

Clergy honoured
for service

New deacons
ordained

The Archives
from A-Z



The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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JUNE 2022



CONFIRMED

Confirmands join Bishop Andrew Asbil and sponsoring clergy and laity at the Diocesan Confirmation Service at St. James Cathedral on April 24. The confirmands came from St. Martin-in-the-Fields, St. Mary and St. Martha, St. Thomas a Becket, Erin Mills South, St. Timothy, North Toronto, St. Mary, Richmond Hill and Grace Church, Markham. Clockwise from top: the confirmands, clergy and laity have their picture taken after the service; Bishop Asbil confirms the group from St. Mary, Richmond Hill; the procession; gathering with friends and family after the service; Dean Stephen Vail gives the homily. PHOTOS BY MICHAEL HUDSON



Receiving their silver jubilee stoles from Bishop Andrew Asbil are, from left, the Rev. Canon Steven Mackison, the Rev. Bill Montgomery, the Rev. Jeanette Lewis and the Rev. Mary Lewis.



Receiving their golden jubilee stoles from Bishop Andrew Asbil are, from left, the Rev. Canon Philip Bristow, the Rev. Paul MacLean, the Rev. Canon James Woolley and the Rev. Canon Jerome Khelawan.



Clergy receive consecrated oil for anointing and healing.



Postulant Abraham Thomas and the Rev. Jillian Ruch pour oils. PHOTOS BY MICHAEL HUDSON

CLERGY HONOURED

The diocese's annual Blessing of Oils and the Reaffirmation of Ordination Vows of Bishops, Priests and Deacons service was held at St. James Cathedral on April 12. The service featured the presentation of stoles to clergy in honour of their 25th, 50th and 60th years of ordination to the priesthood. After the service, clergy received consecrated oil for anointing and healing.



Receiving their diamond jubilee stoles from Bishop Andrew Asbil are the Rev. Canon Edmund Der and Karen Kiddell on behalf of her father, the Rev. Canon James Kiddell. Also in the photo is Paul Seddon, ODT, of the cathedral.

BRIEFLY

Archives reopen

The diocese's Archives reopened to the public on May 2. They are open on Tuesdays and Wednesdays by appointment only, with a maximum of two visitors at a time if the visitors are doing research together. Visitors will be required

to provide proof of vaccination to access the Diocesan Centre, where the Archives are located. For more information, email archives@toronto.anglican.ca.

Musical artists sought for cabaret

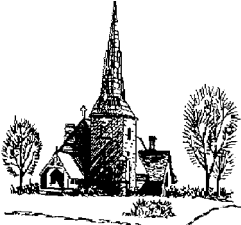
Now in its third year, the Bishop's Company Cabaret is looking to celebrate artists in the Anglican community as it raises funds to

support the work of the Bishop's Company. The cabaret aims to provide a selection of diverse performances, and all artists are welcome to apply. An honorarium will be provided to each act. Apply to bishopscompany@toronto.anglican.ca by April 29 with examples of your work. Selected artists will be notified on May 6, with final submissions due Aug. 31. To learn more, visit the Bishop's Company on Facebook.

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ORDAINED

Newly ordained deacons join Bishop Andrew Asbil, bishops and clergy after their ordination service at St. James Cathedral on May 1. The new deacons are, front row from left in white vestments, the Rev. Ben Tshin, the Rev. Jess Dowling, the Rev. Louise Dightam, the Rev. Michelle Yeung, the Rev. Max Dionisio, the Rev. Yohan Dumpala, the Rev. Jillian Ruch and the Rev. Ali McIntosh. PHOTOS BY MICHAEL HUDSON



The Rev. Ali McIntosh and the Rev. Yohan Dumpala sign the declaration.



Bishop Asbil lays hands on each of the ordinands.



The Rev. Louise Dightam is vested.



A full cathedral applauds the new deacons.



The Rev. Michelle Yeung celebrates with her friends and family.

Resilience and hope in perilous times



God is good! I went to Prince Albert, Saskatchewan for the first time in October 2021, to witness the ordination of deacons. One of the ordinands was my friend Dixie Bird from Montreal Lake, with whom

I served on the Primate's Commission for Reconciliation, Discovery & Justice from 2013 to 2019. As commission members, we learned a lot during those years. We shared dreams, hopes and many prayers for the increasing of the self-determining Indigenous Anglican Church. With a commitment to reconciliation-in-action, our Trent-Durham Area Council has partnered with the Rt. Rev. Adam Halkett, suffragan bishop in the north of Saskatchewan. We share experiences of ministry in our own contexts, we pray for one another, and we help put a bit of gas in Bishop Adam's truck at Christmas time so he can get to the far reaches of northern Saskatchewan to do ministry.

On that trip last October, we traveled north for an hour to Montreal Lake Reserve to pray, sing, worship the Lord and give thanks to God for this opportunity to witness the fruit of God's rich blessings in these courageous people stepping forward in faith to serve their communities. It was encouraging, energizing and a profound reminder of the Church's role as bearers of Christ's light, even when faced with overwhelming grief and despair.

This second time of traveling to Prince Albert was another story altogether. Historically, the Church of England participated with the newly formed "government" of this British "colony" in the occupation of our land. The Archbishop of Canterbury, the Most Rev. Justin Welby, was coming to Canada to

BISHOP'S OPINION

By BISHOP RISCYLLA SHAW

apologize to the First Nations, Inuit and Métis peoples for the long reach of colonization through participating in running the Indian Residential Schools. All the Indigenous bishops of the Canadian church were invited to be present. For me, having attended the Truth & Reconciliation Commission's seven national events as a Diocesan Ambassador of Reconciliation, and as the granddaughter of an Indian Residential School survivor, I was determined that witnessing this apology was an important part of my faith journey, as well as an opportunity to share forward the testimony of seeing first-hand this gospel imperative to work for reconciliation.

In the week prior to the arrival of Archbishop Justin, a terrible blow was dealt to the people: our National Indigenous Archbishop resigned. But still, the Archbishop of Canterbury was coming! Rallying and rising to the occasion, our retired and beloved Bishop Sidney Black has stepped in as interim National Indigenous Bishop to assist with our Indigenous ministries. And wouldn't you know it, while in Prince Albert, both Bishop Sidney and the Metropolitan of Rupert's Land, Archbishop Greg Kerr-Wilson, who were helping in the hosting of Archbishop Justin, came down with COVID-19.

The Archbishop of Canterbury was now here, the expected leaders of this history-making event were all suddenly absent, and out of the ashes the rest of the community stepped up. The Holy Spirit was surely present in this place. The resilience of the people of the land shone through, and the visit continued moving forward in trust, faith and

quiet confidence. It was a wonder to witness. The Church is the people. It is worthy of note that our Primate, Archbishop Linda Nicholls, was a steadfast and calm listening presence and host the whole way along.

It was an hour-and-a-half drive outside of Prince Albert, more than half of it on gravel roads. When Archbishop Justin came to James Smith Reserve, he listened, he heard, he saw. Prayers and welcomes were offered, a delicious community meal was served, and then we got down to business. We heard the truths of lived experience and sustained trauma, brokenness was not concealed, the deep terrors and devastating legacies of the residential schools filled the auditorium, our ears, our hearts. Listening to these accounts changes the hearer. It was a brief visit, one that opened new international pathways for healing and justice.

It is the first of many steps for finding a way forward. We are Anglican together. The Anglican Church is the people. The Church has life, and the life-giving message of Jesus carries on.

In the words of Archbishop Terry Finlay in Inuvik at the Northern National Event of the TRC, "We have failed Jesus" – when we came and crushed the people, making them vulnerable; the Church took away children from families and communities, committing cultural genocide; unmarked graves and burial sites of unnamed children who were at those residential schools are continually being revealed across our land through ground-penetrating radar, and the devastation of these revelations is wickedly re-traumatizing. We have much work to do, as we bear one another's burdens and re-form our institutional church. Let ours be a time remembered for the awakening of a new reverence, humility, and gratitude for the gift of life.



