

Oasis of safety
faces closure

Daily prayers
renew the soul



Tourney a hit
with players

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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OCTOBER 2024



ON THE WAY

David Krol hikes the Camino de Santiago, the ancient pilgrim route in Europe. For story and photos, see pages 8-9. PHOTO BY HENRY KROL

Diocese considers fundraising campaign

Funds would support parishes, diocese's strategic plan

BY STUART MANN

THE diocese has embarked on a feasibility study to determine if the time is right to hold a major fundraising campaign to support parishes and the diocese's strategic plan, Cast the Net.

The diocese has engaged the services of M&M International, a Toronto-based fundraising firm that has done extensive work in the diocese and the Canadian church. The firm recently worked with St. Peter, Cobourg, St. Aidan, Toronto, and St. Clement, Eglinton.

The feasibility study will take about six months to complete and will seek input from clergy and laity across the diocese, says Peter Misiaszek, the diocese's director of Stewardship Development.

"Our hope is to get the opinions

of over a thousand people," he says. "We want to listen very carefully to what people are saying to us about their vision for the future of the diocese, about the challenges they're having in their parishes and how we can support them, and about how we can work together to advance Cast the Net."

The listening stage of the feasibility study will include personal interviews, focus groups, online surveys and more. "We want to hear what people have to say," says Mr. Misiaszek. "We will engage people in every part of the diocese, from every region – east, west, north and south."

The feedback will help the diocese and M&M International develop a "case for support," a document that will set out the financial goal of the campaign and the initiatives

that will receive funding. The case for support will be used to solicit donations.

Mr. Misiaszek says a large percentage of the funds would stay in the parishes for mission and ministry. "We would like to have a sharing formula that really demonstrates our support for parishes and helps ensure that as much money as possible stays in the parishes."

A portion of the funds would also support Cast the Net, the diocese's strategic plan that was unanimously endorsed by Synod last year. Cast the Net calls on Anglicans in the diocese to take action in four areas: renewing spirituality; inspiring faith in action; reimagining ministry; and transforming diocesan culture. The plan is available on the diocese's website, www.toronto.anglican.ca.

The feasibility study's final report is expected to be completed by next March or April, at which time Synod Council will decide to proceed with a campaign or not. The diocese's last major fundraising campaign, Our Faith-Our Hope, was held more than a decade ago and raised \$45 million. It provided funds for hundreds of projects, from reconfiguring church space to buying video equipment for churches.

Mr. Misiaszek thinks Anglicans in the diocese are ready for another campaign. "A lot of parishes have indicated to me their desire to do a campaign independently, so if we can all work together to do a much larger campaign, we can support those parishes to achieve their objectives and support the diocese's objectives as well. We

could be more strategic."

As with Our Faith-Our Hope, the costs of the campaign would be borne by the diocese, not the parishes, he says. If the campaign gets the green light, it could begin as early as late 2025 or early 2026.

He says M&M International would be an ideal partner for the campaign. "It's an organization that is known in our diocese, and they know how to work in the Anglican culture."

He has no doubt that Anglicans would rise to the challenge if called on. "Anglicans have demonstrated in the past that they can be very generous when an important case is brought to their attention. They have been so with FaithWorks, the Bishop's Company, Our Faith-Our Hope and other campaigns, and I believe they would again."

Chaplain elected at Christian-Jewish Dialogue

BY STUART MANN

THE Rev. Dr. Jim Leatch has been elected interim chair of the Christian-Jewish Dialogue of Toronto.

Dr. Leatch is the chaplain of Royal St. George's College, an Anglican-affiliated independent school for boys in Toronto. He is also a deacon at St. Olave, Swansea and a postulant for priestly ministry in the Diocese of Toronto.

Dr. Leatch was elected in July and will stay in the role until at least December, when a permanent chair will be chosen. If he is re-elected, he will serve a three-year term. "I'm happy and honoured to serve," he says. "If someone else is elected, I'm happy to give them my full support."

The Christian-Jewish Dialogue of Toronto (CJDT) was founded in 1976 to promote a dialogue of respect between the Jewish and Christian communities in Toronto. The forum was the brainchild of the late Rev. Canon Roland de Corneille, a priest of the Diocese of Toronto. Its members include representatives of the Anglican, Evangelical Lutheran, Roman



The Rev. Dr. Jim Leatch and his dog Henry.

Catholic and United churches, the Centre for Israel and Jewish Affairs, and the Toronto Board of Rabbis.

The CJDT fosters understanding between Christians and Jews through webinars, lectures, celebratory gatherings and the provision of resources. This year, for example, it hosted a lecture by Dr. Amy-Jill Levine, an American scholar, on the biblical roots of antisemitism. It also co-hosted an evening at Temple Har Zion synagogue in Thornhill that featured a book launch about the

life of interfaith pioneer Andre Chouraqui and a performance by the choirs of the synagogue and local churches.

The CJDT also releases statements. It has condemned recent acts of vandalism and threats against Toronto synagogues. It denounced the Oct. 7, 2023 attack by Hamas on Israel, and has voiced its support for the people of Ukraine.

Due to Hamas's attack on Israel and the ongoing war, Dr. Leatch says it has been a challenging year for CJDT. The Anglican Church of Canada and Evangelical Lutheran Church in Canada's adoption of Resolution A160 at their joint general assembly in July 2023 caused friction.

The resolution, which reaffirmed the commitment of the churches to the pursuit of peace with justice for all in Palestine and Israel, was seen by some members of CJDT as pro-Palestinian and critical of Israel, he says.

"Our meetings reflected the anguish of those with relatives who were killed or kidnapped in the Oct. 7 attack or who have connections to members of the Israeli Defence

Forces involved in subsequent military operations. It was, and is, very personal," he says.

Dr. Leatch has been a member of CJDT for two and a half years and says it has been an enriching experience. "It has been eye-opening and thought enlarging to see things not just from a Jewish perspective but from the perspective of other Christian denominations," he says. "There are lots of things that synagogues have to deal with that we don't have to. We don't have to have security and metal detectors at all our churches. When I go to visit a rabbi, I have to phone ahead and be registered when I get there. The doors will be locked and there will be a security system to go through. Since last Oct. 7, the Jewish community in Canada has been dealing with a very high level of hostility and persecution. It's important for us to remember that that's going on and it's part of their daily life."

Although it can be difficult and uncomfortable at times, reaching out to those of different faiths is critically important, he says. "I think the world right now, politically and religiously, has become

very polarized. There are a lot of people who not only believe that they are right, but they absolutely believe in their righteousness, and that people who agree with them are their friends and those who don't are their enemies. I think we need to get back to the middle ground, where someone with a different perspective is just that – a person with a different perspective. The via media – the middle way – can be a potential bridge for extreme perspectives on things. That is something, as an Anglican, I may be able to bring to my role."

He says starting conversations with those of different faiths doesn't have to be hard. "Start with people you know, either at work or school or those who live on your street. Focus on what we have in common. We love our children and families. We value our faith. We care about what happens in the world. Start with someone you know and ask to be invited into their synagogue, church, mosque or temple. Tell them you're curious about it. My experience is that they will be more than willing to welcome you."

BRIEFLY

Archives closed in October

The diocesan Archives will close to visitors and research inquiries from Oct. 1 to Nov. 1 so staff can undertake inventory work and other much-

needed projects. Urgent inquiries, including requests for certified copies, will still be processed, but all other requests will wait until the Archives re-opens on Nov. 4. Staff are planning month-long closures in October for the next two years, followed by shorter two-week closures in subsequent years. For more information, contact Claire Wilton at cwilton@toronto.anglican.ca or

416-363-6021 (1-800-668-8932).

Lay anointers gather for training

A Lay Anointer's Training Day will take place on Oct. 19 from 9:30 a.m. to 3:30 p.m. at St. Peter, Cobourg. The day will include practising anointing and presentations on the history and theology of anoint-

ing and healing, boundaries and confidentiality, supervision and prayerful support, plus practical learning on the care and keeping of oil and oil stocks. To register, visit Bulletin Board on the diocese's website, www.toronto.anglican.ca.

