

## Grant helps Fort McMurray

## Yukon teens visit Toronto



## Churches enjoy cricket tourney

# The Anglican

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SEPTEMBER 2017

## New station for seafarers

### Building named after archbishop

BY STUART MANN

AS she cut the ribbon to officially open The Terry Finlay Seafarers Centre in Oshawa on June 29, Canon Alice Jean Finlay felt a wave of emotion.

The new station, located in Oshawa's commercial port, was named after her late husband, Archbishop Terence Finlay, the former Bishop of Toronto and a supporter of ministry to seafarers for three decades. "Terry would have been very honoured to be recognized in this way," she says.

The Rev. Judith Alltree, executive director of the Mission to Seafarers Southern Ontario, says it was natural that the station be named after Archbishop Finlay, who died in March. "We wanted to do something in his memory and as a way of saying thanks to him. It breaks my heart that he wasn't there for the opening but he did know this was happening and he was so excited for us because he knew how important it was."

Archbishop Finlay had been a long-time board member of the Mission to Seafarers Southern Ontario and was also the national church's visiting bishop, or liaison bishop, to the 12 missions to seafarers in Canada. "He felt it was a very important outreach ministry both internationally and ecumenically," says Canon Finlay. "Not only did he feel it was valuable for the services it provided, but it also had an important role in advocating for the human rights of seafarers."

The Oshawa building, a former construction trailer, provides free WiFi for seafarers who want to call their families back home – usually their No. 1 priority. About 3,000 seafarers arrived at the port last year.

The station is staffed by a team of 12 people, including nine volunteers from nearby churches. They visit the ships and provide transportation if the seafarers need to go into town. In addition to WiFi, the station offers a quiet place away from the ship.

"We're able to welcome them and



Clockwise from top: Alice Jean Finlay cuts the ribbon to open The Terry Finlay Seafarers Centre; Dean Rose of St. Peter, Oshawa gives a photo of an icon of St. Peter with fisherman to the Rev. Judith Alltree; the new centre. PHOTOS BY MICHAEL HUDSON



remind them they're not invisible, that they have people who will listen," says Ms. Alltree.

She had been working since 2013 to establish the station. There are two other stations in southern Ontario – in Toronto and Hamilton.

The diocese gave a \$10,000 grant in Archbishop Finlay's name to the chaplaincy in May to get the station up and running. The chaplaincy used a £10,000 grant from Seafarers UK last year to buy the construction trailer. Since then, it has undergone

extensive renovations.

"It's 460 square feet of a lot of love, let me tell you," says Ms. Alltree. But she says all the effort has been worth it. "To be able to say to the seafarers that the mission is just up the street, which is something we haven't been able to do, is huge for them. And our volunteers are unbelievably enthusiastic and caring."

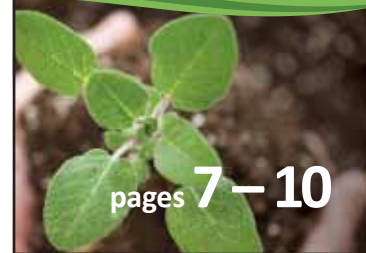
The opening ceremony on June 29 was attended by about 30 people,

including Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, Archbishop Colin Johnson, Bishop Riscylla Shaw, Bishop Michael Bedford-Jones (retired) and Donna Taylor, the harbourmaster and chief executive officer of the Port of Oshawa. Parishioners from St. Peter, Oshawa, All Saints, Whitby and St. Matthew, Oshawa, also attended. Afterwards, there was a reception at the harbourmaster's office.



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pages 7–10

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*Stuart Mann, Editor*



# Grant helps youth in Fort McMurray

## Two churches team up with radio station

BY MARTHA HOLMEN

**THE** Diocese of Toronto has given \$100,000 to the Diocese of Athabasca to help the residents of Fort McMurray rebuild their lives after a devastating wildfire swept through the community last May.

The diocese had considered giving the grant last year but was asked by the bishop of Athabasca, Fraser Lawton, to wait until an assessment was done of the needs of the community and his diocese. About one-fifth of the housing in Fort McMurray was burnt down. With a population of 85,000, it is the largest community in the diocese, located in northern Alberta.

The gift comes from the Diocese



Wildfire sweeps through Fort McMurray last year, destroying about one-fifth of the city's housing. PHOTO BY ABOLUAY, VIA WIKIMEDIA COMMONS

of Toronto's Ministry Allocation Fund, 10 per cent of which is tithed to projects or ministries outside the diocesan budget. Previous tithe grants have included \$100,000 each for the rebuilding of the cathedrals in Iqaluit and Christchurch, New Zealand, \$100,000 for suicide prevention programs in northern Canada, \$500,000 for refugee sponsorship matching grants, and

\$100,000 for a Habitat for Humanity build in Scarborough.

"The good news came right during Holy Week," says Bishop Lawton. "There have been some thoughts in the last few months of things we'd like to do." There are two Anglican churches in Fort McMurray, St. Thomas and All Saints. Members of both parishes have been working together for

many months to decide how to use the funds they've received.

Through those conversations, youth and young adults have emerged as a group in need of particular care as they and their families rebuild their lives. "Coming back and living through the months of recovery time, those things start to weigh. You don't have a home, you don't have all those things you had," says Bishop Lawton.

With the funds received from the Diocese of Toronto and others across the country, the churches have been able to set up a joint project with The Bridge, a local radio station. "The idea is that they are going to share an employee who will spend about half his time at the radio station, specifically working with youth in terms of song-writing, recording, that sort of thing," says Bishop Lawton. "This is something that the radio station was not able to do, they didn't have the funding for it. Because of what we've received, we're able to support that."

The hope is that this kind of program will give young people some tools to deal with the ongoing trauma of the fire. "One of the things we've discovered is just how absolutely draining it is, and

how hard it is to just get things back to functioning in some way," says Bishop Lawton. "This is the use of music as a way to express themselves and a chance to try out their hand at different skills."

The rest of the employee's time will be spent directly in the two Anglican churches, continuing to help youth and young adults. The churches already share a youth group of junior high and high school students. "The anticipation is that the person will be able to spend some time with them and help us in getting this well established in a longer term," says Bishop Lawton. "We know from experience and we're seeing that it's something that takes a lot of time, and so we're looking at this as a long-term sort of project."

The agreement with The Bridge will be set up for two years initially, with the possibility of an ongoing ministry in the churches beyond that time. Bishop Lawton says he and the Anglicans in Fort McMurray are grateful for the support to make that happen. "It's overwhelming and very encouraging," he says. "The gift opens all kinds of doors for us. Instead of saying, 'If only we could,' we're saying, 'Now we can, so what will we do?'"


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# Son collects father's columns into book

## Priest explained Bible to paper's readers

BY STUART MANN

**READERS** of *The Anglican* who miss the late Rev. Canon Don Beatty's popular column, *Reading the Bible*, can now enjoy the series in a book.

Canon Beatty's column, which ran from 2008 to 2016, aimed to give lay people a deeper understanding of the Bible. In simple, straightforward language, he wrote about the people, places and history of the Old and New Testament. He often ended his columns with the refrain, "Enjoy the dialogue!"

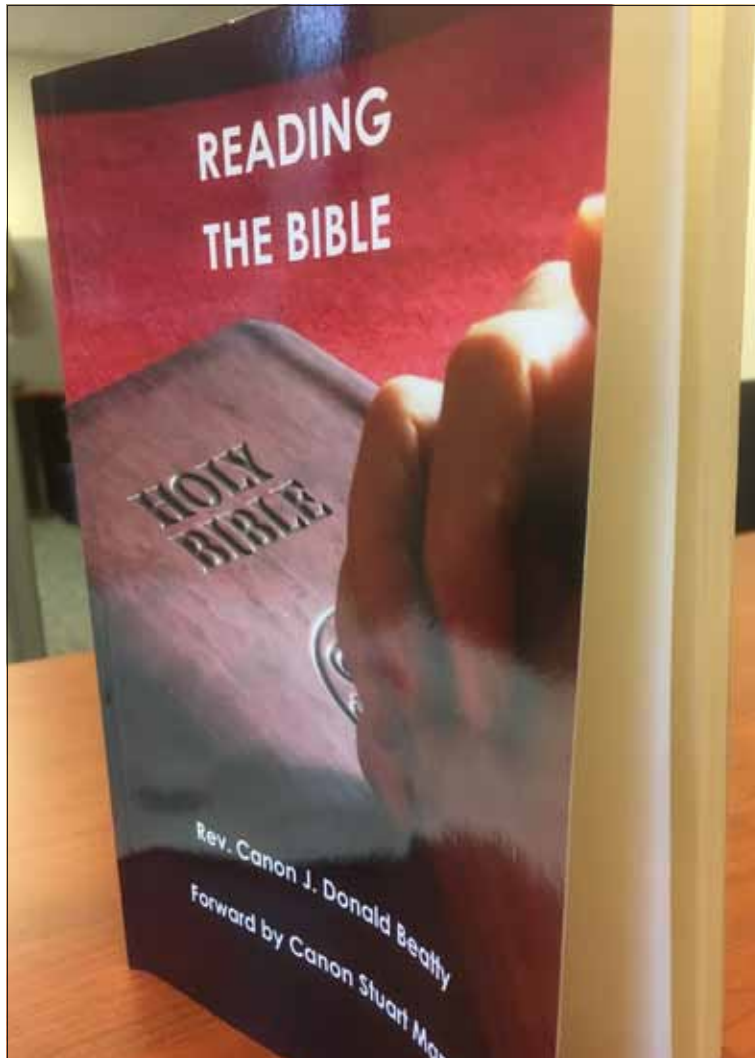
Canon Beatty died in December 2016 at the age of 83, just as his final column went to press. In a tribute to his father, his son, Andrew, has collected all the columns into a book, *Reading the Bible*. "We had all of these amazing documents that he had worked on over the years and it just seemed to make sense to put them together in one place so people can enjoy them," he says. "I thought as well this would be a continuation of his ministry – another way of outreach and

keeping his thoughts alive in the minds of readers."

He says his father was excited about the book and looking forward to its publication. "One of the last things I was able to tell him was that his book was all finished and ready to go, so I think he was satisfied and happy to know that had happened."

Andrew Beatty worked on the book on and off for more than a year, collecting the columns, organizing them in chronological order, and finding the right photo for the cover. Each column is about three pages long. The book is 337 pages in total.

