

## Church connects with LGBTQ youth

## Invited to live in God's rhythm



## Mission team travels to Yukon

# The Anglican

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## Follow Synod online

BY MARTHA HOLMEN

**THE** 156th Regular Session of Synod is coming up, and while motions are moved and seconded in a hotel ballroom in Richmond Hill, the conversation will continue in quite a different venue: online.

For those who want to follow along in real time, Twitter is the best place to get the latest news. The account, @anglicandioTO, will share live updates from the floor of Synod using the hashtag #torsyn15. Other Twitter users will also be able to join the conversation using that hashtag, which identifies all tweets about a particular topic.

Those not following along on Twitter will still be able to stay up to date. Highlights from each day of Synod – including the online conversation – will be posted on the diocesan website and shared on social media. You can find links to all of the diocese's social media accounts at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

The diocese is also using social media to get people involved be-

Continued on Page 3

## Order seeks nominations

**NOMINATIONS** are invited for the Order of the Diocese of Toronto. In 2015, every parish in the following deaneries is eligible to submit one nomination: Victoria/Haliburton, North Peel, St. James/Toronto East, and Nottawasaga. Nomination forms should be sent to your area bishop by Nov. 22. Awards will be presented at the Archbishop's Levee on Jan. 1, 2016, at St. James Cathedral.

The purpose of the Order is to recognize and honour those members of the laity in the diocese who have given outstanding service over a significant period of time in their volunteer ministry. For more information, including nomination forms, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).



## PRAYING FOR CHINA

A procession walks outside St. James Cathedral on Sept. 20 during a prayer service for the people of China after chemical explosions in August killed scores of people. For story and photos, see Page 9. PHOTO BY MICHAEL HUDSON

# Funds earmarked for refugees

## \$500,000 to assist parishes with sponsorships

BY STUART MANN

**THE** Diocese of Toronto has once again made a major commitment to helping those in need, earmarking \$500,000 for refugee work.

"It's important for us to make a statement that we're willing to make a substantial commitment that will make a difference," said Archbishop Colin Johnson before Diocesan Council approved the amount at a meeting on Sept. 24.

Details of how the money will be spent have not been worked out. Archbishop Johnson said he will likely appoint a small group from Diocesan Council to make recommendations and report back to Council for approval.

He said the diocese will not directly sponsor refugees. Rather,

he would like the money to be made available in the form of matching grants to parishes that want to sponsor refugees or work with other churches and outside groups.

"I want to see how we can build partnerships in order to do this because that creates community," he said. "Bringing refugees to Canada is all about creating communities."

Some of the money could also be used to support agencies in Canada and overseas that are working directly with refugees, he said. There are about 60 million people around the world who are either refugees or living in refugee-like conditions.

Archbishop Johnson said he hoped the funds would be used to assist refugees not only from the

Middle East but from other parts of the globe such as Africa and Asia. He said there are refugees throughout the world who are eligible to come to Canada if local groups would sponsor them.

Churches in the diocese have a long history of helping refugees come to Canada, he said. In 1979, he was part of a parish group that sponsored a family from Vietnam, an experience that made a profound impression on him.

"When a refugee comes in, it makes a real difference not only in the refugee's life but in the life of the sponsoring families," he said. "When we sponsored a Vietnamese family, we were incredibly changed by the process."

Similar to that time, churches all over the diocese are responding to the current refugee crisis,

he said. (See related story on Page 3.) "We are doing this out of our faith commitment, that God has created all of us and that all people have dignity. That's part of our baptismal vows. The story of refugees and finding a place in community is part of our biblical story. According to Matthew's Gospel, Jesus himself was a refugee. This is not a new or novel thing but who we are."

The money earmarked by the diocese will come from the Ministry Allocation Fund, a part of which is tithed each year for projects that are not covered by the diocese's operating budget. Past recipients include Habitat for Humanity GTA to build affordable housing, the Council of the North

Continued on Page 3



# Grant helps church reach LGBTQ youth

## Minister starts service, programs

BY STUART MANN

**ST.** John, West Toronto has hired a youth minister whose job includes reaching out to LGBTQ (lesbian, gay, bisexual, transgender and queer) young people. The church received a \$26,870 grant from the diocese's Our Faith-Our Hope campaign to create the position.

The Rev. Samantha Caravan, incumbent, says the outreach initiative is an extension of the church's passion for social justice. The church has many gay and lesbian members and a long history of advocating for equality.

"We know that LGBTQ youth do not have an easy walk of it in high school, so that's what we set out to do: create a space for them to explore the possibility of faith

in their lives," she says.

The church has hired Meagh Culkeen, a member of the LGBTQ community. She has helped to start a "queer Eucharist" at the church. (The word "queer" is an increasingly common and acceptable term used by young people who identify themselves as lesbian, gay, bisexual or transgender.)

The monthly service is led by LGBTQ people and their supporters and is open to everyone. Meagh Culkeen is hoping that it can be a place where the youth not only connect with God but with each other and the wider church. "It's a moment where we can celebrate our contributions to the church and say, 'What is it about us that's different and why does that enrich the church?'"

She says gay, lesbian, bisexual



The Rev. Samantha Caravan and Meagh Culkeen outside St. John, West Toronto. PHOTO BY MICHAEL HUDSON

### OUR FAITH OUR HOPE

*In this series, we look at how the diocese's Our Faith-Our Hope campaign is helping individuals and parishes re-imagine the church. To date, the campaign has raised \$41 million.*

and transgender people of all ages have a great deal to offer the church, particularly through their stories of resilience in the face of rejection and exile. "I think the presence of queer people in the church can tell us a lot about God," she says. "We show that faith is persistent and resilient. If faith was easy to shake, none of us would be here. Or if be-

ing a welcoming community was the only compelling part about a Christian community, there wouldn't be LGBTQ Christians. But the thing is, the Gospel is compelling and God's connection to us is compelling."

In addition to the Eucharist, Meagh Culkeen has started to create networks among LGBTQ youth in the parish and the wider community. She has led a workshop at a local school's Gay-Straight Alliance group and is developing programs that are specific to the needs to lesbian, gay, bisexual and transgender youth.

She understands the rejection and isolation that many young LGBTQ Christians feel. She had to leave her job as a youth worker in another denomination when she came out of the closet. "When I was growing up, I didn't know any queer or trans Christians. Being queer and Christian didn't go very well together. It was like oil and water."

She says her life has come full circle at St. John's. In addition to her job, she was confirmed there last May and is a member of the congregation. "I think it's where I'm supposed to be," she says. "I enjoy the work and connecting with the kids and challenging

them and myself with notions of what's possible."

Although her ministry is still in its early stages, she hopes it will become a beacon to others. "I hope it shines not just for our diocese and Anglicans but it becomes an example of what a new relationship could be, a new story. I'm hoping that this is a seed of a new story. I'd love it to be the case one day that stories of exile and return aren't typical of Christian people who are part of LGBTQ communities. I think we can do better than that. We can start to have stories that are about an integrity and wholeness, where there isn't a rupture when a kid comes out or when a kid discovers for themselves that they're transgender, when there isn't a rupture for their families and faith communities. What if it was a beautiful story from start to finish? What if heartbreak and strife weren't a part of that story?"

She asks Anglicans to pray for all LGBTQ youth. "We need to become a church that actively prays for queer youth, not that they will be changed but that they will be loved and safe and well. If we as a church start to intercede for that, we as Christian people will also be changed."



