

New transitional
deacons ordained

Archives' holdings
shine light on past



Service celebrates
brothers' ministry

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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JUNE 2024



SPECIAL DAY

Thirty-one people are confirmed and five are received into the Anglican Church at the diocesan confirmation service at St. James Cathedral on April 21. They came from St. Elizabeth, Mississauga, Christ Church, Deer Park, St. John the Baptist, Norway, St. John, York Mills, Bishop Strachan School/Grace Church on-the-Hill, St. Paul, Bloor Street, Christ Church, Scarborough Village, Royal St. George's College, St. Timothy, Agincourt and St. Jude, Bramalea North. Bishop Kevin Robertson presided and gave the homily. PHOTOS BY MICHAEL HUDSON



LAMB CAKE, ANYONE? – SEE PAGE 16



Evening raises funds for Guest House

Radio play, music on bill

BY SISTER ELIZABETH ROLFE-THOMAS

THE "Music and Murder" event on April 13 in Snell Hall at St. James Cathedral was a huge success thanks to many people. The seed of the idea came from Sister Constance Joanna, who got the idea from author Louise Penny's monthly newsletter. She asked Ms. Penny if we could use the radio play based on her novel, *Still Life*, as a fundraiser for our Home for the Heart campaign, raising funds for the renovations of the Guest House. Ms. Penny agreed.

Those of us on the capital campaign committee, especially Archbishop Fred Hiltz (co-chair of the committee with Sister Connie), Archbishop Colin Johnson and the Very Rev. Peter Wall, encouraged Sister Connie to go ahead. Nathan Hiltz, a jazz guitarist, offered to provide a jazz concert with three of his friends: Chris Banks on bass,

Alex George on fiddle/violin and Tim Shia on drums. They were terrific. I heard only rave reviews at the intermission.

After the intermission, during which wine, soft drinks and nibbles were served in the library, we had the radio play of *Still Life*, directed by the Rev. Canon Michael Burgess, who has considerable experience in the many aspects of theatre production. He put together a wonderful cast, including several clergy: the Rev. Canon Geoff Sangwine, the Rev. Margaret Rodrigues, the Rev. Michael Coren, the Very Rev. Peter Wall and Archbishop Colin Johnson. Canon Burgess was the narrator. Everyone there seemed to be fully engaged and thoroughly enjoying the performance.

Besides the entertainment, the sisters also had a few silent auction items, including finger labyrinths designed with Zentangles by our associate Nancy Haughton in Bala,

Clockwise from top left: the Rev. Canon Kate Merriman, Dorothy Peers, Ellen Johnson and Canon Alice Jean Finlay enjoy a moment together; clergy and laity read the radio play of *Still Life*, directed by the Rev. Canon Michael Burgess; providing information on the SSJD and the Guest House; campaign co-chair Archbishop Fred Hiltz addresses the audience. PHOTOS BY MICHAEL HUDSON



Ont. Other items included three guitar lessons at any level from Nathan Hiltz; lessons in bread-making by Sister Elizabeth Ann; and spa weekends in the newly renovated Guest House – some for couples and some for singles. All in all, we netted over \$18,000, and everyone who attended or participated in the evening really enjoyed the event.

Thank you all for your support of the Sisterhood of St. John the Divine. Construction is expected to begin before the end of May.

Sister Elizabeth Rolfe-Thomas is the Reverend Mother of the Sisterhood of St. John the Divine.

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

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ORDAINED

The diocese's newly ordained transitional deacons stand with Bishop Andrew Asbil, clergy and laity on the steps of St. James Cathedral after their ordination service on May 5. Front row, beginning second from left, are the Rev. Becca Whitla, the Rev. Oliver Lim, the Rev. Mackenzie Wolf, the Rev. Ajith Varghese, the Rev. Amy Pauley and the Rev. Matthew Waterman. PHOTOS BY MICHAEL HUDSON



The ordinands are presented to Bishop Andrew Asbil.



The Rev. Becca Whitla and the Rev. Matthew Waterman sign their Oaths, witnessed by the Rev. Canon Lisa Newland, co-coordinator of the Postulancy Committee.



The new ordinands gather with family and friends outside the cathedral after the service.



The Rev. Becca Whitla is vested.



The Rev. Oliver Lim takes a selfie with friends.



Nadia Faida Ibocwa sorts seeds for planting and for sale at the Nyarugusu Refugee Camp in Tanzania, and with her husband Usumani in their vegetable garden. PWRDF supports a food security program at the camp in partnership with Church World Service Africa. The refugees in the camp come largely from the Democratic Republic of the Congo. PHOTOS COURTESY OF PWRDF

Why Refugee Sunday?

BY SUZANNE RUMSEY

Earlier this year, Archbishop Linda Nicholls issued an invitation to dioceses and parishes across the country to mark a Refugee Sunday at some point in the lead-up to World Refugee Day (June 20) or at some other time in the year. But in an already busy church calendar, why hold a Refugee Sunday?

In 2016, the Canadian Council for Refugees (CCR) circulated a questionnaire to its members asking a series of questions about if and how faith has played a role in the work of its members. The responses were varied and powerful, among them:

- “I think faith in a loving God supports a commitment to kindness and social responsibility. My personal response to the needs of refugees is a direct result of seeing news reports depicting tremendous brutality. I had to do something to counter that anger and violence.”
- “Faith played a big role in our decision to sponsor a refugee family. Our church wanted to do something and not just say that ‘someone’ should do something with regards to the refugee situation that we are witnessing every day in the news.”

When the questionnaire was issued in 2016, the worldwide numbers of refugee and displaced people stood at 65 million. Today, that number stands at over 100 million. In other words, the number of “strangers” seeking safety, refuge and a place to call home has grown exponentially, and with it the need to “do something.”

At our baptism we, or our parents on our behalf, were asked a series of questions – “Will you seek and serve Christ in all persons, loving your neighbour as yourself?” and “Will you strive for justice and peace among all people, and respect the dignity of every human being?” – to which we responded, “I will, with God’s help.” Those two questions, along with the others posed in the baptismal covenant, now find expression in



the Five Marks of Mission of the worldwide Anglican Communion.

The Anglican Church of Canada, through the Primate’s World Relief and Development Fund (PWRDF), has been responding to refugees and displaced persons ever since its founding in 1959. The following year was declared World Refugee Year by the United Nations, and PWRF (the “D” was added in 1969) earmarked \$100,000 of the \$162,000 raised in its first appeal for refugees overseas. In partnership with church-based and secular refugee-serving agencies, that work continues to this day.

In 1979, in response to the Indo-Chinese “boat people” crisis, the Canadian government established the Privately Sponsorship of Refugees program. Anglican dioceses were among the first to respond. Today, 15 dioceses across the country are Sponsorship Agreement Holders (SAHs) with Immigration Refugees and Citizenship Canada. Those SAHs are managed by a tireless, expert and gifted group of refugee coordinators, some paid and others volunteer. In the 45 years of the program, approximately 350,000 refugees have been sponsored to settle in Canada through faith-based, ethnic and secular SAHs – Canadians reaching out to their global neighbours and saying, “You are welcome here.”

These are ministries carried out not simply because of what we say we believe, but because of who we say we are. They are fundamental to our identity as Anglicans, and fundamental to the ways in which we

live out our faith. But unless your parish has undertaken a refugee sponsorship, much of the ministry by PWRDF partners overseas and refugee coordinators here in Canada is done quietly and away from the view of Anglicans “in the pew.”

And so, Refugee Sunday is an opportunity to affirm what we believe and who we are. It’s an opportunity to learn about and lift up in prayer those who carry out these ministries, and to learn about and lift up in prayer all those who have been forced to flee their homes, either as internally displaced people in their countries of origin or as refugees in neighbouring or distant lands. It’s an opportunity to affirm the many gifts we receive when we welcome the stranger: gifts of friendship, of insights, of skills, knowledge and wisdom that refugees share with us. And it’s an opportunity for us, together, to be transformed. As another respondent to that 2016 questionnaire wrote,

“One of our core values is mutual transformation, the recognition that we are diverse and that through an effort to listen well, we learn and grow. Living closely with refugee claimants has enriched our community’s experience of faith.”

To which we can all say, Amen.

Suzanne Rumsey is the public engagement program coordinator for the Primate’s World Relief and Development Fund. Information and worship resources to mark Refugee Sunday are available at www.toronto.anglican.ca/refugees.



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

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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Every investment is a moral decision

BY THE REV. MICHAEL VAN DUSEN

On the morning of April 9, nine people from Faith and Climate Action sat in a branch of the Royal Bank of Canada (RBC) in downtown Toronto. Two of the nine were Anglicans. They were protesting RBC's multi-billion-dollar investments in fossil fuel developments, among the highest in the world over the five years (2017 to 2022) for which records are available. The group included Quakers, Roman Catholics, United Church members and Unitarians, as well as Anglicans.

As they sat, they prayed and sang hymns of gratitude for creation. Outside the branch, another group of about 20 protesters, including more Anglicans, held up banners and signs and handed out leaflets explaining the action. The people had been trained in non-violent direct action to ensure that the demonstration was peaceful.

RBC's \$42 billion (U.S.) investments included being the leading financier of Tar Sands developments in 2022. Why is that important? In January, *Nature Briefing* reported research showing that "Canada's oil-producing tar sands generate as much pollution-causing emissions as all of the country's other human-generated sources combined... Actual emissions were up to 64 times greater than reported by industry." RBC also invests in fracking, Arctic and Amazonian exploration and pipelines crossing First Nations lands.

But Faith and Climate Action sees RBC's investments as going beyond the economics, science and Indigenous rights issues, as important as they are. In our baptismal covenant, Anglicans vow that we will "strive to safeguard the integrity of God's creation and respect, sustain and renew the life of the earth." Other faiths have similar statements of belief in the sacred relationship between the Creator and creation. The collective view is that investing in climate-damaging fossil fuels is a moral matter. Paraphrasing Pope Francis in his encyclical *Laudato Si*, every investment is a moral decision.

The demonstration did not happen

without preamble. The group had tried to engage executives of the bank in discussion about its fossil fuel investment policies in late 2023. It first sent an email to John Stackhouse, RBC's senior vice president who is identified as having a special involvement in environmental issues for the bank, then followed up with a letter that read, in part:

"We urge RBC to:

- a) publicly commit to immediately end your support for all new fossil fuel projects, including exploration, extraction, transportation and power;
- b) publish a robust plan for phasing out your support for all existing fossil fuel projects and companies on a timetable consistent with what is necessary to meet the Paris targets;
- c) ensure that you do not lend to companies that operate in Indigenous territories without free and informed prior consent.

"We are wondering: why does RBC continue to finance new and existing fossil fuel projects at unmatched levels when doing so poses a threat to the survival of our children and grandchildren? We would like to meet with you in person at your earliest convenience to hear your response to this question.

"The United Nations Secretary General and the Intergovernmental Panel on Climate Change have made it clear that greenhouse gas emissions from existing and planned fossil fuel infrastructure will push global heating beyond 1.5 degrees, and that no more fossil fuel sources can be opened if the world is to avoid catastrophic heating.