Now that the book is published, Mr. Beatty feels a sense of relief and accomplishment. "The biggest thing was that I hoped I would be able to do it properly, in a way that he would have enjoyed and been proud of, and to give justice to his words. I really hope that people can enjoy it and continue to have the dialogue with the scriptures, as my father used to say."



He and his mother, Barbara Beatty, have given copies of the book to family and close friends, and it has been well received. "I feel really blessed that we managed to do it," says Ms. Beatty. "The joy I have in sharing the book is that Don's ministry is being extended in such a positive way."

This is the second book that

Mr. Beatty has compiled of his father's writings. A few years ago, he published *His Banner Over Me*, a collection of Canon Beatty's sermons. "A lot of people really enjoyed it and this book seemed like a natural progression of that," he says.

Canon Beatty, who retired from full-time ministry in 1995, wrote the



The late Rev. Canon Don Beatty and *Reading the Bible*, a collection of his columns that ran in *The Anglican* for eight years. PHOTOS FROM THE ANGLICAN

*Reading the Bible* column while he was an honorary assistant at St. Luke, Dixie South in Mississauga. He had served his entire ordained ministry in the Diocese of Toronto.

"I think about him pretty much every day," says Mr. Beatty. "He was a very special man and I know he touched a lot of lives in a very positive way."

He says his father took joy in many things, especially knowledge and learning. "Up to his last day he was still reading and studying and learning and investigating more, and I think that was such a big part of who he was and what he did. His ministry was very much an educational ministry. He loved explaining things and showing the connections, without intellectualizing them or putting them in an ivory tower. He made them very accessible to people."

*Reading the Bible* is available at Amazon.ca or Lulu.ca and costs \$25. For more information about the book, contact Mr. Beatty at drewbeatty@gmail.com.

# Chaplaincy department to be restructured

BY STUART MANN

**MAJOR** changes to the role of chaplaincy in Ontario's hospitals over the past decade are leading the Diocese of Toronto to restructure its chaplaincy department and explore new ways of providing ministry in health care settings.

"The need for chaplaincy is there and always will be. What's changed is how that need is met," says the Rev. Canon Douglas Graydon, Co-ordinator of Chaplaincy Services for the past 15 years.

The department will complete its restructuring by late September and Canon Graydon's job title will be changed to Coordinator of Health Care Chaplaincy. In that role, he will continue to provide support to diocesan and Anglican-affiliated chaplains and parish nurses in the diocese.

Canon Graydon will carry out his duties while serving as the new priest-in-charge of St. Andrew-by-the-Lake, Toronto, succeeding the Rev. Michael Marshall, who retired earlier this year.

The number of diocesan paid chaplains working in hospitals has dropped significantly over the years. Today there is only one – the Rev. Joanne Davies, the Anglican chaplain at Sunnybrook Health Sciences Centre and St. John's Reha-

bilitation Hospital in Toronto.

Canon Graydon says the drop is due to changes taking place in the health care sector, as hospitals adapt to an increasingly diverse society and shift their financial resources elsewhere. "As our chaplains retired or left for other ministries, most hospitals chose not to replace them," he says. "They either declared the position redundant or invited community clergy to provide services to Anglican patients."

The other major change is that hospitals are moving towards "secular spiritual care," employing spiritual care providers who are often trained psychotherapists. There are about 15 spiritual care providers working in the diocese who identify themselves as Anglican.

Canon Graydon says one of his jobs will be to strengthen the link between the Anglican spiritual care providers and the diocese. "Chaplaincy can be an incredibly isolating ministry," he says. "I experienced that when I was a health care chaplain myself. You are very



The Rev. Canon Douglas Graydon

much on the margins of diocesan activity. So I will continue to invite the chaplains together for times of fellowship and be available to them when they have questions that relate to the diocese. They will have a voice where they can express their needs and thoughts to the College of Bishops."

He says there is an ongoing conversation in the diocese about what the future of chaplaincy will look like. "We want to look for alternative ways of doing health-care related ministry that is very clearly Anglican in its identity but functions in a multi-faith way. The Anglican Church has a stellar reputation for providing really competent multi-faith health-care chaplaincy, but there's not necessarily a place for that now. So I think what the diocese is trying to do is discern its way towards providing this ministry in a way that is more appropriate to our tradition."

He says other denominations are grappling with the same challenges. "Other denominations have either withdrawn from chaplaincy or have significantly changed how they do it."

He's hoping that the diocese will provide greater support to parish priests and deacons working with lay people to become better skilled or more able to visit people in hos-

pitals and long-term care facilities. He will work with the diocese to provide more learning opportunities for lay pastoral visitors. One idea is to have an event in the spring that will bring lay pastoral visitors together and to create a network for them, to provide encouragement and learning.

"People are responding to that opportunity with an awful lot of enthusiasm, so we'll see where that goes over the next year," he says. "That may be the way in the future for the church to engage in these kinds of ministries."

He thanked the Chaplaincy Committee, chaired by Sandy Richmond, for its support over the years. "One of the wonderful things about the job I've been doing is working with a really solid group of people who have remained committed to chaplaincy ministries and understand the value that it returns to the life and witness of the diocese. They've been my sounding board and have given me great ideas. They've been a hugely generous resource to me and I will miss them."

Some of Canon Graydon's departmental responsibilities will be moved to other areas within the diocese and as that happens those changes will be announced accordingly.

Archbishop Colin Johnson

praised Canon Graydon for his work over the years. "Douglas has served the diocese and the provincial and national church brilliantly, both in his front-line ministry as a chaplain and in his development of policies and processes that have supported and strengthened our ministry in a rapidly changing context. He has helped us link school chaplains, lay pastoral visitors, parish nursing, lay anointers, and a variety of ministries that are critical to our mission but just out of the focus of the usual parish model. We will continue to build on his insights."



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# Discovering Jesus in our midst



**D**id you know that a giraffe's tongue is about a foot-and-a-half long, is black, and like a human hand, is prehensile, able to curl around and pick up a tiny morsel? What an odd sensation it is to have a giraffe take one small pellet of food from your hand! That happened to me last month (as I write this) when I was in Nairobi, Kenya.

It sounds exotic. But my trip to Kenya was not about visiting animals.

Ellen and I were in Nairobi for the eighth Anglican Bishops in Dialogue consultation, which brought together 22 bishops, plus a chaplain, a small worship team and some dedicated staff from North America, England and Africa. With a Ugandan-born priest, Canon Isaac Kawuki-Mukasa, who was a former member of our diocesan staff and now is with the General Synod staff, I founded this group to continue informal conversations that had begun at the Lambeth Conference in 2008. As you likely know, the Lambeth Conference brings together Anglican bishops from across the world at the invitation of the Archbishop of Canterbury for prayer, discussion and decisions once every 10 years.

Our informal, unofficial consultation began with 12 bishops from Canada and Africa meeting in London, England to listen to one another respectfully and prayerfully, and to learn how each other was engaged in the mission and ministry of Jesus Christ. We knew about how we were different. We knew that we disagreed on significant matters. We knew that those disagreements could lead to division. We knew that a number of bishops and churches had broken off relationships with one another. But we also hunched that we had some things in common, that we shared a common vocation and mission, that we were all Anglican Christians. We thought we should find out something about each other, face to face, and hear directly about the other's experience of the faith, their priorities and how they lived out their daily ministry.

Boy, were we surprised!

We did know about each other – but as stereotypes. In some ways, it is so much

## ARCHBISHOP'S DIARY

By ARCHBISHOP COLIN JOHNSON

easier talking about someone else rather than talking with them, because your own fanciful projections onto them are not confronted with complicated reality. We learned that we held so much more in common than what separated us. We discovered each other as passionate believers in Jesus, who, both personally and together with our dioceses, were attempting to live and make alive the good news of the Gospel in the specific contexts in which we were called to minister. The propaganda, the stereotypes, the misinformation got challenged. In the conversations, we did not convert each other to one way of thinking, but we were all being converted more fully into the life of Jesus by the Holy Spirit.

Friends with differences and similarities, with a variety of gifts and challenges, are not enemies but brothers and sisters in Christ, called into a common witness and mission.

Every year since 2010, we have gathered for ever-deepening conversation. The group changes: some leave because of other commitments, retirement, or death; some join. So far, 49 Primates, Archbishops and Bishops have been involved. We have no official mandate. We do not make decisions. We do not represent any organization. But we have discovered that we do make a difference.

What difference? In a world of either/or divisions, of extreme positions and polarities, of declarations of exclusion and hostility, we are a sign of the value of keeping conversations going across difference, of finding truth through dialogue, finding the image of Christ shining in the face of the most unexpected stranger. We witness that the Church of Jesus Christ is rich, diverse, challenging and dynamic. We are one because God calls us into relationship with Himself through our baptism into Jesus' death and resurrection. We do not choose each other; God chooses us. We discover that in no place is the church perfect. We discover that all of us have something we need to learn and something to teach. We are learning to be proud of our

church and humble about our own accomplishments.

In Nairobi, we heard about the Swahili concept of haraambe, "pulling together." It was popularized by the first post-colonial leader of Kenya. He had to build a new national identity by bridging deep tribal divisions and hostility that the colonialists had used to control the people. He had to find ways of unifying a new country that did not have a functional economic, social or political structure. Haraambe encouraged local people to contribute whatever they could, locally, voluntarily, generously, toward the common good. It built community. It created a new common identity. It was not perfect, but it worked and continues to be a work-in-progress.

The question we were given to wrestle with: can haraambe be a model for the Anglican Communion to "pull together" to do its work? Indeed it can.

We wrote this as a testimony: "We testify to what we have seen and heard and experienced during our time together, of the power of God – Father, Son, and Holy Spirit – to transform lives, to draw us into a life-giving relationship with him and with one another. We commit ourselves again to Christ and to 'pull together' for his sake and for his Church through which his mission to reconcile the world to himself is lived out. We commit ourselves to working together as members of the Anglican Communion, freely offering the gifts we have been given to share for the common good, in the name of Jesus Christ our Lord and Saviour, so that all may believe and have life in him."

Feeding giraffes sounds exotic, but in our five days in Nairobi, that morning was one of the few times we even left our hotel. The truly exotic experience was eating, meeting, listening, living with other Anglicans from different parts of the world, with different backgrounds and contexts for ministry, and discovering Jesus in our midst.

