

Priest sees food efforts in Kenya

Archives provides glimpse into past



Church hosts choir camp

The Anglican

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HAPPY DAY

Newly ordained transitional deacons stand with Bishop Andrew Asbil, Bishop Riscylla Shaw, clergy and laity after the Ordination to the Sacred Order of Deacons service at St. James Cathedral on May 3. Standing with Bishop Asbil in the front row are, from left, the Rev. Christine Lambert, the Rev. Grace Rockett and the Rev. Jonathan Kang. PHOTO BY AARON DUMPALA (MOON CREATIVE HOUSE)

Synod Council approves voluntary campaign

Parishes that opt-in will receive fundraising support

BY MARTHA HOLMEN

A small group of parishes will soon embark on a fundraising campaign, equipped and supported by the Synod Office, after a decision by Synod Council at its April meeting.

After considerable discussion, Synod Council unanimously approved a motion in support of developing and implementing a voluntary, opt-in fundraising campaign for parishes that are ready to proceed now.

The need for a capital campaign emerged from Cast the Net, the diocese's strategic plan, which identified several priorities that would benefit from financial support. A feasibility study conducted in the spring of 2025 found strong readiness, capacity and support for a diocesan campaign. When Synod gathered last November, its members were more cautious, narrowly passing an amendment to the Priorities

and Plans 2025-2027 to defer the plan to "engage all parishes in a diocesan major gift fundraising campaign" until Synod 2027.

In the months after Synod, Bishop Andrew Asbil and Peter Misiaszek, director of Stewardship Development, met with the diocese's chancellor and vice-chancellors about how best to support the parishes that were ready to start a campaign while respecting Synod's decision. The chancellors advised that an optional, parish-driven campaign wouldn't contravene the vote at Synod.

"We had a chance to really look at the intent and the spirit of that motion, and we saw that it was really about the inclusion of every parish. Out of our feasibility study, we knew that there were at least 10 parishes in the diocese that really wanted to get started early, and we already had two parishes that were in the process," says Bishop Asbil. "We really felt the need to be able to honour

what Synod had decided, and at the same time wanting to pick up the deep desire of parishes to get going now."

The idea was brought forward for a conversation at Synod Council in February, and discussions continued across its March and April meetings before its members voted in April.

"By meeting with the chancellor and having conversations with folks on Synod Council, I think we've been able to strike a balance between the concern expressed at Synod and the parishes that are really enthusiastic and believe that they have a compelling case within their own communities to move forward with something now," says Mr. Misiaszek.

Ten parishes have stepped forward so far, eager to start a campaign because of local priorities that need financial attention, from deferred maintenance and building accessibility concerns to new ministry ideas.

"Timing is everything, and when a parish has vision for its own ministry, when they know that the diocesan family is going to be very supportive, there's a real desire to not hold back, but to really let the Spirit of God just hop on and get going," says Bishop Asbil.

This first phase until Synod 2027 will involve only parishes that have volunteered, while those that aren't ready to move ahead won't be expected or asked to join. Mr. Misiaszek says the first parishes provide a good sample of the make-up of in the diocese, accounting for about 10 per cent of average Sunday attendance and offertory giving.

"They represent a cross-section of parishes, from parishes that have over 300 people attending on a Sunday to those who have less than 50. Some are in the city, some are suburban and some rural," he says.

With the help of professional fund-

Continued on Page 8

Kenya tour inspires priest

Small-scale farming gives hope to villages

BY THE REV. CANON NICOLA SKINNER

AS a teenager back in 1985, I took myself to see the movie *Out of Africa* multiple times. It wasn't the colonial era Streep/Redford romance that enraptured me, but rather the hauntingly beautiful soundtrack and stunning cinematography of the Maasai Mara. I had never been outside the UK and vowed one day to see it for myself. Thirty years later, it was a surprise and a joy to be asked to represent Alongside Hope on a Canadian Foodgrains Bank (CFGB) Learning Tour to Kenya. I immediately downloaded the soundtrack.

On our learning tour were 12 people from across Canada. There were four CFGB staff members, plus farmers, clergy, a Caritas worker and an oil executive. We were Anglican, United, Catholic and Mennonites, and we didn't have a moment of friction between us. It was quite heavenly.

The objective was to visit CFGB projects across Kenya and witness the incredible work that is being achieved with the local partners. CFGB, founded by Canadian farmers in the late 70s to provide excess grain to developing countries, later expanded to support local initiatives to achieve long-term solutions to hunger and food insecurity. It works with 15 church denominations and agencies, and

its Anglican partner is Alongside Hope.

Kenya is large and diverse in its peoples and its geography. The tour likewise was intensive and wide-ranging. We began and ended in Nairobi with the wonderful staff of Church World Service Africa. In between, we covered much of the country, travelling nine hours north to the drought-ridden deserts of Marsabit county, much of it off-roading, and back down to Embu and Makueni counties, which were some of the lush and most verdant land I have ever seen. In each place we met small-scale farmers, almost all women, who had been given the opportunity to start home-based projects to generate income, support their families and send their children to school. We witnessed the local partners work together to provide the kind of valuable training and education that lifts people from surviving to thriving.

In Embu county, we met Pauline Kagendo, a dynamic young poultry farmer. Pauline had started out with a loan to buy 10 chickens and a desire to raise her family out of poverty. After three years of determined work, her business has expanded to selling 300 chickens per month to local restaurants and markets, and now she is planning a joint venture in the chicken feed industry. Pauline was the first to describe chickens to us as ATM



The Rev. Canon Nicola Skinner with women in Marsabit county, which has been experiencing frequent droughts due to climate change. PHOTO BY THE REV. CANON NICOLA SKINNER

machines, and it was clear that she had taken the training she was offered and fully invested herself into the care and growth of her poultry business. There was no end to Pauline's plan for her family's future. She was a force of nature and an impressive role model for her community. As we drove away, some of the local staff discussed whether they might start keeping chickens themselves.

Village Saving and Loans Associations (VSLAs) are the lifeblood of grassroots development for small-scale farmers. Pauline was one of thousands who have benefitted from start-up loans and ongoing financial opportunities afforded by VSLA membership. They operate just like a small credit union. In each village, we visited the local VSLA meetings, witnessing the solidarity of local women supporting and encouraging each other in their business ventures. The rules are simple: loans are to be repaid within three months, shares can be purchased at each meeting, and dividends are paid out annually. VSLA members decide together who to invite to participate in the group, since they expect commitment, hard work and honesty. As a result, many of the projects are producing impressive results.

In Nthugoni village in Makueni county, we visited the homestead of Jacinda and Francis Mutuku.

The Mutukus have been learning skills from the local partner, Utooni Development Organization (UDO), which has been building shallow wells with support from Alongside Hope, since 2019. Shallow wells are an effective way of accessing water where piped water is unavailable. UDO also provides 10,000-litre water tanks so that small farmers can water their nurseries during the dry seasons.

Francis Mutuku is legally blind, but it has not stopped him from having a vision for his family. Jacinda showed us the family's vision maps for 2025 and 2026. What began as a small garden vegetable plot and a few chickens has turned into big dreams for a homestead with larger livestock, expanded chicken production and greater vegetable and tree plantations. Their two children now attend a good school, and Francis is able to participate in much of the work despite his disability. He is also vice president of the local VSLA. Jacinda's devoted and watchful eye over the many feathery obstacles in Francis's path, and his sharing of how his family's love grows in the garden where they work, sing and chat together, was a beautiful thing to behold. Theirs was one of many success stories we had the privilege to encounter.