"However, according to the most recent Banking on Climate Chaos report, RBC was the world's biggest fossil fuel financier in 2022, providing over \$42 billion (U.S.) in funding to fossil fuel companies (with over \$250 billion U.S. in financing since 2016). Meanwhile, we will continue to mobilize members of our own and other faith communities to take action to resist the continued financing of climate polluting fossil fuel projects which put our collective survival at risk."



The Rev. Michael Van Dusen is escorted by police out of the RBC branch while supporters protest outside. PHOTOS COURTESY OF THE REV. MICHAEL VAN DUSEN

The letter was signed by five individuals with their faith group identified, stating that "faith organizations listed are for identification purposes only" not as official endorsement by the different denominations. I signed the letter, identifying myself as an Anglican deacon.

Despite these requests, we received neither a meeting nor even an acknowledgement. The demonstration and sit-in was the first step of a follow-up to the non-response. The group regards the protests as a campaign, not an event. Other actions will follow until the bank responds.

Each of us protesters in the bank that morning was ticketed for trespass and fined \$65. A number of us have asked to appear in court to fight the fine on the basis of our moral obligation to creation and our Creator.

RBC is only the worst of the major



Canadian chartered banks investing in climate-wrecking pollution, not the only one. This campaign intends to tackle the worst offender first.

The Rev. Michael Van Dusen is a deacon at St. Aidan in Toronto.

Becoming a Pentecost people



BY MURRAY MACADAM

It may have passed us recently in terms of the church calendar, but it's still worth recalling and dwelling on the incredible power and potential of

Pentecost, one of the landmark events in our faith. Sometimes we've heard the words of Scripture, especially its more well-known passages, so often that the accounts and their implications can almost slide over us without us fully comprehending their impact.

Pentecost, of course, commemorates the descent of the Holy Spirit on the disciples with a rush of wind and tongues of fire while they were in Jerusalem. They had been in hiding, fearful after losing their leader, Jesus. Now all of them are filled with the Holy Spirit and begin to speak in other languages (Acts 2:1-4). But it's more profound than that. The apostles overcome their fear, pour out into the streets and speak their truth so powerfully that 3,000 people are converted on a single day!

The Spirit that fell at Pentecost is a dynamic demonstration of God's power to overcome the barriers of language, ethnicity, gender, class and orientation. The Spirit empowers this fledgling, faith-filled community to speak with one voice. It enables people dismissed for drunkenness to form the first fruits of the Church.

This really was the moment the Church began — and what a beginning! The power of the Holy Spirit made its impact known quickly. A new way of life was launched, one that lived out the power of the Resurrection. Thousands of people heard its call and joined the Jesus movement. Sick people were healed. The disciples shared what they had amongst the full community, responding to people in need so that "there was not a needy person among them" (Acts 4:34). It was clear that salvation was understood as a communal activity, and that those with excess wealth should share it.

However, often forgotten in the intense focus on tongues of fire and speaking in tongues at Pentecost is the persecution that this early band of Jesus followers

soon experienced as they began to shake up the existing order, both religious and social. Accounts of the early Church in the Book of Acts and elsewhere in Scripture (2 Corinthians 6:4-10) underscore this. The disciples faced persecution, including imprisonment and beatings, even as their community was growing and becoming more diverse. That persecution underscores how the gospel represented a truly countercultural way of life. Indeed, throughout Acts people who were followers of Jesus aren't called Christians but are called followers of The Way or people of The Way. They are not simply committed to a cultural practice or obligation but live in complete devotion to the gospel of Jesus Christ. And God calls on them to boldly proclaim this new creation: "Go, stand in the temple and tell the people the whole message about this new life" (Acts 5:20).

Pentecost has much to teach us today. It reminds us that the Holy Spirit is available to us, especially if we pray for boldness as the early believers did (Acts 4:29). We can choose to live out our own "little Pentecosts," small awakenings of

our own spirit, throughout our lives. Our lives, communal and individual, ought to reflect our own experiences of God's grace and action in and among us. We too can become fearless storytellers about the Good News.

A Christian friend said to me that one likely reason for the Church's decline in recent years is that many people don't see the Church as being greatly different from mainstream society. They don't feel inspired to join it. Pentecost's message of radical repentance and of positive energy can empower us to live in a new way, one very different from the ethos of a society that encourages us to think of ourselves and what we want first and foremost.

What message do we send to the world about God by our attitudes and deeds concerning our possessions and how we care for one another? How can our own lives better reflect what God has done for us and the living presence of Christ in our midst?

Murray MacAdam is a member of All Saints, Peterborough

Diocese to celebrate Season of Creation

Service planned for cathedral

THE Bishop's Committee on Creation Care is excited to announce the first diocesan event to celebrate the Season of Creation, a Eucharist to be held at St. James Cathedral on Sept. 21 at 2 p.m.

Growing out of the Orthodox Church's designation of Sept. 1 as a World Day of Prayer for Creation, over the past two decades the Season of Creation has taken shape as a global ecumenical movement supported by the World Council of Churches and its member denominations. At General Synod in 2019, the Anglican Church of Canada adopted a resolution encouraging dioceses throughout Canada to engage with the Season of Creation and to develop initiatives and resources for the season.

While the global Season of Creation runs from Sept. 1 to Oct. 4 (the feast of St. Francis of Assisi), Canadian churches have often shifted their observance to begin after the Labour Day weekend. Church of the Redeemer, Bloor St. was the first parish in the Diocese of Toronto to celebrate the season, holding annual creation-themed

events and sermon series since 2018. Gradually, other parishes in the diocese have picked up the theme, some bringing creation care issues into Sunday sermons, some organizing study series, inviting a speaker or holding outdoor services. During this time, the diocesan role has largely been to promote the observance of the Season of Creation by individual parishes and to direct them to available resources.

This year, the Bishop's Committee on Creation Care is planning a public diocesan celebration of the Season of Creation. The gathering Eucharist at the cathedral on Sept. 21 is intended to bring together parishes from across the diocese. Just as the many watersheds within the diocese ultimately flow into Lake Ontario, parishes from every part of the diocese are invited to bring prayers and symbols that tell the story of their particular place in creation to be incorporated into the service. Accompanied by vibrant contemporary music and youth participation, the liturgy will express the ecumenical theme for



A family walks in the woods in Ontario. PHOTO BY MICHAEL HUDSON

Season of Creation 2024: "To hope and act with Creation."

"Christian hope is not merely optimism, it's concrete," says the Rev. Paige Souter, co-chair of the Bishop's Committee on Creation Care. "Our hope is rooted in God's character, promises and actions. Creation is standing on tiptoe waiting for the manifestation of the children of God – those who stretch up their hands towards the Creator, recognizing themselves as humble creatures, to praise and respect God, and at the same time to love, respect, care and learn from God's gift of creation."

Following on the service at St. James Cathedral, parishes will be invited to participate in activities that practice and embody creation care in their local context. To close the Season of Creation, one

or more hiking church events will be held outside Toronto on Oct. 5. Resources and more event details will be made available in the coming weeks – stay tuned!

The mission of the Bishop's Committee on Creation Care is to encourage Anglicans in the Diocese of Toronto in creation-informed, Christ-centred discipleship. This mission resonates with the Cast the Net calls 4, 5 and 8:

- Recognize and act on opportunities to participate in God's healing work in the world.
- Make explicit connections between following Jesus and working for justice and peace.
- Intensify advocacy and action in response to the climate crisis.

"The climate crisis and the groaning of creation is not just an environmental or existential crisis; it's a spiritual crisis," says Elin Goulden, social justice and advocacy consultant and staff liaison to the committee. "As we move into this diocesan Season of Spiritual Renewal, the Season of Creation reminds us that the renewal of the earth begins in spiritual renewal. Spiritual renewal is not for ourselves alone, but for all those with whom God has placed us in relationship – human and non-human, all God's creatures."

For more information on the Season of Creation, globally or in the Diocese of Toronto, visit www.seasonofcreation.org and www.toronto.anglican.ca/creationcare.

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Community of the Cross of Nails holds event at Synod Office

THE Very Rev. John Witcombe, dean of Coventry Cathedral, along with Canadian members and prospective members of the Community of the Cross of Nails, met at the diocese's Synod Office on April 25.

The Community of the Cross of Nails arose out of the wartime destruction of Coventry Cathedral by a German air-raid. After the cathedral was bombed, three medieval nails from the roof were found on the floor and bound into the shape of a cross. Provost Richard Howard took some chalk and wrote "Father Forgive" on the charred walls of the cathedral. He urged people not to seek revenge but to

strive for reconciliation with the enemy – a view very different to the media and government messages at the time.

Out of the ruins of Coventry Cathedral, the Community of the Cross of Nails has become a worldwide network of some 260 churches, charities, chaplaincies, peace-building and retreat centres, schools and other educational and training organizations, all inspired by the Coventry Cathedral story of destruction, rebuilding and renewal, and active in reconciliation in their own ways. The Community of the Cross of Nails has three principles: healing the wounds of history, learning to live with dif-

ference and celebrating diversity, and building a culture of peace.

The current Canadian board president is the Rev. Michael Shapcott, a former deacon of the diocese who is currently the executive director of the Sorrento retreat centre in B.C. Mr. Shapcott and Elin Goulden, the diocese's Social Justice and Advocacy consultant, co-hosted the April event, during which Dean Witcombe shared the Coventry Cathedral story and explored the diversity of reconciliation practices throughout the worldwide Community of the Cross of Nails.

Staff

Visit our website at www.theanglican.ca

Series offers perspective on Black history

Daytrips planned to historic sites

OVER the past year, Anglicans in the diocese were invited to participate in the Art of Resistance, a series of online sessions exploring Black history in Canada. The six-part series offered a unique perspective on the Black Canadian experience, through presentations by artists Pat McNeilly, Dwayne Morgan, Henry Gomez, Teajai Travis, Roger Gibbs and Quentin VerCetty. The presenters shared how their chosen artforms, from calypso music, spoken word and playwriting to sculpture and other visual arts, express a challenge to oppression and discrimination, as well as embodying a vision of a future where Black people, their stories and gifts are valued and celebrated.

Each session was accompanied by background materials outlining aspects of Black history in Canada that are not as widely known as they might be – from the founding of Black settlements in Nova Scotia and rural Ontario after the American Revolution and the War of 1812, to the struggles of railway porters organizing for fair labour conditions in the 20th century.

The series was the brainchild of the Rev. Canon Claudette Taylor, vocational deacon of Epiphany and St. Mark, Parkdale and the social justice offices for the former episcopal area of York-Credit Valley. It was planned and hosted with the deacons of Parkdale-West Toronto Deanery, along with graphic artist Susan Rynasko and Elin Goulden, the diocese's Social Justice and Advocacy consultant. The group had previously collaborated on A Reconciliation Walk, a similar series exploring Indigenous-settler relationships, held in 2020-21 and 2021-22.

Participants in the Art of Resistance included clergy and lay people of diverse backgrounds and ages, from seniors to a young elementary school student who attended with his mother. The range of experiences of both presenters and participants enriched the discussion period after each presentation.

While attendance at the sessions was modest, averaging between 25 and 50 participants per session, those who attended found it deeply worthwhile. "I really loved the whole premise of the series – bringing the history of the various art forms into conversation with Black history, along with the insights from presenters, organizers and participants about their experiences of being Black today," said one participant. Another expressed appreciation for the opportunity to hear from another side of the Anglican Church. "The series provided an opportunity to listen, learn and collaborate through a lens that is rarely discussed," said another person. "Please let this series be an annual item on the Church calendar!"

