



The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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JANUARY 2016

Home for Christmas

Diocese's gift
gives family
a new start

BY MARTHA HOLMEN

A mother and her three children were welcomed home for Christmas on Dec. 9, thanks to Habitat for Humanity GTA and the Diocese of Toronto.

In total, nine families invited sponsors, volunteers and representatives from Habitat GTA to their homes for a dedication and key ceremony. The families met their sponsor organizations and were presented with the keys to their new homes, as drivers on Brimley Road honked in support of the event.

The diocese made a \$100,000 gift to Habitat GTA last January to support the building of affordable housing in the Brimley Road and Lawrence Avenue area of Toronto. The gift was a tithe from the diocese's Ministry Allocation Fund and is the largest single donation from a religious organization in Habitat GTA's history.

For Marianne Romain and her three children, who have moved into the diocese-sponsored house, the day marked a moment of transformation in their lives. "I have so much to say. I still can't believe it," she said.

Ms. Romain immigrated to Canada from Dominica, an island nation in the Caribbean, in 1989. Since then, she and her children have moved frequently from home to home, most recently living in a rodent-infested building in an unsafe neighbourhood.

"I've struggled, going from house to house, apartment to apartment," she said. "I work, but the money never seems to be enough as a single parent."

Now the family has its own two-storey, 1,300-square-foot, semi-detached house with three bedrooms and underground parking.

"I never gave up hope. I always had faith, I always prayed," Ms. Romain said. Under the arrangement with Habitat GTA, families receive 20-year, interest-free mortgages, with monthly payments that never exceed 30 per



Marianne Romain with two of her children, Scyrilson and Toyan, in the kitchen of their new home. Ms. Romain is holding the flag of Dominica. PHOTOS BY MICHAEL HUDSON



Bishop Patrick Yu gives the keys to the new house to the Romain family.

cent of the total family income.

Ms. Romain and her children, Scyrilson, Toyan and Tricia, worked together to accomplish their 500 hours of labour for Habitat GTA, in lieu of a cash down payment. They volunteered on the construction of their own home and for a variety of other Habitat projects, while also attending training courses in areas such as personal finance, mortgages and insurance.

"It wasn't easy, doing the volunteering, but it's worth it today," said Ms. Romain. "I come in here and I think, Wow, I can't believe I have a house."

Bishop Patrick Yu, area bishop for York-Scarborough, was invited to give a devotion at the beginning of the dedication ceremony. Acknowledging the presence of many faith groups among the families and volunteers, he spoke about the commonalities between



The new homes on Brimley Road.

different religions.

"In my experience, I do not know of one religion that does not say we need to do justice and love our neighbours," he said. "We are here together from all faiths because we cherish this common humanity. It is why we build homes for people, no matter what their traditions are."

In addition to the keys to their home, Bishop Yu presented the

Romain family with a Bible, at their request.

As she and her children get settled in their safe, comfortable home, Ms. Romain said she looks forward to cooking some of her favourite Dominica dishes in the new kitchen she helped to build.

"There is no amount of words I can use to say thank you from the bottom of my heart," she said. "I have a home."



The Rev. John Stephenson sprinkles holy water on a newly installed traffic light outside St. Timothy, Agincourt as members of the congregation look on. The church has been seeking traffic lights at the busy corner for the past three years. PHOTOS BY MICHAEL HUDSON



Church wins long battle to install traffic lights

BY STUART MANN

YOU could say it was a blessing that was years in the making.

After the Sunday morning service on Dec. 6, the congregation of St. Timothy, Agincourt processed out of the church and over to the nearby intersection of Sheppard

Avenue East and Lamont Avenue. There, the Rev. John Stephenson, incumbent, blessed the corner's newly installed traffic lights, one after another.

"So many people have been invested in this over the past three years, it was a major moment of thanksgiving in the life of the

church," said Mr. Stephenson. "We wanted to bless the lights, so that people can come safely in and out of the church, and to the businesses and homes around us."

The church's troubles started several years ago when an underpass was built in front of the church on Sheppard Avenue East. Traffic from the underpass made getting in and out of Lamont Avenue difficult and often dangerous. Lamont Avenue is a side-street that provides access to the church parking lot and local businesses and residences.

Since the underpass opened in 2012, there have been traffic accidents, and a pedestrian was hit a couple of months ago. "We had moms with infants trying to cross

the street with no lights to get to our children's centre," said Mr. Stephenson.

He said the underpass has hurt the church in other ways as well. "Up until then, we had experienced modest growth over a period of years," he said. "Since the underpass was completed, we have had decline in numbers and givings. It was so dangerous to try to get out onto Sheppard Avenue that people simply stopped coming. It became a major problem."

Toronto's traffic department did not want to install traffic lights, so Mr. Stephenson and members of the congregation and local businesses made a presentation to Scarborough Community Council. Council overruled the

traffic department's decision and recommended to Toronto City Council that the lights be put in. The city agreed.

"It's almost miraculous that the lights were approved, and even then it has taken almost two years to get them installed," said Mr. Stephenson.

He said the fight to get the lights installed has brought the church into close contact with its neighbours. "It became a tool for community action, something we could all work together on. It was really neat to have everybody involved. It was a missional thing, because we joined with our neighbours in seeking to get this done for the safety of all those around us."

Mary G. Griffith B.A., M.B.A., J.D.

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Clockwise from top left: Syrian and Afghani refugees from Adam House serve dinner to guests at the Church of the Resurrection; a boy runs through the tents pitched outside the church; Canon Duke Vipperman, watched by Jeremy Davies, shows why he is helping refugees. PHOTOS BY MICHAEL HUDSON

Sleepover at church raises funds for refugees

BY STUART MANN

JEREMY Davies remembers when the feeling of being a refugee really set in. He was sleeping in a tent with his young son on the grounds of the Church of the Resurrection in Toronto when some noise outside woke him up in the middle of the night.

"I woke up cold and seeing my breath," he said. "I couldn't imagine doing this night after night. It really opened my eyes."

Mr. Davies and his son joined about 75 other people who pitched their tents outside the Resurrection on the evening of Dec. 5 to raise money to sponsor refugees. The event was a collaboration between the church, Danforth East Community Association and Neighbourhood Link.

One of the highlights of the evening was a dinner inside the church that was cooked and served by Syrian, Afghani and several other refugees from Adam House, a Christian reception agency in Toronto's west end that provides care to refugees.

"It was really incredible being fed by refugees as we were raising funds for other refugees," said the Rev. Canon Dr. Duke Vipperman, incumbent of the Resurrection. Bishop Patrick Yu, the area bishop of York-Scarborough, attended the dinner to encourage the efforts to help refugees.

About 200 people in total visited the church during the event, which included musical entertainment, a candlelight procession, videos and a report on the global refugee crisis, and personal reflections on what people were doing and why.

Outside, about 28 tents were pitched in the playground, which was protected by a fence and watched over by a security guard during the night. Each tent of

sleepers committed to raise at least \$250.

The sleepover, which included several families from the Resurrection, raised more than \$12,000 to help the Danforth East Community Association and Neighbourhood Link bring at least two families to Canada. The meal inside the church raised more than \$4,000 for the Resurrection, which also plans to sponsor a refugee family.

Canon Vipperman said the collaboration was possible because the Resurrection is increasingly intentional about joining in with what God is doing in the community, something the church is learning through the Missional Transformation Process, offered by the diocese. Members of the church belong to the Danforth East Community Association, Adam House and other communi-

ty groups.

"That's the missional challenge: not simply to respond to a specific need out of our largesse, but to be steadily involved in the life of the whole community," he said.

By the end of November, 52 churches across the diocese were involved in or had expressed an interest in helping refugees, says a report by AURA (the Anglican-United Refugee Alliance), the official sponsorship agreement holder on behalf of the diocese. AURA is able to set up refugee sponsorships, train sponsors and provide support throughout the sponsorship process.

In September, the diocese earmarked \$500,000 for refugee work. An update on that initiative will be posted on the diocese's website, www.toronto.anglican.ca, as information becomes available.

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Helping refugees transforms us



The first time I heard Jesus called a refugee, I was surprised and wanted to protest – until I remembered that they were right. Jesus was a refugee. As a young toddler, he and his parents were driven from their home by the violent response of Herod to fears about a possible “king” who had been born. So they fled to Egypt until Herod died and it was safe to return.

Jesus was a refugee fleeing violence, driven from the homeland of his family, waiting to return. We are in the midst of celebrating the birth and revelation of Jesus in the world, a story that includes this exile and rings with particular poignancy in light of the refugee crisis being faced around the world today.

I am delighted with the response of so many Anglican parishes that have expressed an interest in refugee sponsorship – both before and after the release of the heart-wrenching photo of the little boy who died trying to reach a safe place to live. Anglicans across this diocese and the country have gathered support to sponsor a refugee family, offer volunteer help, join an ecumenical group sponsorship or raise financial aid.

BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

Some have joined recently in response to the photo; others have been engaged in sponsorship and refugee work for decades. This is a right and compassionate response to a global tragedy.

My own experiences of sharing in an ecumenical sponsorship group to bring three families to Canada remain important touchstones of learning and growth. For in the end, although we helped these families settle into life in Canada, the most important and most transformative aspect of this work was not in our helping them. Rather, it was the transforming of our own hearts. It was in learning to see the face of Christ in the other, the one who was different from us. It was in experiencing hospitality from those with so little. It was in confronting our own inappropriate expectations and prejudices. It was in facing the inadequacies of our governmental policies and procedures and discovering the need for prophetic actions. We were changed.

The reason we must be engaged in refugee sponsorship is certainly to offer aid

to those in need. But it is also because we need to engage for our own wholeness as human beings. The Hebrew scriptures are full of admonitions to care for the other: “You shall treat the stranger who resides with you as one born among you. You shall love that one as yourself” (Lev. 19:34). Jesus was equally clear that we are to love neighbour as self, and he told a story about a stranger needing help (Luke 10:29-37). The writer of the Letter to the Hebrews reminds us, “Do not forget to show hospitality to strangers, for by so doing some have shown hospitality to angels without knowing it” (Heb 13:2). Story after story highlights the truth that God works for the good of all through the encounter with foreigners – for example, Abraham and the visitor/angels; Ruth and Boaz; Rahab and the spies; Jesus and the Samaritan woman.

