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The Anglican

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The Rev. Shelly Pollard with Bishop Kevin Robertson at her priestly ordination in 2019. PHOTO BY MARTIN BLOCK



The Rev. Canon Stephanie Douglas preaches at a Lift Up Our Hearts service in 2025. PHOTO BY MICHAEL HUDSON



The Rev. Canon Dr. Alyson Barnett-Cowan at the diocesan Synod in 2017.



Archdeacon Cheryl Palmer preaches at the 100th anniversary celebration of St. Bede, Toronto in 2023. PHOTO BY MICHAEL HUDSON

Women answering the call

BY MARTHA HOLMEN

When the Rev. Canon Dr. Alyson Barnett-Cowan was a Divinity student at Trinity College, Toronto, she was one of only two women in her class. The other woman left at Christmas.

Now, more than 50 years later, she's gratified to see how many women are leading parishes, dioceses and provinces—and the Anglican Communion itself.

"It all happened a lot faster than I think we would have realized 50 years ago. I remember there were jokes going around at the time—at the next Lambeth Conference there'll be women bishops, and the one after that they'll bring their husbands, and the one after that there'll be an Archbishop of Canterbury. That was a joke, but it's true," she says.

The Anglican Church of Canada celebrates a major milestone in November: the 50th anniversary of the ordination of women as priests. The first women priests were ordained in 1976, following the approval by General Synod of a resolution authorizing the ordination of women in 1975.

The women who entered ordained ministry over the next five decades experienced that change in very different ways, both personal and profound.

Being called

In the early 1970s, ordination to the priesthood wasn't yet something women could seriously contemplate.

Canon Barnett-Cowan's path to the priesthood wasn't straightforward. She had attended Trinity College as an undergraduate and felt called to study theology, even if priestly ministry wasn't available to her.

It was the Rev. Canon Howard Buchner, Dean of Divinity at the time, who insisted she pursue a Master of Divinity, a degree focused on practical ministry, rather than an academic Master of Theology.

"It really blew me away that he would suggest that at that point," she says.

She faced a lot of misogyny from her male classmates. "They said, 'What are you doing here? You should be a nun. You should marry a priest.' I said, 'Well, I'm not going to marry you.' And it was kind of a negative rebellion in me that said, 'Wait a minute, why not? Why not offer myself as a deacon?"

The question of her right to be ordained was a frequent subject of discussion and debate even as she continued to study and discern her vocation.

"About 700 people, many of whom I knew, had signed a petition against the ordination of women. So that hurt. I looked at the names on the list and thought, these are my friends. These are the people I studied with," she says.

She was ordained a deacon for the Diocese of Nova Scotia in 1975, just before General Synod voted to allow the ordination of women to the priesthood. She met and married her husband, the Rev. Bruce Barnett-Cowan, who was also ordained a deacon while at Trinity, and they moved to northern Quebec to serve in a parish together.

When the Bishop of Quebec told Bruce that he would soon be ordaining him as a priest, Bruce insisted that he wouldn't be ordained without Alyson. They were ordained together at the Cathedral of the Holy Trinity in Quebec City in 1978.

"It was clear by that point that the work I was doing in the congregation was priestly ministry," says Canon Barnett-Cowan. "I was grateful that there was already a woman ordained in the Diocese of Quebec. Mercifully, there were no objections at my ordination."

Growing up in Jamaica, the Ven. Cheryl Palmer loved the church, which was the centre of community life. By age 14 she knew she wanted to work in the Church, but she didn't know what that might look like.

"I never knew that I could be a part of this until both a deaconess and a nun came to our church, and I thought, wow, there are places for women in the Church," she says. "I was always interested, but it really sparked the possibility of being involved in the life of the Church."

When her family moved to Hamilton in the mid-1970s, she immediately found an Anglican church, hoping to discover the same kind of joyful community she had known in Jamaica.

"It was extremely disappointing," she says. "I remember just weeping my first Good Friday there, and it wasn't because of the crucifixion at all. It was because there was hardly anybody there."

When she went to Queen's University, she found a church that more closely resembled the vibrant community she missed, and when

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PET BLESSING AT ST. JAMES CATHEDRAL – SEE PAGES 8-9

A new tree in the Communion Forest

BY ANN FOVARGUE-JAKINS AND CATHERINE MORRIS

There's one more tree in the global Communion Forest this fall, thanks to a small parish in rural Ontario and some generous newlyweds.

When Lucas Sadiwnyk and Suki Tattersall married at St. John the Baptist, Lakefield in May, they had an unusual request: could they bring two small trees into the church to help decorate the space for their big day? The result was a first for the historic parish: a wedding ceremony conducted between two Japanese lilacs, strewn with twinkling fairy lights.

The couple originally intended to plant the lilacs at their farm following the service, watching the trees grow alongside their marriage. They reconsidered after learning about the Anglican Church's Communion Forest initiative.

A global initiative focused on forest protection, tree growing and ecosystem restoration, the Communion Forest facilitates grassroots conservation projects undertaken by Anglican parishes, dioceses and churches throughout the world. Many churches in the Diocese of Toronto have planted trees as part of the project, and Luke and Suki were happy to donate one of their wedding lilacs so St. John's can add to their ranks.

The tree was planted, watered and mulched after Holy Communion on National Indigenous Day of Prayer on June 21. The timing wasn't accidental. The Rev. John Runza chose that day to show solidarity with the Indigenous community, whose heritage and culture are deeply embedded with a respect for creation and the earth. Fortunately, it was a glorious summer morning – mild, sunny and perfect for planting.

Originally a beautiful symbol of marital love, St John's cherished lilac tree now stands as a reminder of God's love made manifest through creation and the importance of a harmonious union between nature and humanity.

Ann Fovargue-Jakins is the outreach coordinator at St. John the Baptist, Lakefield.

Catherine Morris is the communications director at St. John the Baptist, Lakefield.



The Rev. John Runza, Luke, Suki and congregant Ann Jakins tossed the first shovels full of soil around the tree, and the rest of the congregation were invited to follow suit. PHOTOS COURTESY OF ST. JOHN THE BAPTIST, LAKEFIELD

One ministry leads to another

BY MICHELLE HAUSER

On a beautiful Wednesday morning in early September, I am dropped off beside the roadside sign at St. John the Evangelist in Port Hope with only a vague idea which of the two old church buildings is the parish hall. Then I catch the smell of something sautéing and decide to follow it. Downstairs, the source becomes clear.

Young people and adults are moving around an aging church kitchen while frittatas bake and food accumulates on counters and serving tables. Coffee is brewing. Homemade scones, cakes and other delicacies appear on tiered plates and glass stands.

"We do perfume the neighbourhood," says Penny Nutbrown, St. John's children's minister and one of the chief organizers behind much of the activity.

This is Emmaus Café day, a weekly pay-as-you-can lunch that has become one expression of a much wider network of community ministry at St. John's. Soon after we shake hands, Nutbrown is quick to share the origin story, emphasizing that nobody sat down one day and designed the network. "I'm big into the organic process," she says. "We never planned to do all of this."

After retiring from teaching in 2020, Nutbrown helped establish the parish's Spiritual Park and Community Garden the following year. Produce went to the food bank. Relationships grew. Community dinners returned. Then came Emmaus Café in 2023, inspired by a church café in England created in a village where older residents were losing many of the places where they once gathered socially.

In short, one ministry kept revealing the need for another. Nutbrown compares the process to Russian nesting dolls: open one and another is waiting inside.

At Emmaus Café, parishioners began hearing more about people whose housing was becoming precarious. Nutbrown says, "One older woman regularly came for companionship but never asked for anything and never took food home. Eventually, she quietly arrived with a small container. Her rent was increasing, she explained, and she was worried there might be days when there would not be enough money left for food." St. John's responded with a take-home freezer.

The parish keeps discovering its next ministry by paying attention to the people already in front of it – a habit that gives practical shape to St. John's motto, "Learn, Love, Serve." That pattern is especially visible among the young people moving confidently through the kitchen during my visit. Nutbrown, who spent the last decade of her teaching career in kindergarten, brings an educator's instinct to the work: "You put everything out and then you let people discover what they're going to discover."

