform Unjust Structures of Society'"
- Nov. 23 - The Rev. Canon Andrew Federle - "A Renewed Church: What happens when

we 'Strive to Safeguard the Integrity of Creation and Sustain and Renew the Life of the Earth'"

"In a renewed Church, proclaiming the gospel is not about reclaiming lost cultural ground, but offering a living, liberating hope. Renewal means we do not just attract people; we seek to grow people," says the Rev. Canon Dr. Stephen Fields, sub-dean and vicar of the cathedral. "A renewed Church sees Christ in the hungry, the sick and the stranger and cannot be silent in the face of injustice. Renewal includes the earth itself."

Canon Fields says he believes that any church that seeks renewal and to be renewed must, of necessity, ask the following questions: How do we tell good news that sounds like good news to those who have stopped listening? What does it mean to form disciples in today's world, across generations and cultures? What happens when service becomes central, not peripheral? How do we become agents of God's justice in a polarized and broken world? How do we live faithfully and hopefully in the midst of an ecological crisis?

The cathedral's Evensong services start at 4:30 p.m. on Sundays, and all are invited.

## We need your help



BY THE REV. JUDITH ALLTREE

**LIKE** many charitable organizations, Mission to Seafarers Southern Ontario operates with a cadre of volunteers who provide a variety of help, from greeting and hosting at the mission stations and assisting seafarers with transportation for shopping or medical appointments, to simply being there to listen or share a cup of coffee. Seafaring is one of the loneliest careers on the planet, and having a face to relate to and a new voice to hear can be very helpful.

But as with most charitable organizations, COVID-19 decimated the ranks of our volunteers; since the pandemic, only five have returned across our four stations. Having to isolate for nearly two years took its toll, and yet our work ramped up five-fold as seafarers were confined to their ships and all the land-based activities, such as shopping (for food, medical supplies, exercise equipment, Christmas gifts, etc.) had to be – and were – covered by staff and the remaining volunteers.

Remember COVID-19 shopping? Order online, then face long lineups to pick up purchases, especially in the cold weather during those two awful winters. We received between 22 and 25 emails with lists from each ship

in port – and there could be up to seven ships in a port. It was a logistical nightmare, but it had to be attended to because these were important shopping lists to fulfil.

At the end of this season – December 2025 – we will lose two of our original eight-year veteran volunteers in Oshawa, Jill and Captain David, both of whom joined before the station was opened and who stayed throughout the pandemic, working with patience, dedication and determination. We are honoured and blessed to have had the privilege of working with them. But with their departure, we are without any volunteers for our station in Oshawa, the Terry Finlay Seafarers Centre.

We need your help. The Terry Finlay Seafarers Centre is a tiny station with a big heart, just like its namesake. It has offered shelter and comfort to hundreds of seafarers since it opened in 2017. The seafarers will deeply miss Jill, the grandmother of the station, and Captain David, himself a former "Salty" seafarer, so we are asking you to think about whether you are willing and able to fill the shoes of two stalwarts who let very little get in their way when it came to helping the seafarers that come to Oshawa.

Age is not a barrier; even teenagers are welcome as station hosts and ship visitors. Climbing a gangway is the physical test, and mission training is

offered. There is no set schedule for cargo ship arrivals – unlike cruise ships, which tend to stick to a very tight schedule – so while we have a few days' notice, that can change from day to day. We can't promise a set time every week when a ship will be in port. But what we can promise is the satisfaction of knowing that for a few hours a week you are helping to take care of the people who take care of us, who bring us all the things we need, from the coffee in our cups to the food on our table and the tables themselves, the gas in our cars and the clothes we wear. And to know how grateful the seafarers are that you care, that by your presence you remind them that they are not invisible. They do the most difficult work in the world, so a few hours (two to three) of your time each week to help us help them is priceless.

Are you ready for a new challenge? MTSSO needs your help. Can we count on you? Contact [getinvolved@mtsso.org](mailto:getinvolved@mtsso.org) or visit [www.mtsso.org/volunteering](http://www.mtsso.org/volunteering) and let us know if you're ready to get involved!

*The Rev. Judith Alltree is the recently retired regional director of the Mission to Seafarers Canada. She is the current vice-chair of the Mission to Seafarers Southern Ontario and the Port Chaplain for the various departments that make up the Port of Toronto.*



# Hybrid ministry opens doors wider

All Saints, Peterborough began its hybrid ministry journey, as many did, during the COVID-19 crisis. The church started simply, using a phone to livestream its worship service to Facebook, but after a few weeks, it noticed some simple mistakes, such as the camera being flipped the wrong way so that the words were illegible. It wasn't working out for them, so they spent most of a \$40,000 budget hiring a professional to set up a better system, including three large screens for their livestream and PowerPoint. Now, they livestream to YouTube, with an average audience of about 20 people a week.