Whether your parish is directly engaged in refugee sponsorship or not, I pray that you will share in meeting the stranger: volunteer with English classes; assist a refugee settlement agency; help your interfaith partners; challenge racism and prejudice; meet your neighbours and welcome them to the community. See what they can show us about ourselves and about the face of God in a new way.

What we learned on the missional journey

BY THE REV. RUTHANNE WARD
AND THE REV. RISCYLLA WALSH SHAW

We undertook a survey of our congregation at Christ Church, Bolton, that yielded transformational results. We asked: What do you like about your church? What would you like to see more of? What do you hear God calling us to as a faith community? How do we join together in making disciples? The response we heard was that God was calling the congregation to go out into the community – at a grassroots level – to do ministry.

The first step was to work hard in the congregation to shift from an inward-looking focus on traditional ministry to an outward-oriented focus on what God was up to in our neighbourhood, and then to discern how we might engage in that. Here are some of the things we've learned in the past year:

At first, most congregants will be excit-

ed that you are doing missional ministry. Their first thought will be that you are going to grow the church – meaning, more people will start attending your regular services. Though this may happen, the focus of missional ministry is on developing community beyond the walls and practices of the traditional church. Engaging in missional ministry becomes an acknowledgment that the majority of people are no longer caring for their spiritual well-being through the church, but are still interested and in need of spiritual community.

Only ministry ideas from lay people are pursued. One of the first things we made clear was that our ministry efforts would be from the ground up. The people who live, work and play in our parishes are the ones who know what is going on, where people are and where to find the intersections of life. They are often (if not always) the best people to discern what the Spirit is up to in our midst and where we are being called to be engaged. We invited congregants to offer any and all suggestions they had for ministry that would engage people beyond our walls and traditions. Within the first few weeks, we had a number of suggestions, one of which was “hiking church,” which we call “The Path.” One Sunday a month during hiking season (May to October), a group of congregants met at a local hiking trail. With the aid of a brochure outlining some spiritual practices, we set off to worship God and experience fellowship along the walk. Though at first it was

mainly congregants who attended, it eventually became a place where others in the community felt comfortable exploring their own spiritual journey.

Expect push-back. Inevitably, you will get push-back from congregants because this doesn't look like anything they've experienced before. There will be uncertainty about what the “end product” will look like. Be prepared for this, welcoming and cultivating ongoing conversation and, as a leader, modelling patience, perseverance and faith.

When equipping and empowering lay leaders, anticipate some degree of reluctance. Many parishes are used to the priest being in charge of several events (and certainly those occasions that have a spiritual bent). For some of our faith communities, this has created a passivity amongst our congregants. It takes time, encouragement and coaching to help them step into their God-given roles as participants in the ministry of the church. Clergy provide training, resources and, perhaps most importantly, the constant reminder that we believe in the gifts and abilities of our lay people – the priesthood of all believers.

Enjoy the blessings of surprise and joy. Church people are accustomed to being asked to volunteer at the bazaar or to hand out bulletins on Sunday morning. But when you start to invite them to move their energies into things like going for a hike with a neighbour, or spending Sunday morning inviting neighbours in for coffee instead of going to church, they discover something about being Christian that they had not fully known before – that God simply wants us to love each other. And the best part is that they discover how much this enriches their own lives. Missional ministry is not another thing to do at church: it is a way of being the people of God in the world – day in and day out – that is life-giving and energy-restoring.

The Rev. Ruthanne Ward, associate priest at Christ Church, Bolton, took on the role of coach, facilitator and mentor as the church became missional. The Rev. Riscylla Walsh Shaw is the incumbent of Christ Church, Bolton.



The Anglican

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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Archbishop of Canterbury:

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

In Canada:

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Primate:

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

In the Diocese of Toronto:

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

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Put on the armour of light

BY PETER MISIASZEK



As we embark on a new year, many of us will pause to consider what we can do differently to improve our physical, emotional, financial or spiritual disposition. For some, that might mean losing weight,

exercising more or reducing debt. Christians too, have an opportunity to “put on the armour of light” (Romans 13:12) and take up new habits that will strengthen our relationship with Jesus and enrich our parish life.

It is only fitting, in the newness of the year, that I suggest 10 stewardship resolutions that would have a positive impact on your life, your parish and your community at large:

- 1) Sign up for pre-authorized remittance. By making a monthly gift to the church through your bank account, you demonstrate the important role the church plays in your life and the value you place on ensuring that its ministry continues even when you are not present.
- 2) When your Our Faith-Our Hope (OFOH) pledge is complete, consider increasing your offertory giving. Most parishes are reimbursed 40 per cent of the total amount they raise during the OFOH campaign, to be reinvested in local ministry. By upping your offertory gift, you will help ensure that new ministry can

continue. For those who didn't participate in OFOH, make a proportionate increase to your weekly or monthly giving – your church will be grateful.

- 3) Draw up a will or update your current one. Remember your church or favourite diocesan ministry when planning your estate gifts. A Christian legacy is a wonderful testimony to the values you professed in life.
- 4) Tithe your time and talent. Seek out a new volunteer opportunity in your church, the diocese or the wider community.
- 5) Say thank you. If you are in a position of leadership, thank your donors. If you are not, thank those who are.
- 6) Pray for your parish priests and deacons. They give much and don't expect much. Pray for their vocation, their families and the good work they do – and let them know you are praying for them.
- 7) Invite someone to church. There is a timeless bit of fundraising wisdom that says “people give to people who give.” That same wisdom can be applied to church growth. People will go to church with people who go to church. In our secular age, being a seeker can be intimidating. If you know someone who is seeking, invite them to an Anglican church.
- 8) Encourage your parish to tithe to outreach. The tithe remains the measure of generosity that is most widely admired and yearned for, and

it is a challenge for most of us. It is precisely because it is such a challenge that parishes should lead by example and endeavour to donate 10 per cent of their revenue to outreach, including 5 per cent to FaithWorks.

- 9) Encourage your children to give. Just because most parishes don't hand out offertory envelopes to kids anymore doesn't mean we should be exempt from teaching them to give. If your children receive an allowance, set aside an amount for spending, saving and sharing. Help foster a culture of generosity with the next generation.
- 10) Preach or, if you are a layperson, witness about stewardship and its benefits. While it might seem obvious that we need to have a dialogue about generosity, there is a general reluctance to preach on this topic. A good sermon or lay witness, presented seasonally, will help reinforce our understanding of stewardship as being inherently biblical.

For a resolution to come to fruition, it needs to be realistic, reasonable and desired. Hopefully, each one of these suggestions is attainable for Christians seeking to deepen their relationship with the church and Jesus. Individually (and collectively), these resolutions have the potential to be transformative to both the giver and receiver.

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

BRIEFLY

Registration open for VCP conference

Registration is open for the annual Vital Church Planting conference, held at St. Paul, Bloor Street Jan. 28-30. The conference features speakers and workshops on missional learning, discernment and planning.

Dr. David Fitch, an academic, writer and church planter from the Chicago area, will deliver two keynote addresses and lead workshops for bishops and diocesan executives. Participants will also hear about Canadian fresh expressions of church from a variety of other speakers and workshop leaders.

The last day of the conference – a Saturday – is designed to help lay ministry teams learn about the needs of their neighbourhoods. Led by Clayton Rowe and Hugh Brewster of World Vision Canadian Programs, the day-long workshop will give teams the opportunity to assess their approach to building the well-being of their local communities and complete their own community engagement action plans.

The conference is sponsored by the Diocese of Toronto, Fresh Expressions Canada and the Wycliffe College Institute of Evangelism. Learn more and register at www.vitalchurchplanting.com.

New dean to be installed

The installation of the new dean of Toronto and rector of St. James Cathedral, the Rev. Canon Andrew Asbil, will take place at the cathedral on Jan. 31 at 4:30 p.m. All are invited.

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Yours are the feet with which
he walks to do good.

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he blesses all the world.”

TERESA OF AVILA



I re-examined where I was going

Molly Finlay is a full-time student in the Master of Divinity program at Wycliffe College, Toronto.

I am currently doing a placement at the new parish of St. Mary and St. Martha, which is a new thing for me. Even though I've grown up in the church, I've never served in some of these ways, and I really love the people I meet. I am having so much fun with our wonderful team of Beth Benson and Jonathan Turtle. We love to laugh together, and it's a great joy for me to work alongside them in this place.

Another real gift in my life of ministry has been spending time at the sex trade workers outreach at All Saints, Sherbourne Street. I have a sense of what Father Gregory Boyle calls "kinship" with these women, and I feel very close to Christ when I'm there. I also think all the entrepreneurial work that David Opheim does at All Saints is a real beacon for the Anglican Church. It's a great missional focus for friends of mine in my own neighbourhood who are so interested in being part of making a difference in the lives of those who are marginalized in our city.

It can be challenging at times to figure out what a call to ordained ministry will look like for me. I've loved being part of a church community for a really long time, and I know that as baptized Christians we are all called to serve God wherever we are, in all of our homes and workplaces. I'm sure plenty of our people are trying to figure out how serving God fits in with their time and talents, and I do think a lot about how exactly God might be calling me at this time and in our An-



Molly Finlay

glican context. The other challenge is learning to say no – there are lots of things I get asked to do that I would love to do, but keeping it simple is this season of life for me.

I've grown up in Toronto, and this return to school is definitely a second – or third! – professional move for me. I enjoyed many years as a television journalist and then later a communications strategist in both the political and not-for-profit arenas. I'm grateful for all of these experiences.

I have been a person of faith for my whole life, but about five years ago, I re-examined where I was going. I was

working really hard and had a very young family. I felt tired and purposeless and that I had somehow wandered from the person that God created me to be. I spent some great time with the Sisters at the Sisterhood of St. John the Divine, where I learned about Benedictine spirituality and centering prayer, and about how to get back to being me within a new frame of life. That, along with some help from my own priest, Barry Parker at St. Paul, Bloor Street, opened me up to the possibility that I could be feeling a sense of calling to ordained ministry. This has been very unexpected but a great wonder and privilege. My husband Sam thinks I was in denial about this for a long time, so he's very supportive!

It's a really good time to be doing this kind of reading and thinking, and the schedule fits well with my family time.

