

Packing up
brings memories

Halo effect
boosts economies



Youth travel
to Yukon

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

SEPTEMBER 2016

Priest's journey takes new turn

BY STUART MANN

AS a Plains Cree and an Anglican priest, the Rev. Chris Harper says he walks in two worlds. His journey is about to take a new turn as he becomes the Indigenous Native Priest of the Diocese of Toronto, beginning Sept. 1.

Until recently the rector of St. Michael and All Angels in Thunder Bay, Mr. Harper says he is looking forward to coming back to Toronto, where he attended Wycliffe College from 2002 to 2005 and obtained his Master of Divinity degree.

"I've always loved Toronto," he says. "It's one of those great melting pots of all peoples and nations. There are opportunities there for new levels of acceptance and ministry. There is the opportunity of special grace in trying to understand and reach out to the person beside you."

He admits that he didn't see much of the city when he was a student because he went back to western Canada during the summers. This time, he plans to explore it further with his wife, Tracy. "My hope and dream is to see more of it this time around, but from a ministry point of view – to see all the areas and know the people. I realize that's a huge undertaking, but it's a wonderful

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The Rev. Chris Harper



Eunice (left) and Naomi Der, two of the 64 volunteers from the diocese who worked at General Synod. PHOTO BY MICHAEL HUDSON

Volunteers help out at General Synod

Friendships made as parishioners take on multitude of tasks

BY STUART MANN AND MARTHA HOLMEN

EUNICE Der admits that she was reluctant about volunteering at General Synod. The 13-year-old from St. Christopher, Richmond Hill didn't know if she would have anyone to talk to.

As it turned out, she needn't have worried. "It was really fun because I got to meet a new friend," she says. "I got to be really open with her and the other people that I met, which was

cool." The two girls are staying in touch through email.

Ms. Der's sister, Naomi, 15, had a similar experience. A volunteer at the registration desk and a messenger, she met a lot of people – youth delegates, bishops, clergy and the Primate. "It was good because I could work on my social and people skills," she says.

She helped out to build up volunteer hours for high school, but also to learn more about the church. "At the beginning, I had no idea what General Synod was

or what it did, so it was exciting to see how it all worked. It was pretty fun and I'd definitely do it again."

The sisters were among 64 volunteers from the diocese who worked at General Synod, the national decision-making body that met in Richmond Hill from July 7-12. They came from more than 20 parishes and ranged in age from 13 to 80.

In many ways, they were the

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Diocese hosts opening, closing festivities

Continued from Page 1

unsung heroes of General Synod – people who worked quietly behind the scenes on everything from greeting delegates as they arrived at the hotel to making sure that dietary meals were given to the right person.

“Everywhere I go and everyone I’ve spoken to has said how wonderful the hospitality has been and how great the volunteers have been – welcoming them, making them feel comfortable, helping them out in difficulties,” said Archbishop Colin Johnson during General Synod. “They have been just super. They are ambassadors of the diocese and I’m really proud of the commitment they’ve made and the quality of their ministry of hospitality.”

Coordinating all the volunteers was Cynthia Majewski, a member of St. Clement, Eglinton. She said the volunteers’ commitment was inspiring. Some worked for half a day while others worked several days. Some even showed up after their day job.

“If anything, I’ve had trouble sending them home,” she said near the end of General Synod.

“People who didn’t know each other have struck up friendships and given each other rides home. It’s been great to see it happening. I think a community has formed, which is very neat to see.”

In the weeks leading up to General Synod, Ms. Majewski met with clergy in the local deaneries to recruit volunteers. Just before the event started, the diocese held an orientation night for volunteers and about 50 people showed up. After General Synod, the diocese held a volunteer appreciation night at St. Christopher, Richmond Hill.

“It’s been a wonderful experience,” said Ms. Majewski. “I’ve worked with amazing and very competent people.”

In addition to providing volunteers to General Synod, the diocese hosted the opening night reception and closing banquet. The festivities began in fine style on July 7, with a reception that highlighted the diocese’s rich cultural diversity.

After the opening worship service, General Synod members



Andrea Delvaille of Christ Church, Deer Park (left) with steel panist Joy Lapps-Lewis at the Diocese of Toronto’s reception on the opening night of General Synod. Ms. Delvaille organized the event, which drew about 250 General Synod members. PHOTO BY MICHAEL HUDSON

spilled out into the hotel’s entranceway and were greeted to the warm sounds of a steel pan, played by Joy Lapps-Lewis. Following the music, they entered a large room that offered plenty of hot and delicious food from the Caribbean, China and other parts of the globe.

“It’s a nice way to relax and visit with people – and the food is excellent,” said Jim White, a farmer from Saskatchewan and a member of the delegation from the Diocese of Qu’Appelle.

Mr. White was one of about 250 people who attended the reception, many of whom gathered around a large round table in the middle of the room filled with tasty treats such as cocktail Jamaican patties, mini marinated beef kabobs, spiced beef with raita, and mini vegetable spring rolls.

In addition to the food, flags,

artwork, brochures and carrying bags from several countries in the West Indies adorned tables around the room. There was also a display of First Nations items.

“It was exciting putting this all together,” said Andrea Delvaille, a member of Christ Church, Deer Park in Toronto and one of the organizers of the reception.

She was glad the diocese had the chance to do something special at General Synod. “I think it’s a very nice opportunity for people to mix and mingle after maybe a long day – people who have travelled from a long way. It ends the evening on a really pleasant note and sets the tone for the next few days.”

After six days of passionate conversation, prayer and fellowship, General Synod members, staff, volunteers, observers and guests gathered once more on the evening of July 12 to celebrate to-

gether. The banquet, hosted by the diocese, marked the end of General Synod. The menu featured a 100-kilometre feast. Every dish – including mushroom soup, Ontario chicken stuffed with spinach and ricotta cheese, apple tart and more – was found within a 100-kilometre range of the venue in Richmond Hill.

Before the meal was served, Archbishop Johnson welcomed in particular several guests of General Synod, including the Most Rev. Francisco de Assis da Silva, Primate of Brazil; the Rt. Rev. Griselda Delgado del Carpio, Bishop of Cuba; and the Rt. Rev. Jordan Cantwell, Moderator of the United Church of Canada.

Archbishop Johnson also took the opportunity to acknowledge a personal celebration. “My wife Ellen and I are so glad to invite you to our anniversary party,” he

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Ryan Ramsden of Grace Church in Scarborough (left) with Connor Blaikie of the Diocese of Rupert's Land and Kayla Fish of the Diocese of Kootenay at the closing banquet.



Ellen Johnson, wife of Archbishop Colin Johnson, with Bishop Mary Irwin-Gibson of the Diocese of Montreal (left) and Bishop Melissa Skelton of the Diocese of New Westminster at the closing banquet.



Cynthia Majewski, the volunteer coordinator for General Synod, at the diocese's Volunteer Appreciation Reception at St. Christopher, Richmond Hill on July 19.



National Lutheran Bishop Susan Johnston and Dean Peter Wall of the Diocese of Niagara dance at the closing banquet.



Young people enjoy the diocese's reception on the opening night of General Synod.



Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, speaks to Kennedy Marshall, a member of Epiphany and St. Mark, Parkdale, at a banquet hosted by the Diocese of Toronto on the closing night of General Synod. PHOTOS BY MICHAEL HUDSON



General Synod members dance in-line to 'When The Saints Come Marching In,' played by Toronto clarinetist Bob DeAngelis and musicians at the closing banquet.

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We are a big-tent diocese



When I was growing up in small-town Ontario, September was a time of fall fairs – parades, displays of prized local produce, the best of horses and cattle, baking and preserves, student art (and handwriting!), music and dancing, greasy hotdogs with overcooked fried onions, candy floss and candied apples. But the highlight for us kids was the carnival – the Ferris wheel and the rides that left you spinning, the games of skill that could (but rarely did) produce a huge stuffed animal as a prize and, of course, the big tent where everyone came together. For a small-town kid, nothing could beat the weekend of the fair. We even got a half-day off school!

The big tent, a place where the whole community could gather. It is an image that shaped the imagination of the biblical people, from the days of Abraham and Sarah's journey to an undisclosed land of promise, to the nomadic tribes of Judah tending their sheep, to the Tent of Presence – the place of the Ark of the Covenant, the sign of God's dwelling in their midst – that travelled with Moses and the people on the Exodus from Egypt through the wilderness to the Holy Land of milk and honey. Almost a millennium later, at the time of the Exile, when all but the weakest and poorest had been deported to Babylon, Isaiah foretold their restoration in such numbers that the pegs of the tent would need to be stretched, the tent made bigger, to accommodate the joyous returnees. (Isaiah 54.)

John's Gospel and the Revelation of St. John pick up the image with their repeated use of the words "abide" and "dwell." "The Word was made flesh and dwelt among us." Literally, it says "pitched his tent among us" (John 1). The final vision of Revelation is this: "Behold, the tabernacle [tent] of God is among mortals. He will dwell with them; they will be his people and God himself will be with them" (Rev. 21).

Today, we continue to use the image in Anglicanism of a "big tent," a space capacious

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

enough to welcome and embrace a large, expansive, diverse community. This has been the explicit history of the Anglican Church, especially since the Elizabethan Settlement in the mid-1500s, and there has been huge resistance through the centuries to define the Anglican Church too closely along ideological lines.

This is the essential ethos of the Diocese of Toronto. The factional parties of the 1870s fought earnestly and vainly for their ideological candidates for bishop in the election of the third Bishop of Toronto. Finally, after five days of balloting (!), a centrist candidate was nominated, Arthur Sweatman, who achieved a majority. This unpromising priest then served as Bishop of Toronto for 30 years, the last two also as Metropolitan of Canada and Primate of All Canada. His episcopacy was marked by de-escalating factional discord by encouraging people to offer their particular gifts to the church, stabilizing a debt-ridden diocese, and opening new mission opportunities for the church as it moved into a new century.

The Diocese of Toronto has maintained that inclusive, big-tent ethos over the years. There is a place within diocesan life for people of differing theological views, spiritual propensities, formative backgrounds, mission focuses, scriptural interpretations and liturgical styles. Each brings gifts that enrich the rest of us. We know by experience that "the eye cannot say to the hand, 'I have no need of you'" (1 Cor. 12).

