

Ministry welcomes migrant workers

Bishop calls for sites to stay

Thirty years of giving to others



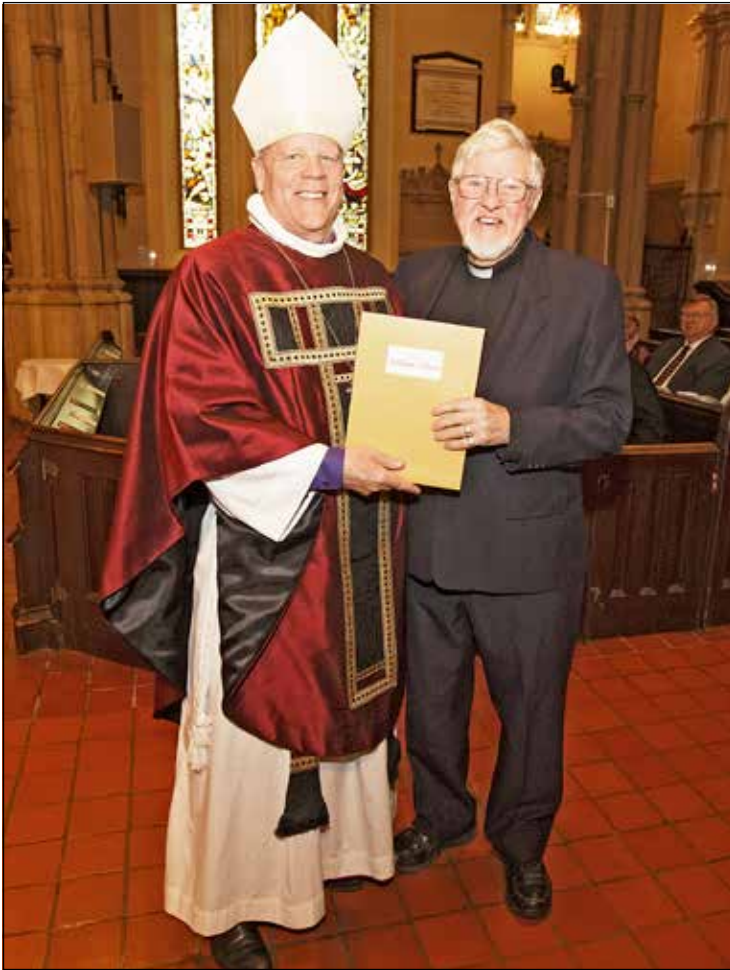
The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

MAY 2026



CLERGY HONOURED

Bishop Andrew Asbil presents stoles to clergy celebrating the 25th, 50th and 60th anniversaries of their ordinations at St. James Cathedral on March 31. Marking their 25th anniversaries are, from left, the Rev. Bob Bettson, the Rev. Canon Andrea Christensen, the Rev. Canon Geoffrey Sangwine and Bishop Riscylla Shaw. Missing from photo is the Rev. Wendy Moore. PHOTOS BY MICHAEL HUDSON

The Rev. William Whitla, ordained in 1962, celebrates his 64th anniversary. Missing from photo are Major the Rev. Canon David Saunders and the Rev. Larry O'Connor, who were marking their 60th anniversaries.



Thomas Bell plays the organ.



Pouring consecrated oil.



The Rev. Roshni Jayawardena and other clergy receive consecrated oil for anointing.



Exchanging the Peace.



The Rev. Theo Ipema and the Rev. Canon David Bryan Hoopes, OHC celebrate their 50th anniversaries. Missing from photo are the Rev. Dr. Robert Arril, the Rev. Canon Dr. David Barker, the Rev. Edward Hales, the Rev. Canon Harold Percy and the Rev. Canon Gregory Physick.

Ministry welcomes migrant workers back to Ontario

Support includes clothes and worship services

BY THE REV. AUGUSTO NUNEZ

THIS January, just as we've done since 2016, the Migrant Worker Ministry joyfully welcomed our agricultural migrant worker friends back to Canada. For many years, they have been part of our Christian community at St. Saviour, Orono and St. Paul, Beaverton.

We consider it a privilege to have them with us during our bilingual services at St. Saviour's, and we are glad they can use our Clothing Hub, where they can help themselves to work clothes throughout the season that they are here.

In preparation for their return, we assembled welcome bags filled with hygiene products, snacks and other essentials. Last year, we distributed about 500 welcome bags, and we expect to provide the same number this season. We are incredibly grateful to our partner churches, community organizations and generous volunteers

who help us put these bags together and maintain our Clothing Hub throughout the season.

Our migrant workers consistently express their gratitude for the support we offer. Here are just a few messages we've received this past season:

- "Thank you for all you've done for us. The clothes, the meals, the music and the fellowship are greatly appreciated. Most of all, we are thankful for sharing the word of God." – Juan Carlos Diaz at Algoma Orchards.
- "I thank God for allowing us to come here to work for our families. We are so grateful to meet you and to everyone who have helped us with clothes, shoes and so much more. Your prayers and the Mexican songs you bring mean a lot to us." – Juan de Dios Barron Medina at Wilmont Farm.
- "Thank you for your unconditional support. I look forward to continuing to receive your kindness in the years to come." – Miguel Angel Romero at Linton's Farm.



The Rev. Augusto Nunez (centre) with agricultural migrant workers at St. Saviour, Orono early this year. At right, the men look through items in the Clothing Hub, located in the church. The men work on local farms. PHOTOS COURTESY OF THE MIGRANT WORKERS MINISTRY



Our migrant workers represent a vulnerable population, one that our church and community are proud to support. This ministry reflects the diocese's commitment to mission and outreach, ensuring that we extend care not just within our church walls, but also to those who contribute so much to our agricultural sector.