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# Churches take action for refugees

## Efforts pay off for parish

BY MARTHA HOLMEN

**WHEN** the photo of Alan Kurdi appeared in newspapers and on screens in early September, people around the world were united by a desperate desire to help. In the Diocese of Toronto, parishes are responding to the crisis, faithful to a decades-old tradition of supporting refugees.

For St. Matthew, First Avenue, the global attention was followed in early October by long-anticipated news. After a six-month wait, the Canadian government had matched the parish with a Syrian family, parents and their three-year-old daughter.

"It is exciting news," says the Rev. Catherine Sider Hamilton, associate priest at the parish. "We are so grateful we are able to help in a situation where there is pressing need, grateful to God for blessing this work so abundantly, and grateful to all the people and churches who are walking with us."

St. Matthew's started the sponsorship process in September 2014. After a year of fundraising, the parish had already raised the \$27,000 needed up front to support a family.

Parishes and individuals across the diocese have been eager to help. The Parish of Minden-Kinmount has donated the monthly earnings from its thrift shop for a year, along with a gift up front. Likewise, St. Augustine of Canterbury in Scarborough has worked with St. Matthew's to organize local fundraising events.

Individuals with no connection to the church or the diocese have also embraced St. Matthew's efforts. The parish has received



The Techtonics, an a capella group from England, perform at St. Anne, Toronto, in a concert to support AURA's work with refugees. PHOTO BY MICHAEL HUDSON

substantial donations from people who learned of its efforts online or, in one case, by walking in off the street.

"This process has knit us together with the neighbourhood, the church community and the non-church community in ways we never expected," says Ms. Sider Hamilton.

Trinity Church, Aurora has found similar connections in its neighbourhood. The parish started considering sponsorship two years ago when it was looking for joint projects with Aurora United Church. The two congregations share a worship space.

"We thought that we had found a home together, and we could get together and help a refugee family find a home too," says the Rev. Canon Dawn Davis, incumbent at Trinity.

The partnership soon grew to include a local mosque also inter-

ested in refugee sponsorship. "We very quickly said yes. We didn't even hesitate," says Ms. Davis.

Trinity, Aurora and its partners are one of many groups that have connected with the Anglican United Refugee Alliance (AURA) to learn about sponsoring refugees from all parts of the world.

"The calls are just flying in," says Ian McBride, AURA's executive director. "Many parishes are banding together, sometimes ecumenically or with other Anglican parishes. It's happening all over the place."

While St. Matthew, First Avenue expects its refugee family to arrive in three to five months and other groups continue to wait, they share the hope that their plans are making a difference.

"There are so many refugees worldwide, and we're only helping one family right now," says

Ms. Davis. "But you make efforts where you can. You start."

Other parishes are responding to the refugee crisis in various ways:

- St. Anne, Toronto held a concert in support of AURA.
- Several parishes, including St. Clement, Eglinton and St. Paul, Bloor Street, are dis-

cussing plans to sponsor refugee families.

- St. Giles, Barrie is taking up a special collection for PWRDF.
- St. John, West Toronto is raising money for PWRDF, writing letters to politicians and looking to support a congregation already engaged in the sponsorship process.
- St. Saviour, Orono sent representatives to an AURA information session on Sept. 26.
- All Saints, King City, Holy Trinity, Thornhill and All Saints, Collingwood are collaborating ecumenically with other area churches to sponsor a family.
- The Anglican Church Women group at St. Francis of Assisi has donated to PWRDF.

Financial gifts can be made through FaithWorks to support AURA and PWRDF (the Primate's World Relief and Development Fund), which is working with other agencies to provide food and emergency aid to displaced Syrians. To donate, visit [www.faithworks.ca/donating-to-faithworks](http://www.faithworks.ca/donating-to-faithworks), click the "Donate Today" button and choose AURA or PWRDF as the recipient of your gift.

## Ideas sought on Synod's theme

Continued from Page 1

fore Synod starts. Anglicans on Facebook, Twitter and LinkedIn are being asked for their thoughts on the theme of Synod, "Treasures New and Old." Where do you see our diocese celebrating both the new-and-different and our traditions? How can we en-

courage the best of traditional and fresh expressions of church?

It's not too late to share your ideas. Write on the diocese's Facebook wall, tweet @anglicandioTO, send a message through social media or email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca), and you might see your

thoughts on display at Synod.

You can learn more about Synod by watching Archbishop Colin Johnson's pre-Synod video, available on the diocesan YouTube channel at [www.youtube.com/tor-dio135](http://www.youtube.com/tor-dio135), or by visiting [www.toronto.anglican.ca/synod](http://www.toronto.anglican.ca/synod).

## Diocese praised for decision

Continued from Page 1

for suicide prevention and the Diocese of the Arctic to rebuild its cathedral after it was destroyed by fire.


Ian McBride, the executive director of AURA (the Anglican-United Refugee Alliance), praised the diocese for its decision. "I think it's a very good use of resources," he said. "It's human need in its various forms, and

that's where we belong. This also makes an enormous contribution to society. It's in the best interests of all concerned and I applaud it."

AURA, which is funded by FaithWorks, is the official sponsorship agreement holder on behalf of the diocese. It is able to set up refugee sponsorships, train sponsors and provide support throughout the sponsorship

process.

Mr. McBride said his small staff has worked day and night to keep up with inquiries from parishes and groups seeking to sponsor refugees. In response, the FaithWorks Allocations Committee has approved a supplemental grant that has allowed AURA to hire an additional staff person for up to a year.






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# The politics of fear



**T**he politics of fear are insidious. They appeal to that place in all of us that feels unsafe and vulnerable, the part of us that needs protection. For some of us, it is a side that we try to hide from public view; for others, it is overwhelming and dominates our lives.

Of course we are afraid sometimes; it is a natural survival instinct. And fear of others who are not like us is part of that. Fear can freeze us or throw us into a fratricidal frenzy. It can be a sign of our deep love for another and lead to heroic action on their behalf, or it can isolate us or draw us into a mob.

We are meant to face our fears, not to give in to them. As healthy adults, we are to recognize what is justified and respond accordingly, and what is irrational and move beyond first impulses to react.

We have just completed a federal election where the politics of fear pointed out some very dark sides of our social psyche – a divisive appeal that capitalizes on a thinly veiled xenophobia and latent racism. It found focus in the niqab. I have been both appalled and yet thankful that it has been unveiled, because now revealed it can be addressed.

Otherness is at the heart of our faith. God is wholly Other. God – not humans – overcomes that divide by becoming one of us in Jesus. In Jesus we see the love of God revealed.

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

The parables of Jesus and many of his interactions reflect on the fear of others, and the twist in many of these stories is the identification of the good, the moral, the righteous in the one who is “other.” Think of the Good Samaritan, the Syrophenician woman, the healing of the 10 lepers, the call of Matthew, the Pharisee and the Publican praying in the Temple, Lazarus and the pauper at his gate.

Jesus’ stories upset the majority. “Why do you consort with people like these?” “Tell them to stop. They are not one of us.” “Who are you to teach us? You are a sinner from birth!” “Samaritan!” “Unclean!” “Gentile.” “Stranger.” “Beelzebub.”

These are words and ideas in scripture that are balanced with other words: “Do not be afraid.” “Fear not.” “Why are you afraid?” “Go to all the world.”

The vision of the Kingdom of God in the Book of Revelation is painted as a mighty throne beyond number, whom Christ has redeemed for God “from every family, language, people and nation... to serve our God on Earth” (Rev. 4).

This is not just a vision for the end times or about a distant heaven. We are called to work towards the Kingdom values now. “Your Kingdom come, your will be done, on

earth as in heaven,” is our daily prayer. In the face of “others,” we see the face of God and serve Christ as we find ourselves serving “them” (Matthew 25).