It has not always been an easy accommodation. It does not mean there are no fights. But it does mean that we stay at the table in communion and in dialogue. What unites us is so much more profound and central to our faith – to our being – than what divides us. In the words of the old hymn, keep your eyes on Jesus.

I think this is a critical issue when we consider the leadership we need, not only in the

upcoming episcopal election but more broadly. Bishops serve the whole church, which is a large, complex, multi-faceted body. They do not represent special interest groups – at least they do not and have not done so in the Diocese of Toronto. (Some dioceses have not been so fortunate.) Individual bishops bring their unique gifts and passions, their theological commitments and personal idiosyncrasies, and their deep faith honed by life experience. But these are placed as a gift in the service of the whole church, not a constituency. These gifts are exercised within the context of a team of bishops, in a dynamic dialogue with senior lay and clergy leaders under the diocesan bishop's leadership. As gifts of the Spirit, the individual bishop's gifts are meant to build up the body in love, in witness to the living Christ and in service to the whole people of God.

Christian unity, it seems to me, has not one but two opposites: uniformity and division, the one almost always leading to the other, in my experience. Individual parishes and specific ministries can properly cultivate a specialized style or a particular theological or cultural niche. A diocese should not, especially one as large as ours. A diocese needs to be a big tent.

This diocese has benefited enormously over the years from the diverse voices, cultures and traditions that have flourished here in cooperation, sometimes in competition, but usually in respectful balance and life-giving enrichment for the common good. In a divided and polarizing world, this is indeed a witness that we can make to the Gospel of Jesus Christ and his mission to reconcile the world in himself.

For me, a spacious "big tent" is not only desirable but critical for us to flourish faithfully in our time and place – a big tent where conservatives and liberals, rich and poor, activists and contemplatives, people from a multitude of ethnicities and places, seekers and doubters and committed, find a home to meet Christ, learn from and with each other, grow in discipleship and reach out in service and witness to a world beyond even the big tent's walls.



TheAnglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

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Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at (416) 924-9199, ext. 259/245, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

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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.

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Memories – and the next chapter



It's fascinating how packing up and moving house compels you to visit places in your home you haven't visited in years. The packing process has a way of slowing down when you come upon an old photo album (from pre-digital days) or an old diary tucked away in a safe place – so safe it never surfaced! Moving has a surprising way of inviting you into your past, to take a look in the rear view mirror before driving off on your next adventure.

This next adventure is particularly significant because as you read this column, our move to the home of our retirement will be complete, and within a few days, after nearly 40 years of employment and service in the Diocese of Toronto, I will wake up on Oct. 1 no longer employed!

Memories can be a splendid gift from God. While packing up house (and, to a degree, a career) the memories came flooding back – some happy, some sad, some funny, some devastating, all summed up in the bishop's charge to me at my ordination "to love and serve the people among who you work, caring alike for young and old, strong and weak, rich and poor," all part of the reality of the

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

human condition.

Memories: spending time with a wonderfully articulate transient man, his face covered in eczema, as he told me about his experiences of sleeping in burned-out garages, always on the move, never treated well by what he called "suits," mostly striking unintended fear into the eyes of those who saw him and walked by on the other side of the road; hearing the panicked words of a seven-year-old junior bridesmaid who had consumed a super-sized Coke just before the wedding began and now, as the vows of marriage were being heard, cried out in a loud voice, "I have to pee, its coming out, now!"; standing before two caskets at the funeral of an adult friend and his mother, both killed in a tragic car accident; struggling to find words to say at the funeral of a teenage suicide victim in a church filled with confused high school students; celebrating with two congregations – one in Stouffville, the other in Aurora – their massive accomplishments of opening a church to the Glory of God; trying to suppress laughter as a funeral director slipped into the hole at a grave-side commit-

tal; sitting, praying and singing with many people in the holy moment they drew their last breath; advocating in the public square for those whose voices were not being heard.

Memories: of so many gifted students, assistant curates and associate priests with whom I worked who said "yes" to God's call to ordained ministry; sitting with my wonderful secretary, our two desks facing each other in a cramped office which doubled as the sacristy, as she answered the phone with a "let me get Father Phil for you", covering the mouthpiece of the land-line phone and passing it across the desks to me; sharing Bible study and prayer group time with some remarkably faithful servants of Jesus Christ; directing a number of youth choirs and, with my colleague in a neighbouring parish, offering music camps at the former Camp Artaban and introducing young people to the glories of church music; offering the sacraments to those precious people in hospitals and nursing homes; proclaiming the Good News of Jesus Christ and marvelling in the wonder of a new-found faith; ordinations as a deacon at my home church on the hottest May day of that year, under the even hotter glare of cable TV lights, and priested a year later at our beloved cathedral church and made a bishop

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Halo effect changes lives

BY PAIGE SOUTER

The results of a recent study by the Halo Project, “Valuing Toronto’s Faith Congregations,” concluded that 10 local religious congregations contributed more than \$45 million a year to their surrounding communities. The study determined that “local congregations in the City of Toronto can be viewed as economic catalysts. They serve as economic engines that not only support local economies but also contribute to the common good of all.”

While the social, spiritual, and cultural impact of religious communities is well known, very little is understood about their economic value. The Halo Project addresses that gap by studying the local economic impact of faith communities. It determines congregations’ “halo effect,” a reference to the economic contribution that they generate in the surrounding community.

Phase One of the project studied the direct services provided by the congregations. (Indirect services such as the effect of sermons and religious readings were not included.) The study used 41 economic indicators grouped into seven categories – open space, direct spending, education, magnet effect, individual impact, community development, and social capital and care – to assess the monetary value of parish goods and services.

The initial phase revealed that, regardless of the size of the congregation, faith tradition or the nature of the programs offered, every congregation in the study had a positive economic impact in its neighbourhood.

FaithWorks, a founding member of the Halo Project, understands the impact that parishes can have in the community. Through the work of its ministry partners and through parishes’ own outreach ministries, communities of hope and compassion are created and lives transformed.

Through the generous support of a FaithWorks donor, two ministry partners – All Saints Church-Community Centre and Flemingdon Park Ministry – participated in Phase One of the study. The results were astounding.



All Saints Church-Community Centre contributes services valued at more than \$13 million to the surrounding community, according to a recent study of the economic value of religious congregations in Toronto. PHOTOS BY MICHAEL HUDSON

The study concluded that All Saints, located at the corner of Dundas Street East and Sherbourne streets in downtown Toronto, contributes services valued at more than \$13 million a year to its surrounding community. The study revealed that most of its economic benefit is concentrated in the category of individual impact, specifically in suicide prevention, crime prevention and enhancing individual health. For every dollar that All Saints spends, \$34 of economic impact is generated in the community.

Similar results were revealed for Flemingdon Park Ministry, which generates \$3.5 million a year in services to the community in Don Mills. Its economic impact is concentrated in the categories of individual impact as well as social capital and care. Specifically, its economic value is generated in its support for young people and in the teaching of pro-social values and civic engagement. For every dollar spent by Flemingdon Park Ministry, \$9 of economic impact is generated.

The results of Phase One affirm the role of faith communities as members of the economic fabric of local communities. It



reminds us that congregations are not old and dusty buildings that are insular and focused on their own members, but rather dynamic communities that are opened outwards to the communities in which they reside and to which their programs are directed.

The study also affirms faith communities as valuable stakeholders in the delivery of community services in the city. This study strengthens the capacity of city officials and politicians to make investment and program decisions concerning the delivery of services in ways that include faith communities as integral partners.

In the second phase, the Halo Project will expand its study to examine the economic impact of 50 faith communities across the GTA. FaithWorks looks forward to continuing its participation in the Halo Project with the inclusion of three ministry partners in this new phase. The results of the Halo Project are an exciting affirmation of the diocese’s commitment to build communities of hope and compassion.

Paige Souter is the interim FaithWorks campaign manager. For more information on the Halo Project and to read the full study, visit www.haloproject.ca.

Memories can be a splendid gift – up to a point

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in the same place; meeting and knowing people from around our diocese and our Anglican Communion, people of faith simply trying to live as disciples of Jesus Christ.

On a very personal note, my marriage to my marvellous wife, the births of my extraordinary boys, their marriages and the births of two adorable granddaughters are profound memories. I acknowledge with deep

gratitude the debt I owe my family for allowing me to spend so much time away from them serving the Lord and the church I love.

Memories can be a splendid gift from God, but I have learned that they are not where life is lived. Dwelling in the past is ultimately unhelpful and unproductive. Life is lived in the now, in the present, as we move confidently toward God’s future. Time

marches on.

On Sept. 17, our Synod will radically alter the lives of three individuals and offer them the unique opportunity to serve as holy bishops in the Church of God. You have a gifted group from which to choose, and led by the Holy Spirit, I am certain you will do your work well. In every generation, God faithfully raises up men and women for leadership in the church. I pray when

they come to the point of retirement they might look back with humility, gratitude and amazement at the joy and wonder of God’s great gift of life lived as an ordained person. May they know the love, prayers and support of our diocese in the manner you have offered to me over these many years.

I am grateful for the past and for memories. I am very excited to live the next chapter of life that

God has in store for me as I continue my visit to God’s creation as a disciple of Jesus Christ.

The episcopal ring given to me by my family at my consecration as bishop is inscribed with the words “Soli Deo Gloria.” May God bless our diocese as we seek to be faithful witnesses to the Good News. Remember the words of Archbishop Desmond Tutu: “You hold the reputation of Jesus in your hands.”

Stewardship program achieves results



For many parishes in our diocese, autumn is the time of year when activity flourishes as congregants return after their summer vacation. It is also a time of angst for many a treasurer, churchwarden and incumbent as they grapple with ways of balancing the ledger. Often they are forced into making a desperate plea for funds in hopes of avoiding a deficit.