I was a working mom for many years, so I'm used to multitasking – what mother isn't? – and that's a handy skill at this stage of life. I love the new people I meet as part of this – not just Anglicans from across our diocese, but also from other parts of the province and country. And my friends at Wycliffe are so fantastic – I love the fact that I find myself with men and women who are 15 years younger than me. It's so encouraging for the future of the church! As for the homework routine, it may not be the worst example for my kids that we are now doing our homework together after school. Having said that, trying to shift gears from the writings of the church fathers to helping out with Grade 4 math is a bit crazy.

I'm not sure in what context I'll find myself after this. I've worked in the area

of social justice throughout my life, so that's a natural fit, and I'm very interested in how the local church can engage in this kind of work but also attract and transform the lives of the people *doing* the outreach. At the same time, I'm realizing that I love the ways I've been serving and the people I work with and meet at my parish placement, so I'm trying to be open to God's will in all of this. One thing I really recognize is that there will be something new that the Anglican Church will be doing, and I'd love to be part of that – something creative that may be outside of how a typical parish setting currently operates. It's a very exciting time to be exploring this vocation – God is at work, that's for sure.

Isaiah 58:6-12 reminds me of our call to serve a broken world. We're confronted with this need more than ever in recent weeks, as we see heart-wrenching images of refugees and senseless global violence. The amazing thing about reaching out to those on the margins is that we are transformed in the process. Not only is the Gospel personally life-giving but it shows us how to create a new kind of community, of inclusivity and radical hospitality. The prophet Isaiah says of our faith: "Is it not to share your food with the hungry and to provide the poor wanderer with shelter – when you see the naked, to clothe him, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear... The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters will never fail."

Donna Elnor attends nativity play for 70 years

BY STUART MANN

THERE are loyal audience members, and then there is Donna Elnor.

Ms. Elnor has been attending The Christmas Story, an annual nativity play at Holy Trinity, Trinity Square, in downtown Toronto for the past 70 years. She hasn't

missed a single year.

She first attended the play when she was 11, just after the end of the Second World War. Her uncle had been badly injured in the war and would be coming back to Canada soon. To celebrate and give thanks, her mother and her decided to attend the play.

"We had the most wonderful ex-

perience, and we thought it would be great to start every Christmas this way," she recalled.

She's remained true to her word. Not only that, but attending the play has become a family tradition. Her sister has attended for 68 years, her daughter for 53 years, her niece for 39 years and her two grandchildren for 27 and 24 years.

One of the things she loves about it is that it has changed very little. "There's continuity to it, and the music is so beautiful. You come away feeling uplifted."

She has attended during blizzards and rain storms. She says the lighting has improved greatly, and the children always get a kick out of seeing a real baby play the part of the infant Jesus.

"I think families have a tradition at Christmas, and this is the greatest tradition of them all, hearing the Christmas story in that church," she said.

Ms. Elnor first started going to the play when she was a member

of the former St. Alban the Martyr in Toronto. She has attended a number of churches and is currently a member of St. Mary, Richmond Hill.

Susan Watson, director of the play, says Ms. Elnor is part of its history. "We've been able to mount this production for 78 years because of the support and faithfulness of audience members like Donna and the yearly commitment of so many cast members," she said. "I think this pageant really brings Christmas alive for many people because it involves flesh and blood human beings, of all ages, telling the story."



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SYNOD 2015

The diocese's 156th regular session of Synod was held Nov. 13-14 at the Sheraton Parkway Toronto North Hotel & Suites in Richmond Hill. The theme of the Synod was "Treasures New and Old" from Matthew 13:52. Each day began with worship, followed by a business session and "Missional Moments," in which Anglicans described how they were connecting with people in their communities. Just over 600 voting and non-voting members attended Synod. Here are some of the highlights, in chronological order:

DAY 1

Archbishop delivers Charge

In his Charge to Synod, Archbishop Colin Johnson spoke about how leaders in the church, both clergy and lay, need to draw on both the traditional and the new as they "stand on the edge of chaos, seeking what was, and is, and is to come." (See pages 8-9 for the full text.)

New canons named

Archbishop Johnson named the following honorary canons of St. James Cathedral. They will be installed on Jan. 10 at 4:30 p.m. at St. James Cathedral.

The Rev. Canon Andrew Wesley
The Rev. Canon Beth Benson
The Rev. Canon Claire Wade
The Rev. Canon Janet Read-Hockin
The Rev. Canon Jenny Andison
The Rev. Canon Judy Paulsen
The Rev. Canon Nicola Skinner
The Rev. Canon Paul J. Walker
The Rev. Canon Simon Li
The Rev. Canon Stephen Vail

Missional Moment: Just Reach Out

Sue Savage from the Parish of Penetanguishene spoke about its free community breakfast, funded by a diocesan Reach Grant. The breakfast averages 27-35 guests a month. The parish was recently approached by a nearby church, and the breakfast now happens on two Thursdays a month instead of one. Ms. Savage encouraged others to approach their priest or bishop with ideas. She said that when you can put a smile on someone's face first thing in the morning, you know your mission is successful.

No mandatory retirement for office holders

Synod approved changes to the Constitu-



Synod member uses an electronic voting device.



The Rev. Andrew Federle of St. Clement, Eglinton (left) Carmen Rosa and the Rev. Hernan Astudillo of San Lorenzo, Dufferin Avenue, and Vilma Caceres of AURA gather in the display area of Synod. PHOTOS BY MICHAEL HUDSON



Meghan Webster of St. Thomas, Brooklin carries the processional cross at the opening Eucharist.

tion and Canons that abolished mandatory retirement for office holders in the diocese (clergy, the secretary of Synod, the registrar, the chancellor, the vice-chancellors and the diocese's solicitor).

Synod defeats motion to reduce size of membership

Synod defeated a motion that would have reduced the size of its membership. A number of members spoke against the motion, saying it would have excluded too many clergy and laity from the decision-making body. Archbishop Johnson said the opposition to the proposed changes showed how much many members valued Synod and their participation in it. He said some of the proposed items in the motion that did not need canonical change, such as the creation of Synod Forum days, might still be considered. He said the matter would go back to Diocesan Council.

Missional Moment: We Walk by Faith, Not by Sight

James Liu of St. James Cathedral and Morning Wang of St. George on Yonge spoke about the diocese's Mandarin ministry. Their goal is to attract people into the church building and bring them to Christ, in an Anglican context. Starting in



Karimah Butler of Nativity, Malvern, speaks during debate.

2014 with no staff and a little budget, they now enjoy the support of four parishes and many volunteers of all ages. They have used events such as prayer services, Stations of the Cross, Doors Open Toronto and reading the Book of Proverbs to teach Mandarin-speaking people about the Anglican Church. Ms. Wang said they use everything that can be used to share the Gospel in order to invite more people to walk into our faith.

Committee composition revised

Synod has agreed that half of the membership of committees of Synod and Diocesan Council can be comprised of people who are not members of Synod, provided they are Anglican and members of a vestry in the diocese or a member of the Evangelical Lutheran Church in Canada and a vestry in the diocese. The change was made to expand the pool of expertise available to the committees.

Electoral Synod time frame lengthened

Synod approved a change to the Constitution and Canons regarding a vacancy in the See (the position of a Diocesan Bishop). If a vacancy occurs in the See and there is no Coadjutor Bishop, an electoral

Synod to elect a new Diocesan Bishop will be held within six months. Previously, it had to be held within four weeks.

Missional Moment: I'll Be Outside With Jesus

The Rev. Maggie Helwig spoke about ministry to marginalized and low-income people at St. Stephen in-the-Fields, Toronto, with the goal of creating a radically inclusive community. St. Stephen's serves breakfast to 200-300 marginalized people every weekend followed by morning prayer, hosts a fresh expressions service every Saturday night, and hosts events that prioritize street ministry and social justice as they intersect with the arts. Ms. Helwig said St. Stephen's strives to be a church open to complexity and challenge.

Synod prays for massacre victims

Synod paused to pray for the victims of the massacres in Paris on Nov. 13.

Priests called to consider school chaplaincy

Bishop Linda Nicholls and the Rev. Canon Susan Bell spoke about the ministry of school chaplains in the diocese and intro-

Can we glimpse the big picture, the greater goal?

HIGHLIGHTS

Diocese well positioned for mission, ministry in a changing world

BY ARCHBISHOP COLIN JOHNSON

Some years ago, Brother Martin Smith, former Superior of the Society of St. John the Evangelist, gave a lecture at an event for the training of new bishops. They wanted him to talk on the bishop as pastor – you know: friend to everyone, carrier of the shepherd’s staff (or crozier), protector and unifier, and all that. He turned it all on its head.

He said: “It is an irony of language that one of the meanings of the word pastoral is ‘pertaining to a tranquil rustic scene.’ A pastoral painting depicts an idealized landscape of calm and beauty with nymphs and shepherds. Now our pastoral scene is in violent contrast, one in which we are coming to terms with the necessity of chaos and the inevitability of conflict in communities that evolve or perish.”

He recalls reading the sequel to Michael Crichton’s *Jurassic Park*, a novel called *The Lost World*, where one of the characters, Ian Malcolm, discusses how complex systems such as corporations learn to adapt or face extinction. Mr. Malcolm says this:

“But even more important is the way complex systems seem to strike a balance between the need for order and the imperative to change. Complex systems seem to locate themselves at a place we call ‘the edge of chaos.’ We imagine the edge of chaos as a space where there is enough innovation to keep a living system vibrant, and enough stability to keep it from collapsing into anarchy. It is a zone of conflict and upheaval where the old and the new are constantly at war. Finding the balancing point must be a delicate matter: if a living system drifts too close, it risks falling over into incoherence and dissolution; but if the system moves too far away from the edge, it becomes frozen, totalitarian. Both conditions lead to extinction. Too much change is as destructive as too little. Only at the edge of chaos can complex systems flourish.”

Brother Martin Smith goes on to comment that this “is remarkably suggestive about the role of pastoral leadership. It is scary to realize that chaos is vitally central in God’s creation, and that is why leadership has to be pastoral, a ministry of encouragement and guidance. Pastoral leadership will take its stand at the place of discernment in this ‘zone of conflict and upheaval where the old and the new are constantly at war.’ The episcopal charism of maintaining unity will not consist in repressing the war between the old and the new, but encouraging and continually re-centering a community in which we know that both the resources of stability and the risks of change come from the Spirit. What kind of spirituality will enable pastoral leaders to live consciously at the edge of chaos?”