As we celebrate their return this year, we invite your support for this vital ministry. In-kind dona-

tions and financial contributions through FaithWorks are always welcome, ensuring that we can continue providing for the needs of our migrant worker friends. Let us continue to reflect the love of Christ through our actions, shar-

ing support, prayer and fellowship with those who need it most.

The Rev. Augusto Nunez is the incumbent of St. Saviour, Orono and coordinator of the Migrant Worker Ministry.

Thursday 14th May at 6 p.m.
Ascension Day Service (BCP)
followed by a light supper and
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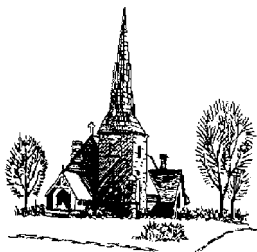


GOOD FRIDAY WALK

The Rev. Louise Dightam and members of St. Barnabas, Chester take part in the Ecumenical Good Friday Walk on Danforth Avenue in Toronto in April. Anglican, United, Roman Catholic and Presbyterian churches took part. PHOTOS BY HELEN TAYLOR

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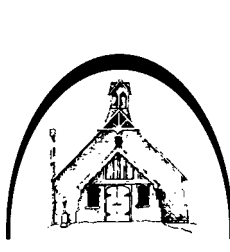
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Grants are available from the Anglican Diocese of Toronto Foundation to support ongoing proposals for new and innovative ways to make connections with people who are not currently involved with their Parishes through the New and Emerging Ministries Fund.

These grants aim to foster outreach programs, community engagement, and various creative initiatives to reach the wider community, that inspire new connections and strengthen the church's presence.

For further information, contact the Foundation Office:
adtf@toronto.anglican.ca 416-505-6537.

Application deadlines are
April 30th, July 31st and October 31st.



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We cannot stand by and watch

On March 13, the Ontario government announced it would stop funding for all provincially funded supervised consumption sites, three of which are located in the Diocese of Toronto. Bishop Andrew Asbil wrote this letter to Premier Doug Ford, MPP Sylvia Jones (Minister of Health and Deputy Premier) and MPP Vijay Thanigasalam (Associate Minister of Mental Health and Addictions), urging them to continue funding for supervised consumption sites in Ontario.

Dear Premier Ford, Minister Jones and Minister Thanigasalam,

It is devastating to learn the news that provincial funding for all supervised consumption sites in the province of Ontario will end.

Since the closure of nine provincially funded sites last year under the *Community Care and Recovery Act, 2024*, we have seen the fallout in our communities: increased public drug use and discarded needles, more overdoses at church- and community centre-run drop-ins, and a sharp increase in the number of paramedic calls to deal with suspected overdoses. In Toronto alone, the number of overdose-related paramedic calls in January 2026 was up nearly 50 per cent from the previous year. The increasing contamination of street drugs with veterinary tranquilizers such as medetomidine, which is not responsive to naloxone, produces overdoses that require more support than community agencies can offer. Supervised consumption sites provided drug-checking services, as well as trained staff and equipment able to respond to such overdoses. Without them, these overdose cases must be referred to paramedics and emergency rooms. Not only does this cost taxpayers more, but it also contributes to increased delay and emergency room wait times, putting the health of all Ontarians at risk.

The province's transition to the HART hub model, which began last spring, was meant to connect people who use drugs with greater access to treatment and supportive housing. Those who work on the frontlines, in drop-ins, emergency rooms and the few remaining supervised consumption sites, tell us a different story. These promised resources have not materialized. There are still not enough publicly funded treatment services and supportive housing available for those who want and need them. In their absence, people



Anglicans pray at the site of an opioid-related death in downtown Toronto last year during The Way of the Cross in the Opioid Epidemic, a walk organized by All Saints Church-Community Centre. The provincial government's decision to close Ontario's remaining safe consumption sites will lead to more public drug use and deaths, says the diocese. PHOTO BY MICHAEL HUDSON

continue to use street drugs and to remain homeless, with even less chance of finding housing and greater risk of criminalization, thanks to Bills 10 and 6.

Keeping actual and suspected drug users homeless and increasing their likelihood of incarceration will not solve either the overdose crisis or the housing crisis, and enforcement and incarceration cost still more than harm reduction, treatment and supportive housing.

In December 2024, Ontario's auditor general released a report criticizing this government for failing to provide an evidence-based case analysis for the proposed HART hub model, and for failing to mitigate the adverse impacts that will result from closing supervised consumption sites. We are deeply grieved that rather than addressing these adverse impacts, this government has doubled down and will now be closing the remaining seven publicly funded supervised consumption sites in the province.

We maintain that supervised consumption sites are an important part of an overall public health response to the opioid crisis. They contribute to public health by reducing public drug use and the transmission of HIV, Hepatitis C and other blood-

borne diseases. Not only do they reverse overdoses without putting additional burdens on emergency services, they provide a place where people who use drugs can access other supports without stigma, helping them get to a place where they can choose recovery or at the very least reduce their drug use and other risky behaviours. There is no path to recovery without meeting people where they are.

Anglicans all over our diocese agree. Last year, over 65 per cent of parishes in our diocese passed resolutions urging this government to reverse the planned closure of supervised consumption sites and to lift the ban on new sites. We cannot stand by and watch the remainder of these sites – the last lifeline available to many in our communities – be stripped away.