It doesn't have to be this way. In 2013, the diocese's Stewardship Development office launched a pilot program to assess whether a year-round focus on stewardship education could succeed. Anchored in the belief that parishes have the capacity to become centres of joyful giving, missional outreach, enthusiastic volunteerism and innovative ministry, this new initiative twins parish leaders with an experienced stewardship coach and moves them through a year-long calendar of results-oriented programming. Three years in, Growing Healthy Stewards is helping parishes support ministry, honour volunteer commitment and educate their congregations about what it means to be generous.

THE STEWARD

BY PETER MISIASZEK

To date, 26 parishes have completed the orientation process and are continuing with the program under their own steam. What began as a fledgling group of stewardship coaches serving seven parishes has grown to a robust roster of 15 committed stewardship volunteers. Each coach connects with an assigned parish team every couple of months to assist in their planning, help them stay focused and troubleshoot any challenge that they encounter.

This unique feature of the Growing Healthy Stewards program sets it apart from any other stewardship education initiative and has helped generate interest not only in other Canadian dioceses but with the Episcopal Network for Stewardship in the United States.

In addition to bringing a disciplined approach to stewardship education, "a spirit of gratitude abounds in the program," says Jim Finlay, past stewardship chair at All Saints, Whitby. All Saints has enjoyed a bit of a renaissance since a fire destroyed the church in 2009. With the help of Steward-

ship coach Joycelyn Williams, lay leaders in the parish began the program in January 2014. Since then, the church's offertory has grown 19 per cent, volunteers are honored weekly, newcomers are welcomed graciously, the number of donors has increased and participation in Pre-Authorized Remittance (PAR) is close to 50 per cent.

These results are not the exception. St. Timothy, North Toronto has experienced a similar outcome. Chosen as one of seven parishes to participate in the pilot program in 2013, the parish has been a model of implementation. Working with long-time stewardship volunteer and coach Gordon Longman, the committee focuses on all aspects of stewardship, including joyful giving, time and talent, volunteer development and legacy giving. In 2015, St. Timothy balanced its books for the first time in several years and now boasts a thriving FaithWorks campaign, PAR participation nearing 55 per cent and givings well above the diocesan average. The chair of the church's stewardship committee, Mary Pember, has coached two other parishes in the diocese.

Growing Healthy Stewards has also helped small parishes reap the benefits of stewardship education. St. James, Sharon

has experienced a remarkable commitment to giving from the congregation. PAR enrollment has rocketed from a handful of givers to over 75 per cent. The Rev. Erin Martin, incumbent, credits the program and an enthusiastic team of volunteers for their success. With the neighborhood around them growing exponentially, the parish is planning how to accommodate this growth, and Growing Healthy Stewards is helping lay the proper foundation.

One of the pleasant outcomes of the Growing Healthy Stewards process is the emphasis on recruiting new coaches from existing participants. Over half of our coaches have successfully implemented the program in their own parish and are now sharing that experience with others. This mentoring of other parish leaders is one way we can evangelize one another – introducing Anglicans to a better understanding of discipleship and what it means to be a good steward. Together, we have identified best practices that really work for parishes in the Diocese of Toronto. Growing Healthy Stewards is helping our parishes model healthy stewardship education.

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

God nudges us into new territory



BY HELEN ROBINSON

I immigrated to Canada when I was just 20. I am no longer the girl I was when I left my family nearly 55 years ago, a naïve young woman who was open to adventure and discovery. With the exception of a dose of homesickness on my first New Year's here, I barely looked back over my shoulder. I expected to return to the country where I was raised but knew I wasn't going to live there again.

In ideal circumstances, families prepare us to go out into the world; this is something we are supposed to do. We will go home to visit, but not necessarily to stay.

On one level, this is what happened to

me. I was invited to Canada, my family let me go, and I came. Everything that has happened in my life since then has occurred because I took that action. I could say that what I did was a random decision, but I am a Christian and have a relationship with Jesus. I look at my life's journey through that lens of faith.

I don't think I was aware that God was at work in my life when I immigrated to Canada. To leave home is to take a risk – my family, friends and job provided a familiar landscape. At the same time, I would be living in Canada with a couple who had been part of my parents' lives for many years. Whether I understood it or not, they provided me with a safety net during those first months in a strange country.

I think sometimes God takes us away

from what is familiar so that we will discover who we really are. My friends also showed me a different landscape. They were agnostic and took me to a Unitarian church. For the first time, I questioned whether the God I believed in really existed. Gradually I came to the realization that He did. I now owned the faith I had inherited.

My faith deepened when I moved to Toronto. At the same time, my umbilical cord with my family was broken. However, I still needed the kind of support they had provided. I joined a group for young adults at a local church, made friends in other areas of my life, and became part of a community. Slowly I began to put down roots.

These roots were fed and watered in the same church for over 45 years. Then I became aware of a strange restlessness. A voice inside me seemed to be saying, "It's time to explore my world beyond the pew." It was an invitation.

At first, I resisted. I felt secure and couldn't believe God wanted me to move on. When I immigrated to Canada, I knew where I was going. This time I didn't

know my destination. I also didn't know who would provide me with a safety net. But I had to be willing to listen to the voice that now seemed to be saying, "Take the first step and I will show you."

As I ventured outside familiar territory, I discovered God's world could look very different depending on which direction I took. On a surprisingly warm Sunday in November, I rode the ferry to St. Andrew-by-the-Lake on Toronto Island. As I left the church that morning, the steps were coated with ladybugs. I had just spent an hour with people who were really pleased to see me. As I stepped outside the door, one of them said, "Do come back again." I didn't know it at the time, but I had found my new safety net.

I moved outside the pew as well when I joined Contemplative Fire, a monastic, dispersed community that has a rhythm of life rooted in prayer, study and action. The worship is experiential and uses metaphor to illustrate the scripture reading of the day, which engages me. As I meet with other members to meditate, learn, and then go out into the world, I realize I am traveling on an inner journey. I am not the person I was when I first left the church to which I belonged seven years ago. The journey is not over yet. I continue to evolve.

Helen Robinson lives in Toronto.

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The Rev. Chris Harper, photographed at General Synod. PHOTO BY MICHAEL HUDSON

First priority is to 'get the lay of the land'

Continued from Page 1

place and I very much look forward to it."

His background has prepared him well for new experiences. Born in Saskatchewan and raised there and in Alberta, he has held a variety of jobs, including emergency medical technician in Alberta and Saskatchewan, and head of Emergency Medical Services at Onion Lake Cree Nation in Saskatchewan.

A lifelong Anglican and the son of a residential school survivor, he studied at James Settee College in the Diocese of Saskatchewan, earning a Certificate of Indigenous Anglican Theology, before going to Wycliffe College. He was ordained a deacon at St. Thomas, Huron Street in Toronto in 2005 and priest at St. Alban's Cathedral in Prince Albert later that year.

Before becoming the rector of St. Michael and All Angels in Thunder Bay, where he has served for the past four years, he was the rector of a multi-point parish in the Diocese of Saskatchewan, where he was also the Warden of Lay Readers.

He says his first priority upon coming to the Diocese of Toronto is to "get the lay of the land, find the people and, at the same time, honour and respect the land I will be entering into. It's much like when you enter a new parish – you need to know the community,

what their needs and concerns are, what is important to them and why, and to speak the common language of faith."

The City of Toronto has one of the largest Indigenous communities in Canada, with an estimated 60,000 people. "It's a wide blend of absolutely everybody from professionals to the homeless, from very faithful, religious people to people who are discovering their identity, tradition and culture, from students to elders," he says.

"As an Indigenous Native priest, I will be ministering inside and outside the church, on the streets and in homes, in hospitals and prisons, to anybody in need. The challenge for us as Christians is not to be just Christians on Sunday morning, but to live it in daily faith life, in what you say and do and how you pray, bless, forgive, love and bring peace."

He says it's exciting to be the diocese's Indigenous Native Priest at this point in Canada's – and the Anglican Church's – history. "Because of the Truth and Reconciliation Commission and its work and the life stories that were shared, we're at a watershed moment. We have a chance to be blessed and to grow and share in healing. Especially for the church, we have this moment to really do something. The danger is that we become complacent and allow it to

slip away, or, if not that, we diminish it and don't take it for the significant moment that it was and is. If we can continue to work together, to respect each other, to love each other, to bless, heal and forgive, we can really do something – together."

He adds: "Please pray for our ministry as we begin a journey together. Pray for healing, peace, respect and understanding, for true and open conversation, and for mutual blessing."

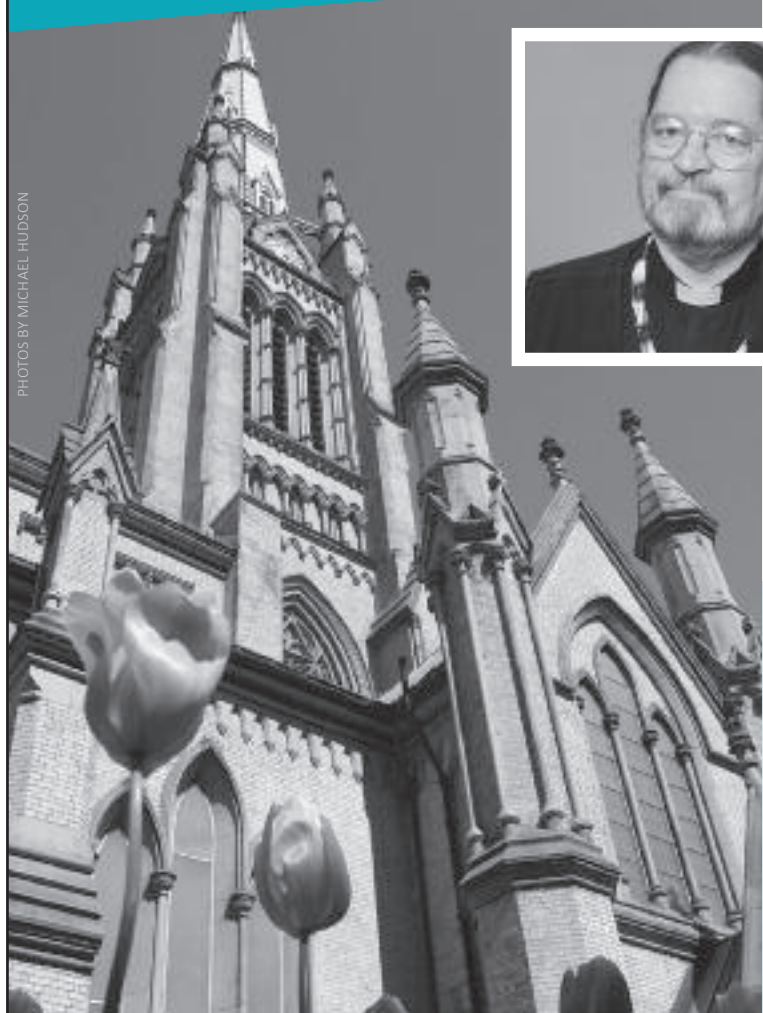
Archbishop Colin Johnson says he's looking forward to Mr. Harper's arrival. "Chris is a great person and comes with high recommendations from the National Indigenous Bishop and the bishop of his diocese (Algoma). I'm really looking forward to having him here."