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The Anglican Church

In the Anglican Communion:
A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

Archbishop of Canterbury:
The Most Rev. and Rt. Hon. Justin Welby, 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:
The Most Rev. Linda Nicholls, Church House, 80 Hayden St. Toronto, ON M4Y 3G2 Tel: 416-924-9192

National Indigenous Anglican Archbishop
The Most Rev. Mark MacDonald 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:
135 Adelaide St. E., Toronto, Ont., M5C 1L8
1-800-668-8932/416-363-6021
Web site: <http://www.toronto.anglican.ca>

A church of simplicity and service



It has been widely reported that the Anglican Church of Canada will be gone by 2040. Given the change in demographics, the aging of our congregations, the societal transition through post-Christendom, and the fiscal chal-

lenges that many churches face, this prediction is not far off the mark. The Anglican Church of Canada is trending toward an age of transformation.

I do not believe the Church as a community of believers will be gone, but it will certainly be different, marked by smaller congregations, fewer buildings and a reduced stipendiary clergy. This is a viable way forward for all mainline Christian denominations in Canada, with less focus on survival and more on being the body of Christ in the world. The age of transformation will see more gathered communities without imposing properties – or if the buildings do remain, they will have been repurposed to include low-rental housing, outreach ministry and multi-use functionality.

Our demographic circumstance is not something that was just sprung upon us. It has been in the works since the 1970s. Anglican Church membership in Canada peaked in 1968, a result of social and societal dominance, elevated levels of post-war immigration from Commonwealth countries, a strong birth rate, active church school

THE STEWARD

By PETER MISIASZEK

programming and successful generational torch-passing. As immigration transitioned to less Anglican-centric countries, and societal norms regarding Sunday activities and worship changed, normative patterns of church engagement began to decline.

Church growth plateaued through the 1970s and '80s, and the construction of new churches ended. Apart from ethno-centric congregations, there have been only a handful of new churches founded in the diocese in more than 30 years.

The decline in church membership has accelerated through the new millennium. Since 2001, more than 80 congregations have closed, amalgamated or merged in the Diocese of Toronto – a rate of about four per year. The contraction has resulted in fewer full-time clergy, deferred maintenance of church buildings, reduced financial stewardship and increased giving pressure on those who are regular participants. Even with the most optimistic metrics, it is likely that we will be reduced to less than 125 churches within a decade.

There is hope. As I have noted on many occasions in these pages, 31 per cent of pre-pandemic parishes in the diocese are numerically growing. The pattern is evidenced from our own annual churchwarden and incumbent

returns. These "healthy" churches are on a growth trajectory because they are making specific aspects of ministry a priority: disciple-making, Fresh Expression engagement and missional activity with the community. They are cognizant of societal change, connect with young people and have a renewed emphasis on preaching, teaching and faith formation. Amid an overall decline in church membership, there is an undercurrent of growth. In addition, the growth of diaspora congregations will help mitigate urban decline. These churches give me hope that as we enter the age of transformation, we may yet sustain and spread the Good News.

A renewed emphasis on faith formation is essential to ensure adherent engagement and to secure generational commitment to faith practice. Our inability to pass the faith on to subsequent generations has led to an accelerated decline in many churches. The challenges of the future present opportunities for increased faith formation, disciple-making, preaching, teaching and liturgical participation. Numeric decline may be inevitable, but it may birth a renewed emergence of lay leadership and vocation. A Church in transformation can place more emphasis on simplicity and service and unite us in practice more authentically with that of the first Christians.

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

An opportunity to vote with our values



BY ELIN GOULDEN

On June 2, Ontarians go to the polls to choose the next provincial government. As Canadians, the right to vote is an integral part of our democratic process. As Christians, it also offers us an opportunity to bring our values to the question of what kind of earthly society we wish to create together – a question that is inextricably linked with our faith.

We pray regularly in the Lord's Prayer for God's kingdom to come, and his will to be done on earth as it is in heaven. While we will not experience the fullness of God's kingdom in our midst this side of Jesus' return, we can put our prayers into practice by taking action and making choices that reflect God's will for our life together. Loving our neighbours as ourselves; ensuring that all – especially the most vulnerable – are able to meet their needs and live with dignity; and stewarding the earth God entrusted to our care with integrity, are all aspects of God's desire for our life on earth that are attested to throughout scripture and that form part of our baptismal covenant.

These are also matters on which the policy decisions taken by our elected representatives have an enormous impact. Our provincial parliament has jurisdiction over key issues such as employment standards, the rights of landlords and tenants, social assistance for those most in need, hospitals and long-term care facilities, childcare and education, natural

resources, property development, and municipal affairs. These directly affect the lives of ourselves and our neighbours, not to mention the non-human creation.

Scripture has plenty to say about the obligations of God's people regarding the ordering of human society. In the Torah, God establishes a society meant to give each member access to land and resources to sustain themselves, and provides measures for ensuring the periodic redistribution of wealth as a check on greed and exploitation. If these commandments were followed, they were meant to ensure that "there will be no one in need among you," although, recognizing the fallibility of humanity, God nonetheless commanded generosity towards those who slipped through the cracks (Deuteronomy 15:1-11). The prophets issue warnings against those who amass excessive property (Isaiah 5:8), those who exploit their workers (Isaiah 58:3) or the needy for profit (Amos 2:6-7). By contrast, they urge God's people to seek justice, to speak up for those who are not heard and defend the rights of the vulnerable (Isaiah 1:17, Proverbs 31:8-9). Even the Israelites living in exile in Babylon are encouraged to "seek the welfare of the city" where God has placed them, "for in its welfare you will find your welfare." In the New Testament, Jesus proclaims a message of good news for the poor, liberation of the oppressed and the fulfillment of the year of the Lord's favour (Luke 4:18-20). Even in an imperial system without demo-

cratic rights, followers of Christ are to pay taxes willingly and pray for those in power (Matthew 22:15-22; Roman 13:7; 1 Timothy 2:1-2).

Thus, our decision to vote or not to vote, and our discernment about which of the parties or candidates to vote for, cannot be, for the Christian, solely about our personal preferences or self-interest. We must also remember those who are affected by the decisions of those in power, and make our decisions with them in mind.

Learn: Before election day, take the time to learn about the platforms of the various parties. Consider what the impact of these policies is likely to be on those who are most vulnerable, and on the natural environment that sustains us all. Share your concerns with candidates who come to call, as well as with friends, family members, neighbours and fellow parishioners. Non-profit organizations (including some churches) may host candidates' meetings to give their neighbourhood a chance to hear from the local candidates running for office: attend these if you can. Check out our pre-election resource, with suggested questions for candidates, at www.toronto.anglican.ca/sjac.

Pray: Pray for God's Spirit to guide you in making your own decision in the election. Pray for all the candidates who have put themselves forward, and pray for those to be elected, that they be given the wisdom and compassion to exercise their responsibilities for the good of all.

Vote: Whether in an advance poll or on election day, make sure to get out

to vote! (Check the Elections Ontario website, www.elections.on.ca, to make sure you're on the voter's list, to find out where your local polling station is located, and to answer any other questions you may have about the logistics of casting your ballot.) Whether or not your preferred party or candidate is elected, by casting your vote, you have demonstrated your investment in the life and future of your province and community.

Stay engaged: As important as voting is, remember that democracy neither begins nor ends in the voting booth! Ongoing public engagement is both our right and our duty as engaged citizens. Send your newly elected (or re-elected) MPP a note congratulating them on their election, mentioning some of your key concerns, to establish a line of communication with them. Perhaps you can invite them to a meeting with others in your parish, or to visit one of your outreach ministries, so they can see at first-hand the needs of the community. Some resources to help you reach out to your elected officials are available on the diocese's website at www.toronto.anglican.ca/diocesan-life/social-justice-advocacy/advocacy-resources.

Finally, continue to pray for the government and other elected representatives. Continue learning about the issues that arise, and how they affect our neighbours and our community. And continue to speak up and to act for the building up of our common life.