This is a place where children and youth are celebrated. A nearby wall of what Nutbrown calls "firsts" commemorates children and teenagers baking their first cake or pie, running a church coffee hour, helping at Repair Café Port Hope, working in the garden and taking responsibility for community events.



One young volunteer, Samantha, has been Nutbrown's "right arm" since she was 10. Another teenager recently came into the kitchen after lunch and simply asked what needed doing. More scones were required. He had never made them before. Soon Nutbrown was shouting scone-making instructions across the kitchen while tending to the ailing dishwasher.

The Rev. Deb Chapman, a deacon who oversees much of the food preparation, describes the all-ages kitchen as "controlled chaos" – especially when the young volunteers arrive. "The kids get all excited," she says, "and we're happy to have them." Chapman is a classically trained chef who worked in business before becoming a hospital chaplain, studying theology and eventually being ordained a deacon. Her professional and pastoral lives now meet naturally at St. John's.

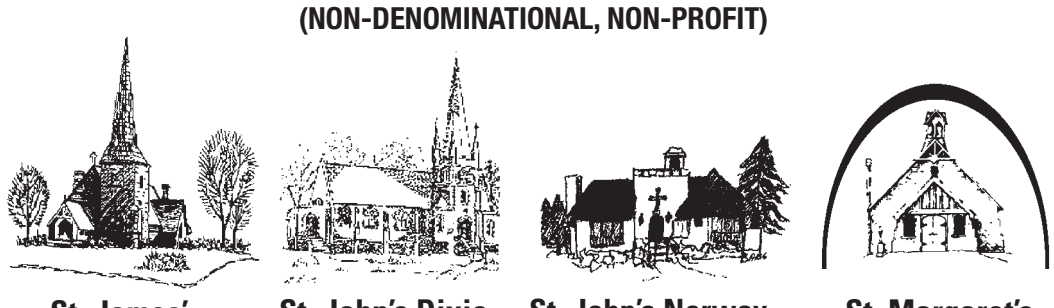
She has always loved food, she says, but equally important is what happens around it. "As a chef, it is all about making it as simple as possible and breaking it down," she says. "We share and we learn from each other." The fragrant frittatas being served today come from one of Chapman's family recipes. So do the scones.

By lunchtime, I have stopped pretending I am there only to observe. One of the young volunteers takes my frittata order,

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Where Walls Meet Sky, curated by Rui Pimenta, explores themes of renewal, resilience and memory. PHOTO BY PRIAM THOMAS

Art exhibit invites community to reflect

BY DASOLA DINA

Engaging with art in public spaces is often a reminder to pause, consider different perspectives and embrace the connection we all have to the land and buildings we hold dear. Where Walls Meet Sky, a collaboration between Art Spin and St. Anne, Toronto, emphasized that connection by creating a space for reflection and curiosity for visitors from all walks of life. Curated by Rui Pimenta, the art exhibition featured works by 12 Canadian artists including sculptures, interactive installations and photography. Among those artists was parishioner Max Streicher, who saw his idea to activate the space bolstered by the support of clergy, the congregation, on-site volunteers and the larger community.

The exhibit comes after the devastating fire that destroyed the church's interior in 2024. The Rev. Hannah Johnston, priest-in-charge of St. Anne's, describes Pimenta's curation as striking a balance between the current state of the ruins, while highlighting the theology and worship that were the foundation of the church since 1907. Visitors had the opportunity to record reflections on the history of the church and their hopes for its future through the Telephone Booth, an installation by artist David Jensenius. Johnston worked with Jensenius to create prompts that incorporated lectionary readings for all four Sundays of the exhibit. "One of the things we heard from people the most was the importance of being able to come back into the space," says Johnston. Over three weeks, more than 4,800 people visited the exhibit, among them a significant number of individuals and families with fond memories attending weddings and concerts at the church.

The outpouring of support from the local community continues to be a source of strength for the congregation as plans are considered for the future. Following the closing night of the exhibit on Sept. 13, Johnston reflected on the experience as being beyond anything she could have imagined. "Being able to talk about St. Anne's, the church community and the fact that we've never stopped worshipping on the site. We were back the week after the fire and the congregation is thriving and growing."

St. Anne's continues to accept donations to support the ongoing ministry and mission of the church.



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Four priests reflect on vocation, ministry and 50 years of change

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she returned to Hamilton, she decided to try Christ's Church Cathedral.

"I took three buses every Sunday morning to get to the cathedral. Joe Fricker was the dean, and Peter Elliot was there as the curate. And I found the church that I had left in Jamaica," she says.

It was at the cathedral that her call to the priesthood began to take shape and be affirmed.

"There was no lightning strike for me. This was just always a part of my life—I cannot think of a time when the Church wasn't critical in my life," she says. "But I definitely knew that that was my call, and it was affirmed at the cathedral."

She studied divinity at Trinity College and was ordained deacon in 1985 and priest in 1986 in the Diocese of Niagara. She celebrated her first Eucharist the next day at St. John, Ancaster, surrounded by members of her parish community.

"Presiding over the Eucharist was this huge honor for me, to know that this crowd out there will feel watered and fed by this act that I am doing," she says. "That had the weight of responsibility, but also, and to me more importantly, the joy of communion, in the biggest sense of that word."

While women's ordination was becoming more commonplace in the Anglican Church of Canada, ordained ministry wasn't something that women who grew up in other denominations could consider seriously.

In her early 20s, the Rev. Canon Stephanie Douglas was studying biblical translation and searching for a way to live out the call she felt to serve God full-time. When she joined the Anglican Church and decided to pursue graduate studies at Wycliffe College, that call started to take shape as a priestly vocation.

"My sense of vocation really came from other people seeing a vocation in me," she says.

Dr. Alan Hayes, her thesis advisor, suggested that she speak to Bishop Victoria Matthews, a suffragan bishop of Toronto and the first woman elected bishop in the Anglican Church of Canada.

"We talked about vocation and calling and women in ministry specifically, and with her encouragement, I began the conversation with the diocese," says Canon Douglas. "It was through listening to those voices, and my own longing to do the work of a priest, that I discovered a willingness to take on the actual mantle of priesthood, despite some of my questions from my childhood."

She was ordained a deacon in 1998 and a priest in 1999, serving as an assistant curate at St. Paul, Bloor Street. When she remembers her first experiences behind the altar as a priest, she recalls feeling "gratitude with some trepidation."



Archdeacon Cheryl Palmer shortly after her ordination to the priesthood.



The Rev. Canon Dr. Alyson Barnett-Cowan and the Rev. Bruce Barnett Cowan with their son, Michael.



The Rev. Shelly Pollard assists at the altar alongside the Rev. Brian Suggs and Bishop Kevin Robertson. PHOTO BY MARTIN BLOCK

"What I remember is, first of all, being overwhelmed by all the hardware," she says. "And a sense of my smallness. Not just because of the physical space and because of the size of everything spread out in front of me, but metaphorically speaking. And of gratitude to be called and set apart for the Church for this ministry."

Years later, the Rev. Shelly Pollard had a similar experience. She first felt a call to ministry during high school, but she, too, grew up in a church that didn't allow for ordained ministry by women.

"I just kind of pushed that away and thought, I'll go to seminary and learn about that stuff when I'm older," she says.

As her faith journey brought her to the Anglican Church, a few different clergy told her she should think about ordained ministry. At first, she rebuffed them.

"I thought, no, I'm focusing on my career," she says. "It was hearing that call affirmed in other people, both male and female priests, once I found my way into the Anglican Church that made me think, OK, maybe I should actually think about this."

Pollard was ordained a deacon in 2018 and a priest in 2019, and she remembers her first time standing behind the altar as a priest very clearly.

"I couldn't stop smiling," she says. "I remember putting on the chasuble and just being thrilled. I'm sure I probably made a couple of mistakes here and there because it's your first time celebrating. But the whole entire time, I had the biggest smile on my face. It was just wonderful."

Serving as priest

After ordination, beginning ministry as a female priest wasn't without its challenges, especially in the early years. Beyond outright hostility, there were practical considerations.

