

## Is disinvestment Un-Anglican?

## Faith groups team up for refugees



## Rural parish makes big impact

# The Anglican

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MARCH 2016

## FaithWorks raises record amount

BY PETER MISIASZEK

**I**n a challenging economic environment, the 2015 FaithWorks campaign result is one for the record books. As in past years, Anglicans across the Diocese of Toronto demonstrated their generosity, raising more \$1,675,000. Despite news of job losses, the declining dollar, downsizing and belt-tightening, FaithWorks raised more money in 2015 than in any year prior.

"Thanks be to God for the generosity of Anglicans across the diocese," says Archbishop Colin Johnson. "FaithWorks is a tangible example of Christ's mission being served in the world, and many people need to be thanked for their commitment – donors, volunteers and clergy."

FaithWorks is the annual appeal of the Diocese of Toronto. The money raised supports families in crisis, children, youth and women in need, immigrants, the homeless, the imprisoned, those suffering from HIV/AIDS, and people living in the developing world.

"This demonstrates the breadth of our donor base," says Shelagh McPherson, chair of the FaithWorks Allocations Committee. "A great deal of effort has been made to promote FaithWorks in our parishes, in the corporate sector, among service groups and with individual donors. Our Christmas direct mail appeal alone raised over \$50,000."

Parishes gave a total of \$825,000 in 2015, and about 85 per cent of the churches in the diocese took part in the campaign. A significant bequest was secured through the parish appeal. More than 85 parishes experienced a result greater in 2015 compared to the previous year.

"Throughout the diocese, the number of parishes making FaithWorks an important focus of their stewardship and outreach is encouraging," says Susan McCulloch, FaithWorks' campaign manager. "We've seen some signifi-

Continued on Page 2



Dean Andrew Asbil shakes hands with Archbishop Colin Johnson after being escorted to his chair while Chancellor Clare Burns looks on. At right, Bishop Walter Asbil hugs his son. PHOTOS BY MICHAEL HUDSON

## Cathedral turns page

### New rector, dean installed

BY STUART MANN

**ST.** James Cathedral began a new chapter in its history on Jan. 31 with the induction and installation of the Very Rev. Andrew Asbil as the rector of the cathedral and Dean of Toronto.

About 700 people filled the downtown cathedral for the two-hour service, which had a strong emphasis on social justice and included several lighthearted and poignant moments.

"I am moved beyond words to accept this wonderful call," said Dean Asbil, speaking to the con-

gregation near the end of the service.

The service started in dramatic fashion, as native drumming filled the air and Sandra Campbell, a pastoral worker at the Toronto Urban Native Ministry, performed a smudging ceremony at the front of the church. Among those who were ritually cleansed by the healing smoke was Toronto Mayor John Tory, seated in the first pew.

The first and second readings (Isaiah 55: 1-11 and Ephesians 4. 7, 11-16) reflected the themes of social justice and inclusion that

were woven throughout the service. The passage from Ephesians was read in in Mandarin.

In a delightful surprise, Dean Asbil's father, Bishop Walter Asbil, a former bishop of the Diocese of Niagara, gave the sermon. "What I'd like to tell you about Andrew is, he's able to bring together people who have widely diverse views," he said.

In a sermon that was by turns insightful and humorous, Bishop Asbil spoke about his son with deep affection and respect. He described his son as a gifted leader who is not troubled by the head-

winds buffeting the church.

"I know these are not easy days for the church," Bishop Asbil said. "There's an anxiety. But let me tell you what Andrew thinks. He believes God does not call us from the past – rather, God calls us from the future. That is how Andrew sees the church – facing the future square on, with the Holy Spirit of God to help us step out in freedom."

He asked Dean Asbil and his wife, Mary, to join him on the chancel steps and, after some

Continued on Page 2



# New dean given keys, takes seat

Continued from Page 1

words of encouragement, embraced them. It was a moving moment that drew sustained applause from the congregation.

After the sermon, Dean Asbil was formally inducted as rector of the cathedral by Archbishop Colin Johnson, the Bishop of Toronto and Metropolitan (senior bishop) of the Ecclesiastical Province of Ontario. At the same time, he became priest-in-charge of St. Bartholomew, Regent Park.

Dean Asbil was given the ceremonial keys to the cathedral by the churchwardens, Angela Carroll and Larry Enfield, and then was formally installed as the new Dean of Toronto.

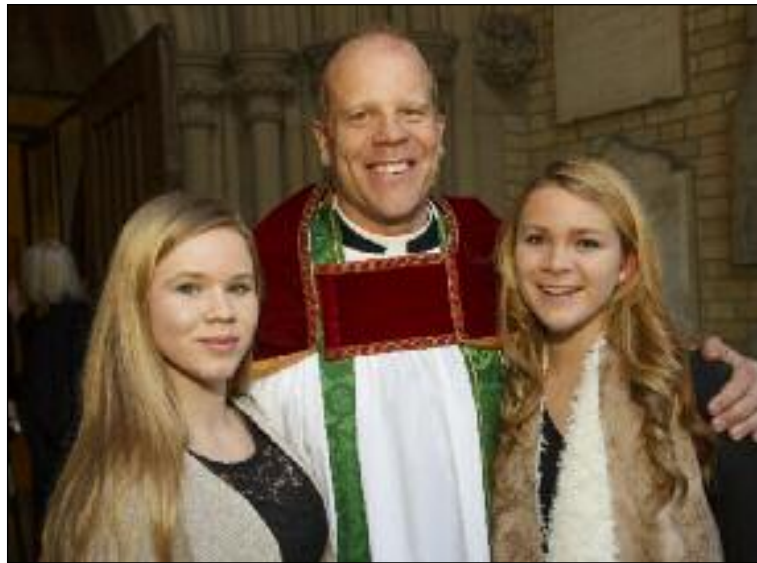
At the end of the installation ceremony, Archbishop Johnson, the diocesan registrar, Canon Paul Baston and the diocesan chancellor, Canon Clare Burns, led Dean Asbil to the dean's "stall" or chair at the front corner of the chancel. As he sat down, he received a long ovation.

Near the end of the service, Dean Asbil came down from his chair and, standing where his father had stood, spoke about what it meant to be the dean of Canada's most populous diocese and rector of its mother church.

"I'm glad to take this seat – it's pretty fancy," he said, looking over at his chair and drawing laughter from the congregation. But he quickly changed to a more serious tone, and the congregation listened with rapt attention.

"But don't let appearances fool you," he continued. "I know what taking this seat means. To be seated in this cathedral is to be shaped by the traditions and blessings of what it means to be an Anglican – the good, the bad and the ugly. It also means to be inspired by the Holy Spirit to take us into uncharted waters and to try new things, because the mission field is changing always."

"To be seated in this cathedral means to have the courage to step



Dean Andrew Asbil with his daughters Bridget (left) and Hanna before the start of the service. PHOTO BY MICHAEL HUDSON

outside these four walls and to step into a deeper relationship with our neighbours – with residents and merchants, with civic leaders, with our ecumenical partners to pray together and break down walls that divide so that no one stands alone, that we stand with the poor and disenfranchised so that we might become better – that we might become good.

"To be seated in this cathedral means to offer radical hospitality so that the next person through those front doors feels the deep welcome of Jesus – the sojourner, the migrant, the refugee or just the tired soul who needs a break from the pace of our reality, so that we might just find stillness and silence with the one who

made us."

He said the cathedral is built on sacred First Nations land and Anglicans must walk in peace and reconciliation with indigenous people. "We had a hand in a deep pain; we must have a hand in deep healing."

He thanked a number of people, including the former dean, the Very Rev. Douglas Stoute, and the cathedral's congregation, "who put down deep roots and shot for the skies." He thanked his former parish (the Church of the Redeemer, Bloor Street), his father, his wife and children.

He waited for a moment, letting all his words sink in. Then he added, "Now, that's enough of that. We have work to do. Let's get on with it."

## Corporate donors support appeal

Continued from Page 1

cant growth, especially in the York-Simcoe and York-Scarborough episcopal areas. The parishes in York Central Deanery and St. James Deanery (located in Toronto) have developed into important pacesetters in the overall campaign."

Corporations – especially the major banks – continue to be a vital source of funds for the campaign. In 2015, FaithWorks Corporate raised \$309,000. Since its inception in 2004, the corporate appeal has contributed more than \$4 million to FaithWorks. "It is wonderful to witness the generosity of Anglicans and the corporate sector during challenging times" says Bishop Philip Poole, the area bishop of York-Credit Valley and chair of the FaithWorks Corporate appeal.

Looking ahead to the 2016 campaign, the FaithWorks Allocations Committee is holding firm with a goal of \$1,550,000. The goal is attainable, says Ms. McCulloch. "2016 will be a special year for us – our 20th anniversary. We hope we can mark it with another impressive result." FaithWorks is planning launch events in episcopal areas across the diocese in the months ahead and hopes to recognize many of the parishes that have contributed to its success.