Brother Martin’s speech was directed at bishops and their role in leadership, but I think his words are equally applicable to us today as we gather as leaders of the church in this diocese, assembled in Synod.

Things new and old

“And [Jesus] said to them, ‘Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old’” (Matthew 13:52 NRSV).

Things new and old, old and new. It sounds like a china cabinet we have at home, filled with family heirlooms that both remind us of our roots and give pleasure by their enduring beauty. And, every once in a while, we add to this collection new treasures that we have discovered on our travels.

That’s what it sounds like. But it’s not the Gospel. It does not match the dynamic energy, the powerfully unsettling turmoil of Brother Martin’s image or indeed of the Gospel itself.

This saying of Jesus comes at the end of a series of parables about the realm of God, a catalogue of images that no longer catches us off guard, putting our notions off balance as they did their first audience. God’s kingdom is described not in terms of mighty acts of power or accomplishment, not a calling to mind of the seven wonders of the world, but by ordinary things: yeast, seeds, merchants, widows, subversive behaviour, a lost coin or, in a similar vein, a loaf of bread, a cup of wine, the water of a muddy river – the stuff of life and the ordinary folk who are caught up in something they think is so valuable that they give everything to pursue the vision that captivates their attention.

“And he said to them, ‘Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.’”

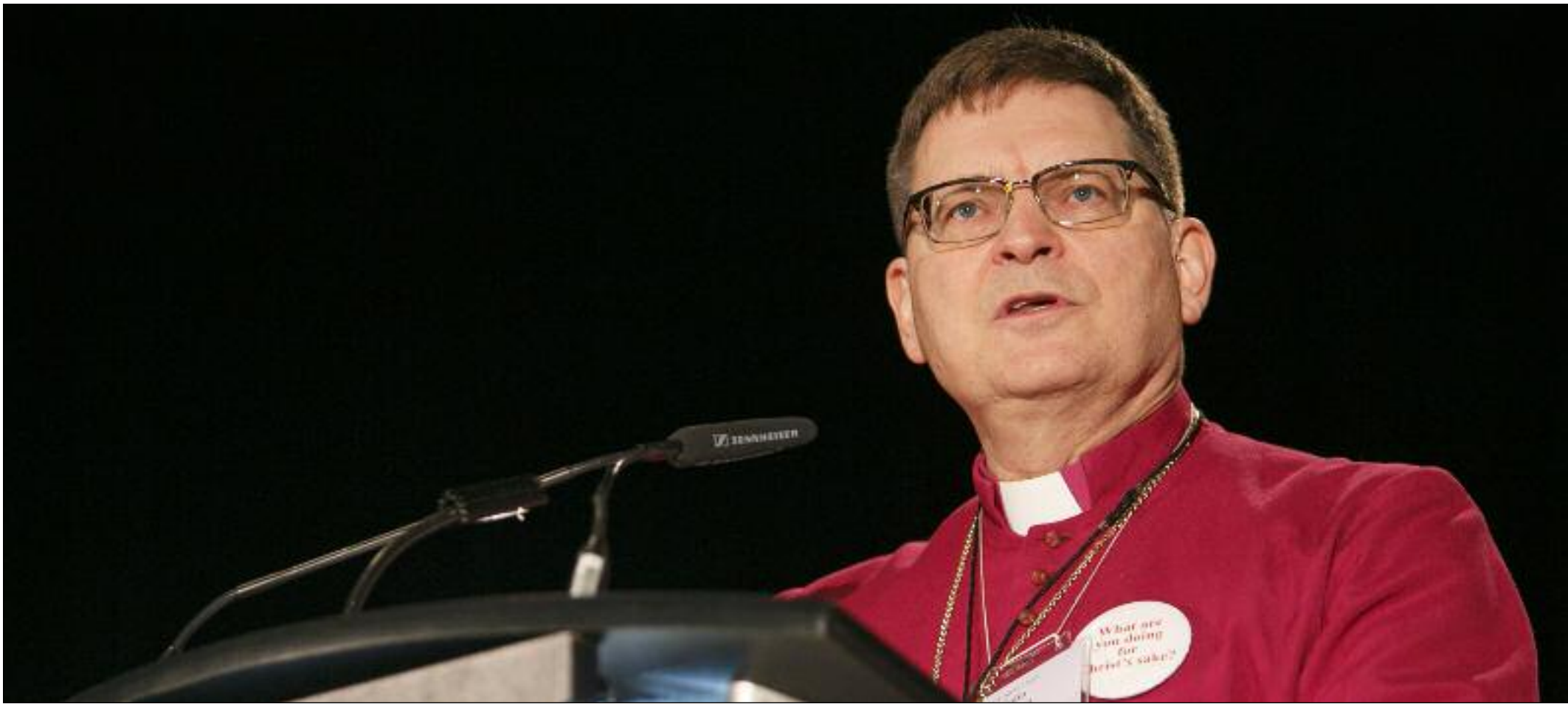
The scribe is the interpreter, not just a record-keeper. The one who pays attention, the one who stands in the present and joins hands both with the ancient tradition and the contemporary circumstances. The discerner who can search the witness of the tradition – who knows the scriptures and the church’s commentary on them, who knows the lives of the saints shaped by faithful discipleship, who has been formed and informed by the inherited customs and their meaning. The scribe is the one trained who puts all this together with the teachings of Jesus, both as received through the tradition and from the living Lord speaking to the listening, arguing, praying, conversing community today in which the Spirit continues to dwell and work. The trained scribe is the one who knows the ancient stories – The Story – of God’s interactions with humankind so well that she or he can see the traces of the themes, the same patterns of relationship in the new stories today, and can name glimpses of God’s presence now.

The scribe is not a curator of a museum but stands on the edge of chaos seeking what was, and is, and is to come. (See Gary Peluso-Verdent, *Feasting on the Word: Preaching the Revised Common Lectionary, Year A, Volume 3*.)

That’s where we are, I think, in this diocese today: scribes trained for the Kingdom, standing on the edge.

Our focus in this diocese

We have not changed our focus in this diocese. Our mission is to worship, proclaim, embody. We do that by seeking to build communities of hope and compassion through healthy, vital parishes and ministries. We are working to be a diocese that is mission-shaped in all of its parts, responsive to the ongoing activity of God in healing and reconciling the world to Himself. We are invited to be partners in



Archbishop Colin Johnson delivers his Charge to Synod: 'That's where we are in this diocese today: scribes trained for the Kingdom, standing on the edge.' PHOTO BY MICHAEL HUDSON

the *missio dei*, the mission of God.

This is not new. The Anglican Church, of which we are the local expression, is formed by scripture, shaped by worship, ordered for communion and directed to mission. (See *The Anglican Way: Signposts on a Common Journey*, The Anglican Communion Office.) It was the ministry of the first Anglicans in this province. It was the vision of the first bishop of this diocese. It was the driving force of those who worshipped, proclaimed and embodied their faith in the Triune God through the centuries. It has never been done perfectly. It has erred. It has been badly broken. But it has been incredibly gifted by God to serve and witness to His redeeming love.

We need to find encouragement here for the ministry we have traditionally done. We have a rich heritage on which to draw: a strong history of intelligent engagement with scripture that has undergirded our life and practice and links us to the history of God’s redeeming purposes; a luminous liturgical tradition that many non-Anglicans are just beginning to discover and appreciate, a style of worship that draws us into the holy mystery of God; a pastoral sensitivity that embraces widely diverse communities in God’s loving compassion; a model of governance that balances bishops and synods, leadership and accountability, the individual and the collective, direction and autonomy.

We all know that at its worst, the Anglican Church can be truly dreary! Let’s also remember that at its best, the Anglican Church can be astonishingly good!

Let me continue the list: word and sacrament; prayer and outreach; study and service; gathered community and civic engagement; a parish structure that identifies a whole region and not just the weekly worshippers as the field of mission; connections into the local community and connections across the world; talented clergy and dedicated laity. These are “old” treasures of our church that we have in our storehouse. This is a valuable part of our mis-

sional repertoire. We have invested in these old treasures, and appropriately so. You can see both in the report card on “Plans and Priorities for 2013-2015” and the proposals for 2015-2017 that, with Synod’s approval, we are expending money and personnel in this.

Let me reiterate: these are valuable and indispensable gifts – tools for mission that we already know how to use, even if in our familiarity with them, we sometimes write off or diminish their significance.

A changing world

But we are also called to constantly renew ourselves and our ministry. God is an ever-creative God, Christ is alive, the Spirit is active. God is doing a new thing. That is a clear word from our biblical heritage, our theological tradition and our prayed experience.

The world is changing around us, even as we are changing. People speak in new idioms. Technology has reshaped our patterns of connecting, opening up undreamed opportunities both intriguing and nightmarish. We need to respond to new ways of meeting, new moral dilemmas, new cultures, new alliances. We no longer share a common history or familiar stories.

The Gospel is not different, but how it is presented might be. Our innate human need to worship has not changed, but the models for how we do that might have to. The needs of the poor and marginalized remain, but how, and with whom, we engage in outreach might be different. Discipleship still is at the core of our relationship with God and each other, but how we are formed as disciples requires new practices.

So we, in this diocese, are engaged in projects and experiments that take us beyond our comfort zone in order to reach out to others who would not otherwise come within our purview. You will see that, too, reflected in the budget and ministry priorities. You will hear it in the Missional Moments throughout Synod.

We have funded seed projects with

Reach and Stretch Grants, started new congregations, rethought education programs, found new partnerships for social justice ministries, authorized new pastoral responses, spent more time researching the needs and aspirations of our local communities. We are trying to listen creatively to the critique of those outside and to respond faithfully to the pain we have caused some. We are trying to figure out more effective ways to make disciples and form leaders. We must take some creative, principled risks for the sake of the Gospel, even if we make mistakes – which we surely will.

This does not mean we jettison what is important from the past. But some of it needs to go; some of it is not important; some of it is stifling the Spirit.

It does not mean we embrace everything new. Some of it is quite transitory; some of it is quite destructive and soul destroying; some of it is stifling the Spirit.