Diocese offers payroll training

Diocesan staff will hold Zoom workshops on payroll training for parish leaders, especially those responsible for processing payroll at the parish. The dates are: Oct. 16 from 6-7:30 p.m. and Oct. 23 from 6-7:30 p.m. Both sessions will cover the same content: employees vs. independent contractors; T4 vs.

T4A; CRA remittances; payroll source deductions; processing payroll for supply clergy; clergy residence; EHT/WSIB remittances and annual returns; and taxable benefits. For more information, contact Keri Stilling at kstilling@toronto.anglican.ca.

Dean of Jerusalem to visit

The Rev. Canon Richard Sewell, Dean of St. George's College, Jerusalem, will be visiting St. James Cathedral on Sept. 29. He will preach at 9 a.m., 11 a.m. and 4:30 p.m., take questions at coffee hours after the morning services and give the Snell Lecture after Evensong.



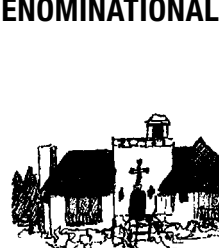
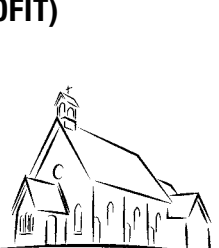
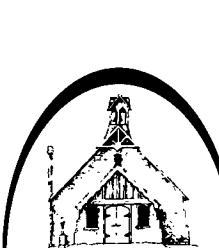
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Conference focuses on community resilience

Workshops provide practical tips, inspiration

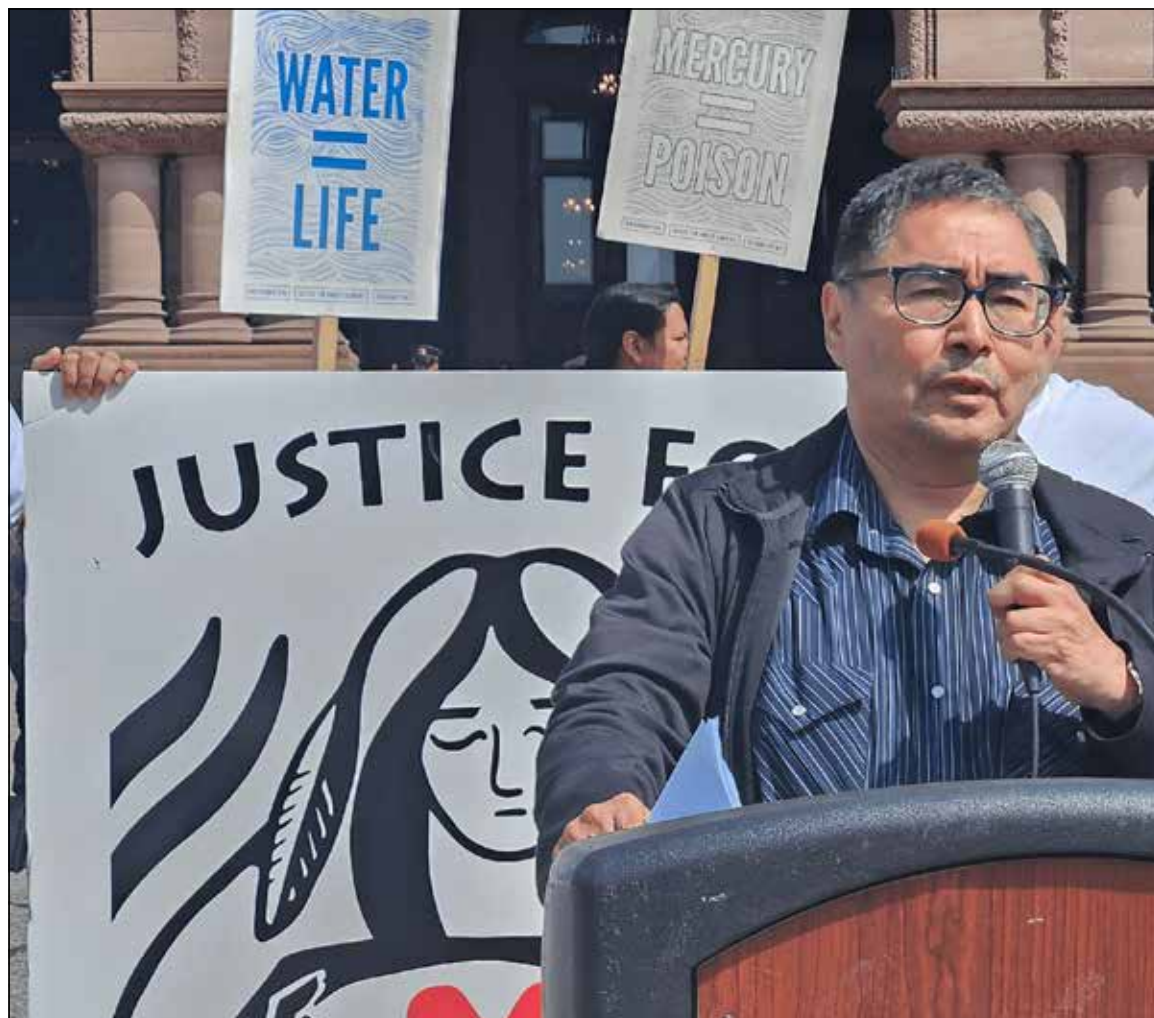
BY ELIN GOULDEN

FROM rising costs to rising sea levels, environmental degradation to overdose deaths, from the numbers of displaced people worldwide to those facing homelessness here at home, the crises of our time continue to grow. It's all too easy to fall into despair or demonization of those who are at the heart of these crises. In the face of widespread challenges, the predominant culture preaches a gospel of personal resilience, as if individual acts of self-care are a sufficient response to complex societal, even global, problems.

We are created as interdependent beings, connected, as Scripture tells us, like the many members of one body. The challenges we face are not to be shouldered alone, but together. "Bear one another's burdens, and in this way you will fulfill the law of Christ." (Gal. 6:2) In supporting each other, and especially the most vulnerable members of our communities, we resist the prevailing (and isolating) message of hyper-individualism and are better able to persevere in adversity.

This year's diocesan Outreach & Advocacy Conference, to be held online on Oct. 26, focuses on "Communities of Resilience and Resistance." What can we learn from communities that have experienced years, even decades, of supporting each other in the face of overwhelming trials? And how can we come alongside to support them in turn?

This year's keynote speaker is Chief Rudy Turtle of Grassy Narrows First Nation, a northern Ontario community that has demonstrated incredible resilience and resistance in the face of calamity. From 1962 to 1970, more than 10 tonnes of mercury from the Dryden pulp and paper mill 100 kilometres upstream was dumped into the Wabigoon river system, poisoning the water, fish and wild rice on which members of Grassy Narrows depend. Generations of community members have experienced the physical and psychological effects of mercury poisoning and the economic impacts of losing their commercial fishery and fishing tourism industry. Moreover, rather



Chief Rudy Turtle of Grassy Narrows First Nation will be the conference's keynote speaker.

than diminishing over time, the existing mercury levels have been exacerbated by ongoing industrial and forestry activities.

In response, the community has come together to resist the exploitation of its natural resources and demand justice. A founding member of the First Nations Land Defence Alliance, Grassy Narrows is home to the longest running First Nation logging blockade in Canadian history, which started in December 2002. Members of the community have repeatedly travelled to Toronto and Ottawa to demand justice, most recently in September of this year. This spring, after a scientific study confirmed that mercury levels were being made worse by continued industrial pollution, Grassy Narrows launched a lawsuit against the federal and provincial governments for failing to protect against or remedy the effects of mercury contamination.

"We've been hit with a lot of things. We've been hit with mercury, we've been hit with residential school, we've been hit with the reservation system, we've been hit with relocation. No matter what they hit us with, we always come back up again," says Chief Turtle. "And no matter what they hit us

with in the future, we will come back up again. We are not going away."