And if you listen attentively and open the eyes of your heart, you don't have to go to Africa to experience that. Just take an intentional look and listen to the "strangers" in your own community. You might be surprised by who is there.

# Serving in the name of Jesus



**G**od is good. I have seen God at work through our vocational deacons in Trent-Durham. We can see them wearing their stoles over their hearts, from left shoulder to right hip, with their hands free to serve in car-

ing for the poor, the marginalized, the sick and the lonely.

Deacon Frank Tyrell has been doing ministry in the Lindsay jail for years. Kind-hearted and plain-spoken, with a great sense of humour, he had been building up the church by doing very active volunteer ministry all over the diocese. He began with a tentative step in the concrete corridors of corrections when his bishop asked him to do outreach in this under-served institution. In spite of his initial trepidation, a whole new world opened to Deacon Frank, a world of people who are facing uncertainty, awaiting trial dates, deportation, citizenship hearings, and some who are serving out sentences.

One day at the end of May, I went to visit him. We were scheduled to lead two services, but these things are always in flux in the jail environment, where surprise searches and outbreaks of sickness are common. As it happened, the first service was to a single female

## BISHOP'S OPINION

By BISHOP RISCYLLA SHAW

in her jail-issued forest green tracksuit. We read the Bible together, prayed and spent time in community – Deacon Frank, Duty-Chaplain Heather, the inmate and me. The second service was more popular – it seemed that this was a good opportunity to get out of the usual routine. Eleven men in their orange jumpsuits shuffled into the chapel and found their seats. Frank welcomed them and introduced me. It was such a privilege to accompany Frank in this way, to share with the prisoners that they are not forgotten by the church and by those on the outside. As we left, driving out of the parking lot, I was poignantly aware of my freedom. I am deeply grateful to those, like Frank, who bring hope as they minister in the prison system.

On a hot day in July, Deacon Christian Harvey was on the move in Peterborough. He is a young, dynamic father of two, a community-builder and preacher, who has a heart for people and a passion for drumming. One might not think that there are many people living on the streets in this small city, but there are. Increasingly, housing is precarious and jobs

are hard to find. Deacon Christian, who grew up in Peterborough, has dedicated himself to ministering to those on the margins of this community. He and his team have walked the streets in good weather and bad, delivering countless lunches and fresh water to drink. With Christian's vision and leadership, St. John the Evangelist church and several community agencies of Peterborough have developed the Warming Room Community Ministries and One Roof Community Centre, providing safe space for overnight shelters and community drop-in centres.

On this particular day, I join Christian as he heads to "A Hole In The Fence" for lunch. This is not a fancy cafe but indeed a hole in the fence, down by the railway track, where there is a constant group of hungry, transient people who all know Christian by name. He brings a word of friendship and lends his cellphone to a young woman who calls her Dad. We hand out lunches and prepare to move along. As we were leaving, I was surprised by an older man with a long grey beard and a gruff voice, who said firmly to me, "The peace of the Lord be always with you." As any good Anglican would respond, I muttered, "And also with you?"

These are just two snapshots of wonderful ministries being undertaken in the name of

Continued on Page 6



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The Most Rev. and Rt. Hon. Justin Welby, Lambeth Palace, London, England SE1 7JU.

### In Canada:

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

### Primate:

The Most Rev. 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

### York-Credit Valley:

The Rt. Rev. Jenny Andison

### Trent-Durham:

The Rt. Rev. Riscylla Shaw

### York-Scarborough:

The Rt. Rev. Kevin Robertson

### York-Simcoe:

The Rt. Rev. Peter Fenty

### The Diocese of Toronto:

135 Adelaide St. E., Toronto, Ont., M5C 1L8  
1-800-668-8932/416-363-6021  
Web site: <http://www.toronto.anglican.ca>



# Finding out what all the buzz is about



BY THE REV. CANON  
DAVID HARRISON

I don't often get butterflies in my stomach when I head out the door to church. But this time I did.

I wasn't going to my own church or to another Anglican church, where I pretty much know what to expect *and* what to wear. I was going up the street to C3 Church, which holds its services at the local high school.

Because I live next door in the rectory, I had only heard from my parishioners on their way to church about the prominent signs ("C3 TORONTO Sundays 9:30 & 11:30) that pop up outside Central Tech every week. C3 (which stands for Christian City Church) is part of a global Pentecostal movement that began in Australia in 1980 and has been creating a buzz in Toronto since opening here in 2012. "Why are millennials flocking to Toronto's C3 Church?" the *Toronto Star* asks. "I've never seen so many young people in a church before," someone wrote in *Toronto Life*. And so, being on sabbatical and finding myself home on a Sunday morning, I decided it was time to check it out, butterflies and all. What was I getting myself in for? Was I wearing the right thing? Was I even cool *enough* to show up?

After confidently telling my wife I didn't think there would be an offering so I wasn't bringing any cash, I headed up the street. With all the signs, there was no way I had to do the Anglican thing of guessing which door would be unlocked. While still on the sidewalk, a host met me. Admitting to her that it was my first time, she pointed the way up the steps and let me know that an usher would help me find a seat. On the way into the auditorium, I grabbed a coffee (being as



The worship band leads the congregation in song at C3 Church in Toronto. PHOTO BY C3 CHURCH

sured that, despite the "no food or drinks" sign, it was okay) and noticed two "INFO & GIVING" booths. Maybe I *should* have stuffed that \$10 bill in my pocket.

The count-down clock on the screen didn't leave any doubt about when the service would begin and, sure enough, right on the dot of 11:30, the lights went down, people stood, and the band began their set. Just like my own church, there was a kind of "liturgy" about it. Most people seemed to know what to do and expect, and there was "smoke and lights" (although, at C3, this means a fog machine and strobes). At first, I stayed sitting in my aisle seat until, having to keep standing up to let latecomers past me, I gave in and stood up. And yes, by the fourth song of the opening set of catchy tunes, I did join in. "When in Rome," as they say.

By this time, the auditorium was jammed and we were invited to hug the

person next to us. Before I could figure out what to do, the woman to my left gave me a huge smile and a warm hug. And then it was time to talk about money. No Anglican reticence here. Each row got its own large, deep bucket to pass (no shallow plates to be seen) *and* we were reminded that we could use the credit card machines at the back or pull out our phones and give on-the-spot through PayPal. The assistant pastor laid it on the line: if we withheld any of ourselves from the Lord, we would limp.

And then the main event: the sermon, where Pastor Sam Picken assured us that, like Noah, if we build our ark in faith and in obedience to God, we will never sink. Mixing self-deprecating humour and fiery rhetoric with lots of talk about relationships (with God, with one another, with the city and the world), he assured us that God has put every-

thing into our life to succeed – at a great marriage, at getting that promotion, and fixing whatever messes we are in. "God rewards those who earnestly seek him" was the message, and he pointed out that this was good news for C3 as it prepares for a church plant this fall in Toronto's east end. The congregation was with him with their applause and um-hum's, although things got a bit more tepid among the almost exclusively millennial crowd when he urged them to forego sex before marriage.

And then, after almost an hour and 40 minutes (long even by Anglican standards), it was over. But if we wanted to know more, we were invited to follow the big "What's Next" sign over the door next to the stage, where a home-cooked lunch and conversation with the C3 team was on offer.

Why *are* millennials flocking to C3? I don't pretend to have the full answer. But I do know that they are being invited, that they know exactly where to go, and that they are being welcomed into a relationship with God and a clear vision of what that relationship entails, including hard personal and financial sacrifices. The music wasn't "my" music but it was really good. The welcome was well-organized and genuine and the coffee was great. I didn't mind so much being hugged by a stranger, and if I had decided to find out "what's next," I knew which door to go through.

And yes, those butterflies. As soon as the host on the sidewalk said "welcome" and showed me the way, they were gone. Next time I'd wear the same thing. And bring my wallet.

*The Rev. Canon David Harrison is the incumbent of the Church of St. Mary Magdalene in Toronto. He describes himself as being on the old end of Generation X.*

## Participate in the dream of your parish



What does it mean to have a generous spirit? Webster's dictionary provides many definitions that are helpful:

- characterized by a noble and kindly attitude;
- giving or sharing in abundance and without hesitation;
- being more than enough without being excessive.

The concept of generosity has many meanings. Often we equate it with giving money to charity or other civic groups. But being generous is more than that. It also includes:

- showing a readiness to give more of something than is strictly necessary or expected;
- showing kindness toward others;
- liberal in giving or sharing; unselfish; free from meanness or smallness of mind or character.

It's a big idea, and one the church has a lot to say about. In fact, Jesus speaks to the theme of generosity more than anything else in scripture. Just think of the parables – or teaching stories – that quickly come to mind:

- the poor widow who gives her last two copper coins;
- the good Samaritan who stops to

### THE STEWARD

By PETER MISIASZEK

- assist a man overcome by thieves;
- the rich man who seeks eternal life but cannot give up his possessions when asked to by Jesus;
- the feeding of the 5,000 with five loaves of bread and two fishes.

There are countless others.

These are not just meant to be comforting stories. They are woven through the readings each Sunday to reinforce our understanding that giving is a good thing; that extravagant generosity is something worth aspiring toward.

The concept of being generous of spirit is an attitude that one can adopt, and it can become a way in which one engages with the world. Being generous of spirit does not depend upon how one is treated; it can be adopted irrespective of the response or circumstance. And it can be simple – a smile to a passerby on the street, comforting words when someone is grief-stricken or providing freshly baked banana bread for the family that just moved in next door.

On more than one occasion, I can recall how good I felt when the person in the queue in front of me at the Tim

Hortons drive-through paid for my coffee. That sort of generosity becomes contagious, as small acts of kindness have a profound impact on our overall disposition.

People who are generous of spirit are genuinely happy for others' good fortune, irrespective of their own circumstances. They tend to look for and assume the best in people and treat all people with the same degree of respect and acceptance. They go beyond mere tolerance; they tend to be more considerate and can include greater differences in their own beliefs or values.

A generous spirit looks to the good in all things. He or she does their best, expects the best and thinks the best of others. There is no room for idle meddling in another's affairs or looking down on people of low regard.

