

Workshop explores land redevelopment

Helping refugees brings joy



Create an outdoor worship space

# The Anglican

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## 'A man of great joy, deep faith'

Bishop was friend, mentor to many

BY STUART MANN

In late March, Bishop Michael Bedford-Jones took part in a panel discussion called "Prayer in Anxious Times," hosted by St. James Cathedral. During the gathering, which was held on Zoom, he was notified that he had tested positive for COVID-19. Instead of leaving the call, he calmly carried on, taking part in the discussion and leading a meditation on breathing.

Just over three weeks later, on April 18, he died at Oshawa hospital from COVID-19. He was 78.

"He died with his boots on," says Archbishop Colin Johnson, one of the panelists at the discussion and a longtime friend and colleague. "He was passionate about prayer and he loved the Church. He was a real ambassador for Christ."

In the days after his death, former parishioners, clergy and bishops posted messages on websites and social media, expressing their love and appreciation for Bishop Bedford-Jones and his wife Bonnie, who was also battling COVID-19 and is expected to recover. "Bishop Bedford-Jones was a wonderful man," wrote Beverly Jeeves. "When I was a member of St. George's Church in Newcastle, Ontario, he would often preach. His infectious smile and kind words will remain in my heart."

Bishop Andrew Asbil, the Bishop of Toronto, described him as "a raconteur like no other. He had the ability to hold the attention of an entire room when he told a story. He loved the Church and the Diocese in particular, knowing something about the history of every parish. A man of great joy, delight and of deep faith."

Born in Toronto, Bishop Bedford-Jones attended Trinity College at the University of Toronto, graduating with a Bachelor of Arts in 1965 and a Bachelor of Sacred Theology in 1968. He and Bonnie, who was also a student at Trinity College, were married in 1967.

Bishop Bedford-Jones was ordained a priest for the Diocese of Toronto in 1968 and served as the assistant curate, director of Christian education and then vicar of St. James Cathedral until 1975. He became the incumbent of Epiphany, Scarborough in 1976, serving there until 1983, when he became the incumbent of St. Aidan, Toronto. In 1988, he became the executive assistant to Archbishop Terence Finlay, who was the Bishop of Toronto at the time. He had an encyclopedic knowledge of the Diocese and often provided Archbishop Finlay with



Bishop Michael Bedford-Jones at the blessing of St. Monica's Place in Toronto in 2002. Top right: Bishop Bedford-Jones and his wife Bonnie. At right, the bishop at the Trent-Durham Bishop's Company Dinner in Peterborough in 2007. PHOTOS BY MICHAEL HUDSON

a history of the parish he would be visiting on a Sunday morning.

From 1991 to 1994, Bishop Bedford-Jones served as the incumbent of St. George Cathedral in Kingston, Dean of Ontario and rector of Kingston. St. George's Cathedral had been devastated by the sexual abuse of several choristers by choirmaster John Gallienne, and Bishop Bedford-Jones sought to bring healing to the congregation. "He found ways to let us express our pain without increasing our divisions," says John Spragge, who was a parishioner of St. George's at the time and now attends St. John, West Toronto. "He was profoundly gentle, perceptive and tolerant. He was exactly what we needed at the time. No one could have done better."

Bishop Bedford-Jones was elected suffragan bishop in the Diocese of Toronto in 1994, serving first as the area bishop of York-Scarborough and then as the area bishop of Trent-Durham. The Ven. Elizabeth Hardy, who served under him as the archdeacon of York-Scarborough, said he was always fair and polite, no matter what the situation. "He was a lovely, lovely person," she recalls. "He was wise and empathetic. He was someone you wanted to be friends with. You knew you could trust him. You could not find two more welcoming and hospitable people than him and Bonnie."

One of Bishop Bedford-Jones's passions was education. In 1979 he received a Master of Arts in educational theory from the University of Toronto, and he served as the chair of the Ontario Provincial Commission on Theological Education several years. In 1991, he earned a certificate in spiritual

direction from the Toronto School of Theology/Shalom Institute and became a spiritual director and mentor to many clergy. He received an honorary Doctor of Divinity degree from Trinity College in 1991.