The conference's other workshops continue the theme of community resilience. The Rev. Eddie Jjumba and the Rev. Alexa Gilmour will speak on lessons learned from welcoming the surge of African refugee claimants that began in the summer of 2023. Disability advocate Janet Rodriguez will outline the principles of disability justice and how to incorporate them in the fight to end disability poverty. The Rev. Christian Harvey, executive director of One City Peterborough, will offer a workshop on deconstructing myths about homelessness and those experiencing it, while the Rev. Mark Stephen and members of the Bridge Prison Ministry will speak about the need for community support and reintegration of those coming out of incarceration. The Church's response to the climate crisis will be addressed by Karen Turner, a member of the Bishop's Committee on Creation Care, in a workshop she previously presented to the Baptist Peace Fellowship of North America. Barb Panter and Tina Estwick, staff of The Neighbourhood Group (formerly St. Stephen's Community House), will

discuss the needs and challenges of community harm reduction in the face of the overdose crisis. Sisters Sylvia and Carolyn Wilson of Collingwood, founders of the Sheffield Park Black History Museum, will guide participants in learning

from the communities of early Black settlers in Ontario. Meanwhile, the Rev. Alison Hari-Singh, a local priest and theologian, will explore how the Nicene creed gives Christians theological language to understand and combat racism.

Our hope is that all these sessions open us to seeing the world through Jesus' eyes – that every person, indeed every part of God's creation, is of great worth and value. When we recognize this, we can support each other in standing against 'the evil powers of this world that corrupt and destroy the creatures of God,' as we promise in our baptismal covenant.

For the fifth year in a row, the conference will be held virtually over Zoom. While this platform limits the opportunity for participants to network with each other informally, there will be a closing session in which they can reflect in small groups on what they have learned and what they will be taking away to their home parishes. The online format also allows participation from speakers and registrants from far away, and means that the event is free of charge. Parishes and deaneries can add an in-person element by hosting "watch parties," where members gather to watch the speakers and workshops, using the break times to have their own discussions about the presentations.

To learn more about the sessions and to register, visit www.toronto.anglican.ca/outreachconference.

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

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Overdose prevention sites save lives



BY THE REV. CANON MAGGIE HELWIG

For the past six years, the Kensington Market Overdose Prevention Site has operated just around the corner from St. Stephen in-the-Fields church in Toronto. It is run by the Neighbourhood Group – formerly St. Stephen's Community House, founded from the parish several decades ago. It is a small, low-profile, well-managed site – so much so that many people in the neighbourhood were unaware that it existed until 2019, when the provincial government arbitrarily defunded it, with the excuse that there was also a site at Queen and Bathurst streets. Since that time, it has run on donations and the work of extraordinarily dedicated staff and volunteers.

Though the KMOPS is one of the smallest sites in Toronto, it has saved hundreds, perhaps thousands, of lives. As the toxic drug crisis has escalated, staff have taken it upon themselves to become a sort of mobile crisis unit, dashing through the streets and alleyways with naloxone and oxygen tanks, in response to emergency calls. I have worked alongside them to reverse overdoses near the church. The workers at the overdose prevention site distribute a full range of harm reduction supplies and also package them for my parish to distribute. They provide community, support and compassion, as well as connections to medical care, mental health care and addictions counselling. Many people have moved from being clients of the site to entering the Neighbourhood Group peer worker program, which has given them a sense of meaning and

value, and often helped them significantly reduce their use of street drugs. Although Kensington Market is a hotspot for overdose deaths, there has never been a single death at the site, and a study in the Lancet last year showed that overdose death rates had actually declined in the area immediately around it.

Unusually, the KMOPS serves not only opiate users but also users of crystal meth, who may be less vulnerable to overdose but often need a calm, quiet space in which they can come down. Indeed, the site has been a space of peace for reasons quite unrelated to street drugs. Last year, when one of the residents of the encampment outside the church was dealing with the terminal illness of his beloved dog, the overdose prevention site became a space where he and his pet could have privacy and rest together. When people are in distress or escalated emotional states, it is normal for outreach workers or church volunteers to take them to the site, not for overdose prevention but for peace and community.

And it is this small oasis of safety and kindness that the provincial government has seen fit to label as a “drug den” and a threat to children and public safety. The KMOPS is one of 10 sites scheduled to be closed by provincial mandate, in March 2025 or before.

The Ford government has tried to create a false dichotomy between harms reduction and treatment, but all experts and frontline workers in the field know that they are part of one continuum and that harms reduction, and especially safe drug consumption sites, are one of the most efficient pathways into treatment. It's now widely known that even

the expert reports commissioned by the government did not recommend shutting down any sites, and in fact recommended creating more.

The story has been spun as being about the safety of children (ironic, coming from a government that seems fiercely dedicated to making round-the-clock access to alcohol as easy as possible, including at convenience stores right beside schools). But we know that if these sites are closed, children, and everyone else, will be much less safe. There will be deaths in our parks, in our streets, very possibly in our schoolyards. There will be more discarded needles, since the government's proposed new “treatment hubs” will be banned from having needle exchange programs. There will be more infectious and bacterial illness, as people use old and contaminated equipment. There will be more drug dealing, more organized crime, more violence. Just as clearing encampments does not make homeless people magically housed, so closing overdose prevention sites will not somehow make drugs go away.

The alternative: allow these spaces of kindness, encourage them, resource them, create more. They will not solve all the problems of our very troubled and broken society. But they will keep some people alive, and some of them for long enough that they can heal, can know themselves to be loved, can live without being driven to use street drugs for a momentary feeling of value. And to save one life, as Rabbi Hillel may have said, is to save the world entire.

The Rev. Canon Maggie Helwig is the incumbent of St. Stephen-in-the-Fields, Toronto.



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Canon Stuart Mann: Editor

Address all editorial material to:
The Anglican
135 Adelaide Street East
Toronto, Ontario M5C 1L8
Tel: 416-363-6021, ext. 247
Toll free: 1-800-668-8932
Fax: 416-363-7678
Email: editor@toronto.anglican.ca

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In the Diocese of Toronto:
A community of congregations in 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 a large population of Indigenous peoples.

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The Rt. Rev. Kevin Robertson

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BRIEFLY

Bursary fosters liturgical, musical creativity

Are you looking for ways to develop, support and encourage creative musical and liturgical experimentation in your parish? The Douglas C. Cowling Bursary is an award of \$5,000-\$10,000 to a parish in the diocese to support further liturgical training of music staff or to help provide creative liturgical programming. The deadline to apply is Oct. 31, with decisions made by the end of 2024. Forward proposals to cowlingbursary@gmail.com.

Workshop considers insurance matters

The Property Resources department and Ecclesiastical Insurance are hosting an insurance workshop for churches on Oct. 24 at 4 p.m. on Zoom. Ecclesiastical will offer essential insights on using church space for shelters; fire safety; risk mitigation; and a general overview of the insurance program. To register, visit Bulletin Board on the diocese's website, www.toronto.anglican.ca.

Women invited to fall gathering

Anglican women are invited to a gathering of fun and fellowship on Oct. 26 from 10 a.m. to 3 p.m. at Christ Church, Stouffville. Keynote speaker Ida Morra-Caruso will speak about women and the law. The cost is \$10, which includes supplies for a garden craft to take home. Bring your own nut-free bag lunch (dessert and beverage provided). Register at admin@stouffvilleanglican.ca. For more information, contact acw@toronto.anglican.ca or 416-363-0018.

New resource helps refresh spiritual life

Collection of prayers popular in parishes

BY STUART MANN

A collection of simple prayers is helping to renew the spiritual lives of Anglicans in the diocese.

The 31 prayers – one for each day of the month – are found in *Prayers Through the Ages*, a resource produced by the Season of Spiritual Renewal, an initiative of the diocese that seeks to renew the spiritual lives of Anglicans and, by extension, the Church itself.

The prayers span the centuries and are written by a broad cross-section of writers, from St. Columba to Professor Jane Williams. The resource includes Indigenous and African prayers, plus prayers from the Quaker and Orthodox traditions. They are short, thoughtful and easy to read.

The prayers are available on the diocese's website and can be printed on 8.5x11-inch paper or in booklet form. They are also printed on pages 6-7 of this issue of *The Anglican*.

The Rev. Canon Janet Read-Hockin, incumbent of St. Cuthbert, Leaside, says the prayers help to ground her during her often busy days. "I keep the prayers on my desk, and every now and then I'll open them up at random and just stop and read one of them to centre myself," she says. "It gives me the strength and perspective I need, no matter what I might be experiencing."