In order for the series to reach a wider audience, recordings of the six sessions have been uploaded to the diocese's YouTube channel. Links to the recordings and all background materials can be found at www.toronto.anglican.ca/artofresistance, which can also be accessed from the Diversity Resources page on the website. Canon Taylor hopes that these materials might be useful as a resource for parishes wishing to explore Black history more deeply, either as part of Black History Month or as a series on anti-racism.

To follow up on the online sessions, Canon Taylor and her fellow



Art by Quentin VerCetty, one of the presenters at the Art of Resistance series, hosted by the deacons of Parkdale-West Toronto deanery. The series is available on the diocese's YouTube channel. PHOTOS COURTESY OF QUENTIN VERCETTY



Parkdale-West Toronto deacons are planning two daytrips by bus to locations of Black historical significance in south-central Ontario. The first trip, on Saturday, Aug. 3, will visit the Old Durham Road Black Pioneer Cemetery in Princeville and the site of the Negro Creek Settlement enroute to the Emancipation Day Festival in Owen Sound. The second trip, on Saturday, Sept. 14, will feature the Sheffield Black History Museum in Clarksburg and the Heritage Community Church in Collingwood. Each trip will leave Toronto at 8:30 a.m. and depart for Toronto at 4:30 p.m. For more details and to sign up for one or both of these trips, see the Events page of the diocese's website, www.toronto.anglican.ca.

Like the Art of Resistance online sessions, the planned excursions offer a window into often-neglected aspects of Black history in Canada. Thanks are extended to Canon Taylor and the Parkdale-West Toronto deacons for this opportunity to enrich Anglicans' understanding of the diversity of our communities and the complexity of our history.

Staff



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 – Anglican Congress

August 2023 marked the 60th anniversary of the meeting of the 1963 Anglican Congress, which took place from Aug.13-23, 1963. The Diocese of Toronto played host to this event, and the Archives holds records related to various organizational subcommittees, such as housing and transportation, which involved finding volunteers for driving bishops to and from the airport and providing lodgings. There was also a women’s committee, which planned tours, dinners and teas for the bishops’ wives.

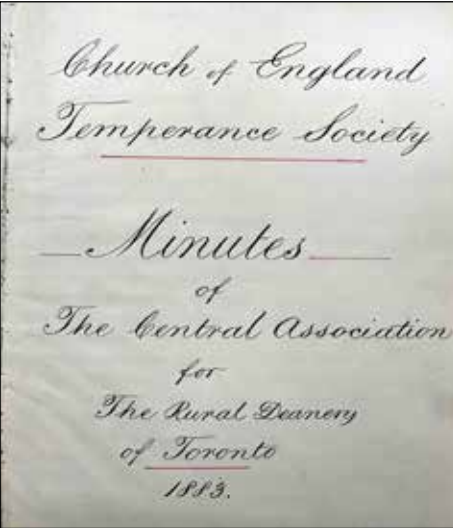
This past April, the “MRI at 60” conference was held to mark the 60th anniversary of the Congress. Its name is a reference to the Mutual Responsibilities and Interdependence, a document that was issued at the end of the 1963 conference.

B – Baptisms

The earliest baptism recorded in the parish registers held by the Archives took place in 1807. It is recorded in the baptism register of St. James Cathedral, with William Bright being baptized on March 24, 1807. Yet, the Rev. George Okill Stuart, first rector of St. James, performed 167 baptisms between his arrival in July 1800 and January 1807, as found in his reports to the Society for the Propagation of the Gospel. Unfortunately, if there was a register with these baptisms recorded, it has been lost or destroyed.

C – Constitutions and Canons

In October 1854, at the third Synod for the Diocese of Toronto, an initial constitution was framed and a declaration affixed to it. At the fourth meeting of Synod in May 1856, the constitution was amended and submitted with a petition to the Legislature to formally enable the members of



Minutes from the Temperance Society central association for the Rural Deanery of Toronto in 1883.



The first issue of *The Anglican* in 1958 includes a drawing of the Synod Office on its front page. At right, results of the seventh and final ballot of the 1909 Electoral Synod show Archdeacon James Sweeny elected as the next Bishop of Toronto, a position he held until 1932. ALL PHOTOS COURTESY OF THE DIOCESE OF TORONTO ARCHIVES

the United Church of England & Ireland in Canada to meet in Synod. This resulted in *An Act to enable the Members of the United Church of England & Ireland in Canada to Meet in Synod*. The published Constitution and Canons from 1854 to present are on deposit with the Archives.

D – Deeds

The Archives holds hundreds of deeds of land, including some Crown grants, going back to as early as 1802. The early deeds are visually striking and quite different from the deeds of today. They are often written on velum or parchment paper and are difficult to decipher, as the text was all written by hand. They are too large and fragile to be scanned on our standard flatbed scanner and would benefit from a large-scale digitization project where all historic deeds for properties still owned by the diocese would be scanned, indexed and made more readily available to diocesan and parish staff.

E – Election

The Synod Journals and handwritten minutes of Synod for the special synods to elect a bishop are part of the Archives collection. These document the results for the elections of diocesan bishops from Alexander Bethune to Andrew Asbil. One of the most interesting election results was for the election of Bishop James Sweeny in 1909. The election took three days, and Mr. Sweeny was elected on the seventh ballot. On the sixth ballot, he

| | |
|--|-----|
| At 5.05 p.m., at the request of the Chairman, the Chancellor announced the result of the seventh ballot as follows:— | |
| SEVENTH BALLOT. | |
| ELECTION OF A BISHOP FOR THE DIOCESE OF TORONTO. | |
| TORONTO, February 19th, 1909. | |
| We beg to certify that the following is the result of the Clerical vote:— | |
| Number of Clergy voting..... | 174 |
| Necessary to a choice..... | 88 |
| No. Votes. | |
| Venerable Archdeacon Sweeny received..... | 153 |
| Rev. Canon Cody received..... | 13 |
| Rev. Canon Welch received..... | 3 |
| Rt. Rev. Dr. Thornloe received..... | 1 |
| Rt. Rev. Dr. Reeve received..... | 1 |
| Rev. Canon Tucker received..... | 1 |
| Blank ballots | 2 |
| Total | 174 |
| JAMES E. FENNING, EDWARD A. MCINTYRE, JOHN D. FALCONBRIDGE, Scrutineers. | |

had received just 7 clergy votes and 0 lay votes. Shortly before that sixth ballot, a telegram was received from the front runner, the Rt. Rev. George Thornloe, Bishop of Algoma. The telegram read as follows: “Have just emerged from backwoods and read newspaper. Have neither authorized or approved what is being done.” Unfortunately, the telegram is not included with the written minutes. The seventh ballot saw Mr. Sweeny elected bishop with 153 clergy votes and 111 lay votes.

F – Finding aids

Many archives have created finding aids, which are documents that provide a summary and list of records received as part of a fonds. However, they can be any document that provides information on an archives collection. One of our most helpful finding aids is the List of Churches in

the Diocese of Toronto established before 1869, which lists by deanery the congregations that existed before 1870 and what years of sacramental records we have on deposit at the Archives. This is helpful to genealogists looking for ancestors born or married before the requirement for civil registration in 1869.

G – General ledgers

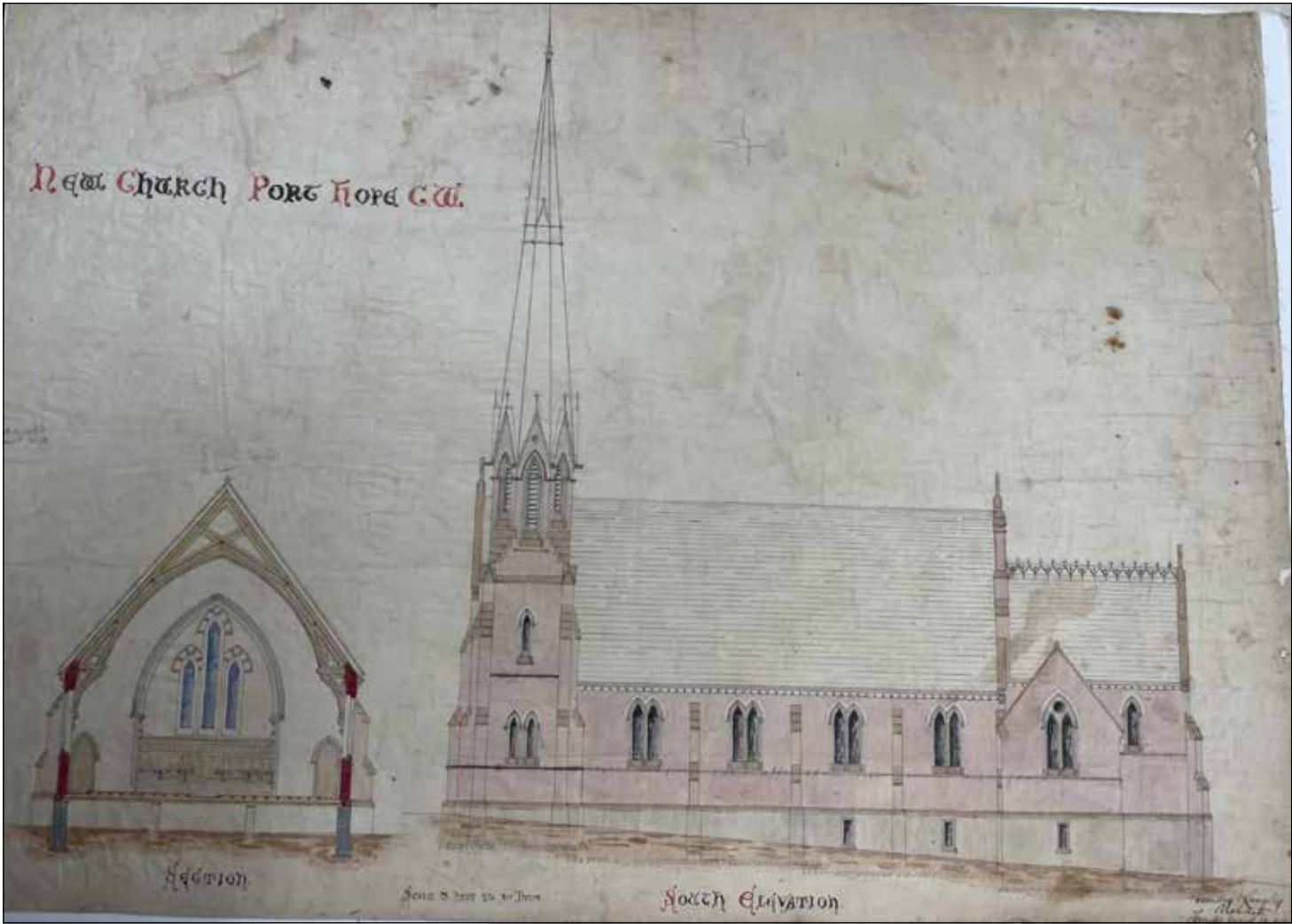
The Archives has general ledgers for the diocese going back to 1845. Some of the ledgers are very large, measuring 19.5” x 11.5” x 3.5”, and perhaps we should be thankful they are not often requested. However, there are interesting things to be found in these ledgers. The general ledger that begins in 1866 has a page for the Canadian Bank of Commerce, which merged with the Imperial Bank of Commerce in 1961 to become the Canadian

Imperial Bank of Commerce (CIBC). This page is headed with the year 1866, yet according to the CIBC website, the Canadian Bank of Commerce was not established until 1867. With a little more review, it becomes clear that there is an error in the general ledger. The next page is headed July 1886 and has the same opening balance as the balance forward at the bottom of the page headed 1866, which covers April to June.