The former Chief Rabbi of Great Britain and the Commonwealth, Sir Jonathan Sachs, a good friend of the retired Archbishop of Canterbury, wrote that if you cannot see the image of God in the face of a person who does not look like you, then you have remade God in your own image. That, of course, is the sin of idolatry.

Our society bears the enduring repercussions of our attempts to force Indigenous people to conform to Eurocentric cultural norms – to be “us,” not “them.” You would think we would learn!

The witness of the vastly various, and sometimes distinctly “odd,” people whom we commemorate on this month’s Feast of All Saints is just such a recognition of the diversity of God’s call to live lives of holiness and the multitude of distinct ways people across the ages have faithfully done so. We share in God’s love with those we may fear because they are “other than us” and we dare not write them off or diminish their value.

How can you and I act intentionally on our baptismal vows in the next days – repenting of our sin (naming racism for what it is); seeking and serving Christ in all persons, loving our neighbour as ourselves; striving for justice and peace among all people, and respecting the dignity of every human being?



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### In Canada:

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### Primate:

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

### In the Diocese of Toronto:

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

### The Archbishop of Toronto:

The Most Rev. Colin Johnson

### York-Credit Valley:

The Rt. Rev. Philip Poole

### Trent-Durham:

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### York-Scarborough:

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# Moved by deacons' stories



**W**ill the real clergy please stand up?

When we think about clergy, the image that first comes to mind is a priest, particularly the full-time, professional

priest in charge of a parish. This is understandable because it is the kind of cleric one meets most often. But this is an incomplete picture, and it is changing. The Diocese of Toronto is also served by part-time, bi-vocational and non-stipendiary clergy. An important part of that group is the cadre of vocational deacons.

Deacons are an ancient order of the church that can trace its origins all the way back to the New Testament. In Jerusalem, when the church was in its infancy, the apostles encountered a problem when food was distributed among widows. Greek Jews complained that their widows were neglected while Hebrew widows got preferential treatment – apparently, church conflict has a long pedigree! The apostles wisely decided to raise up people with gifts distinct from their own. In prayer, they called seven men to serve the poor (Acts 6:1-7).

When persecution dispersed the church from Jerusalem to Judea, Samaria and beyond, we read about Deacon Philip bringing the Gospel with him. The story of this church planter culminated in the dramatic encounter between him and the Ethiopian eunuch (Acts 8: 5-12, 26-40). The call to connect the church with society – the dual charism of service and evangelism – has been the hallmark of the diaconate ever since. The revival of this order is one of the more exciting developments in our diocese.

I met with the deacons of York-Scarborough in late September, as I do every year. After worship and before business, each shared stories of their diaconal ministry. I was so moved by their stories that I abandoned what I was going to write about and now, with their

## BISHOP'S OPINION

BY BISHOP PATRICK YU

permission, share them with you. They are described in broad strokes to respect the sensitive nature of some of their situations.

All deacons share in the liturgy. The dual nature of their vocation is represented liturgically by their reading the Gospel, setting the table and dismissing the congregation. But each deacon is required to engage in at least one other ministry. Some follow a long tradition of leading or organizing pastoral care for the poor and infirm in a parish. Thus, we have a deacon leading the parish food bank, one leading pastoral visitation and one leading a visitation team to a nursing home. Another deacon called together a team to bring snacks to a local school. Not only do deacons connect the church to the neighbourhood through their actions, but also, by calling parishioners to join them, they call the people of God to pay attention to what is outside the church walls. Beyond providing service themselves, their ministry changes parish culture.

Some deacons are quite creative and intentional in creating space for spiritual inquiries as they offer necessary services. One deacon simply volunteers in the community booth in a shopping mall; subsequent to his long-time participation, he is recognized by the people, and his church connection is respected. Another deacon learned about Advance Care Directives from a Christian perspective and began to offer it to the neighbourhood. Advance Care Directives is a process by which people of all ages create instructions for how they wish to be cared for and how their properties should be used should they become incapacitated through illness, aging or accident. We live in a death-denying culture, and many people have no clue about how their elderly parents want to be looked after until it is too late. The deacon included funeral planning for good measure. Another deacon has an office

in a friendly funeral home and provides real, albeit unobtrusive, support for bereaved families. She related that young mothers who have lost babies and children are particularly in need of such ministry.

Yet others have responsible jobs in which they bear witness to their faith and vocation. One is a practising psychotherapist; another is a trainer of staff in a big company. Staff from her work came to her ordination, and they were people of many faiths. They had been seeking her counsel before her ordination – an important way to discern vocation is to see whether you are already exercising it – but after the ordination, she got phone calls about life issues even after working hours.

All deacons are required to take courses in theology. Though the requirements are less rigorous than those for a Master of Divinity, some have completed that degree and even gone beyond to the level of doctorate. Naturally, they are resourceful in parish Bible studies. Of special interest to me was the story of a Muslim woman in a Bible study who really loved Jesus (Isa in Islam), but was wrestling with the question of whether he was more than the prophet that Islam acknowledges him to be. The deacon in this case showed great sensitivity in navigating that situation.

There are currently 40 deacons in the diocese, yet their ministry is not fully recognized or appreciated, especially in parishes that do not have vocational deacons. The rise of vocational deacons is relatively recent in this diocese. Vocational deacons have been ordained since the 1990s, after General Synod recommended it after addressing some concerns. The worry was that having deacons lead in outreach and evangelism would further clericalization and discourage lay ministry. This danger is only real when the vocation is misunderstood. Deacons do not perform outreach and evangelism on behalf of the people; they mobilize the people and turn their attention out to the world and its needs. An effective deacon not only does great work in the com-

Continued on Page 9



# Demographic change is here



**C**anada has reached a milestone. For the first time in its nearly 150-year history, the number of seniors is greater than the number of children. The figures, released by Statistics Canada

on Sept. 29, are glaring: 16 per cent of Canadians are 14 or younger, while 16.1 per cent are 65 or older.

This demographic reality will have a profound impact on everything from health care to retirement planning. It will also impact the church – in fact, it already does. More and more Anglican congregations are confounded by a stark reality: lots of folks with grey hair are sitting in the pews.

How is this demographic change impacting the church, and what can we learn from it? Here's what we know. Those over the age of 65 are among our most loyal and generous givers. They comprise my parents' generation. Their values include commitment to church, economic security and the importance of family. They have achieved the middle-class dream through hard work and perseverance. For this age demographic, Sunday will always be The Lord's Day.

Another large group in our society – and the one spiriting the most immediate change – comprises those born between 1982 and 2005, known as "Generation Y." According to a Pew Research study, Generation Y is less inclined to go to church and more likely to challenge authority. They lead busy lives and love technology.

## THE STEWARD

BY PETER MISIASZEK

Higher education is important, but work isn't an end in itself; work is merely a way to help afford leisure, comfort and style.

Millennials – as members of Generation Y are also known – represent a significant challenge to the church. The church is an institution vested in tradition. The pace of change can be glacial, with conflict arising around the use of music, the length of the liturgy, the content of sermons, the hours of service, who can be ordained and who can be married. Issues that challenged previous generations are of little consequence to this new generation (as my 14-year-old tells me on a regular basis). In a 2013 article, *The Economist* characterized Millennials as less religious, more liberal, and supportive of marriage equality. They are less endeared to life-long charitable causes, but will give generously if there is evidence that their donation will make a difference.