"I remember on the fifth anniversary of the ordination of women, we had a gathering in Winnipeg, and one of the sessions was Dress and Address," recalls Canon Barnett-Cowan. "People tried to share with each other how they named themselves, what they wore. Do you wear a collar like a man? How do you get a shirt that fits? All that kind of stuff."

In the early 2000s, Canon Douglas still faced opposition to her vocation. She served in several parishes as an associate priest during the first years of her ministry.

"There were always people who left the church because I was coming. There were people who wouldn't receive communion from me, who would come and talk to me about why they disagreed with the ordination of women," she says.

She also faced more subtle resistance and even confusion. "There were some people who had a hard time calling me 'Reverend.' My male colleagues were talking about the authority and deference they were given. They were called 'Father This' and 'Father That,' and I was just Stephanie."

She soon realized that she would have to earn her congregations' trust in a way that wasn't required of her male colleagues.

"I wasn't given the same trust by virtue of the collar that my male colleagues were, or that I think I am now. But I decided that that wasn't such a bad thing, because once you've done the work of earning people's trust, it's harder to lose it," she says.

Across the years, the four agree that being a woman has shaped their ministry in particular ways.

Canon Barnett-Cowan says her role as a mother helped form her ministry as a priest. "Being a mother to people, I think, teaches empathy, teaches driving you crazy in situations, being adaptable to different people," she says.

Archdeacon Palmer says that being a woman has shaped her ministry entirely. "I'm responding to people as a woman. And whether I recognize it or not, whoever I'm ministering to and with experience me as a woman, and specifically as a Black woman," she says.

Canon Douglas has noticed that she's been able to offer pastoral care to people who may find her less threatening because she's a woman. "With women suffering from domestic violence, I get a lot of calls, and I've had people walk up off the street, coming to our church for prayer," she says.

For her part, Pollard says her experience as a racialized woman has given her a perspective on the lives of some of her parishioners.

"I can speak to that in a way that maybe not everyone can, just recognizing what that lived experience of being a racialized woman is. It has helped me to give language to what some of our parishioners might face," she says.

Archdeacon Palmer also identifies that her presence as a leader in the Church lets other women consider opportunities they otherwise might never have dreamed of.

"Our churches have always been packed with women, but they never saw themselves in the leadership," she says. "I think that one of the things that women did was allow other women to see themselves in the leadership—and as a Black woman, even more so that other young Black women could see themselves in the leadership."

Looking ahead

Archdeacon Palmer doesn't look back at her own ministry for wisdom, instead focusing on what's happening in the Church now.

"In my 40 years as a priest, it's been so different from the start to now that anything I would have to tell some young person coming in would only be about the now. The rest is nostalgia," she says. "The Anglican tendency to appeal to a time long past may not be what will keep us going. Think long and hard about being conventional."

Canon Douglas recalls the advice from a postulancy supervisor not to sacrifice her family and relationships for the sake of the Church.

"It reminded me of the importance of all the vocations that are ours," she says. "The ministry of priest is important, but God cares about all the roles that we form, as wives, husbands, daughters, sons, aunts, uncles, mothers and fathers."

She would also remind her younger self that there is more generosity from people in the pews than she might expect.

"Despite a few experiences in parishes where my being a woman was an obvious obstacle to some people, I have found colleagues and parishioners to be very generous in allowing me to be a priest named Stephanie," she says.

As a more recently ordained priest, Pollard says she's grateful for the women who came before her.

"I know that I came into ordination after a lot of work has been done, in terms of both gender and race. It's not something that I take for granted," she says. "It'd be wrong of me to say that there is equality when there isn't. But I recognize that I stand on the shoulders of those who've come before me, and that is something that I try to honour."

Canon Barnett-Cowan is grateful that women being ordained priests in Canada today are much less likely to experience overt misogyny.

"Just be yourself, don't try to fit a mold. That, of course, is a great freeing thing, because women coming into training now have a vast array of role models that they can follow. They don't have to make it up at the beginning," she says. "The doors are wide open for women in ministry now to do whatever they feel called to do. Just be brave."

Anglican Foundation grants help community flourish

Continued from Page 2

and the scones and jam require very little persuasion.

The kitchen shows its age. The energy around it does not. Most appliances are domestic rather than commercial, and equipment has been donated and adapted over time. There is a strong contrast between ordinary surroundings and extraordinary care. "You don't need brand new fancy cupboards and all of that," Chapman says. The kitchen is inspected, functional and busy. St. John's is a parish using what it has – and using it intensively.

Chapman, together with the Rev. Shane Watson, was ordained a deacon in 2023 after a parish-based discernment process. Watson is away during my visit, but his name comes up repeatedly throughout the day. Where Chapman leads much of the work in the kitchen, Watson builds relationships with people who are unhoused, living in motels or at risk of losing housing. His ministry ranges from food and hygiene support to the kind of practical accompaniment that might find him standing in a grocery store, phone in hand, making sure a family gets what it actually needs.

In the parish, their vocations are different but mutually generative, which the Rev. Canon Jesse Parker, St. John's incumbent, explains is not accidental. "The church runs on the ministry of all the baptized," he says as we try to find a quiet space to talk amid the hubbub in the hall. For Canon Parker, ordained ministry is not about concentrating responsibility in clergy. It is about helping people recognize and inhabit their own vocations.

His question to himself as a priest is often: "How am I helping – and not getting in the way of the Holy Spirit?"

Giving people space to explore helps explain why Nutbrown is called the children's minister rather than simply the Sunday school teacher, why Chapman and Watson's diaconal vocations were discerned through the parish, and why teenagers here are given meaningful responsibility rather than token jobs.

It also helps explain how a relatively modest parish sustains so much activity. "You get the right people in leadership with you, and you meet together regularly," Canon Parker says. There is something appealingly unromantic about his answer. Canon Parker explains that those meetings begin with questions that are more pastoral than strategic: How are you? How is your family? Is what you are doing sustainable? "If it is not," he says, "the next question is what can come off – or who else can help."

St. John's is not insulated from the pressures facing many churches. Canon Parker describes its finances as operating on "a bit of a shoestring budget." The buildings are old. Utility and maintenance costs continue to rise. His response to the temptation to retreat is succinct. "We never grow by shrinking."

The evidence is all around him.

On a Wednesday morning, a hall that might otherwise be empty is filled with people cooking, serving, eating, talking and volunteering. Some will never become regular Sunday worshippers. Canon Parker still considers them part of the parish. He worries that churches can become too congregational in their understanding of whom they exist to serve – reducing "parish" to the people visible in the pews. For him, the wider community matters too.

While Canon Parker and I talk about baptism, vocation and parish life, parishioners Peter and Janet Lang are quietly gathering food.

The Langs have been married for more than four decades. They came to Canada from South Africa; Peter later taught mathematics for 15 years at an Orthodox Jewish school, teaching grades 9 through 12. Both completed the Education for Ministry course through the Diocese of Toronto.

Their experiences in South Africa and after immigrating to Canada have helped shape their sensitivity toward people who find themselves excluded, underestimated or on the margins. Now they lead the Meals for Motel Residents ministry, the latest expression of love and service at St. John's.

They know the people they visit by name. They don't need a spreadsheet to track the day's deliveries.

Prepared meals come out of the parish freezers, but Peter and Janet add food from Emmaus Café according to the kinds of things the people they serve might enjoy and what they can use.

After lunch, I climb into the back seat of their minivan and accompany them to Cobourg.

The food matters. But once the motel doors open, it becomes obvious that something else is happening too. People want to talk to them. They offer Peter and Janet updates. They explain what has happened since the last visit. They ask questions. At one stop, a woman has a small gift for Janet.

Despite having very little herself, she regularly finds little things she thinks Janet might enjoy – makeup, lotion, something picked up second-hand. Janet describes herself as "the most gifted person in the world."

At another door, a resident (who preferred to remain anonymous) agrees to talk about what the visits mean to him. "They've been a real – I don't even know how to say how much of a blessing they've been," he says. Cooking facilities in his motel room are extremely limited, making prepared meals especially useful. Peter and Janet have also helped connect him with food bank resources, and they keep coming back.