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

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# For new ministries, hospitality is key

## Meals play vital role, church planters say

BY MARTHA HOLMEN

**“THINGS** happen around the table that change people’s lives,” said David Fitch during his first keynote address at the Vital Church Planting Conference.

Mr. Fitch, an academic, pastor and church planter from the Chicago area, was the plenary speaker at this year’s conference, which took place Jan. 28-30 at St. Paul, Bloor Street. Jointly sponsored by the Diocese of Toronto and the Wycliffe College Institute of Evangelism, the conference attracted about 120 participants from various Christian denominations.

During the first two days of the conference, Mr. Fitch identified three circles of Christian community: the Eucharistic table, where Jesus is the host; the dining room table, where the Christian disciple is the host; and tables in the public square, where Christians interact with the neighbourhood.

“Proclaiming the Gospel doesn’t stay in the closed circle. It’s in our neighbourhoods and our homes,” he said. “There’s a table everywhere. The question isn’t whether Jesus is there, but whether he will be recognized.”

The notion of sharing the Gospel through hospitality emerged with several other speakers over the course of the conference. Attendees heard the stories of a variety of missional ministries, including a drop-in in East York where youth can be known and heard, and a new congregation in Vancouver that invites people of any age, race or lifestyle to gather around the altar.

At Church of the Transfiguration, Toronto, gathering around a table has become an essential element of The Water’s Edge, a new Sunday evening worshipping community. After a dressed-down liturgy, held without processions or vestments, the community gathers for a meal in the church basement.

“After worship we all head downstairs, where the kitchen be-



Keynote speaker David Fitch talks about the importance of tables. PHOTOS BY MICHAEL HUDSON

comes an important part of the community,” said the Rev. David Giffen, incumbent, in his workshop.

Members of the congregation prepare a meal each week, and everyone helps to set up tables and chairs, serve the food and clean up. The meal is seen as a vital part of the gathering that begins upstairs in the sanctuary.

“We weren’t talking about a meal after the service, but a meal as church,” said Nathan Wall, pastor of discipleship at Transfiguration and a member of the planning team for The Water’s Edge.

The team has found that the activities of cooking, setting up and cleaning together help to create deeper connections than they first expected.

“It gives people a space, a time and an activity in which they can rub shoulders with one another, and ease into the kinds of conversations that we don’t often allow ourselves time for,” said Mr. Wall.

In Parkdale, the idea of hospitality is tied to the very existence of The Dale Ministries, a community organization and church that operates with no building or fixed address.

“We became a church without our own walls,” said Erinn Oxford, director of the ministry.

The Dale, formerly called Parkdale Community Church, relies on businesses and organizations



The Rev. David Giffen

scattered throughout the neighbourhood to host its programs. Epiphany and St. Mark, Parkdale, a coffee shop, a Presbyterian church, a Salvation Army thrift store and other local centres all welcome The Dale into their spaces throughout the week.

“By spilling into the streets, we more fully inhabit our neighbourhood. We have built strong partnerships with a variety of organizations,” said Ms. Oxford. “We have the opportunity to be shown hospitality at the same time as giving it, and to me that’s beautiful.”

The conference culminated in a Team Day on Saturday, when Clayton Rowe and Hugh Brewster of World Vision Canadian Programs helped participants develop tools to connect with their neighbourhoods.

To hear recordings from this year’s conference, visit [www.vitalchurchplanting.com](http://www.vitalchurchplanting.com).



Erinn Oxford



Nathan Wall



Vinaya Dumpala (left) and a friend network at the conference.

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## BRIEFLY

### Justice walk starts near ferry docks

The annual Good Friday Walk for Justice in downtown Toronto will begin near the ferry docks to highlight the walk’s theme, “I thirst: Water as passion and promise.”

“As Jesus cried out in thirst from the cross, we too thirst for justice – for the environment and all creatures adversely affected by systems that misuse or destroy

the Earth, our sacred home,” says Vivian Harrower, a member of Holy Trinity, Trinity Square.

The walk will start at 2 p.m. on March 25 in Harbour Square Park, just west of the ferry docks at the foot of Bay Street. Participants will stop at various “stations” along Bay Street to name some of those systems harming the Earth and to call for repentance and action.

Those who do not wish to walk are invited to meet instead at Holy Trinity, Trinity Square, where they can watch a livestream of it. The walk will conclude at the church with a

brief worship service and a simple supper at about 4 p.m. The church is located behind the Eaton Centre.

For more information, visit [www.goodfridaywalkforjustice.wordpress.com](http://www.goodfridaywalkforjustice.wordpress.com).

### ACW general meeting scheduled for May

The Toronto Diocesan ACW’s annual general meeting will be held on May 14 at St. Thomas, Brooklyn. The day will include a Eucharist, music, reports, lunch, displays, items for sale and fellowship.

## HOLY WEEK & EASTER

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### GOOD FRIDAY

FRIDAY, MARCH 25 | 12:00NOON, 1:00PM, 2:00PM

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# God's new creation dawns



*I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and though this body be destroyed, yet shall I see God; whom I shall see for myself and mine eyes shall behold, and not as a stranger. (Job 19)*

The inspired marriage of Job's words and Handel's glorious music make this one of my favourite Easter anthems. The words also form one of the comforting sentences that open our burial rite. The American Book of Common Prayer makes the final line even clearer: "I myself shall see, and my eyes behold him who is my friend and not a stranger."

Job uttered these words, not with the hauntingly beautiful larghetto soprano line playing in the back of his mind, but in the anguish of personal pain and loss. Everything he has loved and worked for is gone. His health is destroyed. His friends show up to comfort him – and what a trial they are. Instead of consolation, they berate him, offering unflattering judgment and offensive bromides – at length! His wife tells him to curse God and die. (At least she is concise!)

Job is having none of that, and out of his deepest distress cries out, whether in profound faith or utter desperation: "I know

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

that my Redeemer lives!" He has no reason to believe this. There is no proof. Everything points to his abandonment. And yet he says: "I myself shall see, and my eyes behold him who is my friend and not a stranger."

In the end, God appears to Job, not quite in the way he had expected, but God comes, and Job lives.

The hope and the faith of Job are not very adequately resolved in the Book of Job. There is a convenient but unconvincing restoration of all his losses in the last few verses that makes it feel too much like a "happy ever after" tale.

But the dialogue between Creator and Creature is not ended in Job. The conversation continues in scripture until it comes to a climax half a millennium later in a darkened garden. A bereft woman grieves the tortured death of the one person whom she has not only cherished but come to see as her protector, her redeemer. Then compounding her anguish, the tomb has been vandalized and his body has been taken away.

In her misery, she cries out to the man she sees but fails to recognize: "Where have you taken him?" she demands. "Mary!" he

replies. And the divine-human dialogue is taken up again.

Job's "I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth," has become a reality for Mary Magdalene. Her whole life has changed, and so has that of all creation. The darkened garden of the tomb is revealed as the renewed Garden of Eden. It really was the Gardener she saw! The first day of God's new creation dawns here.

So Handel actually got it right: Job's plea of faith finds its fulfillment only in the second part of the aria. He links St. Paul's song to Job's prayer: "For now is Christ risen from the dead, the first fruits of them that sleep." The chorus responds, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:20-22).

And Mary of Magdala can give voice to those ancient words, with an assurance that Job so longed for: "I myself shall see, and my eyes behold him who is my friend and not a stranger." They are our Easter anthems, too.

*Dying you destroyed our death,  
Rising you restored our life.  
Lord Jesus, come in glory.*

May Easter be a time of great blessing and renewed life for you in Jesus Christ.

# Has passing the plate run its course?



The more that I think about it, the more I am convinced that passing a collection plate for money is a practice that needs rethinking. The custom reduces one's understanding of gift to that of an exclusive

monetary value and can exclude people from participating. For most parishes, the "collection" is that awkward time during the service when people fidget for change in their pocket, scurry to fill an offering envelope with what limited cash they tend to carry, pass the plate along without depositing a gift or, worst of all, sheepishly peer at pew-mates to see if they put anything on the plate. It has become an unwelcome interruption to worship.

I am all for generous giving. As I have written time and again, giving should be regular, reliable and real; our offering should be proportionate, sacrificial, consistent and joyful. The offertory can be a welcome opportunity to celebrate all this; but most of the time it isn't.

More and more church members are turning to Pre-Authorized Giving (PAG) as a way of ensuring that their gift of money is made available to the church on a regular basis.

## THE STEWARD

BY PETER MISIASZEK

The gift is planned and reliable. PAG is one example of how we can give of our first fruits in a way that does not draw attention to our benevolence. It is usually made on a monthly basis and is completely detached from the formal offertory process.