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

Seafarers in a time of war



BY THE REV. JUDITH ALLTREE

Wars, it would seem, have their own set of rules. Which rules, and how they are followed, depend entirely on the side one finds oneself on, or chooses to be on. There are wars and conflicts being fought around the world today, but the one that has greatly affected the world's shipping industry, and the people in it, is Russia's invasion of Ukraine. The ripple effect is far and wide. Our task at the Mission to Seafarers is to filter through these so-called "rules" and to serve the men and women of both countries, regardless of politics, culture, gender, religion or, in this case, war.

Sadly, in the case of this particular war, there is an ancillary problem: of the Ukrainian seafarers currently at sea, who number approximately 76,000, most live in cities like Mariupol and Kherson, which have suffered devastat-

ing attacks. We have heard many stories from Ukrainian seafarers in our ports that only about half of them know the whereabouts of their families.

"Paul," a Ukrainian seafarer whose ship was in the Panama Canal, had been begging his wife to leave Mariupol and go to Romania. Our Mission to Seafarers' colleague there reached out to us to ask if we had any contacts in Romania. A few emails later, we had a list of numbers to call and names of people who were waiting for Paul's wife and family. Unfortunately, Paul's wife can't find petrol to drive to Romania, and now her mother is reluctant to leave Mariupol. It's been three weeks and I am not aware of her situation anymore, whether she was able to leave or, if she has remained in Ukraine, what her status is. So many seafarers are in the same position.

With the Russian seafarers there is another layer of problems called "sanctions." To quote the Royal Belgian Shipowners Association: "The growing isolation of Russia makes it increasingly

difficult – if not impossible – to pay the wages of the Russian seafarers, due to the severe restrictions to the country's access to Swift, the main international payment system. At the same time, it is becoming harder to get them to where they are needed, due to the closure of many air connections to and from Russia." Fifteen per cent of the 1.9 million seafarers in the world are Russian or Ukrainian, the loss of whom would have a serious effect on international shipping.

The saddest problem we are faced with (on top of all the other issues) is ships with joint Russian/Ukrainian crews. Crew allotments were made long before the invasion, so they are forced to work together. One captain told us, "There are absolutely no political discussions allowed on board," and that's how he's been able to keep the peace. When we go on board, most of the Ukrainian seafarers want to talk about their families, and many of them want to return home to fight for their country; most of the

Russian seafarers keep to themselves, in small groups, wearing a badge of quiet humiliation.

We've been giving out free SIM cards to both Ukrainian and Russian seafarers. One Russian seafarer was moved to tears when our mission staff offered him a free SIM card, and they are all very grateful for the kindness we show them. We make no exceptions, no distinctions; for the most part, they are as sad, hurt and angry as the rest of us.

War, it would seem, has its own rules, depending on who started it and how it will finish. These past two plus months have seen political barriers breaking down on ships in a way that could bode well for the future of these two nations. In the meantime, we do all we can at our Mission to Seafarers stations here and around the world to care for these remarkable people. And the ripple effect continues.

The Rev. Judith Alltree is the regional director of Mission to Seafarers Canada.

SEE YOU IN SEPTEMBER!

The Anglican will not be published in July and August.

We wish you a peaceful and enjoyable summer.

The Archives from A to Z

Collection sheds light on diocese's life

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 – Archives

The Diocese of Toronto Archives as we know it began collecting material for permanent archival preservation in July 1956 when Bishop Frederick Wilkinson established the Archives Committee and appointed the Rev. T.R. Millman as chair. This committee decided to “collect, preserve and make available” the following:

- journals and proceedings of Synod
- diocesan charters
- reports of Synod committees
- reports of diocesan officials
- correspondence of bishops
- registers and vestry minutes of churches
- published books and pamphlets

The Archives Committee was given a room in the basement of the old Synod House in Toronto to store the material it collected. When the Synod Office was moved to the present building at 135 Adelaide St. E. in 1958, the Archives was given two rooms in the basement. The Archives Committee began to collect material from diocesan files and to receive material from parishes.

The first trained archivist, Canon Mary-Anne Nicholls, began work on Oct. 1, 1983, and established a formal accession process while promoting the Archives to receive ongoing transfers of records from parishes. Since then, the Archives has received 724 accessions from 369 congregations, parishes and missions.

B – Boundaries

In 1858, the Canon for the Erection and Division of Parishes, and Settlement of Boundaries was adopted, which determined that “the boundaries of every parish erected under the authority of this Canon be entered and registered in a book to be kept by the Secretaries of the Synod.” The diocese's Archives holds the books of parish boundaries dating from 1874. One of the first entries is for St. Philip, Spadina Ave., which closed in 1940.



A bale supplied by the Women's Auxiliary to missionaries.



Some items from the diocese's Archives. Above, Bishop John Strachan's ink stand. At right, a diagram of the original boundaries for St. Philip, Spadina Ave. in 1875, along with written description of the boundaries. ALL PHOTOS COURTESY OF THE DIOCESE OF TORONTO'S ARCHIVES

C – Church Society of the Diocese of Toronto

Before “An Act to Incorporate the Synod of the Diocese of Toronto, and to Unite the Church Society of the Diocese of Toronto therewith” was passed on Jan. 23, 1869 by the Legislature of Ontario, the diocese operated as the Church Society of the Diocese of Toronto. The Archives holds the Church Society Standing Committee minutes from 1852-1869, as well as the Church Society Lay Committee minutes from 1842-1860.

D – Donations

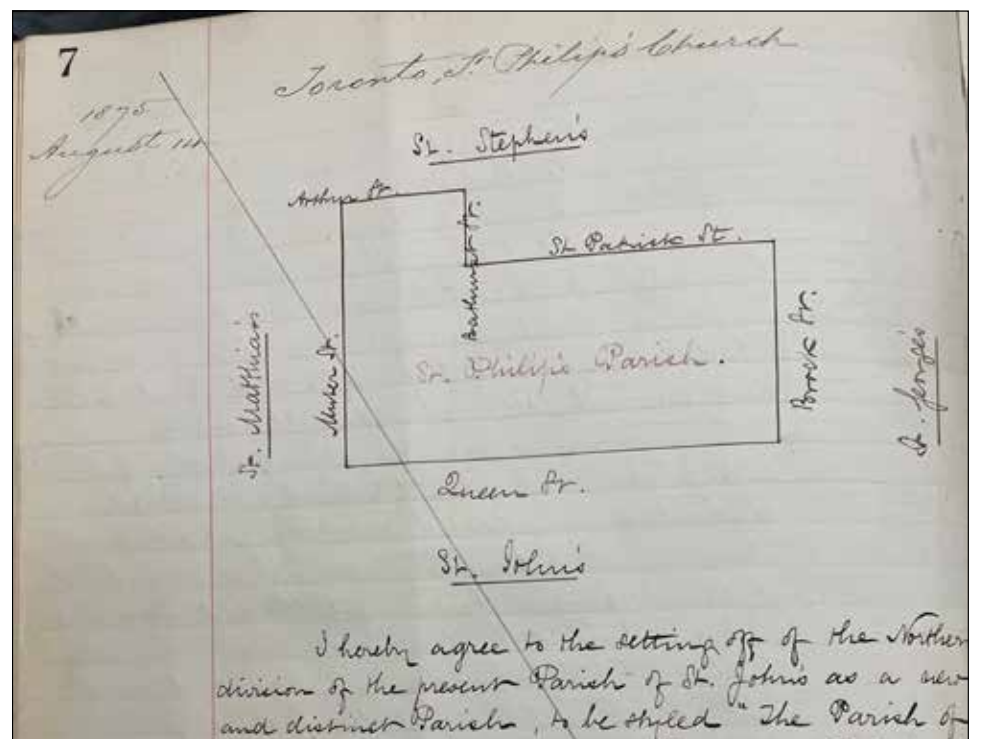
The Archives recently received an interesting donation of materials that had belonged to Bishop Frederick Wilkinson. The donation included an album that had been presented to Bishop Wilkinson from the *Toronto Daily Star* of photos taken during the 1963 Anglican Congress, hosted by the diocese. In reviewing old editions of *The Anglican*, we found an article in the November 1963 edition recognizing this gift from the *Toronto Daily Star*.