If there was a difficult part of the tour, it was saying farewell to the Samburu and Rendille villagers in Marsabit county, where Alongside Hope has been working with Church World Service (CWS) on improving food security. In the past, Marsabit would experience a significant drought once in 10 years; since 2015, it has been every two to three years and is projected to become more severe with global warming. When we arrived, much later than expected, the women greeted us so joyfully with their singing and dancing; we were deeply moved. We were transfixed by the beauty of their decorative beadwork that

they wore with great pride. But despite the smiles and gracious welcome, their daily reality is drought. They have the training and the knowledge to grow vegetables, but without water it is simply not possible. We did view their beekeeping, beadwork and poultry projects, but the lack of water looms over the community, affecting every facet of daily life. It is a disaster for a pastoralist society. We left determined to pray for the community and to support it going forward. At the time of writing, I am glad to have learnt that Alongside Hope and CFGB have provided funds to rehabilitate two boreholes to attempt to ease the water shortage.

After many visits to farmers across Kenya, our tour ended with a wonderful safari day in Nairobi National Park, then a visit to the Canadian High Commission to advocate for Canada's commitment to international development, particularly having seen the devastation that the withdrawal of USAID has caused.

Kenya is simply incredible. No movie can adequately capture the warmth of its people, their vibrant Christian faith, the dramatic vistas or the majesty of its animal kingdom. I was, finally, fortunate to make my way to Maasai Mara before flying home, too. The whole experience of participating in a Canadian Foodgrains Bank Learning Tour was inspiring. I saw first-hand the great work that Alongside Hope achieves together with its Kenyan partners and CFGB. I had a really hard time unlearning "PWRDF," but now I've seen that they really do journey alongside hope, and that is Christ's work.

The Rev. Canon Nicola Skinner is the incumbent of Grace Church, Markham. She is available to speak at churches or deanery events and can be contacted at nicola@graceanglican.ca.

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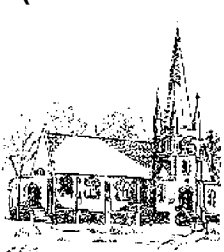
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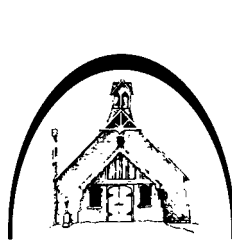
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GOOD TIMES

The diocese's three newly ordained transitional deacons enjoy a moment with family and friends after their ordination service on May 3 at St. James Cathedral. Clockwise from right: the Rev. Grace Rockett gets a hug from the Rev. Canon Dr. Stephen Fields; the Rev. Christine Lambert celebrates with supporters; the Rev. Jonathan Kang is congratulated by the Rev. Canon Peter Walker, the Rev. Maria Ling and Brother Reginald Crenshaw, OHC. PHOTOS BY AARON DUMPALA (MOON HOUSE CREATIVE)



Anglicans give to Jamaica

ANGLICANS in the diocese responded generously to the Bishop's Appeal for Jamaican Relief & Restoration.

As of April 24, Anglicans had given \$65,000 to the appeal. With a \$50,000 matching grant from FaithWorks, the total amount sent to Jamaica was \$115,000.

"You responded with perseverance," wrote Bishop Andrew Asbil in his weekly letter to the diocese at the end of the appeal. "I am told that 17 of our parishes, 184 individuals and our beloved Sisterhood of St. John the Divine all made heartfelt and generous donations. People have sent in their gifts from every corner of our diocese – from \$20 to \$2,000. I want to single out the parish of St. Paul, Newmarket, which raised an incredible \$9,000. Amazing! It has been an outpouring of love and support to a devastated island. Thank you, thank you, thank you."

The appeal, held from late February to mid-April, raised money to help Jamaica rebuild after Hurricane Melissa devastated the Caribbean island nation last year. About half of the places of worship were destroyed by the storm, along with homes, schools and infrastructure.

All the funds raised were forwarded to Alongside Hope for distribution through its established partners in Jamaica.

You're Invited!

Breakfast with the Foundation Featuring Dr. John Bowen

Dear friends, you are warmly invited to join us for this year's Breakfast with the Foundation – a special morning of reflection, connection, and shared purpose.



We are delighted to welcome **Dr. John Bowen** as our keynote speaker. Dr. Bowen's long-standing work in emerging ministry and his commitment to helping churches engage their communities in imaginative and faithful ways have shaped conversations across the Diocese and beyond.

Hosted by Bishop Andrew Asbil, this gathering brings together donors, parish leaders, clergy, and community partners to celebrate the impact of generosity across our Diocese.

This year, we will highlight the *New and Emerging Ministries Fund*, which supports innovative outreach initiatives, fresh expressions of ministry, and new ways of connecting with communities across the Diocese.

The morning will offer a moment to reflect on how generosity continues to shape and renew our communities of faith.

We encourage you to reserve your place early, as space is limited.

DATE
Tuesday, June 16

TIME
7:30 a.m. – a light breakfast will be served at that time

LOCATION
St. James Cathedral, Toronto
Snell Hall

RSVP
adt@toronto.anglican.ca

COST
This is a complimentary event; gifts in support of the New and Emerging Ministries Fund will be gratefully received.



To make a donation to the Foundation today, scan the QR code or [click here](#).



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Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Sarah Mullally, Lambeth Palace, London, England SE1 7JU.

In Canada:

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

Primate:

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National Indigenous Archbishop

The Most Rev. Christopher Harper Church House, 80 Hayden St. Toronto, ON, M4Y 3G2 Tel: 416-924-9192

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

The Diocese of Toronto:

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The Archives from A to Z

Important records tell history of the diocese

In April, the Diocesan Archives joined the Archives of Ontario in its #ArchivesAtoZ campaign, with the aim of increasing the public's awareness of archives and their collections. Staff shared posts on the Diocese of Toronto's website showcasing items from the Archives' holdings and providing information about archives terminology based on each letter of the alphabet.

A – Archeion and All Halls

We start this Archives A-Z off with a bang and two As to recognize. While the Diocesan Archives doesn't have its own online database, one of our major projects in 2026 is to add information about our collections to Archeion. This is a database hosted by the Archives Association of Ontario (AAO), which can be used by any archive that is an AAO member institution to add information about its collections. The first parish to be added to our listing is All Halls, Toronto.

All Halls began as a mission church of St. Saviour, Toronto, with the first service held in a school portable on Palmer Avenue on Dec. 17, 1913. Services in the first year of the mission's existence were conducted mainly by lay readers from Trinity College. In June 1914, the Rev. H.R. Mockridge was appointed assistant curate at St. Saviour's and given responsibility for this mission, with his first service at the mission held on All Saints Day in 1914.

The new mission received considerable support from the Sisterhood of St. John the Divine. In 1915, the Sisters decided to erect a building in the district that would serve as worship space for All Halls and a mission house for their work in this developing area of the city. Construction on the multi-purpose structure began in May 1915 at 363 Main St. Bishop Sweeny blessed and dedicated the completed mission house on Sept. 11, 1915.

In June 1919, the Sisters decided to carry on their work in the mission from their convent on Major Street, and the mission house became the residence for the priest-in-charge of All Halls.