Which is which? It is not readily apparent, although it will be perfectly obvious to certain groups of people. Unfortunately, they will be on opposing sides. That is the difficult place on the edge of chaos. It is the creative place of discernment where we meet God’s Spirit. It is the place at the foot of the Cross. It is a place of uncertainty and loss, of grief and confusion, of conflict and pain. It is a place of hope and possibility, of faith and new life, of reconciliation and, yes, consolation. It is a place of waiting for what only God can accomplish, for what God will accomplish. It requires courage and encouragement – patient listening and persistent faith to stay long enough in that place to recognize the presence and the direction of the Spirit’s leading.

Not everything will work. That should not stop us. Not every experiment will yield the results we want. That should not discourage us. What did we learn from the attempt? Not every seed planted will flourish. In the history of the church, many initiatives took years, even generations, to come to fruition, and often then,

not in the form originally planned. “One sows, another reaps.”

Re-centering the community

Remember Brother Martin Smith’s point: “Pastoral leadership will take its stand at the place of discernment in this ‘zone of conflict and upheaval where the old and the new are constantly at war.’ The episcopal charism of maintaining unity will not consist in repressing the war between the old and the new, but encouraging and continually re-centering a community in which we know that both the resources of stability and the risks of change come from the Spirit.”

Encouraging and continually re-centering the community in which we know that both the resources of stability and the risks of change come from the Spirit.

Re-centering. Remembering what is at the heart of it all – God’s unquenchable love for the whole of creation.

And then Brother Martin’s haunting question that we need to think and pray more about: “What kind of spirituality will enable pastoral leaders to live consciously at the edge of chaos?”

This is the uncomfortable place we are called by God to be as leaders of the church in this diocese at this time. By virtue of your office as members of Synod, you are the leaders – bishops, clergy and lay.

There is no quick fix. But I believe that we as Anglicans in this Diocese of Toronto are extraordinarily well positioned for this challenge – deeply rooted in a lively tradition, attempting to embrace a multi-dimensional diversity that is our social reality, still large enough and well enough resourced to be willing to risk experimenting, trying some new things and being changed by that. We really are being intentional about becoming a diocese missional-focused in all its parts. We really are attempting to work out what it might look like in practice to be Archbishop Rowan Williams’ “mixed-economy church.” Bishop Graham Tomlin, Bishop of Kens-

ington, wrote a short article in the *Church Times* (July 9, 2015). I’ve changed the term he used, “priestly leaders,” and extended it to include all Christian leaders, for that fits with his intent:

“[Christian] leaders do not dominate: they mediate. By entering into the experience of others, they create and forge community by reconciling what would otherwise be at loggerheads, or separated. They make connections between unlikely people and institutions, and hold together communities that might otherwise break apart in disunity and division.

“[Christian] leaders do not placate, they perfect. Rather than aim to keep everyone happy, they are fiercely dedicated, not to the furtherance of their own careers, but to the nurture, growth and development of those in their care, and the institutions they are called to preserve and develop, even when that means making tough and unpopular decisions. They keep their eye on the goal, the big picture, the ultimate purpose of all things.

“Finally, the purpose of their work is not self-glorification, but offering. They work hard, not out of some secular work ethic, but because they remember that the goal of their work as leaders is not ultimately the success of their organization, the year-end profit margin, or even the number of people affected, but to serve a much greater and higher goal: the creation of something good, life-giving, and worthwhile — an offering worthy of God the Creator himself. Human work is noble activity, ultimately finding its purpose in worship — the sabbath offering of all that has been done and achieved; the work of human hands, to the glory not of the creature but of the Creator.”

Wisely and courageously

We cannot expect to agree on all things, but can we “enter into the experience of others” and “create... community by reconciling what would otherwise be at loggerheads”? What is the wisdom another brings that needs to be part of our mutual flourishing? Where does my intransigence serve to block rather than to protect that flourishing? Who are the unlikely people here and at home with whom you can make connections for the sake of the Kingdom? How can you act to hold together communities that might otherwise break apart in division, because you are committed to a larger vision, a higher goal, and find your profound unity in Jesus Christ? In spite of our differences, can we make decisions wisely and courageously, not simply to achieve our own purposes but to “nurture, grow and develop those in our care” – the people, churches and institutions we are called to serve in Christ’s name? Can we glimpse the big picture, the greater goal – “the creation of something good, life giving, worthy” – and make our endeavors “an offering worthy of God the Creator himself”?

May that be the goal of our work during this Synod and in our diocese over the next years.

I conclude with a prayer:
O God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrdden, through perils unknown. Give us faith to go out with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord. Amen. (Evangelical Lutheran Worship, Evening Prayer, p. 317.)

duced a new video calling priests to consider chaplaincy. Seven independent schools within the diocese have chaplains, whose roles can include leading regular prayer services, teaching religious education classes and providing pastoral support to their school communities.

Bishop speaks about Commission on Marriage Canon

Bishop Linda Nicholls, the area bishop of Trent-Durham, spoke to Synod about the work of the Commission on the Marriage Canon, of which she is a member. The commission was created in response to a motion from General Synod 2013 to change Canon XXI on marriage to allow for the marriage of same-sex couples in the same way as opposite-sex couples. “The one plea I have made in every presentation I have been asked to give, is please, please, please read the whole report,” said Bishop Nicholls. “Read, mark, learn and inwardly digest.” She said the report is only one part of a larger discernment that will take place at General Synod in 2016. She asked Synod members to pray for all those, both in the diocese and across Canada, involved in the discernment process, and for General Synod when it meets in Toronto in July. “This is an important and difficult discernment for us as a church,” she said. “We will find ourselves in different places, and there will be pain in the conversations. Pray that we will know the mind of Christ, that we will love one another in the process, and that we will, together, seek to do what is good and best for God’s church.” The work of the Commission on the Marriage Canon, including the commission’s final report and submissions from individuals, dioceses, parishes and others, is on the national church’s website, www.anglican.ca.

Suzanne Lawson reports on Provincial Synod

Suzanne Lawson, a parishioner of St. Peter, Cobourg and a member of Provincial Synod, reported on the work of Provincial Synod, which convened in Toronto in October. She said Provincial Synod re-elected Archbishop Johnson as Metropolitan, elected Laura Walton of Christ Church, Batteau, as prolocutor and appointed Jean Bedard of the Diocese of Ontario as its new chancellor. In addition, members heard from Provincial Synod’s executive officers, attended workshops, listened to speakers, including the Primate, and approved reports. She said several aspects of the meeting gave her hope, including the theme – “Re-imagining Church in the Public Square” – a talk by Premier Kathleen Wynne and how the dioceses that comprise the Ecclesiastical Province of Ontario are cooperating on matters of importance.

DAY 2

Synod receives reports, statements

Synod received the following documents: Priorities and Plans 2013-2015 – Report Card; Financial Report for 2014; Audited Financial Statements for the Incorporated Synod for 2014; and the Audited Financial Statements for the Cemetery Fund for 2014.

HIGHLIGHTS

Continued from Page 9

Auditors appointed

Synod appointed the firm of Grant Thornton LLP, Chartered Accountants, to conduct the audit of the Financial Statements of Synod, the Consolidated Trust Fund and the Cemetery Fund for the year ending Dec. 31, 2015, at a fee to be approved by the Audit Committee.

Synod approves diocesan priorities, budget

Synod received the documents Priorities and Plans 2015-2017 and the Financial Budget 2016-2017 and approved the priorities and financial plans contained therein. Diocesan Council will implement and report back to Synod on the plans and take corrective measures from time to time as best serves the needs of the diocese.

Parish assessment rate approved

In order to meet the revenue needs of the diocese for 2016 and 2017, in accordance with its priorities and plans for 2015-2017, Synod approved an assessment rate for parishes of 24.85 per cent for 2016 and 24.70 per cent for 2017. The assessment rate for parishes in 2015 is 24.85 per cent.

Synod applauds action on environment

Synod passed a motion acknowledging and applauding the efforts being made by its Investment Committee to withdraw



Ryan Ramsden of Grace Church in Scarborough, elected to be a member of General Synod, enjoys the moment. PHOTO BY MICHAEL HUDSON

from the most environmentally damaging of the diocese’s investments, particularly those in tar sands oil. Synod encouraged the continuation of these efforts, in co-operation with its ecumenical partners and with national church structures.

Women invited to live in ‘God’s rhythm’

The Rev. Canon Sister Constance Joanna Gefvert of the Sisterhood of St. John the Divine made a presentation about the formation of a new monastic community within the sisterhood. The initiative, called “Spend a Year Living in God’s

Rhythm: Companions on the Way,” invites up to 10 women, age 22 to 40, to live with the sisters at St. John’s Convent in Toronto, where they will experience the Benedictine life of prayer, study, recreation and service to others. Visit www.ssjdcompanions.org.

Synod marks consecration of former Wycliffe principal

Synod paused to pray as the Rev. Canon Dr. George Sumner, the former principal of Wycliffe College, was due to be consecrated the diocesan bishop of the Episcopal Diocese of Dallas, Texas on Nov. 14.

Synod elects General Synod members

The following were elected to be members of General Synod:

- The Rev. Riscylla Walsh Shaw
- The Rev. Canon Jenny Andison
- The Rev. Canon Susan Bell
- The Rev. Canon Douglas Graydon
- The Rev. Canon David Harrison
- The Rev. Canon Mark Kinghan
- The Rev. Canon Heather McCance
- The Rev. Canon Kevin Robertson
- Mr. Chris Ambidge, ODT
- Mr. Lawrence Barker

Continued on Page 11



Diocese of Toronto
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Morning Wang (top) and James Liu describe the Mandarin Ministry.



Synod members help themselves to lunch on the first day of Synod. Breakfast the next day was popular as well. Photos by Michael Hudson



Mieke Nicholson (left), Janet Churchill, Elin Goulden and Rosemary MacAdam stand in front of the social justice and advocacy display.



Members of St. Timothy, Agincourt and St. David, Donlands share a table.



Sue Savage speaks about the Parish of Penetanguishene's community breakfast during a Missional Moment.



Archbishop Johnson celebrates the Eucharist at the opening of Synod.

HIGHLIGHTS

Continued from Page 10

Mr. Matt Koovisk
Mr. Kennedy Marshall
Mr. Israel Newell, ODT
Mr. Ryan Ramsden
Ms. Marion Thompson
Ms. Laura Walton
(Mr. Peter Bennett is the substitute lay member.)
(The Rev. David Giffen, the Rev. Canon Barry Parker, the Rev. Susan Spicer, the Rev. Sherman Hesselgrave, the Rev. Jordan Wellington, the Rev. Timothy Haughton and the Rev. Keith Joyce are substitute clergy members.)