"We've invited Chris to look at how Indigenous ministry is being done in the diocese with a view of both expanding it and reshaping it so that it meets the needs of the very large Indigenous community that is here. At least half of the First Nations, Metis and Inuit people in the diocese are Anglican. That's a huge population, so this offers an opportunity to serve them more effectively."

Mr. Harper succeeds the Rev. Canon Andrew Wesley, who has retired but is still active in the diocese's Indigenous community.

FALL LECTURES AT ST. JAMES CATHEDRAL

DIALOGUES FOR LIVING: STIMULATING THE IMAGINATION IN THE MOVEMENT TOWARDS JUSTICE, HEALING, AND UNDERSTANDING



PHOTOS BY MICHAEL HUDSON

TRUTH & RECONCILIATION: TWO-YEAR SERIES WITH NATIONAL INDIGENOUS ANGLICAN BISHOP **BISHOP MARK MACDONALD**

WEDNESDAY, SEPTEMBER 21 | SNELL HALL, CATHEDRAL CENTRE
6:30PM REFRESHMENTS | 7:00PM PUBLIC LECTURE FOLLOWED BY Q&A

"The Doctrine of Discovery and Our Relationship to the Land"

What is "the Doctrine of Discovery?" Where do we find ourselves and how is our relationship with the land shaped by faith and colonialism? Join us as we unpack the theological assumptions that informed the colonization, settling, and establishment of Canada.

SAVE THE DATES FOR UPCOMING TRUTH & RECONCILIATION LECTURES:

NOVEMBER 16: "Land and Challenging Colonialism"

JANUARY 18: "Responding Locally to the TRC Calls to Action," WITH **LEE MARACLE**

DIALOGUES ON ASSISTED DYING A Three-Part Series

WEDNESDAY, SEPTEMBER 28 | 7:00PM
WEDNESDAY, OCTOBER 26 | 7:00PM
WEDNESDAY, NOVEMBER 2 | 7:00PM

Join us for two conversations with Anglican chaplains Canon Douglas Graydon and The Rev'd Joanne Davies (Sept/Nov), and an interfaith panel on "Death, Dying, Discernment and Ritual" (Oct). Panelists TBA.

AN ADVENT LECTURE SERIES with Archbishop Colin Johnson

WEDNESDAY, NOVEMBER 30 | 7:00PM
WEDNESDAY, DECEMBER 7 | 7:00PM
WEDNESDAY, DECEMBER 14 | 7:00PM

Join Archbishop Colin Johnson for a lecture series journeying through the season of preparation for Christmas. For further details, check the Cathedral's website.

Kids engage in reconciliation at Bible camp

Local Indigenous people help develop curriculum

BY MARTHA HOLMEN

CHILDREN in the Fenelon Falls area got a hands-on experience of reconciliation this summer at the Good Neighbour Bible Camp, organized by St. James, Fenelon Falls and Christ Church, Cobconk.

In past years, the Parish of Fenelon Falls has bought pre-made programs for its camps. This year, with the help of a diocesan Reach Grant, its members decided to do something different. “Cindy Baldwin, our camp coordinator, came up with the idea of doing a curriculum that we would create ourselves based on First Nations’ traditions,” said the Rev. Susan Spicer, incumbent, during the planning process. “I immediately thought it’s a wonderful idea, because it’s in keeping with the vestry motion we passed on Truth and Reconciliation.”

Fenelon Falls is one of more than 70 parishes that passed

vestry motions this year committing themselves to working toward reconciliation with Canada’s Indigenous peoples. Every year, Archbishop Colin Johnson encourages parishes to discuss and pass a motion on a particular social justice issue.

“We have a commitment to try to be responsible to the motion that we passed as a vestry,” said Ms. Spicer. “This is a way for us to encourage the community to listen and to learn about our First Peoples, and to think about how to act in reconciling ways.”

In addition to conducting their own research, members of the steering committee turned to two local Indigenous people for advice. James Whetung from Curve Lake First Nation and Kim Muskrat of Hiawatha First Nation helped the parish develop the curriculum and taught the children during the camp.

“We will be learning from these teachers as a community,” said



Girls take part in the Parish of Fenelon Falls vacation Bible camp. The campers learned about First Nations’ traditions through storytelling, crafts and games. PHOTO BY KARIN MACKIE

Ms. Spicer. “We have people in the parish who have done work in Native studies, and they will be looking at the points of intersection between our Christian story and the teachings and traditions of the First Peoples. We will also be looking at the story of first contact and what has happened in that relationship.”

Despite the serious issues motivating the camp, Ms. Spicer emphasized that it would be a fun experience for kids. “This is camp, so the idea is to have a whole lot of fun and to learn at the same

time,” she said. “There will be drama, there will be storytelling, there will be crafts and games.” Past camps have also included time for outdoor adventures.

“I’m hoping the kids will take away a deep appreciation of the richness of the First Peoples of this region, that they will have had an opportunity to be in relationship with people from the First Nations communities, that they will have learned a little bit about the traditions,” said Ms. Spicer. “We will be doing this on Anishinabek land, the people who were first here.”

Alongside the camp, the parish plans to uphold its commitment to reconciliation in other ways, such as holding a Blanket Exercise and educational events with the wider community. “It is important for us to engage in reconciling action so that there can be healing and right relationship,” said Ms. Spicer. “I am hopeful that that can happen over time, because our faith has reconciliation at its very heart. But it takes work, and this is just a small piece of what I hope will be a continuing journey for us as a parish.”

Café attracts seniors for lunch, entertainment

“CAFÉ 65 – A Gathering Place for Seniors” is an outreach initiative of the Church of the Ascension, Don Mills. With the help of a diocesan Reach Grant, Café 65 was launched in January, with events held twice a month. The church is receiving excellent feedback: “wonderful hospitality,” “excellent lunch” and “enjoyed meeting people” are just some of the comments.

The format of the two-hour program is to serve a nutritious soup and sandwich and then provide some entertainment for the seniors in the community. In a Christian atmosphere, the program addresses many different needs: some enjoy the outing as a break from preparing lunch at home; some benefit from the social contact with others; some are curious about the topics of

learning; some are introduced or re-introduced to the environment of the church itself; some benefit from having others listen to stories of their personal ups and downs; and many take home that warm feeling of just being served up some friendship for a couple of hours.

There is time for informal conversation so that guests can meet new friends and be new friends to one another. The lunch costs \$7 and the fellowship is free. To date, entertainment has included musical performers and sing-alongs, a Tai Chi demonstration and presentations on cultural and historical topics. There was also a spring fair, which highlighted products and services geared to improving the quality of life for seniors. In addition, printed materials from var-

ious businesses and organizations, along with updates of our church activities, are always available.

Attendance is more than 50, with 71 on one occasion and many repeat attendees. The cafe aims to attract 80 to 100 people regularly, as word spreads. Flyers, distributed widely in the parish, outline the program and relay the church mission, as well as contact information. “Not only is Café 65 a popular program for guests, but our volunteers have developed quite a camaraderie in setting up the church hall, prepping and serving lunch and doing the associated activities that go along with putting on such events,” says Evelyn Hullah. “We feel we are definitely meeting a need of the considerable number of seniors in our community.”

Youth make art in response to TRC

IN the first half of this year, the youth of Grace Church on-the-Hill, Toronto embarked on some first steps in response to the Truth and Reconciliation Commission’s calls to action. They took part in an art program, called Indigenous Inspirations, that was designed by artist and educator Kay Plante and facilitated by youth group director Sarah Keeshan.

Ms. Plante’s curriculum and hands-on teaching drew inspiration from the artistic styles of the Professional Native Indian Artists Inc., better known as the Native Group of Seven, and the nine clan animal emblems of the Six Nations. From there, the program sought to explore the deep and universal relationship between art and spirituality, and to honour the artistic expressions and lives of the artists and their communities.

The group of 18 young people, aged 11-18, learned about the styles used by these artists and the ways in which their work drew on the mythologies of their spiritual traditions to communicate important spiritual tenets, such as the sacredness of creation and the movement of a sacred life



Part of an art exhibit in the nave of Grace Church on-the-Hill, Toronto.

force and energy.

The program culminated in an art exhibition on June 12 in the church’s nave. Here, the entire parish was able to enter into the same spirit of honouring and learning that had guided the youth and to witness the “aletheia” (revelation or drawing back the curtain) embodied by these Indigenous artistic traditions. “It is our hope that looking at, learning about, and standing witness to these artistic expressions is a way in which we can honour and respect the spiritual traditions of our Indigenous brothers and sisters,” said Ms. Keeshan.

The Diocese is on
Facebook, Twitter and YouTube.
To connect, visit
www.toronto.anglican.ca



Inspired by the Yukon

Writer sees hope for reconciliation

BY THE REV. MEGAN JULL

"YOUR beadwork is coming along" she said, looking over my shoulder. "Though of course, my grandmother would have made me rip it all out and start over."

This is Day 7. I know now that she is joking with me. In our time together, I've begun to pick up on the social cues and nuances of the conversation here. Our group from the city has learned a lot on this trip. We've had a glimpse of a different way of life. We've seen an example of reconciliation.