Surprisingly, it tends to be those of low regard, low income or limited means that we can learn the most from about being generous. The poor widow had such profound faith in God that she gave all she owned. In her poverty, she gave everything she had. In this story, we exalt the small, the meek, the defenseless – those who are ignored and overlooked. Her story is even more powerful in that she was a woman in a society that provided little for widows and those without an inheritance.

Society – even the church – is comprised of some people who never give. Yet this is totally at odds with the message of Christ. Matthew 6:3 says "when you give." Notice what it doesn't say. It doesn't say "if you give." It says, "when you give." Giving is assumed; it is not a maybe.

The act of giving to the Lord from our bounty has a transformative effect. Even under Roman occupation, the Jewish people gave. It was part of who they were. It can be a part of who we are.

Jean Vanier – the founder of L'Arche, an international network of homes for people with severe disabilities – says it's a privilege to give, and giving honours our relationship with God and is a symbol of the generosity of life that Jesus led. To be asked to give is a sacred invitation, an opportunity to participate in something bigger than ourselves – to participate in a dream.

Our churches do the same thing when they invite your offering. Giving is an opportunity to participate in the dream of your parish and to be part of its influence on the people who worship there and touch those in the community. Your giving makes mission possible.

So, how generous of spirit are you?

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



# Writer reflects on faith journey

Dinner raises funds for clergy families, scholarships

BY MARTHA HOLMEN

"I've never been deeper in my faith. I've never been happier in my faith. I've never been more challenged by my faith." So Michael Coren described himself at the 56th annual Bishop's Company Dinner, held May 18 in downtown Toronto.

Mr. Coren was the keynote speaker at the event, held each year to raise funds to help clergy and their families in need and to provide scholarships for theological students. An often-controversial figure in the Canadian media landscape, once known for his conservative Roman Catholic views, Mr. Coren started quietly attending Anglican services several years ago. He was formally received into the Anglican Communion at St. James Cathedral in April 2015.

"It was very difficult to somehow build a new identity. And I didn't want to build a new identity; I just wanted to move very gradually and slowly into a new way of being in relationship with Christ Jesus," he told about 450 people in attendance. "I didn't feel particularly different. I still had a sacramental theology. But it all seemed to become very clear and rather beautiful, and I felt my faith deepen."

Mr. Coren shared the story of his lifelong faith journey in a deeply personal and often funny reflection, including several moving stories about his own life, relationships and understanding of Christianity. "I believe that no one will get close to what Jesus wanted, but that we can all, and we all must, try to do so. And for me, I can do that miserably but at my best as



Archbishop Colin and Ellen Johnson, front row centre, stand with members of Christ Church, Deer Park, the first parish in the event's 56-year history to sponsor the dinner. At right, Alice Jean Finlay (left) presents a \$10,000 cheque from the diocese to the Rev. Judith Alltree, executive director of the Mission to Seafarers Southern Ontario, for its new station in Oshawa, named after the late Archbishop Terence Finlay. ALL PHOTOS BY MICHAEL HUDSON

an Anglican," he said.

Of the Anglican Church, he added, "It's not flawed because of its diversity; it's strengthened because of its diversity. And it's not broken by its debate; it's increased by its debate. For all these reasons and so many others, that is why I am, and am so happy to be, an Anglican."

At the beginning of the evening, the Rev. Chris Harper, the diocese's Indigenous Native Priest, acknowledged the Indigenous territory on which the guests were gathered. Holy Trinity, Trinity Square, which had hosted the pre-dinner reception for many years, was thanked for its hospitality and honoured with a video celebrating its recent efforts



to welcome refugees to Canada. The Rev. Megan Jull, associate priest at Church of the Redeemer, Bloor Street, shared the story of how the Bishop's Company provided financial support to help meet the educational needs of her son.

Just before dinner, Archbishop Colin Johnson paid tribute to Archbishop Terence Finlay, the 10th Bishop of Toronto, who died in March after a brief illness. To honour his memory, Archbishop

Johnson provided a special gift of \$10,000 from the Bishop's Company to the Mission to Seafarers Southern Ontario for its new station in the Port of Oshawa. The station was named after Archbishop Finlay, who served as episcopal visitor to the Mission to Seafarers in Canada after he retired.

For the first time in its 56-year history, the dinner was sponsored by a parish of the diocese. In thanksgiving for the service and



Michael Coren speaks about what it means for him to be an Anglican.



The Rev. Megan Jull tells how the Bishop's Company provided financial support to help meet the educational needs of her son.

election of Bishop Kevin Robertson, its former incumbent, Christ Church, Deer Park was the presenting sponsor, with 50 of its members in attendance.

As in previous years, scholarship recipients were announced at the dinner. Orvin Lao and the Rev. Michael Shapcott received the Terence and Alice Jean Finlay Bursary, which is given to two students, one each from Trinity and Wycliffe colleges, engaged in studies that celebrate and enhance the understanding of the diversity of the church. Jennifer King Feheley was awarded the Kirubai Scholarship, given to a Trinity College divinity student who is specializing in liturgy and worship. Matt Groot and Shelley Pollard received the William Kay Bursary, which aids students who are engaged in theological education that will lead to ordination. The Rev. Theodore Hunt and the Rev. Jeffrey Metcalfe received the George & Eileen Carey Bursary, awarded to Anglicans pursuing post-graduate theological studies.



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## BRIEFLY

### All invited to celebrate with monks

The monks of Holy Cross Priory, Toronto, invite you to help them celebrate their patronal festival, Holy Cross Day, on Sept. 16, at St. John, West Toronto, with a Eucharist at 11 a.m. The homilist will be Br. Reginald-Martin Crenshaw, OHC. A light reception will follow. Please RSVP to info@ohcpriory.com or call 416-767-9081, ext. 24. St. John's is located at 288 Humberside Ave., a 12-minute walk from High Park subway station. Street parking is available. Holy Cross Priory, founded in 1973, is part of the international Order of the Holy Cross.

## Bishop's Opinion

Continued from Page 4

Jesus, who calls us to serve. The Gospel of Matthew, chapter 25: 37-40, reminds us to see the face of our Lord in the faces of those we serve:

"Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?"

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'"

There are so many ways to serve. How are you called?



#### OUR VISION

*An Anglican community  
committed to proclaiming  
and embodying  
Jesus Christ through  
compassionate service,  
intelligent faith and Godly  
worship.*



# Growing in Christ

## STRATEGIC PLAN, 2016–2021



Diocese of Toronto  
Anglican Church of Canada

## Opening ourselves up to conversations and possibilities

**I'm pleased to be sharing with our readers the new strategic plan for our diocese. By way of background, in 2016 Diocesan Council gave approval to proceed with a strategic plan for the next five years. As a diocesan volunteer, I was asked to chair the steering committee to develop the plan. The mandate for the Strategic Plan Steering Committee was to provide oversight and advice to the project. Funds were approved to hire consulting resources to carry out the information-gathering process.**

After extensive involvement with key parishioners, clergy and staff, as well as information-gathering and research, a draft of the strategic plan was presented to Diocesan Council for acceptance and approval in June of 2016. The next pages set out the plan.

Questions have been raised such as, why do we need such a plan and who is it for? A strategic plan for any organization is a statement of commitment to the priorities that will move it forward. It is not intended to be limiting; rather, it guides the use of resources and decision-making. It is a tool to take us "from here to there" – "there" being carrying out our mission, i.e. work, to get closer to realiz-

ing the vision or desired future. The strategic plan will be successful if it is known and shared by all members of the diocese. The five Focus Areas are specifically high level in their description so that they can be used at all levels of the diocese, from the parish to the staff and the bishops.

The strategic plan for the Diocese of Toronto is outlined in a document named "Growing In Christ" (GIC). It has its own visual identity that has been developed over the last year. It has been launched gradually by presenting it at regular meetings of clergy and laity as well as on the website.

As the strategic plan is used to guide and direct the priorities of our work together, it helps us to develop our common understanding and language. The five Focus Areas in the plan come from the feedback that was received from across the diocese. Each of the Focus Areas has priorities which need consideration and recommendations for change or improvement. As we move forward, we will develop review and measurement mechanisms that will help us to evaluate our progress.

A year after the plan was approved, what has been the benefit so far? In my view, it has renewed our Diocese of Toronto's mission, vision and values among our Anglican community. The real "value added" is that having the plan has opened us up to conversations and possibilities together, clergy, laity and staff. It has meant that we can name our issues and think together about how to move forward. Not wanting to overpromise, it seems like we are in a stage of discovery at the diocesan level as the working groups share views and attempt to find ways forward on the priorities.

The strategic plan helps us to be stewards in our time and to build for the future.

**Susan Abell**  
Interim Chief  
Administrative Officer  
Diocese of Toronto  
August 2017



OUR STRATEGIC PLANNING:  
FRAMEWORK AND  
FOCUS AREAS

For us to faithfully achieve our vision for this diocese in the next five years, we must build on the success of the past and focus our efforts on the areas that will have the most impact. We have identified five Focus Areas to guide and support the prioritization of resources over the coming years. These Focus Areas are presented in the following graphic, surrounding our mission statement. Our strategic framework sits on the foundation of our values, which guide our behaviour and decision-making, and are core to our culture. Each piece of our strategic framework is connected, interrelated and equally important to create a holistic path forward for our diocese. On these two pages you will find more detail on how we define each of these Focus Areas and the plan to achieve them. Focusing on these areas will allow us to leverage the success of the past and enhance our diocese in the future.



LEADERSHIP & FORMATION

We have much to do over the coming years as our diocese works to determine its place in a changing society. This change will require transformational and adaptive leadership to move the organization forward. We believe that the Holy Spirit continues to call and gift leaders for this work. We are committed to supporting and developing leadership capacity and capabilities of our clergy and lay leaders. As we work through this change, we as Anglicans will remain committed and engaged with our faith through formation and discipleship to deepen our relationship with God and welcome new seekers into our community.

Together, we will intentionally develop leadership, both lay and clerical, by:

- Deepening the Christian spiritual lives of our clergy, lay leaders and parishioners.
- Defining and developing transformational leadership which will be collaborative and accountable.
- Identifying and nurturing current and future leaders.
- Cultivating intercultural leadership that is reflective of the diversity in our communities.
- Supporting the education and development of lay and clerical leadership that builds both skills and Christian character.
- Changing our management model to refocus time and resources on formation and grow gift-based ministry.