H – Home District Clerical Association
The minute book for the Home District Clerical Association begins with the minutes of the first meeting of the association, which was held at the house of the Rev. George Mortimer, Thornhill, Yonge Street on Feb. 17, 1841. Those in attendance included the Rev. Henry James Grasset, curate of Toronto, the Rev. Vincent Philip Mayerhoffer, rector of Markham and Vaughan, and the Rev. Featherstone Osler, missionary at Tecumseth. It’s interesting that in 1841 the Home District Clerical Association included missionaries serving Penetanguishene, Shanty Bay and Orillia, as Simcoe County was detached from the Home District in 1837. In 1874, the Home District Clerical Association was succeeded by the Yonge Street Clerical Association. In 1876 this became the North York Rural Deanery, and in 1885 the West York Rural Deanery.

I – Iron Gall Ink
Iron gall ink was a standard ink formulation used in the 1800s when some of our earliest records were created. Iron gall ink is quite acidic and can be corrosive to paper over time, causing degradation, particularly if exposed to high humidity or water. Some of the registers from the 1800s held by the Archives show signs of iron gall ink degradation. The Archives received grant funding through the federal Documentary Heritage Community Program (DHCP) in 2022 to complete some necessary conservation work. This included stabilizing the pages of one of our registers that had significant degradation caused by iron gall ink, which was creating holes in the page and risking the loss of information. The conservator used Japanese paper with an alcohol-based adhesive to stabilize the page and prevent further deterioration. The most severely affected pages were then interleaved with an archival paper containing an alkaline reserve to buffer the acidity.

J – Junior Clergy Association
The Archives holds the minutes for the Junior Clergy Association (JCA) for the period 1923-1934. This was not a committee of Synod, so there is little information



An 1866 architectural drawing of St. John the Evangelist, Port Hope by Gundry & Langley.

about this group documented outside what is captured in the minutes. The JCA was established in 1922, and a constitution was written up. The association also set two objectives:

1. The promotion of fellowship and mutual understanding among the junior clergy of the diocese.
2. A determination of the contributions that the junior clergy can make to the life of the Church, and action in whatever direction is necessary for making such contribution.

Unfortunately, it is unclear whether this association continued after 1934, and if so for how long. Although the minutes end partway through a book, there is no indication in the last few entries that the JCA was to be dissolved.

K – St. Thomas, Kleinburg
Working in the Archives, we often learn something new, either through a search request or while reviewing records. As we struggled to find a word for the letter K,

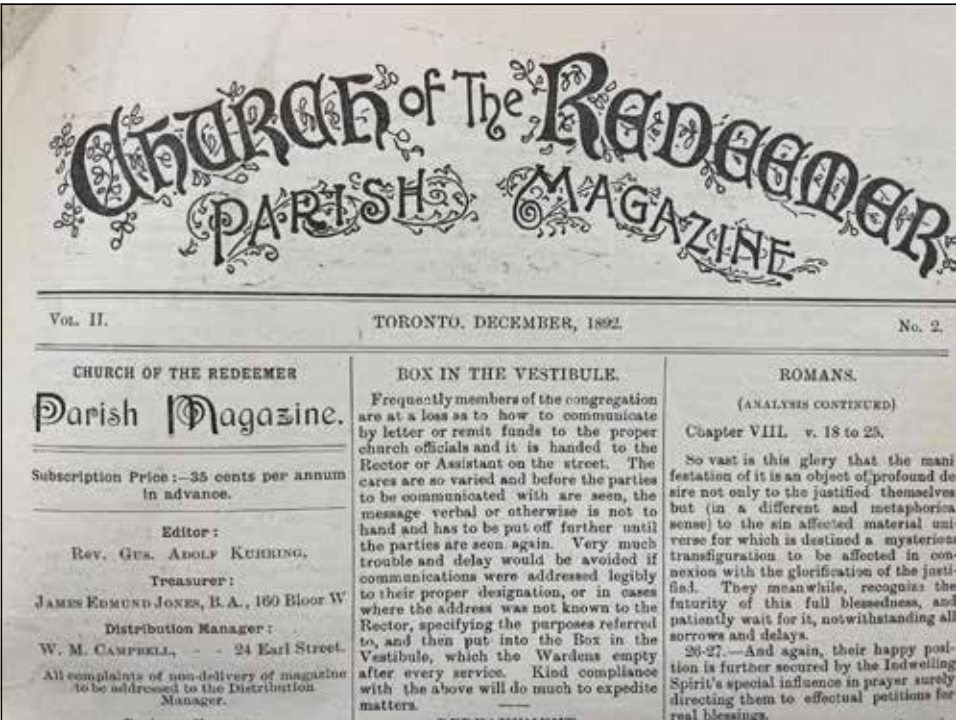
we learned of St. Thomas, Kleinburg. This was a congregation that was part of the Parish of Woodbridge. It was first listed in the Synod Journals in 1883. The church itself was not built until around 1886, as the bishop notes in his charge to the 1887 Synod that “six new churches have been erected during the past year. . . St. Thomas’s, in the village of Klineburg (sic), of brick, value \$1,200 with 120 sittings.” On May 22, 1894, the church was consecrated. According to a note dated 1926 and found in the property file, the church closed around 1906, though it was still listed in the Synod Journal up until 1917. There aren’t a lot of records in the Archives for St. Thomas, Kleinburg, though the few records we do have are accessioned under the parish of Woodbridge.

L – Land
Land has been acquired within the boundaries of the current diocese going back to before the Diocese of Toronto was set aside in 1839. These earlier grants of land were often transferred to the missionary for the particular area in order that a church might be built or to provide an endowment for a church in a particular township. The Archives holds a land register for the period 1845-1849, which also includes a list of endowments that had been received as of Jan. 15, 1836. It provides information on who the endowment was made to, the lot number and concession number, the property description per deed of land, and the number of acres.

the congregation, as well as local advertisements. This was followed by an insert of the *Parish and Home Magazine*, a monthly magazine published in England and sent out for local distribution.

N – Newspaper
In 1956, Bishop Frederick Wilkinson began to plan for the first diocesan newspaper, seeking insights from local publishers on what would make for a good newspaper. The first issue of *The Anglican* was published as the Easter 1958 edition. The front-page story related to the plans for the new Diocesan Centre at 135 Adelaide St. E. Inside, there is an article by the bishop explaining the need for a diocesan newspaper. He advised it would allow for better communication and sharing about the activities of parishes and organizations within the diocese.

O – The Rev. Canon Henry Bath Osler
The Rev. Canon Henry Bath Osler was a travelling missionary in the Bolton and Lloydtown areas from 1843-1874. In 1874 he became the rector of St. John, York Mills, and in 1891 he established the Eglinton Mission, which became St. Clement, Eglinton. He retired from St. John, York Mills in 1900. On deposit with the Archives is a record book he kept that includes early meetings about the establishment of an Eglinton Mission from 1888-1892, annual return information and communicants for St. John, York Mills and the Eglinton Mission from 1891-1895. It also includes his written histories of the various missions that he ministered to in the Bolton and Lloydtown areas from 1843-1874. These include Bolton, Lloydtown, Nobleton, Albion, Bolton Mills, Woodbridge, Kettleby, Roley’s Station (Palgrave) and Sandhill.



The first page of a magazine from Church of the Redeemer, Bloor St. in 1892.

M – Magazines
Parish magazines or newsletters can be a wonderful source of information about the life and work of a congregation over time. Some congregations may have published a magazine or newsletter over many years, while others may have published one for only a few years. The Archives holds parish magazines dating back to the 1890s for several congregations, including Church of the Redeemer, Bloor St., St. Stephen in-the-Fields, and Church of the Epiphany. These early magazines included a congregation-specific newsletter on the first two to four pages that detailed events, meetings and social activities of

Archives from A to Z

Continued from Page 9

ings for St. John, Port Hope by Gundry & Langley, which they have coloured. As determined by conservation work completed in 1987, these drawings have been done on a starched cotton fabric called drafting linen rather than on wood-pulp or rag paper.

Q – Questions

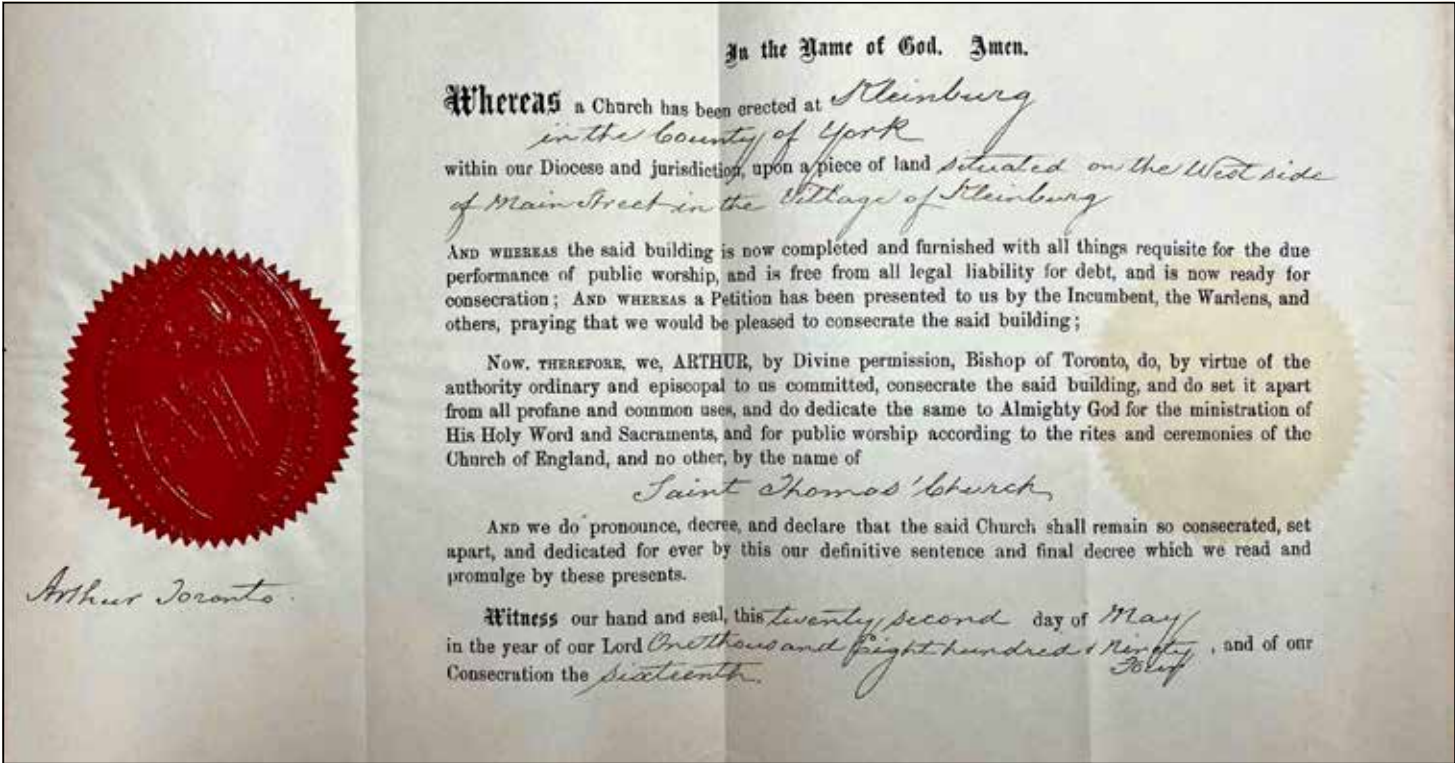
The Archives often receives questions about donating prayer books and bibles, especially if they were printed before 1900. Unfortunately, unless there is something special about them, such as having belonged to a bishop with their signature or notes inside, we don’t accept them.