Millennials are already changing the shape of the church. They are, as Christian Chiakulas recently wrote in the *Huffington Post*, interested in churches where they can connect with others and seek volunteer opportunities that are very specific. They care about good preaching and programs and want to be taken seriously. When a preacher states an historical fact, many Millennials will check the accuracy on their smartphones right in the pew.

We can see how these different values will have a significant impact on church



Members of Generation Y, a group that is driving change in society. PHOTO BY GARRY KNIGHT, VIA WIKIMEDIA COMMONS

life. Worship centres will be smaller and portable – because fewer will be attending. Volunteer roles and responsibilities will need to be adapted to be made shorter, more fulfilling and less demanding; Millennials don't want to be worship-only attendees. Religious services will be flexible, with start times later in the day or during the week – after all, Millennials

are not likely to rise until noon on Sunday anyway. All of this will have a significant impact on stewardship and giving. Next month I'll discuss how we can begin to do stewardship differently in order to reach out to Generation Y.

*Peter Misiaszek is the director of Stewardship Development.*

## ADVENT AT ST. JAMES CATHEDRAL

### The 2015 Snell Lectures with **STANLEY HAUERWAS**

#### PUBLIC LECTURE

Sat, Nov 28, 10:30am | Cathedral Centre

#### SERMON, Q&A

Sun, Nov 29, 11:00am | St. James Cathedral

#### PUBLIC LECTURE

Mon, Nov 30, 4:00pm | Wycliffe College

Stanley Hauerwas is an American theologian, author, ethicist, and public intellectual. He was named "America's Best Theologian" by Time magazine in 2001 and holds joint appointments in Duke Divinity and Law Schools.

### THE INCARNATION IN ART Lecture with Dr. Anne Thackray

WEDNESDAY, DECEMBER 2

6:00pm Cantata in the Cathedral

6:30pm Refreshments

7:00pm Lecture

### PUBLIC LECTURES

### LITURGY

#### ADVENT PROCESSION

SUNDAY, NOVEMBER 29 | 4:30PM

The very popular annual service of Advent lessons and carols marks the beginning of the liturgical year and features seasonal readings, and music from the Cathedral Choir.

### MUSIC

#### J.S. BACH CANTATA BWV 139 *Bereite die Wege*

WEDNESDAY, DECEMBER 2 | 6:00PM

This free concert series takes place on the first Wednesday of each month and features some of the city's finest singers and organists, often drawn from the Cathedral Choir.

#### CATHEDRAL CONCERT

SATURDAY, DECEMBER 5 | 7:30PM

The Cathedral Choir and Talisker Players will perform Haydn's "Nicolaimesse" and Britten's "St. Nicolas." Tickets available online.



# We are at a critical turning point

*Elin Goulden is the Parish Outreach Facilitator for the episcopal area of York-Credit Valley.*

I serve as a liaison between the diocese and York-Credit Valley parishes on issues of social and environmental justice. I encourage parishes to get involved in our events and advocacy campaigns, and I equip them with education and resources on the issues. I also work with parishes that are exploring new ways to do outreach in their communities or trying to revitalize an outreach ministry in transition.

There's a lot of really interesting work that we're doing in the diocese, but one thing I'm really excited about is preparing for our 2016 vestry motion on implementing the recommendations of the Truth and Reconciliation Commission. I believe we in Canada are at a critical turning point in our relationship with First Nations, Inuit and Métis people, and I'm excited to be part of a church that is taking reconciliation seriously.

It's an extremely varied job, and it is never dull! I love helping people see how their faith applies to various issues in the world, how our call to embody the Kingdom of God takes shape in concrete ways. I also really enjoy connecting people in a common endeavour who might not otherwise know each other or work together. It can be frustrating, though, when progress is slow or seemingly non-existent, or when one encounters people with entrenched prejudices or negative attitudes. The key is not to become cynical or negative yourself, but to keep at the work faithfully over the long haul, and to bear the love of Christ towards everyone – not just those who support you.

I was born and grew up in Winnipeg and did my Bachelor of Arts at the Uni-



Elin Goulden (at left holding banner) walks in the Truth and Reconciliation walk in Toronto in May. PHOTO BY MICHAEL HUDSON

versity of Manitoba, after which I moved to Kingston to study law at Queen's. During the summers, I worked first as an interpretive guide at a wildlife sanctuary and later with the Public Interest Law Centre of Legal Aid Manitoba. I articulated in Ottawa with the regional government and then moved back to Kingston for several years to work as a legal editor. Feeling unfulfilled in my work, I decided to explore theological education at Wycliffe College. I met my husband, got married, and completed my Master of Arts in Theology in 2008. Before starting with the Diocese of Toronto, I did a variety of jobs, including teaching lay ministry courses at Wycliffe College, doing clerical work for a tax law author, and

working at Environment Canada. I've also worked with ISARC, an interfaith coalition that does advocacy on social justice issues in Ontario, which has been an extremely valuable experience.

I grew up in a non-denominational evangelical church, with a strong influence from my Mennonite family on my mother's side. However, my mother also introduced me to the Book of Common Prayer and took me to Advent carol services, which attracted me to the Anglican tradition. I started attending Anglican services while at Queen's and was received into the Anglican Church in Ottawa in 1996.

I've been shaped by many influences, including the evangelical appreciation for scripture, the Mennonite tradition of pacifism and community-building, and a deep love of nature instilled in me by my late father. Volunteering at a group home for street-involved teen girls (many of them aboriginal) in Winnipeg, working with Legal Aid Manitoba, being involved in sponsoring a refugee family at my church in

Ottawa and doing prison-visiting with my church in Kingston were experiences that brought me face-to-face with inequality and injustice and the need for us as Christians to be Christ's hands and feet in the world. I've also been inspired by the examples of Christians like John Woolman, William Wilberforce, Dorothy Day and Archbishop Desmond Tutu, who have combined a lively faith with public advocacy.

Outreach and advocacy are important because they are integral parts of our calling as Christians. The Bible is full of calls to speak up on behalf of the vulnerable (Proverbs 30:8-9 and Isaiah 1:16-17), and not to despise the poor but to show our faith by our generous actions (Isaiah 58:6-7, James 2, 1 John 3:17-18); indeed, to welcome and serve those in need is to welcome and serve Christ himself (Matthew 25). The number one thing I believe parishes should do is to approach outreach and advocacy with open, humble, listening hearts. It's all too easy to "do good" in a way that puts down the very people you are striving to help, that assumes you know what's best for them, or that reinforces barriers of race, class, gender, etc. Often we are not even consciously aware of it. But when we listen to others and learn from them, we find our whole world opened up and enriched and the Spirit has a chance to transform lives, including our own.

What would I like to be doing five years from now? I'm always mindful of that passage in James that cautions us about being too sure of our future plans. So while I'm not entirely sure what the future holds, I hope that I will still be seeking justice and helping to inspire others to do so, in whatever capacity God calls me to do that.

I remember being on a retreat while in the middle of my law degree and deciding to read through the book of Isaiah. In the very first chapter, verses 16 and 17 jumped out at me: "Cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow." That opened my eyes to the call to justice that runs like a golden thread not only through Isaiah but the whole Bible. And I also like to reflect on Colossians 1:15-20 and remember that God, through Christ, is at work to reconcile all things in heaven and on earth. There is hope beyond what we can see now, and God has called us to be part of the reconciling work of the Kingdom. There's nothing more exciting than that.