We urge you to reconsider and maintain provincial funding for existing supervised consumption sites, and to allow the opening of new sites in communities experiencing high volumes of drug overdoses. We would be grateful for any opportunity to meet with you further on this issue.

Yours in Christ,
The Rt. Rev. Andrew Asbil
Bishop of Toronto

Parishes support climate motion

Several follow up with action, including advocacy

BY ELIN GOULDEN

THE 2026 Social Justice Vestry Motion invited parishes in the diocese to pledge to honour their baptismal commitment to safeguard the integrity of creation, and to urge the government of Canada to honour its commitments under the Paris Accord – namely, to reduce greenhouse gas emissions by 40-45 per cent below 2005 levels by 2030 and to achieve net-zero emissions by 2050.

As of March 30 of this year, 123 parishes, or 64 per cent of the diocese, had reported passing this year's motion. Information was still pending from an additional 27 parishes, as well as from a number of parishes with vestries in the fall, so the final number of supporting parishes might still rise.

Several parishes supporting the motion indicated additional follow-

up actions they planned to take as a parish. The parishes of St. Paul, Midhurst and St. John, Craighurst committed themselves to exploring participation in the Anglican Communion Forest initiative, in partnership with local conservancy groups. St. Augustine of Canterbury added a clause to the motion urging parishioners to prioritize reducing their own hydro-carbon fuel consumption. St. James the Apostle, Sharon has formed a parish "Flower and Garden Guild" to integrate environmental stewardship into the beautification of worship and support of the community. They hope to prioritize sustainable, locally sourced and seasonally appropriate materials, reduce waste, provide space to attract and propagate endangered insects and adopt practices that lessen the parish's environmental footprint. St. Timothy, Agincourt

is embarking on a letter-writing campaign and forming a Green Team to look at ways to reduce energy consumption and waste in the parish, while St. Andrew by-the-Lake has offered to host an event or education series related to climate change.

Responding to the climate crisis requires both kinds of actions: local, individual and communal efforts to reduce one's carbon footprint, but also increased advocacy, including individual and public conversations about the climate change impacts already being felt by our communities and our planet. More than 40 per cent of Canada's greenhouse gas emissions are from industrial sources, which means individual lifestyle choices can only go so far without public regulation, which takes political will. Taking the time to send a message to one's MP, or to

convene a local conversation, perhaps using the excellent Faithful Climate Conversations guide from For the Love of Creation, helps to show both decision-makers and our neighbours that climate is still an important concern, which in turn creates greater impetus to action. A recent article from Carleton University's Centre for Climate Communication and Engagement found that most Canadians believe their fellow Canadians have "given up" on the climate, which can "put a chill on climate conversations and action." The more we believe that others care, and the more we believe our actions will make a difference, the more likely we are to take action.

Unfortunately, despite the increased impacts we are already seeing here in Ontario in the form of extreme weather events,

Continued on Page 8



TheAnglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

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Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at 416-924-9199, ext. 259/245, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

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In the Diocese of Toronto:

A community of 254 congregations in 210 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto has a large population of aboriginal peoples.

Bishop of Toronto:

The Rt. Rev. Andrew Asbil

Suffragan Bishops:

The Rt. Rev. Riscylla Shaw and The Rt. Rev. Kevin Robertson

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**JESUS
FED THE
MULTITUDE.
NOW IT'S
OUR TURN
TO HELP.**

Thank you!

The Diocese of Toronto's annual FaithWorks campaign raised \$1,532,100 in 2025 in support of Anglican-affiliated ministries throughout the Diocese and around the world.

FAITHWORKS IS CELEBRATING ITS 30TH ANNIVERSARY IN 2026!

By Peter Mentis, FaithWorks Campaign Manager

Thirty years ago in 1996, Charles and Diana divorced. Jean Chretien was prime minister. Bill Clinton was elected president. Gas averaged 60 cents/litre. Windows, Amazon, eBay and Yahoo were new. We watched Friends and ER. Cellphones were just phones the size of bricks. Y2K was looming on the horizon. And FaithWorks was founded.

Since 1996, FaithWorks has survived social, economic, political and health-care upheavals to provide stable support for our ministry partners. \$45 million has been raised and hundreds of thousands of people have been helped in communities across our Diocese, across Canada and around the world. Last year alone, over 52,000 people were impacted by the work of FaithWorks' ministry partners. Together, we helped improve the lives of vulnerable people facing difficult challenges.

In 2026, food insecurity is rampant around the world and here in Canada. Food Banks Canada reports that 1 in 4 people living in Canada live in food insecure households. 1 in 4 households relying on food banks are two parent families. 1 in 5 people relying on food banks are employed, an all time high!

FaithWorks is an expression of the Christian desire to respond to this need. Through our ministry partners, we reach out to those with inadequate food, housing, safety and support. FaithWorks reaches out to victims of poverty, violence and deprivation right here in our neighbourhoods every day.

In this anniversary year the FaithWorks campaign is turning to Jesus' miracle of the feeding of the multitude for inspiration and guidance. We are being reminded, as **"Jesus fed the multitude, now it's our turn to help."** We are being challenged to **"give extra for food."** Our hope is to exceed our annual goal of \$1.5 million needed to meet our ongoing commitments and use the extra funds to assist parish food insecurity programs. To realize this hope, we are asking 100% of parishes to participate in this anniversary campaign by setting a fundraising goal that exceeds their 2025 FaithWorks contribution by at least 1% of their overall offertory amount – 100 + 1%. We hope you take up the challenge!

Thank you to all who support and participate in the mission of FaithWorks. **Thank you** to our generous donors, our tireless volunteers and our dedicated ministry partners.