On Sept. 27, 1920, ground was broken for a new church building at 393 Main St., and the building was completed and dedicated in 1923. The Archives holds the vestry book (service register) for these early years, which includes details about the services on these memorable dates. Ultimately, All Halls amalgamated with the church of St. Columba in 1990 to become St. Columba and All Halls, worshipping in the building of the former St. Columba.

B – St. Barnabas, Halton Street

The Diocesan Archives hold records for more than 350 congregations and parishes. Some of those congregations closed more than 50 years ago, and few people may know or remember that the congregation ever existed. St. Barnabas, Halton is one such church, as it closed in 1971.

An entry in Bishop Sweatman's journal dated Feb. 10, 1885, notes the creation of the new parish of St. Barnabas, Halton Street. For the first two years, members met in a rented Reformed Episcopal chapel, with land purchased for a church in 1886. The church was completed the following year, and the first service was held on May 1, 1887.

The church was then dedicated on June 11, 1887.

The congregation grew steadily, and by 1910 the church needed to be enlarged. A bell tower, basement and electricity were also added. By 1950 all debt had been paid off, and the church was consecrated on Nov. 2 of that year.

Unfortunately, over the next 20 years the neighbourhood underwent significant changes and membership began to dwindle. By the late 1960s, the buildings were in disrepair, and with no money to complete necessary work it was decided to sell St. Barnabas's property and invest the money. The hope was that the investments would generate enough income to support the work of the congregation going forward. Arrangements were made to worship out of Wesley United Church, located at the corner of Dundas Street West and Ossington Avenue, and to share space on a trial basis for one year with the possibility of renewal.

On June 14, 1970, the 85th anniversary of its founding, St. Barnabas closed its doors, and the congregation held a processional march, "St. Barnabas on the March," to its new home at Wesley United. The partnership didn't pan out, and on April 24, 1971, St. Barnabas was disestablished.

We give thanks to members of the Archives Committee, which was established in 1956, who ensured that some of the vital records from St. Barnabas ended up in the Archives. As a result, the Diocesan Archives holds the parish registers recording baptisms and marriages from 1885 and burials from 1909. There is also a small selection of advisory board minutes, service bulletins, newsletters and photographs.

Among the photographs that we hold for St. Barnabas is one of the church choir that was given to the Archives by Bishop George Snell, taken around 1931. He is seated in the front row next to the rector. It may have been taken at his ordination as a transitional deacon, as he was attending St. Barnabas when he was ordained in 1931.

Almost 40 years later, when the church closed its doors, he was the Bishop of Toronto. While he was unable to attend the closing service due to a prior commitment at another church, he did arrive in time for the procession to Wesley United, which, as it happens, had been the church that one of his grandfathers had attended. The Archives also has photographs from this occasion, as well as the write-up in the September 1970 edition of *The Anglican*, where Bishop Snell noted, "We do not regard any building made of bricks and boards as the Church of God. The Church of God is the people of God."

C – Consecration certificates

A church consecration certificate documents the sentence of consecration given under the hand and seal of the bishop. It may take years after a church is built for it to be consecrated, as the church must be free of debt, and the congregation must petition the bishop to consecrate the church, confirming that it is debt free. In some cases, a church may never be consecrated even if it has paid off all debt, because so much time has passed that the congregation assumes the church has already been consecrated.



Members of the Women's Auxiliary from Epiphany, Parkdale gather for a picnic in 1923. PHOTOS COURTESY OF

The Diocesan Archives holds a number of consecration certificates signed by various bishops over the years from 1839, when the Diocese of Toronto was set apart, to the present. Before 1839, any church that was consecrated was consecrated by the Bishop of Quebec. In some cases, a church has been consecrated but we don't have the certificate, either because it was consecrated before 1839 or a copy wasn't kept. In some cases, we can find other evidence to support the consecration, such as it being recorded in the book of Episcopal Acts if it occurred after 1867, and sometimes in the Synod Journals.

Many churches were not consecrated for at least several years after being built, but Holy Trinity, Trinity Square was able to be consecrated in 1847, the same year that it opened. Holy Trinity was built following a gift by an anonymous donor (later revealed as Mary Lambert Swale of Settle, England). Mrs. Swale had stipulated that all pews were to be free and unreserved. This donation allowed the church to be debt free from the start.

D – Deaneries

The Diocese of Toronto has had deaneries in place since at least 1859, though the details of the deanery names and rural deans before 1869 are not well documented. From 1869 onwards, the information can be found in the Synod Journals. Deaneries were originally called "rural deaneries," and from 1869 to 1870 there were just five: West York, East York, Simcoe, Durham and Northumberland.

By 1888 there were 10 rural deaneries: Toronto, Peel, West York, East York, East Simcoe, West Simcoe, South Simcoe, Durham, Northumberland and Haliburton. There were further changes and additions of deaneries in 1925 when Durham and Northumberland were combined and Peterborough and Victoria were added. In 1956, shortly after the election of Bishop Wilkinson, there were additional changes, and the number of deaneries increased to 17.

With the change to the area system in the diocese in 1980, the number of deaneries increased to 20 and became known as "regional deaneries" rather than "rural deaneries." Today the Diocese of Toronto is split into 18 deaneries. The Archives holds records, including correspondence and minutes, from many of the deaneries, though these records

are primarily from after 1956 when the Archives Committee was established. However, the Archives also holds minutes for the meetings of the Clerical Association of the Home and Simcoe Deaneries going back to 1859, as well as the Deanery of Northumberland going back to 1869.

E – Emmanuel, Hanlan's Point

Today the only church on the Toronto Islands is St. Andrew by-the-Lake, but until 1959 there was a second church located at Hanlan's Point. A worship service for the benefit of campers and cottagers on Hanlan's Point was first held in 1895 under the auspices of the Brotherhood of St. Andrew. It seems that lack of planning prevented regular services continuing that year, but beginning in 1896 services were held in the parlour of Hanlan's Hotel every Sunday from the first Sunday of June to the last Sunday of August, and sometimes into September. The congregation soon proved too large for the space, and the venue was moved to an outdoor pavilion. This site also proved inadequate, and the congregation moved to a rooftop garden over the ferry shelter.

In 1905, a campaign by the West End Island Committee was undertaken to build a permanent church. Designed by architect Arthur Denison, the church, which was given the name Emmanuel, opened on July 8, 1906, on land leased from the City of Toronto.

Canon Cody of St. Paul, Bloor Street officiated at the morning service, and Archdeacon Sweeny (later Bishop Sweeny) took the evening service. The services during the summer were most often presided over by theological professors or theological students. Some of those individuals went on to have more prominent roles in the Anglican Church, including Daniel Coggan, whose name can be found regularly in 1938 and then on a less regular basis between 1940 and 1942. At the time he was a professor at Wycliffe College, but he became Archbishop of Canterbury in 1974.

For most worshippers it was a summer chapel, but some winter residents attended year-round. With no heating in the church, they blocked off the nave, put a portable stove at the front and sat in the choir stalls for prayer.

Redevelopment of the island in the late 1950s resulted in the end of a resident summer community, and the last service was held on June 21, 1959. Over



THE DIOCESAN ARCHIVES

the years the church had received many memorial gifts and was well appointed. Almost all of the furnishings were transferred to the newly constructed Emmanuel, Richvale (Richmond Hill). One stained glass window had been given several years earlier to St. Margaret, North Toronto.