Most of us experience the preparation of the gifts in a similar fashion: sides-people ensure that the collection plate is passed from the front row to the back of the church, congregants deposit a monetary offering on the plate (or not) and pass the plate along, the collection is brought to the altar (sometimes with the communion wine and water), a blessing is made, and then the plate is whisked away to a side room for safe-keeping or immediate counting. The practice leaves me feeling empty.

The act of giving should be a joyful one where all our gifts are welcomed, acknowledged, offered and blessed. Somewhere along the line we have reduced the totality of our giftedness to money. And we reinforce this sentiment by imparting a blessing on it. However, Christian stewardship is more than

money, and our gifts extend beyond what we put on the collection plate. Money is absolutely essential for supporting ministry: its generous gifting to the church demonstrates our faith in God and is a profound act of discipleship. But why does the act of giving money still have a place in the middle of a worship service?

There might still be a place for the offering of gifts during the Eucharistic celebration. What if we took the time to acknowledge the service of one ministry on a weekly basis or thanked our volunteers publicly for their talent, ingenuity and perseverance? What if, instead of passing a plate for people to place cash or cheques on, we encouraged people to offer their time and talent and intentions and prayers? Then all the gifts could be blessed and left at the altar as a symbolic act of thanksgiving. This way, everyone present could participate and they would come to realize that gift isn't synonymous with cash.

God has given each one of us very special gifts. We can reinforce our giftedness and uniqueness each Sunday if we make space for celebrating all those gifts right in the worship service.

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



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### In Canada:

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### Primate:

The Most Rev. Fred Hiltz, Church House, 80 Hayden St. Toronto, ON M4Y 3G2

### In the Diocese of Toronto:

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

### The Archbishop of Toronto:

The Most Rev. Colin Johnson

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*The following motion was passed by the diocese's Synod last fall. Here, Peter Bennett comments on the motion and the mover and seconder of the motion, the Rev. Maggie Helwig and the Rev. Canon David Harrison, respond.*

## Preamble

Because climate change caused by hu-

man-generated greenhouse gas emissions is an undeniable threat to our ecosystem and to life on this planet; and because we are bound, by our baptismal covenant, to "strive to safeguard the integrity of God's creation, and respect, sustain, and renew the life of the earth"; and because we are committed to rebuilding right relationship with Canada's indigenous peoples, the original stewards of this land, as part

of our ongoing work of reconciliation; and because our theological commitments must be realized in all aspects of our corporate life, including our financial practices.

## Motion

It will be moved by the Rev. Maggie Helwig and seconded by the Rev. Canon

David Harrison that Synod acknowledges and applauds the efforts being made by the Investment Committee to withdraw from the most environmentally damaging of our investments, particularly those in tar sands oil; and Synod encourages the continuation of these efforts, in co-operation with our ecumenical partners and with national church structures.

# Divestment is Un-Anglican



BY PETER BENNETT

When this motion came to Synod, I was of two minds on how to vote, but ultimately decided the motion was flawed. That it passed makes me more uncomfortable, but there we are. What it doesn't preclude is a change of tactics, which is cause for optimism. For me, there are three reasons why I think the motion is problematic.

Divestment as a strategy will have little impact on corporate behaviour, because one institutional investor (the church) will be replaced by another (a pension or hedge fund). As a financial advisor and member of the Responsible Investment Association, I know there are various ways to achieve your SRI (socially responsible investing) objectives. Positive or negative investment screening (of which divestment is a form) is one. Shareholder engagement is another: the SRI manager engages senior management in person or at shareholder meetings in an effort to influence corporate behaviour. My view is that shareholder engagement is a more effective long-term strategy than divestment in changing corporate behaviour.

At the risk of entering the theological quagmire of competing views of scripture, the Jesus I know was very much engaged in the public square. He saw the money-changers and confronted them. He saw the hypocrisy of the synagogue leaders and engaged them in debate. He didn't divest himself from the sinner – he engaged with them. Divestment is another word for disengagement, and in my view, it's not biblical.

I view divestment as Un-Anglican. I recall a conversation with my father when ours was still a parent-child relationship. He was angry at "Red Ted" Scott, who at that point was chair of the Central Committee of the World Council of Churches. Dad was so upset with the WCC's alleged

support of guerilla forces fighting apartheid that he announced he was withholding his church collection in protest. I argued that his protest would mean nothing because nobody in the church would know why he was upset, and in all probability his collection would not be missed. If you're upset, write a letter to the rector, get a motion before vestry, get yourself elected to Synod – in short, get engaged in the conversation! To his everlasting credit, he accepted my argument and recognized that "cheque-book" protests were not very helpful. The Anglican Communion has numerous divisions of opinion. For some, the irresistible urge is to take your marbles home and not be in the playground anymore. For most of us, the overwhelming urge is to open or keep conversation going, to search for common ground, to find a way forward. I view divestment as a form of cheque-book protest. It makes me feel good, but at the end of the day, have I had any impact on corporate behaviour?

I understand and agree with the premise that underlies the motion. However, as Archbishop Johnson said in his charge, Christians are called to be at the "edge of chaos." Too far from the edge and we are frozen out. Too close to the chaos and we are consumed by it. Divestment freezes us out. Doing nothing consumes us in the chaos. For me the "via media" is engagement. Going forward, I hope we change tactics to achieve a common goal.

*Peter Bennett is a member of the Church of the Redeemer, Bloor Street, and a member of Synod.*



BY THE REV. MAGGIE HELWIG  
AND THE REV. CANON DAVID HARRISON

We are, in fact, in agreement on many points. We too believe that Jesus was very much engaged in the public square and that we are called to active engagement in the pressing issues of our day. However, unlike Mr. Bennett, we believe that divestment is, in some circumstances, the best form of engagement.

Both divestment and shareholder activism have been employed as tools for change, and both have strengths and limitations. The church has already acknowledged that divestment may be reasonable: we have well-established exclusions on investments in alcohol, tobacco, and pornography, and we participated in the ultimately effective campaign of sanctions against apartheid in South Africa. We believe that this, too, is a situation in which divestment is an appropriate and effective instrument. Both the Church of England and the former chairman of Shell, Mark Moody-Stuart, have lamented the industry's tepid response to shareholder engagement and have recommended divestment.

If we were the sole body to divest from tar sands oil, there might be more weight to the argument that the oil companies will not even notice. But in fact, there is a large divestment movement already underway, and it's growing. By September 2014, more than 800 organizations, with more than \$50 billion in assets, had officially committed to divestment, including the Rockefeller Brothers Foundation, the World Council of Churches, the Church of Sweden, the University of Glasgow and Stanford University. Last spring, the Church of England announced its divestment from coal and oil sands (£12 million from a combined fund of £9 billion). French insurance company Axa has re-

cently pledged to move €500 million out of coal investments and to triple its investment in green technologies and services. In the past few months, the United Church of Canada, the Diocese of Montreal and the Diocese of Ottawa have all voted to divest from fossil fuels. We are not isolated, and the cumulative effect is one that is very hard to ignore.

Mr. Bennett does not address some of our other points, most significantly whether investment in fossil fuels is actually fiscally responsible at this point. The recent slump in oil prices could be just the beginning of a much longer trend. "The impacts investors are seeing in their portfolio from the current oil-price shifts may be similar to what they can expect to see in the context of longer-term risks associated with the shift away from fossil fuels, particularly those associated with higher carbon emissions," says Peter Chapman, executive director of the Shareholder Association for Research and Education. (Source: *The Toronto Star*, Nov. 2, 2015.)

Divestment cannot, of course, be our only form of engagement with this issue. In fact, it should be seen as a step that commits us to additional actions – to work actively to reduce our personal and institutional dependence on fossil fuels, to educate ourselves about the environmental costs of the fossil fuel economy, to advocate at all levels of government on issues such as carbon pricing and the reform of the National Energy Board, to support indigenous land defenders whose territories are threatened by fossil fuel development, and much more.

*The Rev. Maggie Helwig is the incumbent of St. Stephen in-the-Fields, Toronto and the Rev. Canon David Harrison is the incumbent of St. Mary Magdalene, Toronto.*

# CANADA BRIEFS

## Anglicans embrace e-offering

FREDERICTON – Roughly one-third of all Anglican givers in the Diocese of Fredericton are now using Pre-Authorized Giving (PAG), diocesan staff say. PAG is an online banking arrangement whereby money is automatically transferred from the donor's bank account at regular intervals. The amount and frequency are set by the donor, and can be changed at any time. As of 2014, 58 parishes and 1,196

parishioners – one-third of all givers in the diocese – were using it, and donations made through it for the year totalled \$2.2 million.