We will achieve this by:

- 1 Developing leaders (both clerical and lay) to lead the transformation of this diocese.
- 2 Expanding the availability and practice of continuous education for both clergy and lay leaders.
- 3 Adopting new models of formation and diversity of leadership.

TRUST & CULTURE

When we say “we believe...” we are saying “we trust...”: in God, in God’s promises, in God’s people.

For the implementation of this plan to be successful, we must work as a team, with the involvement and input of our partners, to lead our diocese into the future. Across our Anglican community, we are committed to fostering a positive culture that is respectful and inclusive of all backgrounds and experiences and enables all individuals to contribute, and recognizes the gifts and knowledge that they bring. We know there are a lot of good things happening across our community and as we develop and define our culture we will continue to share, celebrate, and learn from each other.

Together, we will build a collaborative and trusting culture by:

- Promoting mutually beneficial collaboration based on shared values and vision.
- Strengthening respectful relationships and communication across the entire diocese,

including synod office and local parishes, and with our community partners.

- Developing guiding principles for the way we interact and communicate with each other.
- Nurturing culturally inclusive leadership, behaviours and attitudes across the diocese.

We will achieve this by:

- 4 Continually evolving our culture to one that is positive, collaborative, adaptive to change and reinforces our vision and values.
- 5 Building positive, respectful and transparent communication across this diocese.
- 6 Developing working relationships to facilitate an integrated team-based operating model between synod office and parishes.



Serving Christ’s mission, faithfully and effectively

It gives me great pleasure to share our diocese’s new strategic plan with you. Like all organizations today, our diocese is in a time of change and transition. We face a number of challenges, both internal and external. We will respond to them head-on as a community rooted in our faith in Jesus Christ and our shared values as Anglican Christians, while being adaptive to our context, under the provided guidance of the Holy Spirit.



## INNOVATION BASED ON EVIDENCE

The Church has made momentous changes based on the eyewitness evidence of God's work. Think about the decision to include Gentiles in the early Church based on the evidence that Peter and others saw of God's activity (Acts 10 and 15). We need to take bold risks based on the evidence of what God is doing.

We are committed to bringing new and creative ways of thinking and operating into our diocese. This could be achieved through the adoption of different forms and models of ministry or innovative programs and initiatives carried out by our parishes and synod office. To enable smart risk-taking and share best practices across our diocese, we need to be more driven by data and evidence, both qualitative and quantitative, to make decisions, measure impact and learn from outcomes.

*Together, we will implement a culture of continuous improvement and intelligent risk-taking by:*

- Being open to change and new opportunities, and learning from both successes and failures.
- Partnering with the National Church, and other denominations and organizations, to build a broad base of evidence and best practices.
- Being intentional about measuring and reporting our performance.
- Making decisions informed by data and evidence.
- Investing in the tools and technology that will support sound decision making and increased accountability.

*We will achieve this by:*

**7** Doing things differently through the adoption of best practices and innovation.

**8** Using data to measure outcomes for the purpose of continuous improvement.

**9** Using technology to enhance data collection, reporting and decision making.



## STEWARDSHIP OF RESOURCES

Our diocese is blessed with resources, both human and financial, that support our missional work. We are accountable for these gifts and will use them boldly to respond to God's mission. It is essential that these resources be managed in a way that aligns with our vision, contributes to mission and supports vibrant, sustainable ministry across our Anglican community. Sharing these resources generously and broadly is an act of faith, an expression of compassion and a mark of collaboration.

*Together, we will be faithful stewards of our current resources and seek out new ones to support our vision by:*

- Responsibly investing in programs, parishes and people.
- Embracing the diversity of our communities at all organizational levels.
- Increasing the awareness and understanding of available diocesan resources.
- Pursuing different streams of revenue and sources of funding.
- Developing effective management models for real-estate and other assets.
- Using technology to improve the availability of information and reduce costs.

*We will achieve this by:*

**12** Strategically tracking, managing and leveraging real-estate assets to support the mission and future health of this diocese.

**13** Being an organization that attracts and retains the best clergy, lay leadership and staff.

**14** Diversifying funding sources to support future needs and sustainability.



## GOVERNANCE & DECISION MAKING

As our environment changes and we seek to bring new and innovative models into our diocese, we need a simplified and practical governance structure that is flexible and nimble to change while also maintaining accountability and effectively mitigating unacceptable risks. As a diocese, we will objectively review our structures and practices, and where they are lacking or limiting the missional work we are committed to, we will update them to ensure that we are able to embrace change and move forward.

*Together, we will create a flexible organization that is responsive to change by:*

- Reviewing and modernizing canons, policies and procedures to align with our mission.
- Implementing collaborative and flexible structures of governance and management.
- Documenting and streamlining decision making processes.
- Being sensitive to our external environment and incorporating broad factors into decision making.

*We will achieve this by:*

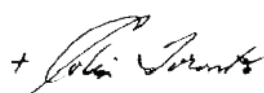
**10** Reviewing and updating canons, policies and procedures in collaboration with stakeholders.

**11** Updating the organizational and governance structure of this diocese, including synod office and parishes to align with our mission.

This plan lays out a bold vision and sets the foundations for how we will work together to build healthy, missional Anglican communities that engage faithfully with the world and share the gospel of Jesus Christ. We have listened to lay leaders, clergy, parishioners, staff and partners. Your thoughtful feedback and input have been invaluable to this process and inspire the positive change we seek to create.

As we work to implement this plan, we will continue to depend on your deep commitment and unique gifts to align our ministry as a diocese to serve Christ's mission, faithfully and effectively. I extend my thanks to the Strategic Plan Steering Committee for their leadership throughout the development of this plan.

I look forward to working together with all of you and sharing our success over the next five years.

  
**Archbishop Colin R. Johnson**  
 Diocese of Toronto



## WHAT DO YOU THINK OF THE PLAN AND HOW HAVE YOU BEEN USING IT?

### **The move toward innovation and adaptability makes a lot of sense**

*In general, I think it's a great plan and I've seen it embodied in the efforts of my area bishop. I think the move toward innovation and adaptability makes a lot of sense. That is, as long as we are using adaptability and innovation as means to participate with God in the transformation of the world and not as the appropriation of neoliberal catchwords.*

*A second important area is leadership formation. My experience, as someone who responded to a somewhat non-traditional call to priestly ministry, was that the diocese was affirming of that call and encouraged me, but there wasn't much in place in terms of formation. So what I see in the strategic plan is an attempt to create a more fulsome and diverse approach to ministry formation. Had*

*this plan come into place a few years ago, I think I would have really benefitted from it.*

*Around the stewardship of resources, I think that leveraging real estate assets to support the mission of the church is a great idea. I would hope that it would also be an opportunity for us to think more broadly -- and theologically -- about land.*

**The Rev. Dr. Jason McKinney**  
Associate Priest-Missioner  
Epiphany and St. Mark, Parkdale &  
The Jeremiah Community



### **It makes clear where we are trying to go**

*I think it's an excellent plan. It moves us in all the directions we need to move in. It particularly influences how I talk to congregations when I'm working toward reconfigurations. It makes clear where we are trying to go, as a diocese. Sometimes parishes don't understand how the diocese makes decisions, so the plan outlines what we're trying to move to: evidence-based decision-making, a commitment to leadership development, faith-based resource management. It makes it transparent to everybody, so that the wishes of the diocese in the reconfiguration conversations are clear and up front. This gives everyone a solid foundation in our negotiations and hope for the future.*

**Sharon Zagrodney**  
Diocesan volunteer facilitator for reconfiguration conversations  
Church of St. Andrew, Scarborough

### **Motivated to do the good work of the Church**

*I used the five Focus Areas of the strategic plan as the basis for my report to vestry here at St. John's. I think that really speaks to the strength of the plan -- that it is applicable at the parochial level as well as the diocesan level.*

*The other real strength of the plan is that clergy and laypeople can see places where they can be motivated to do the good work of the Church wherever they are and whatever their ministry involves.*

*One part of the plan I like in particular is identifying and raising up leadership. The work of discernment is always done in community, and much of the most important work that we do as parishes is done face-to-face, at the church door or the local coffee shop. Empowering laypeople to go about the work of discerning good leadership for their parishes is really important.*

*The other Focus Area that really sticks out for me is strengthening our stewardship of resources, both people and property -- not just in the sense of getting people to give money or go on PAR, but in thinking more intention-*

*ally of stewardship as a matter of personal discipleship. We give because we recognize the blessing we have received in our own lives.*

*It's also helpful to think of how we're stewarding our human resources. Thinking intentionally about how much we are asking of our volunteers has been important for me in the parish -- making sure that just as I try to practice self care, I'm also encouraging others to practice good habits.*

*I've been involved in a couple of strategic planning processes, and looking at this strategic plan and being able to identify with every single piece of it in my own context has been a really refreshing experience.*

**The Rev. Jesse Parker**  
Incumbent  
St. John the Evangelist, Port Hope



## OUR PROGRESS SO FAR:

- ✓ **We have communicated the plan** in a variety of ways: Archbishop Johnson has written about the plan in his Diary in The Anglican and spoken about it at clergy town hall meetings; area bishops have presented it to Area Councils and regional deans; staff have made presentations at the Parish Leadership Workshops; regular updates have been given to Diocesan Council; the plan has been posted on the diocese's website, receiving nearly 4,000 views.
- ✓ **Working with our graphic designer**, staff have created a visual identity for the plan that includes an attractive logo, colour palette and typeface. The visual identity has been used on booklets, presentations, reports and more.
- ✓ **Working groups have been created for each of the five Focus Areas.** The working groups are made up of Diocesan Council members and volunteers from the parishes, and are supported by staff. Reporting to Diocesan Council, the working groups help to achieve the strategic initiatives of the Focus Areas. The working groups are chaired by the following: the Rev. Canon Beth Benson (Leadership & Formation); the Rev. Ian LaFleur (Trust & Culture); To be identified (Innovation Based on Evidence); Mrs. Sarah McDonald (Governance & Decision Making); Ms. Sandra Marki (Stewardship of Resources).
- ✓ **An engagement survey will be launched** in the fall to collect feedback from Anglicans across the diocese. The survey results will help us better identify the issues that are important to address in the systems and our relationships across the diocese.
- ✓ **Growing in Christ is the theme of the upcoming Synod** and will be the focus of discussion when Synod convenes on Nov. 24-25.
- ✓ **Some parishes have used the plan to start discussions** at their vestry meetings -- for example, how to develop leaders or implement a culture of continuous improvement. Area Councils have also started using the plan for planning and discussion purposes.