The Archives holds the parish registers from 1906, service registers, vestry minutes and church committee minutes, including those of the West End Island Committee.

F – FaithWorks

This year marks the 30th anniversary of the creation of FaithWorks, and it's wonderful to see how well this program is still supported! FaithWorks was established in 1996 in response to cuts in government funding for key social services throughout Ontario. The first annual campaign kicked off in 1997, with a fairly tepid response; however, with changes in the program to allow parishes to retain 15 per cent of funds raised for local outreach and 5 per cent going to each episcopal area for area outreach, FaithWorks began to flourish. The Archives holds records related to the start of FaithWorks in 1996, as well as copies of its posters and campaign materials for every year since 1997, when the first full year campaign was launched.

G – St. George, Cooper's Falls

Cooper's Falls is located near the northern boundary of the Diocese of Toronto. In fact, its location was so close to the border with the Diocese of Algoma that the land was originally deeded to the Bishop of Algoma by the Crown for \$5 on Nov. 24, 1884, a month after the church had been completed and the first service held, based on an article in the Orillia Packet & Times. The title to the land was finally registered and transferred to the Diocese of Toronto in July 1962.

The diocese's Archives and Property teams visited St. George, Cooper's Falls in the summer of 2024 to document any memorials by taking photographs. This led to the altar being used at Synod in 2025, with a photograph of one of the memorial windows projected on the wall behind. It was a beautiful way to remember this church that closed in 2009.

H – Hollinger Box

To help ensure that records are preserved, the Diocesan Archives stores these items in Hollinger-style boxes.

Hollinger is a brand name, but it's generally used to describe these special archival boxes that are made from acid-free/lignin-free materials. Archival records should be stored in acid-free materials to help prevent chemical deterioration like brittleness, yellowing or fading, and to allow for ongoing access. Containers that are not acid-free release acidic compounds, which will migrate to the records and ultimately render them inaccessible. While this may take many years, we need to remember that the aim of archives is to collect records of enduring value and make sure they remain accessible for hundreds of years for the benefit and edification of future generations.

While there are bankers boxes that are acid-free, they're not the best solution for records that might be frequently accessed, as they become quite heavy and can be difficult to transfer to and from shelves. Using bankers boxes can also lead to greater risk of records slumping and incurring mechanical damage from boxes not being filled sufficiently. However, for less frequently accessed collections these are suitable containers. Hollinger boxes also have the advantage of protecting records from dust, which attracts insects and can lead to increased insect activity.

I – Insects

While not everyone enjoys thinking about insects, archivists need to be aware of any insect activity in the archives to make sure records of enduring value aren't damaged. Several insects, such as silverfish, booklice and cockroaches, feed off paper, starches and adhesives and can cause damage and staining to paper records, photographs and audiovisual material.

Insects are drawn to areas that are warm and humid, so the temperature and humidity controls in our vault storage space help to keep insect activity to a minimum. To make sure we would know if there was increased insect activity in the Archives, we've placed several sticky traps around the storage areas. We check these traps on a routine basis and track the types and numbers of insects we find in a spreadsheet so we can assess if there is an increase. If there were a larger number of insects in a trap than normal or expected, we would examine the collection in the area to try to determine the source and treat any impacted records. When new

records are received from a congregation, we check them for any obvious insect activity so they can be treated before being introduced into the storage area. Archives staff recognize that sticky traps may seem inhumane, but they're the best solution for tracking pest activity.

J – St. Alban, Janetville

The Church of St. Alban, Janetville was a red brick structure located on the boundary of Cartwright and Manvers townships in the County of Durham, about four miles southwest of Janetville. Land for the church and cemetery was donated by William Graham on Jan. 27, 1881. The church opened in 1883 and was consecrated on May 29, 1883. Unfortunately, the congregation didn't flourish, and the decision was made to close in 1921. The church was left to fall into disrepair until a tax bill was received in 1926. The building was sold for \$25 shortly thereafter.

There are very few records in the archives specific to St. Alban, Janetville, as registers were generally kept under the parish, with events from all congregations entered in one register. The one photo of the church that we have in the Archives appears to be a photograph of a photograph. There is a vestry book that contains service information from 1909-1921. Unlike some vestry books where the final service is clearly noted as such, the entries in the St. Alban's vestry book just stop in mid-1921. In reviewing the vestry book further to see if there might be a note somewhere about the final service, it was discovered that the priest of the Parish of Manvers used it to record summer services to a tent congregation at Scugog Point (also referred to as Armstrong's Point) for a short period of time. This was a new discovery for the Archives and a reminder of the gems of information that can be found if the time is taken to study the records.

K – Diocese of Seoul, Korea

While the Diocese of Toronto currently enjoys a companion relationship with the Diocese of Brasilia, our first companion relationship was with the Diocese of Seoul in South Korea. This initial relationship came about after the General Synod of 1986, when the Anglican Church of Canada endorsed the idea of companion relationships with other dioceses in the Anglican Communion.

The Diocese of Toronto began exploring what a companion relationship might look like in 1988 and began corresponding with the Diocese of Seoul in 1989 to discuss a possible companionship. In October 1989, Bishop Simon Kim of the Diocese of Seoul came to Toronto during our sesquicentennial celebrations, and the final details of the relationship were ironed out. In October 1990, a contingent from the Diocese of Toronto travelled to South Korea, and the companionship covenant was signed on Oct. 4, 1990. The Diocesan Archives holds the records documenting this process. The Archives also holds photos of the visit to South Korea thanks to a donation of two photo albums by the Rev. Bob Bettson in 2017. In 1993, a contingent from the Diocese of Seoul traveled to Toronto to continue to explore a shared understanding of what it means to be Anglican Christians in two different cultures.

L – Lawn Bowling

It's not quite cricket, but several of our congregations had lawn bowling clubs, including St. Simon the Apostle and St. John the Baptist, Norway. Unfortunately, the records of these clubs are sparse. In the case of St. Simon the Apostle, the Diocesan Archives holds the lawn bowling club minute book covering from 1908, when the club was established, until 1922, when the club lost its bowling green due to the decision to build a rectory in that location. The 1908 minutes for the St. Simon lawn bowling club suggest that it was a very amateur team that played more for the fun of the game than the result that year.

M – Maps

The boundaries of the Diocese of Toronto changed significantly after being set apart in 1839, with areas carved out by the setting apart of the dioceses of Huron, Ontario, Algoma and Niagara in 1857, 1861, 1873 and 1875 respectively. The earliest map that we have of the diocese is from 1883, and we have additional maps for 1911 and 1956, with the map for 1956 showing the archdeaconries and rural deaneries at the time. There have been subsequent maps but with far less detail.

When the diocese began work on redeveloping the episcopal leadership model through the Episcopal Leadership Working Group in the early 2020s, the Rev. Canon Rob Mitchell began work to create an updated map of the diocese. The Archives provided details on the boundaries for each parish to help create this map. During this process, Canon Mitchell discovered that there was a change to the diocesan boundaries that occurred sometime after 1956, based on the fact that the western boundary of the diocese juts out around Mississauga in current maps of the diocese. The earlier maps show the boundary as being a straight line. Through the records in the Archives, we were able to determine that because the regional municipality of Peel changed its boundary in the late 1970s, the Diocese of Toronto and the Diocese of Niagara agreed in 1982 to make an adjustment to this shared boundary. The Provincial Synod approved this change to the boundary in November 1982.