The Rev. Jennifer Schick, incumbent of All Saints, Whitby, echoes her words. "The prayers have helped to take me out of my routines a little bit and connect with those who have gone before, and they remind me what it means to be human and to worship God," she says. "As I pray them, they give me something different every day to focus or reflect on."

Both clerics are using *Prayers*

Through the Ages in their parishes, with considerable success. At St. Cuthbert's, the prayers were first shared with the monthly prayer circle, and then printed off and left in two gathering spaces outside the worship area.

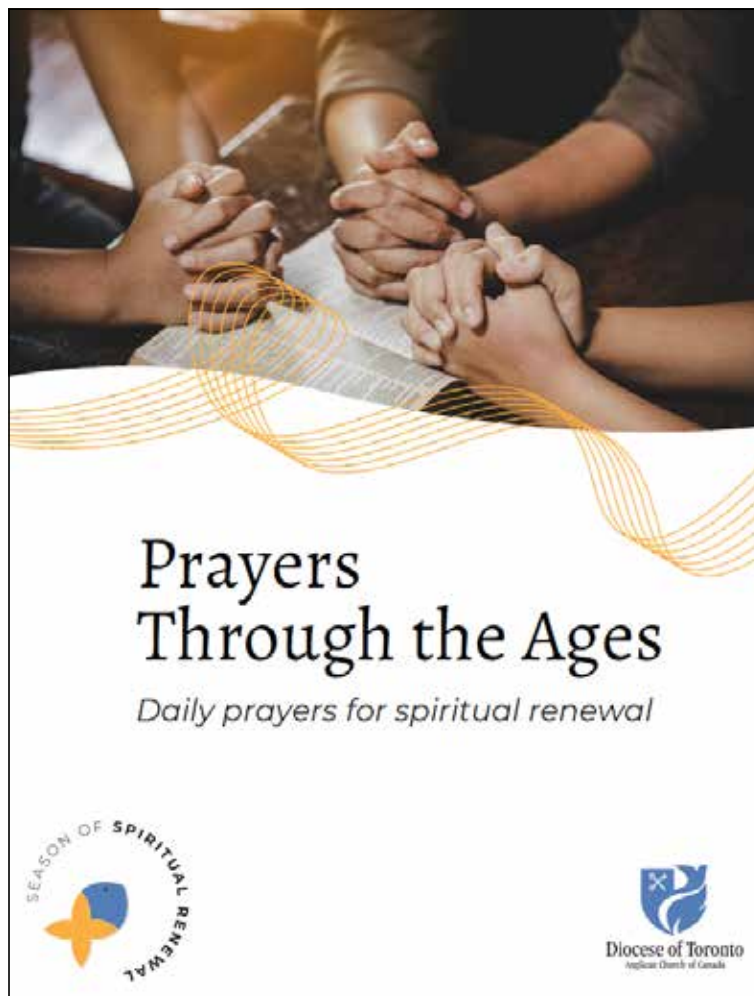
"I thought we'd be generous in running off a first batch of 30 copies, and they all went," recalls Canon Read-Hockin. By the middle of August, about 80 copies had been taken. "What we've discovered is that not only members have taken the resource but also people who come into the building for other reasons."

All Saints has had a similar experience. In addition to providing a link to the prayers for those who wanted to access them online, the church printed up booklets and put them at the back of the church. Parishioners were encouraged to take one and use it over the summer holidays. "We printed up a number and saw them all go, which is lovely," says Rev. Schick.

All Saints keeps some booklets on hand for its weekly silent prayer and meditation time for the public. It also has copies at its booth at the Whitby Farmers Market. "For those who visit us and talk about wanting to go deeper into faith or show an interest in a prayer life, we can offer it to them," she says.

At St. Paul on-the-Hill, Pickering, the *Prayers Through the Ages* resource came at just the right time, says the Rev. Canon Stephanie Douglas, incumbent.

In the spring, St. Paul's hosted its Prayer Project, a week-long initiative in which the church stayed open for people to pray. There were prayer stations with guided activities. The event was inspired by the 24-7 Prayer movement, which encourages people to pray and provides them with resources.



Prayers through the Ages comprises 31 short, thoughtful prayers.

The focus of the Prayer Project was spiritual renewal in the parish, so *Prayers Through the Ages* came at the perfect time, says Canon Douglas. At one of the prayer stations, participants were given a prayer journal and some guidance on how to use it. Then they were encouraged to choose a prayer from *Prayers Through the Ages* and to make that their daily prayer for the coming year.

"We had about 35 people come out for prayer, which for the first year was encouraging," says Canon Douglas. "The feedback from the people who came was very positive, so we're going to do it every year. We'd like to have people who used their daily prayer give testimony, so hopefully it will grow."

All three clergy say their parishes have a strong tradition of prayer, and *Prayers Through the Ages* helps to augment that. At St. Cuthbert's, for example, some lay leaders have been inspired by the resource to write prayers of their own. The prayers are sometimes said at the beginning of meetings and other events and included in the weekly bulletin.

"The resource has given people permission to be more open about

how prayer forms them, and to act as a witness for others about the power of prayer in our ministry," says Canon Read-Hockin.

She says the enthusiasm for *Prayers Through the Ages*, especially among visitors to the church, indicates a spiritual hunger in the wider community. "What it says to me is that the hunger to connect with the spiritual is very strong, not only within the community but outside it as well. The prayers are brief, so they're very accessible, and they cover not only the Anglican tradition but a breadth of other traditions as well. There's an inclusivity that makes them very accessible."

Rev. Schick agrees. "The Season of Spiritual Renewal started because there was a callout – people said they were hungry to know Jesus more and love God more deeply, and I think we're seeing that overall. This resource gives people an opportunity to tap into that a little bit in a way that is very non-threatening."

Prayers Through the Ages is available on the diocese's website at www.toronto.anglican.ca/spiritualrenewal.

Sign up for workshops

THIS fall, the Season of Spiritual Renewal is offering workshops to help strengthen and encourage churches. Some are geared to priests and deacons, some to lay leaders of various ministries, and some for anyone wanting to grow and be renewed in their faith.

The upcoming workshops are:

- **Oct. 1: "Healing in the Landscape of Prayer; What is Anointing?"**

The Rev. Canon Joanne Davies will discuss the unbreakable bond between healing and prayer and explore the inclusion of anointing in worship.

- **Oct. 2: "Everyday Witness"**
Dean Stephen Hance will explore how to use this resource to build a culture of faith-sharing, equipping the whole people of God to tell our faith stories so others will want to know more.

- **Oct. 9: "Small Group Ministry and Parish Renewal"**

The Rev. Molly Finlay and the Rev. Canon Dr. Philip Der will explore how small group ministry can be a critical part of a community's discipleship path and nurture parish revitalization.

- **Oct. 22: "Preaching through Advent"**

Join with other preachers and the Rev. Canon Judy Paulsen to plan four Advent sermon outlines, exploring how these sermons relate to spiritual renewal in churches.

- **Nov. 6: "Christian Meditation and the Jesus Prayer"**

The Rev. Canon Stephen Kirkegaard will explore the ancient practice of Christian meditation, which roots one's life in Christ and brings a deeper experience of God.

- **Nov. 14: "Silence, Stillness, Simplicity: An Introduction to Leading Christian Meditation"**

Learn with the Rev. Julie Meakin about this way of contemplative prayer as taught by Fr. John Main, as well as how to lead and begin a Christian meditation group in a parish.

- **Nov. 21: "Equipping Parents as Spiritual Nurturers"**

Tiffany Robinson will present a practical toolbox for growing as a family in the practices of the Christian life (prayer, worship, reading the bible, service and generosity).

- **Nov. 26-Dec. 17: "Advent for Everyone"**

An online teaching series with the bishops on Tuesday evenings during Advent.

Most workshops are being offered in a 1-2 p.m. timeslot to enable both laypeople and clergy to participate over a lunch hour. For full details and to register, visit www.toronto.anglican.ca/spiritualrenewal.

Great photos are just the start.