That's why we picked the Yukon as the destination for our youth service trip. Teens at the Church of the Redeemer in Toronto have learned a lot about Indigenous history. They've met with residential school survivors. They've visited reservations closer to home. Building on that work, it was time for a more ambitious trip. So we picked the Yukon, where land claims with Indigenous peoples were settled a generation ago and where Indigenous peoples are self-governing. The Yukon is thought to be one of the healthiest and more hopeful examples of right relationships between Indigenous peoples, the church and government. We wanted to see and experience it. We wanted to learn from it and be shaped by it.

We were in the Yukon for 10 days this summer, travelling between Whitehorse, Dawson City and the village of Mayo, our base. We were supported by the Diocese of the Yukon and were partnered with lay ministers Charles and Valerie Maier, who helped facilitate our relationship with the Nacho Nyack Dun First Nation.

Early into our trip, I began to wonder if perhaps I hadn't prepared our group properly. They were expecting poverty, despair and dire need. Instead, they discovered a proud and self-governing people who love the land and have regained stewardship of it.

"I guess I've always thought of Indigenous people as victims," a teen announced one evening. "Yeah", chimed another, "that's what we're taught in school." "But here, it's like they don't even need us. They are the ones teaching us. They are showing us what it could be like at home."

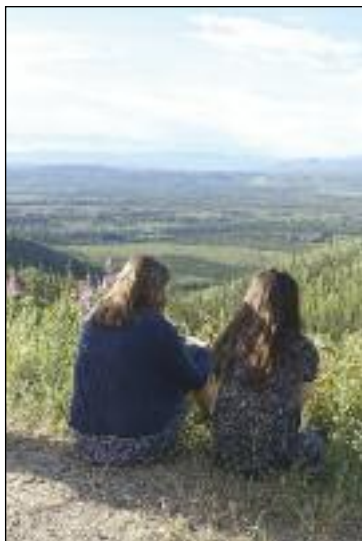
Our teens toured the Nacho Nyack Dun council chambers. Under the guidance of elders, we learned how mining impacted the life of the First Nations communities. We learned about their land settlements and saw what it can look like when an Indigenous nation is self-governing. We saw young adults stand in a running stream and, with confidence and poise, instruct the summer students on how to sample the water.



The Rev. Laurie Monroe (far left) and the Rev. Megan Jull celebrate the Eucharist on the Midnight Dome, a peak above Dawson City, as Bishop Larry Robertson of the Diocese of Yukon (foreground) looks on. PHOTOS BY TOM EVERS



Learning traditional beading from elders.



A quiet moment with a majestic view.



Monitoring water quality, an important way of holding mining companies accountable for cleaning up the pollution they create.



Elders and summer students of Nacho Nyack Dun First Nation join the team from Church of the Redeemer on top of Sign Post Hill above Keno City, Yukon.

This monitoring is important – it holds the mining companies accountable in the clean-up process. We worked in their community garden and learned about food security in Canada's north. We participated in their celebration of Canada Day. We offered the first Messy Church experience in Mayo. They came with us to church. And every evening at the youth center, elders would gather with us. They taught us their traditional beading and engaged us in conversation. They welcomed

us, strangers, into their way of life with openness, kindness and generosity. We were overwhelmed.

Now we are back home in Toronto. And we are left with questions. How can that experience inform us? What can we learn from them to improve relationships with First Nations communities here at home? What would a healthy relationship look like in Ontario? In Toronto?

I can't get over the importance of the land settlements in the

Continued on Page 10

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HARVEST FESTIVAL

SUNDAY, 9 OCTOBER | 10:30AM
Procession & Sung Mass

ALL SAINTS

TUESDAY, 1 NOVEMBER | 6:15PM
Solemn High Mass

ALL SOULS: COMMEMORATION OF ALL THE FAITHFUL DEPARTED

WEDNESDAY, 2 NOVEMBER | 6:15PM
Solemn Requiem Mass

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FOR PARISH SUNG MASS



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The Rev. Maggie Helwig (left), assisted by the Rev. Andrea Budgey, presides at a service for Beck Schaefer (centre right).

Church creates liturgy for gender transition

THE church has always gathered as a community to mark the most important life passages of its members, so when Beck Schaefer, a member of St. Stephen-in-the-Fields, Toronto, legally transitioned from female to male, changing his name and identity documents to reflect a truer sense of his identity, the parish witnessed and blessed the moment.

However, a liturgy for that purpose doesn't exist in the Anglican Church, so the parish created one. "We understood that this wasn't a re-baptism," said the Rev. Maggie Helwig, incumbent. "God always knew who Beck was in his fullness, and received him

as himself from the beginning. But we also knew that this was a moment closely tied to the baptismal covenant, and Beck's growth as a disciple." The liturgy was modelled on the Anglican Church's reaffirmation of baptismal vows, but also included an acknowledgement of Beck's new name and gender identity as a part of his baptismal vocation.

"God created me transgender, and calls me to live openly and authentically," said Beck at the service. "This is not a solitary path but rather a call that I am to live out in relation to others and as a member of the body of Christ."

Outreach conference looks at displacement and hospitality

THE diocese's annual Outreach & Advocacy Conference will take place on Oct. 15 at Holy Trinity School in Richmond Hill. The theme of this year's conference is "The Rivers of Babylon: Exploring Exile, Displacement, and the Call to Hospitality." The theme is taken from Psalm 137: "By the rivers of Babylon – there we sat down and there we wept when we remembered Zion."

The theme will be integrated throughout the conference, making connections between, for example, the recent unprecedented support of refugees in parishes across the diocese, issues of displacement and neglect experienced by Indigenous communities, and the Christian call to be a place of welcome and refuge for all those who suffer.

The keynote speaker for this year's conference will be the Rev. Jeffrey Metcalfe, a priest, scholar and refugee advocate who will provide a theological foundation to the theme and help set the tone for the rest of the day's activities.

Mr. Metcalfe is a regular contributor to the *Anglican Journal* and is working towards a Ph.D. in Theological Studies at Trinity College.

Following the keynote address, morning and afternoon workshop sessions will be offered, focusing on a deeper examination of key social justice issues and how they relate to the conference theme. Workshops cover topics ranging from mapping the history of colonialism in Canada, to taking action on climate change, to exploring issues related to the experience of trans persons in the church. Practical workshops on tools for advocacy, or creating inclusive worship opportunities that celebrate the gifts of all parishioners, will allow attendees to build skills to engage more fully with the outreach and advocacy work of their parishes and communities. Time for common worship will also be included.

Several FaithWorks ministries will be present to share about their work, answer questions, and

build their networks across the diocese.

Cost for the conference is \$30 per person (\$15 for students or those with low incomes) and includes lunch and refreshments. For more information and to register, visit toronto.anglican.ca/outreachconference or contact Ryan Weston, the diocese's Social Justice and Advocacy consultant, at rwatson@toronto.anglican.ca, 416-363-6021 (or 1-800-662-8932), ext. 240.



The Rev. Jeffrey Metcalfe

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Resolution of land claims is key

Continued from Page 9

Yukon. It undergirds the relationship. I'm sure the pride and care and hope we saw in the people of the Nacho Nyack Dun is inextricably linked to their stewardship of the land. I'm sure that the resolution of land claims is a key element to reconciliation.

I'm reminded of the Jewish principle of repentance and forgiveness called "teshuvá." There are five components: recognition of sin, remorse, desisting from sinful activity, restitution, and confession. Desisting from sinful activity is imperative. Forgiveness cannot be achieved so long as the harmful

behaviour persists. I suspect this is why things are so healthy in the Yukon. Stewardship of the land has been restored. The people have access to their traditional lands and their traditional ways. There is hope and opportunity for their children. There are proper homes and infrastructure. You can drink the water. Much of the harmful behaviour of the past has been resolved. And so there is an openness to reconciliation.

When I consider some of the problems, and indeed the plight of Indigenous people in Ontario, the situation is overwhelming.

And yet, I remain inspired by this trip. I find hope in the young people from Redeemer who immersed themselves in an experience. I'm inspired by the people at Redeemer who supported this trip, and by the Anglican Foundation and its grant that helped make this experience possible. I remain hopeful and optimistic because I've had a glimpse. I've seen a healthier way and I know it is possible.

The Rev. Megan Jull is the associate priest of Church of the Redeemer, Bloor Street, in Toronto.



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Diocese hosts banquet

Continued from Page 2

joked with guests. Archbishop Johnson and Ellen celebrated their 40th wedding anniversary on July 10.

Dinner was accompanied by a mix of jazz and Dixieland music led by Bob DeAngelis, a Juno Award-winning clarinetist. Mr. DeAngelis often plays at jazz vespers services held in several parishes in the diocese.

After the meal, Archbishop Johnson offered his heartfelt thanks to the many volunteers and diocesan staff who gave of their time during General Synod. He also thanked General Synod staff for their tireless efforts, and Primate Fred Hiltz received a long standing ovation for his lead-

ership.

Bishop Melissa Skelton of the Diocese of New Westminster, along with Archbishop John Privett, Metropolitan of British Columbia and Yukon, then invited everyone to join them in Vancouver for the next session of General Synod in 2019.

To close the evening, Bishop Susan Johnson, the national bishop of the Evangelical Lutheran Church in Canada, led guests in singing the Doxology, a short hymn of praise to God. Then, in contrast, Bob DeAngelis led the room in a lively rendition of "When the Saints Go Marching In," accompanied by clapping and dancing throughout the room.

Anglicans in pictures



POWERFUL LESSON

Jennifer Henry, executive director of KAIROS, speaks to participants at a Mass Blanket Exercise at Queen's Park on May 30. The exercise is a reconciliation-based history lesson from the perspective of Indigenous peoples. Participants spread out on blankets representing the lands that eventually became Canada. Throughout the exercise, facilitators pull back and remove blankets as participants are led through a historical timeline of events and interactions between Indigenous peoples and settlers. At top left, the Rev. Maggie Helwig and the Rev. Lucy Reid stand on what's left of their blanket. PHOTOS BY MICHAEL HUDSON



STITCHED ART

A beaded hat and needlework mounted on a frame are part of an exhibit of stitchery by Indigenous people from across Canada at St. James Cathedral in May. Items included a beaded blanket from northern British Columbia, moose hair embroidery from the Great Lakes region, beaded stoles from Six Nations near Brantford and a story quilt from Curve Lake First Nations, north of Peterborough. The exhibit complemented a display of items from the Royal School of Needlework at Hampton Court Palace in England.