E – Episcopal Acts

Among the responsibilities of the bishop is the duty to perform episcopal acts, including such things as consecrations, ordinations, appointments, confirmations and the laying of cornerstones. The Archives has records of such episcopal acts, beginning with Bishop Alexander Bethune's register of these events, which begins in 1867. Bishop Bethune was elected coadjutor bishop of Toronto in 1866 and Bishop of Niagara in 1867.

F – Fonds

The entire collection of the records originating from the same creator are called a fonds. The Archives has fonds for most parishes in the diocese, for the diocese itself and for Anglican groups like the Anglican Church Women and the Downtown Church Workers. Some fonds with records close to 200 years old include the Parish of Fenelon Falls, which includes its parish register beginning in 1839, and the



Parish of Cavan, which includes its parish register beginning in 1819.

G – Genealogy

The Archives has recently produced two resources to help individuals conducting genealogical research determine what records the Archives has that might be helpful in their search for an ancestor. One is a document that lists churches with records prior to 1869, when legislation was enacted requiring the registration of births, marriages and deaths in the province, and includes the dates covered by the records. Another is a map that plots the rough location of churches in the diocese outside the City of Toronto, along with the dates they were established.

H – The Rev. George Hallen

The Rev. George Hallen arrived in Canada in 1835 and settled his family on a farm near Coldwater, which he called Rushock. The first register for St. James-on-the-Lines, Penetanguishene is also referred to as the Hallen register, and the first entry was for a baptism he performed in 1835 aboard the ship *The Albion* on his passage to Canada from England. There are further entries in the register of baptisms and marriages that occurred at his home.

I – Ink Stand

The Archives holds the ink stand that was presented to Bishop John Strachan “by the clergy of his Diocese in Visitation assembled at Toronto, as a slight but heartfelt token of their dutifulness and affection A.D. MDCCCXLVII (1847).” After Bishop Strachan died, his family presented it to Bishop Bethune, the second Bishop of Toronto, and his successors in office. The names of subsequent bishops and the years they were ordained are engraved, up to Bishop Lewis Garnsworthy in 1972.

J – Journals

One of the first items the Archives Committee began collecting when it was established in 1956 was the journals and proceedings of Synod. Thanks to their endeavours, the Archives has journals of diocesan meetings going back to the meeting of the Church of England Tract Society in 1842, followed by meetings of the Church Society of the Diocese of Toronto starting in 1843. The Church Society was formed on April 28, 1842, in pursuance of a recommendation contained in the Bishop's Charge to his primary visitation held on Sept. 9, 1841. There were triennial visitations in 1841, 1844, 1847 and

1851. (The 1851 meeting would have occurred in 1850 if Bishop Strachan had not been in England.)

The Archives has records of the visitations of clergy to meet with Bishop Strachan beginning with the 1851 meeting, when it was decided to petition Queen Victoria, through the Archbishop of Canterbury, for leave to hold diocesan Synods. For his October 1853 visitation, Bishop Strachan asked clergy to bring lay representatives, and he declared it to be a diocesan Synod. After 1853, the diocese met as an unofficial Synod on a yearly basis, but it wasn't until May 28, 1857, that the diocese was officially enabled to meet in Synod with the passing of "An Act to enable the members of the United Church of England and Ireland in Canada to meet in Synod together with the canons, passed by the Synod of the Diocese of Toronto, under the episcopate of John Strachan, D.D., Lord Bishop of the Diocese of Toronto, A.D. 1857."

K – Kinmount

The Archives has the oldest parish register covering the years 1882-1902 for Kinmount, Irondale and Burnt River, which were part of the travelling mission of Galway. The Rev. Soward was appointed to the mission of Galway in March 1882, and in 1883 the church of St. James, Kinmount was built, becoming the main point in the Parish of Galway. Unfortunately, there is a gap in the later records for St. James, Kinmount due to a fire that destroyed much of Kinmount, including the rectory, in 1942. Fire and flooding are the leading causes of lost records.

L – Letters Patent

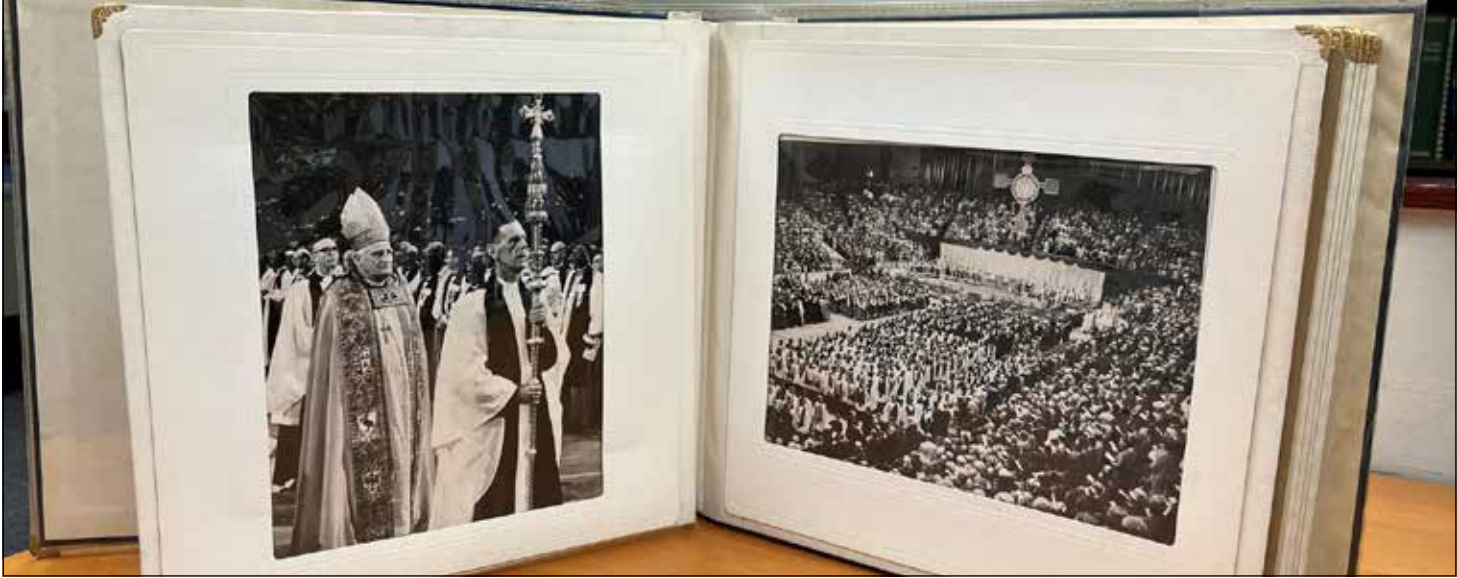
When the Diocese of Toronto was established, letters patent was issued by the Crown on July 27, 1839, setting the diocese apart from the Diocese of Quebec. The letters patent includes a cased royal great seal made of red wax. Bishop John Strachan was then consecrated bishop of the Diocese of Toronto on Aug. 4, 1839.

M – Mission Board

The Mission Board was established at the diocesan Synod held on June 12, 1860. Its purpose was to receive contributions of money or lands for the support of the missionary work of the Church in the Diocese of Toronto. The Archives has the minutes from July 5, 1860 to 1970, when the Mission Board, along with the Diocesan Council of Social Services and the Urban Board, merged to become the Community Services Board.

N – Notes

In 1936, the Rev. Canon R.W. Allen was appointed diocesan historiographer, a role he held until the Archives Committee was formed in 1956. In 1959, Canon Allen donated the various notes he had put together about the churches in the diocese. The most referenced of those notes by staff are his 37 volumes documenting the chronology and events of the diocese broken up by area. Unfortunately, these



An album of photos from the Toronto Daily Star taken during the Anglican Congress in 1963.

were typed up on non-acid-free paper and are yellowing. The Archives hopes to be able to work on digitizing these fabulous resources.