Together, let us follow Jesus' example and help those in need.

FAITHWORKS

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The impact of your donation to FaithWorks was felt across the Diocese and around the world. In 2025 the number of people served by FaithWorks' ministry partners increased again to **over 52,000**, including:

7,957

people were fed, sheltered, nurtured and befriended

16,248

refugees, new Canadians and migrant workers

1,547

at-risk women, children and youth

3,177

people touched by the prison system

2,805

Indigenous people

10,948

families in need

1,513

young adults living with mental health challenges

1,003

people impacted by HIV/AIDS

FaithWORKS 30 years

Thank you to our Parishes! As communities of compassion and hope, our parishes are the heart of the annual FaithWorks campaign.

90% of parishes participated in the 2025 campaign. 78 parishes saw an increase in contributions to FaithWorks. Contributions from our parishes were \$813,100. Parishes retained \$90,600 for local outreach ministries.

Thank you to our Corporate and Foundation Donors!

Thank you to our Corporate and Foundation Donors who contributed \$438,000 to FaithWorks in 2025. Your generosity makes it possible to improve the lives of thousands of individuals and families.

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In celebration of our 30th anniversary, FaithWorks wants to provide extra help to parish food insecurity programs.

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Diocese of Toronto
Anglican Church of Canada

Before we rewrite theology for AI



BY DR. SCOTT MCLAREN

If there is one thing Kawuki Mukasa's recent reflections on AGI have reminded us of, it is that God is not small.

The Christian story has always stretched beyond the horizon of our species. The psalmist looks up at the night sky and feels his own smallness (Psalm 8:3-4). Paul speaks of a creation that groans (Romans 8:22). The New Testament reminds us that Christ is the one in whom all things hold together (Colossians 1:16-17). It would be a mistake to imagine that the universe exists simply as a stage for human self-importance.

And yet something important can be lost if we say only that. The physicist Brian Cox, who has spent his career studying the deep history of the universe, has argued that while simple microbial life might be common, complex, intelligent life may be vanishingly rare. It has taken billions of years for conditions on Earth to give rise to advanced civilizations. It may be that our planet is one of very few places where the cosmos has become conscious of itself in this way. If that is even possibly true, then humanity is not merely one more interchangeable species in an endless chain. We may be, in this vast galaxy, an island of meaning. That does not make us gods. But it does make us precious.

At some point, the conversation about AGI needs to slow down. We

cannot speak easily about consciousness, as though it were just a matter of sufficient complexity. But we do not know how consciousness arises even in our own brains. While we may be able to trace neural firings and chemical processes, we cannot explain why matter should ever wake up at all. Why should there be laughter, grief, memory, prayer? Why should there be a "someone" looking back from behind the eyes of another? This is not just a small technical hurdle waiting for sufficient scaling. It is a deep mystery. Against that backdrop, it seems premature to assume that adding more and more compute to existing statistical systems built on silicon will somehow produce awareness.

Let us take stock of where we are right now. Current AI systems process patterns in language and return words. They do this with extraordinary fluency. But words are not experience; they are outputs. So while these systems may be intelligent by some measures, they possess no inner life. They have no sense of self, no real personality and no true agency. This difference is important because Christianity does not ground human worth in raw intelligence. If it did, those with cognitive disabilities would stand further from the Kingdom. But the Gospel says the opposite. The child, the vulnerable, the dependent — these are not lesser beings in the eyes of God. Instead, God reveals in them something essential about trust and love. Sin is not a flaw in

reasoning; it is a turning away. Prayer is not information exchange; it is communion. What counts is not processing power but the capacity to give and respond to love.

It may be that the Church will one day have to wrestle with realities we cannot yet imagine. We have faced new horizons before. But reflection should follow what is real, not what is imagined. At the same time, as Kawuki Mukasa insists, there is an important conversation to be had about alignment, about shaping future technologies that do not magnify injustice or cruelty. On that point, I think we agree. We are responsible for what we build. But when the language shifts from stewardship of tools to preparation for our successors, something more serious is happening. The parent/offspring metaphor is perhaps too powerful. It assumes that what we are bringing forth is, in some deep sense, alive. That possibility remains entirely conjectural.

And yet, even if at some future time these systems did achieve some form of life and consciousness, our Christian faith does not permit us to treat humanity as disposable — as a transitional rung in a ladder of intelligence. The language of "moving beyond the human horizon" can easily slide into something darker: the suggestion that our flourishing is only provisional, that our moral worth is temporary, that future forms of mind may rightly supersede us. That is not how the Gospel speaks. Jesus does

not treat humanity as scaffolding. He does not speak of us as an evolutionary bridge. Instead, he lays down his life for us. The Christian account of dignity is not rooted in our superiority over other species, but in the astonishing belief that God has bound himself to us. That bond is not revoked when we imagine future intelligences.

The modern language of human rights did not emerge from nowhere. It grew, however imperfectly, from the conviction that each person is created in the image of God. In that sense, Christian alignment begins with the protection of human dignity. The danger is not that we will treat machines too harshly. The danger is that we will begin to see ourselves as expendable, or as obstacles to some higher technological destiny. That posture does not sound like humility. It sounds like self-negation dressed up as cosmic maturity.

God's purposes are larger than we can see. That is true. But so is this: God has entered our fragile, conscious, embodied life and called it worth redeeming. In a universe that may be largely silent, the fact that there are beings who can love, repent and pray is not a small thing. It is not a temporary accident. It is, instead, truly miraculous.

Dr. Scott McLaren is a parishioner of St. John, Cookstown and a graduate faculty member in the programs in Humanities, History and English at York University.