Photo adapted from Fizkes/Shutterstock

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Daily prayers renew the soul

Prayers Through the Ages is a resource of the diocese’s Season of Spiritual Renewal initiative. The daily prayers, printed here, can be used by individuals or groups for spiritual renewal. The prayers are also available on 8.5x11-inch pages or in booklet form on the diocese’s website, www.toronto.anglican.ca.

1
Grant to me, O Lord, to know what is worth knowing,
To love what is worth loving,
To praise what delights you most,
To value what is precious to you,
And to reject whatever is evil in your eyes.
Give me true discernment,
So that I may judge rightly between things that differ.
Above all, may I search out and do what is pleasing to you;
Through Jesus Christ my Lord.
Amen.

Thomas A Kempis, c. 1389-1471

2
My dearest Lord,
be a bright flame before me,
be my guiding star above me,
be the smooth path beneath me,
be a kindly shepherd behind me,
today and evermore.

St. Columba, c. 521-597

3
Lord, we offer you all we are,
All we have, all we do,
And all whom we shall meet this day,
That you will be given glory.
We offer you our homes and work,
Our schools and leisure,
And everyone in our community today;
May all be done as unto you.
We offer you the broken and hungry . . .
May the wealth and work of the world be available to all
And for the exploitation of none.
May your presence be known to all.

Morning Prayer, the community of St. Aidan and St. Hilda, Lindisfarne, UK

4
Give me grace, O my Father,
to be utterly ashamed of my own reluctance.
Rouse me from sloth and coldness,
and make me desire you with my whole heart.
Teach me to love meditation, sacred reading, and prayer.
Teach me to love that which must engage my mind for all eternity.

John Henry Newman, 1801-1890

5
O thou who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.
There let it for thy glory burn
With inextinguishable blaze,
And trembling to its source return
In humble prayer and fervent praise.

Charles Wesley, c. 1707-1788

6
Creator, we give you thanks
for all you are and all you bring to us
for our visit within your creation.
In Jesus, you place the Gospel
in the center of this Sacred Circle
through which all of creation is related.
You show us the way to live
a generous and compassionate life.
Give us your strength to live together
with respect and commitment
as we grow in your Spirit,
for you are God, now and forever. Amen.

Taken from a liturgy for the National Indigenous Day of Prayer

7
Christ, you have gone before me
to prepare a place for me,
that where you are
there I may be also.
Teach me to wait with patience,
to watch with alertness,
to trust that you are with me
in the unknown future
and to know your presence.

Jane Williams, professor St. Mellitus College

8
Take, Lord, and receive
my liberty,
my memory,
my understanding,
my entire will,
everything I have and call my own.
You gave me all these gifts,
And to you I return them.
Dispose of them entirely according to your will.
Give me only your love and your grace.
This is all I ask.

Margaret Silf, leader in Ignatian spirituality

9
Teach us, O God, that silent language
which says all things.
Teach our souls to remain silent in Your presence;
that we may adore You in the depths of our being,
and await all things from You,
while asking of You nothing but the accomplishment of Your will.
Teach us to remain quiet under Your action
and produce in our souls that deep and simple prayer
which says nothing and experiences everything,
which specifies nothing and includes everything.
Do pray in us, that our prayer may ever tend to Your glory,
and our desires and intentions may not be fixed on ourselves,
but wholly directed to You.

Evelyn Underhill, c. 1875-1941

10
For all that separates our hearts from God
and from all that closes our eyes to God’s love...
(silence)
For what we have done, left undone,
and what has been done on our behalf...
(silence)



Anglicans across the diocese are being encouraged to listen to and talk with God through prayer.

For the pride that prevents us from forgiving others,
as we have been forgiven...
(silence)
Jesus, forgive us.
Create in us clean hearts, O God,
and renew a right spirit within us.

Taken from a liturgy for the National Indigenous Day of Prayer, Anglican Church of Canada

11
The cross is the hope of Christians
The cross is the resurrection of the dead
The cross is the way of the lost
The cross is the saviour of the lost
The cross is the staff of the lame
The cross is the strength of the weak
The cross is the doctor of the sick
The cross is the aim of the priests
The cross is the hope of the hopeless
The cross is the freedom of the slaves
The cross is the power of the kings
The cross is the water of the weeds
The cross is the consolation of the bondmen
The cross is the source of those who seek water
The cross is the cloth of the naked
We thank you, Father, for the cross

African prayer, 10th century

12
Lord Jesus Christ
Son of God
Have mercy on me,
a sinner.

The Jesus Prayer, Orthodox Church

13
Creator God, so draw our hearts to you,
so guide our minds,
so fill our imaginations,
so control our wills,
that we might be wholly yours,
utterly dedicated to you;
and then use us, we pray, as you will,
and always to your glory and welfare of your people; through our Redeemer, Jesus Christ.
Amen.

A Disciple’s Prayer Book, Anglican Council of Indigenous Peoples

14
Soul of Christ, sanctify me
Body of Christ, save me
Blood of Christ, refresh me
Water from Christ’s side, wash me
Passion of Christ, strengthen me
O good Jesus, hear me
Within thy wounds hide me
Suffer me not to be separated from thee
From the malicious enemy defeat me
In the hour of my death call me
And bid me come unto thee
That I may praise thee with thy saints
and with the angels
Forever and ever. Amen.

The Anima Christi, early 14th century, a favourite prayer of St. Ignatius Loyola

15
Take my life and let it be consecrated,
Lord, to thee.
Take my moments and my days;
Let them flow in ceaseless praise,
let them flow in ceaseless praise.



Frances R. Havergal, poet and hymn writer, c. 1836-1879

16
 Oh God, early in the morning I cry to you.
 Help me to pray and to concentrate my thoughts on you:
 I cannot do this alone,
 In me there is darkness, but with you there is light,
 I am lonely, but you do not leave me;
 I am feeble in heart, but in you there is help;
 I am restless, but with you there is peace.
 In me there is bitterness, but with you there is patience;
 I do not understand your ways, but you know the way for me . . .
 Restore me to liberty, and enable me to live now
 That I may answer before you and before me.
 Lord, whatever this day may bring, your name be praised.

Deitrich Bonhoeffer, martyred German theologian, c. 1904-1945

17
 But all shall be well,
 And all shall be well,
 And all manner of thing shall be well.

Julian of Norwich, c. 1343 – after 1416

18
 Govern everything by your wisdom, o Lord,
 So that my soul may always be serving you

In the way you will, and not as I choose.
 Let me die to myself so that I may serve you;
 Let me live to you who are life itself.
 Amen.

Teresa of Avila c. 1515-1582

19
 O Lord, my God.
 Form me more fully in your likeness.
 Use the circumstance and interactions of this day to form your will in me.
 From the frustrations of this day form peace.
 From the joy of this day form strength.
 From the struggles of this day form courage.
 From the beauties of this day form love.
 In the name of Jesus Christ, who is all peace and strength
 and courage and love. Amen.

Richard Foster, theologian and author in the Quaker tradition

20
 Come! Spirit of Love!
 Penetrate and transform us by the action of Your purifying life.
 May your constant, brooding love bring forth in us
 more love and all the grace and works of love.
 Give us grace to remain still under its action,
 and may that humble stillness be our prayer. Amen.

Evelyn Underhill, c. 1875-1941

21
 Abba, I adore you.
 Abba, I adore you.
 Abba, I adore you.
 Abba, my Abba.

Abba, the Hebrew word meaning father

22
 God, of your goodness give me yourself,
 For you are enough for me.
 I cannot properly ask anything less, to be worthy of you.
 If I were to ask less, I should always be in want.
 In you alone do I have everything.
 Amen.

Julian of Norwich, c. 1343 – after 1416

23
 Christ, be with me, Christ before me,
 Christ behind me,
 Christ in me, Christ beneath me, Christ above me,
 Christ on my right, Christ on my left,
 Christ where I lie, Christ where I sit,
 Christ where I arise,
 Christ in the heart of everyone who think of me,
 Christ in every eye that sees me,
 Christ in every ear that hears me,
 Salvation is of the Lord,
 Salvation is of the Christ,
 May our salvation, O Lord, be ever with us.