The wonderful thing about the new map is that it was built in Google Maps and plots all the churches that have existed in the Diocese of Toronto. With the agreement of Canon Mitchell, we were able to export the details from the map he had created to develop a new finding aid for the Diocesan Archives. This allows us to provide information on the parish registers (baptisms, confirmations, marriages and burials) that we have for each congregation. The information shared is aimed primarily at genealogists who may be trying to track down an ancestor's record. The information we provide will help them to determine where they might find records related to their ancestors. We have added details on parish registers held for only a handful of the closed churches, so it's still a work in progress, but we're excited to share what has been completed so far.

N – Nativity, Malvern

Nativity, Malvern came to its name in a slightly unusual fashion. When a congregation was first organized in the Malvern neighbourhood in 1974, Bishop Snell gave it the name of St. Gregory. In a letter to the incumbent of the congregation, he wrote that this name "does not have to be permanent" but "will give the work a focus at this time." In June 1976, the Church of the Nativity located in the neighbourhood of Monarch Park voted to disestablish. It offered its memorials and some financial assets to the congregation in Malvern, and the decision was made to take the name Nativity rather than keep the name St. Gregory. At its inaugural vestry on Sept. 12, 1976, the congregation of Nativity, Malvern circulated a petition for signatures that would be sent to the bishop to set it apart as the parish of Nativity, Malvern.

The Diocesan Archives holds only a few records from Nativity, Malvern, as it's a relatively young congregation, having been in existence only since 1974. However, we do have the vestry minutes from 1976-1991, as well as some records related to its original campus building shared with the Presbyterian church and building fund records related to constructing its own church building. We were also very happy to receive its parish registers, including confirmations up to 2025, at Synod in November 2025.

Continued on Page 6

Continued from Page 5

O – Oaths & Subscriptions

When a person is ordained a transitional deacon and then again when they are ordained a priest, they must make oaths and subscriptions in the form of certain declarations. On Aug. 4, 1839, the Rev. John Strachan became bishop of the newly set apart Diocese of Toronto. Three months later he ordained the first priest in the Diocese of Toronto, the Rev. Robert J.C. Taylor. Mr. Taylor became the first person to sign the register of oaths and subscriptions, though his signature is only appended to the Articles of Religion at the beginning of the register. Those ordained in 1840 and onwards have signed not only the Articles of Religion but also the Oath of Allegiance to Queen Victoria, the Oath of Supremacy, the Oath against Simoniacal Contracts, the Oath of Canonical Obedience, the Oath of Residence and the Declaration.

P – Picnics

Fellowship can be an important aspect of attending church for people, and what better way to encourage fellowship than the early summer church picnic. This extends to the Synod Office staff, who have enjoyed picnics at the Toronto Islands, St. George by the Grange (then known as St. George the Martyr, Parkdale) and St. Leonard, among other locations. The Diocesan Archives also holds records and photographs related to picnics and picnic planning within the records of various congregations, ranging from an Epiphany, Parkdale Women's Auxiliary picnic to a number of Sunday School picnics. The records of the Sunday School picnics held by St. Paul, Bloor Street between 1919 and 1925 provide information about the picnic logistics, as well as the changes in transit during that period.

Q – St. Elizabeth, Queensway

St. Elizabeth, Queensway began as a Sunday School founded in 1917 by a member of Christ Church, Mimico, meeting at Queensway Public School. By 1922 this had become a mission of Christ Church, Mimico, with services in addition to the Sunday School. It was given the name of St. Elizabeth's Mission and operated out of Queensway Community Hall. Worship services in the early years were conducted primarily by theological students, including the future Bishop of Toronto, George Snell. Unfortunately, the mission did not remain viable, and the last service took place on May 30, 1935. However, towards the end of World War II, there was renewed interest in establishing a congregation in the Queensway area, as the drive to Mimico was too far due to gas rationing. Weekly services as a mission of Christ Church, Mimico resumed in May 1945. On June 1, 1946, the Rev. H. St. Clair Hilchey took charge of St. Elizabeth's Mission, and in 1948 a building fund was started. The sod turning service was held on April 8, 1950, and the basement of the building was dedicated on March 18, 1951, by Bishop Alton Ray Beverley, with George Snell as preacher.

The mission of St. Elizabeth was given parish status in 1954, and the laying of the foundation stone took place on Oct. 23, 1955, with a time capsule placed in the corner stone. The completed church was dedicated on May 7, 1956, by Bishop Frederick Wilkinson.

By the early 1990s, the congregation of St. Elizabeth made the decision to disestablish as of Dec. 27, 1992. At the same time, there was a need in the diocese for a church home for a Chinese-speaking Anglican congregation, and the decision was made to transfer the St. Elizabeth church building to this congregation, which also took on the name St. Elizabeth. Unfortunately, in December 1999 a fire partially destroyed the building, and a decision was made not to rebuild at that location. The remaining structure was deconsecrated on April 11, 2000, and subsequently demolished. During the demolition, the time capsule that had been placed in the corner stone was recovered and transferred to the Diocesan Archives, where the copper box

was opened. The contents of the time capsule included service bulletins from the turning of the sod ceremony and the laying of the cornerstone, a building fund canvas booklet and pledges, two coins minted in 1955, the *Globe and Mail* from Oct. 22, 1955, and a 1955 Synod Journal and the order of service for the enthronement of Bishop Wilkinson on Oct. 18, 1955. It's hard to believe that all these items were able to fit into such a small box, but the imprint of the back on the Synod Journal onto the copper inside the box confirms that they were!

R – Rectory Lands Committee

On Aug. 15, 1866, *An Act to Provide for the sale of Rectory Lands in this Province* was assented to. This allowed for the Diocese of Toronto to sell rectory lands and invest the proceeds as endowments, with the income to be used for the benefit of the incumbents of said rectories. This act came into being to try to alleviate the struggle to earn income on the land itself through rents. Renting the rectory lands to individuals resulted in additional work for the Church Society of the Diocese of Toronto, which had to follow up with arrears on rental income. To make sure the proceeds of sale were properly managed, the Church Society of the Diocese of Toronto enacted a bylaw to establish the Rectory Lands Committee. The Diocesan Archives holds the minutes of the Rectory Lands Committee from its establishment in 1867, as well as the ledgers associated with sale proceeds and income distributions.

S – Slides

The Diocesan Archives holds a fairly large collection of slides. Recently we had a volunteer help with rehousing these slides into archival-safe containers. One of the more interesting collections of slides resulted from the first project that Bishop Wilkinson asked the newly formed Archives Committee to undertake in 1956. He asked the committee to take slides of all church-related building exteriors in the diocese, as well as slides of the interiors of churches. These were stored in a unique wood and leather box, with drawers of slides sorted by deanery. The original storage box has been kept for its unique qualities, and the slides have been rehoused to acid-free slide boxes.

A future archives project will involve digitizing these slides. Once digitized, we hope that some congregations might be interested in taking the photos from the same angles today to compare how surroundings and church decorations have changed in 70 years.