RARE GATHERING

About 40 canons of St. James Cathedral gather for conversation and lunch at the cathedral on June 9. The canons, both clergy and laity, discussed ways to assist the cathedral and the diocese. There are 123 canons in the diocese. PHOTO BY MICHAEL HUDSON



PROUD DAY

Alex Waters of St. George on Yonge, Toronto waves while carrying the "Proud Anglicans" banner during the Pride Parade in Toronto on July 3. Anglicans have been walking as a group in the parade for 31 years. PHOTOS BY MICHAEL HUDSON



INSTALLED

Officers are installed at the diocesan Anglican Church Women's annual general meeting on May 14 at St. Thomas, Brooklin. At left, ACW President Anita Gittens presents flowers to Christine Elliott, Ontario's first patient ombudsman and the keynote speaker at the meeting. PHOTOS BY MICHAEL HUDSON





MORE SPACE

Members of St. Elizabeth, Mississauga, bishops, local clergy and friends fill the church's expanded worship space after a service of dedication and thanksgiving in April. At far left, Bishop Philip Poole, area bishop of York-Credit Valley, uses his crozier to knock three times on the doors to request entry into the church. The new addition to the church has added 7,500 square feet to the building, giving its congregations more space for worship, Bible study and fellowship. PHOTOS COURTESY OF ST. ELIZABETH'S

Organist steps down after 33 years

BY JOHN OAKES

ON June 19, one of the longest-serving organists and choirmasters in the diocese, Murray Baer, played his last Sunday at St. Mary, Richmond Hill, leaving the parish with 33 years of rich musical memories. "I will miss the people the most," he said. "I have such good friends at St. Mary's. I will also miss the choir. They are like family to me. And of course, I will miss playing the wonderful organ."

Mr. Baer was in his 20s when he joined the parish. He first became involved in church music at his family's Baptist congregation. He taught himself the organ and he was good enough to take an interim position at People's Church, Toronto, before joining St. Mary's under the then-incumbent, the Rev. Canon Gerald Loweth.

There was a learning curve, but Mr. Baer soon adjusted to leading Anglican worship. How did he



Murray Baer

maintain a vibrant musical life at St. Mary's? "I think the main challenge is trying to keep it interesting," he said. "Retaining the traditional style of music is important, but introducing new music

is also important. I strongly believe that variety is the best approach."

Over the years, Mr. Baer organized concerts using the church's own musical talent, and in 2001 he began the St. Mary's Orchestra with about 20 parishioners. "We had strings, flutes, clarinets, oboe, trumpets, trombone, French horn, tuba, saxophone, piano and even guitar," he recalled. "A pretty good mix. We even took the orchestra on the road and played at a couple of local churches. All good exposure for St. Mary's in the community."

A major project during Mr. Baer's tenure was the purchase and installation of a new Keates-Geissler pipe organ in 1988. "I think the people of St. Mary's are proud of the beautiful organ we have. It really adds to the sense of celebration evident in the wonderful congregational singing."

During 33 years, Mr. Baer worked with four incumbents and

many other clergy and staff. Like many organists, he has also had a successful career outside the church, including his own computer consulting business. He only missed one Sunday at the organ – the day his daughter was born.

Just before his departure, Mr. Baer recorded a CD of favourite organ pieces. "I wanted to be able to leave something behind for the people to remember me by," he said. His retirement plans include spending time at a lakeside home in Prince Edward County with his partner, Jeanne.

Mr. Baer has no plans to take on another full-time position, but he will be available to substitute. He also intends to keep up his involvement in a community orchestra. Apart from that, he said, "We'll see what else comes along!"

John Oakes is a member of St. Mary, Richmond Hill.

BRIEFLY

Reach Grant applications due Oct. 11

Do you have ideas for local ministry that will reach people who are not currently being reached by traditional forms of church? If so, you are invited to apply for a Reach Grant, a one-time grant of \$500 to \$5,000 that will help you get started. Specific consideration will be given to ministry initiatives that intend to reach out to and connect effectively with the un-churched or the de-churched. "These ministry initiatives will usually begin by building relationships with people, and have within them the intentionality to move into mission," says the Rev. Canon Susan Bell, the diocese's canon missionary. "The hope is that such mission would eventually result in the building of Christ-centred community reaching people where they are." The deadline for grant applications is Oct. 11. Visit the diocese's website, www.toronto.anglican.ca.



Grafton church renovates hall

Space enhances village hub

BY ROBERT DEANE

ST. George, Grafton reopened the Canon Nind Hall on June 19 with a ribbon-cutting ceremony attended by members of the congregation and local community. The re-modeled hall, with its ultra-modern equipment, kitchen and updated decor, has been designed for multiple uses and sustainability.

St. George's is a hub of the community. An internet cafe is available for those without internet access. People who want to learn about computers are assisted by senior high school students completing their community service hours. Gourmet Soup days, quilting, men's breakfasts, Circle of

Prayer and other regular events now have a comfortable, modern meeting place.

The hall is also available for conferences, celebratory dinners, banquets, weddings – all of which create an income stream to support on-going community projects. John Wimberly, author of *Mobilizing Congregations*, was correct when he wrote, "The uncomfortable truth [is] that faithful ministry requires effective management." St. George's has already hosted three large dinners and is booking its first "Destination Wedding" for a couple who want to enjoy the pastoral surroundings at the foot of the Northumberland Hills.

St. George's renovation project

Clergy, parishioners and friends gather outside St. George, Grafton for the dedication of the church's renovated parish hall. Top left, deputy churchwarden and project manager Ron Watters cuts the ribbon to open the Canon Nind Hall. At right, the inside of the hall. PHOTOS BY MICHAEL HUDSON

has been a success, beginning with a detailed plan going to the diocese, which generously supplied an Our Faith-Our Hope grant for the work. The project was brought to completion on budget, with spectacular results.

Robert Deane is a member of St. George, Grafton.



Church's efforts add up

Calculators packaged, distributed

BY DIANA ARMITAGE

HIGH school math is an important foundation for so many future jobs and education opportunities. Imagine being a bright and ambitious student and not having a good scientific calculator, or having to share one. Imagine the frustration of a teacher with too few calculators in the classroom.

A parishioner of All Saints, King City considered those possibilities when it was found that Sharp Electronics had a large number of scientific calculators that had been returned as a result of a packaging problem. The problem was soon fixed, but there were 2,500 calculators that needed to be repackaged. Sharp Electronics generously donated those 2,500 calculators, and an equal number of clear plastic bags and new labels, to All Saints, with the proviso that the calculators were to be distributed to students and



Church volunteers at All Saints, King City package calculators before sending them to local food banks, shelters and schools.

schools in need – not to be sold or used for fundraising.

The calculators arrived by the skid-load in mid-April. A crew of dedicated volunteers moved the boxes from the front entrance of the church to a room under the

chapel, where they could be stored and repackaged. For three mornings, volunteers stuck labels on bags, put calculators into the bags and re-boxed them in units of 10, ready to be picked up or mailed. A seemingly daunting

task went much faster than expected.

Lifecorps, which coordinates food and surplus commodities for food banks and shelters in York Region, sent out a message to all of its organizations regarding the donated calculators and All Saints received numerous requests. By May, 556 calculators had been distributed to local food banks, shelters and co-ops for their back-to-school programs. As well, churches assisting Syrian refugees received 158 calculators. Other charities that church members support have received 451 calculators, and they are now on their way to Jamaica, Guatemala and Burundi.

An All Saints parishioner involved in First Nations communities provided contact information for secondary schools in northern Ontario that could benefit; so far, 446 calculators have been transported to those schools. Discussions are underway with First Nation education authorities in Ontario's far north to determine the possibility of distributing the remainder of the calculators to secondary schools there.

Diana Armitage is a member of All Saints, King City.

Anglican named top citizen

MARJORIE Taylor of Christ Church, Brampton has been named this year's Brampton Citizen of the Year. "My philosophy is to live each day as if it were my last," Ms. Taylor told the *Brampton Guardian*. "Growing up in a financially challenged home and later as a single mom, many people helped me during many critical moments. So, it's incumbent on me that I give back."

In addition to helping out at her church, Ms. Taylor has served as the president of the Kiwanis Club of Brampton and the United Achievers' Club, a non-profit that runs programs and services for Canadians of black as well as Caribbean heritage. She has been a door-to-door canvasser for the Canadian Cancer Society for more than 22 years.

Ms. Taylor, who has called Brampton home for more than three decades, arrived in Canada from Jamaica in 1969. Her professional life included stints in administration with the Metropolitan Toronto Library, Women's College, and Peel Memorial Hospital.



AFTER SHOOTING

The Rev. Canon Mark Kinghan and members of St. George on Yonge, Toronto, pray at the site of a shooting in July at the Famous Owl of Minerva restaurant, located in the parish. 'We felt that we were standing on holy and sacred ground as we prayed for the victim's healing, for those who were working when the shooting happened, for the shooter, for other patrons in the area and business owners in other shops and restaurants, and for those who live in the neighborhood. This was an example of neighborhood presence that blesses the community where we are located.' PHOTO COURTESY OF ST. GEORGE ON YONGE

Church celebrates 200th anniversary

BY JEANNE HOPKINS

St. John, York Mills will celebrate its 200th anniversary with two special services of thanksgiving on Sept. 18. At 9 a.m., there will be a 19th Century morning prayer service featuring the 1815 Prayer Book, period music and a hymn on the 1840s barrel organ – with the church set up as if it were 1816. At 10:30 a.m., there will be a contemporary Eucharist with Archbishop Colin Johnson. All are invited.

The history of St. John's began around 1800 when Seneca Ketchum of north Toronto grew tired of walking down Yonge Street every Sunday to St. James Church (later cathedral) on King Street to attend morning services. He began conducting evening prayer services in his home for friends and neighbours.