'Guerilla priest' invites viewers into quiet moments

When it comes to ministry, the Rev. Andrew Kuhl believes in joy, first and foremost. Faith comes in many forms, but the ordinary ways that we worship in our day-to-day lives, and the subtle ways that God lifts us up, are often overlooked, he says.

He delights in the creative ways that we find to praise the Lord. Based in the Parish of Craighurst and Midhurst, Mr. Kuhl also serves as pastor to the Spanish-speaking congregation at St. Margaret, Barrie. He makes sure to emphasize the gifts of Latinx culture, as it's part of who they are. He believes that culture is a blessing that each individual brings to the Church, and we should lift up and celebrate its joys and beauties. If you believe that family ties are important, he thinks, celebrate that. Love for family is love for community. Recognizing the good news in other people's lives also helps to enliven his own faith.

A Latinx priest that he's seen online hosts youth events featuring a dance to a song called "The Praise of the Duck." They have a little duck dance choreography and have recorded it for TikTok. It's not just for the kids, either; folks of all ages join in on the fun. It's a lighthearted, joyful way to offer praise, even for the elderly. And why not enjoy worship? All aspects of living can hold praise for the Lord.

Culture isn't the only place where Mr. Kuhl finds beauty. Many of the short videos he records are out in the woods, enjoying the sights and sounds of nature. David Paradis, ODT, a diocesan volunteer and member of St. Margaret's who works with Mr. Kuhl, has affection-

HYBRID & HOLY

BY LINDSAY SUBA

ately named him the "guerilla priest" because he broadcasts and records in the neighbouring Springwater Provincial Park.

"God is in the rosy sunset glowing over golden autumn leaves, looking for fossils along a rocky beach, going skiing, hiking up a trail..." says Mr. Kuhl. "Each a wonder of creation, just as every little joy of humanity has God within it."

At first, he tried to do a series of 60-second sermons but eventually realized it wasn't quite practical. Now, he tries to get a 10- to 15-minute sermon down to just three minutes. It's an exercise in being more concise, while at the same time trying to improve himself as a preacher. These short, unscripted videos are all about inviting people to have a quiet, still moment as they scroll, and maybe stay for a chat. The importance of these little videos is much deeper, however: they're the starting point to showing people who he is.

Mr. Kuhl doesn't seem like your typical preacher. A young sort of "homebrewing eco-chaplain" with long hair and a beard, celebrating an everyday approach to worship, he wants to show his audience a truly authentic version of himself. He hopes that in this way, he can present himself as someone who isn't a threat, someone who might be a safe person to bring tough questions to. He's looking to help his community support and love each other through all of life's events.



The Rev. Andrew Kuhl

Being active in the comments section of his videos is a crucial aspect of making connections with people. Though 300 views isn't staggering in modern social media terms, he's content because in his day-to-day life he doesn't interact with nearly that many people. Even though some of the comments can be harsh, he chooses to "engage with love to hostility." Behind every comment is "a human, worthy of dignity," and it's to them he speaks, not to their aggression. Others are more open, and they can bless each other through the comments section. Not every person is willing to sit for a chat, but he continues to record his livestreams and tries to help people see where God is already at work in their lives.

The parish does a lot of physical community-building, too, he says. Some people can be intimidated by the idea of joining a church, so instead of trying to usher people directly through the doors, parishioners break it down into baby steps to soften the boundaries and make it feel less overwhelming. They do this through public events that extend invitation and hospitality to all, regardless of connection to the church. Parishioners have been thinking about creating a board game afternoon, open for everyone to come and bring snacks, play games and find other people who want to join in. All they hope to do is to provide community worth sharing and spark curiosity — the wondering thoughts of "why don't we just come and see? What would it look like to be there?" Or perhaps even, "Is this maybe God, is this maybe holy?"

If folks do try it out but never want to join the parish, that's perfectly fine, Mr. Kuhl says. They are each just as important and valued as the rest of the community and are more than welcome to continue to attend events and spend time with their friends and neighbours. All are offered grace, compassion and healing. Whether lonely or lost, content or at peace, each is received as a beloved child of God.

Lindsay Suba is a student and freelance writer based in Toronto. She profiles hybrid ministry in the diocese for the Online Mission & Ministry Working Group. For more information on hybrid ministry, visit www.toronto.anglican.ca/parish-resources/hybrid-ministry or email onlineministry@toronto.anglican.ca.

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IN MOTION

Appointments

- The Rev. Andrew Kuhl, Incumbent, Parish of Craighurst and Midhurst, March 22.
- The Rev. William (Bill) Welch, Incumbent, St. Paul, Innisfil, March 22.
- The Rev. Dr. Arthur Boers, Interim Priest-in-Charge, Resurrection, May 1.
- Jonathan Kang, Assistant Curate, Holy Trinity, Thornhill, June 1.

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):
- St. George, Haliburton
- Parish of Bobcaygeon, Dunsford and Burnt River
- Parish of Churchill and Cookstown
- Parish of Campbellford, Hastings and Roseneath
- St. Mark, Port Hope

Parish Selection Committee Process

First Phase - (not yet receiving names):

- N/A

Second Phase - (receiving names via Bishop):

- St. Stephen, Downsview

Third Phase - (no longer receiving names):

- St. Andrew, Alliston

Ordinations

- The following individuals will be ordained transitional deacons at St. James Cathedral on May 3 at 4:30 p.m.: Jonathan Kang, Christine Lambert, Grace Rockett.
- The Rev. Denise Byard will be ordained a priest at St. Luke, Peterborough on May 16 at 4 p.m.