*The New Brunswick Anglican*

## Group hires housing ambassador

EDMONTON – A Christian Reformed Church pastor has been named the first housing ambassador of the Capital Region Interfaith Housing Initiative (CRIHI), an Edmonton-area alliance of faith groups, including the Diocese of Edmonton, aimed at fighting homelessness. As housing ambassador, Mike Van Boom will be tasked with helping local neighbourhoods host conversations about creating permanent and affordable housing. His

position is funded by the City of Edmonton and the Edmonton Community Foundation, a charity. The diocese is providing administrative support, and both Mr. Van Boom and his supervisor work out of offices at Christ Church Anglican Church in Edmonton.

*The Messenger*

## Volunteers to build water cistern

HAMILTON – As of press time, a team from the Diocese of Niagara was planning a mission trip to the Dominican Republic to work on development projects in poor villages around Puerto Plata, a Dominican city popular with tourists. A key project being planned was the construction of a cistern, or water supply system, intended

to provide safe water for a newly built village. The cost of the project is estimated at \$25,000. The mission team was also gathering medications and other materials for the trip, and raising funds.

*Niagara Anglican*

## Diocese launches refugee fund

VANCOUVER – The Diocese of New Westminster has established a fund for covering refugee resettlement costs, in addition to funds raised by refugee-sponsoring parishes. The fund began with an anonymous gift of \$10,000, and a further \$5,000 was raised at a diocesan event in November. As of Jan. 15, there was more than \$52,000 in the fund.

*Topic*



# My heart breaks over and over

*Elizabeth Áine Achimah is the Lay Neighbourhood Chaplain for the Church of the Resurrection, Toronto.*

The main part of my job is overseeing The Side Door Youth Drop-In Centre. I mentor and support a fantastic team of volunteers who care for the youth. I provide leadership at our Friday night drop-ins and youth forum nights, which can range from movie nights to board games to themed parties. I meet regularly with the youth and their families outside of our scheduled events to provide pastoral care. We recently started a play group for moms, dads, caregivers and their children.

At The Side Door, we are working on a multimedia project that gives a voice to the youth to share what it is like to be youth in Toronto today. It is easy to talk about youth and read about youth culture, but we need to listen to youth. I work with an amazing group of youth who have a lot of rich insights and wisdom to share, and we are trying to capture these things through videography, photography, poetry, storytelling and art.

I have the amazing privilege of hearing the stories of youth and their families. I get to walk with them in times of uncertainty, darkness and pain. There are times in which I get to pray with them, speak God's truth, and read scripture. I get to see the raw pain in youth as well as their courageous steps towards wholeness. I wouldn't trade anything in the world for this privilege. That being said, this work is challenging and my heart breaks over and over as I hear their stories. I often sit and listen and feel like there are no words or actions to make things better. I have to sleep at night knowing that many of the youth I have come to love deeply are in situations that no one should have to deal with, let alone a youth. I take hope and encouragement that I serve a God who loves these youth and their families far more than I ever could.



Elizabeth Áine Achimah at The Side Door Youth Drop-in Centre. PHOTO BY MICHAEL HUDSON

I was born and raised in Ontario and am the eldest of eight children. I spent a lot of time dabbling in different areas, both in terms of education and work, bouncing back and forth from some form of medicine to philosophy and theology. Most of my jobs have been ministry-related. I remember, in one church, realizing that I am most fully who God made me to be as I serve within and from the church.

I grew up in a fairly broken home but church and living out the Christian life were always a central part of our lives. We attended a variety of denominations – primarily free evangelical churches – and were always heavily involved in each church. So in many ways, “being Christian” was just what we did. It wasn't until

my teenage years that I developed a relationship with Christ and the church that was separate from my family's faith. We were attending an Anglican Church at the time and I fell in love with the liturgy and practices. In particular, I loved the daily offices and made a point to pray them as often as I could. I was confirmed in the Anglican Church, which was a very meaningful moment in my faith journey. I also went on a spiritual pilgrimage to Wales with the youth and young adults, which had an impact on my life.

When I was 17, I felt called to full-time ministry. I remember my response very well: “No thanks, God, I'm going to be a veterinarian.” I've since learned that God doesn't take no for an answer!

Fast-forward 10 years: I was studying at the University of Toronto to obtain a second bachelor's degree in psychology, so I could go on to do further graduate work. I had tried on many other hats but nothing seemed to fit right. This time, everything was going well. However, in December of that year, God decided to shake things up a little bit. In the entire university, the only courses that I was able to enroll in were theology and Biblical studies. I smiled at God's sense of humour and realized that he has always been preparing me for ministry. I applied to Wycliffe College and embraced ministry as a calling.

My specific interest in youth drop-in ministry to at-risk youth has been influenced by a number of things. One of them is the gang culture in Toronto. I hear of gang violence with youth or young adults and my heart aches because it doesn't need to be that way. Gangs provide youth with a sense of belonging, meaning and family. I believe that the church and the Christian message ultimately does the same – and more! If the church can meet youth where they are and provide a place where they can be who they are and loved, it has the opportunity to literally save lives as well as speak God's love in to their lives.

What would I like to be doing in five years? I'm open to the Spirit's leading, as I don't have any specific plans. I imagine I will be involved in some form of ministry.

I love the Psalms for their honesty. One of my favourites is Psalm 25, in particular verse 21: “Let integrity and uprightness preserve me, for I wait for You.” This verse has often reminded me that regardless of what is going on in my life and in the world around me, I am called to live with integrity and to wait for the Lord.

To watch a video of Ms. Achimah describing her work, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), and click on the YouTube icon.

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# Church hosts forum on black youth

## Report highlights experiences

BY RYAN WESTON

**ST.** Luke, Dixie South in Mississauga hosted more than 40 people from across Peel Region and beyond on Feb. 4 for a forum on “Equity, Inclusion and the Black Community in Peel.” The event provided the opportunity for churches and the wider community to discuss how they could respond to the recommendations of “Fighting an Uphill Battle: Report on the Consultations into the Well-Being of Black Youth in Peel Region,” released last March by the F.A.C.E.S. of Peel Collaborative.

Tana Turner and Dr. Carl James, lead authors of the report, were joined by Maame Debrah, a community outreach coordinator for the United Way of Peel Region, to present the context and recommendations of the report to the audience. Ms. Debrah noted that the report developed, in part,

from a recognition of the importance of data in the social services sector and the need to compile relevant information to tell the story of black youth in Peel.

“We wanted to shift the conversation about black youth [in Peel Region],” she said. “What about the assets? What were the good things that were happening? How were we going to shift the conversation about black youth?”

Ms. Turner offered a closer look at some of the demographic data for Peel Region, noting that in the 2011 census the population of African-Canadians in Peel was about 116,000 or nine per cent of the region’s total population. However, “44 per cent of the black population in Peel is under the age of 24,” she noted. “So really, when we think about the future and our kids, it is so important to the black community because they make up such a large per-



**Tana Turner, co-author of a report on the well-being of black youth in Peel Region, speaks at St. Luke, Dixie South in Mississauga. PHOTO BY MICHAEL HUDSON**

centage of the population.”

The report highlights the experiences of black youth with key institutions in the region, ranging from police services to education to social services, with research participants sharing their experiences of discrimination, lowered expectations, and the need to overcome stereotypes. “In essence, they feel that they are unwelcome in their communities here in Peel,” said Dr. James, “and so, needless to say, this has an effect on their sense of being, their sense of self, their sense of belonging, their self-esteem. It affects their social and psychologi-

cal well-being.”

Following the formal presentation, Ms. Turner facilitated small-group discussions around the specific role churches could play in responding to some of their recommendations. Although they had done similar presentations to stakeholders in the policing, education, and social service sectors, Ms. Turner noted that this was the first time they had been invited to speak to a gathering of church members, and they were eager to engage in a conversation about how churches could contribute to the ongoing work coming out of their research.

The Rev. Jacqueline Daley, assistant curate at St. Hilary, Cooksville and one of the organizers of the event, wanted to create a space for people to gather around this issue because the church needs to start addressing the racism and marginalization experienced by black youth. “It’s in the church, it’s not just out there,” she said. “Because who is out there is who is in the church, and we just have to get close to people, as Jesus did, and not be afraid of these issues.”

Elin Goulden, the parish outreach facilitator for York-Credit Valley and co-organizer of the event, also highlighted the importance of recognizing that churches are already implicated in these issues, even if they may not yet realize it. “I would like to encourage more churches to listen to their members and to their communities, especially those who have direct experience of injustice, without getting defensive, and without deciding in advance that we know what folks need,” she said. “Instead, we need to listen to them and ask how best we can support them.”

Ms. Daley affirmed that churches are not alone when they address these issues. “God is with us because that’s the foundation of who God is, righteousness and justice,” she said. “So when we’re talking about this, God is with us!”