T – Trowels

While the Diocesan Archives doesn't accept all artifacts, it does accept ceremonial trowels from the laying of cornerstones. These are often presented to the bishop at the ceremony of laying the cornerstone for a new building or an addition. There are 10 trowels in our collection, with the earliest from 1880s. The majority of the collection comes from the 1910s, when the diocesan bishop was the Most Rev. James Fielding Sweeney. These include the trowel from the laying of the foundation stone for the new church of St. Jude, Roncesvalles, the original church becoming the parish hall. A nice connection to have with these trowels is a copy of the order of service from this special event that happens in the life of a parish.

U – Unprocessed

One of the struggles that many archives face at one time or another is a backlog of accessions to be formally processed. The aim is to create a basic listing of records received as soon as possible after records are received, but processing involves reviewing the contents of files to make sure the listing is as accurate and detailed as possible at the file level. This also includes reviewing for duplicates and records that are not archival, as well as rehousing the records into acid-free folders for long-term preservation. This level of processing generally



Members of St. Barnabas, Halton Street process from the shuttered church building to Wesley United Church, where they would worship until April 1971.

takes 4-6 hours per linear foot. When a church closes, the Archives can receive up to 10 bankers boxes of records to be reviewed for archiving, along with financial records on a retention schedule that need to be managed on an annual basis. Due to the volume of records from these closed churches, there are still some unprocessed records.

V – Volunteers

The diocese relies on volunteers at all levels, from the parish to the Synod Office. The Diocesan Archives has been fortunate to find some wonderful volunteers over the years to help us to complete projects that will make our collections more accessible. We truly value the contributions they make to our work, and I appreciate this opportunity to acknowledge past volunteers David Ptolemy, ODT, Dorothy Kealey, ODT and Caese Levo, as well as our current volunteers David, Kirin, Rebecca, Anne, Bonnie, Lorna, Dawn and Paul. Many parishes also maintain some level of archives, and these are usually managed by volunteers. One well-known parish archivist was Nancy Mallet, ODT at St. James Cathedral. She managed the cathedral archives from 1998 until she turned 90 in 2020, and she gave many hours to make sure key records were transferred to the archives and preserved. In 2020, the Diocesan Archives took on managing the cathedral archives, and we hope to find the funding to be able to fulfill Nancy's wish to install mobile shelving in that space. Nancy recently died at the age of 96, and she is missed not only by our Archives but by her parish community and by the wider community to which she gave so much of her time and energy.

W – Windows

Most churches have some form of stained-glass windows, and although the Diocesan Archives can't accept actual stained-glass windows, there are records within the fonds of a number of parishes and congregations related to these windows. These records may include information about the designers of particular windows, who donated the window, who the window was in memory of or how much it cost. Several congregations have included information about the windows in their churches in pamphlets or booklets, and these have been added to our collections. However, sometimes we're contacted about a window and can't find any information in the records. It would be wonderful if congregations could take good-quality photographs of their windows and send copies, along with any information about the windows that they have, so that we might develop a database of all the stained-glass windows in the diocese. It would also allow for the ability to see the wide-ranging variety of window designs that exist within the churches of the Diocese of Toronto.

X – uXbridge

We're taking some liberties with the letter X and sharing about a place that has an X in its name.

The first services in Uxbridge began in 1834 and were held on an intermittent basis, first in a barn and then in a schoolhouse. These services were led by travelling missionaries, including the Rev. Adam Elliot between 1834 and 1839 and the Rev. R.J.C. Taylor, based out of Newmarket, between 1840 and 1845. Between 1846 and 1859 the Uxbridge area appears to have been ministered to by both the Rev. Richard Garrett, based out of the parish of Brock, and the Rev. Thomas Marsh, based out of Pickering. Baptisms for the area during those years can be found in registers for both St. George, Pickering Village and the Parish of Brock. In 1860, the Rev. William Grant took charge of the Mission of Uxbridge and Reach, which included the congregation of St. Paul, Uxbridge. The first parish register for St. Paul, Uxbridge begins in 1866, although there is also a baptism register covering the period 1860-1863. This means that when people are searching for records for their ancestors living in Uxbridge during the period 1834-1866, they may need to check the registers for St. Paul, Newmarket, the Parish of Brock and St. George, Pickering Village as well.

Y – St. Aidan, Young's Point

For some congregations that have existed in more rural parts of the diocese, there can be few records in the Archives. In the case of St. Aidan, Young's Point, we have only a handful of records specific to this congregation, as well as a few early records for the Parish of Stoney Lake, of which St. Aidan's was part. Among the records on deposit is the parish register for St. Aidan's, which includes information about the early history.

Z – Zany

There are times that our attempts to ensure that records from closed churches are transferred to the Archives become a little zany. Last year we visited a church that had been closed since 1998, and on discovering that the key was missing, we explored other options for getting inside.

Removing the plywood from a boarded-up sacristy window, we discovered that it had been boarded because the window was no longer there, allowing us to get into the church building with a little imagination. With the assistance of the Property Resources team, I was able to be hoisted through the window and open the door from the inside. It was a totally worthwhile, zany adventure when we discovered a handful of records from the 1940s.

Claire Wilton is the diocesan archivist. The article has been edited for length.

LOOKING AHEAD

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

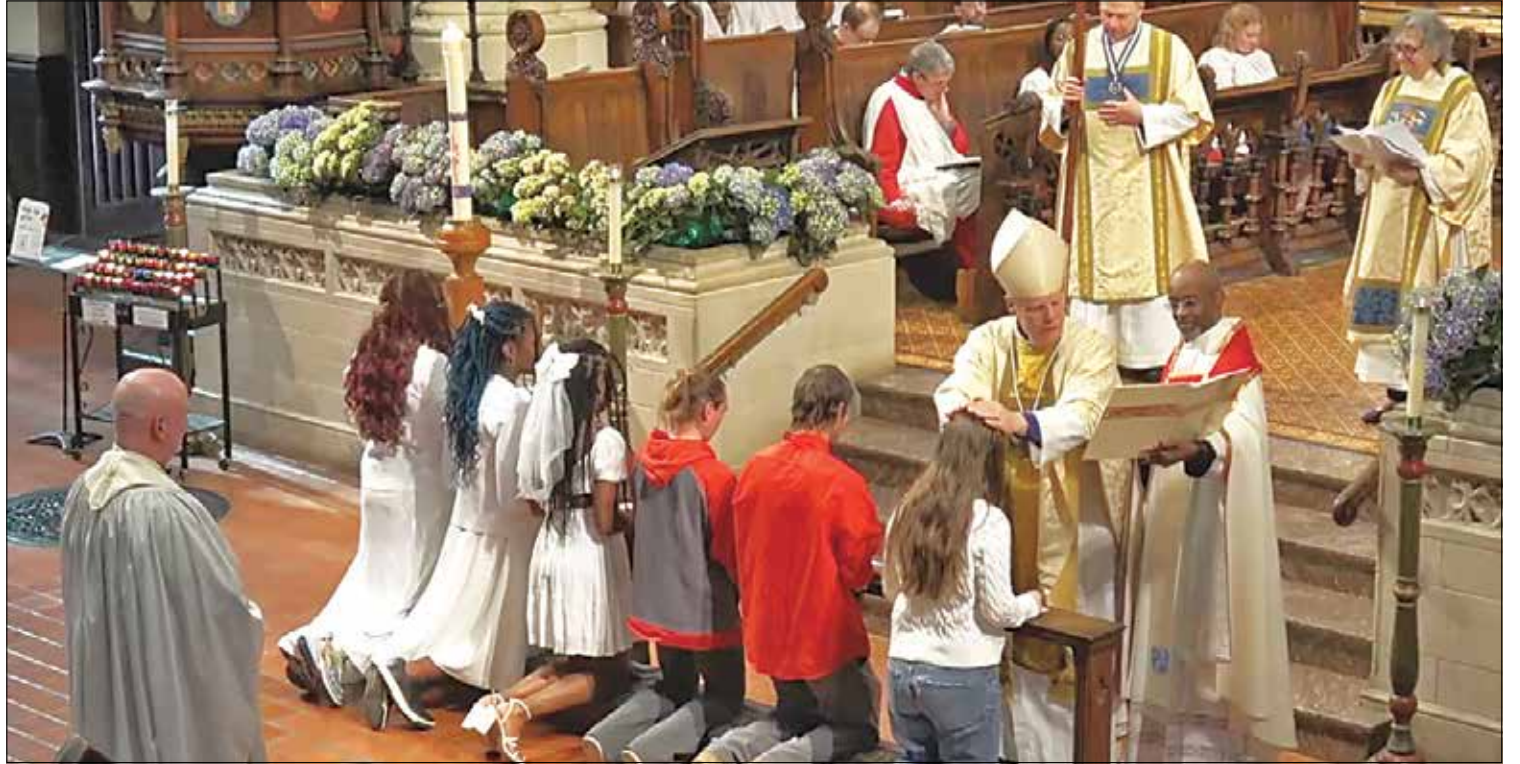
MAY 28 - Open House for Canon Stuart Mann, former editor of *The Anglican* and the diocese's director of Communications, 2:30-4:30 p.m. at the Synod Office, 135 Adelaide St. E., Toronto. All invited.