Celebrations of New Ministry

- The Rev. Johanna Pak, Priest-in-Charge, St. Paul, Uxbridge, April 25 at 2 p.m.
- The Rev. Franklin Morales, Priest-in-Charge, Christ Memorial Church, Oshawa, May 14 at 7 p.m.
- The Rev. Samuel Fayomi,

Associate Priest, Regional Ministry of Huronia, at St. James, Orillia, June 6 at 2 p.m.

- The Rev. Louise Dightam, Incumbent, St. Barnabas, Chester, June 7, 4 p.m.
- The Rev. Ravi Kalison, Incumbent, Christ Church, Scarborough, June 21 at 4 p.m.

Retirement

- The Rev. Canon Christopher King's last Sunday at Emmanuel, Richvale (Richmond Hill) was March 29.

Death

- The Rev. Canon Dr. Jack Roberts died on March 4. Ordained deacon and priest in 1966, he served as assistant curate of St. Michael and All Angels, priest-in-charge of St. Matthias, Bellwoods, incumbent of St. Barnabas, Halton, St. David, Hardington and St. Margaret in-the-Pines, West Hill. After retirement in 2001, he served as priest-in-charge of St. Matthew and St. Aidan, Buckhorn, St. John, Blackstock and was honorary assistant of Ascension, Port Perry. His funeral was held on March 17 at St. Margaret in-the-Pines.

THE STEWARD

BY PETER MISIASZEK

Stewardship and the gift of communication



The discipline of stewardship is one of the clearest ways we live out our faith. It is how we respond to

God's goodness, by offering back our time, talent and treasure in service of His creation.

Communicating that call to stewardship takes many forms. It happens in everyday conversations, in our collaboration with clergy and lay leaders, and in the preaching that shapes the life of our parishes. These personal and relational avenues are indispensable. Yet they are not sufficient on their own. The Church must also proclaim this message more broadly and intentionally. Without a clear and committed voice, the work of stewardship risks being hidden – like a lamp placed under a bushel.

This is where our diocese's Communications department plays a vital role. Through websites, newspapers, direct mail and video production, communications teams extend the reach of the Church's mission far beyond what any single ministry could accomplish. They ensure that the story of God's work, lived out through His people, is told clearly, faithfully and widely.

Since joining our diocese in 2003, my principal partner in this work has been Canon Stuart Mann, director of Communications. Stuart and his team have not only supported but actively strengthened our stewardship efforts. They have helped shape our communications strategy, promoted stewardship education initiatives, and brought visibility to annual appeals and major giving campaigns.

Year after year, Stuart has attended the Bishop's Company Dinner – not as a guest, but as its careful interpreter. He has consistently distilled keynote addresses, captured the spirit of the evening, and reported on its outcomes with clarity and grace. In all my years, he has never missed one.

His commitment extends further. Stuart has ensured that the good news of stewardship has been shared across our diocese, regularly making space in *The Anglican* to report on the progress and results of FaithWorks. He has also provided invaluable guidance on major communications initiatives, including video production for the Our Faith-Our Hope capital campaign (2010-2012), the John Strachan Trust campaign for the Anglican Diocese of Toronto Foundation (2018-2019), and milestone efforts for FaithWorks.

On a personal note, I am especially grateful for the opportunity to write "The Steward," a monthly column in *The Anglican*. This platform has become an important means of forming and educating readers about the essential role stewardship plays in the life and ministry of the Church.

On June 1, Stuart retires from his vocation as director of Communications – a retirement that is well earned. If I were to summarize Stuart's ministry in three words, they would be these: diligence, faithfulness and reliability. His steady hand has made much of this work possible, and his witness has strengthened the Church in ways that will endure well beyond his tenure. For that, I am deeply grateful.

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

PRAYER CYCLE

FOR MAY

1. The Volunteer Corps
2. The Volunteer Corps
3. New Curates of the Diocese of Toronto
4. St. Margaret in-the-Pines
5. St. Margaret Tamil Congregation
6. St. Michael the Archangel
7. Canon Stuart Mann
8. St. Paul, L'Amoreaux
9. St. Timothy, Agincourt
10. Oshawa Deanery
11. Wycliffe College
12. Trinity College
13. The Postulancy Committee
14. Ascension, Port Perry
15. All Saints, Whitby
16. Christ Memorial Church, Oshawa
17. The Diocese of Jerusalem
18. St. George Memorial, Oshawa
19. St. George, Pickering Village (Ajax)
20. St. John, Whitby
21. St. Martin, Bay Ridges (Pickering)
22. St. Martin, Courtice
23. St. Matthew, Oshawa
24. The Bishop's Committee on

- Intercultural Ministry
25. Bishop Kevin Robertson
26. Toronto's Companion Diocese of Brasilia – Bishop Mauricio Andrade
27. The Clergy of the Diocese of Toronto
28. St. Paul on-the-Hill
29. Project Ploughshares – the peace institute of the Canadian Council of Churches
30. The Anglican Church Women (ACW) – Janice Hodgson, ODT, Diocesan President
31. Regional Ministries in the Diocese of Toronto

LOOKING AHEAD

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

APRIL 25 - Indoor and Outdoor Garage Sale, 8-11 a.m., Christ Church, Stouffville, 254 Sunset Blvd., Stouffville.

APRIL 25 - St. Cuthbert's, Leaside Spring Fair, 11 a.m. to 2 p.m., includes art gallery, baking and preserves, books, games, kitchenware, barbecue and more, 1399 Bayview Ave., Toronto.