Not only do the livestreams allow parishioners to stay connected when they can't make it to worship services in person due to mobility issues, work or other obstacles, but they've attracted followers from around the world. One woman in Costa Rica, who has never been to Peterborough, is a regular viewer and has e-transferred donations twice. Previously, it would have been almost impossible to support any church except those that were nearby, but now a parish can have dedicated worshippers from around the globe. Not only can each church have a broader reach, but online attendees have an expanse of options to find their favourite parish.

All Saints, Peterborough has the financial resources to go to the top of the game. Its hybrid motto is "don't piecemeal it." Go for the gold, or, barring that, get the help of someone who's really good and put it together over time. Decide on an end goal and phase it in. The church recommends that other parishes reach out to companies, such as Maars Music, if necessary for assistance. As a result of doing that, All Saints has a rather complex and sophisticated setup, with three cameras for optimal angles and software that can handle both the livestream and PowerPoint.

The livestreams are run by the church's tech "scholars." Similar to the parish's choral scholars – high school and university students in musical education and sometimes interested in learning another language – the tech scholars are paid an honorarium for their work. Each livestream is managed by two of the five rotating scholars, one running the livestream and the other handling the PowerPoint. Although presets and fade-ins are already programmed to make tasks such as switching to the right camera at the right



Video equipment and a group of tech 'scholars' has brought services and events at All Saints, Peterborough to the world.

## HYBRID & HOLY

BY LINDSAY SUBA

time easier, the skills of the two scholars at the back of the church are what makes the livestream run smoothly.

Or as smoothly as it can, anyway. Despite the church's professional setup and talented scholars, there will always be a bit of what the Rev. Samantha Caravan, incumbent, calls "holy chaos" – the interruptions of restless children or a parishioner's coughing fit... the little exclamations of life that no gathering is without. Mistakes are part of everyone's experience, in-person or hybrid. While having cameras on you can give you a sense of pressure to perform, she says, holy chaos forces everyone to just roll



with it; as a result, hosting the livestreams isn't stressful.

Rev. Caravan, who has been at All Saints for six years, has been changing the language used in the church to be more inclusive, such as no gendered language for God. This is appealing to a lot of newcomers to the church, who feel more comfortable and at home with language that better includes them. Beyond the worship services, the church hosts all-candidates meetings and political debates, as well as Truth and Reconciliation opportunities; people outside the parish can tune in for one of these events. They can also choose to leave their name and contact info if they wish or join an upcoming in-person event.

The church does everything it can to ensure that the hybrid attendees receive the same care and availability as the in-person ones – short of mailing out Communion wafers, as one hybrid attendee had hoped might be possible.

Even something as simple as speaking to the camera can make those at home feel as though they are there. This is especially important during life events such as funerals or weddings, which the church will sometimes livestream so that family members who can't attend in person aren't left out. Services like this are an important addition to what the church provides, and it's all made possible by the inclusion of this new hybrid technology.

*Lindsay Suba is a student and freelance writer based in Toronto. She is profiling hybrid ministry in the diocese for the Online Mission & Ministry Working Group. Although not an Anglican herself, she values the vast expanse of humanity's faiths and is interested in learning more about Christian denominations outside of her own. For more information, visit [www.toronto.anglican.ca/parish-resources/hybrid-ministry](http://www.toronto.anglican.ca/parish-resources/hybrid-ministry).*

## CANADA BRIEF

### Summer camp helps kids to care

FREDERICTON - How do you form children into caring adults? You expose them to the needs in their community and give them a chance to respond.

That is the basis of a one-week summer camp held at Stone Church in Saint John, New Brunswick called Kids Lead.

It was seven years ago that the Rev. Jasmine Chandra began a small group called Kids Lead. They met through the school year and learned about the good and the bad in their city.

"The idea was to expose kids to the needs in the city and the organizations that helped fill those needs," she said.

Kids visited non-profits and learned how they could help through advocacy, fundraising and volunteering. But meetings held after school did not easily allow visits to the non-profits, so three years ago, they made the switch to a week-long summer camp. Parents were happy to have something for their kids to do, and the summer event has worked much better for all.