*Ryan Weston is the diocese’s Social Justice and Advocacy coordinator.*

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# Windows put church on ROM's tour

Former rector's essay sparks writer's imagination

BY JANICE DOUGLAS

**ST.** Olave, Swansea's windows have garnered the church, located in Toronto's west end, a stop on the Royal Ontario Museum's ROMbus tour of significant places of architecture, history and culture.

The tour on May 26, called "Toronto's Coloured Gems," will be led by stained glass artist Sarah Hall. It will stop at six locations, including St. Olave's, that are noted for their historical or contemporary stained glass. Participants will learn about various stained glass-making techniques and the exceptional artists who created the windows.

The tour is a happy result of a relationship that began almost a year ago when I contacted Ms. Hall to join me at a presentation about St. Olave's windows. Ever since I read the essay "Wood, Stone and Stained Glass" by the Rev. Dr. Versey Wigmore (St. Olave's rector from 1955 to 1981), I had been obsessed with the idea of creating a multimedia presentation that married his thoughtful text to colour photos of the windows. I was particularly intrigued by the fact that almost all of St. Olave's windows come from the studio of one artist, Yvonne Williams.

Ms. Hall had met and created windows for Ms. Williams, published an article about her and even nominated her for the Order of Canada. As we walked through St. Olave's sanctuary on a sunny

day last June, she observed details in the windows that I had never noticed.

"It is a significant collection," she said of the 12 windows, which include three collaborations with Ellen Simon, who worked out of Ms. Williams' studio. "The windows show a long, ever-changing progression of Yvonne Williams' work from her early Gothic Revival style to modern abstract painting."

Ms. Hall is no slouch when it comes to stained glass. After completing her diploma in Architectural Glass from the City & Guilds of London Institute, she assisted Lawrence Lee, head of the glass department at the Royal College of Art in London, then spent a year in Jerusalem researching Middle Eastern techniques in glass. In 1980, she opened her own studio in Toronto. She teaches a course on stained glass at the University of Toronto and has created more than 1,000 windows, which are installed in North America, Europe and the Middle East.

When such an accomplished artist accepted my invitation to co-host the presentation at St. Olave's, I was pretty chuffed. To a packed room after Evensong on the Feast of the Epiphany, I read from Mr. Wigmore's essay and Ms. Hall added fascinating details about each window – how they were glazed, how a certain brush stroke was achieved with a tool called a badger softener, and how the artistic composition enhanced the biblical message.



**Sarah Hall stands in front of the first two windows Yvonne Williams created for St. Olave's in 1937. The windows, situated in the church's baptistry, were funded by families whose children were baptized there and include depictions of children from around the world, flora and fauna and the Northern Lights. At right, some of the 12 windows in the church by Yvonne Williams. PHOTOS BY MICHAEL HUDSON**

Yvonne Williams was the first woman in Canada to run her own stained glass studio, and Ms. Hall described her as a bit of a character. "She came to my studio once. Wanting to make a good impression I set out two pieces of expensive red glass, so they would catch the sun. When she came in, she noticed them and pointed out, 'We have a copper red and a gold ruby red – those two shades of red don't go together at all.' Yvonne was referring to the minerals that give glass its colour. She was right, of course."

It was Ms. Williams' love of colour that drew her away from sculpture while studying at the Ontario College of Art in 1922. She graduated first in her class with honours and then took a job at the studio of F.J. Hollister, a promi-



nent Toronto-based stained glass artist. In 1928, she began a two-year apprenticeship at the Charles Connick Studio in Boston. She opened her first studio in Toronto in 1932. Things were slow at first, partly because she refused to work in the commercial styles then in favour, so she supplemented her income by dressing windows at Eaton's.

By the time she died in 1997 at age 96, she had more than 400 commissions to her name. In addition to St. Olave's, she created windows for the former All Saints Anglican Cathedral in Aklavik, N.W.T., St. Patrick's Roman

Catholic Church in St. John's, N.L., and, closer to home, St. Timothy, North Toronto and St. Michael and All Angels, Toronto.

"Her windows are indeed sermons in glass, for stained glass in the hands of the creative artist can become a very meaningful way of entering more fully into the message of the Eternal Gospel," wrote Mr. Wigmore in his essay.

To buy a ticket for the "Toronto's Coloured Gems" ROMbus tour, visit the ROM's website, [www.rom.on.ca](http://www.rom.on.ca), and click on the "What's On" tab and then "For Adults." Tickets for the tour cost \$110, lunch included.

## Diocese provides matching grants for refugee sponsorship

BY STUART MANN

**PARISHES** can now apply for funds from the diocese to help them sponsor refugees. The diocese, which has earmarked \$500,000 for refugee work, will make the money available in the form of matching grants.

Diocesan Council approved how the funds will be disbursed at a meeting on Jan. 16. The funds are a tithe from the diocese's Ministry Allocation Fund.

The maximum grant a parish can receive will be based on its annual revenue. Parishes with total annual income of less than \$250,000 may apply for a grant of up to 50 per cent of the total cost of the sponsorship; parishes with income between \$250,000 and

\$500,000 may apply for up to 35 per cent of the total cost; and parishes with income greater than \$500,000 may apply for up to 15 per cent of the total cost.

For parishes with income above \$500,000, the amount of financial assistance requested from the diocese should be for a more ambitious sponsorship – in particular, the number of family members being sponsored – than would otherwise be undertaken by the parish.

The matching grants and funding formula are intended to provide opportunities for the greatest number of parishes to actively participate in refugee sponsorship while also ensuring that the greatest number of refugees are being assisted to come to Canada.

Although consideration was given to the possibility of directing some of the funds to support overseas work with refugees, such as through the Primate's World Relief and Development Fund, it was felt that the extension of the federal government's matching funding for donations to programs in Syria decreased the potential impact of the tithe, and that the limited amount of funds would be better directed to the practical engagement offered through refugee sponsorship.

The diocese will work closely with AURA (the Anglican-United Refugee Alliance,) a FaithWorks ministry and the official sponsorship agreement holder for the Diocese of Toronto, in implementing the matching grants program.

Parishes wishing to access the funds will be asked to demonstrate that, apart from lacking adequate funds to fully fund a sponsorship, they meet all other basic requirements set out by AURA, including the existence of a steering committee, proper screening for all volunteers, and participation in AURA's training programs.

The funds will be used to assist refugees not only from the Middle East but from other parts of the globe, such as Africa and Asia. While the focus may be primarily on Syrian refugees, there are refugees throughout the world who are eligible to come to Canada if local groups are prepared and able to sponsor them.

There will be two rounds of ap-

plications. The initial round of applications is due by March 15, 2016. Following this, if funds remain, a second round of applications would be invited, with a deadline of May 15, 2016. Applications are available on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). Completed applications should be emailed to [rweston@toronto.anglican.ca](mailto:rweston@toronto.anglican.ca) or by mail to the attention of Ryan Weston, Diocese of Toronto, 135 Adelaide St. E., Toronto, Ontario M5C 1L8.

As of Jan. 9, 59 parishes in the diocese were taking part in or interested in taking part in refugee sponsorships. Parishes were in the process of sponsoring 37 refugees, of which four families had already arrived.



## A safe place to pray

**WHEN** The Bridge Prison Ministry opened its community centre in Brampton in 2012, the hope was that it would be a welcoming and safe place for everyone, not just former inmates who use its services.

That vision became a powerful reality on Jan. 16, when it hosted a clothing drive for refugees and about 40 women from a local mosque showed up to help.

"They asked for a place to pray at 1 p.m., so we made space in our centre," said Garry Glowacki, executive director of The Bridge. "When Muslim women feel safe to pray in a fairly Christian centre for prisoners, I think we have achieved our original lofty goal. Frankly, it was the most moving moment of an already wonderful day."

About 80 people, including ex-prisoners and the homeless, worked alongside each other to sort and label more than 250 bags of donated clothes, shoes, boots and other items for refugees coming to Canada.

The clothing drive, called Stranger to Stranger, was organized by The Bridge and Regeneration Community Outreach, an agency serving the homeless. The Bridge is partially funded by FaithWorks, the diocese's annual outreach appeal.

A former inmate who helped out said it was a chance for him to assist others. "I want to do this because I have always been a taker, and after being incarcerated I sometimes felt like a stranger in society. I just feel this is an opportunity to give and not take."



Zubaria Mir, a religious teacher with the Brampton Sunnatah Islamic Community, said it was important to help out. "We are here as part of the community. Most people talk big when it comes to religion, but when there's an actual moment, so few walk the talk. We are here because we wanted to help."

People came from as far away as Guelph and Toronto to pitch in. Mr. Glowacki said the clothes would not just benefit Syrian refugees but also some homeless and First Nations people.