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 its 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



CONFIRMED & RECEIVED

Bishop Andrew Asbil confirms candidates at the Diocesan Confirmation Service at St. James Cathedral in April. Bishop Asbil also received candidates into the Anglican Church. The 46 candidates for confirmation and reception came from Christ Church St. James, St. Timothy, North Toronto, Grace Church, Markham, Grace Church, Scarborough, St. Andrew by-the-Lake, St. Christopher, St. James Cathedral, St. Stephen, Downsview, St. Mary Magdalene, St. John, York Mills, St. Jude, Bramalea North, St. Mark Anglican Lutheran, Midland, St. Matthew, First Avenue, St. Paul-on-the-Hill, Pickering, St. Philip on-the-Hill, Unionville, Trinity College School, Trinity, Streetsville and St. George on Yonge. PHOTO COURTESY OF ST. JAMES CATHEDRAL

11 a.m. choral Eucharist service on May 31. St. Martin's is located at 151 Glenlake Ave., Toronto.

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 donation of \$30.

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.

JUNE 3 - Little Trinity Blessing of

the Bikes, in collaboration with CycleTO, 4:30-6:30 p.m., Trinity East (Little Trinity), 425 King St E., Toronto. Come out with your wheels to receive a free tune up and a prayer for safety and meet some fellow cyclists. Pick up your weekly produce at our market while you're there.

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 Keele subway station, Toronto.

JUNE 20 - "Hits Through the Years," live music by singer and saxophonist Kristen Prince, featuring R&B, oldies, Beatles tunes and more, 3-5 p.m., a fundraiser for St. Luke, East York, 904 Coxwell Ave., Toronto. Refreshments available for purchase. Admission is \$20 for adults, free for children under 12. All invited. Call 416-421-6878, ext. 21 for tickets.

IN MOTION

Appointments

- The Rev. Yohan Dumpala, Incumbent, Grace Church in Scarborough, May 1.
- The Rev. Augustine Chimezie Ejiogu (Diocese of Orlu), Priest-in-Charge, Parish of Churchill and Cookstown, May 1.
- The Rev. Benjamin Gillard, Priest-in-Charge, St. Theodore of Canterbury, May 1.
- The Rev. Jeanette Lewis, Interim Priest-in-Charge, Emmanuel, Richvale (Richmond Hill), May 1.
- The Rev. Grace Rockett, Assistant Curate, Grace Church, Markham, May 4.
- The Rev. Canon Michael Burgess, Interim Priest-in-Charge, St. Peter and St. Simon the Apostle, May 11.

- The Rev. Christine Lambert, Assistant Curate, Christ Church, Deer Park, June 14.

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 Campbellford, Hastings and Roseneath

Parish Selection Committee Process

- First Phase - (not yet receiving names):
- Resurrection

Second Phase - (receiving names via Bishop):

- N/A
- Third Phase - (no longer receiving names):
- St. Andrew, Alliston
- St. Stephen, Downsview

Ordinations

- The following individuals were ordained transitional deacons at St. James Cathedral on May 3: the Rev. Jonathan Kang, the Rev. Christine Lambert and the Rev. Grace Rockett. The Rev. Denise Byard was ordained a priest at St. Luke, Peterborough on May 16.

Celebrations of New Ministry

- 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.
- The Rev. Yohan Dumpala, Incumbent, Grace Church in Scarborough, Oct. 4 at 10 a.m.

Deaths

- The Rev. Dr. Peter Slater died on April 9. Ordained deacon in 1957 and priest in 1958, he was a professor of theology at Wycliffe College and Trinity College, and served as honorary assistant of Christ Church, Deer Park. His funeral was held on April 25 at Christ Church, Deer Park.
- The Rev. Ariel Dumaran died on Feb. 13. Ordained deacon

in 1993 and priest in 1994, he served as incumbent of San Lorenzo Ruiz Anglican Church and priest-in-charge of St. Margaret Tamil Congregation. His funeral was held on May 23 at San Lorenzo Ruiz Anglican Church at St. Peter and St. Simon the Apostle.

- The Rev. Theodore Bartlett died on April 20. Ordained deacon and priest in 1993, he served as assistant curate of St. Matthew, Islington and incumbent of Holy Trinity, Ajax. In retirement he served as interim priest-in-charge of several parishes and honorary assistant of All Saints, Whitby. His funeral was held on May 23 at All Saints, Whitby.

PRAYER CYCLE

FOR JUNE

- St. Paul, Uxbridge
- St. Peter, Oshawa
- St. Thomas, Brooklin
- Parish of Coldwater-Medonte
- Parish of Elmvale
- Parish of Penetanguishene and Waubaushene
- The Compass Rose Society
- Parish of Washago-Price's Corners
- St. Athanasius, Orillia
- St. David Anglican-Lutheran Church, Orillia
- St. James, Orillia
- St. John, Waverly (Parish of Elmvale)
- St. Mark, Midland
- Huronian Deanery

- The Huronia Regional Ministry
- The Administration Department of the Synod Office
- The Archives Department of the Synod Office
- The Bishops' Offices at the Synod Office
- Black Anglicans of Canada
- Anglican United Refugee Alliance (AURA)
- The Bishop's Collaborative for Right Relations
- Council Fire
- The Toronto Urban Native Ministry
- The Most Rev. Chris Harper, National Indigenous Archbishop
- The Reconciliation Land Tithe Committee
- Cantonese Ministries in the Diocese

- The Bishop's Committee on Intercultural Ministry
- The Bishop's Committee on Liturgy & Life
- The Chapel of St. Peter & St. Paul (Synod Office Chapel)
- The Staff of the Synod Office