By the time Peter and Janet drop me back at St. John's around two o'clock, I am exhausted – and I have mostly just been watching. The lunch crowd is gone. The room is quieter. The commercial dishwasher has given up its ghost for the day, and a volunteer stands at the sink washing dishes by hand.

Nutbrown, who appears to possess a different number of hours in the day from everyone else, is already preparing for another planning commitment. One volunteer says she hopes to have a beer when she gets home. Another is making phone calls for an annual neighbourhood women's lunch. It is important, she says, for the women to "keep spending time together and helping one another."

There is nothing particularly grand about the closing scene. Just dishes. Phone calls. Leftovers. Plans for the next gathering.

Just ordinary humans finding extraordinary ways to learn, love, and serve.

Since 2021, and through the generosity of our members, the Anglican Foundation of Canada has awarded three grants to St. John the Evangelist, Port Hope totalling $10,000, supporting the parish's Spiritual Park and Community Garden/Sustaining Sundays, Emmaus Café and Meals for Motel Residents.

Michelle Hauser is the Anglican Foundation of Canada's development and communications officer.



EMMAUS CAFE'S ALMOST FAMOUS CREAM TEA SCONES

Adapted from Deacon Deb's Grandma's recipe

For as long as I can remember, Grandma lived with us. She came to Canada from the County of Leicestershire, in England. This recipe is one she often made. She taught me, when I was a child, how to have a 'light hand' in making the dough in order to achieve the beautiful, tall and fluffy scone that is soft in the centre and slightly sweet.

INGREDIENTS

2 cups unbleached all-purpose flour, scooped and leavened. Grandma called this plain flour
1/3 cup sugar
1 Tbsp baking powder
1/2 tsp salt
6 Tbsps cold unsalted butter
1/2 cup + 3 Tbsps of cold whipping cream (35%) - Grandma would have used heavy cream or double cream, which has a higher fat content
1/2 tsp of pure vanilla
1 large egg, cold

DIRECTIONS

Preheat the oven to 400F. Line a light coloured cookie sheet with parchment paper. Set aside.

In a large bowl, add the flour, sugar, baking powder, and salt. Whisk until well combined.

Cut the cold butter into the flour mixture with a pastry blender, or your fingers, until the size of peas. Make a well in the centre.

In a two-cup measuring cup, add the whipping cream, vanilla and egg. Whisk until well-combined. Pour the liquid into the well in the flour mixture. Use a wooden spoon (or your hands) to stir together, until a shaggy dough is formed. Turn the dough out of the bowl onto a lightly floured surface and knead just a few times until it comes together. Do not overwork-scones need a light hand!

Pat the dough into a circle, about 2" thick. Cut with a 2" round cookie cutter. Place the scones onto the prepared cookie sheet. Brush with a little extra whipping cream and sprinkle with sugar.

Bake for 15-18 minutes (this will depend on your oven; you might want to check at the 13-minute mark), until lightly browned. Let sit for a few minutes, then lift off of the cookie sheet and serve with butter, jam and clotted cream, for a true English scone.

Enjoy!

Makes 10-12 scones.



Migrant Worker Ministry continues to have an impact

BY THE REV. AUGUSTO NÚÑEZ AND STAN SQUIRES



PHOTOS COURTESY OF THE REV. AUGUSTO NÚÑEZ





THE Migrant Worker Ministry is based at St. Saviour, Orono. Currently, the ministry supports approximately 460 migrant workers on 16 farms from Mexico and the Caribbean, with additional support from St. Paul, Beaverton and St. John, Bowmanville. This highlights a small FaithWorks- and diocesan-supported program that has had a widespread impact – a program that aligns well with the Canadian government's economic diversification strategies.

It is also a program that has attracted extensive community support through partnerships far beyond the parish. These include not only other parishes, but also diverse partners such as Durham Regional Police Service, the Ontario Provincial Police (OPP), the United Church, the Baptist Church, the Adventist Development and Relief Agency, The Gathering Place (a partnership of seven local churches) the Salvation Army and many individual donors.

What is the role of the Church in the Canadian economy?

One template is the Migrant Worker Ministry in Orono and its support of the agrifood sector. Administered by one of the smallest parishes in the diocese, this ministry demonstrates what faith-based programs can achieve beyond the four walls of a church building.

Every year, migrant farm workers come from around the world to support the physically demanding work of agriculture in Canada through the federal Seasonal Agricultural Worker Program. These workers are essential to the success and stability of our national food infrastructure. Before the pandemic, more than 20,000 migrant workers worked on farms and in greenhouses in Ontario alone. The majority of these workers come from Mexico and Jamaica, with other source countries including the Philippines, Thailand, Nicaragua and Vietnam. In Clarington, workers arrive from Mexico and the Caribbean to spend at least 10 months working in agriculture and helping to feed Canadians.

The Rev. Augusto Núñez, incumbent of St. Saviour, Orono, provides Spanish-language religious services to the men. This ministry includes a weekly church service as well as regular pastoral visits to the men in their working and living environments. The Sunday service is held simultaneously with the regular English-speaking congregation, providing a growing opportunity for cultural exchange and friendship.

The Hub

The ministry also provides access to "The Hub," the crown jewel of the ministry. The Hub is a free "store" located in the church basement. It provides clothing, non-perishable food, hygiene supplies, winter coats, hoodies, sweaters, boots and bicycles for transportation around the farms. The estimated retail value of the items in The Hub in 2026 is conservatively $30,000. This has been made possible through the development of partnerships with the wider community and fellow faith-based organizations. All items in The Hub are donated by a growing number of community organizations, individual donors, interfaith churches and the congregation of St. Saviour's. The workers can access The Hub throughout the year, obtaining appropriate clothing and footwear as the seasons change from the cold of winter to the heat of summer.

Community dinners

The second major area of financial support comes through communal dinners. Throughout the year, four communal sit-down dinners are provided free of charge to the men. These occasions can accommodate more than 100 workers. Along with the food, musical entertainment is always very popular, with the workers enthusiastically participating in the Spanish-language entertainment. Many of the men have excellent voices and are never shy about providing solo performances. These dinners are hosted by community supporters and parishes, with the full cost of each dinner borne by the hosting parish. But this ministry is clearly more than one parish, one minister or one congregation. It is a community supporting migrant workers in their work to feed us all – and supporting their stewardship of God's earth, which has a direct impact on Ontario and communities far beyond Orono.

Saying goodbye

José and Jesús are saying their goodbyes to the congregation at St. Saviour's in Orono and packing their bags at the end of yet another 10-month season of farm work. "On behalf of the workers at Garden Farm – Cayetano, Carlos Felipe and José – we thank Father Augusto and everyone who provides us with annual donations, such as groceries, delicious meals, clothing, footwear and exchange vouchers. May God multiply these gifts and bless you always. Truly, thank you very much, Father." – José at Garden Farm

"On behalf of all the Mexican workers at Pingle's Farm Market, we extend our deepest gratitude to Father Augusto and all the volunteers at his parish for the selfless support they have provided us from the start of the season until its conclusion. Thank you very much, Father. May God always watch over and bless you." – Jesús, Pingle's Farm Market

Supporting Canada's agricultural future

Today, Canadian society is highly dependent on migrant farm workers to maintain the agricultural sector, whether on farms, in fruit orchards or in greenhouses. A recently announced 10-year, $3.2 billion food security strategy highlights the Canadian government's focus on developing and growing domestic food production, with plans to establish small food hubs and terminals for a more "home grown" distribution of produce across the country

The Anglican Church, along with other faith-based and agri-food-sector partners, can assist with this strategy. The success of Núñez and the partnerships he has developed demonstrate a potential model for how faith communities can contribute to this important work.

St. Saviour's and the Migrant Worker Ministry wish to acknowledge the invaluable financial advice, support and encouragement provided throughout the year by all of our donors and partners, along with the Diocese of Toronto, FaithWorks, the Anglican Diocese of Toronto Foundation and, in particular, the continued encouragement and support of Bishop Riscylla Shaw.