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

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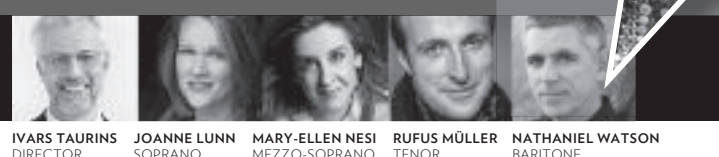
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From left, the Rev. Canon Sister Constance Joanna Gefvert, Molly Finlay and Karen Isaacs. PHOTO BY MICHAEL HUDSON

## Women invited to spend year in 'God's rhythm'

BY STUART MANN

**THE** Sisterhood of St. John the Divine is inviting young women to spend a year living in "God's rhythm."

The Sisters are inviting up to 10 women, age 22 to 40, to live with them at St. John's Convent in Toronto, where they will experience the Benedictine life of prayer, study, recreation and service to others.

"It's an opportunity to take a year off to deepen their spiritual lives, their walk with God," says the Rev. Canon Sister Constance Joanna Gefvert, one of the organizers.

The initiative, called "Spend a Year Living in God's Rhythm: Companions on the Way," will begin next September. The women will live in the convent's guest house and take part in the Sisters' daily life, which includes four worship services a day.

In addition to daily devotions, the women will spend part of each day in study, either at the convent or at Wycliffe College, where they will attend classes on a wide variety of subjects, including contemplative prayer, the monastic tradition and the missional church.

Sister Constance Joanna is hoping that the initiative will raise up a new group of leaders in the church, women who are grounded in monastic values and practices and equipped to bring the Gospel to a rapidly changing society.

"We feel this program answers a need that is expressed by young people in our church – how to be more grounded in their spiritual life and also to develop skills that will be useful in pioneering ministries that they may be involved in."

Part of each week will be devoted to serving others in the wider community, possibly at a Faith-Works ministry or St. John's Re-

hab Hospital. The women will also help out at the convent, assisting the Sisters with their ministry of hospitality and with basic housekeeping duties.

Each woman will meet with a spiritual mentor once a month and also with the Sisters on a regular basis, to discuss how things are going. They will have four weeks off for vacation and another week for a retreat. Their room, board and daily expenses will be paid for by the sisterhood. Mondays will be a day off.

Sister Constance Joanna says one of the most important aspects of the year is to help the women discern where God is calling them. "We want to help them find where their joy, gifts and passion meet a need in the world, as Frederick Buechner would say," she says.

Molly Finlay, an associate member of the sisterhood and one of the organizers of the program, said the year is ideal for young women who are searching for "authentic spirituality" and have a passion for renewing the church.

"I think it's an opportunity for women who have been searching and wondering about their vocation – wondering about why their spiritual lives feel a bit hollow," she says. "It's taking a time out of your usual schedule to grow in Christ and be transformed, and in turn transform the church. The church is at a crossroads. It's not going to look the way it did. And we have an opportunity here to find some women who are hungry to follow Christ and to form them in an orthodox spirituality, and then allow them to go out and be change-agents for our church and to be missionaries to our culture."

Ms. Finlay has been an associate of the sisterhood for several years, an experience that has changed her life. A former communications professional, she is now a divinity

Continued on Page 10

## BRIEFLY

### U.S. priest to speak on small churches

Dean Kevin Martin, a retired congregational development officer from the Episcopal Diocese of Texas, will share insights on how

small churches can overcome obstacles and plan for the future, at the ReChurch 2015 conference, to be held on Nov. 14 at St. Thomas Anglican Church, 99 Ontario St., St. Catharines. For more information, visit [www.rechurchnow.com](http://www.rechurchnow.com).

### Conference focuses on children's ministry

The Rev. Stephanie Douglas-Bow-

man, incumbent of Christ Memorial Church, Oshawa, will be the keynote speaker at The Centre for Excellence in Christian Education's annual conference on Nov. 7 at St. John, York Mills. The subject of her talk will be, "Why Your Ministry to Children and Families Matters." The conference will include several workshops. To register, visit [www.thecece.org](http://www.thecece.org).



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# Youth urged to work for reconciliation

Event focuses on TRC, First Nations traditions

BY ROSEMARY MACADAM

**"THERE** is no reconciliation without compassion and understanding. You can't reconcile with me if you don't know who I am, my story and the story of my people," said Cam Agowissa at Interface, an event to empower youth to live out their faith in the community. His comment struck home for me and for other young Anglicans. More than 30 youth attended the event at the St. James Cathedral Centre on Sept. 26 to learn about residential schools and the Truth and Reconciliation Commission.

Focusing on the Truth and Reconciliation Commission (TRC) was timely as both the federal government and the Anglican Church of Canada begin to implement the recommendations made in the TRC report. "I think it's important that youth be a part of the conversation about reconciliation, so we can make connections between living out our faith and taking action on this issue in our communities," said the Rev. Christian Harvey, joint organizer of the event and the youth social justice coordinator for Trent-Durham.

Mr. Agowissa, an Anishinaabe cultural teacher, began the morning with a smudging ceremony and gave traditional teachings on First Nations history and culture. Youth participants were excited to learn from his teachings about the spiritual and cultural way of

life for First Nations people.

"When Cam told the stories of his people, I was really moved by the depth of his spirituality and what he said about all religions being based in the belief of a higher power. We call it God and Jesus, he calls it Creator," said Lydia Keesmaat-Walsh, 17.

In the afternoon, National Indigenous Bishop Mark MacDonald drew connections between scripture and First Nations teachings. "First Nations people see many traditional teachings of the four directions and the medicine wheel in the Bible," he said.

Along with sharing their rich cultural traditions, both speakers told of the painful history of residential schools. Mr. Agowissa explained how residential schools were designed to assimilate First Nations children through what the TRC calls a "cultural genocide." He spoke with emotion as he explained how family structures were broken when children were taken from their families and placed in residential schools. In the afternoon, Bishop MacDonald stunned participants by noting that 20 to 50 per cent of children who went to residential school died, through malnutrition, disease or abuse.

Yet we were not left numb by these facts. Youth were encouraged to be leaders in the reconciliation process; we were urged to learn more about First Nations culture and get involved in the



Participants of the inaugural Interface gathering pose for a picture. At right, youth pass Bishop Mark MacDonald's shell necklace during a discussion on First Nations culture, history and spirituality. PHOTOS BY MICHAEL HUDSON

process of reconciliation.

Ms. Keesmaat-Walsh said she left the event feeling inspired. "When the first settlers came here, they hurt the aboriginal people who lived here, and the Europeans continued to hurt them for years and years," she said. "They never said, 'I'm sorry, let me try to make it better.' Now it's our responsibility, not only as Christians but, as Cam would say, as fellow spirits, to say, 'I'm sorry this happened to you. What can I do to make it better?'" It is advice we can all follow in living out our faith and in making reconciliation a reality.

Launched by the Archbishop's Youth Ministry Committee, an Interface youth event will happen every year. To learn more, visit [www.toronto.anglican.ca/parish-life/youth/](http://www.toronto.anglican.ca/parish-life/youth/)

*Rosemary MacAdam is the area youth coordinator for York-Credit Valley.*



## PARISH NEWS

### Lunch and movie just the ticket

Every month during the spring and fall, Trinity-St. Paul, Port Credit hosts "Lunch and a Movie," drawing between 35 and 70 people, many of them retirees, from the parish and surrounding neighbourhoods.

The program begins with an elegant sit-down lunch at tables set with lace tablecloths, linen napkins, real dishware and floral centerpieces. Guests enjoy appetizers, finger sandwiches, fruit and dessert prepared and served by parish volunteers, in an atmosphere that encourages relaxed conversation. Donations are collected on a pay-what-you-can basis, with proceeds going to the parish's FaithWorks campaign. Leftover sandwiches are offered

to any who wish to take them home. After the meal, guests enjoy a popular movie, with an intermission for coffee and dessert.