**Women from the Brampton Sunnatah Islamic Community sort clothes and pray at The Bridge Prison Ministry in Brampton. Above left, executive director Garry Glowacki and a volunteer. PHOTOS BY MICHAEL HUDSON AND THE BRIDGE**

## Churches team up to bring refugees

**FOR** Petra-Ann Asfaw, helping refugees come to Canada has a personal dimension to it. Ms. Asfaw's late husband, originally from Ethiopia, was a prisoner of conscience in Somalia for five years during the 1970s until a group of Dutch Reform churches in North York was able to bring him to Canada. "I know how much that meant to him," she says.

Ms. Asfaw represents her church, St. Saviour, Toronto, on the East End Refugee Committee, which has been sponsoring refugees for two decades. Last fall, it brought an Ethiopian family – a mother, father and their two children – to Toronto.

Ms. Asfaw says St. Saviour's is a good example of how a church that cannot afford to sponsor a refugee family on its own can still get involved in refugee sponsorship. By connecting with a group like the East End Refugee Committee, which has the experience and fundraising ability, church members are able to give what they can without being overwhelmed.

"We try to help out the best we can but not to over-commit ourselves," she says. "It's an opportunity for the parish to do its part."

Ms. Asfaw acts as a conduit between the church and the committee, relaying information from the committee back to the church and helping parishioners who want to respond. "Everybody wants to do something," she says. Parishioners have donated bedding, clothes and household items.

In addition to St. Saviour's, two other Anglican churches in the city's east end, St. John the Baptist, Norway, and St. Aidan, are represented on the committee. There are nine churches in total, from the Anglican, Baptist, Presbyterian, United and Unitarian Universalist traditions.

Since its inception in 1995, the group has sponsored 15 refugee families and individuals from all over the world. "We do one case at a time, slow and steady," says Joanne Hincks, one of five people from St. John the Baptist who is on the committee.

Ms. Hincks took a meal – prepared by a former refugee helped by the group – to the Ethiopian family shortly after they arrived in Toronto. "They were very moved," she says.

Ms. Hincks says one of the most important outcomes of refugee sponsorship is that it raises social justice issues like affordable housing. "More people are understanding how expensive it is to live in Toronto," she says. "It's not easy for people."

## Families share house

### Busy week includes lots of talking and new food

BY STUART MANN

**KATHRYN** Gray has had a week she'll never forget.

In the middle of January, Ms. Gray opened her house to an Armenian refugee family that had been sponsored by her church, St. Matthew's on First Avenue in Toronto. The family – a mother, father and their two young daughters – had been living in Lebanon before coming to Canada.

Instead of putting the family in temporary housing while they waited for permanent accommodations, Ms. Gray, who is the chair of St. Matthew's refugee committee, invited them to live with her family. "We felt it would be easier for them, especially with the kids," she says.

The week involved a lot of talking, as the husband and wife – Aroush and Marika, who speak some English but often need a translator – asked about their new

life in Canada while Ms. Gray and other members of the refugee committee worked on things like setting up a bank account for them and arranging health coverage.

One of the most poignant moments happened soon after they arrived at the house. "As we sat in our living room in the first hour, Aroush and Marika expressed that they did not wish to be a burden on anyone," recalls Ms. Gray. "I looked the translator in the eyes, my own welling up with tears, and said, 'You need to tell them that we have waited a long time for them to come and we are so happy that they are here.'"

During their week together, Ms. Gray bought Armenian food, including lots of pita bread, and the two families shared meals together. Bit by bit, she pieced together their story. "They had left everything and had no idea what their future would hold, but remained

faithful and hopeful. I was amazed at their bravery."

A highlight of the week took place shortly after the family, who are Armenian Orthodox Christians, arrived. "They landed on the Friday and I assumed they would want to go to their own church, but they wanted to come to St. Matthew's to say thank you," says Ms. Gray.

It was a moment she'll never forget, as the family and the congregation met in the church for the first time and expressed words of thanks and welcome. "People were overjoyed," she says. "I don't think I've ever felt that much joy in a church." It was made all the more special because Aroush and Marika's four-year-old daughter celebrated her birthday the next day.

Ms. Gray says the congregation's outpouring of emotion was due, in part, because it had worked and waited so long for the

family. The congregation had discussed sponsoring a refugee family several years ago but started in earnest in 2014. The congregation learned last October about the family but had to wait until Jan. 14 for them to arrive.

The sponsorship effort was supported by parishioners of St. Augustine of Canterbury, Toronto, who gave funds and were active in the resettlement.

"It's been great seeing it all unfold," says Ms. Gray, adding that she would do it again if the opportunity arose. "I feel that I'll be involved in refugee rights over the long term. I've learned a lot and I'd like to use that knowledge."

She praised the congregation for its efforts. "We were given the chance to reach outside of ourselves and our church walls and do something that not only brought new life to a family, but breathed a tremendous amount of life into us."



# A man of 'quiet piety, deep wisdom'

## Canon Riggs served diocese, province

BY STUART MANN

**CANON** Dr. Christopher Riggs, QC, a former vice-chancellor of the Diocese of Toronto whose contributions to canon law benefitted the church across the country and in the other parts of the Anglican Communion, died in Toronto on Jan. 13 after a long struggle with cancer. He was 73.

"Chris was a man of great intellect, quiet piety and deep wisdom," said Archbishop Colin Johnson, who as Bishop of Toronto and Metropolitan of the Ecclesiastical Province of Ontario worked closely with Canon Riggs for many years.

One of Canon Riggs' significant achievements was authoring a



Canon Christopher Riggs. PHOTO BY DIANA RENELLI

new procedure for the non-disciplinary termination of clergy in situations where an appointment needs to come to an end for a range of circumstances. The procedure, found in the diocese's Canon 10, formed the basis of a change to the canons of General Synod and was adopted by many dioceses in Canada. Other dioceses in the Anglican Communion

look to it as a model and are examining ways to include it in their canons.

While crafting the procedure and other revisions to Canon 10, Canon Riggs met with every cleric (a gathering of clergy in a deanery) in the diocese – 18 in total, spread over a wide geographical area. "He sat down and listened to the clergy," recalled Archbishop Johnson. "It was a huge commitment of time to do this, especially for someone working full-time in a major law practice. That was the sort of careful listening he did."

Canon Riggs played a key role in the development and ongoing revision of the diocese's Sexual Misconduct Policy, which has been used as a template for similar policies in other dioceses, other denominations and non-profit organizations across Canada. In addition, his counsel was vital for the development and application of screening policies for both clergy and volunteers working with children and vulnerable adults in the diocese.

One of the top labour lawyers

in Canada, Canon Riggs discerned the appropriate application of human rights legislation on clergy and parishes and advised the church and government about laws and regulations that impacted the ministry of the church and other faith groups. A partner in the Toronto law firm Hicks Morley, he was noted as a mentor to young lawyers and won judgements at the Supreme Court of Canada.

A parishioner of the Church of the Redeemer, Bloor Street, Canon Riggs served as vice-chancellor of the diocese (a volunteer position) from 1992 to 2007. He was named an honorary lay canon of St. James Cathedral in 2003 and was awarded an honorary Doctor of Laws from the University of Guelph in 2013.

Canon Riggs served as the chancellor of the Ecclesiastical Province of Ontario from 2009 to 2015. The province is made up of seven dioceses and contains more than half the population of the Anglican Church of Canada. In one of his last duties as chancellor, Canon Riggs installed Arch-

bishop Johnson to a second, six-year term as Metropolitan (senior bishop) of the province during a service at St. Simon-the-Apostle, Toronto, in October 2015.

Archbishop Johnson described Canon Riggs as "understated, gentle, humble, wise – and extraordinarily well read." He recalled visiting him in the hospital shortly before his death. "I said, 'What are you reading?' and he proceeded to list a huge array of books that he had read, with a critique of each of the books, plus two or three newspapers a day."

During another visit, Canon Riggs looked through a book of hymns and remarked on the faith expressed in them. The hymn, "All My Hope in God is Founded" stood out for him. "That one line expresses it all," he said.

Canon Riggs is survived by his wife, Erica, three daughters and grandchildren. One of his daughters, the Rev. Julie Burn, is the associate priest at the Church of the Resurrection, Toronto.

A Requiem Eucharist was held at the Church of the Redeemer on Jan. 23.