FOR JULY

- Anglican Church of Canada - Archbishop Shane Parker, Primate
- All Saints Church-Community Centre
- Holy Trinity, Trinity Square
- Redeemer, Bloor St.
- St. James Deanery
- San Lorenzo Ruiz Church
- St. Andrew by-the-Lake
- St. Bartholomew
- St. James Cathedral

- St. Paul, Bloor Street
- St. Peter and St. Simon the Apostle
- Mission to Seafarers
- Trinity East (Little Trinity)
- Holy Spirit of Peace
- St. Bride, Clarkson
- St. Elizabeth Church, Mississauga
- St. Francis of Assisi, Meadowvale West
- St. Hilary (Cooksville)
- Mississauga Deanery
- St. John the Baptist (Dixie)
- St. Peter (Erindale)
- St. Thomas a Becket (Erin Mills South)
- Trinity - St. Paul, Port Credit
- Trinity, Streetsville
- Christ Church, Deer Park
- Giving With Grace - the Anglican

- Appeal of the Anglican Church of Canada
- Grace Church on-the-Hill
 - Messiah
 - St. Augustine of Canterbury
 - St. Clement, Eglinton
 - St. Cuthbert, Leaside

FOR AUGUST

- Anti-Bias Anti-Racism Committee
- Eglinton Deanery
- The Community of Deacons (Archdeacon Kyn Barker)
- St. John, York Mills
- St. Timothy, North Toronto
- Transfiguration
- St. George, Grafton
- St. John the Evangelist, Port Hope
- Durham & Northumberland Deanery

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Choir day draws all ages

BY JANICE BIEHN

THE Toronto Diocesan Choir Camp held its second-ever “satellite” program on May 2 at St. Olave, Swansea in Toronto. Forty singers aged 10 to 87 poured into the church at 9 a.m., ready to sing with strangers.

Name tags affixed and coffee and music in hand, participants moved into their respective sections – soprano, alto, tenor and bass. In addition to Holy Trinity, Aurora (where choir camp director Mary Ridgely, ODT, is the director of music), the singers came from across the diocese, representing St. Christopher in Richmond Hill, St. Thomas, Huron Street, Church of the Transfiguration, St. James, Sharon, St. Mary Magdalene, St. Basil Roman Catholic Church, St. Olave’s and more.

The Toronto Diocesan Choir Camp ran for many years at Trafalgar Castle in Whitby as an overnight camp for youth. After the pandemic, Ms. Ridgely began offering intergenerational choir days to promote church choral music to a broader audience.

I wondered how we’d get through the thick packet of music by the end of the day. There was a Magnificat by Mary Catherine Rounsavall, the Howard Goodall arrangement of “The Lord is My Shepherd” (from *The Vicar of Dibley*), a Spiritual called “Ain’t That Good News” by Moses Hogan, as well as an Anglican chant psalm and two hymns. The plan was to sing everything in a service of thanksgiving at 4 p.m. The pressure was on.

Thankfully, vocal clinician Nicholas Nicholaidis was our expert guide for the day. He started with a thorough warm-up of our “instruments.” He explained how our voice resonates in our body and the process that is required when singing. “Our voice is the only instrument that changes from one day to the next,” he said. “So we need to understand the process for using it.”

Originally from South Africa, Mr. Nicholaidis sings with the Elora Festival Singers and the Toronto Mendelssohn Choir. With his calm yet infectious enthusiasm, we made it through to the end of the service. United by music, we were no longer strangers.

Janice Biehn is a member of St. Olave, Swansea. To inquire about hosting a choir day at your church, contact Mary Ridgely, ODT, at tdchoircamp@gmail.com.



Nicholas Nicholaidis leads singers during the thanksgiving service at St. Olave, Swansea. The day included a vocal warm-up, instruction and activities for the singers to get to know each other. PHOTOS BY ELIZABETH KEITH



Campaign to start with 10 parishes

Continued from Page 1

raising consultants, each parish will develop a case for support that reflects its own needs. Parishes will be given a goal that represents about 125 per cent of their average annual offertories over the past three years, with pledged gifts being fulfilled over a five-year period. Parishes will keep the majority of the funds they raise, with smaller parishes keeping a higher percentage. The rest will go into a pool of funds for diocesan-wide priorities.

“They get to keep, at a minimum, 60 per cent for their own initiatives. If you’re a much smaller parish you could retain up to 75 per cent of funds. We’re even prepared to negotiate with parishes, because we want what’s in their best interest,” says Mr. Misiaszek.

Parishes will also keep 100 per cent of funds raised above and beyond their campaign goals.

The Synod Office and its consultants will take on much of the campaign’s administrative work, acknowledging and receipting gifts, maintaining donor relations, receiving funds and passing those funds along to parishes. The diocese will also absorb the up-front campaign costs, which Mr. Misiaszek anticipates will amount to about \$400,000.

“We’re trying to make this as much of an easy win for par-

ishes as possible,” he says.

He and Bishop Asbil are also hoping that early successes among this small group will encourage the rest of the diocese and help shape the roll-out of a broader campaign.

“This is a really important time for us to be able to listen, to watch, to pay close attention to what’s happening on the ground in each of the parishes,” says Bishop Asbil. “They’ll teach us where the passion for ministry is, and where we need to be really supportive in their endeavours.”

While work to set up the campaign gets underway, Mr. Misiaszek anticipates that the 10 parishes will get started in earnest in early 2027. In the meantime, both he and Bishop Asbil are eager to support the enthusiastic first group in the coming months.

“I am really excited by the opportunity for us to be able to support ministry where it’s happening on the ground, and to be able to help the wider diocese take this moment in time to see that the Spirit of God is calling us to ministry,” says Bishop Asbil. “We are having, I think, a moment in our diocese and beyond where there is an awakening and a spiritual renewal. Here’s an opportunity for us to be able to say, How do we build ministry for today and tomorrow?”

PRAYER CYCLE

Continued from Page 7

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|---|---|
| 10. St. John, Bowmanville | 23. Our Companion Diocese of Brasilia – Bishop Mauricio Andrade |
| 11. St. John, Harwood | 24. Mother of God Mission – Rev. Lui Carlos Maciel (Brasilia) |
| 12. Bishop’s Youth Ministry Committee | 25. Mission of Reconciliation – Rev. Lucia Borges (Brasilia) |
| 13. St. Mark, Port Hope | 26. Cathedral of the Resurrection – Dean Tatiana Ribeiro (Brasilia) |
| 14. St. Paul, Brighton | 27. Parish of the Holy Spirit – Rev. Luciano Sousa (Brasilia) |
| 15. St. Paul, Perrytown | 28. Parish of St. Philip (Brasilia) |
| 16. Alongside Hope (formerly PWRDF) | 29. Parish of the Holy Trinity – Rev. Denilson Olivato (Brasilia) |
| 17. St. Peter, Cobourg | 30. Bishop’s Youth Ministry Committee |
| 18. St. Saviour, Orono | 31. Anglican Schools in the Diocese of Toronto |
| 19. Sao Marcos Evangelization Point Congregation (Brasilia) | |
| 20. Divine Mercy Mission (Brasilia) | |
| 21. Christ the Redeemer Mission (Brasilia) | |
| 22. Bishop Riscylla Shaw | |

SEE YOU IN SEPTEMBER!

The Anglican will not be published in July and August.

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We wish you a peaceful and enjoyable summer.