Archbishop reflects on Paris violence in wrap-up

In his reflection at the end of Synod, Archbishop Johnson spoke about the massacres in Paris on Nov. 13. "I call on all of us to remember in our prayers those who have been victims of senseless violence. Not to lessen in any sense the violence that has occurred in Paris, but we need to remind ourselves that this sort of senseless violence happens in many places in our world on a daily basis, and to do what we can to lessen those challenges that people act out in violent ways. We're also

called to build communities of reconciliation that would otherwise be communities at loggerheads, to reach out to unlikely people, where we can make connections for the sake of the Kingdom of God. It's very easy to stereotype all people of a particular class or circumstance. Muslims are no happier having their faith interpreted through the lens of ISIS than Christians are when our faith is interpreted through the lens of Nazis or the Ku Klux Klan. Fanaticism in any form does not serve God's purposes but human desires for power and control. We're called to act with reason and compassion." He

read a passage from Second Corinthians.

Chris Ambidge thanked

Archbishop Johnson thanked Chris Ambidge, ODT, for his service as the Honorary Lay Secretary of Synod since 2009. Mr. Ambidge was stepping down from that role. Synod members gave him a standing ovation.

For more about Synod, including the motions and priorities and financial plans of the diocese, visit the diocese's website, www.toronto.anglican.ca.



St. Hugh and St. Edmund bursary recipients, from left: Sharifa Headley, Rochelle Khelawan, Rajathy Gerlyn Henry, Breanne Goring and Adegbesan Olufunmilayo.



Church gives bursaries to students

For the first time, bursaries were given to youth at St. Hugh and St. Edmund, Mississauga. This is a new initiative of the parish to encourage young people in their academic careers. Recipients of scholarships in 2015 were: Sharifa Headley, who is enrolled in a four-year writing and productions program at Berklee College of Music; Rajathy Gerlyn Henry, who is enrolled in the Master of Divinity program at Columbia Theological Seminary in Georgia; Breanne Goring, who is taking a Bachelor of Fine Arts program, with jazz voice and accounting, at York University; Rochelle Khelawan, who is enrolled in a Bachelor of Commerce program with a major in human resources at Ryerson University; and Adegbesan Olufunmilayo, who is enrolled in a Business and Society program at York University.

Trinity, Barrie celebrates anniversary

Trinity, Barrie celebrated its 180th anniversary with several special events in October. On Oct. 4, Archbishop Colin Johnson led a procession from City Hall along Collier Street to the church. The procession included Mayor Jeff Lehman, Town Crier Steven Travers, who proclaimed the anniversary at City Hall, a piper and numerous members of the congregation, some of whom carried anniversary banners.

When the procession arrived at the church, Archbishop Johnson blessed and dedicated a new Anglican Church of Canada flag before it was hoisted on the church's newly refinished flag pole. During the anniversary worship service, Archbishop Johnson handed out certificates of service to Jim Blogg and Mary and Keith Caldwell. The service was followed by a luncheon in the parish hall.

On Oct. 17, current and former members of the parish attended a gala Heritage Homecoming Dinner. The hall and tables were festively decorated with centrepieces of natural harvest-home displays. The many guests were welcomed with a cup of apple cider and entertained by Celtic Sky's fiddlers and vocalists, Juhan Puhm and Sarah Morano.

Val Morrow, Jesse Paquette and Bill Sergeant put together a series of slide shows and a poster with historical pictures of Trinity, its ministers, its people and significant events throughout its existence from 1835 to 2015. The tables were named in honour of various ministers and parishioners who had contributed significantly to Trinity throughout

their lives. These included the Rev. Samuel Ardaugh, the Rev. Canon Frances Lightbourn (who celebrated her 96th birthday at the event), the Rev. T.H.M. Barrett, the Laking-Jones families, Nellie Seal, the Rev. Canon Winston Nainby, the Rev. Canon David Busby, the Caldwells, Jim Blogg, and Bishop Ray Beverley. The buffet, which included venison, chicken and pork, was enjoyed by all, along with some local wine with the customized Trinity labels depicting the church and highlighting its 180th anniversary. The sold-out dinner was a huge success, thanks to the many people who helped out.

Pickering church turns 90

St. Paul on-the-Hill, Pickering in 2015 celebrated 90 years of blessing, success, outreach and growth. The church, originally named the "Dunbarton Mission," has grown from its humble beginnings as a satellite ministry of St. George, Pickering Village.

The first Anglican service for the "Dunbarton Mission" was held on Nov. 8, 1925, in the newly renovated Dunbarton Hall. As the Pickering area grew, parishioner Harry Newman donated some land and personally paid to have the new church built on it. As a result of this generous act and the determination and commitment of the founding group of worshippers, St. Paul on-the-Hill was constructed and the church building dedicated on Nov. 16, 1934. Richard Newman, the grandson of the founding donor, and Harry Newman and his wife Priscilla and Sarah, still actively participate in church life at St. Paul's.

Over the years, St. Paul's has maintained an outstanding focus on lay ministry and outreach. Here are some of the numerous ministries and programs led by St. Paul's: mission teams sent to Mexico, Guatemala, the Philippines and China, Grenada, Bolivia and Peru, Guyana, Moose Factory, Tanzania, Singapore, Kenya, Thailand and Ethiopia; pilgrimages to holy destinations in Israel and Spain; the St. Paul's Community Food Bank, serving Durham region; backpacks for the homeless and Christmas food hampers.

To commemorate the 90th anniversary, "A Little History Lesson" was included in each Sunday bulletin during 2015. Music leaders created a theme song entitled, "We Are Your Church." The culminating event was held on All Saints Day, Nov. 1. Two services were held, showcasing the youth



Barrie Town Crier Steve Travers proclaims the 180th anniversary of Trinity, Barrie as Archbishop Colin Johnson, Mayor Jeff Lehman, the Rev. Canon Donald Butler and members of Trinity look on at City Hall.



NEW WINDOW

A new stained glass window at St. John, Cookstown was dedicated in October. The window of St. Francis of Assisi was donated by Claus Zander and his family and friends in memory of his wife, Anne Zander, honoring her passion for animals and the rural heritage of Cookstown.

and adult bands, liturgical dancers, the choir and the new anniversary banner. Mayor Dave Ryan, Bishop Linda Nicholls, the Newman family, former clergy, parishioners and special guests attended. The services were followed by a reception with food and beautiful cakes, which were ceremoniously cut by the incumbent, the Rev. Canon Kim Beard, and his wife Barbara.



Pickering Mayor Dave Ryan joins Bishop Linda Nicholls and the Rev. Canon Kim Beard at St. Paul on-the-Hill's 90th anniversary celebrations.



NO DEATH PENALTY

People gather outside St. James Cathedral at Cities for Life-Cities Against the Death Penalty, an annual event hosted by Amnesty International. The event is held in more than 1,400 cities around the world each November to demand an end to the death penalty. Hamid Ghassemi-Shall, a former prisoner in Tehran, spoke at the cathedral, along with John Artis, who was wrongfully convicted of murder with Rubin "Hurricane" Carter in 1966. PHOTO BY MICHAEL HUDSON

Dinner warms up evening

Former MPP reflects on life, politics

BY STUART MANN

IT was cold and rainy outside, but the atmosphere inside St. Thomas, Brooklin on Nov. 18 was warm and friendly as the church hosted the Trent-Durham Bishop's Company Dinner, attended by about 150 people from across the episcopal area. The guest speaker was Christine Elliott, former MPP for Whitby-Oshawa and a lifelong member of All Saints, Whitby.

Bishop Michael Bedford-Jones, a retired area bishop of the diocese who lives in Newcastle, brought greetings from Bishop Linda Nicholls, who was unable to attend the fundraising event. "It's time to celebrate the bonds of friendship, forged throughout our shared life of Christ within our Anglican parishes here and across the sea, and to make new friends across the table," he said, reading a message from Bishop Nicholls.

He greeted many in the crowd, including Bishop Douglas Blackwell and his wife Sandra, and members of Trinity College School in Port Hope, which is celebrating its 150th anniversary.

He welcomed Ms. Elliott, saying that Anglicans are proud when "one of their own" takes on extraordinary leadership roles. "Anglicans have done this since the beginning of our province, and Christine has modelled that in our time," he said.

Ms. Elliott said she entered public life in 2006 to advocate for the rights of vulnerable people and their families. Her passion for helping the vulnerable started years earlier, when her infant son John was stricken with encephalitis – swelling of the brain – and almost died. He recovered but was left with an intellectual disability.

She said John's condition had a profound effect on her and her husband, the late Jim Flaherty. "Over time, Jim and I realized how blessed we were, not just because of John's survival, but because John opened our eyes to a whole new world. Because of John, we became acutely aware of the many challenges faced by individuals with disabilities and their families. We saw families struggle with financial and health issues, in many cases with little or no support."



The Rev. Canon Claire Wade of St. Thomas, Brooklin, and the Rev. John Anderson of the Church of the Ascension, Port Perry, stand with former MPP Christine Elliott and her son Galen at the Trent-Durham Bishop's Company Dinner at St. Thomas, Brooklin. PHOTOS BY MICHAEL HUDSON



Guests enjoy a delicious dinner.

She and her husband became deeply supportive of people with disabilities and their families, both on a personal and professional level. They helped to create the Abilities Centre, a fully accessible recreational and community facility in Whitby. As federal finance minister, Mr. Flaherty introduced the Registered Disability Savings Plan, which helps parents of special-needs children put

savings aside to care for their kids after the mother and father die. As an opposition MPP, Ms. Elliott brought forward two private member's bills to deal with issues that people with disabilities face; both received support and led to action.

Ms. Elliott reflected on her recent campaign for the leadership of Ontario's Progressive Conservative Party, and said she had no



Retired bishops Michael Bedford-Jones (left) and Douglas Blackwell enjoy the evening.

regrets about leaving politics. "I'm looking forward to the next chapter of my life and the tremendous opportunity to work in partnership with individuals to support our most vulnerable citizens." She closed with a quote from Philippians 2:4: "Let each of you look not to your own interests, but to the interests of others."