A final thank you

We conclude with a message from one of the workers in a thank-you letter received during the 2026 season:

"Anyone would party with you until dawn, but not just anyone would do so in a hospital. Anyone might eat with you at a restaurant, but not just anyone would sit on the street and share a meal with you. Anyone can be there during times of plenty, but not just anyone stands by you during times of scarcity. That is why today, with a heart full of gratitude, I want to thank the Migrant Worker Ministry and all the people who support us through their generous donations. Especially Father Augusto Núñez for the help he provides every Sunday through the Spanish-language services. He teaches us that we are not alone, that God is with us wherever we are, and that He gives us the strength to keep moving forward. I thank God for the incredible people He has placed on our path and for everyone who makes us feel truly blessed." – Workers at Rekker's Gardens Inc.

The Rev. Augusto Núñez is the incumbent of St. Saviour, Orono and director of the Migrant Worker Ministry that serves migrant farm workers in Durham Region and Northumberland County.

Stan Squires is on the Migrant Worker Ministry Committee and a member of St. Saviour, Orono.



Holy Trinity, Guildwood emerged victorious over Christ Church/St. Bede's in a 12-11 come-from-behind win, earning the Rev. Peter Trant Memorial Trophy. PHOTO BY JOHN HETHERINGTON

Play ball!

The 65th annual Scarborough Anglican Youth Ministry softball tournament on Sept. 12 saw an exciting back-and-forth championship game. Eight teams participated, including: Scarboro/Bridleweood Presbyterian; Christ Church/St. Bede's; St. Paul, Agincourt Baptists; The Logos; The Community; Wesley Chapel; and Holy Trinity, Guildwood. PHOTOS BY BRIAN PROVO

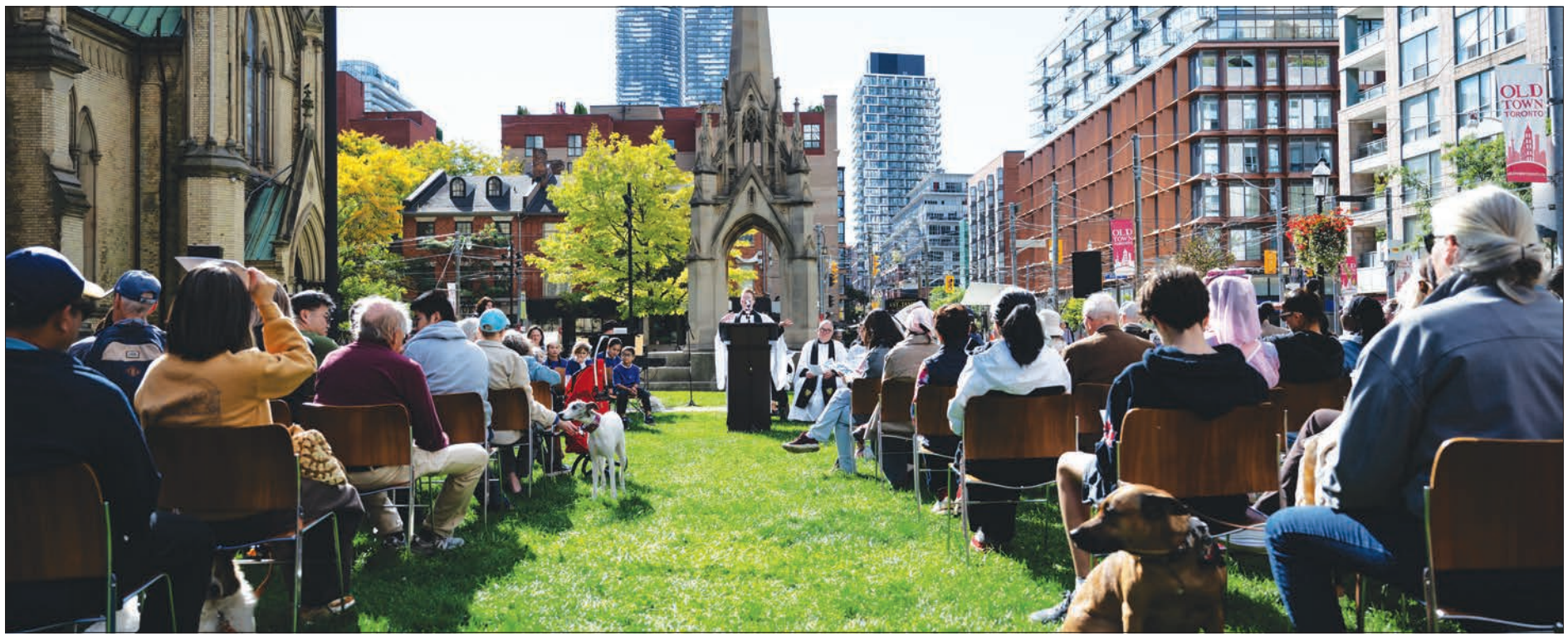
















Animals blessed

People and their pets attend the annual Blessing of Animals service at St. James Cathedral on Oct. 3. The service is often held in churches on or near the feast day of St. Francis of Assisi, the patron saint of pets and animals. PHOTOS BY SAM MOFFATT/MAVERICK MEDIA COLLECTIVE








OLD TOWN TORONTO















Parallels across borders

How my experiences as a Tamil from Sri Lanka shape my allyship with Indigenous peoples in Canada

"Injustice anywhere is a threat to justice everywhere."
– Martin Luther King Jr.

BY LYDIA GITANJALI THIAGARAJAH

In June 2020, I moved to Canada on an empty flight from Singapore. Canada, and more specifically Scarborough, was not new to me, as I had made several visits since childhood to visit my extended family. However, moving on a permanent basis made me nervous, especially at the thought of where and how I would fit in.

Navigating place and identity has always been a part of my life as a Tamil woman growing up in war-torn Sri Lanka. I was born in Jaffna, the northern part of Sri Lanka, during the height of the civil war. By the age of 5, I had lived in 15 different places due to repeated internal displacements. I grew up in the context of ethnic conflict, violence, systemic discrimination and oppression. Growing up in cosmopolitan Colombo, I silently endured implicit and overt racism, I swallowed my anger as I watched civilians being bombed on cable TV because the local channels seldom covered the civil war, and I hung my head in shame when the end of the war was broadcast with celebrations and pride in the Anglican school I attended. Simply speaking out about the injustices was sufficient to be branded as a terrorist sympathizer, and so I spent my adolescent years attempting to "fit in," while also wrestling with the injustice my people were facing.

As I discerned my career path, I felt God's call to use my strengths to further justice, truth and accountability. I worked for over five years as a researcher on post-war justice and reconciliation. My work took me into homes of mothers who were searching for their missing children for decades, communities protesting for the release of occupied land and spaces of deep grief and undying resilience. There were times my work felt meaningful, and there were even more times when it felt futile, as the state mechanism repeatedly denied attempts towards truth-telling and accountability. So, when my partner decided to move to Canada, I felt confused as to what my future work would entail.

It was not until I was a master's student in Singapore, taking an elective on the interaction of Christianity with other spiritual beliefs, that I began to uncover the dark history of Canada's relationship with Indigenous peoples. Learning about residential schools shocked me. As I learned about the policies behind these institutions, it was difficult for me to comprehend how the Church partnered with the state to "kill the Indian in the child." It was the beginning of my ongoing journey to learn about the injustices that the Indigenous people have faced and continue to face in Canada.

While acknowledging the nuanced experiences of settler colonialism in Canada, I also see parallels between the experiences of the Tamils in Sri Lanka and the Indigenous peoples in Canada. I resonate with the feeling of being alienated, othered and erased from our own lands and homes. I understand what it is to have to work with the same powers that explicitly tried to eradicate nations of people with no regard for human life or dignity. And I continue to deal with intergenerational trauma and social issues that stem from years of oppression, violence and discrimination.