After Mr. Ketchum's congregation grew too large for his little log house, they decided they could support a proper church. Joseph

and Catherine Shepard donated about three acres of land for a church and churchyard. Mr. Ketchum donated time and money for a building. On Sept. 17, 1816, a cornerstone was laid, and by Dec. 30 the church was ready to welcome its first worshippers.

Once a month, the Rev. John Strachan of St. James Church (later Bishop John Strachan, the first Bishop of Toronto) came north to conduct a service.

By 1840, the congregation needed a larger, more permanent church. Adjacent land was donated by William and Dinah Marsh and architect John George Howard, who had also designed Christ Church in Holland Landing. In 1843, the church was officially dedicated and named St. John's, York Mills.

Over the years, St. John's has seen many changes and has been served by prominent clergy who have become bishops and archbishops. The Rev. Canon Lewis

Garnsworthy served at St. John's until he was elected a bishop. Derwyn Trevor Owen, a divinity student who became a bishop, enjoyed his time at St. John's so much that even though he was not a rector there, he asked to be buried in the churchyard. His wish was granted.

Two women who served as Sunday School superintendents are also well remembered for their contributions to St. John's. After each Sunday School class, Kathleen Sladen drove down Yonge Street to conduct more classes and to comfort children at the Hospital for Sick Children. When she retired in 1955, Margery Pezzack took over the role, serving as a deacon and assistant preacher until she was ordained a priest on May 22, 1977.

St. John's is located at 19 Don Ridge Dr., Toronto. For more information on the anniversary celebration, visit the church's website at www.sjym.ca.

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the October issue is Sept. 6. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.

Music & Worship

SEPT. 25 - Back to Church Sunday, Holy Trinity, Guildwood, 85 Livingston Rd., Toronto. Quiet traditional prayer service at 8 a.m. and modern worship service with music, choir and children's program at 10:30 a.m. At noon, a barbecue with music, games and crafts. Call 416-261-9503 or visit www.trinityguildwood.org.

SEPT. 25 - Choral Evensong, 4 p.m., with the choir of St. Peter, Erindale, followed by tea and the music of Windsor Chapel, at St. Olave, Bloor and Windermere streets, Toronto. Clem Carelse directs the choir and discusses music from famous composers linked to St. George's Chapel at Windsor Castle. Call 416-769-5686.

OCT. 5 - St. Andrew, Scarborough celebrates 60 years of ministry and mission with an evening of music with The Metropolitan Silver Band. Repertoire includes classics, marches, great musicals, religious and popular selections. 7:30 p.m. at St. Andrew's, 2233 Victoria Park Ave. at Highway 401. Tickets \$20 for adults, \$10 for students and \$5 for children. Complimentary refreshments after the concert. Call 416-447-1481.

Rummage Sales & Fairs

OCT. 15 - Rummage sale, 8:30 a.m. to noon, Grace Church, 19 Parkway Ave., Markham. Call 905-294-3184.

OCT. 22 - Fall rummage sale, 9 a.m. to noon, Holy Trinity, 140 Brooke St., Thornhill. A large selection of clothes, household items, linens, books, games and more. Call (905) 889-5931.

NOV. 5 - Christmas market, 10 a.m. to 3 p.m., St. Barnabas, 361 Danforth Ave., Toronto. Craft tables, bake table, refreshments and raffle. Small indoor table rental is \$45 and large indoor table rental is \$55. We are looking for art and handicrafts. Call 416-463-1344 or email office@stbarnabas-toronto.com.

abas-toronto.com.

NOV. 5 - Bazaar, 9 a.m. to 2 p.m., St. Joseph of Nazareth, 290 Balmoral Dr., Brampton. Raffle, bake table, cafe, jewellery, books and more. Call 905 793-8020.

NOV. 5 - Faire to Remember, St. Peter, Erindale, 3041 Mississauga Rd., Mississauga. Bazaar showcases talents of parishioners. Baked goods, crafts, knitted items, antiques and more. Contact the church at 905-828-2095, ext. 50 or 0 or email stpeters@stpeterserindale.org.

NOV. 12 - Christmas bazaar, 9 a.m. to 1:30 p.m., Grace Church, 19 Parkway Ave., Markham. Call 905-294-3184.

NOV. 19 - Christmas bazaar, 10 a.m. to 2 p.m., St. John the Baptist, 719 Dundas St., E., Mississauga. Vendors welcome. For more info, contact Mary at 416-709-9299 or Barb Sturton, 905-890-7876.

Workshops & Gatherings

SEPT. 10 - Half-day retreat, 9 a.m. to 1 p.m., St. Andrew Retreat House, 119 Wellington St. W., Aliston (next to the church). Registrants will learn about the proper care and application of sacred linens, "holy hardware" and sacramental articles. Cost is \$65 and includes lunch. Call 705-435-9711 or jackie@standrewanglican.ca.

OCT. 14-15 - 28th annual Riverdale Art Show, St. Barnabas, 361 Danforth Ave., Toronto. Opens with reception on Oct. 14 from 6-8 p.m. and continues on Oct. 15 from 10:30 a.m. to 5 p.m. Local artists with a wide variety of art.

OCT. 21 - Pub Night, 6:30 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Tickets \$15 (advance sales only). Food includes meat pies, potatoes, veggies and cake; beer and wine available for purchase. Plus draws, trivia and bingo. Tickets available until Oct. 17 by calling the church office, 416-283-1844.

OCT. 28 - The Yorkminstrels Show Choir presents "Cabaret on Broadway," a fundraiser for Faith-Works, 7:30 p.m. at St. Timothy, 100 Old Orchard Grove, Toronto. Tickets are \$20 for adults, \$10 for children 12 and under. To order tickets, call 416-488-0079.

BRIEFLY

Episcopal election on Sept. 17

The election of three suffragan bishops for the Diocese of Toronto will be held on Sept. 17. To learn about the nominees, including video interviews, visit the diocese's website, www.toronto.anglican.ca.

Lay anointers invited to training weekend

A training weekend for lay anointers is being held Oct. 14-16 at St. John's Convent, 233 Cummer Ave., Toronto. This residen-

tial, practical program prepares lay anointers for ministry in their parishes under the supervision of their parish priests. Topics include healing prayer, the sacrament of anointing, supervision and practice anointing. All attendees must have the support of a sponsoring priest, who should send a short letter of support to the Rev. Stephen Kern, chair of the Bishop's Committee on Healing, at skern@spoth.ca. The cost for attendees is \$250, which includes meals and overnight accommodations. For those unable to stay at the convent, the commuter cost is \$125. The parish registration fee is \$30, which includes attendance of the sponsoring priest. Register online by Sept. 14. Visit www.toronto.anglican.ca.

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9. Holy Trinity School, Richmond Hill
10. Royal St George's College School, Toronto
11. Diocesan Environmental Working Group
12. St. Clement's School, Toronto
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15. Kingsway College School, Toronto
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19. Holy Trinity, Trinity Square
20. Mission to Seafarers
21. Church of the Redeemer, Bloor Street
22. San Lorenzo Ruiz Church, Toronto
23. St. Andrew by-the-Lake, Toronto Islands
24. St. Bartholomew, Regent Park
25. Diocesan Council
26. St. Paul, Bloor Street
27. St. Peter, Carlton St.
28. St. Simon-the-Apostle, Toronto
29. Trinity East (Little Trinity), Toronto
30. Chaplain to the Philip Aziz Community Hospice



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Did Paul visit Spain?

As we look at Paul's life, it is difficult to determine what happened in the three- to five-year period between his two imprisonments. We usually date his first imprisonment in Rome between 60 and 62 CE. Luke suggests at the end of Acts that Paul was released from this imprisonment, but his martyrdom didn't occur until 67 CE., under Nero's persecutions. What did Paul do during this five-year period?

Clement, the Bishop of Rome, wrote about Paul's visit to Spain in his letter to the Corinthians. As this is a source very close to the time, I think Paul did make that trip.

Did Paul visit Spain? According to his Epistle to the Romans, written several years earlier, this was his plan. What happened to Paul during this time also brings to mind the authorship of the pastoral epistles 1 and 2 Timothy and Titus. Most scholars would suggest that these letters are pseudonymous; that is, they were not written by Paul but by later authors who used Paul's name to ensure that they would be acceptable to the local churches. This was a fairly common practice in that era.

I am going to suggest that these pastoral letters were indeed written by Paul. They may have had extensive editing by scribes at a later time, as they were copied and passed from church to church.

Assuming that Paul wrote these letters, it would appear that Paul took Timothy and Titus to their respective missions – Timothy to Ephesus and Titus to the island of Crete – then wrote the letters to his two disciples as he made his way to Spain, giving Timothy and Titus their orders for their respective missions.

About 25 years ago, I was asked by the Bishop of Toronto to lead an ordination retreat, as five young people were being prepared for ordination as deacons. As we gathered at St. John's Convent in Willowdale, we used 2 Timothy as our retreat text, which talks about the ministry in the church and what is required to be an ordained minister.

If this letter was written by Paul, it would be his last epistle. He was in prison in Rome, awaiting execution. Compare this description of his imprisonment to that in the Acts of the Apostles. They are very different. In Acts,

Paul is under house arrest, and he has visitors who seem to come and go at random. In 2 Timothy, he is in a dungeon, with few visitors, no communications and little freedom. Only Luke is with him (4:11). I have often wondered why Luke didn't continue this part of Paul's life in Acts. For some reason, he ended Acts rather abruptly at Paul's first imprisonment in Rome. There seems to have been much more to Paul's life journey.

Timothy is listed as the first Bishop of Ephesus. He died about 97 CE. He was like a son to Paul and is mentioned often in the epistles and Acts. This second letter to Timothy is Paul's final word to his "son," with exhortations about his need for endurance and faith in the midst of adversity. It was Paul who laid hands on Timothy for this work and mission (2 Tim 1:6). God's gifts to Timothy through the laying-on of Paul's hands were the gifts of power, love and self-discipline. (1:7.)