R – Restricted access

Some records that are held by the Archives are considered to be restricted access due to privacy considerations. The most often requested of these records are the parish registers. The Archives follows the direction of the Archives of Ontario and provides public access only to baptisms to 1918, marriages to 1941 and burials to 1951. Records after those dates can be released to the person named in the record or their next of kin, along with proof of ID.

S – Scrapbooks

Scrapbooks can be a fun way of documenting the history of a parish and may include pamphlets, newspaper clippings, photographs and even sometimes items made of fabric, such as ribbons. Some scrapbooks are primarily newspaper clippings, which, due to the acidic nature of newspaper, tends to be difficult to preserve well. These types of scrapbooks are also often missing contextual information, such as written explanations, to help understand the overall purpose of the scrapbook. Were they just newspaper articles the person found interesting, or did the newspaper articles have some sort of common theme to the person compiling the scrapbook?



A certificate of consecration for St. Thomas, Kleinburg in 1894.

The Archives holds a lovely example of a scrapbook from St. Nicholas, Birch Cliff. This scrapbook documents the history of St. Nicholas from 1912 until 1987, and the first pages include a memorial book plate from a bible salvaged from the 1916 fire, an image of the tent used for services before the building was rebuilt, and a copy of the original 1923 building fund poster. Someone has taken the time to identify the items that are attached to the pages, making it easy to maintain order even though the pages have been removed from the cover to allow for better storage.

T – Temperance Society

On April 13, 1883, a group of clergy from parishes within the City of Toronto met to form a Temperance Society central association for the Rural Deanery of Toronto with the “view of unity of action as to their work, and of adopting measures for increasing the number as well.” At the June 1883 Synod meeting, the bishop’s charge mentioned the good works of the Temperance Society central association for the Rural Deanery of Toronto and encouraged that “the present session of Synod must not be allowed to close without . . . forming an energetic and capable Diocesan association of the . . . Temperance Society.”

In November 1883 a Diocesan Temperance Society was established, and the Temperance Society Central Association

held its final meeting on Dec. 3, 1883. The Archives holds the 1883 minute-book for the Temperance Society Central Association for the rural deanery of Toronto, as well as the 1883-1894 minute-book for the Temperance Society of the Diocese of Toronto. Another year we may have to touch on rural deaneries as the precursor to regional deaneries, as it’s quite amusing to think of Toronto as being a rural deanery.

U – St. Philip, Unionville

St. Philip on-the-Hill, Unionville has an interesting history with an early connection to the Lutheran Church. In the early 1800s, the Unionville area was largely settled by Dutch, German and Danish Lutherans. After the Lutheran pastor, Rev. Peterson, left in 1829, the community had trouble finding a German-speaking Lutheran minister. This problem was solved by the arrival of the Rev. Vincent Philip Mayerhoffer, an Austrian Roman Catholic priest who had recently been ordained in the Church of England. The Lutherans and Anglicans shared the Lutheran St. Philip’s Church, with a German Lutheran service conducted in the morning and Anglican services conducted in the afternoon.

In 1837 during the Upper Canada Rebellion, a split between the two congregations occurred, as the Lutherans sympathized with William Lyon Mackenzie and the Anglicans supported the Family Compact. Stories suggest that one Sunday, the Rev. Mayerhoffer arrived to conduct the usual Anglican service only to find the church locked and a guard in place to prevent him from entering.

The Diocesan Archives holds only a photographed copy of the early register that begins in 1819. The entries before the arrival of Rev. Mayerhoffer in 1829 are for the Lutheran congregation and are largely in German. After 1829, the register contains entries for both the Lutheran and Anglican congregations. The original register remained with Rev. Mayerhoffer rather than with the church and ended up in a personal collection before being donated to the Markham Museum.

V – Vestry Minutes

The Archives holds the vestry minutes for many congregations. The earliest vestry minutes we have are for St. James Cathedral and include warden minutes from 1807 and the first vestry meetings. Other early vestry minutes on deposit include St. Peter, Cobourg minutes beginning in 1827, St. Peter, Erindale beginning in 1828, Christ Church, Mimico begin-

ning in 1834 and St. John, Bowmanville beginning in 1841. These vestry minutes are a useful source of information on the early activities of a church. They can also be beneficial to genealogists, as their ancestors may have been active members of the church and participated in vestry meetings.

W – War Memorials

World War I and World War II saw many young men go to war, and sadly many lost their lives. A number of parishes have memorial plaques and other memorials in recognition of the members of their parish who served in these wars. Veteran Affairs Canada has an internet-based database of all military memorials. If you have a military memorial in your parish, it’s helpful for Veterans Affairs to get information about where the memorial is located in the church or to get photographs to add to the existing listing.

X – X-Acto Knife

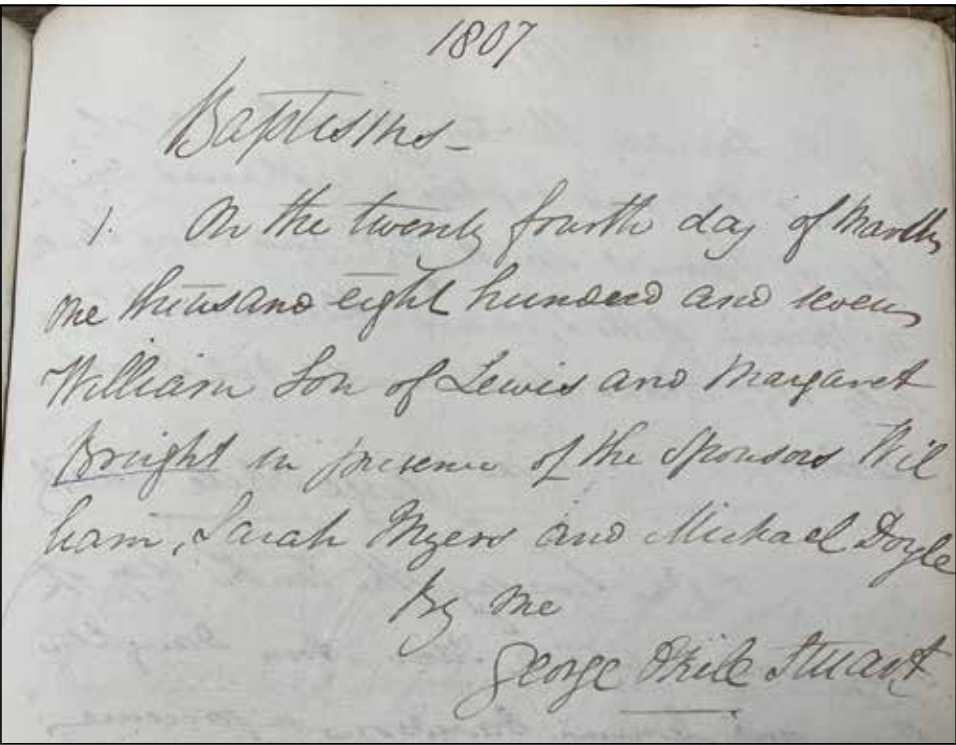
As the Diocesan Archives continues to work on conservation efforts, X-acto knives allow us to safely and easily cut mat board and paper to make acid-free enclosures for archival material. These custom-made enclosures ensure that delicate material doesn’t shift and get damaged in larger storage containers, which may house multiple items.

Y – Yellowing

Yellowing is a process that occurs with paper as it ages due to acidification. This acidification ultimately leads to the paper’s deterioration. While yellowing may occur with all paper made from wood pulp, it’s most notable with newspaper. If a newspaper clipping is stored directly against another type of paper, it will begin to yellow the other paper in the area where it’s touching more quickly than in the area around the clipping. To mitigate yellowing, records are stored in acid-free buffered folders and boxes, and as we review materials we separate newspaper clippings from other papers.

Z – Zeal

We give thanks to priests in our diocese, including the Rev. Canon R.W. Allen and the Rev. Canon Bracken, who had a zeal for history. They worked tirelessly to document the history of the diocese and establish a Diocesan Archives. They began the process of collecting some of the very early records of the Synod House and parishes. Their work has allowed these records to be preserved and continue to be made available to researchers.



First baptism entry in the parish register for St. James Cathedral, dated 1807.

UK choral course a dream come true

BY JANICE BIEHN

My friend Lise and I sang together in our high school madrigal choir in London, Ont., but neither of us had been to London, England for almost 40 years. So when we saw a Facebook post about the Rodolfus Foundation adult choral workshop in the UK, it was too good to pass up.

I have sung in the choir at St. Olave, Swansea in Toronto for about 30 years, with some time off here and there. But it's a mainstay of my faith and my church participation. Lise rekindled her choral skills with the Guelph Community Choir two years ago. For both of us, singing in a choir taps into some of that youthful nostalgia of our high school days. It can also be wonderfully restorative. "I come home from work and know I have choir rehearsal that night," says Lise. "Sometimes I might be too tired and don't feel like going. But I do, and I'm always glad I did."

My Thursday nights, like most church choristers, are sacrosanct. I look forward to rehearsal all week. What will our director of music have in store for our merry band of 10 singers? Whatever woes and worries are on my heart seem to evaporate in those 90 minutes.

These feelings hovered in the back of our minds as we rode the #40 double decker bus over the Thames and under the Holburn Viaduct into a humming business area not far from the iconic dome of St. Paul's Cathedral.

We arrived at Holy Sepulchre, the National Musicians' Church, our rehearsal space for the next two days. First established as a centre of worship in 1137, it was rebuilt after the Great Fire of 1666 by the architect of all British architects, Sir Christopher Wren. It is home to the Musicians' Chapel, where musicians known and unknown are remembered every year.

Rows of chairs filled the nave. Sun streamed in, and though there was paint peeling on Sir Christopher's vaulted ceiling, evidence of the church's outreach and ministry abounded in colourful flyers and bulletin board displays.

We were among the 40-or-so men and women who had registered for the four-day adult choral course. The Rodolfus Foundation is dedicated to preserving and promoting the English cathedral choral tradition. "Ah, the Canadians!" exclaimed the organizer, Simon, as we checked in to receive our tote bag and brimming music folder.