My calling here is different. It is a calling of allyship, which includes proactively learning from Indigenous peoples, listening to their stories and their calls for justice and reparations. Where possible, to support and create space for Indigenous voices to be heard. To be courageous enough to walk alongside Indigenous Nations when they stand up to systemic oppression, ongoing colonialism and denial of truths. And finally, to humbly steward the land and waters which we are grateful to call home.

I share my own journey with you, dear reader, to encourage you to participate in reconciliation. Whether you are an immigrant, settler or a sojourner, you are called to participate in this journey of reconciliation.

Lydia Gitanjali Thiagarajah is a social sciences researcher and policy analyst. She sits on the advisory panel of the diocese's right relations committee.

Compassion starts with a shift in language

BY THE REV. CANON MAGGIE HELWIG

Every year, it seems as if it could not get harder to work with and alongside unhoused and deeply marginalized people; and yet every year, the world around us seems to become meaner and colder, and simply caring about other people is made more and more difficult.

I could talk about many aspects of this, about churches facing harassment through by-laws, about threats of lawsuits, about "neighbourhood associations" with very limited ideas of what constitutes as neighbour. But I want especially to address, because I think it is profoundly theologically important, some of the words that are coming into use.

Specifically, I am seeing commentators more and more often referring to people using drugs on the street as "zombies," from an appalling and very poorly researched article in The Atlantic claiming that harms reduction has created a "zombie apocalypse," to a Toronto lobby group releasing videos identifying the street corner near my house as a "zombie wasteland." Usually, this language – evoking, as it does, the image of a no-longer-human threat, lacking either rationality or relationship – is closely linked to calls for "mandatory treatment."

There is no question that there are many people on the street who are suffering hugely from the toxic drug crisis, which has been made worse by a series of political decisions, notably the Ford government's closure of nearly all of Ontario's safe consumption sites, which has meant that the crisis is now much more obviously public. I rarely manage to cover the small distance from home to church, or through my local park, without stopping to check someone's breathing. And the question of how we, as a society, have created such levels of despair is one which we should all be considering deeply.

Experts in the field have identified the many problems with the "mandatory treatment" idea, beginning with the fact that there is a huge lack of voluntary treatment for people who want it, unless they are able to pay for it privately. Mandatory treatment, even with good therapeutic models, has a poor success rate, and a high death rate when people begin to use again immediately upon release; but it is also clear to anyone who thinks about it for even a moment that mandatory "treatment" at the scale which is being proposed would not be treatment in any meaningful sense at all – at that scale, it could only be long-term incarceration.

There has been an attempt to present calls for involuntary "treatment" as some form of compassion. But it is a reasonable assumption that someone who calls another human being a "zombie" does not wish them well. It is a word designed to exclude certain people from the category of humanity at all, and to position them as beings with neither rights nor inherent dignity. It is, to use the language of our faith, an attempt to remove them from the Body of Christ.

The people in my community who are using drugs on the street are not mindless, dangerous, predatory or any of the other connotations which the word "zombie" carries. They are, among other things, people who are invariably polite when I wake them up to ensure they're all right, and always thank me for my concern. They are people with dreams and hopes, traumas and griefs, people who make art and tell jokes and dress giant teddy bears in elaborate costumes. They are people with children and siblings and parents, people who know love and loss and longing. And for us, they are, each one of them, bearers of the ineradicable image of God. They are – like everyone else we encounter – a fragment, for us, of the divine life.

As long ago as the fourth century, Gregory of Nyssa preached against those who wanted to see the unwell and unhoused people of his time sent off to "some place far away from our life," and told his congregation, in the strongest terms he could, that they needed to understand that each one of us is deeply ill, especially those of us who think we are well, and it is only our relationships with the most vulnerable among us that can bring us healing. We cannot cast anyone out of the category of our shared humanity without injuring us all.

It is hard, as Gregory himself also grants. It is hard to be open to the depths of pain, easier to be angry, or to reject the reality on our doorsteps entirely. It is hard to get past fears and prejudices which surround us like air. It is hard – maybe hardest of all – to admit that things are terribly wrong, and that there is only a very little that we can do to make anything better.

But the little that we can do, we must do. And if it is only to look at a human person and to understand that they are not a monster, but a plain being like each of us, as much a child of God as anyone else, and to speak and be kind, this is a place to start, and it is a way for all of us to begin to be healed.

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



A Trip worth writing about

BEYOND THE BRICKS

By Mac Moreau

I have stood in a lot of churches. It is, after all, central to my work in the Diocese of Toronto. But nothing quite prepared me for walking into York Minster for the first time and being moved to tears. There is a scale to that building, to the physical manifestation of devotion, and to the centuries of prayer inside it.

In May 2026, I travelled across the United Kingdom alongside my good friend and colleague Peter Misiaszek, director of stewardship for the diocese.

Over nine days, I visited eight communities and met with 20 people across 15 different organizations: the Church Housing Association, the Church Development Agency, the Office of the Bishop for Housing, the Churches Conservation Trust, Revitalize Trust, the dioceses of York, Birmingham and Gloucester, Canterbury Cathedral, Scotland's Churches Trust and more.

I came with a list of questions, and I was blessed by how willingly my counterparts answered them. I wanted to know how the Church decides what land to keep and what to let go of. I wanted to understand what goes into financing a housing project on church land, and how they think about affordability in a way that holds up over multiple generations. I asked what happens to a church once it closes; who decides its next life, how long that process usually takes and how big the backlog of unresolved buildings really is. I pushed on heritage, too: when does a building's historic status help it find a future, and when does it just get in the way?

And underneath all of it, I kept asking a more personal question: if you were advising a diocese back home that's iterating and living this kind of strategy, where do you tell them to begin, and where do these efforts usually stall?

The first thing I learned is that we in the Diocese of Toronto are not alone. The tensions we wrestle with here are the same tensions being worked through in Edinburgh, Birmingham and York. Geography changes the details, but it does not change the grief… or the opportunity.

What struck me most was posture. Across every conversation, whether we were talking about land and property strategy, housing



A view of Canterbury Cathedral from atop the rooftops surrounding the cathedral compound. The director of property brought Mac Moreau on a walking tour of the compound, including up to the rooftops. PHOTOS BY MAC MOREAU

or the future of a closed building, there was a consistent instinct toward being proactive rather than reactive – thinking several years ahead, rather than waiting for a crisis to force a decision. This approach sees real value in a diocese having a clear-eyed strategy before it's needed, not after.

Heritage came up often, too, and in a way I didn't expect. I'd assumed a building's historic designation would be the deciding factor in its future. Instead, I heard again and again that social value (i.e., what a building means to the people who live around it) often mattered just as much as its architectural pedigree. It's a question worth sitting with: what does a building mean to its community?

Housing was where I learned the most. The Church of England treats housing development as mission, organized around a simple idea: housing should be safe, stable, sociable, satisfying and sustainable. They've built a whole ecosystem to support that work (the Church Development Agency and the Church Housing Association) and resource their property and housing teams accordingly.

There's one detail I haven't stopped thinking about: it's become a universal policy across the Church of England to leave churches unlocked to the public on a daily basis, inviting passersby to step in and bear witness to our faith. I asked about the obvious worry of theft, vandalism and other reasons we tend to keep our own doors locked outside of service hours. What we learned was the opposite had happened: giving increased and risk decreased.

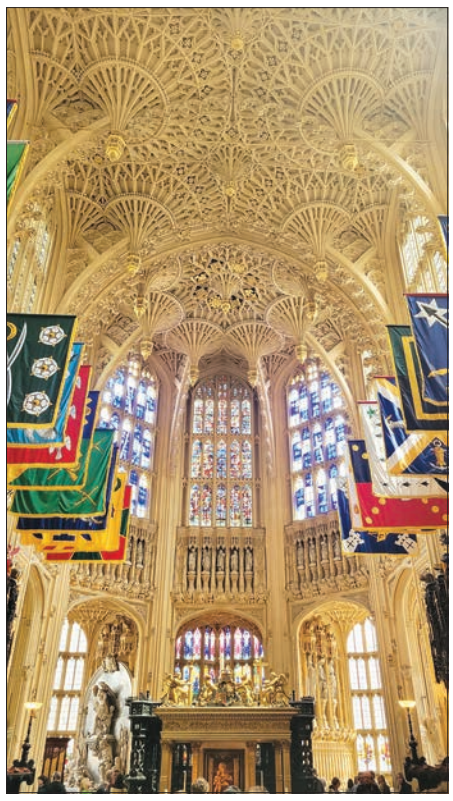
While there is so much more I could share, their approach to land and property strategy comes down to this: curiosity, a forward-looking posture and a willingness to ask hard questions before circumstances force the answer.