All of us are called to be ministers in God's church. May I suggest you read these three pastoral epistles to help us understand what it means to be a minister in God's church. Those of you who are ordained, I beseech you to read these letters once a year, to be reminded of your call to ordained ministry. To those five deacons who were with me 25 years ago, congratulations on reaching the 25th anniversary of your ordination! I pray your ministry has been rewarding and full of His presence as you have walked with Him along this road of life. May this life be a continuous search for what it means to be ordained in His church and committed to the Gospel of Jesus Christ, for it is the power of God for salvation to all who believe. And may we continue to dialogue with His holy word.

As you read these pastoral letters, there are three questions I suggest you keep in mind: what does it mean to be a minister today (both lay and ordained)?; how do I listen to that still, small voice of Jesus in the midst of a very noisy world?; and what do the scriptures tell us about living in faith today?

Enjoy the dialogue.

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

IN MOTION

Appointments

- The Rev. Gus Constantinides, Priest-in-Charge, St. Michael and All Angels, Toronto, June 1.
- The Rev. Martin Giebel (ELCIC), Incumbent, St. Mark, Midland, June 1.
- The Rev. Vernon Duporte, Associate Priest, Our Saviour, June 1.
- The Rt. Rev. Patrick White (Diocese of Bermuda), Assisting Bishop to the Diocesan Bishop for Trent-Durham, June 1.
- The Rev. Daniel Brereton, Priest-in-Charge, St. John the Baptist (Dixie), Mississauga, July 1.
- The Rev. Brian Youngward, OHC, Interim Priest-in-Charge, the Ghanaian Anglican Church of Toronto, July 1.
- The Rev. Canon Michael Burgess, Interim Priest-in-Charge, St. John the Baptist, Norway, Toronto, Aug. 1.
- The Rev. Chris Harper (Diocese of Algoma), Indigenous Native Priest of the Diocese of Toronto, Sept. 1.
- The Rev. Julia Burn, Priest-in-Charge, Church of the Resurrection, Nov. 1.
- The Rt. Rev. Stephen Andrews, Honorary Assistant, St. Paul, Bloor Street, May 22.
- The Rev. Peter Mikelic (ELCIC), Honorary Assistant, St. Michael the Archangel, Toronto, May 29.
- The Rev. David Bryan Hoopes, OHC, Interim Associate Priest, St. Hilda, Fairbanks, June 1.
- The Rev. Elivered Mulongo, Associate Priest, St. Chad and

the Ahadi, Toronto, June 1.

- The Rev. John Anderson, Canon Pastor of the Diocese of Toronto, July 1.
- The Rev. Geoff Sangwine, Priest-in-Charge, St. Simon-the-Apostle, Toronto, Aug. 1.
- The Rev. Andrew MacDonald, Assistant Priest, St. Martin-in-the-Fields, Toronto, May 1.
- The Rev. Jeff Potter, Church Planter of the Maple Church Plant, May 10.
- The Rev. Canon Paul J. Walker, Regional Dean, Mississauga Deanery, May 18.
- The Very Rev. Dr. Douglas Stoute, Incumbent, St. Hilda, Fairbanks, May 20.
- The Rev. Canon Barbara Hammond, Interim Priest-in-Charge, St. Giles, Barrie, June 1.
- The Rev. Mark Gladding, Regional Dean, Etobicoke-Humber Deanery, July 1.
- The Rev. Canon Dr. Murray Henderson, Honorary Assistant, St. Matthew, First Ave., Toronto, Sept. 1.
- The Rev. Dr. Stephen Drakeford, Incumbent, Epiphany and St. Mark, Parkdale, May 1
- The Rev. Canon Alyson Barnett-Cowan, Honorary Assistant, St. Martin in-the-Fields, Toronto, May 2.
- The Rev. Christopher Dangpilen, Priest-in-Charge, San Lorenzo Ruiz, Toronto, June 1.
- The Rev. Simon Flint (Diocese of Bath), Associate Priest, Trinity, Streetsville, Sept. 1.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant,

Mrs. Mary Conliffe.

Trent Durham

- Bobcaygeon, Dunsford & Burnt River
- St. George Memorial, Oshawa

York – Credit Valley

- All Saints, Kingsway
- Christ Church St. James, Toronto
- St. Paul the Apostle, Rexdale
- St. Stephen, Downsview

York – Scarborough

- Church of the Redeemer

York – Simcoe

- St. James, Orillia
- Trinity Church, Bradford

Ordination

- The Rev. Clement Carelse was ordained a vocational deacon at St. Peter, Erindale on June 12.

Conclusions

- The Rev. Dawn Leger concluded her ministry at All Saints, Kingsway on July 17 to take up an appointment at First Lutheran (ELCIC), Toronto.

Retirement

- The Rev. Canon Dr. Duke Viperman has announced his retirement. His last Sunday at the Church of the Resurrection, Toronto will be Oct. 30.
- The Rev. Dr. John Stephenson has announced his retirement. His last Sunday at St. Timothy, Agincourt will be Sept. 25.
- The Rev. Jonathan Eayrs has announced his retirement. His last Sunday at St. Barnabas, Chester will be Dec. 25.

Grants enable refugee sponsorships

Funds help 35 newcomers

BY RYAN WESTON

GRANTS totalling more than \$80,000 to support refugee sponsorship in seven parishes across the diocese were approved by Diocesan Council in May. The grants were the result of the second round of applications for diocesan assistance to help offset the costs associated with private sponsorship of refugee cases. The funds, provided through a \$500,000 tithe from the Ministry Allocation Fund, were earmarked for refugee work in September 2015.

Once again, grants will be given to parishes in all four episcopal areas, reflecting the widespread engagement with refugee sponsorship throughout the diocese. Funds will be provided to two parishes in Toronto, as well as parishes in King City, Ida, Markham, Mississauga and Bowmanville. Five of the applications were connected to multi-parish or ecumenical sponsorship initiatives and all involved significant outreach to the wider community for financial and practical support. The proposed sponsorships from this most recent round of applications would welcome as many as 35 individuals to Canada from a variety of countries of origin with vitally important financial and community supports to help them transition to their new



Bachir Brimo holds his youngest daughter as she is baptized at St. Clement, Eglinton in June. They are among more than 100 refugees sponsored by parishes in the diocese since last September. PHOTO BY MICHAEL HUDSON

home.

Grants will be released to parishes once they have raised 80 per cent of the committed parish

contribution to the sponsorship costs and they have been matched with a refugee case through the Anglican United

Refugee Alliance (AURA), a FaithWorks ministry that administers the sponsorship agreement on behalf of the diocese.

An initial round of applications in March awarded an additional \$373,000 in grants to 23 parishes. These grants continue to represent only a portion of the total sponsorships being undertaken by parishes in the diocese. More than 100 refugees have already been welcomed since the fall of 2015 by parishes from Toronto to Collingwood to Orono, while dozens of other parishes have raised millions of dollars, combined, in anticipation of being matched with a case in the coming months.

The number of refugee cases available for private sponsorship in Canada has been reduced significantly in recent months, leaving many sponsoring groups waiting with uncertainty as to when they can expect to be matched with a case. Archbishop Colin Johnson wrote to John McCallum, the minister of Immigration, Refugees and Citizenship, in April to ask him to increase the number of blended visa office referred (BVOR) cases available for sponsorship.

"Such an increase," he wrote, "would help protect thousands of vulnerable people suffering war or persecution in their homelands while also engaging Canadians directly in the important work of welcoming refugees and developing a strong understanding of the realities of this global crisis."

Advocacy efforts to increase the availability of BVOR cases continues through the efforts of parishes across the diocese.

Clergy enjoy time away at conference

Speaker explores parables of the lost and found

BY THE REV. DANIEL GRAVES

THE clergy of the diocese gather every two years for a much anticipated clergy conference at Brock University in St. Catharines. It is a time for learning and being together with colleagues and friends. The highlight of the conference is always the guest speaker. Past luminaries have included Bishop William Willimon, the Rev. Dr. Tex Sample and Archbishop Rowan Williams.

This year, we were profoundly blessed by the erudition and teaching of Canon Dr. Paula Gooder, who spoke on the topic, "Preaching Luke: Hope for our Times." Dr. Gooder is the theologian-in-residence for the Bible Society (UK), the canon theologian of Birmingham and Guildford cathedrals, and a lay canon of Salisbury Cathedral. She is also the author of several books.

While an expert in the writings

of St. Paul, Dr. Gooder writes and speaks on a variety of New Testament topics, both to clergy and lay people. At this year's clergy conference, she spoke on "the parables of the lost and found" in Luke 15 – the lost sheep, the lost coin and the lost son. In her excellent lectures, which invited much audience participation, she exploded our notion of parables in general, and, in particular, challenged some conventional readings of Luke 15. Parishioners around the diocese will likely hear some refreshing interpretations of these and other parables from the pulpit in the coming months. It was widely acknowledged that Dr. Gooder's presentation was one of the best in recent memory. It was refreshing to be able to examine scripture together as clergy and to reconsider many of our assumptions around a very familiar set of biblical texts.



One afternoon of every conference is given over to rest and relaxation. Several activities were available, the most popular being the wine tour. Other opportunities included fencing, golf, walking, biking, jogging the local trails or simply browsing the excellent displays provided by suppliers of church goods.

The event is always shaped by



Paula Gooder speaks at the clergy conference while the Rev. Dr. John Stephenson of St. Timothy, Agincourt makes a comment. PHOTOS BY THE REV. TAY MOSS

worship and prayer, and concludes with a celebration of the Eucharist. This year, in place of a homily, Archbishop Colin Johnson moderated a panel with Dr. Gooder, Bishop Philip Poole, and the Rev. Dr. Catherine Sider-Hamilton, in which we were given the opportunity to reflect on Dr. Gooder's lectures.

This year's conference was organized by Bishop Peter Fenty

and the York-Simcoe Episcopal Area. Many thanks to the members of the committee and especially Jennipher Kean and Swan Li for their support.

The Rev. Daniel Graves is the incumbent of St. Paul, Newmarket. Dr. Gooder's lectures can be watched on the diocese's YouTube channel by visiting its website, www.toronto.anglican.ca.