**Questions, comments or encouraging cheers about Growing in Christ?**

Drop us a line at [info@toronto.anglican.ca](mailto:info@toronto.anglican.ca)

We'd love to hear from you!





# Yukon teens visit Toronto

## Exchange program seeks to foster relationships

BY THE REV. MEGAN JULL

**SHE** had never been on an escalator. He had never used a revolving door. She had never been to a shopping mall before. He had never seen an action movie on the big screen before this trip.

From June 23 to July 3, the Church of the Redeemer, Bloor Street, together with St. George's on-the-Hill in Etobicoke, hosted an exchange group from the Yukon. The participants were members of the Nacho Nyak Dun First Nation and are connected with St. Mary and St. Mark Anglican Church in Mayo, Yukon Territory. For many, it was their first visit to a major urban centre.

The Church of the Redeemer became connected with St. Mary and St. Mark last summer during a youth service-and-learning trip. While there, we began to talk about what might be possible in terms of structuring an exchange trip. More importantly, we talked about how we might foster relationships between urban and rural Canadians, and how we might help young Torontonians and Indigenous youth forge relationships. We wondered how the building of relationships and travel to one another's home towns might further the cause of reconciliation.

We secured funding through a Heritage Canada program called Experiences Canada, which sponsors youth exchanges for participants between the ages of 12 and 17 years of age. Our twin group in the Yukon was also able to secure funding from the Anglican Healing

Fund; this covered the travel costs of a Nacho Nyak Dun Elder, the Rev. Mary Battaja. She accompanied the young people on all our excursions here and reflected on the experiences with the youth. Most importantly, she provided a traditional lens through which to interpret the experiences.

For 10 days, the Redeemer and St. George's youth groups got to play tour guide. We saw the usual Toronto sights: the CN Tower, Ripley's Aquarium, the zoo, the ROM, and so forth. We made a day trip to Niagara Falls. We attended a Pow Wow and went behind the scenes at the ROM to view artifacts from the Yukon. And we participated in some service-and-learning experiences, namely a day spent with the staff at Redeemer's drop-in program to learn about homelessness and social isolation in the downtown core. As well, the group worshipped in each parish on Sunday morning.

I think it is fair to say that the highlight of the trip for many participants was shopping at the Eaton Centre. At first glance, that may seem trivial, but it spoke to a great truth. When I asked some of the participants which purchases they were most happy with, I was a little surprised by the answers. "I'm happy about my shoes, which I got to try on before buying. Usually, we order online, and it's hard to know if something will fit right. And it's really expensive to ship items back to return them." Another said, "I got to go to Sephora and find the right colours for my skin tone. Now I know what to order." Their greatest delight was in making



Clockwise from top: Toronto and Yukon exchange participants and volunteers gather for a barbecue following the Pride Parade in Toronto; teens line up for a visit behind the falls at Niagara Falls; inspecting artifacts from the Yukon during a behind-the-scenes tour at the ROM. PHOTOS BY THE REV. MEGAN JULL

choices that you and I might take for granted.

Making choices was an overarching theme of the exchange experience – the source of greatest joy and the most persistent frustration. What's it like to make choices? What's it like when you feel forced to follow the group's itinerary? What's it like when the meal offered isn't what you'd choose for yourself? What's it like to go along with someone else's choice instead of your own? And more significantly, how does choice relate to socialization? To the pressure to conform? To self-determination?

For 10 days, we were group lead-

ers, overnight chaperones and tour guides. It was a taxing week. But it came with great joys: to see our own city through someone else's eyes; to look with joy and wonder at the everyday marvels we tend to skip over; to build relationships; to work through competing expectations; to see young people engage as equals in relationship, despite their regional differences and varied cultures; to see that all those things which might divide us can be overcome when friendships are made and when new experiences

are shared.

A special thank-you to the people of the Redeemer and St. George's who supported this trip and donated funds. And thank-you to my fellow leaders: Alexandra McIntosh, James Noronha, and Valerie Maier.

*The Rev. Megan Jull is the associate priest of the Church of the Redeemer, Toronto.*

# Church abuzz over bees

BY MONIQUE CHIRREY

**BEES** are responsible for at least one-third of the food we eat, and commercial agriculture depends on them. A world without honeybees would look very different – we would not have food like apples, watermelon, almonds, berries, onions, coffee and, of course, honey. Bees also pollinate oilseeds like cotton.

Since the late 1990s, beekeepers around the world have observed the mysterious and sudden disappearance of bees and reported unusually high rates of decline in honeybee colonies. Perhaps you've seen the commercial on TV or online for Honey Nut Cheerios' "Bring Back the Bees" campaign. Honey Nut Cheerios and Veseys Seeds have partnered to give away wildflower seeds to Canadians. To date, they have given away over 400 million seeds.



Youngsters at Church of the Evangelists, New Tecumseth, hold up packets of wildflower seeds, used to help rebuild bee populations.

Larry Moore, a parishioner at Church of the Evangelists, New Tecumseth in Tottenham, contacted the church's Sunday School team with a suggestion: why don't the

Sunday School children take on this initiative as a spring project? The Sunday School contacted the "Bring Back the Bees" campaign for free wildflower seeds and pro-

motional material. But they also saw a greater need to share this awareness and decided to take it one step further.

On Sunday, May 28, the Sunday School team hosted a "Bring Back the Bees" service. The children gave a special presentation during the service, followed by the planting of wildflower seeds in the church's backyard. Afterwards, the children participated in crafts and activities related to bees. They also served refreshments after the service made with local honey, and everyone went home with a special gift of wildflowers to plant at home.

For more information about the campaign, visit [www.bringbackthebees.ca](http://www.bringbackthebees.ca).

*Monique Chirrey is a Sunday School teacher at Church of the Evangelists, New Tecumseth.*

# Chimes ring on music day

**DEBORAH** Zimmerman played the 15-bell chime at St. George's Memorial, Oshawa on BBC Music Day on June 15. St. George's was the only Canadian church registered for the event. Ms. Zimmerman chimed for 44 minutes, beginning at 7 p.m. BBC Music Day is an annual celebration that aims to unite generations and communities in their love of music. Highlights of the day, including video and music clips, are posted on the event's website. "Playing the chimes brings me great joy," says Ms. Zimmerman, the head chimer at St. George's. "I see my volunteer role as an outreach ministry that brings joy to others. I believe that bells should be rung as often as possible, to celebrate life and to remind people of our faith in God. Personally, I experience peace and joy when playing the chimes – it is a real privilege and responsibility."





## Concert kicks off celebrations

St. Elizabeth, Mississauga is celebrating its 25th anniversary this year, and it began the festivities with a “Connecting and Inviting” concert on June 17. The parish was founded in 1992 with a Cantonese-speaking congregation. It is now the spiritual home for individuals from multiple cultural backgrounds, with three Sunday worship services (Mandarin, Cantonese and English).

The songs selected for the concert appealed to a general audience, while at the same time generating a warm and elegant atmosphere. The first group to perform was Millennium Chinese Music Workshop, led by Bill Ko. This performance offered a unique opportunity to see and hear traditional Chinese musical instruments in action. The group played popular Chinese songs from the 1970s and ’80s that matched the concert’s theme, and many audience members could really relate to them.

To begin the vocal portion of the concert, conductor Michael Wong and the Treasure in the Jar Choir performed three songs. The group brought the Gospel to the audience through the choir members’ voices and touching introductions. The Rev. Canon Dennis Dolloff and Lori-Anne Dolloff also sang three songs, including “You and Me” performed in Mandarin and English. It was the theme song of the opening ceremony at the 2008 Beijing Olympics. To fit the concert theme, the lyrics “meeting in Beijing” were changed to “meeting at St. E.” The audience was delighted by this small modification.

Members of St. Elizabeth’s music ministry sang secular and religious songs. Our rendition of “We are One in the Spirit” began with solos from our youngest choir members accompanied by the piano, with a little Chinese flare. The choir then sang St. Elizabeth’s very own anniversary song, to which audience members clapped and followed along. To close the night, we had a singalong of “Bridge Over Troubled Water” with the reading of a Bible verse during the interlude to bring out our theme: “I give you a new command. Love one another. You must love one another, just as I have loved you. If you love one another, everyone will know you are my disciples” (John 13:34-35). The concert ended on a high note



St. Elizabeth’s Choir performs during a concert in June celebrating the church’s 25th anniversary. PHOTO BY ANNIE CHAN AND JOSEPHINE CHEUNG

as we finished this singalong.

St. Elizabeth thanks all performers and volunteers who made this concert possible. The event not only helped audience members feel connected, it showcased the love, unity and dedication of St. Elizabeth’s. After a little break, the church will start preparing the music for its 25th anniversary worship and banquet on Oct. 15. For more information, visit [www.stechurch.com](http://www.stechurch.com).

By Joanne Loo, the music director at St. Elizabeth, Mississauga

## Church has booth at baby show

Members of St. Peter, Erindale, set up a booth at the spring BabyTime Show in Mississauga on April 28-30, leading to many surprising conversations. “This was our second experience at a BabyTime Show, and quite a good one,” said the Rev. Canon Jennifer Reid, incumbent. “It is a strange and yet holy experience.”

The church invited Rabbi Audrey Pollack from nearby Solel Synagogue and Arlene Botnick, its director of education, to join the booth and present a seminar on raising a

spiritual child. Nine hundred people accepted a bedtime prayer for children, many of whom engaged in conversations about churchgoing, prayer, faith and forgiveness.

One woman commented on how intimidating it can be to start going to church and asked, “Can I just walk in?” A grandmother asked for advice about her daughter, who doesn’t want to have her child baptized. A new mother asked about raising a child in both Christian and Jewish families. A single mother, describing herself as wounded and angry, said she is searching for a church to give her child something to hold onto. A mother asked when she should start teaching her two-year-old son to pray. One woman looked at the prayer card, smiled, and said, “I still have the one you gave me a year and a half ago on my fridge. My child is almost two now, and we look at it every day.”

The church’s volunteers encouraged people from across the GTA to check out their local Anglican churches and to take the time to teach their children about God. “I never thought I would say this, but I have seen enough babies for a week,” said Canon Reid. “It was a long but wonderful weekend, and we look forward to doing it again next year.”