This year's camp had 29 kids from ages 7 to 14, all interested in making their community a better place by doing what they could to ease the burdens of others.

"This year we had quite a few newcomer kids," said Ms. Chandra. "They've gotten to see more of their city and the problems here."

Ms. Chandra and her husband, the Rev. Terence Chandra, are priests-in-charge at Stone Church. Mr. Chandra and a host of volunteers run ESL summer camps for newcomer kids, which have grown since they began several years ago.

This past summer, the Kids Lead camp had tours of community advocacy groups in action and had guest speakers in as well. They learned about the Saint John

Community Coalition, Boys & Girls Club, the Salvation Army Family Services, and Inner City Youth Ministry, which partners with PULSE each summer to hold a weekly barbecue and family drop-in. But the camp wasn't only about advocacy and volunteering, guest speakers and tours. There was lots of recreation built into the program, and the highlight of the week was the group projects. Kids formed groups and chose a cause, made a plan to help and then implemented it. On the final afternoon of the camp, each group presented their project, with their parents and loved ones on hand to see their hard work.

*New Brunswick Anglican*



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IN MOTION

Appointments

- The Rev. Canon Leonard Abbah, OHC, Interim Priest-in-Charge, St. Stephen, Downsview, Aug. 11.
- The Rev. Hannah Johnston, Associate Priest, St. Anne, Toronto, Aug. 15.
- The Rev. Bob Bettson, Associate Priest, St. Mary Magdalene and St. Matthias, Bellwoods, Sept. 1.
- The Rev. Samuel Fayomi Ayobami, Associate Priest, Regional Ministry of Huronia, Sept. 1.
- The Rev. Vickie Edgeworth

- Pitcher, Interim Priest-in-Charge, Parish of Penetanguishene, Sept. 15.
- The Rev. Dr. Monique Taylor, Interim Priest-in-Charge, St. Mark, Port Hope, Sept. 21.

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

**Bishop's Direct Appointment Process**  
- (receiving names):  
shop's Direct Appointment Process - (receiving names):  
• St. George, Haliburton

- Parish of Bobcaygeon, Dunsford and Burnt River
- Parish of Churchill and Cookstown
- Parish of Campbellford, Hastings and Roseneath
- Parish of Fenelon Falls and 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 Rev. Becca Whitla will be ordained a priest at St. Stephen in-the-Fields on Oct. 8 at 7 p.m.  
• The Rev. Dr. James Leatch will be ordained a priest at St. John the Baptist (Dixie) on Nov. 23 at 4 p.m.

PRAYER CYCLE

- FOR OCTOBER**
1. St. James Cathedral
  2. St. Paul, Bloor Street
  3. St. Peter and St. Simon the Apostle
  4. Trinity East (Little Trinity)
  5. Tecumseth Deanery
  6. Evangelists, New Tecumseth
  7. Parish of Mulmur
  8. St. Andrew, Alliston
  9. St. David, Everett
  10. St. John, Cookstown
  11. St. John, East Orangeville
  12. Foodbanks and food sharing ministries
  13. Farmers and food providers
  14. Lay Pastoral Visitors and Lay Anointers
  15. Health Care Chaplains
  16. Diocesan Parish Nurse Network
  17. The Bishop's Company
  18. Bishop's Committee on Healing Ministries
  19. Bishop's Committee on Healing Ministries
  20. St. Luke, Rosemont
  21. St. Peter, Churchill
  22. The Chapel of St. John, New Tecumseth
  23. Trinity Church, Bradford
  24. Holy Spirit of Peace
  25. The Season of Spiritual Renewal
  26. Mississauga Deanery
  27. St. Bride, Clarkson
  28. Trinity College
  29. The Evangelical Lutheran Church in Canada
  30. Wycliffe College
  31. The Eastern Synod of the Evangelical Lutheran Church in Canada – Bishop Carla Blakley

## LOOKING AHEAD

To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The deadline for the November issue is October 1. Parishes can also promote their events on the diocese's website Calendar at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

**SEPT. 28** - St. Margaret of Scotland, Barrie is celebrating 40 years. A barbecue will be held at the church following the 10 a.m. service. There is no cost for this event. St. Margaret's is located at 161 Hanmer St., W., Barrie.