The dinner – the third held in

Trent-Durham since 2007 – raised a total of \$18,000. The funds will be used to support clergy and their families in the diocese who are in difficult circumstances. The Bishop's Company holds dinners every year in downtown Toronto and in one of the diocese's four episcopal areas. Since it was established in 1960, the Bishop's Company has raised more than \$4 million.

The Diocese is on Facebook, Twitter and YouTube.

**To connect, visit
www.toronto.anglican.ca**





A night for the West Indies

BY ELSA JONES

A number of years ago, the late bishops Arthur Brown and Basil Tonks, along with a number of other dedicated and enthusiastic clergy and laypeople, had a vision to help our Christian brothers and sisters in the Caribbean. To this day, the Canadian Friends to West Indian Christians has upheld that legacy by hosting a yearly dinner in which we pay tribute, show appreciation and continue the work the bishops began so many years ago. Some of this work has enabled theological students to pursue their academic education and helped prepare them for ordained ministry.

The 29th annual fundraising dinner was held on Oct. 24 at the Church of the Ascension, Don Mills. We began the evening with



the Eucharist, with Archbishop Colin Johnson presiding, followed by an exceptional dinner. The mood was light and cheerful, the camaraderie was great and the food prepared by our caterer, Mrs. Singh, was tantalizing to our taste buds.

Over the years, the dinner has featured a number of informative speakers. Some have challenged us to spread our wings and fly beyond our comfort zones. This year, our guest speaker was the Rt. Rev. Claude Berkley, bishop of

the Diocese of Trinidad and Tobago. In his address, Bishop Berkley gave us a synopsis of the pros and cons of the work of the church and being a member of the clergy. He spoke about the challenges facing the church in recruiting new priests, the factors that encourage ordained ministry in the West Indies, and how God's Holy Spirit is moving in Trinidad and Tobago and the Church in the Province of the West Indies.

The shortage of clergy in the Caribbean has always been an



Clockwise from top left: Bishop Claude Berkley and his wife Dawn of the Diocese of Trinidad and Tobago; Sonia Perrin of St. Luke, East York presents Ellen Johnson with a gift from the Caribbean; Finbar and Noreen Callender and John O'Dell (front row) and the Rev. Pam Prideaux and Olive Bryan from Nativity, Malvern take in the proceedings. PHOTOS BY MICHAEL HUDSON

area of concern, he said. The Diocese of Trinidad and Tobago has been fortunate to have priests of good quality, but not always enough of them. However, there has been much improvement, with the ordination of 10 priests and 17 deacons. Currently there are six candidates for ministry at Codrington College in Barbados. From 2011 to 2015, his diocese conducted a training program using local courses, which was successful.

In all of this, there is still hope for the ministry of the church, he said. There is work to be done and there is commitment and enthusiasm towards the process, for the church has been the centre of the lives of the people who love the

Lord.

Archbishop Johnson spoke of the contribution that Anglicans from the West Indies have made and continue to make to the Diocese of Toronto and the wider Anglican community. He also took the opportunity to congratulate the Canadian Friends to West Indian Christians on the work it is doing in making a difference in the lives of the theological students in the West Indies. Archbishop Michael Peers, the former Primate, said the closing prayers, and guests were sent home with God's blessings.

Elsa Jones is the chair of the Canadian Friends to West Indian Christians.

Faith groups, politicians discuss poverty

BY MURRAY MACADAM

THE keynote speaker at a forum on poverty at Queen's Park on Nov. 18 proposed that all politicians be required to live in a poor neighbourhood for a month during their first year in office. "After a few years, all the politicians would know what poverty is like," said Armine Yalnizyan. "Nothing would better trigger the imaginations of our elected lawmakers."

The event drew nearly 100 participants, including anti-poverty advocates, low-income people, rabbis, imams and other faith leaders such as Bishop Michael Bird of the Diocese of Niagara. It was sponsored by the Interfaith Social Assistance Reform Coali-



Armine Yalnizyan

tion. Ms. Yalnizyan, an economist, media commentator and Christian, urged her listeners to keep up the fight against poverty. "Remember that you have a voice that all of us need to hear. You can raise questions that people don't hear anywhere else. We need the faith communities to remind us why we are here and who we are serving."

She noted that some progress has been made in combatting poverty, such as the provision of

dental care for low-income children, Toronto's adoption of a poverty reduction strategy, and a promised new federal child benefit that will benefit low-income families. Yet one-quarter of senior women living alone live in poverty, as do 19 per cent of all children in Ontario.

"You have to get angry about it," she said. "That's how change happens. How? Walk a mile in the shoes of the poor."

Deputy Premier Deb Matthews told the forum that when she knocked on doors during the recent federal election, the issue of poverty was not raised once. While admitting that more could be done to benefit the poor, she said that a single mother working

at minimum wage with two children lived on less than \$20,000 in 2003, but now receives more than \$36,000 due to a higher minimum wage, the Ontario Child Benefit and tax changes. Ontario has 47,000 fewer children in poverty since the province's poverty reduction plan began in 2008. "That's real progress," she said. "You should all own that success."

Speaking for the NDP, MPP Cheri Dinovo said the shortage of affordable housing has never been worse, with 168,000 Ontario households waiting up to 12 years for an affordable apartment. "Your job is to hold the politicians' feet to the fire," she said. Conservative MPP Julia Munro

urged participants to read to children so they can learn better, and improve their future prospects.

Ideas for mobilizing more people to act against poverty were outlined during a panel discussion led by Muslim and Christian anti-poverty advocates. Many participants volunteered to take part in a new campaign called Voices From the Margins. Low-income people and those working with them will speak of the challenges they face and possible solutions at hearings in communities across Ontario during the spring. For more information, visit www.isarc.ca.

Murray MacAdam is the program coordinator for ISARC.

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8. St. John, Whitby
9. St. Martin, Bay Ridges (Pickering)
10. Oshawa Deanery
11. St. Martin, Courtice
12. St. Matthew, Oshawa
13. St. Paul on-the-Hill, Pickering
14. St. Paul, Uxbridge
15. St. Peter, Oshawa
16. St. Thomas, Brooklin
17. York Central Deanery
18. All Saints, Markham
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30. Christ Church, Campbellford
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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Paul writes to the Galatians

As we have finished with Paul's third journey, it is time to take a look at some of his writings. I will attempt to do this in chronological order. As we have already discussed Paul's first and second letters to the Thessalonians, the next in order would be his epistle to the Galatians.

Again, Paul was writing in reply to a perceived problem: some of the Galatians were seeking to be circumcised. We are not sure if this was the result of some Judaizers who were following Paul. (Judaizers were people who insisted that Christian converts be obedient to the laws of Judaism before they could be admitted to the church. They plagued Paul for most of his ministry.)

The issue of circumcision had been settled at the Council of Jerusalem in 50 CE. Paul and Barnabas had been present with the leaders of the Jerusalem church and had argued on behalf of the Gentile converts. The council pronounced that Gentile converts were not required to follow the Torah and thus did not need to be circumcised for membership.

Galatia was a Roman province in modern-day Turkey and included the cities of Pisidian-Antioch, Iconium and Lystra, which were evangelized by Paul during his first missionary journey. Perhaps this letter to the Galatians was a circular letter that travelled from church to church and was read to each congregation. It was addressed "to the churches in Galatia" (1:2). It was probably written from Ephesus during Paul's third journey, or about 54-55 CE. Paul spent two years in Ephesus during that trip.

It is possible that some Galatians thought circumcision would give them greater status, that somehow it would make them purer or more holy (and thus more faithful to the church) than those who were merely baptized. Baptism was considered necessary for salvation, and that was all that was needed for those who believed in Jesus Christ. Whatever the reason for this growing phenomenon, Paul wrote this letter to cease what was actually damaging to their salvation.

Paul argued that to proceed with circumcision was to deny the power of God as it was first given to them by their faith in Jesus. To live according to the law of the Jews was a form of

slavery and death, he said. They had been freed from the law through their faith. Paul sketched a vision of life empowered by the Spirit and shaped by a pattern of Jesus' faith and love.

Paul then demonstrated his knowledge of the Midrash in 3:6-18, where he states that all who rely on the works of the law are cursed. No one is justified before God by the law. The one who is righteous will live by faith, he said. Christ redeemed us by faith from the law by becoming a curse for us, for it is written "cursed is everyone who hangs upon a tree" (Deut. 22:21). Christ did this so that the Gentiles may receive the blessing of Abraham through the promise of the Spirit by their faith in Jesus (3:14).

For Paul, to be baptized in Christ meant that there was no longer Jew or Gentile, slave or free, male or female – all are one in Christ (3:27). To be circumcised was to be a Jew and a man, and to be enslaved by the Torah, he said. This was not what Christ willed for us.

Paul tells the Galatian Christians "if they allowed themselves to be circumcised, then Christ is of no benefit to you" (5:2). We are saved by Christ's faith in God. In our baptism we became children of God in Christ and were no longer under the law (3:26-28).

Bear one another's burdens and in this way you will fulfill the law of Christ, he wrote. When I was under the law, he continues, "I persecuted the church of Jesus Christ. I became an apostle when I experienced the risen Christ." Paul then reminds them that it was by living in the fruit of the Spirit that they demonstrated that they were indeed in Christ. The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. There is no law against these things (5:22). In baptism we become children of God in Christ (3:28). In baptism all are equal.

It is the Holy Spirit working within us that empowers us to live a Christian lifestyle. We must be empowered by this Spirit of God and respond by living in the gifts of this Spirit.

We will continue next month with the epistles to the Corinthians. Enjoy the dialogue.

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

IN MOTION

Appointments

- The Rev. Dr. Alison Kemper, Honorary Assistant, St. Matthias, Bellwoods, Oct. 28, 2015.
- The Rev. Robert Ross, Honorary Assistant, St. Matthias, Bellwoods, Oct. 28, 2015.
- The Rev. Dawn Leger, Interim Associate Priest, All Saints, Kingsway, Nov. 1, 2015.
- The Rev. Ronald Duncan, Associate Priest, Grace Church in Scarborough, Nov. 15, 2015.
- The Rev. Steven Smith, Interim Priest-in-Charge, St. Mark, Port Hope, Nov. 16, 2015.
- The Rev. Canon Susan Sheen, Interim Priest-in-Charge, Parish of Newcastle, Nov. 29, 2015.
- The Rev. Canon John Wilton, Honorary Assistant, St. Matthew the Apostle, Oriole, Oct. 18, 2015.
- The Rev. Canon Leonard Abbah, OHC, Interim Priest-in-Charge, Ghanaian Anglican Church of Toronto, Nov. 22, 2015.
- The Rev. Bill Mok, Incumbent, St. Elizabeth, Mississauga, Nov. 22, 2015.