Ah yes, the music. A few weeks prior, we had received a 76-page PDF of the scores, as well as links to audio recordings. The program was ambitious:

- Saturday Choral Evensong at Southwark Cathedral: the Magnificat and Nunc Dimittis in C by Charles Villiers Stanford; Preces and Responses written in 1972 by Philip Radcliffe, a former Eton College teacher; and Bairstow's "Blessed City, Heavenly Salem." Plus Psalm 66, sung to Anglican chant.
- Sunday morning Eucharist at the Old Royal Naval College Chapel in Greenwich: "Locus Iste" by Anton Bruckner as the introit, "Geistliches Lied" by Johannes Brahms as the anthem, and the Sanctus, Agnus Dei and Gloria from Franz Schubert's *Mass No. 2 in G major*, D 167. Plus Psalm 4 and three congregational hymns.

It was Thursday afternoon, just two days before our first service. I was relieved that our choir at St. Olave's had recently sung the Bruckner and the



Janice Biehn (right) and Lise Hewak at Holy Sepulchre, the National Musicians' Church, in London during a four-day adult choral workshop. PHOTO COURTESY OF JANICE BIEHN

Brahms. That would give me a slight leg up on having to learn the rest of the repertoire.

We filed into the open area choir chancel and took our seats around a grand piano, altos on the right, sopranos on the left, tenors in the centre and basses behind the altos. Tenors were our smallest group at just four, but the basses were a formidable eight and we altos numbered about a dozen. Sopranos were in abundance, rounding out the group.

We began with warm-ups from Dan Ludford-Thomas. There is seldom time for long and focused breathing exercises at my Thursday evening rehearsals, so I relished the chance to learn more about "filling up the tank." Soon we were inhaling air into our lungs, chests and throats and then magically exhaling to 8, 12 and 16 counts.

At last, time to sing. Our choir director was Dr. Ralph Allwood, a tall, slim man with a healthy shock of white hair who lives and breathes choral music. Formerly the director of music at Eton College for 26 years, Dr. Allwood was named to the Order of the British Empire (MBE), and in 2017 was awarded the Thomas Cranmer Award for Worship by the Archbishop of Canterbury "for services to choral music in the Church of England and especially for fostering musical education amongst disadvantaged children." Dr. Allwood does this through the Rodolfus programs for children and youth, an extension of the Rodolfus Choir that was established in 1984. The adult course is only in its second year.

Despite his impressive resume, Dr. Allwood quickly put us at ease. Over the next three hours, we managed to read through all the music at least once. We quickly learned though that if a break is over at 3 p.m., be ready to sing at 3 p.m. lest the rehearsal go on without you.

Day two was a full day and included a

master class with none other than John Rutter, the legendary British composer and conductor. Mr. Rutter and Dr. Allwood go way back and enjoyed ribbing each other and agreeing to disagree on occasional conducting choices. Many choristers, including yours truly, gathered around for photos and autographs. Taylor Swift has nothing on John Rutter in this crowd. Later we nattered about his former position as patron of the Toronto Mendelssohn Youth Choir.

Some pieces came easily, some required more attention. Dr. Allwood remained kind and patient throughout, pulling unlimited tricks out of his toolkit to get us to sing the correct notes. In a fortissimo section of the Bairstow, we were in danger of singing too loudly on the second syllable of "sculpture." Dr. Allwood's trick? To drop to the floor as we were singing "CHUR". The first time he did it was dramatic – wait, where'd he go?! – but it drove the point home. Phrasing is important!

For our long day of singing, we were rewarded with a glass (or two) of prosecco and time to chat and mingle. Most people were surprised to learn that Lise and I had come all the way to London just for this course.

Day three began at our new location, Southwark Cathedral, where we would sing Choral Evensong at 4 p.m. The building was founded in 1106 on the southern bank of the Thames. London Bridge is adjacent and Tower Bridge in view. Over its storied history, worship communities grew and merged and parted under several different names, until in 1905 it became Southwark Cathedral. Though it has spectacular soaring ceilings held up by massive fluted pillars, it manages to be an intimate space, perhaps made even cozier by the presence of Hodge, the resident cat. An enchanting walled garden, complete with a friendly fox, separates it from the bustling Borough Market.

Our day began with a session of Feldenkrais led by Anita Morrison. Feldenkrais was new to me as an amateur singer, but professional musicians, actors and dancers may be more familiar with the method. It combines simple, mindful movements to help performers avoid injury. We concentrated on sitting squarely on our "sit" bones and breathing deeply. I find mindfulness exercises to be personally challenging, but by the end of the 40-minute session, a pain in my right shoulder had disappeared. Go figure.

After a pilgrimage to find the world's best cheese toastie in the Borough Market, we were ready for our dress rehearsal. We had been instructed to wear "all black, smart attire." I'm not sure how smart I felt! We took our seats in the chancel choir stalls lined with little lamps. Twenty-two saints and martyrs stared down at us from the massive screen behind the high altar, which dates to 1520. The organist sat in a closed room with a window open on the stalls and a video monitor allowing him to see Dr. Allwood at all times.

Lise's community choir numbers almost 100 people, but I have never sung with so many people or in such a brilliant acoustic space. The experience was overwhelming. I did my best to savour it.

By 3:50 there were only a few empty seats in the cathedral. Hodge was loling comfortably by a door next to the transept.

The precentor, sounding for all the world like Julie Andrews atop a Swiss alp, began "O Lord open though our lips," and we were off. Psalm 66 came alive in the space. We sing Anglican chant at St. Olave's during our Morning Prayer services, but most people had to learn from scratch. Stanford's Mag and Nunc finish with an exuberant Gloria Patri that rang into the ceiling. The Bairstow showed off the skill of our organist, Ben Markovic, and required our sopranos to reach some skyscraping As. They were up to the task.

By 5 p.m. the service was finished, and we breathed a collective sigh of relief. People even told us the choir sang well. Lise and I beamed!

The next morning, we journeyed to Greenwich. The chapel at the Old Royal Naval College seats a few hundred, much more capacious than the word "chapel" might suggest. Behind the altar soars a massive painting of St. Paul's shipwreck at Malta, a poignant image for a naval academy. The chapel is built of marble and stone and is full of light. It was open and airy with a barrel-vaulted ceiling, which made for grand acoustics.

Bruckner's "Locus iste" was an apt piece for an introit, celebrating the incredibly beautiful place in which we were singing.

*This place was made by God,
a priceless sacrament;
it is without reproach.*

After the service we were warmly welcomed to the coffee hour in the parish hall below, an area called the Undercroft. And before we knew it, we were saying our goodbyes. A total of 22 hours of instruction plus 40 new fellow choristers plus a boatload of new repertoire... I'm ready for next year!

Janice Biehn Douglas is a chorister and warden at St. Olave, Swansea, as well as the communications and marketing coordinator for the Primate's World Relief and Development Fund. To learn about the Rodolfus Foundation, visit www.therodolfusfoundation.org.uk.

Local priest travels to Taiwan

Chinese Anglicans discuss challenges, church planting

BY THE REV. CANON DR. PHILIP DER

THE World Chinese Anglican Clergy Fellowship, held every four years, was held in Taipei, Taiwan from April 9-12. The 144 participants, including seven bishops, came from Singapore, East and West Malaysia, Myanmar, Australia, Canada, Hong Kong, the United States and Taiwan.

On the first day of the conference, the Rt. Rev. Lennon Chang, Bishop of Taiwan, warmly welcomed the participants and thanked them for their courageous presence, as Taiwan had just experienced an earthquake and its many aftershocks. Volunteers picked up guests from the airport and looked after all their needs. Their kindness and hospitality were widely appreciated.

The second day of the conference was held at St. John's University in Tamsui, which is an hour and 20 minutes by bus from Taipei. St. John's is one of the Anglican universities in Asia. It was founded in 1879 by Bishop Samuel Schereschewsky. Like many universities in Taiwan, St. John's is challenged by declining student enrollment. The low birth rate and aging population in Taiwan called for a creative solution. The university received government approval and funding in 2023 to build a 200-bed long-term care facility on the campus; it is about to offer programs and courses related to senior care.

Many western missionaries were forced out of China when the Communist Party took power in 1949. The last group of missionaries and priests left in 1952. Many of them became the first wave of the Chinese Christian diaspora in Taiwan, Hong Kong and Southeast Asia. As a result, Chinese Anglican leaders saw the need for a conference or fellowship for clergy and missionaries to support each other. Thus began the first World Chinese Anglican Clergy Fellowship in 1953.

I gained a few insights from this gathering and would like to share them with you in this article. First,

all the diaspora congregations face a similar situation. Chinese parishes in Australia, Malaysia, Singapore, the United States and Canada struggle with multi-lingual challenges. Chinese language is no longer the preferred language for our second-generation members; therefore, we need to provide worship services for them in their language of choice. In addition, it is challenging to find priests or lay pastors to lead these congregations and to do discipleship. Many incumbents need to run at least two or even three congregations each weekend in various languages; that translates into double or triple the effort when preparing bulletins, sermons and worship rosters. This extra work is taking a toll on many Chinese clergy. Some parish priests also provide cross-cultural ministry to local immigrants such as Indians, indigenous Malays and Indonesians. As a result, they are ministering to up to five congregations in five dialects. The Diocese of Sabah in East Malaysia recently organized a three-day children's worship conference with more than 400 children under 12 years of age from across the diocese. The hosting parish, Christ Church, has more than 200 Sunday school students and five congregations. The incumbent, Archdeacon Moses Chin, served at St. Michael and All Angels in Sandakan, where my wife and her family worshipped in the 1980s. It was wonderful to reconnect with him and his wife, Lorraine, in Taiwan after almost 40 years.

Church planting seemed to be the unofficial theme of the conference. Sydney, Australia has 23 Chinese Anglican congregations and most of them are Mandarin-speakers from China. Bishop Stephen Soe from West Malaysia planted nine congregations under his leadership. The most impressive church planting work was done by Archbishop Ng Moon Hing, the retired Archbishop of the Province of Southeast Asia. He planted 50 congregations before he became the bishop of



The Rev. Canon Dr. Philip Der of St. Christopher, Richmond Hill, joins Archbishop Ng Moon Hing and his wife, deaconess Ding Siew Lan, at the conference in Taiwan. PHOTO COURTESY OF THE REV. CANON DR. PHILIP DER

West Malaysia. Then, after he was consecrated bishop, he helped the parishes to plant another 50 congregations in his diocese. He said the most frequently asked question he receives is, where did he find so many church leaders to maintain the new church plants? People tell him, "Our congregation is not large enough to plant a new church. We do not have enough manpower. We need more leaders." Archbishop Ng said, "The most important thing in church planting is the vision. We cast the vision. Then God will provide." He said that when the mother church planted a mission, the congregation doubled. A few years later, they planted another mission, and the

congregation quadrupled in size. He reached out to Indigenous people all over Asia through interpreters, and many accepted Jesus. In 2015, Nepal experienced a 7.8 magnitude earthquake, resulting in close to 9,000 casualties. The Provincial Relief Team started delivering food and other essentials to a number of local villages where they had set up a mission many years earlier. On one such trip, they discovered that one of the villages was half-empty because most of the villagers had gone to a wedding celebration. While they were pondering what to do with all the supplies in their helicopter, three different groups of people arrived in that village, having walked three or four days

to get there. The three patriarchs from the villages told the relief team that they had been praying to their gods for food after the massive earthquake. They saw a man in white robes like Jesus in their prayers and were told to take the journey to that site and they would find food. After meeting the relief team, they praised God for His providence. At their second meeting with the relief team, they all believed in Jesus. A few months later, the Nepalese priests travelled to each of their villages and baptized more than 3,000 people. Archbishop Ng also confirmed over 700 adults in that area. The experience was overwhelming!