MAY 1-2 - Reserve your table early for St. Theodore of Canterbury's annual Monks' Cell dinner. After 56 years of serving open hearth, charcoal grilled steak in a setting reminiscent of a medieval dining hall, we are hanging up our habits. Friday, May 1 and Saturday, May 2 will be the last Monks' Cell. Reservations open March 29 at 6 p.m. Contact Kari Wood at monkscell@hotmail.com or call 647-393-1391 for a reservation. \$60 per person. Wine available by pre-order, \$15 per bottle. For more information, visit www.sttheodore.ca/monks-cell/.

MAY 3 - Choral Evensong for King Charles III (BCP) at 4 p.m., marking the third anniversary of his corona-

tion, followed at 4:45 p.m. by To Live Like a Flower, a sequence of words and music where St. Olave's Arts Guild explores the worth of flowers and other plants. The presentation reflects King Charles's life-long commitment to nature, sustainability, environmentalism and the quest for ecological balance. At St. Olave, Bloor Street West and Windermere Avenue, Toronto.

MAY 10 - Musicfest 2026, "Let Love Ring," a family-friendly concert featuring handbell ringers, chimers, band and soloists, 3 p.m., St. John, York Mills, 19 Don Ridge Dr., Toronto, near Yonge and York Mills. Fully accessible with free parking or walking distance from York Mills Subway Station. Admission is free; however, a freewill offering will be collected to benefit charities. For more information call 416-225-6611 or visit www.sjym.ca/page/handbells.

MAY 14 - Holy Communion for Ascension Day (BCP) at 6 p.m., followed by a light supper, then at 7 p.m., the Rev. Dr. James Leatch will present an illustrated feature talk about "The Crown and Canada's Military," at St. Olave, Bloor Street West and Windermere Avenue, Toronto.

MAY 16 - Caribbean Night Dinner and Dance, 5-10 p.m., St. Thomas a Becket (Erin Mills South), tickets \$50. Call the church office at 905-820-9857 or email at office@stabc.ca.

MAY 17 - Rock Vespers featuring the music of Tears for Fears, 4 p.m., Redeemer, Bloor St., corner of Bloor Street and Avenue Road, Toronto.

MAY 30 - St. George, Pickering Village Outdoor Spring Market, 9:30 a.m. to 2 p.m., with bake table, barbecue, thrift table, vendors and more, at St. George, Pickering Village, 77 Randall Dr., Ajax.

MAY 30 - "Mozart and Mendelssohn," featuring violins, violas, cellos, Ran Kim on organ and piano and guest singers, 4 p.m., St. George on-the-Hill, 4600 Dundas St. W., Etobicoke. Tickets \$40 online (info@stgoth.ca) or at the door.

MAY 30 - Spring sale with over 30 vendors, raffle, clothing, barbecue and more, 8 a.m. to 3 p.m. (rain date June 6), St. Luke, East York, 904 Coxwell Ave., Toronto. Table rentals are \$60; call the church office at 416-421-6878, ext. 21. Barbecue from 11 a.m. to 2 p.m.

MAY 30-31 - Join St. Martin in-the-Fields as the church welcomes a touring ensemble from Capella Regalis Choirs in Halifax, N.S. during their Quebec and Ontario tour – the first for the group outside the Maritimes. The concert on May 30 is at 7:30 p.m. and the ensemble replaces St. Martin's choir at the 11 a.m. choral Eucharist service on May 31. St. Martin's is located at 151 Glenlake Ave., Toronto.

MAY 31 - Prince of Peace, Wasaga Beach, celebrates its 75th anniversary with a service at 10:30 a.m. at the church. The celebration service will include Bishop Riscylla Shaw and a confirmation. A luncheon will follow at the Wasaga Beach Legion, 1888 Klondike Park Rd., at about 12:30 p.m. Current and former parish members, as well as friends of the church, are warmly invited to join the celebration.

RSVP for the luncheon by May 21. Email PrinceofPeaceChurchWB@gmail.com. The church is located at 565 Mosley St., Wasaga Beach. **MAY 31** - Refugee benefit concert with Alan Hobbins (piano) and guest musician Matthew Li (bass), 5 p.m., St. Paul, Bloor Street. Funds raised will support AURA (the Anglican United Refugee Alliance) and its vital work in refugee sponsorship and resettlement in Toronto. Come for the beautiful music and stay to be moved by remarkable stories of resilience, courage and new beginnings. Tickets available at the door with a suggested dona-

tion of \$30. **JUNE 6** - Voices Chamber Choir with accompanist Conrad Gold and conductor Ron Cheung, 8 p.m., St. Martin in-the-Fields, 151 Glenlake Avenue, Toronto. Tickets available at the door: \$25 adults and \$20 students/seniors.

JUNE 13 - St. Martin in-the-Fields Neighbourhood Fun Fair, 10 a.m. to 2 p.m., with games inside and outside, bouncy castle, face painting, barbecued hot dogs, prizes for all children - all for free! St. Martin's is located at 151 Glenlake Ave., one block north of the Keele subway station, Toronto.

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Consul-general thanks church for relief efforts

BY PHIL AND DAWN CLAXTON

St. Paul, Newmarket was honoured to have a visit from the consul-general of Jamaica, Kurt Davis, on March 22. He spoke about the current conditions in hurricane-ravaged Jamaica and some of the early efforts to get immediate aid such as food,

fresh water, medicine and basic shelter to the people who needed help after the storm. A lot of this early, rapid assistance came from churches.