**OCT. 4** - Holy Trinity, Trinity Square in Toronto welcomes friends and supporters to the first annual Stained Glass Gala, 6 -10 p.m., an evening of fabulous food, readings and performances, connections with friends and a lively auction of one-of-a-kind items. Chef James Cockhill will prepare a three-course meal to dazzle your palate, pianist Bill Aide will give a piano recital and poet Joy Kogawa will give a reading. Echo Choir will sing songs of celebration. The church is raising funds to support its COMMUNITY Hub (street outreach and support

program), arts and music, Sunday communities, and day-to-day maintenance of its heritage buildings. Information and tickets available at [holytrinity.to/stained-glass-gala/](http://holytrinity.to/stained-glass-gala/).

**OCT. 17** - The 64th annual Bishop's Company Dinner 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 tickets and details, visit [www.bishopscompanytoronto.ca](http://www.bishopscompanytoronto.ca).

**OCT. 18** - The annual Diocesan Outreach & Advocacy Conference, "Seeking Signs of Resurrection," 9 a.m. to 3:30 p.m. The Rev. Dr. Rodrigo Espiucá, an Anglican priest, environmental and human rights lawyer, coordinator of advocacy strategies for the Diocese of Brasilia and newly appointed Communion Forest facilitator for the Americas, will be the keynote speaker. The day will feature a range of workshops on timely justice issues, including creating communities of welcome for shelters and supportive housing, advocating for basic income, learning from the experience of unhoused people, creating land trusts to save affordable housing, and more. Register at [toronto.anglican.ca/outreachconference](http://toronto.anglican.ca/outreachconference).

**OCT. 19** - Formed out of a shared passion for bringing contemporary music to modern audiences, GAIA String Quartet performs exciting new music by Canadian composers Michelle Lorimer and Patrick Wu, along with a selection of maverick American composers, 2:30 p.m., St. Matthew, 3962 Bloor St. W., Toronto. Featuring Aspen Barker and Yi Charice Tang on violins, Simone Cartales on viola and Rosalyn Taylor on cello. \$20 or pay what you can. For more information, call 416-231-4014.

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

**OCT. 26** - Sing and Joyful Bel!, a Eucharist featuring the music of the Sacred Harp Songbook (shape note singing), 4 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

**NOV. 1** - The Toronto Children's Ministry Conference, a day that will inspire and equip participants with fresh, creative ideas and evidence-based practices in children and family ministry, at Bayview Glen Alliance Church, 300 Steeles Ave. E., Thornhill. To register and learn more, visit [www.torontochildren-ministryconference.ca](http://www.torontochildren-ministryconference.ca).

**NOV. 2** - All Souls Requiem, featuring excerpts from Mozart's Requiem, 4 p.m., Church of the Redeemer, Bloor

Street and Avenue Road, Toronto.

**NOV. 4** - Holy Communion at 6 p.m., followed by a light supper, then at 7 p.m., the Rev. Dr. P.J. Carefoote will present an illustrated talk about censorship, at St. Olave, Bloor Street West and Windermere Avenue.

**NOV. 8** - St. Cuthbert, Leaside Christmas Fair, 11 a.m. to 2 p.m., featuring art gallery, baking and preserves, books, CDs and vinyl records, toys, kitchenware, jewelry, cafe and more. St. Cuthbert's is at 1399 Bayview Ave., Toronto.

**NOV. 15** - Christmas market, 10 a.m. to 4 p.m., featuring arts and crafts, a lunch counter, jam and baking table and more, St. Barnabas, Chester, 361 Danforth Ave., Toronto. Entrance off Hampton Street through the playground.

**NOV. 15** - Christmas bazaar with crafts, bake table, international food, jewelry and more, 9 a.m. to 2 p.m., Holy Family, 10446 Kennedy Rd. N., Brampton.

**NOV. 22** - Holly Berry Bazaar, 9 a.m. to 2 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, featuring handicrafts, jewelry, home-baked goods, gently used china, crystal, tools, books and puzzles. There also will be a cafe and community craft vendors. Free admission and parking.

**NOV. 22** - Old Fashioned Festival of Christmas with luncheon, baked

goods, country store, Christmas raffle, jewellery, gifts and more, 10:30 a.m. to 2 p.m., Holy Trinity, 140 Brooke St., Thornhill. For more information and luncheon tickets, call the church at 905-889-5931.

**DEC. 6-7, 13-14, 19-21** - The Christmas Story, a Toronto tradition since 1938, professional musicians and a volunteer cast present this charming hour-long nativity pageant, at Holy Trinity, 19 Trinity Square, Toronto. Suggested donation: \$25 adults, \$10 children. To reserve a seat, visit [www.thechristmasstory.ca](http://www.thechristmasstory.ca) or call 416-598-4521. The church is wheelchair accessible.



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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.