St. Patrick of Ireland, c. 387-461

24
 Love bade me welcome; yet my soul drew back,
 Guilty of dust and sin.
 But quick-eyed Love, observing me grow slack
 From my first entrance in,
 Drew nearer to me, sweetly questioning
 If I lacked anything.
 “A guest,” I answered, “worthy to be here”:
 Love said, “You shall be he.”
 “I, the unkind, ungrateful? Ah, my dear,
 I cannot look on Thee.”
 Love took my hand and smiling did reply,
 “Who made the eyes but I?”
 “Truth, Lord, but I have marred them: let my shame
 Go where it doth deserve.”
 “And know you not,” says Love, “Who bore the blame?”
 “My dear, then I will serve.”
 “You must sit down,” says Love, “and taste my meat.”
 So I did sit and eat.

George Herbert, c. 1593–1633.

25
 I rise and pledge myself to God
 To do no deed at all of dark.
 This day shall be his sacrifice
 And I, unmoved, my passions’ lord.
 I blush to be so old and foul
 And yet to stand before his table.
 You know what I would do, O Christ;
 O then, to do it make me able.

Gregory of Nazianzus, c. 329-390

26
 Open wide the window of our spirits, O lord,
 and fill us full of light;
 Open wide the door of our hearts,
 that we may receive and entertain thee
 with all our power
 of adoration and love. Amen.

Christina G. Rossetti, c. 1830-1894

27
 Fire
 God of Abraham, God of Isaac, God of Jacob,

Not of philosophers and scholars.
 Certitude.
 Certitude.
 Feeling.
 Joy.
 Peace.
 God of Jesus Christ.
 Forgetfulness of the world and of everything, except God.
 Greatness of the Human Soul.
 Joy, joy, joy, tears of joy.

Blaise Pascal, c. 1623-1662

28
 Late have I loved you, O beauty so ancient and so new.
 Late have I loved you!
 You were within me while I have gone outside to seek you.
 Unlovely myself, I rushed toward all those lovely things you had made.
 And always you were with me, I was not with you.
 All these beauties kept me far from you although they would not have existed at all
 unless they had their being in you.
 You called,
 You cried,
 You shattered my deafness.
 You sparked,
 You blazed,
 You drove away my blindness.
 You shed your fragrance, and I drew in my breath, and I pant for you.
 I tasted, and now I hunger and thirst.
 You touched me, and now I burn with longing for your peace.

Augustine of Hippo, c. 354-430

29
 You, O Eternal Trinity, are a deep sea into which,
 the more I enter, the more I find.
 And the more I find, the more I seek.
 O Abyss,
 O eternal Godhead,
 O sea profound,
 What more could you give me than yourself?
 Amen.

Catherine of Siena, c. 1347-1380

30
 Dearest Lord, may I see you today
 and every day in the person of your sick,
 and, while nursing them, minister unto you.
 Though you hid yourself
 behind the unattractive disguise of the irritable,
 the exacting, the unreasonable,
 may I still recognize you, and say:
 “Jesus, my patient, how sweet it is to serve you.”

Mother Teresa of Calcutta, c. 1910-1997

31
 My Dear Friend, I am here.
 See, I have come to you because you have invited me.
 Your tears and your soul’s longing, your humility and
 your grief-stricken heart
 Have moved me and brought me to you.
 O Lord, I called you and longed to enjoy you,
 and I am prepared to give up everything for you.
 Let my mouth, my soul, and all creation praise and bless you.
 Amen.

Thomas a Kempis, c. 1389-1471



Walking towards a rainbow on the Camino de Santiago in Spain. At right, David and Henry Krol. PHOTOS COURTESY OF HENRY KROL

Feeling God's goodness on the Camino

Pilgrim slows down to savour the moments the second time around

BY HENRY KROL

At the end of Day 1 on the Camino de Santiago, I sent home a selfie with this caption: "Don't believe the smiles. I don't know what I was thinking, embarking on a first Camino, let alone a second. The distance of time makes you romanticize it, but it's f***ing arduous. Today was a relentless 15km of gasping uphill, then five relatively flat kilometres, then 5km of pounding downhill. It's literal abuse to the body. So why do I feel so exultant?"

The Camino de Santiago is not one route but many different pilgrimage paths originating from various starting points in Spain and throughout Europe. The paths lead to Santiago de Compostela, a city in northwestern Spain whose cathedral is said to be the final resting place of the apostle St. James. The Camino Francés (French Way) begins in France, crosses the Pyrenees, and winds its way approximately 800 km to Santiago. This spring, I walked the Camino Francés for the second time.

When I prepared to walk my first Camino in 2019, a year after I retired, I thought it would be the most selfish thing

I had done in decades. Instead of being responsible for my children's wellbeing or my students' learning, I was responsible only for me. Priest-psychologist-pilgrim the Rev. Canon Susan Haig taught me that my walking the Camino was self-care, not selfishness.

When I told Susan that I was soon to embark on a second Camino, this time with my 26-year-old son, David, she encouraged me to "take it slower this time, smell the roses, and savour every numinous moment." She wanted me to be unhurried and to feel the hand of God in my surroundings. I'm glad she gave me that charge, because it made me pay attention in a way I may not otherwise have done.

With awareness heightened to the hand of God at work, David and I savoured many numinous moments. A notable one happened on our second day.

There was a lovely inn I stayed at in 2019. I'd walked longer that day than I probably should have, and I started being plagued with self-doubt about still being on the trail when almost no one else was. But then I arrived at this wonderful, friendly inn in Zuriain. I loved it. So I wanted to go again with David. Again this year as the day's walk stretched on, I



doubted myself. Was I making a terrible mistake and dragging David with me? Knowing I'd walked this distance five years earlier didn't make it any shorter. Then, the inn I'd aimed for was full, so we had to walk another three kilometres to the next possibility, and hope it had space.

Fortunately, it did, and it ended up being the greatest blessing we could have hoped for.

The lodging we ended up at, the *albergue* at Zabaldika, was a beautiful, out-of-the-way pilgrim hostel run by nuns of the

Continued on Page 9

Candelit circle draws pilgrims together

Continued from Page 8

Society of the Sacred Heart. They know how to make pilgrims feel special. The volunteer hosts welcomed us with cold water and warm hospitality. At the communal dinner table, the lively multilingual chatter of guests and hosts reinforced our bonds as pilgrims sharing a path.

David and I accepted the invitation to a prayer service in the choir loft of the 13th century church that adjoined the albergue, and the experience was transformative. About 20 of us sat in a cozy candelit circle. Sister Mary set the tone with a quiet, contemplative song on her boombox, then invited a few participants to read a pilgrimage-related bible passage in a few different languages. After some time for silent reflection, she invited those who wished, to share why they were on this journey. In this safe setting, among people who had been strangers only hours earlier, pilgrims opened up about challenges they were processing, losses they had experienced, and hopes they were holding. We included everyone by translating for each other. And we felt the warmth of God's caress in each other's support.

After we left the albergue the following morning, we never saw most of those people again, but we'd shared a bond that we'll carry with us forever. Wherever two or three or 20 have gathered in God's name, God is eternally in their midst.

Those blessed moments came in many guises.

Our typical day on the Camino involved about eight hours of walking, punctuated by breaks for a *café con leche*, a bite to eat and a chance to rest our feet. The stop in Azqueta was not so very different from any other but, for me, somehow numinous. It provided warm shelter on a cold morning, delicious coffee and food to sustain us on our journey. There was an old-fashioned jukebox playing up-tempo Abba songs nonstop. I'm not normally an Abba fan, but all of us were smiling in this infectiously uplifting place. In that moment of pure joy, I think God was rewarding the challenge we had undertaken in walking the Camino.

The signs of God's bounty on Earth were always there to be seen and felt if we were open to them. That doesn't mean the Camino was always easy – arguably, it was never easy – and it wasn't always fun, but it was always worthwhile.

This was a cold, wet spring in Spain. Our fellow pilgrim Francis commented that the weather in his native Ireland was warmer and sunnier than where we were. On one of our days approaching Burgos, we struggled through a biting 8°C wind. Trudging along a boot-sucking mud path that made every step twice as heavy, we experienced driving rain with occasional hail and thunderclaps. But the sun broke through and we were treated to a glorious rainbow that filled the sky, both ends touching down at the horizon. All of the hardship became nothing more than noise.