A significant number of guests are attracted through The Compass, a food bank and meal program supported by Trinity-St. Paul's and 15 other local churches.

"Many of the people here aren't connected with church, but this becomes a community for them," says the Rev. Susanne McKim, incumbent. "It fills a social and in some cases a physical need with grace and dignity."

### Parishioners ring bells for Queen

At 12:30 p.m. on Sept. 9, 26 parishioners of St. Matthew-St. Aidan, Buckhorn gathered at the church to pay tribute to the Queen as the longest reigning British monarch. Prayers of thanks were offered and then almost everyone in attendance joyfully took part in ringing the church bell in tribute to Her Majesty. Although the Queen had said that she wanted

Continued on Page 9

## Bereavement Care

St John's Norway Cemetery  
256 Kingston Road at Woodbine

November 4, 11, 18, 25, December 2  
7:00-8:30pm

Have you had a loved one die recently?

Come and participate in a program of bereavement care at St. John's. Give yourself time to work through the natural process of grieving. You will have an opportunity to discuss your grief in a safe and confidential environment. Grief is a normal and natural reaction to the death of a loved one. Few of us are prepared for the long journey of grieving. The sessions will give you some tools to help you during this difficult time.



Jean Northey takes her turn ringing the bell at St. Matthew-St. Aidan, Buckhorn.

Call or email to register:

416.691.2965 or [info@stjohnsnorwaycemetery.ca](mailto:info@stjohnsnorwaycemetery.ca)



## Prayers for victims in China

**AFTER** a series of chemical explosions rocked three cities in China in August, killing hundreds of people and injuring many more, the Mandarin Fellowship of St. James Cathedral held a bilingual prayer service on Sept. 20. About 130 people attended the service, which began inside the cathedral and then continued outside with intercessions at St. James Park, in front of the Diocesan Centre and at the cathedral's Memorial Cross. The service was said in Mandarin and English and included singing by the Mississauga Chinese Christian Church choir.

"We have witnessed what is so true – that we, being many, have become one body in Christ, wherever the corner of the world we have come from," said James Liu, lay pastoral associate for Mandarin ministry at the cathedral, afterwards.

The following churches helped to organize and publicize the service: St. George on Yonge, Toronto; St. Thomas, Huron Street; St. Bartholomew, Regent Park; St. Mary Magdalene, Toronto; St. Hilary, Cooksville; St. Paul L'Amoreaux, Scarborough; St. Elizabeth, Mississauga; Good Shepherd, Toronto; St. Jude, Wexford; St. Simon-the-Apostle, Toronto; St. Martin in-the-Fields, Toronto; St.



Girls carry the flags of China and Canada during the procession through St. James Park. PHOTOS BY MICHAEL HUDSON

Matthias, Bellwoods; Grace Church, Scarborough; St. Paul, Bloor Street; St. Timothy, Agincourt; All Saints, Markham; St. John, Willowdale; St. Christopher,

Toronto; and the Mississauga Chinese Christian Church. Wycliffe College, Holy Cross Priory and the Sisterhood of St. John the Divine were also involved.



Prayers are said outside the Diocesan Centre.



James Liu gives the homily and Morning Wang translates during part of the service inside the cathedral.

## Deacons play a special role

Continued from Page 4

munity; they will, by telling their stories and motivating people, inspire them to do similar, though not necessarily identical, things. Just as the deacons in York-Scarborough bear witness in their work and their neighbourhoods, parishioners can each bear witness in their own situations and in their own way.

And here is the problem: I gather that in my area at least, priests are very happy to share the liturgy with the deacon when there is one in the parish, but it is not a general practice to share the pulpit. Granted, being a good preacher is not one of the requirements in the diaconal vocation, and it would actually not be helpful if the deacon preaches in exactly the same way as the priest. His or her special calling is to draw attention to the chal-

lenges and opportunities in the world around. So I hope priests will give deacons their share of pulpit time, and that deacons will use that time to focus on their special role.

All right, what if your deacon cannot actually preach? How about putting together regular interviews? I have found that format to be particularly real and engaging to listen to, not to mention much less difficult for the interviewee. Come to think of it, what about inviting a vocational deacon from another parish to tell his or her story, especially if you do not have one in your own?

The most helpful thing I have heard about ordination is that ministry is the privilege and responsibility of the whole people of God. The whole church has a

priestly, episcopal and diaconal function for which people so ordered are icons. Clergy pledge themselves to be under authority – under orders – not to exclude the people, but to lead and invite others appropriately into these aspects. The whole people of God witnessing to the whole Gospel for the whole world – now that is a vision worth living into!

## Parish news

Continued from Page 8

"no fuss" on the occasion, the parish noted the need to recognize the historical milestone. The bell rang happily for nearly five minutes. Passersby stopped to take photos of the giant Union Jack draped over the parish sign. Fittingly, after the brief service, those gathered retired to a local

British pub in Lakefield – the Canoe and Paddle – where they toasted the Queen and partook of bangers and mash, ale stew, steak and kidney pie or fish and chips. The parish was one of many across the diocese that celebrated the occasion by ringing the church bells.



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Thom Allison, 2014



Stephanie Martin, 2013



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

## Worship & Music

**OCT. 24** - Gemini Pan Groove presents Pan in Harmony at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough at 6:30 p.m. Tickets are \$20. Call 416-283-1844. Gemini Pan Groove is a program that uses the steel pan as a medium for community development and as a foundation to advance the art form.

**NOV. 1** - Choral evensong for All Saints Day, 4 p.m., with Voices Chamber Choir, conducted by Ron Cheung and featuring Faure's Requiem. Followed by Pumpkin Tea and a short illustrated talk on Plainsong and the Prayer Book. Held at St. Olave, Bloor and Windermere streets, Toronto.

**NOV. 11-14** - The Canterbury Players present Avenue Q, a musical, at 8 p.m. at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Tickets \$25. All seats reserved. For audiences 14 years and above. Call 416-283-1844. VISA accepted.

**NOV. 29** - Advent Choral Evensong, 4 p.m., followed by Christmas Tea, at St. Olave, Bloor and Windermere streets, Toronto. At 5 p.m., St. Olave's Arts Guild and Consort present light music and entertainment.

**DEC. 6** - St. Martin in-the-Fields annual Advent Carol Service at 7:30 p.m. Music presented by the choir of St. Martin's, directed by Jack Hattey. Instrumental accompaniment by Tom Fitches on organ, Paul Sanvidotti on trumpet and Nancy Nourse on flute. Collection will be taken for an outreach facility in the parish. St. Martin's is located at 151 Glenlake Ave., Toronto. Reception following the service.

## Talks, Plays & Presentations

**NOV. 18** - Archbishop Colin Johnson talks about assisted dying, 7:30 p.m. to 9 p.m., St. Simon-the-Apostle, 525 Bloor St. E., Toronto.

**DEC. 4-6, 11-13, 18-20** - The Christmas Story at Holy Trinity, 19 Trinity Square, west side Toronto Eaton Centre. Performed since

1938 with professional musicians, volunteer cast. Matinees 4:30 p.m. Dec. 5, 6, 12, 13, 19 and 20. Evenings, 7:30 p.m. Dec. 4, 11, 12, 18, 19 and 20. American Sign Language interpretation at selected performances. Suggested donation \$20 adults, \$5 children. Wheelchair accessible. To reserve: [www.holytrinitytoronto.org](http://www.holytrinitytoronto.org); 416-598-4521, ext. 301.