And then there was Peter

If you'll indulge me: Peter Misiaszek is one of the best travel companions a person could ask for. He should also never again be trusted behind the wheel of a car driving on the wrong side of the road. Somewhere on a narrow road in Radlett (about 25 km outside London), his driving prompted two extremely British strangers into an extremely British argument: one informing the other that she was "thicker than two bricks," the other replying, with devastating politeness, "thank you, have a nice day." We laughed about it for the rest of the trip. We may laugh about it for the rest of our lives.

Between meetings, we talked theology, history and our shared, slightly embarrassing admiration for all things related to this part of the world.

Nine days of long drives, meetings, site visits, learning and intriguing discussion with fascinating folks evolved into a friendship



The Lady Chapel, also known as the Henry VII Chapel, at Westminster Abbey. It was used for the installation of the Knights of the Order of the Bath.

I don't take for granted. Peter is a gift as a colleague, and now, unmistakably, as a friend.

Coming home

I came home with a notebook full of ideas that I still haven't finished processing, and I suspect I'll be pulling from this trip for years to come. But if I'm honest, the thing I keep returning to isn't a policy, or strategy or framework, it's standing in York Minster, undone by a building I'd never set foot in before. It's evensong at Canterbury and afternoon service at Westminster. It's long drives deep in discussion with one of my closest friends, still laughing at the same joke by the time we reached Dover.

I ventured to the UK to study their proverbial bricks." I came home having reinforced my understanding that the buildings only ever mattered because of what they held, and who they held it for.

Beyond the bricks, indeed.

Mac Moreau is the director of Property Resources for the diocese.

Opening the Doors

THE STEWARD

By Peter Misiaszek

In May, my colleague Mac Moreau and I travelled across England and Wales on an educational journey, meeting with church leaders and exploring innovative approaches to stewardship, ministry, the use of church buildings and community engagement. Among the many ideas we encountered, one simple but compelling idea stayed with us: Doors Open.

The concept is remarkably straightforward. What might happen if our parish churches were open more often – not simply for worship or scheduled events, but during the week as places of prayer, reflection, hospitality and welcome?

In the Church of England, this question emerged partly from a practical reality. Many churches had gradually become locked outside worship because of concerns about vandalism, insurance, theft and declining volunteer capacity. But church leaders began to ask whether a locked church might unintentionally communicate something quite different from what the Church intends to proclaim: that faith is private, guarded or inaccessible.

Theologically, the question is even more significant. The parish church is not simply a building for those who attend on Sunday. It is a visible sign of God's presence in the community and exists for the whole parish – believers and doubters, the faithful and the curious, the grieving and the lonely.

Jesus says, "Whoever comes to me I will never drive away" (John 6:37). There is something wonderfully Anglican about taking those words literally.

An open church offers something that a Sunday service cannot always provide. Someone who would never think of walking into a worship service may nevertheless enter a quiet church to sit, pray, or simply collect their thoughts. A person carrying grief may find a place of peace. A tourist may discover the beauty and history of a sacred space. Someone who has drifted away from the Church may encounter a reminder that the Church is still there.

During our travels, we saw examples of churches that had embraced this approach in different ways. Volunteers welcomed visitors, prayer stations provided opportunities for reflection, and church buildings became places where people could pause amid the demands of everyday life. At St. Michael-le-Belfrey parish in York, the parish (near York Minster) intentionally expanded its weekday opening hours and hospitality ministry, discovering that many visitors who initially entered as tourists later returned for worship, joined Alpha courses, requested prayer or sought pastoral support.

At St. Digain's Church in Llangernyw, North Wales, visitors walking the Pilgrim's Way often stop to admire the architecture of this 13th-century church. They can use the facilities, enjoy a complimentary drink and, quite often, leave a donation using the church's tap-to-give technology.

Of course, "Doors Open" does not mean opening the doors without thought. Concerns about security, safeguarding, insurance and volunteer capacity are real. The experience in England and Wales suggests, however, that openness and responsible stewardship need not be opposites. Churches have developed practical measures – including volunteer stewards, appropriate security systems, risk assessments, and the careful safeguarding of valuables –to make greater accessibility possible.

So, what might this mean for the Diocese of Toronto?

Perhaps we should begin modestly. Rather than expecting every parish to adopt the same model, we could consider a pilot involving a small number of urban, suburban and rural churches. Each could explore what opening its doors during the week might look like in its own community.

The goal would not simply be to have unlocked buildings. The goal would be to ask a more important question: How can our churches become more visibly present in the everyday lives of the communities we serve?

We often speak about the Church needing to reach out to the community. Sometimes the first step is simply to open the door.

In an age when many people experience loneliness, uncertainty, grief and spiritual searching, there is something powerful about knowing that there is a church nearby where one can enter, sit quietly, pray and know that one is welcome.

An open church says something without requiring a visitor to say anything at all: You are welcome here. There is a place for you. God is here.

The experience of our brothers and sisters in England and Wales has given us something worth considering. In some of our communities, the next expression of Christian mission may begin not with a new program or initiative, but with something much simpler – the turning of a key, the opening of a door and the willingness to welcome whoever walks through it.

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

TO PLACE AN AD EMAIL DDINA@TORONTO.ANGLICAN.CA

LOOKING AHEAD

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

NOV. 1 – Join the Choir of St. James Cathedral, Toronto and Orchestra, conducted by Thomas Bell, for a beautiful candlelit performance of Gabriel Fauré's Requiem, 4:30 p.m. Admission is free and donations are welcome. Join to remember and give thanks for those who have departed.

NOV. 1 – All Souls Requiem, featuring excerpts from Eternal Light: A Requiem by Howard Goodall, 7 p.m. at Church of the Redeemer, Bloor Street and Avenue Road.

NOV. 4 – Holy Communion in the Octave of All Saints (BCP) at 6 p.m., followed by a light supper, then at 7 p.m., the Rev. Dr. James Leatch will present an illustrated talk about the HMCS Swansea. Join in person at St. Olave, Bloor Street West and Windermere Avenue. For more details, call 416-769-5686 or go to www.stolaves.ca.

NOV. 14 – Christmas market with luncheon, home baked goods, crafts, books, boutique and other vendors, 10 a.m. to 3 p.m., Christ Church, Stouffville, 254 Sunset Blvd., Stouffville.

NOV. 14 – Christmas Fair, 11 a.m. to 2 p.m., featuring art gallery, baking and preserves, books, CDs and vinyl records, toys, kitchenware, jewellery, cafe and more. St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto. To learn more, visit www.stcuthbertsleaside.com.

NOV. 14 – Join St. Luke, Peterborough for the 150th Anniversary Christmas Tea and Bazaar on Nov. 14 from 11 a.m. to 2 p.m., 566 Armour Road, Peterborough. Includes lunch, silent auction, bake table, craft sale, boutique room, book sale, Father Christmas and a children's gift shopping area. For more information, contact the church office at 705-742-6202 or secretary@saintlukes.ca.

NOV. 14 – Attend the Maker Market at St. John, Ida and Omemee on Nov. 14 from 9 a.m. to 4 p.m., 1758 County Road 10, Cavan. Enjoy homemade crafts, local artisans, seasonal treats, takeout soups and chili and fill the tractor bucket for local food banks. Call 705-944-5350 for more information.

NOV. 14 – St. George, Pickering Village is hosting its annual bazaar from 9:30 a.m. to 2 p.m. at 77 Randall Drive, Ajax. Explore tables featuring attic treasures, baked goods and homemade jam, crafts, Christmas items, jewellery, penny auction, raffle, silent auction, tearoom and a table with free children's activities. Free parking. To learn more, visit stgeorgeschurch.ca or call 905-683-7981.