That's the marvel of the Camino. It pulls pilgrims out of their day-to-day lives to immerse them in something different. And that immersion starts as soon as we let it. The pilgrimage is not only the time



Clockwise from above: dawn light in Ponferrada, Spain; a rest stop in Azqueta, Spain with Abba songs on the jukebox; a small friend joins the pilgrims. PHOTOS COURTESY OF HENRY KROL

spent walking across Spain – it's everything leading up to it as well.

For me, the seed was planted in 2018, a few months before I retired, when my niece Maria posted a few photos from the Camino she was then walking. Something clicked. I had to do it. I read and researched. I walked. I tried to figure out what gear to take and, more importantly, what to leave behind. I took Spanish classes and a First Aid course. I confess, I didn't really think much about a spiritual dimension.

But then, as I walked, I found myself going deeper and deeper into myself, sharing more and more with my fellow pilgrims, revelling in the beautiful and changing scenery, and relishing the meditative peace that can come from the monotony of walking. Appreciating the numinous. Feeling God's goodness in the people and landscapes around me. By the time I reached Santiago, I knew I had to come back.

I don't know when David's pilgrimage started, but, somewhere in the planning process, my second Camino became our Camino. Maybe my first Camino helped to plant a seed in him as Maria's Camino had done for me. David got time off work, and I got to spend over a month with him.

It was wonderful walking and talking, or just walking without talking. It was wonderful breaking bread with David and friends we met. It was wonderful being able to appreciate the thoughtful, capable, compassionate man he is. When I got sick and took a taxi ahead to León while David walked there, it was heartwarming to hear how well he connected with other pilgrims and then to learn firsthand how incredibly well-suited he is to his career as a nurse when I was his patient. He took great care of me. What a blessing!

David wasn't the only blessing. In the courtyard of the *albergue* at Foncebadón, Taiwanese pilgrim Tina spoke of her uncomfortable feet. "Uncomfortable" was a major understatement. When she peeled off her socks, we saw that she had massive blisters under the balls of both feet and, after having stopped trekking for the day, could barely take a step without agony. American pilgrim Robert had not met her before that day, but he dropped everything to help. He cleaned and bandaged Tina's feet. He helped her develop a plan now that she couldn't continue walking. He phoned a taxi to bring her to a city



where she could rest, get medical attention, and make plans for getting home. In that moment, he put aside all of his own needs and wants to help a fellow pilgrim with greater needs.

It was inspiring to see Robert live the dictum attributed to St. Teresa of Ávila that "Christ has no body now but yours, no hands, no feet on earth but yours."

It was inspiring each day to be among pilgrims and hosts living that dictum in ways large and small.

As we neared Santiago, I kept thinking of those pilgrims from Day 2 who had talked so openly about the people they had lost and about their hope to have the opportunity to process their loss in the course of their Camino. After four weeks and 800 kilometres, I prayed that the journey had served them well.

It made me think of our standard greeting to fellow pilgrims: "Buen Camino." (Good Camino.) We're not wishing for people not to have to walk the path

they're walking, nor to be relieved of the weight they're carrying. We're just wishing for them to have the strength, with God's help.

In some ways, the Camino de Santiago is not the real world. We choose to place ourselves on a path of hardship, knowing that we could, if we chose, abandon this hardship at any moment. And yet we press on. As one of the pilgrims in Lydia Smith's documentary *Walking the Camino* says, "The Camino, with all of its challenges and all of its difficulties, is kind of an intermission in our real camino, which is our life." We hope that we can carry the grace, splendour and inspiration, the openness, vulnerability and mutual support from the Camino to our lives. We pray that we may have the strength, with God's help.

Buen Camino.

Henry Krol is a member of Church of the Redeemer, Bloor St.

St. Timothy's prayer pilgrimage starts with walk

ON Aug. 24, about 40 people from churches in north Scarborough joined together in a community prayer walk, organized by leaders from St. Timothy, Agincourt and neighbouring Knox Presbyterian. The event marked the start of a pilgrimage of prayer at St. Timothy's as part of the diocese's Season of Spiritual Renewal.

Participants gathered to pray and worship, and then small groups took to the streets to pray for the local community: children, families, refugees, the police and care teams, along with schools, small businesses and hospitals. They also prayed for concerns affecting

their neighbourhood.

"We prayed for an end to sex trafficking in the area and the freedom of those who had been taken, that a new song be placed in their hearts," says the Rev. Canon Andrea Christensen, incumbent of St. Timothy's.

Jean Yip, the MP for Scarborough-Agincourt, attended the event and addressed participants at the start.

The prayer walk ended with lunch and fellowship on the lawn at Knox Presbyterian.

Submitted by St. Timothy, Agincourt



Participants of the prayer walk gather outside St. Timothy, Agincourt. PHOTO COURTESY OF ST. TIMOTHY, AGINCOURT

G.F. HANDEL

Messiah

THE CHOIR OF ST. JAMES CATHEDRAL
WITH THE CHAPEL CHOIR OF TRINITY COLLEGE, U OF T
AND ORCHESTRA

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7:30 P.M.

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Jane Fingler, Soprano
Marjorie Maltais, Mezzo-soprano
Jacob Abrahamse, Tenor
Dion Mazerolle, Baritone

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(FROM NOVEMBER 16)

Parish unveils new history book

ON Nov. 24, a new parish history of St. Thomas, Huron Street will be launched: *Household of God Volume 2, 1994-2024*. Its predecessor was published in 1993 to mark the 100th anniversary of the building, designed by parishioner and noted Toronto architect Eden Smith. The second volume is published to mark the 150th anniversary of the parish. It is being printed by Coach House Press, the parish's neighbour in the Annex.

Volume 2 takes volume 1 (designed by Willem Hart) as its template in terms of structure and style. Both are substantial tomes (in the range of 500 pages) and have involved more than 50 contributors. They are illustrated by a number of black and white photos and two eight-page colour sections. There are separate chapters on the incumbents and on certain physical features of the building, including a lengthy essay by Professor Carl Benn on the church in relation to the Arts and Crafts tradition, with special attention paid to the baptistry, built to honour the First World War dead, and its magnificent stained-glass windows. There are also chapters on music (an overview by Larry Beckwith and a section on choir tours by the Rev. David Montgomery), outreach and reminiscences. Another chapter includes diverse essays on topics including church finances and social justice.

Production costs for this book were substantial, but parishioners and friends responded generously to an unusual appeal. In the earliest days of the book trade, publishers sought interested people to subscribe (i.e. donate money) and in turn be acknowledged in the book as subscribers. Today, subscribers can also receive a tax receipt together with a copy of the book. Since the book celebrates the parish's sesquicentennial, the subscription cost was \$150. The campaign attracted 65 subscribers, along with more than 30 donors who each gave \$250 or more. By late August, enough funds were contributed that the book was paid for in advance.

Those interested in purchasing a copy of *Household of God* can visit www.stthomas.on.ca. To save on shipping costs, you can arrange to pick up the book from the church at the launch (scheduled for Nov. 24) or from the church office at another time following publication.

Submitted by St. Thomas, Huron Street.



Stained glass windows in the baptistry of St. Thomas, Huron Street. PHOTO BY MILAN ILNYCKYJ

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LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the December issue is November 1. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.

Gatherings

OCT. 1-2 - Church of Our Saviour's Fall Fundrive Fundraiser to support the church music program as well as upgrades to the sound system. The church is collecting clothing and shoes for men, women and children, handbags, blankets, sheets, towels, kitchen items and more. Please box small household items and put clothes and household textiles in bags. All items must be clean and in sellable condition. Furniture not accepted. Drop off your bags and boxes of donated items at the front entrance of the church, located at 1 Laurentide Dr., in Don Mills in North York, during the following dates and times: Oct. 1, 12-4 p.m., 7-9 p.m. or Oct. 2, 12-4 p.m. For more info, call the church at 416-385-1805 during office hours on Tuesday and Friday.