O – Oral Histories

In 1994 and 1998, the Archives Committee worked to gather oral histories from a few individuals in the diocese. The Archives holds cassette tapes of conversations with several individuals, including Bishop Allan Read, suffragan bishop from 1972-1981, and Canon Margaret Banks, who began work at the diocese as secretary to the Diocesan Council of Social Services from 1958-1965. She returned in 1968 as secretary for the Church Extension Committee and was Bishop's Secretary from 1972-1996.

P – Penmanship

The penmanship of a priest or lay person recording entries in a parish register or in committee minute books can range from beautiful calligraphy to barely legible scrawls across the page. It's certainly much more enjoyable to conduct research into records where the penmanship is legible and neatly written.

Q – Queries

Helping researchers is one of the Archives staff's favourite things to do. Every year, they answer an average of 600 queries and help patrons both virtually and in person by appointment. Queries come primarily from genealogists, parishes and diocesan staff.

R – Registers

The Archives holds a large number of registers from our congregations, parishes and missions going back to the early 1800s. The oldest register in the Archives is the parish register for St. James Cathedral, with the earliest entry being the marriage of Jesse Bennett and Catharine Koover, both of the township of Vaughan, on Sept. 9, 1800.

S – Bishop Sweeny's Diaries

So many bishops with a surname starting with S! You might think the obvious

choice would be Bishop Strachan, but the vast majority of his personal papers are on deposit with the Archives of Ontario. So instead, we will talk about Bishop James Sweeny's diaries. The Archives holds his diaries from 1895, 1901-1919 and 1930, as well as his personal copy of Episcopal Acts 1909-1932. These diaries cover some of his time as rector at St. Philip, Spadina Ave., where he served from 1885-1909. In 1909, he was elected and consecrated the fourth Bishop of Toronto. The remainder of the diaries cover his time as bishop, although there is a gap between 1919 and 1930.

T – Travelling Missionaries

From the early days of the Anglican Church in Canada, travelling missionaries allowed for people to worship together where there were not yet churches built. They also performed marriages, baptisms and burials along the routes they travelled. Their early registers often remain with a congregation that was established as a result of their work in a particular area. For instance, in 1819 the Rev. William Macaulay, a former pupil of John Strachan's, received priest's orders from Bishop Jacob Mountain at Quebec and was appointed to Cobourg. The early registers for St. Peter, Cobourg, which begin in 1819, include people with residences in the townships or towns of Hamilton, Hope, Clarke, Darlington, Haldimand, Fenelon, Emily, Seymour, Percy, Asphodel, Colborne and Belleville. While some would have travelled to Cobourg, many would have been visited by the minister travelling on horseback in these early days.

U – U-Matic Tape

U-Matic was made available in 1971 and was among the first video formats to contain the videotape inside a cassette, compared to the reel-to-reel or open-reel formats that were common at that time. The diocese holds several U-Matic tapes, including the consecration of bishops Arthur Brown, Basil Tonks and Desmond Hunt on Jan. 27, 1981. Unfortunately, the Archives doesn't have the equipment necessary to view these items, and as time passes, they may no longer be accessible. The Archives hopes to find the means to get these tapes digitized for long-term preservation and accessibility.

V – Vellum

Vellum is a type of early paper made from stretched calf skin. The Archives has a couple of items made of vellum, including an early baptism register from St. George-the-Martyr (now St. George by the Grange). This is an interesting register, as it's an effort to compile baptisms that occurred at the church between 1855 and 1861 after the original register was lost in a fire at the home of the Rev. Dr. Stephen Lett in 1862.

W – Women's Auxiliary

The Women's Auxiliary was the original name of the Anglican Church Women. The Archives holds a large number of records related to the early years of the Diocese of Toronto Women's Auxiliary from 1887-1966, when its constitution was amended and the Woman's Auxiliary became the Anglican Church Women (ACW). These records consist primarily of meeting minutes and correspondence but also include records of the Dorcas and supply department regarding bales supplied to missionaries. Included in the Archives is a sample of what a bale looked like on the outside and the large needles and skewers used to secure the bale for mailing.

X – is for their mark

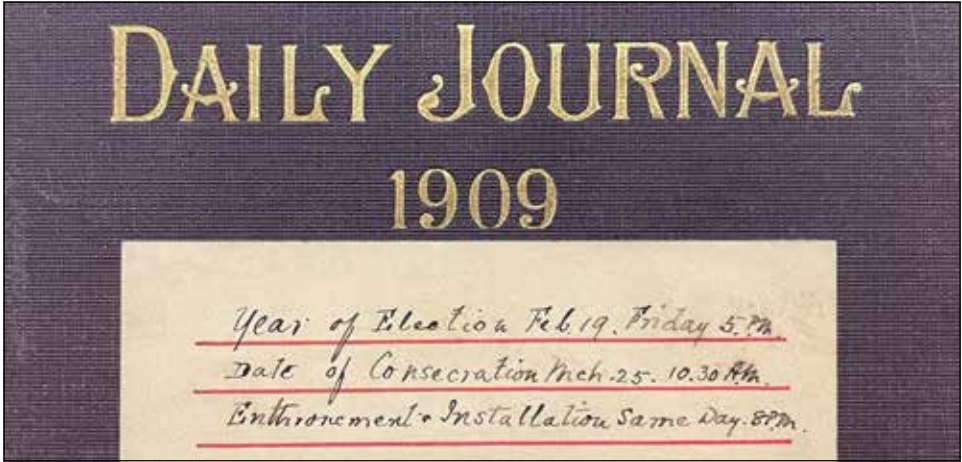
In the 1800s and even early 1900s, many individuals were illiterate. When a signature was needed for a deed, or in many cases a marriage record either as the bride, the groom or a witness, those who couldn't write their name would take the pen and mark an X, also known as their "mark." There are a number of signatures like this in the marriage registers held in the Archives.

Y – Young People

The Archives holds records related to diocesan youth programs from 1910-1972. These include records related to the Anglican Young People's Association and Camp Couchiching. There are a number of photographs, including one of the fifth annual diocesan AYPAs conference held in 1952 at St. John the Evangelist, Peterborough. The participants included individuals from St. Michael and All Angels, who are displaying their AYPAs banner.

Z – Zero

In some cases, the Archives has no records for a particular person or group, or it's missing records that have been lost to fire, flood or being misplaced along the way. Records may have been lost or destroyed because an individual didn't realize the value of records they had in their possession. The Archives hopes that some of the records that have been misplaced will eventually make their way to it.



Bishop James Sweeny's diary from 1909.



Cassette tapes with the oral history interview with Bishop Allan Read.

CANADA BRIEFS

Service laments overdose deaths ¹

VANCOUVER - Christ Church Cathedral held an Opioid Crisis Service of Lament on Maundy Thursday. The liturgy was organized by parishioners, clergy and representatives of Providence Health Care and Vancouver Coastal Health. There were 2,224 opioid-related overdose deaths last year in British Columbia – more than six people per day. The province declared a public health state of emergency in 2016, and the numbers have been climbing ever since.

In his reflection during the service, Bishop John Stephens of the Diocese of New Westminster said, “These are the statistics and perhaps if we simply keep them as statistics, we can try to ignore them or avoid them or not make any real eye contact with them. But these are real people. People who are our neighbours. They are brothers, sisters, parents, children. They are uncles, aunties, teachers, lawyers, friends. They are people who work in grocery stores, coffee shops, offices, universities. They are people who know the streets, walk the streets, drive the streets, or have a fancy home on a street. They are like me, they are like you, they are like those people in our lives whom we love and cherish and appreciate. They are all of this and of so much more. But they are real people. Real people with dreams and aspirations and hopes and fears. Real people who laughed and cried and wondered how this world could be a better, kinder, gentler place. Real people who sadly probably died on their own even though there are many others who could have tried to help them. They are individuals just like us gathered here today to mourn them and mourn what continues to take place. They are



not just statistics.”
www.vancouveranglican.ca

Grant aims to protect churches from hate ²

NORTH BAY - The Province of Ontario is providing 12 places of worship in Nipissing with funds to safeguard and protect places of worship from hate-motivated violence and attacks. The Ontario Grant to Support Anti-Hate Security Measures for Faith-Based and Cultural Organizations is providing \$87,500 to the places of worship.