I had the opportunity to present a snapshot of Chinese Anglican ministry in Canada. Currently, Canada has a total of 14 Cantonese and four Mandarin congregations, if we include those who left the Anglican Church of Canada due to the 2002 motion on the blessing of same-sex marriage in the Diocese of New Westminster. These Chinese Anglican congregations are in Vancouver, Burnaby, Richmond, Edmonton, Toronto, Richmond Hill, Markham, Mississauga and Oakville.

We often talk about downsizing churches, more amalgamation or cluster ministry in Canada, yet the Canadian population continues to grow and now it surpasses 40 million. The conference helped me realize that the question is not about us having too many churches, but rather we need more missional leaders who share the vision and mission to reach out to our communities.

Bishop Chang of Taiwan reorganized the Anglican seminary, Trinity School for Christian Ministry, in 2020 to reflect a new endeavour in the changing world to respond to God's call. The first cohort graduated last year. Bishop Chang's goal is to equip all seminarians to plant churches. This affirms the missional theology that it is not the Church who has a mission, but it is the missional God who uses the Church to do His mission. We are called to do God's mission and bring the good news of Jesus Christ to all.

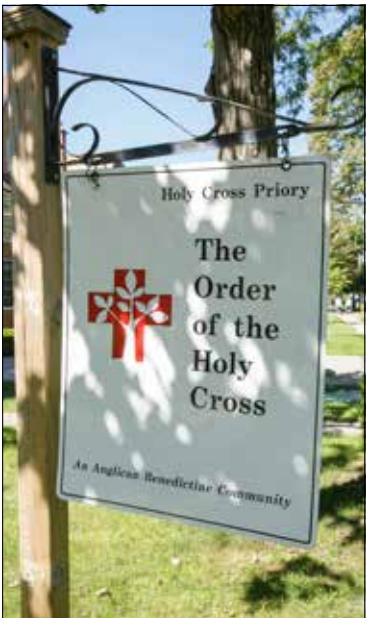
The Rev. Canon Dr. Philip Der is the incumbent of St. Christopher, Richmond Hill and the chair of Partners in Mission.



Always on time.

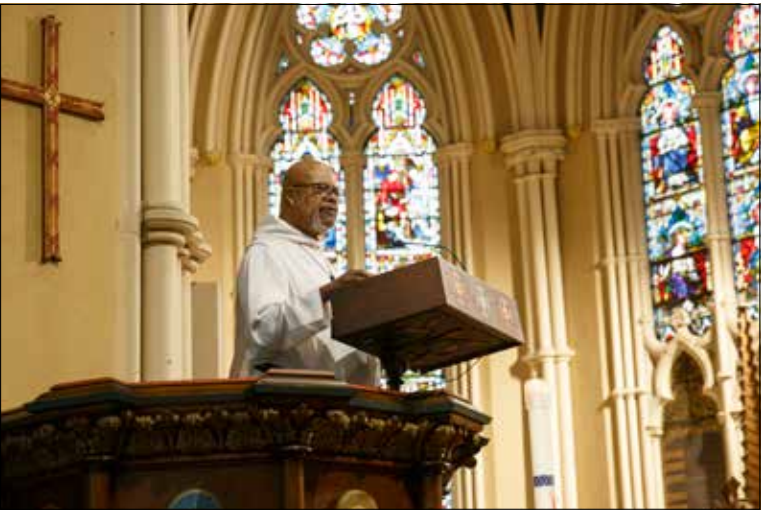
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Photo adapted from Fizkes/Shutterstock



WITH GRATEFUL HEARTS

A service is held at St. James Cathedral on April 28 to express gratitude for the ministry and witness of the Order of the Holy Cross in the diocese as the brothers prepare to close their Toronto priory. The brothers established the priory in 1973 and served the diocese in many ways over the following 51 years, including as parish priests, spiritual counsellors and diocesan volunteers helping with parish selection committees, retreats, quiet days and anti-bias and anti-racism initiatives. The brothers also offered hospitality for people from all over the world staying in the priory's guest rooms. The order made the difficult decision to sell the priory, pictured at bottom left, after the three brothers in residence felt they couldn't continue to effectively manage it. Brother Reginald Martin-Crenshaw gave the homily at the service, which was attended by sisters from the Sisterhood of St. John the Divine. After the service, a reception was held in Snell Hall, during which Dean Stephan Hance presented the brothers with a painting of the cathedral. PHOTOS BY MICHAEL HUDSON.



CANADA BRIEFS

Many feel blessed ¹ during bible reading

HIGH PRAIRIE – A Holy Week tradition that started in a High Prairie, Alberta church about 20 years ago was celebrated online for the fourth year. People around the world joined the Holy Week Bible Reading Marathon from Palm Sunday, March 24, to Maundy Thursday, March 28.

Readers were invited to read the bible aloud in one-hour blocks on Zoom and Facebook in the 100-hour marathon organized by the Diocese of Athabasca.

People were moved as they took part in and viewed the marathon online, says the Rev. Peter Clarke of St. Mark Anglican Church in High Prairie, which organized and initiated the event. “After people had read for their hour, we received a lot of kind messages detailing how much they enjoyed the experience – many said they felt blessed,” he says. “We had people from all across Canada and from other countries.”

One of the special readers was the Archbishop of Canterbury, the Most Rev. Justin Welby. Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, also read. Bishop David Greenwood of the Diocese of Athabasca read in the first and last hour.

Readers represented a variety of churches and read from various translations of the bible, says Mr. Clarke. “One person reading from Germany chose to read the bible in Flemish. Another person read in Shona, the language of Zimbabwe. Somebody from the Philippines read from the Ilocano translation of the bible, plus others read in four different dialects of that country.”



He says the readings inspired him. “Personally, I find it wonderful how I can listen to somebody read the bible in another language and follow it in my own bible. Last year, a person in Mozambique read in Portuguese and – surprisingly – I could follow all the way to the end of the chapter.”

Mr. Clarke initiated the marathon when St. Mark’s opened its doors to people from other local churches and the community to read scripture. After the event was cancelled in 2020 because of the COVID-19 pandemic, it was resurrected in 2021 and expanded online around the world. It will return next year.

South Peace News

Office building ² turned into affordable housing

LONDON, ONT. – The Diocese of Huron and St. Paul’s Cathedral are a part of an affordable housing initiative in downtown London that will see an office building repurposed to feature 94 residential units. The office building stands on land owned by the diocese, which leases it to Sifton Properties, owners of the building.

The project is a partnership between Sifton Properties,

Homes Unlimited (London) Inc., the diocese and the cathedral. Sifton Properties will donate the building and oversee reconstruction for Homes Unlimited, which will assume operational responsibilities for the property.

Construction is expected to begin this summer and to be completed in the fall of 2025. The building will have 80 one-bedroom and 14 two-bedroom units. The collaboration is seen as an innovative not-for-profit private partnership model that may contribute to the city’s goal of creating 3,000 new affordable housing units, said a statement by the diocese.

Huron Church News

College principal ³ to retire next year

TORONTO – The Rt. Rev. Dr. Stephen Andrews, principal and Helliwell professor of biblical interpretation at Wycliffe College, will retire on June 30, 2025. In a letter to college board chair Carol Boettcher, Bishop Andrews noted that the June 2025 date will mark the end of his ninth year in the role and his 40th year of ordained ministry.

“It is time for me to devote what remains of my strength and attentions more fully to (my wife) Fawna and my fam-

ily,” he wrote. “There is never a perfect time to leave a job, and because of the importance of the college in the mission of the Church, and how fulfilling it has been for me to work with such a gifted and dedicated staff, faculty and board, it is tempting to stay longer. But I believe that Wycliffe has reached the point where we need, and deserve, new leadership.”

Ms. Boettcher received the letter with some sadness, but also understanding and thanksgiving. “We are thankful to God that He has blessed Wycliffe with Stephen’s deeply spiritual, steady and reflective leadership,” she said. “During a time of great change in society and in the Church, Stephen has shepherded the college through the development and implementation of our strategic plan and has shown great wisdom as we navigated the unknown waters of the pandemic and other transitions. He has been the leader Wycliffe needed in these uncertain times, and we are grateful.”

She expressed gratitude that the timing of Bishop Andrews’s announcement allows the college ample time to make a careful transition to a new principal. She said an extensive search process has already started, and that she expects that a new principal will be in place by the time Bishop Andrews leaves.

Wycliffe College

Diocese surpasses ⁴ affordable housing target

OTTAWA – The Diocese of Ottawa is celebrating the success of its 125th anniversary campaign to create 125 new deeply affordable housing units.

Three projects scheduled to open in April and May – Hollyer House at Christ Church Bells Corners, Cornerstone Housing for Women’s Eccles Street residence and Carebridge Community Support’s residence in Smiths Falls – represent 109 units. When

combined with the 42 units at Cornerstone’s Princeton Avenue residence, which opened in 2018, a total of 151 units have been completed. And many more are in various stages of development.

In related news, Cornerstone, an Anglican ministry, announced that it was moving its crowded emergency shelter on O’Connor Street to Carling Avenue at the end of April. The new accessible location increases capacity 145 per cent, from 61 to 150 beds.

Other projects in the 125th anniversary campaign are progressing well. The extension at Ellwood House, affiliated with St. Thomas the Apostle in Alta Vista, Julian of Norwich’s Anchor project in Nepean and a proposed residence in Perth supported by St. James the Apostle are expected to add more than 100 units, for a grand total of about 260.

Bishop Shane Parker said that, having reached the initial goal, “we need to restate our commitment to doing our part to increase the stock of affordable housing.”

He said the diocese’s Homelessness and Affordable Housing Working Group is working with him to define a new affordable housing strategy, to be adopted by Synod this fall. In the meantime, he said, parishes continue to seek out opportunities to support new affordable housing initiatives in their local communities.

The bishop pointed out that in our baptismal covenant we vow to seek and serve Christ in all persons, to strive for justice and peace among all people, and to respect the dignity of every human being. “This is clearly intended to be accompanied by meaningful action,” he said. “We know about the intensification of need and danger on the streets of our diocese. The opioid crisis is a very real part of the distress on our streets, and the housing crisis is a major contributing factor.”

Perspective



LOOKING GOOD

The Rev. Canon Jesse Parker (right) and the Rev. Shane Watson of St. John the Evangelist, Port Hope, take part in a fundraising fashion show at the church on May 1. The event gave participating businesses a chance to feature their new clothing lines. Proceeds went to the church’s Trinity Group, which sends funds to a variety of mission-based programs through PWRDF. PHOTOS COURTESY OF THE TRINITY GROUP



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](http://Calendar.atwww.toronto.anglican.ca).

Gatherings

JUNE 1 – Annual yard and bake sale, 9 a.m. to 2 p.m., Our Saviour, Don Mills, 1 Laurentide Dr., Toronto. Quality, nearly new donated items, including jewelry, baked goods and coffee, toys, plants, books and more. Community donations of items can be dropped off May 30-31 between 2 p.m. and 8 p.m.