His talk then focused on the rebuilding process, which will take several years. Most of the country's public infrastructure and buildings were destroyed or

severely damaged by Hurricane Melissa last October, as were many thousands of homes. Many church buildings on the island were damaged or destroyed. Mr. Davis concluded with his thanks for the relief efforts we have already undertaken. He appealed for our ongoing help and support in the months and years to come.

St. Paul's has been raising funds for Jamaica relief since the day after the storm hit. Although the funds raised now exceed \$7,000, we will continue fundraising and are hoping to take advantage of the Bishop's Appeal for Jamaican Relief, which will match donations up to \$50,000. The deadline for the

appeal was April 17, but St. Paul's is committed to raising funds for relief efforts well past that date!

The service was followed by a lovely luncheon where parishioners could meet and speak to Mr. Davis and his family.

Phil and Dawn Claxton are members of the parish.

Church celebrates Black history

BY DIANA STEWARTSON

St. Thomas à Becket, Erin Mills South, celebrated Black History Month at three services in February. To help us with the festivities, we invited guest preachers and speakers, musicians and a liturgical dancer. As a congregation that loves to celebrate with food, the coffee hours after the services became feasts showcasing the best of Black cooking.

For the first service, Donna Scantlebury was our guest speaker. She is the co-chair of the Bishop's Committee on Intercultural Ministry and works at the police college in anti-bias and anti-racism training. Her homily was inspiring and challenged us all to examine our unconscious biases and micro and macro aggressions. After the service, our coffee time consisted of Nigerian snacks provided by some of our Nigerian congregants.

For the second service, the Rev. Canon Dr. Stephen Fields, sub-dean and vicar at St. James Cathedral, preached on the four "P's" – denial of the problem of racism, personhood, our presence and denial of our perspective. The Rt. Rev. Peter Fenty, a retired suffragan bishop of the diocese, was our preacher at the third service, which concluded our celebrations. Both Canon Fields and Bishop Fenty left



Members of St. Thomas à Becket with delicious Caribbean food. PHOTO COURTESY OF DIANA STEWARTSON

an indelible mark on many of us. They challenged our core presuppositions, making us stop and think about what we thought we knew and how much more we need to learn, as well as to become more conscious of our beliefs and behaviours. All three guest speakers referenced various chapters in the Bible when making certain points.

Our services were enhanced by talented musicians, including the TrinBirds Steel Orchestra, saxophonist Joseph Callender, liturgical dancer Laila Dottin and pannist Trenyce Sweeney. They were invaluable in helping the congregation connect to the rich Black cultural traditions and heritage of so many of our parishioners. The joyful, upbeat mood of the services was palpable. On the last Sunday, we were joined by members from two other churches that are part of the campus: the British Methodist Episcopal and Presbyterian churches. They celebrated and enjoyed a Caribbean-influenced luncheon with us following the last service.

Enthusiasm for Black History

Month was so high that we decided to conclude with one final cultural celebration of food and entertainment on Feb. 28. The night's festivities featured the TrinBirds Steel Orchestra (expanded to six steelpan players); The Yerewolon, performing West African drumming; and singer Susan Grogan and DJ Curls both providing authentic Caribbean party atmosphere and fun. What was advertised as Caribbean appetizers turned out to be a variety of fantastic foods from various countries. We started off the night with a cup of warm and tasty corn soup and went on from there. We enjoyed jollof rice from Nigeria, Jamaican patties and jerk chicken wings, Trinidadian pholouries, Barbadian fish cakes, and Guyanese patties and pine tarts, just to name a few. Lots of fun was had by all and the success of Black History Month encourages us all as we look forward to even greater celebrations in the years ahead.

Diana Stewartson is the church's people's warden and chair of Black History Month.

Parishes support climate motion

Continued from Page 3

heatwaves and wildfires, climate change still feels like a distant threat, especially compared with more immediate-seeming challenges such as war, trade negotiations and the high cost of living. As a result, climate action tends to be pushed to the periphery.

Some parishes considering the motion explicitly mentioned our current economic and physical context, pointing out that climate action must also take account of concerns about affordability, employment, food and housing security, and physical and mental health. Ultimately, however, a warming climate will exacerbate those issues as well. As climate scientist and committed Christian Katharine Hayhoe puts it, climate change is not separate from other global issues, but the "hole in the bottom of the bucket" of our efforts to address poverty, inequity, disease and other concerns. We cannot overcome these challenges without also taking action to "fix the hole," i.e. to address climate change.

To be sure, there are different ways to address climate change, and each in the short term will have different impacts on people of lower and moderate incomes. As well, different measures will be more or less effective in different communities: smaller and more remote communities are perform more

car-dependent than large urban centres, for example, while those on lower incomes are less likely to be able to switch over to heat pumps or electric vehicles. One of the reasons the Social Justice & Advocacy Committee focused on holding Canada to its emissions reduction commitments, rather than to any particular measures designed to achieve them, is that we did not want parishes to get bogged down in debating the merits and demerits of any particular climate policy, but rather signal our concern in more general terms.

The challenge before us is to find measures to address the polycrisis of climate, political and economic conflict, food and housing insecurity and physical and mental health that will put the least burden on those who are least able to afford it and those who have contributed least to the problems. It is an opportunity for further conversation – with our friends, neighbours, fellow parishioners and elected representatives – so that together we can find ways to care for both the Earth and each other, as our Lord calls us to do.

Resources for follow-up action can be found at www.toronto.anglican.ca/vestry-motion. Elin Goulden is the diocese's Social Justice and Advocacy Consultant

The Diocese is on Facebook, Twitter, YouTube, LinkedIn, and Instagram.



To connect, visit toronto.anglican.ca