NOV. 14 – Delicious baked goods, crafts Christmas treasures, collectibles, books, jewellery and more at the Sugar Plum Christmas Bazaar, 9:30 a.m. to 2 p.m. Lunch will be in the Internet cafe, St. Margaret in-the-Pines, 4130 Lawrence Ave., Scarborough.

NOV. 15 – Bach Vespers: Cantata 73: Herr, wie du willt, featuring the Redeemer Choir and Orchestra, 4 p.m. at Church of the Redeemer, Bloor Street and Avenue Road.

NOV. 21 – Holly Berry Bazaar, 9 a.m. to 2 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, featuring handicrafts, jewelry, homebaked goods, gently used china, crystal, tools, books and puzzles. There also will be a cafe and community craft vendors. Free admission and parking. For more information, call 416-283-1844 or email parishadmin@stdunstan.ca.

NOV. 21 – Old Fashioned Festival of Christmas, 10:30 a.m. to 2 p.m., luncheon 12- 1 p.m., Holy Trinity, Thornhill, 140 Brooke St., Thornhill. Baked goods country store, raffle, jewellery, gifts and more. For more information and luncheon tickets, call 905-889-5931.

NOV. 21 – Join Nativity, Malvern for the Annual Grande Festive Market,10 a.m. to 5 p.m., 10 Sewells Rd., Scarborough. Fashion and craft vendors, baked goods, holiday gifts, toys, health products and more. Visit www.nativitymalvern.ca or call 416-284-2728 for more info.

NOV. 22 – Choral Evensong (BCP) at 4 p.m., followed by When Darkness Covered the Earth at 4:45 p.m., featuring seasonal stories, poems and music presented by St. Olave's Arts Guild to lighten your mood as we prepare for the month ahead. Join in person at St. Olave, Bloor Street West and Windermere Avenue. For more details, call 416-769-5686 or go to www.stolaves.ca.

NOV. 28 – The popular Christmas Market at St. Martin in-the-Fields features crafts, jewellery, books and puzzles, baked goods, frozen entrees, jams and preserves. The Market is free to attend and sales support the work of the parish. Join us from 10 a.m. to 2 p.m. at 151 Glenlake Avenue, Toronto. There will also be an online Christmas auction the week prior to the in-person event. To learn more, visit www.stmartininthefields.ca/happening.

NOV. 28 – Annual Christmas Bazaar returns to Church of Our Saviour, Don Mills, on Nov. 28 from 10 a.m. to 1 p.m., 1 Laurentide Drive, North York. An assortment of homemade Christmas treats, a treasures table featuring a variety of good quality items, a jewellery table, puzzle table, book corner, coffee corner and a gingerbread house raffle. There will be a large selection of handcrafted outdoor Christmas planters for $35. The church is wheelchair accessible.

DEC 5-6, 12-13, 18-20 – The Christmas Story, a Toronto tradition since 1938, professional musicians and a volunteer cast present this charming hour-long nativity pageant, at Holy Trinity, Trinity Square, 19 Trinity Square, Toronto. Suggested donation: $25 adults, $10 children. To reserve a seat, visit www.thechristmasstory.ca or call 416-598-4521. The church is wheelchair accessible.

DEC. 6 – Join St. Martin in-the-Fields' annual Advent Carol Service on Dec. 6 at 7:30 p.m. Come and hear St. Martin's choir under the capable direction of Jack Hattey, with assistance from other talented musicians as they prepare to welcome the birth of our Saviour. Music by Nixon, Andrew, McDowall, Arakelyan, Parry and many others. Freewill offering will be donated to a local charity supported by the parish. A reception follows to which all are invited. St. Martin's is located at 151 Glenlake Ave., one block north of Keele subway station. Only street parking is available.

DEC. 12 – Join the choirs of St. James Cathedral, Toronto and Trinity College, U of T, with orchestra and soloists, for this beloved Christmas tradition, 7:30 p.m. Experience Handel's timeless masterpiece, from "Comfort Ye" to the majestic "Hallelujah" chorus. A beautiful evening of music and celebration! To learn more, visit www.stjames-cathedral.ca/messiah2026.

IN MOTION

Appointments

- The Rev. Richard Webb, Interim Priest-in-Charge, Resurrection, Sept. 20.
- The Rev. James Liu, Interim Priest-in-Charge, St. Peter and St. Simon the Apostle, Sept. 21.
- The Rev. Leigh Kern, Honorary Assistant, St. James Cathedral, Sept. 23.
- The Rev. Peter Mills, Chaplain to the Retired, Durham-Northumberland and Peterborough Deaneries, Oct. 1.
- The Rev. Don Shields, Chaplain to the Retired, Oshawa Deanery, Oct. 1.
- The Rev. Orvin Lao, Incumbent, St. John the Baptist, Oak Ridges, Nov. 25.

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):
Please contact Bishop Kevin Robertson for

- St. Peter and St. Simon

Please contact Bishop Riscylla Shaw for

- St. James, Orillia and Huronia Regionalization
- St. George, Haliburton

Parish Selection Committee Process

First Phase - (not yet receiving names):

- Resurrection

Second Phase - (receiving names via Area Bishop):

- N/A

Third Phase - (not yet receiving names):

- N/A

Ordinations

- Murray McCarthy will be ordained a deacon at St. Aidan, Toronto on Nov. 1 at 4 p.m.
- The Rev. Michael Brain will be ordained a priest at Christ Church, Brampton on Nov. 29 at 4 p.m.

Celebrations of New Ministry

- The Rev. David Malina, Incumbent, St. Mark, Midland, Nov. 7 at 2 p.m.
- The Rev. Jacob Cunliffe, Incumbent, St. Andrew, Scarborough, Nov. 8 at 10 a.m.
- The Rev. Orvin Lao, Incumbent, St. John the Baptist, Oak Ridges, Dec. 20 at 10 a.m.

BRIEFLY

Bishop's Company Dinner returns

The 65th annual Bishop's Company Dinner will be held on Nov. 20 at the Sheraton Parkway Toronto North Hotel & Suites. Funds raised by the Bishop's Company support the Bishop of Toronto's ministries, provide emergency care for clergy in need and give bursaries for religious education. This year's speaker will be Archbishop Anne Germond, Bishop of the Diocese of Algoma and Metropolitan of the Ecclesiastical Province of Ontario. For tickets and details, visit www.bishopscompanytoronto.ca.

All are welcome to attend Bishop's Levee

On Jan. 1, join the College of Bishops to offer best wishes and prayers for the New Year. Said Eucharist will begin at 12:15 p.m., followed by receiving line and reception from, the ringing of the bells of Old York, festive music, Choral Evensong and presentations of the Order of the Diocese of Toronto. For more details, visit www.toronto.anglican.ca.

PRAYER CYCLE

FOR NOVEMBER 2026

1. The Evangelical Lutheran Church in Canada
2. St. Hugh and St. Edmund
3. The Church Historical Society
4. St. James the Apostle, Brampton
5. St. James, Caledon East
6. St. Joseph of Nazareth, Bramalea
7. St. Jude, Bramalea North
8. The Synod Council
9. The Synod Agenda and Planning Committee
10. The Audit Committee of Synod Council
11. Military Chaplains
12. The Finance Committee of Synod Council
13. The Property Committee of Synod Council
14. The Human Resources Committee of Synod Council
15. The Synod Office Staff
16. The Risk and Governance Committee of Synod Council
17. The Communications Department of the Synod Office
18. The Congregational Development Department of the Synod Office
19. The Finance Department of the Synod Office
20. The Bishop's Company
21. The Diversity, Equity, and Inclusion Office of the Synod Office
22. FaithWorks Sunday
23. The Human Resources Department of the Synod Office
24. The Property Resources Department of the Synod Office
25. The Right Relations Coordinator of the Synod Office
26. The Social Justice and Advocacy Department of the Synod Office
27. The Stewardship Development Department of the Synod Office
28. The Chancellor, Vice-Chancellors and Synod Officers
29. St. James Cathedral

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