- The Rev. Kevin Wong, Interim Priest-in-Charge, All Saints, Markham, Nov. 29
- The Rev. Randy Murray, Incumbent, St. Mark, Port Hope, Jan. 1, 2016.
- The Rev. Simon Bell, Incumbent, St. Margaret of Scotland, Barrie, Feb. 1, 2016.
- The Rev. Dan Graves, Incumbent, St. Paul, Newmarket, Feb. 1, 2016.

Ordinations

- The Rev. Irwin Sikha was ordained a priest at St. Margaret, Tamil Congregation, Toronto, on Dec. 20.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe, mconliffe@toronto.anglican.ca.

Trent Durham

- Parish of Newcastle & Orono
- Parish of Bobcaygeon, Dunsford & Burnt River
- St. George Memorial, Oshawa

York – Credit Valley

- St. Olave, Toronto
- St. John the Baptist (Dixie), Mississauga
- St. Paul the Apostle, Rexdale
- St. George the Martyr, Parkdale

York – Scarborough

- St. Timothy, North Toronto
- St. Luke, East York
- Church of the Redeemer, Toronto

York – Simcoe

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

Death

- The Rev. Dr. Peter Tink died on Dec. 3. A Methodist Church minister first in Australia, later a United Church minister in Canada, he was ordained in the Diocese of Toronto in 2002 and served as Assistant Curate and subsequently as Honorary Assistant at St. Peter, Cobourg. His funeral was held at St. Peter's on Dec. 9.

CANADA BRIEFS

Parish to be replaced by 'plant'

MONTREAL – St. James the Apostle, a 150-year-old parish, is slated to be replaced over the coming months by a new "church plant" project aimed at new parishioners through a model of evangelism recently developed in the U.K. The goal is to attract young, urban professional and multicultural people "through a modern Anglican form of worship and evangelism," says Bishop Mary Irwin-

Gibson. Many current parish activities and appointments, including that of its incumbent, are scheduled to end by Christmas, and there will be a basic program of worship until Easter. Then the new project will take over. It will be headed by the Rev. Graham Singh, a Canadian priest who has already planted three churches on the model of Holy Trinity Brompton in the U.K.

Anglican Montreal

Cathedral needs urgent repairs

LONDON, ONT. – The stained-glass windows of historic St. Paul's Cathedral are at risk until money can be raised for \$500,000 of repairs, cathedral officials say. While looking into water leaks

inside the cathedral, officials discovered long-term water damage to masonry under the building's eaves and substantial damage to at least one roof truss. If the damage is not repaired, the cathedral's walls will be under more pressure. This, in turn, will put at risk four stained-glass windows, the work of 19th-century American artist Louis Tiffany, two of which were signed by the artist himself. The water leaks have already damaged inside gold-leaf scrolling and plaster work. The cathedral has \$100,000 available to start the repairs and is applying to the diocese and other sources for additional funding, but it is also urgently appealing for private donations. *Huron Church News*

Five receive Sladen Award

Conference explores children's ministry

BY STUART MANN

FIVE people were honoured for their work in the area of children's ministry at the Centre for Excellence in Christian Education's annual conference, held at St. John, York Mills on Nov. 7.

Archbishop Colin Johnson presented the Sladen Award to Lance Williams and Yvette Langevine of St. Margaret-in-the-Pines, West Hill, Elizabeth McCaffrey of St. Mary Magdalene, Toronto, Charlotte Orser of St. John, York Mills, Jean Oldershaw of St. Paul, Innisfil, and Laird Moore of St. Andrew's Presbyterian Church in Arthur, Ont.

The award, which recognizes excellence in children's ministry, was named after the late Kathleen Sladen, a former parishioner of St. John, York Mills who led children's ministry at the church and wrote several books on the subject.

About 40 people attended the conference, which featured a keynote address by the Rev. Stephanie Douglas-Bowman, the incumbent of Christ Memorial Church in Oshawa and a doctoral student at Wycliffe College. In her address, "Why Your Ministry to Children and Families Matter," Ms. Douglas-Bowman shared findings from her research and provided practical ideas for children's ministers and Sunday School teachers to take back to their parishes.

"What I really liked was that Stephanie combined theology with the practical," said the Rev. Dr. Catherine Keating, one of the organizers of the conference. "Her suggestions were real. They were things she's actually done and experienced, even with her own children."

Ms. Keating, who is a deacon at St. John, York Mills, said that is one of the best features of the conference – it provides practical ideas that are also grounded in theology. "You don't have to be a bionic children's minister to do



Archbishop Colin Johnson presents the Sladen Award to, from left, the Rev. Graham McCaffery (on behalf his mother Elizabeth McCaffery), Charlotte Orser, Yvette Langevine and Lance Williams. Missing from the photo is Laird Moore. The Rev. Stephanie Douglas-Bowman (right) gives the keynote address. PHOTOS BY MICHAEL HUDSON

these things – anyone is able to do them, to implement these strategies. They're real and they work."

The conference included 10 workshops on a variety of subjects, including choosing the right curriculum, transforming the nursery, using simple objects as tools for instruction, ministering to children with disabilities, exploring the biblical and theological foundation for the place of children and families in worship, and intergenerational ministry. Local presenters included the Rev. Graham McCaffery of Grace Church in Scarborough, the Rev. Jennifer Schick of St. Mary Magdalene, Toronto, and Brian Suggs of St. Philip-on-the-Hill, Unionville.

In addition to the speakers and workshops, there was plenty of opportunity for casual conversations and networking, said Ms. Keating. The conference also in-



cluded lunch and free child care.

Ms. Keating said the conference is unique. "I don't think there is anything like this in the Anglican community that really addresses children's ministry to this degree. Our belief is that the whole foundation of the church stems with the children. The children bring their parents and friends to church, and if it's a wonderful experience for them, the church grows."

The conference, which is fund-

ed by the diocese, will be held next year on Nov. 5 at St. John, York Mills. The Rev. Canon Judy Paulsen of Wycliffe College will be the keynote speaker.

Anyone can nominate someone for a Sladen Award, which is given to a person in each episcopal area and to one person outside the Anglican Church. For details of the award and to learn more about the conference, visit the Centre for Excellence in Christian Education's blog at www.thecece.org.

Canada Briefs

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Rotting stump turned into memorial

POWELL RIVER, B.C. – A wood-carving project funded by the Diocese of New Westminster has turned into what some are calling a powerful memorial to victims of the Indian residential school system. In October, a work by Ivan Rosypsky, a wood carver from the Heiltsuk First Nation, was unveiled before a gathering of some 150 people at Sycamore Commons Permaculture Garden, on the grounds of St. David and St. Paul Anglican Church. The work was a carving made from the remains of a 12-metre-high cypress tree. The stump features various symbols from nature: a sun at the top, an eagle, a killer whale, a bear and five salmon. In addition to carving these figures, Mr. Rosypsky also embedded into it, about halfway up, a brick taken from the ruins of St. Michael's Residential School in Alert Bay, B.C., which was attended by the artist's mother and aunts. The brick, interrupting as it does the natural flow of life that unfolds in his carving, is an apt symbol of the way residential schools interrupted the flow of First Nations culture and community in Canada, he said. A short documentary, "Carving Reconciliation: Art and Conversation at Sycamore Commons," has already been produced about the carving.

Topic

BRIEFLY

Levee, Order at cathedral

The annual Archbishop's Levee, followed by the Order of the Diocese of Toronto presentations, will be held on Jan. 1 at St. James Cathedral. The afternoon will begin with a Eucharist at 12:30 p.m., followed by the levee's receiving line and reception at 1:30 p.m. At 3:30 p.m., there will be a choral evensong and the presentations of the Order of the Diocese of Toronto. All are invited.

Choir hosts fundraiser for U.K. tour

The choir of St. Simon-the-Apostle, Toronto will travel to England July 5-17 to sing as the choir-in-residence at Lincoln Cathedral and Chester Cathedral. The choir will sing at services of choral evensong, matins and the Eucharist.

To raise funds for the tour, the choir will host a night of wine tasting, dinner, a silent auction and entertainment on Jan. 30 at 6:30 p.m. at the church, located at 525 Bloor St. E., Toronto.

For more information about the fundraising evening or to buy tickets, email office@stsimons.ca or call the church at 416-923-8714.

LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the February issue is Jan. 3. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.

Music

JAN. 16 – The 71st anniversary concert and cocktails at All Saints, Kingsway, 2850 Bloor St. W., Toronto, at 7:30 p.m. Featuring the choir and soloists of All Saints,

The Nathaniel Dett Chorale and Trio Bravo. This is a fundraiser for the clean water project in Pikangikum First Nation in northern Ontario. Tickets \$35. Information: 416-233-1125 ext. 0.

Talks, Luncheons & Dinners

JAN. 6 – Stained glass windows tour at St. Olave's, Bloor and Windermere streets, Toronto. Evensong at 6 p.m. followed by light supper at 6:30 p.m. From 7 to 8 p.m., Janice Douglas presents an

illustrated talk on the church's beautiful windows, most of them created by Canadian artist Yvonne Williams.

JAN. 30 – Down Under Tucker Community Dinner, 5:30 p.m., St. Augustine of Canterbury, 1847 Bayview Ave., Toronto. Tickets \$8 before Jan. 11 at eventbrite.ca or \$10 at the door.

FEB. 12 – Charcuterie Valentine Luncheon, 1 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Fashion Show by Matti Wear, crafts and fashions for sale. Tickets \$15. Information: 416-283-1844.

Anniversaries

SEPT. 18 – St. John, York Mills celebrates its 200th anniversary on Sept. 18, 2016. Former parishioners are encouraged to send their contact information to cbryant@sjym.ca so they can receive updates on celebration events. Write to St. John, York Mills Anglican Church, 19 Don Ridge Dr., Toronto, ON M2H 1H3 with your details.