The Rev. Peter Armstrong of St. Brice's Anglican Church in North Bay said the church has “had several recent incidents of break-ins and graffiti, and we hope these incidents will be reduced or eliminated with help from resources through this program.”

The grants are available on a first-come, first-served basis for expenses related to security and safety measures protecting against hate-related incidents. Eligible expenses can include re-

moving graffiti, motion detectors and CCTV cameras.
North Bay Nugget

Church shocked by water bill ³

HALIFAX - It came as a major shock when the executive committee of St. James Anglican Church in Bridgetown, N.S., got its most recent water and sewer bill from the Municipality of Annapolis. The three-month bill came to staggering \$5,485.31.

The church was closed due to COVID-19 from Dec. 21 until early February, according to David Skidmore, the chair of the church's property committee. During that time, a pipe froze and broke, leaking water into the basement. The good news is the sump pump in the church basement kept the water from rising and the two furnaces in the 135-year-old church were not damaged. But the constant flow of water was not detected right away and, according to the meter readings taken by the municipality, the building went through

a lot of water. Now the church's small congregation is trying to have the bill dismissed or at the very least reduced.

“When we discovered the problem, we had a plumber come in and fix it right away,” said churchwarden Mark Rutherford. “It was about two weeks after that when we got the bill, and it was \$3,000 for water and \$2,400 for sewer, for a \$5,400 bill. And we're, like, where are we going to come up with that?”

The Municipality of Annapolis told the church there isn't much it can do about the bill other than to offer the option to make monthly payments, at 18 per cent interest. The municipality advised the church executive to go to the Nova Scotia Utility and Review Board.

Mr. Rutherford wrote a complaint letter to the review board. “For a church where we have approximately 20 people who attend regularly and they certainly aren't wealthy, we would like to have some relief for the bill,” said Mr. Skidmore.

If they have to pay a bill of that magnitude, it could have dire consequences for the church. “This could force the closure of the church because that's almost \$300 a person that attends our church,” said Mr. Rutherford. “Most of us here are retired and we are stuck on standard pensions.”

The utility and review board directed the municipality to file a response to the church's complaint on or before May 6. The board would then review the information and provide a decision.

The church does have insurance, but with no major damage done to the structure the policy can't help with the bill issue.
CBC News

End of archbishop's pilgrimage in sight ⁴

FREDERICTON - Archbishop David Edwards planned to wrap up his six-part pilgrimage this year with a walk through the Archdeaconry of Fredericton. “It's a sign of returning to something akin to normalcy,” he said. “I'm looking forward to being out among people – members of congregations and others.”

The walk was scheduled to take place at the end of May and beginning of June. It will begin in Hoyt and end at Christ Church Cathedral in Fredericton.

Archbishop Edwards began his pilgrimages in the Diocese of Fredericton in 2015, walking in the archdeaconry of St. Andrews for two weeks, aided by his route planner and friend, Trevor Fotheringham. Each year, he's walked an archdeaconry, though in 2019 he combined Saint John and Kingston & the Kennebecasis.

Parishes and parishioners have been instrumental in making the pilgrimages a success. From providing meals and places to shower and do laundry, to joining the walk for an hour, a day or more, the pilgrimages have relied heavily on them, for which both men are very thankful.

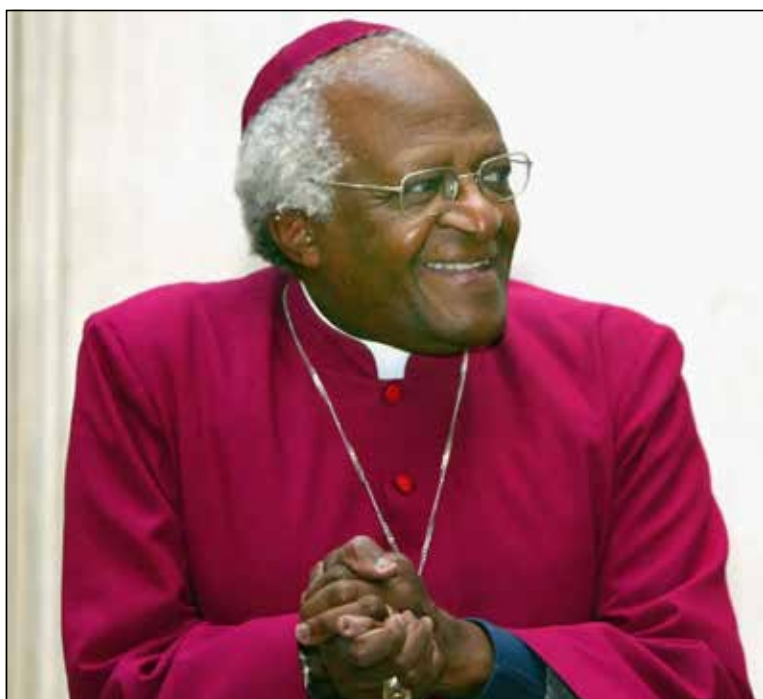
During the walks, the archbishop wrote a blog each evening of the day's events and musings.

New Brunswick Anglican



TOGETHER

Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, leads the renewal of baptismal vows at the font of St. Mark, Port Hope on April 24. Joining her are the Rev. William Roberts, priest-in-charge, bishop's chaplain Gwen Duck and parishioners. The church, shown above, is celebrating its 200th anniversary this year. St. Mark's is the oldest church in continuous use in the diocese. For more information about St. Mark's anniversary activities, email priest@stmarksporthope.ca. PHOTOS BY ANNE ORAM



The late Archbishop Desmond Tutu.

Archbishop Tutu's life, ministry commemorated

ST. James Cathedral, in association with Trinity College, will commemorate the life and ministry of Archbishop Desmond Tutu on June 12 at 4:30 p.m. The preacher will be the Rev. Dr. Michael Battle, professor of church and society and the director of the Desmond Tutu Center at General Theological Seminary, New York. All are invited to this service.

Archbishop Tutu, who died last December, was a dear friend of the Anglican Church of Canada and Trinity College. In February 2000, he received an honorary doctor of laws degree from the University of Toronto and an honorary doctor of divinity degree from Trinity College.

On that occasion, he delivered the Romney Moseley memorial lecture.

In his address to the University of Toronto at the special convocation, nearly six years after Nelson Mandela became the first democratically elected president of South Africa, Archbishop Tutu thanked Canada for its opposition to White-minority rule. He said, "What a great privilege it is to be able to return to the people from whom we had asked for help, to return to say you gave it and look at the result, to return to say on behalf of millions of my compatriots: 'Thank you, thank you, thank you, thank you. Our victory is in every real sense your victory!'"

Who do we say that we are?



BY MURRAY MACADAM

Years later, the episode still disturbs me.

A few years ago, I took part in a community choir led by a man I'll call Ben. He invited us to a concert by a gospel quartet that he'd co-founded, involving traditional gospel songs, the kind that fell out of favour with Anglicans and other mainline denominations decades ago. The group's focus was on singing, definitely not faith.

Ben joked about the songs, then, gazing out at our 60-strong choir, remarked, "Of course, none of you believe this Christian stuff, do you?"

"I do," I piped up, raising my hand. Ben, who was raised Christian, chuckled. "Oh yeah, Murray... of course."

I glanced around. No one else was ready to say they were Christian. Maybe they weren't.

I felt uncomfortable, singled out. I glanced around the room and spotted "Travis," another member of my parish. He'd remained silent. Why? I didn't know everyone in our large choir but knew a United Church member was also present. She too had said nothing when Ben mocked her faith.