**DEC. 5-6** - Display of nativities from around the world at St. Mark, Port Hope. December 5: 10 a.m. to 4 p.m. Dec. 6: 12 noon to 4 p.m.

**DEC. 12** - "A Fireside Christmas Gift," storytelling and carols, mulled cider and mince pie, 4 p.m., St. Theodore of Canterbury, 111 Cactus Ave., Toronto. All proceeds to the North York Harvest Food Bank.

## Sales

**OCT. 24** - Fall rummage sale, 9 a.m. to 12 p.m., Holy Trinity, 140 Brooke St., Thornhill.

**NOV. 7** - Christmas bazaar, 10 a.m. to 1 p.m., Our Saviour, 1 Laurettide Dr., Don Mills.

**NOV. 7** - The Market, 10 a.m. to 3 p.m., St. Barnabas, 361 Danforth Ave., Toronto.

**NOV. 7** - Poinsettia bazaar, 10 a.m. to 2 p.m., St. Matthew, 135 Wilson Rd. S., Oshawa.

**NOV. 7** - St. Joseph of Nazareth, 290 Balmoral Dr., Brampton, is holding its bazaar from 9 a.m. to 2 p.m.

**NOV. 7** - Craft sale and bazaar, St. Peter, Erindale, 3041 Mississauga Rd., Mississauga, from 10 a.m. to 2 p.m.

**NOV. 7** - St. Nicholas' Christmas bazaar, 1512 Kingston Rd., from 12 p.m. to 3 p.m.

**NOV. 14** - Christmas bazaar and luncheon, 9:30 a.m. to 1:30 p.m., Grace Church, 19 Parkway Ave., Markham.

**NOV. 14** - Bazaar, 10 a.m. to 3 p.m., St. Paul on-the-Hill, Pickering, 882 Kingston Rd.

**NOV. 14** - Christmas bazaar, 9 a.m. to 2 p.m., Holy Family, Heart Lake, Brampton. The church is at 10446 Kennedy Rd., N.

**NOV. 14** - St. Cuthbert's Christmas Fair, 1399 Bayview Ave., 11 a.m. to 2 p.m.

**NOV. 14** - Timothy Mouse Christmas Store, 9:30 a.m. to 2 p.m., St. Timothy, Agincourt, 4125 Sheppard Ave., E.

**NOV. 14** - 70th annual bazaar, 10 a.m. to 2 p.m., Christ Church, 4 Elizabeth St. N., Brampton.



## PEACHY KEEN

The Rev. Matthew McMillan (right) holds a duck named Peaches at a Blessing of Animals service at St. John, Cookstown while the Rev. Michelle Childs-Ward (above) welcomes dogs at a service at St. George on-the-Hill, Etobicoke. The service, held at a number of churches throughout the diocese in early October, is often celebrated on or near the feast of St. Francis of Assisi, the patron saint of animals and ecology. PHOTOS COURTESY OF ST. JOHN'S AND MICHAEL HUDSON



**NOV. 14** - Christmas bazaar, Christ Church, Scarborough Village, 155 Markham Rd., Scarborough, 9:30 a.m. to 1 p.m.

**NOV. 14** - Christmas bazaar and luncheon, 9 a.m. to 1:30 p.m., Grace Church, 19 Parkway Ave., Markham.

**NOV. 14** - Christmas Craft Show and Coffee House, 10 a.m. to 4 p.m., St. Olave, Bloor and Windermere streets, Toronto.

**NOV. 14** - Christmas bazaar, 9 a.m. to 2 p.m., All Saints, 300 Dundas St. W., Whitby.

**NOV. 20-21** - Ten Thousand Villages Festival Sale and Café at St. James, 58 Peter St. N., Orillia. Nov. 20: 12 noon to 6 p.m.; Nov. 21, 9 a.m. to 4 p.m.

**NOV. 21** - Festival of Christmas, 10:30 a.m. to 2 p.m., Holy Trinity, 140 Brooke St., Thornhill.

**NOV. 21** - Bazaar, 9 a.m. to 2 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough.

**NOV. 21** - Nutcracker fair, St. Martin in-the-Fields, 151 Glenlake Ave., Toronto, 10 a.m. to 2 p.m.

**NOV. 21** - Holly bazaar, 10 a.m. to 2 p.m., Church of the Resurrection, 1100 Woodbine Ave., Toronto.

**NOV. 21** - Christmas fair, 9 a.m. to 1 p.m., Christ the King, 475 Rathburn Rd., Etobicoke.

**NOV. 21** - Hollyberry fair, St. Luke, East York, 904 Coxwell Ave., 9:30 a.m. to 2 p.m.

**NOV. 21** - Holly bazaar, 9 a.m. to 2 p.m., St. James the Apostle, Brampton, 3 Cathedral Rd.

**NOV. 21** - Christmas bazaar, Christ Church, 22 Nancy St., Bolton, 9:30

a.m. to 1 p.m.

**NOV. 21** - St. Clement's Christmas Marketplace, 10 a.m. to 2 p.m., St. Clement, 70 St. Clements Ave., Toronto.

**NOV. 28** - St. Timothy Christmas Kitchen, 10 a.m. to 1:30 p.m., 100 Old Orchard Grove, North Toronto.

**NOV. 28** - Bazaar, 10 a.m. to 2 p.m., St. John, Bowmanville, 11 a.m. to 1:30 p.m.

**NOV. 28** - Bazaar, 9 a.m. to 2 p.m., St. Andrew, 2333 Victoria Park Ave.

**NOV. 28** - Bazaar, 8 a.m. to 2 p.m., St. Paul, Innisfil, corner of Yonge Street and Maplevue Drive E., Barrie.

## Year generates interest

Continued from Page 7

student at Wycliffe College. "The convent has been transformational for my life, and it has made me a much more brave and dynamic leader within my own church. It has given me an opportunity to do a real about-face and follow Christ in a way that I could not have imagined. Life has become so much richer than it ever would have been if I hadn't had this time of formation with the Sisters."

Sister Constance Joanna says the initiative has generated a lot of interest in the church. She has been asked to speak about it at the Diocese of Toronto's upcoming Synod and at other gatherings

across Canada. "It's very exciting," she says.

A small committee is steering the program. The group is made up of Sister Constance Joanna, Ms. Finlay, Karen Isaacs, who is the administrative assistant to Bishop Patrick Yu, Barbara Jenkins, who is the registrar of Wycliffe College, and Sister Elizabeth Rolfe Thomas, the Reverend Mother of the Sisterhood of St. John the Divine.

For more information about "Spend a Year Living in God's Rhythm: Companions on the Way," visit [www.ssjdcompanions.org](http://www.ssjdcompanions.org).

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28. The Chancellor, Vice-Chancellors and Registrar of the Diocese
29. St. James Cathedral
30. New Hope Mandarin Ministry

## Conclusions

- The Rev. Mary Bell-Plouffe concluded her ministry at St. Luke, Peterborough on Sept. 27.
- The Rev. Ajit John will conclude his ministry at St. Matthew, First Avenue on Dec. 25. He will be taking up an appointment as Chaplain of St. Mark, Versailles, France (Diocese of Europe) beginning in early January 2016.

## Deaths

- The Rev. Canon William (Bill) Riesberry died on Sept. 5. Ordained in 1951, he served as Assistant Curate at St. Cuthbert, Leaside, and St. John the Baptist, Norway. He was then Rector of St. George-the-Martyr, Parkdale, for four decades. Retired in 1996, he served as Priest-in-Charge at the Parish of Tecumseth and at Emmanuel, Richmond Hill, and as Honorary Assistant at St. Chad, Toronto, and St. John, East Orangeville. His funeral was held at St. John, East Orangeville on Sept. 10.