## WEDDING BELLS

The Rev. Canon Jennifer Reid and the Rev. Canon Paul J. Walker speak to visitors at the Diocese of Toronto's booth at the National Bridal Show in Toronto on Jan. 23. Over three days, six clergy and a layperson, Judy Hutcheson, handed out about 650 cards promoting weddings in the Anglican Church and had countless conversations. Photos by Michael Hudson



## READY TO PERFORM

Members of the Toronto Children's Concert Choir & Performing Arts Company get ready to perform at St. Hilary, Cooksville in Mississauga on Jan. 17. The company is renowned for its work with African-Canadian and urban youth through music. The company is inviting youth to join its choir for a special performance at the St. Lawrence Centre for the Arts in Toronto in June. For more information, contact the Rev. Jacqueline Daley at [rev.jacquelinealeley@gmail.com](mailto:rev.jacquelinealeley@gmail.com). PHOTO COURTESY OF ST. HILARY'S

## WORLD BRIEFS

### Church offers ashes for drivers

**UNITED STATES** – An Episcopal church in New Jersey offered drivers who were too busy to go to church on Ash Wednesday an opportunity for prayer and the imposition of ashes without leaving their cars. While the traditional services of Holy Communion and Imposition of Ashes took place inside the church and chapel at the Church of the Holy Spirit in Tuckerton, the Rev. Rich Wisniewski offered drive-by prayer and ashes on the church's driveway as part of an "Ashes to Go" service. This was the third year in a row that the

church offered the "drive-thru" prayer and ashes service. In previous years, the church has served everybody from truck drivers to waitresses, said Mr. Wisniewski.

*Anglican Communion News Service*

### Charity names most dangerous places

**UNITED KINGDOM** – The charity Open Doors, which has been supporting the persecuted church since it was founded 50 years ago, has published its annual World Watch list of the top 50 most dangerous countries to be a Christian. It is, once again, topped by North Korea. Open Doors rates the level of persecution as "extreme" in nine countries. For the 14th year in a row, North Korea is top of the list. It is followed by Iraq, Eritrea, Afghanistan, Syria, Pakistan, Somalia, Sudan and Iran.



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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Paul writes from Ephesus

At the end of the second missionary journey, Paul returned to Antioch in Syria. This was his home base, his place of renewal with his support group. I have often wondered about the early days of the Christian faith in Antioch, especially now when the region is in the midst of a devastating civil war. I try to visualize what it must have been like in that first century with Paul and his missionaries, returning to be refreshed and renewed and then setting out on yet another journey. It would be interesting to write an account of Antioch's early Christian fellowship.

On their third missionary journey, Paul and his team set out from Antioch overland through Tarsus and the mountains and then into the province of Galatia and Phrygia. He revisited the churches he had established on his first journey almost five years earlier, strengthening and encouraging the young churches in Asia Minor. Scholars generally date this journey between 53 and 57 CE.

In Acts 19, we learn that Paul went to Ephesus, the capital of Asia and the fourth largest city in the Roman Empire. Here he met some disciples and asked if they had received the Holy Spirit. They replied, "No, we have not even heard that there is a Holy Spirit!" They had been baptized in John's baptism, so they were probably Jewish. Paul baptized them in the name of Jesus Christ and laid hands on them, and they began to speak in tongues and prophesy.

Paul stayed almost three years in Ephesus, his longest time in any of the missionary cities. From Ephesus he wrote a number of letters, including the probable three letters that make up the second epistle to the Corinthians.

2 Corinthians is a rather difficult letter to study. It was probably composed of fragments of three different letters that were put into one epistle by a later scribe. (Remember that all written words were written by hand, and for scriptures to be shared with other churches they had to be copied word for word by a scribe.)

After writing the first letter to the Corinthians, Paul received word that problems in Corinth were escalating, especially with the arrival of some who opposed Paul's teaching. So Paul sent a

second letter to Corinth and even visited the community. In all, Paul seems to have written four letters to the Corinthian church and visited it at least three times.

In 2 Corinthians, Paul admonishes them for allowing outsiders to sway them from the true faith. We don't know who the outsiders were, but they were probably Judaizers, Jewish Christians who maintained that all converts must obey the Jewish laws – even the law of circumcision – to be allowed into the Christian church. The Judaizers had plagued Paul throughout his ministry, even though the Council of Jerusalem in 50 CE had said that Gentile converts did not need to accept the Jewish laws and did not need to be circumcised.

2 Corinthians 6:14 to 7:1 seems to be an intrusion in the text. This fragment could have been part of an earlier letter. (1 Corinthians 5:9 mentions an earlier letter from Paul.) Also in 2 Corinthians (chapters 10 to 13) we see Paul's most serious attack on those who preached a false Gospel. He reprimands the Corinthians for listening to these false teachers. This part of the epistle contains Paul's most profound statement on his apostolic calling, as these outsiders had challenged his position. It is these Judaizers who are causing this disunity, and for Paul, the unity of the body of Christ was essential. This section is probably another fragment inserted into his epistle. It is often referred to as the "letter of tears."

In 2 Corinthians, Paul emphasized that his apostleship was subservient to the Gospel, which was God's saving activity effected through Jesus Christ and appropriated through the Holy Spirit. (See especially 2 Corinthians 3:1 to 4:6, and also 5:19 – "In Christ, God was reconciling the world to himself, not counting their trespasses against them.") This was the essence of Paul's proclamation to the Corinthian church. We are saved in Jesus Christ and given power to live holy lives by the Holy Spirit. This was God's promise to them and to us.

As you read these words from Paul, may they echo in your hearts across the centuries, and may you have a holy Lent and a blessed Easter.

*The Rev. Canon Don Beatty is an honorary assistant at St. Luke, Dixie South in Mississauga.*

## PRAYER CYCLE

### FOR MARCH

1. St. Dunstan of Canterbury
2. St. John the Divine, Scarborough
3. St. Jude, Wexford
4. The Anglican Fellowship of Prayer (National Director – The Ven. Paul Feheley)
5. St. Timothy, Agincourt
6. Scarborough Deanery
7. St. Margaret in-the-Pines
8. St. Margaret Tamil Congregation

9. St. Michael the Archangel
10. St. Ninian, Scarborough
11. St. Paul, L'Amoreaux
12. St. Peter, Scarborough
13. North Peel Deanery
14. Christ Church, Bolton
15. Christ Church, Brampton
16. Holy Family, Heart Lake (Brampton)
17. St. James the Apostle, Brampton
18. St. James, Caledon East
19. St. Joseph of Nazareth, Bramalea
20. Palm Sunday

21. Monday in Holy Week
22. Tuesday in Holy Week
23. Wednesday in Holy Week
24. Maundy Thursday
25. Good Friday
26. Holy Saturday
27. Easter
28. St. Jude, Bramalea North
29. Trinity Church, Campbells Cross
30. St. George, (Clarke) Newcastle
31. St. George, Grafton

## IN MOTION

### Appointments

- The Rev. Susan Climo (Evangelical Lutheran Church in Canada), Incumbent, Holy Spirit of Peace, North Dixie, Mississauga, Jan. 1.
- The Rev. Susanne McKim, Incumbent, Trinity-St. Paul, Port Credit, Jan. 1.
- The Rev. Canon Dr. Eric Beresford, Incumbent, St. Timothy, North Toronto, Feb. 1.
- The Rev. Gordon Sheppard, Priest-in-Charge of the Parish of Elmvale and Incumbent of the Parish of Penetanguishene and Waubesaushene, Feb. 1.
- The Rev. Robert Sweet, Interim Priest-in-Charge, Trinity, Bradford, Feb. 1.
- The Rev. Keith Todd, Interim Priest-in-Charge, St. Luke, East York, Feb. 1.
- The Rev. William Bryce Sangster, Incumbent, the Parish of Campbellford, Hastings and Roseneath, March 1.

### Ordinations

- The Rev. Leonard Leader was ordained a priest at St. George on Yonge, Toronto, on Feb. 6.
- The Rev. Jonathan Turtle was ordained a priest at St. Mary

and St. Martha, Toronto on Feb. 20.

- The Rev. Christopher D'Angelo will be ordained a priest at St. George on-the-Hill, Toronto on March 6 at 4 p.m.

### Vacant Incumbencies

*Clergy from outside the diocese, with the permission of their bishop, may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe, [mconliffe@toronto.anglican.ca](mailto:mconliffe@toronto.anglican.ca).*

### Trent Durham

- Parish of Newcastle & Orono
  - Parish of Bobcaygeon, Dunsford & Burnt River
  - St. George Memorial, Oshawa
- York – Credit Valley**
- St. Olave, Toronto
  - St. John the Baptist (Dixie), Mississauga
  - St. Paul the Apostle, Rexdale
  - St. George the Martyr, Parkdale

### York – Scarborough

- St. Luke, East York
- Church of the Redeemer, Bloor Street

### York – Simcoe

- All Saints, King City
- St. Mark, Midland
- Trinity Church, Bradford

### Retirements

- The Rev. Canon Dr. Murray Henderson's last Sunday at Christ Church St. James, Toronto will be June 26.

### Conclusions

- The Rev. Kenute Francis will conclude his ministry at St. Stephen, Downsview on April 3. He will be taking up an appointment as Rector of the Parish of St. Matthew, Bay Roberts and St. John the Evangelist, Coley's Point in the Diocese of Eastern Newfoundland and Labrador beginning mid-April.