OCT. 5 - Blessing of the Animals outdoor service, 10:30 a.m., St. James Cathedral, corner of Church and King streets, Toronto. All invited.

OCT. 5 - All Things Bright, 3 p.m., St. Peter and Simon-the-Apostle, 525 Bloor St. E., Toronto. This is a fundraiser for the Homework Club, an after-school program for children in the St. James Town neighbourhood,

jointly run by Rosedale Presbyterian and St. Peter & St. Simon-the-Apostle. This light-hearted family concert of choral music is presented by the choirs of the two churches. This is a pay what you can event.

OCT. 6 - Blessing the Animals service, 4 p.m., Holy Trinity, Guildwood, 85 Livingston Rd., Toronto. In person and livestreamed. All welcome.

OCT. 6 - Lark Music, 2:30 p.m., featuring Polish composer Henryk Górecki's 45-minute epic *Lerchenmusik* (Lark Music), which ruminates on the profane and spiritual, St. Matthew, Islington, 3962 Bloor St. W., Toronto. Pay what you can (\$20 suggested).

OCT. 20 - Choral Evensong for St. Luke (BCP) at 4 p.m., followed at 5 p.m. by an illustrated music feature entitled *Stanford's Centenary: Victoriana Revisited*. Robert Busiakiewicz will explore the life, music and Victorian influences of the famous Anglo-Irish composer and conductor Sir Charles Villiers Stanford (1852-1924). In person at St. Olave, Swansea, Bloor Street West and Windermere Avenue, Toronto.

OCT. 20 - Taizé Eucharist, 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

OCT. 27 - Sing and Joyful Be!: A Eucharist featuring the music of the Sacred Harp Songbook (shape note singing), 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

NOV. 1 - Holy Communion for All Saints Day (BCP) at 6 p.m., followed by a light supper, then at 7 p.m. historian the Rev. Dr. Jim Leatch will present an illustrated feature talk about his choir tour with Royal St. George's College to Portugal and Spain in June. At St. Olave, Swansea, Bloor Street West and Windermere Avenue, Toronto.

NOV. 2 - Christmas craft and gift sale, 9:30 a.m. to 3 p.m., St. Paul the Apostle, Rexdale, 2182 Kipling

Ave., Toronto. Featuring Christmas gifts, crafts, attic treasures, baking, lunch and vendors. If you are a vendor, there are spaces available for a fee of \$40. For more info, email stpfundraising@yahoo.com or leave a message at 416-743-1993.

NOV. 9 - Christmas Fair, 11 a.m. to 2 p.m., featuring art gallery, baking and preserves, books, toys and more, St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto.

NOV. 9 - Sugar Plum Christmas Bazaar, 9:30 a.m. to 2 p.m., St. Margaret in-the-Pines, 4130 Lawrence Ave., Scarborough. Baked goods, crafts and more. Lunch in our Internet Café. For more information, call 416-284-4121 ext. 0.

NOV. 16 - Mistletoe Christmas Market, 10 a.m. to 2 p.m., St. Peter and Simon-the-Apostle, 525 Bloor St. E., Toronto. Arts and crafts for sale as well as pre-loved treasures and a bake sale. The day will include seasonal music performances by local musicians as well as members of the church choir. There will be a tearoom for refreshments. Admission is free.

NOV. 16 - Christmas market with home baking, silent auction, luncheon, books, vendors and more, 10 a.m. to 3 p.m., Christ Church Stouffville, 254 Sunset Blvd., Stouffville.

NOV. 23 - Annual Festival of Christmas with bake sale, country store and more, 10:30 a.m. to 2 p.m., Holy Trinity Church, 140 Brooke St., Thornhill. Luncheon at 12 p.m. and 1 p.m. \$15 per person for tickets.

PRAYER CYCLE

FOR OCTOBER

1. San Lorenzo Ruiz Anglican Church
2. Christian-Jewish Dialogue of Toronto (CJDT)
3. St. Andrew by-the-Lake
4. Bishop's Committee on Creation Care
5. St. Bartholomew
6. Lay Ministry and the Education for Ministry Program
7. Habitat for Humanity
8. St. James Cathedral
9. St. Paul, Bloor Street
10. Spiritual Directors
11. St. Peter and St. Simon the Apostle
12. Trinity East (Little Trinity)
13. Foodbanks and food sharing ministries
14. Farmers and food providers
15. The Education for Ministry (EfM) program and other lay education programs

16. Lay Pastoral Visitors and Lay Anointers
17. Diocesan Parish Nurse Network
18. Bishop's Committee on Healing Ministries
19. Health Care Chaplains
20. The Bishop's Company
21. The Momentum and Fresh Start Programs of the Diocese
22. Christ Church, Waubesa
23. Good Samaritan, Port Stanton
24. St. Paul, Washago
25. Parish of Penetanguishene
26. The Diocesan Outreach Conference
27. Huronia
28. Trinity College
29. The Eastern Synod of the Evangelical Lutheran Church in Canada – Bishop Michael Pryse
30. Wycliffe College
31. The Evangelical Lutheran Church in Canada

Call 905-889-5931.

NOV. 23 - Holly Berry Bazaar with handicrafts, jewelry, home baked good, lunchroom, gently used china, books, tools, vendors and more, 9 a.m. to 2 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Santa and his helper will be on hand. Free admission. For more info, call the church office at 416-283-1844.

NOV. 23 - Annual Family Advent Fair, 10:30 a.m. to 12:30 p.m., St. James Cathedral Centre, 65 Church St., Toronto. Featuring a special

"Journey to the Manger" and enjoyable activities such as Advent wreath making, games, storytelling, take-home family Advent bags, Christmas card making for those experiencing homelessness, food, and a door prize. For more info, email Karyne Whalen at kwhalen@stjamescathedral.ca.

NOV. 30 - Christmas Bazaar with crafts, bake table, international food and more, 9 a.m. to 2 p.m., Holy Family, Heart Lake, 10446 Kennedy Rd. N., Brampton.

IN MOTION

Appointments

- The Rev. Vickie Edgeworth Pitcher, Regional Dean, Huronia Deanery, Aug. 1.
- The Rev. Bryce Sangster, Interim Priest-in-Charge, Parish of Penetanguishene, Aug. 19.
- The Rev. Rory Honeyghan (Jamaica), Priest-in-Charge, St. Paul, Newmarket, Sept. 1.
- The Rev. Canon Anthony Jemmott, Interim Priest-in-Charge, St. Peter, Oshawa, Sept. 1.
- The Rt. Rev. Philip Poole, Interim Priest-in-Charge, St. Thomas, Shanty Bay, Sept. 1 while the Incumbent is on sabbatical.
- The Rev. Jessica Dowling, Priest-in-Charge, St. Luke, East York, Oct. 1.

Vacant Incumbencies

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

Bishop's Direct Appointment Process

- (receiving names):

- Messiah
- St. John, York Mills (Associate Priest)
- Parish of Fenelon Falls and Coboconk
- St. Paul, Uxbridge
- Trinity-St. Paul, Port Credit

Parish Selection Committee Process

First Phase - (not yet receiving names):

- Christ Church, Brampton
- St. George on-the-Hill

Second Phase - (receiving names via Bishop):

- Christ Church, Deer Park

Third Phase - (no longer receiving names):

- St. John the Baptist, Oak Ridges

Ordination

- John Quaggin will be ordained a Deacon at St. John the Baptist, Norway on Oct. 20 at 4 p.m.

Celebration of New Ministry

- The Rev. Maria Ling, Incumbent, Holy Trinity, Thornhill, Nov. 30 at 2 p.m.

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CHAMPS

The team from St. Paul, L'Amoreaux hoists The Rev. Peter Trant Memorial trophy after winning the 63rd SAYM (Scarborough Anglican Youth Movement) baseball tournament at Ajax Sportsplex in Ajax on Sept. 7. St. Paul's beat Christ Church & St. Bede 14-3 in the final game. Seven teams took part in the tourney: Holy Trinity, Guildwood, Wesley Chapel Baptist, Scarborough Baptist, Christ Church & St. Bede, St. Paul, L'Amoreaux, The Community (a multi-church team,) and Logos. PHOTOS BY MICHAEL HUDSON