- The Ven. Bradley Smith (Diocese of Ontario), Incumbent, St. John the Evangelist, Peterborough, Nov. 15.

## Vacant Incumbencies

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

- St. James Cathedral

### Trent Durham

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- St. Mark, Port Hope
- Newcastle & Orono

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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Antioch, Ephesus play key role

At the conclusion of his second missionary journey, Paul returned to Jerusalem to report on his progress to the mother church. From there he made his way to Antioch in Syria – the same Syria that is so much in the news today.

Antioch was the mission headquarters of the early church. It was here that Paul was recharged and renewed for his mission journeys. He seemed to have stayed in Syria for about a year before setting out on his next journey. We date this third journey between 53-57 CE.

The third missionary journey, as with the second, set out overland through Tarsus and into the provinces of Galatia and Phrygia. Paul and the team revisited the churches that had been established in the first journey about five years earlier, strengthening and encouraging them. No new places were visited on this third journey.

In Acts 19, the team came to Ephesus, the capital of Asia. Here Paul met the disciples who had been baptized with John's baptism but did not know the Holy Spirit. These were likely Jews who had been converted by disciples of John the Baptist; they had been baptized with the baptism of washing and cleansing in preparation for the coming Kingdom. (There was some competition between the disciples of John and Jesus in the first century.)

As Paul baptized them and laid hands on their heads, they began to prophesy and speak in tongues, demonstrating the gifts of the Holy Spirit for empowering the newly converted. Note that laying-on-of-hands was an apostolic act. Paul was claiming his role as an apostle here as elsewhere in the New Testament.

In Ephesus, Paul went first to the synagogue, as was his custom. He seemed to have preached there for three months. Eventually, opposition arose in the synagogue, and Paul and the Christians moved to the lecture halls of Tyrannus. These lecture rooms were not occupied during the heat of the day, so Paul and the Christians were allowed to use them to teach about the faith during those hours. Some ancient writers suggested that this would have been between 11 a.m. and 4 p.m.

Paul and his team were in Ephesus for more than two years, his

longest stay in any one place during the missionary trips. It was reported in the Acts that everyone in the city had a chance to hear the Gospel (Acts 19:10).

Paul had much success in Ephesus. He sent Timothy and Erastus on to Macedonia to prepare for his forthcoming visit there. Erastus is mentioned in Romans 16:23. After causing a riot in Ephesus, Paul moved to Macedonia, strengthening and encouraging the young churches throughout the region. Finally, he arrived in Greece and stayed in Corinth for three months.

This was probably where Paul wrote his most important epistle – the epistle to the Romans. It had been Paul's earnest desire to go to Rome. He wrote to prepare the Christians there for his expected visit, and to prepare them to become another mission centre for his further mission to the west. You will find this part of Paul's story in Chapter 19 of the Acts of the Apostles.

Did Paul make it to Spain? We will talk about this possibility in a later column. He did, however, arrive in Rome, but as a prisoner in chains. (More about that trip will be in another column.)

At this point in our dialogue, we need to spend some time looking at his writings. Chronologically, the order would probably be: 1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians, Romans, the prison letters (Philemon, Colossians, Ephesians and Philippians) and finally the pastoral letters (1 and 2 Timothy, Titus). Some have questioned whether these letters were actually written by Paul or by later scribes. This is especially true of the pastoral letters and the letter to the Ephesians.

We will examine the authorship issues when we discuss each epistle, and we will try to determine the pastoral concerns that were being addressed with each letter. Remember, Paul was usually responding to a pastoral or theological question expressed to him by one of the mission churches. His letters are primarily pastoral in nature.

Remember also, we possess only one side of the discussion. It is a bit like listening in as your spouse talks on the telephone. You only hear the one side of the conversation. You can try and determine the other parts of the discussion, but this is not always possible. Enjoy the dialogue.

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St. John, Willowdale's mission team above Dawson City.

## Mission trip to Yukon is 'phenomenal'

Group experiences life in North

BY THE REV. JORDAN WELLINGTON

**WHEN** many of us hear the words "mission trip," we imagine a mission field somewhere on the other side of the world; rarely do we consider the ample mission field here in our own country. Many of us at St. John, Willowdale arrived at this conclusion when we began to explore the possibility of embarking on our first parish mission trip. We quickly realized that we were being called to serve our neighbours here in Canada, in the Diocese of Yukon.

The Anglican Church has had a presence in the Diocese of Yukon dating back 150 years to the arrival of missionaries from the Church Missionary Society. There have been many notable characters during that time, such as Bishop Isaac Stringer, who was forced to boil and eat his sealskin boots to survive a two-month trek through the mountains in 1909. Today, the Diocese of Yukon is still recognized as a mission diocese, and the sense of rugged mission is prevalent in the lives of all those we encountered.

We began our mission trip on Aug. 1 at 7:30 a.m. After 14 long hours, we arrived in Dawson City at 10 p.m. local time. The sun was still brightly shining, something we would grow accustomed to, as the sun only somewhat set between 3 a.m. and 4 a.m.

Our first night was spent preparing for Holy Communion at St. Paul, Dawson City. In the late hours, we set up our worship team and unpacked our vestments, I put the finishing touches on my homily, and we readied ourselves to share worship from our church with the Rev. Laurie Munro and her parishioners at St. Paul's. That morning's worship was truly a blessing!

Our week in Dawson City and nearby Moosehide was full of physical, emotional and spiritual

labours. We ran a Vacation Bible School for 12 to 15 children, which we learned was incredibly important to the parishioners of St. Paul's and the wider community. We also undertook a number of building and renewal projects. Toward the end of the week, we held a casual concert for Dawson City and Moosehide, borrowing instruments from the local school. The evening was full of beautiful moments, particularly when one of our VBS kids shared that this was the first time he had ever seen or heard a cello.

As we connected with local families, they told us phenomenal stories about their lives. We learned that due to the incredible expense, food and other materials we often take for granted were not easily accessible to most families. This hit home when we went to the only grocery store in Dawson to purchase a little bar of cheese, which cost \$45.

This led us to ask about vegetables, which were nowhere to be found in the grocery store. The children told us that the majority of families have greenhouses to grow fruits and vegetables. Every weekend, the whole community gathers with its produce to sell to one another. Everyone in Dawson is tightly woven together; if a family prospers, it shares its blessings with the whole community.

We enjoyed a phenomenal and very successful mission to Dawson City and Moosehide. St. John, Willowdale will continue to support St. Paul, Dawson City, and we hope to lead bi-yearly missions to the Diocese of Yukon. If your parish is considering a mission trip, we encourage you to prayerfully consider supporting our northern church and communities.

*The Rev. Jordan Wellington is the associate priest of St. John, Willowdale.*

## WORLD BRIEFS

### Archbishop has Toronto connection

Archbishop Paul Kim, who served as a priest for a Korean congrega-

tion in Toronto in the 1990s, presided at a service at St. Mary and St. Nicholas Cathedral in Seoul, South Korea recently to celebrate 125 years of Anglican mission and ministry on the Korean Peninsula. Anglicans filled the cathedral, with more worshippers outside watching on three giant television screens. The service included traditional Anglican hymns in Korean, as well as some

compositions played with Korean folk instruments. Participants prayed for unification and reconciliation of the Korean peninsula, long a dream in a country divided into north and south. The Diocese of Seoul was companion diocese to the Diocese of Toronto when the centennial of the church in Korea was celebrated in 1990. *Anglican Communion News Service*



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