## ORGANIST/DIRECTOR OF MUSIC MINISTRY

Holy Trinity Church, Thornhill, in the Diocese of Toronto is seeking a part-time Director of Music to continue and further develop a program facilitating a balance of vibrant traditional and contemporary Anglican worship. The ideal candidate is an excellent musician with experience and knowledge of liturgical, traditional, gospel, and contemporary music, ability to play organ and piano, and skills in leading and teaching choral music and other forms of Christian music.

A Bachelor of Music in Organ Performance, ARCCO or Master of Service Music, organist qualifications and experience are preferred.

The position will be for a minimum of 25 hours/month. Remuneration will be commensurate with experience and qualifications as described in the RCCO Salary Guidelines.

The instruments available are a 3 manual Artisan- Classic electronic with full 2-1/2 octave pedal board, custom made for the church in 1996 and 3 upright pianos. **The application deadline is March 31, 2016.**

Résumés and covering letter should be forwarded to the "Selection Committee Chairperson", Holy Trinity Church, Thornhill, 140 Brooke Street, Thornhill, ON L4J 1Y9 or [search@holyltrinity-thornhill.ca](mailto:search@holyltrinity-thornhill.ca).

Questions may also be sent to [search@holyltrinity-thornhill.ca](mailto:search@holyltrinity-thornhill.ca). More information about this position and the church may be found at [www.holyltrinity-thornhill.ca](http://www.holyltrinity-thornhill.ca).

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# Parish listens, responds and grows

'I walked and prayed,' says priest

BY MARTHA HOLMEN

**"CHURCH** doesn't just happen on Sunday morning inside the building; church is what happens the rest of the week." This idea is guiding the efforts of the Parish of Minden-Kinmount, a three-point parish north of Peterborough comprising St. Paul, Minden, St. James, Kinmount and St. Peter, Maple Lake.

The parish's urge to connect with people outside the church walls was sparked not long after the Rev. Joan Cavanaugh-Clark arrived. She had been serving as incumbent for just two months when a census worker told her about the area's high poverty rates, particularly among children.

"I was taken aback, because the poverty in the community is quite hidden," she says. "It started me thinking about what we could do."

To start discovering what the surrounding community needed from the parish, Ms. Cavanaugh-Clark took to the streets. "I walked and I prayed," she says. "I walked with parishioners through the community, and we stopped and prayed along the way."

Over time, the parish used its newfound insight to develop a host of programs designed to reach out to its neighbours. One of its most successful projects is its thrift shop, based out of St. Paul, Minden but supported by all three congregations.

The shop, where no item costs more than \$8, was a response to a pressing need in the area. Despite high poverty rates, residents had nowhere to buy used goods. "It's a win-win. It speaks to God's grace, to rebirth and stewardship, while filling a real need in the community," says Ms. Cavanaugh-Clark.

The thrift shop opened about four years ago and started to outgrow its home in a small upstairs room almost immediately. In October 2014, the parish added an old school portable to expand the



Above, the Rev. Joan Cavanaugh-Clark (right) and churchwarden Daisy Downs helps Tess pick out items in the Thrift Shop at St. Paul, Minden. At right, Ms. Cavanaugh-Clark and her husband Al Clark outside the Thrift Shop. PHOTOS BY MICHAEL HUDSON

shop's operations.

"Our income last year completely surpassed our expectations," says Ms. Cavanaugh-Clark. "In this tiny little portable, in this tiny little village. It's amazing what God's doing up here."

In addition to members of the parish, the shop is supported by other parishes, Christian churches and faith groups, as well as volunteers with no religious affiliation.

"It brings people into the community of the church who otherwise wouldn't be here," says Ms. Cavanaugh-Clark. "They become the hands, feet and voice of God without coming on Sunday morning."

The parish uses funds raised in the thrift shop to support many local causes, such as stocking food banks and sending children to summer camp. It also supports ministries beyond the parish bounds, including the Council of the North, the Hospital for Sick



Children in Toronto and other churches' refugee sponsorship efforts.

"We share from the abundance that God has provided for us as a missional church and people," says Ms. Cavanaugh-Clark, adding that the parish gave \$24,000 to various causes in 2015.

Under her leadership, these efforts to look beyond the church walls are consciously encouraged among the members of the parish. "I talk at church a lot about how attending on Sunday morning is about gathering the strength to empower each other to be disci-

ples and change our community," she says.

That idea has been embraced by the whole parish, including its younger members. Children often attend advisory board meetings, and they have started an entirely kid-led church service on the last Sunday of any month with five Sundays.

"Kids read the lessons, lead the prayers, take up the offertory and read a story for the sermon," she says. "They even help administer the cup at communion."

Many of the children bring friends whose families have never



Top, outside St. Paul, Minden. Above, Ms. Cavanaugh-Clark and her husband with churchwardens Ila Kellett (far left) and Daisy Downs inside the parish hall, which will be renovated and expanded with the help of a grant from Our Faith-Our Hope.

been to church, and whose parents have since started asking questions about the parish. The kids also get involved in a monthly Messy Church service, a hand bell choir that plays at local events and the Kool Kids Kooking Klub, which is planning to host its own community dinner.

"We're only limited by the amount of space we have," says Ms. Cavanaugh-Clark.

To accommodate its ideas, the parish is currently renovating the building at St. Paul, Minden to add space for more programs. Some of the plans for the new addition include haircuts by donation, bicycle clinics, after-school tutoring, parenting and budgeting classes, music and art lessons, and programs for kids on PA days.

As the Parish of Minden-Kinmount continues to pursue its countless ideas for the future, Ms. Cavanaugh-Clark says she is incredibly grateful for the work of the volunteers in her congregations and the wider community.

"I couldn't do this without my parish. Almost everyone has a ministry," she says. "The church's future will be very different and involve everyone in our society. It's important to form communities where people can belong and feel safe."

## LOOKING AHEAD

To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The deadline for the April issue is March 3. Parishes can also promote their events on the diocese's website Calendar at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Music & Worship

**MARCH 5** - The Cellar Singers at St. James, Orillia, 58 Peter St. N., in celebration of the church's 175th anniversary.

**MARCH 19** - The Toronto Welsh Male Voice Choir performs at 7:30 p.m. at St. Aidan, Toronto, 70 Silver Birch Ave. at Queen Street

East. This is a joint fundraising event for "Zipline" and the Accessibility Project of the Balmy Beach Club. Tickets are \$30. Call the office, 416-691-2222.

**MARCH 20** - Mozart's Requiem, 7:30 p.m., St. Peter, Erindale, 3041 Mississauga Rd. Mississauga. \$20 per person. With choir, soloists and orchestra.

**APRIL 3** - Thomas Bell: Music by Bach, Boelmann and Widor, 3 p.m., St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Admission free.

**APRIL 9** - Handel's Messiah Singers at St. James', Orillia, 58 Peter St. N., which is celebrating 175th anniversary.

**APRIL 24** - 175th anniversary serv-

ice, 10 a.m., St. James, Orillia, 58 Peter St. N.

**JUNE 3** - Organist Sarah Svendsen, 3 p.m., St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Admission free.

## Rummage Sales

**MARCH 17-19** - A craft sale by St. Jude, Wexford will be held in the Parkway Mall during mall hours. The mall is located at 85 Ellesmere Rd., Toronto. Starts at 10 a.m. on March 17-18 and 9:30 a.m. on March 19. Call 416-755-5872 for more information.

**APRIL 16** - Semi-annual rummage sale, 8:30 a.m. to noon, Grace Church, Markham, 19 Parkway

Ave. Bargains on clothing, linens, household goods and more. Call 905-294-3184.

## Talks, Food & Workshop

**MARCH 2, 9, 16** - Talks on the future of the Prayer Book, St. Olave, Bloor and Windermere streets, Toronto. Evening begins at 6 p.m. with Evensong followed by light supper and guest speakers.

**MARCH 7** - PWRDF fundraising dinner at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Guest speaker will be Archbishop Fred Hiltz, Primate. Tickets \$50 each with tax receipt issued for the charitable portion. Call the church office at

416-283-1844 for details.

**APRIL 8-9** - Annual Monks Cell dinner, St. Theodore of Canterbury, 111 Cactus Ave., Toronto. Dinner includes New York Strip steak or chicken cooked over our open hearth by professional chefs, potato, apple pie, wine and more. Tickets are \$40. For tickets and seating times, call 416-222-6198 or email [monkscell@hotmail.com](mailto:monkscell@hotmail.com).

**APRIL 23** - 175th Anniversary Celebration Banquet at St. James' Orillia, 58 Peter St. N.

**APRIL 23, 30** - Lay Pastoral Visitor workshops, 9:30 a.m. to 4 p.m., St. Paul, 227 Bloor St. E., Toronto. Bring a bag lunch. For more, call Shelley Tidy, 416-425-3205.