A minor episode, perhaps, but one that I keep thinking about because it reflects an increasingly common perspective. In a post-Christian society, how do we Christians affirm to others who we are in a respectful way? Are there new ways in which we can share with unchurched people what the Good News means in our lives, ways that won't cause them to shut down and stop listening?

The choir episode challenged me to think about how I usually respond when meeting someone for the first time. When asked what I do in my retirement, I tend to recite various activities important to me. Rarely do I mention church-related activities, unless I know the person with whom I'm speaking is also Christian.

Perhaps my reticence, and that of my Christian choir members, is connected to factors such as our declining numbers in Canadian society, and to major news developments such as the tragic discovery of unmarked graves of residential school children – factors that illustrate how Christian faith can

become warped, something that can strengthen anti-Christian attitudes.

Evangelism is a word with which many of us are uncomfortable, and that discomfort can extend into how we speak about our faith – or if we do so at all outside of church circles. Many of us – including myself – are fearful of offending others, of encountering a hostile response or of simply being told, "I'm not interested."

Yet other Christians are not shy about their faith. I've travelled to the southern United States many times in the past 15 years, and the term "Bible Belt" is definitely accurate. People there are quite comfortable talking about their faith. Once my wife and I were hiking in a remote park. No one was around. Around a corner we came across a family group. Within minutes we were chatting about our church affiliations. Another time we walked into an unassuming restaurant where the owner greeted us warmly, talked about why she opened the restaurant and pointed out an alcove complete with bibles and Christian literature. She told us customers often go there to read and pray. It's true that this comfort with talking about faith reflects a more strongly evangelical Christianity in the U.S. south, but I think it also reflects a perspective that all of life flows from one's faith. That leads to a greater willingness to share one's faith.

In Colossians, Paul invites us to be gracious when relating to others. That could involve careful listening when asking another person what they believe and what they feel is important in life. It might involve outlining the inspiration behind our work to alleviate injustices such as hunger and poverty in our community and around the world, and how our faith helps keep us going in these efforts when progress often seems difficult.

Conveying a sense that our Christian journey is a lifelong enterprise is essential. A minister friend named Aaron was standing in line at a local Starbucks when the person in front of him wheeled around and asked, "Are you a Christian?" Aaron gave a response that likely gave his questioner much to think about: "I'm trying to be one."

Murray MacAdam is a member of St. John the Evangelist, Peterborough.

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LIFTING UP THE CROSS

St. Barnabas, Chester and other churches on Danforth Avenue in Toronto celebrated Good Friday differently this year. Due to COVID-19 restrictions, each of the six participating congregations worshipped separately for the first nine Stations of the Cross, then walked to nearby Withrow Park with a piece of wood, where they completed the remaining Stations of the Cross together. About 200 people from the United, Presbyterian, Anglican, Latvian Lutheran, Roman Catholic and Community Church took part. After each station, a piece of wood was added and soon a wooden cross was lifted. The hymn "Were you there when they crucified my Lord" was sung several times during the service. PHOTOS COURTESY OF HELEN TAYLOR



TIME TO CELEBRATE

Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, celebrates the Eucharist at St. George on Yonge's 100th anniversary service, held on April 23. The day included tours of the church. PHOTOS BY MICHAEL HUDSON



CRICKET TIME

The Rev. David Matthews (third from left) and St. Thomas a Becket, Erin Mills South's cricket team practice at Mississauga Stadium in April. At right, Andrew Fraser bats during practice. Instead of the annual diocesan cricket tournament this year, organizers are planning a social event with sports, food and entertainment on June 25 in Brampton. All churches are invited to attend. For more information, contact Peter Marshall at judipeter@hotmail.com. PHOTOS COURTESY OF RANIL MENDIS



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IN MOTION

Appointments

- The Ven. Alan Perry, Honorary Assistant, St. Augustine of Canterbury, April 10.
- The Rev. Trent Pettit (Diocese of Dallas), Associate Priest, St. Matthew, First Avenue, April 15.
- The Rev. Beverley Williams, Interim Priest-in-Charge, St. John, Whitby, May 1, 2022.
- The Rev. Dr. Mary-Catherine Garden (Diocese of Ottawa), Priest-in-Charge, St. Peter on-the-Rock, Stony Lake, August 2022, 2023 and 2024.

The following ordinands have been appointed Assistant Curate in these parishes, after their ordination on May 1:

- The Rev. Jake Cunliffe (Diocese of Southern Ohio), St. Mary Magdalene, June 18
- The Rev. Yohan Dumpala, St. John the Baptist, Norway, May 1
- The Rev. Alexandra McIntosh, Christ Church, Deer Park, May 1
- The Rev. Jillian Ruch, St. Bride, Clarkson, May 1
- The Rev. Michelle Yeung, All Saints, Markham, May 1
- The Rev. Louise Dightam, Prince of Peace, Wasaga Beach, with particular appointment to the South Georgian Bay Regional Ministry, Aug. 7
- The Rev. Max Dionisio, St. John the Evangelist, Peterborough, with particular appointment to the Rice Lake Regional Ministry, Aug. 1
- The Rev. Jessica Dowling, St. Margaret, New Toronto, May 1
- The Rev. Benjamin Tshin, St. Paul, Bloor Street, 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):
- Havergal College Chaplain

Parish Selection Committee Process

First Phase - (not yet receiving names):

- Christ Church, Bolton

ITEMS FOR SALE

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- Holy Trinity, Thornhill
- St. Peter, Erindale
- St. George, Haliburton
- St. John, East Orangeville

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

Third Phase - (no longer receiving names):

- St. Dunstan of Canterbury
- Holy Trinity, Trinity Square
- St. Cyprian

Ordained

- The Rev. Claire Latimer-Dennis was ordained a Priest at St. James Cathedral on May 14.
- The Rev. Micah Latimer-Dennis was ordained a Priest at Grace Church on-the-Hill on May 15.
- Ms. Angie Hocking will be ordained a Vocational Deacon at Church of the Redeemer, Bloor St. on May 29 at 4 p.m.

Celebrations of New Ministry

- The Rev. Philip Stonhouse, Incumbent, St. Matthew, Islington, May 29 at 4 p.m.
- The Rev. Nathan Humphrey, Incumbent, St. Thomas, Huron Street, June 12 at 4 p.m.

Reinstatement

- The Rev. Dr. John Oakes has been reinstated to the exercise of ordained ministry in the Anglican Church of Canada as of April 26.

Death

- The Rev. William (Bill) Watson died on April 12. Ordained deacon in the Diocese of Huron in 1958 and priest in the Diocese of Ontario in 1960, he served in the Diocese of Ottawa before moving to Gibraltar, where he was precentor of Gibraltar Cathedral and port chaplain. In retirement, he transferred to Toronto and served as honorary assistant at St. James Cathedral.

PRAYER CYCLE

FOR JUNE

- Children's and Youth Ministry
- St. James the Apostle, Brampton
- St. James, Caledon East
- St. Joseph of Nazareth, Bramalea
- Bishop's Committee on Intercultural Ministry
- St. Jude, Bramalea North
- All Saints, Sherbourne St.
- Holy Trinity, Trinity Square
- Mission to Seafarers
- Parroquia San Esteban
- Redeemer, Bloor St.
- St. James Deanery
- San Lorenzo Ruiz Anglican Church
- The Bishop's Company
- St. Andrew by-the-Lake
- St. Bartholomew
- St. James Cathedral
- St. Paul, Bloor Street
- Ecclesiastical Province of Ontario – Metropolitan: Archbishop Anne Germond
- Anglican United Refugee Alliance (AURA)
- Toronto Urban Native Ministry
- The Rev. Leigh Kern, Right Relations Coordinator
- Ontario Provincial Commission on Theological Education (OPCOTE)
- St. Peter and St. Simon the Apostle
- Trinity East (Little Trinity)
- Nottawasaga Deanery
- All Saints, Collingwood
- Christ Church-St. Jude, Ivy
- Chapel of St. Peter and St. Paul, Diocesan Synod Office
- Good Shepherd, Stayner