## Parishioners learn foundations of faith

Christian Foundations, subtitled “A Grounding for a Life of Faith,” is so comprehensive that it might equally well have been dubbed, “All You Ever Wanted to Know About Christianity But Were Too Afraid to Ask.” This new nine-module course was written under the direction of the Rev. Canon Dr. Judy Paulsen, director of the Institute of Evangelism at Wycliffe College, with co-authors Patrick Paulsen and the Rev. Canon Susan Bell. There is an attractive handbook for each student, which is also a personal workbook.

A group of 40 parishioners at All Saints, Whitby, led by the Rev. Canon Stephen Vail, signed up for the course as a Lenten study



## PILGRIMS STAY OVER

Parishioners and friends of St. Thomas, Millbrook, welcome overnight guests participating in the Pilgrimage for Indigenous Rights – a 600 km walk from Kitchener to Ottawa made up mainly of Christians from different backgrounds to support the adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples. The pilgrims were also hosted by St. Margaret, New Toronto, and St John the Evangelist, Peterborough as they passed through the diocese.

this year, ending two weeks after Easter. Each Wednesday evening, a simple supper of soup and bread was offered before the course started, providing fellowship and an opportunity to forge new friendships. A repeat session was run by a lay person, Joanne Warman, on Thursday mornings for those unable to come on Wednesdays.

Starting with the basic tenet that God wants us to know him and pass along the invitation to others, the modules take participants through the story of Israel and the structure of the Old Testament. This provides a vital context to the arrival of Jesus, and who he is. The journey continues with the birth and development of the early church and the New Testament. Key doctrines and the split that resulted from the Reformation come next. The final two modules deal with growing in one’s faith through spiritual disciplines and, lastly, how every Christian can grow as a disciple, or an “apprentice”, of Jesus. Each module is made up of information narratives, interactive exercises, small group discussion questions and fill-in-the-blank quizzes. Ms. Warman commented that Christian Foundations was a good refresher course. “It re-

minded me of the fact that God desires a relationship with his children,” she said.

The group’s overall satisfaction was expressed in the feedback received after the final session: “Great course, great workbook;” “I learned a lot that I didn’t know that helped other information make sense;” “I would recommend that everyone should do this course;” “I especially liked the way the course gave an overview of the history of the church.”

There is no doubt that Christian Foundations was a worthwhile venture. It is a very thorough study of how Christianity was born and where it is going. At the same time, the clear layout of the book makes it easy to follow. The last word comes from one person who had never attended a Christian course before: “At first, I felt I was going to be in the middle of a lake without paddles, but to my surprise a number of us felt that way. I am glad we earned our paddles!”

For more information about running Christian Foundations in your parish, visit [www.wycliffecollege.ca/christianfoundations](http://www.wycliffecollege.ca/christianfoundations).

By Jacky Bramma, a member of All Saints, Whitby.



## KIDS FIND STRENGTH

St. Peter, Churchill welcomed 30 kids and youth leaders for its vacation bible school, called Hero Central: Discover Your Strength in God. The camp, which ran July 10-14, included a presentation on Sunday morning for family and friends. PHOTO BY LINDA GEROW



# Transformation takes root in Tanzania

## Diocese's donation funds maternal health projects

BY ELIN GOULDEN

IN May I visited Tanzania with a delegation from the Primate's World Relief and Development Fund (PWRDF), on a learning exchange to the Diocese of Masasi. Our aim was to learn about the successful conclusion of the Preventive Health and Food Security project and the implementation of the All Mothers and Children Count (AMCC) project, which will last until 2021. The Diocese of Toronto gave \$500,000 to PWRDF for maternal, newborn and child health projects in 2016, including the AMCC. The AMCC project also receives 6:1 matching funds from Global Affairs Canada.

Our delegation, diverse in age and geography, included three PWRDF staff members (Zaida Bastos, Suzanne Rumsey, and Jennifer Brown); Maureen Lawrence and Bishop David Irving from the PWRDF board of directors; Chris Pharo and Geoff Strong, volunteer PWRDF representatives for the dioceses of Nova Scotia and Prince Edward Island, and British Columbia, respectively; PWRDF Youth Council members Asha Kerr-Wilson and Leah Marshall; André Forget from the Anglican Journal, videographer Jordan Leibel, and myself.

### Long journey

Getting there was a long journey. From Toronto, we flew overnight to Amsterdam, then to Dar es Salaam, arriving late Friday evening. Early the next morning we flew to Mtwara, on the southern part of the coast, where we were met by the Rev. Linus Buriani, assistant development officer for the Diocese of Masasi, Joyce Liundi, the diocese's Mothers' Union secretary, and two Land Rovers with drivers to take us on the three-hour journey inland to Masasi. Zaida assured us the drive had been two to three times as long before the highway had been paved! When we finally arrived at Masasi's cathedral, we were greeted by hundreds of people of all ages singing, dancing, ululating and shouting "Karibu!" (Welcome!). Over lunch at the Diocesan Centre, Bishop James Almasi told us that the welcoming crowd included Muslims and Christians of other denominations as well as Anglicans, because all members of the community benefit from the projects supported by PWRDF. He thanked Canadian Anglicans for their tangible expression of God's love that is transforming lives in Tanzania.

The next day, Sunday, began with worship in the cathedral. Bishop Irving preached, his words translated into Swahili by Bishop Almasi, and together the two bishops confirmed

more than 80 young people. With so many confirmations and musical offerings from five local choirs, the whole service was about four hours long, but the energy and joy expressed by the 700-strong congregation was palpable. In the afternoon, we visited projects supported by the local Mothers' Union and met with youth from the diocese.

### Visiting projects

From Monday through Wednesday, with our guides the Rev. Geoffrey Monjesa, the development officer for the diocese, and his assistant Linus, we visited PWRDF-supported projects in and around Masasi and the neighbouring district of Nachingwea. These ranged from medical clinics supporting maternal, newborn and child health to livestock and seed programs to an agriculture-veterinarian centre and a borehole well. In each village, we received a warm welcome and a report on the project. On Thursday, we had a roundtable discussion with project staff and beneficiaries.

Like the Preventive Health and Food Security project, All Mothers and Children Count takes a holistic approach that understands food security and clean water to be the foundation of health. Thus, in addition to funding clinics and community health workers, the AMCC project provides wells for clean water and seed and livestock to improve the food and income security of beneficiaries. The Diocese of Masasi works to build relationships with district, ward and village leaders to gain support for the project. The members of the communities involved may not be Anglicans or even Christians – several villages were predominantly Muslim – but building trust and openness has paid off.

The needs are identified by the communities themselves, and individual villagers are trained to carry the message forward as community health workers and "Trainers of Trainers." This leads to greater community ownership of and engagement in the development work. Those who receive seeds and livestock give the first offspring or a portion of their first crop to the next round of villagers in need, paying the gift forward. Trained professionals, including nutritionists, nurses and midwives, livestock officers, and monitoring and evaluation officers, provide support and accountability. It was especially exciting to see women taking the lead in many of these roles. Because the projects are short-term, they aim to make community involvement self-sustaining, and to transfer responsibility for ongoing inputs (the salaries of medical staff,



Clockwise from above: mothers and babies wait to be seen at the Nanganga Clinic; Joyce Mtauca shows how to prepare cassava at her farm near Ruponda; worship at Masasi's cathedral; Halima Mkitange with the dairy cow that is providing for her high school education. PHOTOS BY ELIN GOULDEN

drugs and supplies for clinics) to the Tanzanian government. This approach has made the Diocese of Masasi a trusted development partner of PWRDF for more than 20 years.

### Bodes well

In five years, the Preventive Health and Food Security project met and surpassed its goals, boding well for the success of All Mothers and Children Count, which is applying the same principles in a further 72



villages. Births attended by trained medical staff have doubled, while infant mortality and stunting of children under five have plummeted.


As impressive as these statistics are, what stays with me are the stories of the people we met. Nurse Magdalena Mwidadi no longer must walk 11 km to her work at Mtandi



clinic because staff housing on-site allows her to be on call for labouring mothers. Joyce Mtauca of Ruponda village used seeds and agricultural techniques to improve her farm, and is now supporting extended family members with her increased crop production. Hassan Mkitage and his wife Nouru Salamu have used the milk from their dairy cow and the income from her calves to improve their home and farm and send their daughter Halima to secondary school, opportunities they could barely imagine five years ago.

On our last day in Tanzania, we met with staff at the Canadian High Commission in Dar es Salaam. The challenges of poverty in rural Tanzania, exacerbated by climate change and limited access to health care and education, especially for women, are very real. But in the people we met in Masasi, we saw how transformation can take root, and success build on success.

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



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**ANNIVERSARY**  
Children take part in a presentation during St. Paul, Bloor Street's 175th anniversary celebration on June 11. At right, members of the congregation hoist CLXXV Anniversary Lager, made in honour of the occasion. PHOTOS BY MICHAEL HUDSON



**NEW NAME**  
From left, St. James Cathedral churchwardens Don Solomon, Angela David and Jayne Hobbs and the Rev. Canon David Brinton hold up plaques renaming the cathedral's old vestry The Brinton Vestry. Canon Brinton retired in May after serving as sub-dean and vicar of the cathedral. Below, Canon Brinton joins members of the Mandarin Fellowship at an event in his honour. PHOTOS BY MICHAEL HUDSON



**CONFERENCE**  
Above, dancers perform at the 31st Church of South India Family & Youth Conference of North America on July 6 in Markham. Below, Bishop Jenny Andison joins the Most Rev. Thomas Oommen (fourth from left), the Most Rev. Joseph Mar Thoma, Metropolitan (fifth from left) and other clergy at the conference. PHOTOS BY MICHAEL HUDSON



**CONGRATULATIONS**  
Anita Gittens, president of the Diocesan ACW, holds letters from the Hon. Jane Philpott, MP for Markham-Stouffville, and Prime Minister Justin Trudeau, congratulating the ACW on its 50th anniversary. Ms. Philpott gave the keynote address at the ACW's annual general meeting, held May 13 at Christ Church, Stouffville. PHOTO BY MICHAEL HUDSON



**WITH PRIDE**  
Bishop Kevin Robertson, the area bishop of York-Scarborough, reaches out to bystanders as he walks with Anglicans down Yonge Street in the 37th annual Pride Parade in Toronto on June 25. PHOTO BY MICHAEL HUDSON



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## LOOKING AHEAD

To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The deadline for the October issue is Sept. 4. Parishes can also promote their events on the diocese's website Calendar at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Music & Worship

**SEPT. 1** - The Girls' Choir of Bamberg Cathedral, Germany, presents a free concert at 7 p.m. at St Aidan, Toronto (Queen Street East and Silver Birch Avenue). Religious music from the 16th century to the present will be performed.