JUNE 1 – Voices Chamber Choir with conductor Ron Cheung, St.

Martin in-the-Fields, 151 Glenlake Ave., Toronto. Tickets at the door: \$20 adults; \$15 students/seniors. Cash only.

JUNE 8 – Spring sale with over 25 vendors, 8:30 a.m. to 3 p.m., St. Luke, 904 Coxwell Ave., Toronto. Pancake breakfast from 9-10:30 a.m., barbecue (with vegetarian option) from 11 a.m. to 2:30 p.m. Rain date is June 15.

JUNE 15 – Neighbourhood Fun Fair, 10 a.m. to 2 p.m., with games, face painting, scavenger hunt in the church, bouncy castle, prizes and hot dogs – all for free – at St. Martin in-the-Fields, 151 Glenlake Ave., Toronto.

JUNE 23 – Strawberry Tea, 1-3 p.m., in the garden of St. Martin in-the-Fields, 151 Glenlake Ave., Toronto. If inclement weather, it will be held indoors.

JUNE 9 – Choral Evensong for King Charles III (BCP), 4 p.m., followed by an illustrated feature talk by historian Dr. Jim Leach focusing on the King’s long period as the former Prince of Wales, at St. Olave, Bloor Street West and Windermere Avenue.

PRAYER CYCLE

FOR JUNE

1. St. Paul, L'Amoreaux
2. Anglican-United Refugee Alliance (AURA – a FaithWorks Ministry)
3. St. Timothy, Agincourt
4. All Saints, Whitby
5. Bishop's Committee on Creation Care
6. Ascension, Port Perry
7. Christ Memorial Church, Oshawa
8. Lay Anointers of the Diocese
9. Oshawa Deanery
10. St. George Memorial, Oshawa
11. St. George, Pickering Village (Ajax)
12. Youth Ministry Apprenticeship Program
13. St. John, Blackstock (Cartwright) – Amalgamated 2016
14. St. John, Whitby
15. St. Martin, Bay Ridges (Pickering)
16. The Season of Spiritual Renewal
17. St. Martin, Courtice
18. St. Matthew, Oshawa
19. BLACC Anglicans
20. Anglican United Refugee Alliance – AURA
21. Toronto Urban Native Ministry
22. The Rev. Leigh Kern, Right Relations Coordinator
23. National Indigenous Archbishop Chris Harper and the Anglican Council of Indigenous Peoples
24. St. Paul on-the-Hill, Pickering
25. St. Paul, Uxbridge
26. St. Peter, Oshawa
27. St. Thomas, Brooklin
28. The Diocesan Staff of the Synod Office
29. The Chapel of St. Peter & St. Paul at the Synod Office
30. Toronto East Deanery

FOR JULY

1. The Anglican Church of Canada – Primate: Archbishop Linda Nicholls
2. Resurrection
3. St. Aidan, Toronto
4. St. Andrew, Japanese
5. St. Barnabas, Chester
6. St. Bede
7. Mission to Seafarers
8. St. David, Donlands
9. St. John the Baptist, Norway
10. St. Luke, East York
11. St. Matthew, First Avenue
12. St. Monica
13. St. Nicholas, Birch Cliff
14. Giving With Grace – the annual appeal of the Anglican Church of Canada
15. St. Saviour, Toronto
16. Holy Spirit of Peace
17. St. Bride, Clarkson
18. St. Elizabeth Church, Mississauga
19. St. Francis of Assisi
20. St. Hilary (Cooksville)
21. Mississauga Deanery
22. St. John the Baptist (Dixie)
23. St. Peter (Erindale)
24. St. Thomas a Becket (Erin Mills South)
25. Trinity - St. Paul, Port Credit
26. Trinity, Streetsville
27. The Postulants of the Diocese
28. Camp Couchiching
29. Christ Church, Bobcaygeon
30. Christ Church, Cobocok
31. St. George, Haliburton

FOR AUGUST

1. Anti-Bias Anti-Racism Committee and Trainers of the Diocese
2. St. James, Fenelon Falls
3. The Community of Deacons

(Archdeacon Kyn Barker)

4. Victoria & Haliburton Deanery
5. St. James, Kinmount
6. The Bishop's Committee on Right Relations
7. St. John, Rosedale
8. St. Luke, Burnt River
9. St. Paul, Beaverton
10. St. Paul, Lindsay
11. Diocesan Girls' Choir School
12. Bishop's Youth Ministry Committee
13. St. Paul, Minden
14. St. Peter, Maple Lake
15. The Chapel of St. James, West Brock
16. The Chapel of St. Margaret, Wilberforce
17. St. John, Dunsford
18. The Diocese of Brasilia, our companion diocese
19. The Administration and Property Department of the Synod Office
20. The Archives Department of the Synod Office
21. The Bishops' Offices of the Synod Office
22. Bishop Riscylla Shaw
23. The Communications Department of the Synod Office
24. The Congregational Development Department of the Synod Office
25. The Bishop's Committee on Discipleship
26. The Finance Department of the Synod Office
27. The Human Resources Department of the Synod Office
28. The Stewardship Department of the Synod Office
29. The Diocese of Brasilia, our companion Diocese
30. Havergal College
31. Trinity College School, Port Hope

Farming for the cultivation of human beings

BY MELODIE NG



“The ultimate goal of farming is not the growing of crops, but the cultivation and perfection of human beings.” This intriguing statement comes to us from Masanobu Fukuoka, a Japanese farmer and philosopher. His words encourage me to remember that production goals are not the be-all and end-all of farming, but that it matters how we do things and who we are in the process.

The Common Table Farm came through a tough season last year. We faced a funding cliff that threatened to close our farm; it was an incredibly stressful time! Thankfully, with the support of many generous people, we have been able to secure enough funds for another season. We're thrilled to be able to continue growing food for folks in need of support and nurturing hands-on learning for kids and youth.

As I gear up for the coming season, I thought I'd turn to our core volunteers to hear about what they find meaningful about the farm and share their thoughts with you.

Andrew never shies away from a tough job: he will take on flipping compost or broad-forking, two tasks that require some muscle and plenty of fortitude. The first word that comes to his mind about our farm is “whole-some.” Andrew finds the farm refreshing and life-giving; he enjoys meeting good people here and finds the work satisfying.

Kristen is our intrepid learner – new to farming and eager to learn every step of the way. She appreciates the farm for what she describes as “the beautiful urban farm environment.”

Our farm is indeed a wonderful oasis. This green space is a precious gift within the density of Toronto. As city dwellers, it's common to spend a lot of time indoors. Our farm offers an encounter with the daily shifts of weather, sunlight and temperature. Here we meet numerous plants, animals, insects and birds that populate our city. I have seen time and again just how healing this encounter is for many people. They are revived and invigorated as they spend time outdoors. As our produce packer extraordinaire Bishop Patrick White has observed, working directly with the soil

deepens the experience of meaningful work.

For other volunteers, the word “community” stands out. Suzanne and Marianne are both incredibly dedicated volunteers who have been hanging out with us since 2022. They honed in on our ethos of growing not only food but community. We experience this at the farm, growing both individually and collectively as we plant, maintain the garden, and harvest. As Masanobu Fukuoka astutely observes, we are not only farming plants. We plant seeds for new friendships and connections, we contribute to each other's “maintenance” through weekly conversations, and we harvest the fruit of all this collective work – a sense of well-being, purpose and fulfillment.

Natalie, who volunteers with her son Ben, finds the farm “supportive.” It brings to my mind the many ways we try to farm in a responsible manner, providing literal supports for climbing plants, avoiding tillage to support the soil's health, and not using pesticides to protect the earth. I am heartened to hear that the farm also supports people! We can each find welcome here. The farm provides a nurturing scaffold where everyone belongs. Not only that, it is “fun” – Ben's word for the farm! Having a good time is indispensable and not to be underestimated!

Which leads us to Mary's descriptor for the farm: “gratitude.” Mary started volunteering with us after participating in a compost tea workshop. The farm certainly is a place of thanksgiving. We thrive because of the contributions of many, whether it's a foundation that can provide funding, someone who can donate a financial gift or flower seeds, a volunteer who can tackle a thistle patch, a summer worker who helps to train others, agency partners who lend equipment, a bee pollinating our eggplant row, microbes who keep our soil healthy, or the dragonfly who graces us with her beauty...

I know that I am being cultivated as a human being at the Common Table Farm. I am grateful for this place and the people who make it what it is!

Melodie Ng is the manager of the Common Table Farm, an outreach ministry of Flemingdon Park Ministry in Toronto. To learn more about the farm or to support its work, visit www.flemingdonparkministry.com.

IN MOTION

Appointments

- The Most Rev. Fred Hiltz, Honorary Assistant, St. Jude, Wexford, April 11.
- The Rev. Canon Dr. Eric Beresford, Incumbent, St. Mary, Magdalene, May 1.
- The Rev. Leonard Leader, Interim Priest-in-Charge, St. Andrew, Scarborough, May 5.
- The Rev. Maria Ling, Interim Priest-in-Charge, St. Barnabas, Chester, May 6.
- The Rev. David Bryant, Interim Priest-in-Charge, Parish of Churchill and Cookstown, May 27.
- The Rev. Oliver Lim, Assistant Curate, Grace Church, Markham, July 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):
- Our Saviour
- St. Christopher (Associate Priest)
- St. John, York Mills (Associate Priest)
- Parish of Fenelon Falls and Cobocok
- St. Paul, Newmarket
- St. Paul, Uxbridge
- St. Barnabas, Chester
- Trinity-St. Paul, Port Credit

Parish Selection Committee Process

- First Phase - (not yet receiving names):
- Christ Church, Brampton
- St. George on-the-Hill

Second Phase - (receiving names via Bishop):

- Holy Trinity, Thornhill
- St. John the Baptist, Oak Ridges

Third Phase - (no longer receiving names):

- Christ Church, St. James
- St. Martin in-the-Fields

Ordinations

The following individuals were ordained transitional deacons at St. James Cathedral on May 5:

- The Rev. Oliver Lim
- The Rev. Amy Pauley
- The Rev. Ajith Varghese
- The Rev. Matthew Waterman
- The Rev. Becca Whitla
- The Rev. Mackenzie Wolf

Retirements

- The Rev. Pam Alderson's last Sunday at St. Andrew, Alliston was May 26.
- The Rev. Bryce Sangster's last Sunday at the Parish of Campbellford, Hastings and Roseneath will be June 30.



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Photo adapted from Fizes/Shutterstock



Grace Church, Markham celebrates Good Shepherd Sunday on April 21 with a Lamb Cake Extravaganza. Church members from ages 5 to 75 baked cakes for the event. Above right, Roxanne Phillips (left), winner of the 'Worst Lamb Cake,' holds up her creation while Joy Clarke, the overall winner of 'Best Lamb Cake,' displays her cake. Afterwards, participants ate a cake (bottom left) created by the Rev. Canon Nicola Skinner, incumbent. PHOTOS BY TIM SKINNER



SEE YOU IN SEPTEMBER!

The Anglican will not be published in July and August.
Visit us over the summer at www.theanglican.ca

We wish you a peaceful and enjoyable summer.