FOR JULY

- Children's and Youth Ministry
- St. James the Apostle, Brampton
- St. James, Caledon East
- St. Joseph of Nazareth, Bramalea
- Bishop's Committee on Intercultural Ministry
- St. Jude, Bramalea North
- All Saints, Sherbourne St.
- Holy Trinity, Trinity Square
- Mission to Seafarers
- Parroquia San Esteban
- Redeemer, Bloor St.
- St. James Deanery
- San Lorenzo Ruiz Anglican Church
- The Bishop's Company
- St. Andrew by-the-Lake
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- Nottawasaga Deanery
- All Saints, Collingwood
- Christ Church-St. Jude, Ivy
- Chapel of St. Peter and St. Paul, Diocesan Synod Office
- Good Shepherd, Stayner

FOR AUGUST

- St. Paul, Beaverton
- St. Paul, Lindsay
- The Community of Deacons – Archdeacon Kyn Barker
- St. Paul, Minden
- St. Peter, Maple Lake
- The Staff of the Synod Office
- The Episcopal Leadership Implementation Team
- The Chapel of St. James, West Brock
- The Chapel of St. Margaret, Wilberforce
- Epiphany and St. Mark, Parkdale
- Order of the Holy Cross Priory
- Diocesan Girls' Choir School
- St. Anne, Toronto
- Parkdale-Toronto West Deanery
- St. Chad
- St. George by the Grange
- St. Hilda, Fairbank
- St. John, West Toronto
- St. Martin in-the-Fields
- St. Mary and St. Martha
- Bishop Riscylla Shaw
- St. Mary Magdalene
- St. Matthias, Bellwoods
- St. Michael and All Angels
- St. Olave, Swansea
- St. Paul, Runnymede
- St. Stephen in-the-Fields
- The Bishop's Committee on Discipleship
- St. Thomas, Huron Street
- Havergal College
- Trinity College School, Port Hope

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 at www.toronto.anglican.ca.

Worship

JUNE 5 - Coronation Evensong at 4 p.m., marking the Queen's Platinum

Jubilee, followed by Joy in June, a seasonal tribute to the Queen in words and music, St. Olave, Bloor and Windermere streets, Toronto, in-person or online later on YouTube.

Rummage sales

MAY 28 - Guildwood Yard Sale Day, beginning at 8 a.m., jewellery, clothing, baking, crafts, books, vendors and more. Tables for rent. Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

JUNE 11 - White elephant/household items sale on the church lawn, with toys, exercise equipment, cutlery, clocks, lamps and more, Christ

Church, Deer Park, 1570 Yonge St., Toronto.

JUNE 18 - Giant book sale and art exhibit, on church lawn and in parish hall, St. Olave's, Bloor and Windermere Streets, Toronto. A large variety of books to browse and buy, plus an art exhibit of watercolours in honour of a parishioner. Call 416-769-5686 for more information.

AUG. 5 & 6 - Riverdale Art Show and Sale at St. Barnabas, Chester, 361 Danforth Ave., Toronto. Hours are 6-9 p.m. on Aug. 5 and 11 a.m. to 6 p.m. on Aug. 6. For more information, visit www.stbarnabas-toronto.com or call the church at 416-463-1344.

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# Parishes pass vestry motion to support workers

**LAST** fall, the diocese's Social Justice and Advocacy Committee, with the support of the College of Bishops, put forward a motion calling on the provincial government to support Ontario's most vulnerable workers by passing legislation to implement the following measures:

1) 10 days of employer-paid sick leave per year for all workers, without requiring workers to submit doctor's notes, with an additional 14 days' sick leave during public health emergencies.

2) Require employers to give workers a minimum number of hours per week (based on the job) and to give reasonable advance notice of work schedules.

3) Require employers to provide equal pay and benefits to all workers doing the same work, whether they are part-time, temporary, or contract workers, and regardless of immigration status.

Parishes were provided with a background and links for further reading, as well as a video featuring members of the Social Justice and Advocacy and Poverty Reduction committees responding to questions that had been gathered from Anglicans around the diocese. Parishes were also given the flexibility to amend the motion as they saw fit.

By early May, 65 parishes had communicated to the Social Justice and Advocacy consultant, Elin Goulden, that they had passed the motion in some form. The vast majority of these, 53 out of 65, either passed the motion substantially as written or amended it only to strengthen it. Several of these parishes

took the opportunity to review their own employment policies regarding parish staff to ensure they were in line with what the vestry motion was asking. Other parishes modified the motion somewhat, several suggesting that smaller businesses be partially or wholly exempted from or compensated for offering paid sick leave.

The motion generated lively debate in many parishes. Several parishes reported that members of their congregation with personal experience of workplace precarity spoke about how lack of these workplace protections had affected them. A parishioner at Church of the Atonement, Alderwood spoke of the lack of consistent work scheduling as having prevented her from taking on the role of churchwarden when invited to do so. At St. Theodore of Canterbury, a parishioner who is a human resources professional spoke in favour of the motion, noting that taking care of one's employees was simply good business practice.

There were also parishes who wrote in to say that they were deferring the motion to a special vestry so they could give adequate time to consider the motion. Several of those have yet to report back. And one parish, while opting not to put the motion before its vestry, nevertheless commended the motion to parishioners, inviting them to write to their local representative about the issue and to make it an important issue in conversations with parties or candidates in the provincial election, and committed to looking at how they as a parish could move toward more

equitable treatment of their own employees.

A review of the diocese's incumbent's returns in early May indicated that as many as 120 parishes, or over 60 per cent of the parishes in the diocese, had passed this year's motion. While the incumbent's return does not indicate whether a parish has amended the motion, this figure points to a broad base of support across the diocese for improved conditions for all workers in Ontario.

"The COVID-19 pandemic has exposed the fault lines in precarious work, the cracks through which the most vulnerable front-line workers – who are overwhelmingly women, members of racialized communities or newcomers – end up falling through," says Ms. Goulden. "Bringing about changes to provincial employment legislation to protect these most vulnerable workers would help strengthen our workforce and our communities."

As Ontarians go to the polls on June 2 to choose their next provincial government, Anglicans are encouraged to read the provincial election resource, "Opening the Door to a Just Conversation," available on the Social Justice and Advocacy page of the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), and to ask questions of their local candidates around their parties' plans for justice for workers, among other issues.

"Let Jesus' command for us to love our neighbours as ourselves inform these conversations and help us discern wisely for the welfare of all," adds Ms. Goulden.  
*Staff*

# Funds help agency expand services

**ST. Paul**, Uxbridge's outreach committee has financially supported North House for several years. North House provides housing support for people in North Durham who are at-risk or are in crisis. When North House approached churches and other volunteer organizations in Uxbridge for funds for a proposed move to larger premises, St. Paul's proposed a motion at its vestry to use money from its investments to assist it. The motion passed and on April 24 at the church's Easter carol service, Joy Freemantle, chair of the outreach committee, presented a cheque for \$10,000 to Mona Emond, the executive director of North House.

The new premises will enable North House to provide laundry and shower facilities as well as food and a place to meet for those who are homeless or precariously housed. It also hopes to provide a warming place in winter and a cooling one in summer.

"It is wonderful to partner with and support the work of North House as they reach out to the homeless and precariously housed in Uxbridge," says the Rev. Canon Mark Kinghan, incumbent. "This is very much part of our vision of ministry at St. Paul's as we seek ways to engage with our wider community."

## S A V E T H E D A T E

The  
Bishop's  
Company

Cabaret

an evening of online inspiration and music

Join artists from across the Diocese for an evening of music, as we celebrate the efforts of our clergy.

**Date:** Friday October 14, 2022

**Time:** 8:00pm - 9:30pm

Live streamed from the Bishop's Company and Diocesan Facebook pages and Diocesan YouTube. Registration opens in September.

All are welcome to this free event. Bringing our Diocese together for an evening of hope and community in its third year. An offering will be requested during the presentation.



For more details, go to [bishopscompanytoronto.ca](http://bishopscompanytoronto.ca)



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