**SEPT. 24** - Modern worship service, 10:30 a.m., with special guest the Hon. John McKay.

Music, choir and children's program, followed by barbecue, music featuring Robert Graham, and family fun. Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

**SEPT. 24** - Choral Evensong at St. Olave, Swansea at 4 p.m. with the choir of St. Peter, Erindale, followed by annual Peach Tea, which includes an illustrated talk by Clement Carelse on the music of the Reformation. St. Olave's is located at Bloor Street and Windermere Road, Toronto. Call 416-769-5686.

## Sales

**OCT. 14** - ACW of Grace Church's fall rummage sale with clothing, linens, household goods and more, 8:30 a.m. to 12 noon, Grace Church, 19 Parkway Ave., Markham. Call 905-294-3184.

**NOV. 4** - Bazaar with raffle, bake table, café and more, 9 a.m. to 2 p.m., St. Joseph of Nazareth, 290 Balmoral Dr., Brampton. Call 905-793-8020.

**NOV. 18** - ACW of Grace Church's

Christmas Bazaar with antiques, knitting, baking, lunch and more, 9 a.m. to 1:30 p.m., Grace Church, 19 Parkway Ave., Markham. Call 905-294-3184.

## Workshops & Gatherings

**SEPT. 22** - Trivia Night at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Includes five rounds of trivia, auction items and prizes, finger foods and refreshments. Cash bar at 6:30 p.m., trivia at 7 p.m. \$20 per person or \$70 for table of four. All seats reserved. Call 416-283-1844 to purchase.

**SEPT. 26** - Converge Youth Group at 7 p.m., Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

**SEPT. 28** - St. Aidan, Toronto (Queen Street East and Silver Birch Avenue) celebrates Community in the Beach with a dinner at the Balmy Beach Club featuring Beach author Peter Robinson, Mike Downie with his brother Gord's book Secret Path, and others. Doors open at 6 p.m., with ministry displays and live music prior to the dinner and speakers. Tickets are \$75, available through the church office: 416-691-2222 or [staidan@eol.ca](mailto:staidan@eol.ca).

**SEPT. 29** - Guildwood Amazing Race, a spiritual, physical and mental challenge, 7 p.m., Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

**OCT. 21** - Girls' Night Out at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. An opportunity to dress up in your most glamorous clothes. Champagne, shrimp and chicken skewers, rice pilaf with roasted vegetables, crème brûlée, tea or coffee. Cash bar, silent and live auctions, live entertainment. \$50, reserved tickets only. Call 416-283-1844 to purchase with cash, cheque or VISA. Proceeds to research into cardiovascular disease in women and to the church.

## PRAYER CYCLE

### FOR SEPTEMBER

1. San Lorenzo Ruiz, Toronto
2. Trinity East (Little Trinity), Toronto
3. Archbishop's Youth Ministry Team
4. Citizens for Public Justice
5. Teachers and Students
6. Bishop Strachan School
7. Holy Trinity School
8. Sisterhood of St. John the Divine
9. Royal St. George's College School

### 10. School Chaplains

11. St. Clement's School
12. Lakefield College School
13. Havergal College
14. Order of the Holy Cross
15. Kingsway College School
16. Trinity College School, Port Hope
17. Bishop Jenny Andison
18. All Saints, Peterborough
19. St. Barnabas, Peterborough
20. Christ Church, Campbellford
21. St. Matthew and St. Aidan, Buckhorn

### 22. Christ Church, Omeme

23. St. George-the-Martyr, Apsley
24. Peterborough Deanery
25. St. John the Evangelist, Peterborough
26. St. John, Ida
27. St. Luke, Peterborough
28. Christ Church, Norwood
29. St. Michael, Westwood
30. Christian-Jewish Dialogue of Toronto

## IN MOTION

### Appointments

- The Rev. James Blackmore, Interim Priest-in-Charge, St. Peter, Oshawa, April 16.
- The Rev. Jeff Stone, Priest-in-Charge, St. Jude, Bramalea North, May 1.
- The Rev. Christopher D'Angelo, Associate Priest, St. Thomas, Huron Street, June 1.
- The Rev. Canon Mark Kinghan, Priest-in-Charge, St. Paul, Uxbridge, June 1.
- The Rev. Leonard Leader, Interim Priest-in-Charge, St. George on Yonge, Toronto, June 1.
- The Rev. Augusto Nunez, Interim Priest-in-Charge, St. Saviour, Orono, June 1.
- The Rev. Milton Solomon (Church of South India), Associate Priest, St. Paul, L'Amoreaux, June 1.
- The Rev. Susan Tate, Honorary Assistant, Parish of Fenelon Falls, June 4.
- The Rev. Mauricio Ferro, Honorary Assistant, St. Paul, Runnymede, June 6.
- The Rev. Canon John Wilton, Interim Priest-in-Charge, St. George-the-Martyr, Parkdale, June 18.
- The Rt. Rev. Patrick Yu, Honorary Assistant, All Saints, Markham, June 25.
- The Rev. Ajit John, Associate Priest, St. Paul, L'Amoreaux, July 1.
- The Rev. Geoffrey Sangwine, Incumbent, St. Peter and St. Simon the Apostle, Toronto, July 1.
- The Rev. Dr. Raymond Porth, Priest-in-Charge, Parish of Elmvalle, July 1.
- The Rev. James Halmarson, Interim Priest-in-Charge, All Saints, Peterborough, July 1.

- The Rev. Geoffrey Howson, Interim Priest-in-Charge, Parish of Bobcaygeon, Dunsford & Burnt River, July 1.
- The Rev. Andrew Federle, Incumbent, St. Clement, Eglinton, July 1.
- The Rev. Mary Nightingale (Diocese of Niagara), Associate Priest (chaplain to seniors), St. Peter, Erindale, Aug. 1.
- The Rev. Eileen Steele (Diocese of Montreal), Priest-in-Charge, Parish of Penetanguishene and Waubaushene, Aug. 1.
- The Rev. Jonathan Turtle, Priest-in-Charge, Parish of Craighurst and Midhurst, Aug. 1.
- The Rev. Robin Peasgood, Associate Priest, Parish of Georgina, Aug. 1.
- The Rev. Canon Dr. David Neelands, Priest-in-Charge, Parish of Georgina, Aug. 1.
- The Rev. Andrea Christensen, Incumbent, St. Timothy, Agincourt, Aug. 1.
- The Rev. Louise Peters (Diocese of Kootenay), Vicar, St. James Cathedral, Aug. 15.
- The Rt. Rev. Patrick White, Associate Priest, St. John, York Mills, Sept. 1.
- The Rev. Timothy Taylor, Associate Priest, St. John, York Mills, Sept. 1.
- Ms. Karen Isaacs, Assistant Curate, St. Mary and St. Martha, Toronto, Sept. 5. Her ordination as a transitional deacon will take place in the Diocese of Niagara at Christ Church Cathedral, Hamilton on Sept. 21 at 7 p.m.
- The Rev. Matthew McMillan, Priest-in-Charge, St. Mary, Richmond Hill, Sept. 10.
- The Rev. Canon John Anderson, Incumbent, St. James,

Orillia, Sept. 15.

- The Rev. Canon David Smith, Incumbent, Christ Church St. James, Toronto, Oct. 1.

### Vacant Incumbencies

*Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe.*

**First Phase** - Parish Selection Committee in Formation (not yet receiving names):

- Christ Church, Bolton
- St. Andrew, Scarborough

**Second Phase** - Parish Selection Committee (receiving names via Area Bishop):

- Parish of Bobcaygeon, Dunsford & Burnt River (Trent-Durham)

**Third Phase** - Parish Selection Committee Interviewing (no longer receiving names):

- Christ Church, Deer Park

### Ordinations

- The following were ordained transitional deacons at St. James Cathedral on May 7: the Rev. Sean Davidson, the Rev. Vinaya Dumpala, the Rev. Molly Finlay, the Rev. Philip Hamilton, the Rev. James Liu, the Rev. Philip Stonhouse.
- The Rev. Joan Wilson was ordained a priest at St. Margaret in-the-Pines, Toronto on June 10.
- The Rev. Jeffrey Nowers was ordained a priest at Christ Church, Brampton on June 11.

### Conclusions

- The Rev. Simon Davis concluded his ministry at St. George-the-Martyr, Parkdale

on June 15. He began a new ministry appointment with Ontario Pioneer Camp.

- The Rev. Lesley Barclay concluded her ministry at St. Paul, Perrytown on Aug. 27.
- The Rev. Canon Heather McCance will conclude her ministry at St. Andrew, Scarborough on Aug. 31. She will be taking up a new ministry appointment with the Diocese of Rupert's Land.

### Retirement

- The Rev. John Lockyer's last Sunday at St. John, East Orangeville was May 28.
- The Rev. Michael Marshall has concluded his ministry as chaplain at the Hospital for Sick Children. His last Sunday at St. Andrew by-the-Lake, Toronto, was June 25.
- The Rev. Jeff Hall's last Sunday at St. Luke, Dixie South, Mississauga was Aug. 13.
- The Rev. Annette Gillies's last Sunday at Christ Church, Holland Landing and the Parish of Roches Point will be Sept. 24.



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GREAT DAY

Teams and their supporters from Holy Family, Brampton, St. Peter, Erindale and St. Thomas à Beckett, Mississauga, gather for the Anglican Diocese Cricket Tournament in Mississauga on July 22. St. Peter, Erindale won the tourney and hoisted the trophy (bottom centre) but all three teams won the day by making new friends. Nikhil Josh of St. Peter's (bottom far right) accepts the Most Valuable Player trophy from Peter Marshall and Ranil Mendis. In addition to cricket there was a DJ and music, commentary, trophy presentations and plenty of food and beverage. Organizers plan to hold the tournament again next summer and are seeking more teams. PHOTOS BY MICHAEL HUDSON



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