Another of his passions was music. He was an accomplished pianist and organist. At the diocese's Synod and other church functions, he would sometimes play the piano, lightening the mood with a selection of compositions. Recently, he was scheduled to play the organ for St. John, Bowmanville's online worship services on Palm Sunday, Good Friday and Easter. He played for the Good Friday service, which was videotaped in early March, but had to withdraw from videotaping the Palm Sunday and Easter services due to his illness. "When we thanked him for the gift of his music, he said that it was a gift to himself, and that he felt close to God playing the magnificent hymns on the organ," recalls the Rev. Lucia Lloyd, priest-in-charge of St. John's. "He mentioned in an email to me that one of his favourite hymn tunes was Lasst Uns Erfreuen, the tune of 'Ye Watchers and Ye Holy Ones' and 'All Creatures of Our God and King' with all those glorious alleluias. We were planning on his playing that at our Easter service. I picture him playing it and singing it along with us from heaven, among the 'bright seraphs, cherubim and thrones' and the 'archangels, angels' choirs'."

He was an engaging storyteller and enjoyed talking with people at events such as the Bishop's Company Dinner and Synod. "He connected people, and connected the past to the present," recalls Archbishop



Johnson. "He drew people to him and had real humility."

He had deep roots in Ontario. His father, grandfather and great-grandfather were clergymen, and Laura Secord was a distant relative. His great-great grandfather, the Ven. Dr. Thomas Bedford-Jones, was the rector of St. Alban's in Ottawa and was a friend of Sir John A. Macdonald, who became an Anglican at a private ceremony at the church, where his wife was already a member.

While in the Diocese of Toronto, Bishop Bedford-Jones was the link bishop to the Community Ministries Board, the Planning and Development Board and the Miriam Dobell Healing Centre. He was on several committees and task forces, providing guidance for such things as diocesan communications, the diocese's clergy conference, professional development for clergy, the candidates for ordination stream, evangelism, the process of electing bishops and prayer. He was the registrar of Provincial Synod and served on its executive council and on several task forces. At the national level, he was chair of the Faith, Worship and Ministry Committee of General Synod.

Bishop Bedford-Jones retired in 2008 but remained active in the Church, serving as the interim priest-in-charge at St. Jude, Wexford in 2010 and interim priest-in-charge at St. Peter, Cobourg in 2015. Wherever he went in retirement, people recognized him and wanted to chat. Even during his time at the hospital, he inspired people. A nurse in the intensive care unit where he was placed recognized him as the bishop who confirmed her, and she took special care of him.

# Meetings explore redevelopment of church lands

First gathering on June 12

BY ELIN GOULDEN

**HOW** can parishes in the Diocese of Toronto use their lands for creating affordable housing and building community?

In 2019, Synod adopted a motion to develop an affordable housing plan for the diocese, to “determine the feasibility of building affordable housing on diocesan-owned lands; prioritize strategic partnerships with industry experts in the fields of planning, development, and affordable housing provision; and to establish specific achievable targets (e.g. 250 units by 2024).”

The Diocesan Property Working Group is working towards presenting an affordable housing plan to Synod in November of this year. While the group determined that setting a target for a specific number of housing units by a certain date, without consideration of the needs of the local neighbourhood and worshipping community, was rather arbitrary at this stage, it is developing a framework for property development in the diocese while encouraging parishes to assess their own situation and, where appropriate, to consider alternate uses of their property, including affordable housing.

To that end, the working group, together with diocesan staff and the Rev. Dr. Jason McKinney, is offering a series of online meetings to edu-

cate parishes and encourage them to explore potential redevelopment options. The first event, “Common Ground and the Common Good: Church Redevelopment in the Diocese of Toronto,” will be held on the morning of Saturday, June 12. This online workshop will include an exploration of the theology of land use and examples of recent successful housing developments on church land. There will also be discussion of what assistance the diocese could offer parishes through the redevelopment process. This event is designed especially for clergy and lay leaders of parishes who are considering redevelopment, but also welcomes anyone in the diocese with an interest in creating affordable housing.

The June event will be followed up by a series of summer seminars that will take interested parish leaders deeper into specific aspects of the redevelopment process, such as getting a congregation on board, seeking out partnerships for construction and operation of housing units, securing funding, and more. Finally, another event is planned for September for parishes planning to take the next steps in pursuing redevelopment.

To register for Common Ground and the Common Good on June 12, visit the Events section of the diocese’s website, [www.toronto.anglican.ca/events/](http://www.toronto.anglican.ca/events/).



## SPECIAL DAY

Newly ordained transitional deacons the Rev. Micah Latimer-Dennis and the Rev. Claire Latimer-Dennis, in foreground, stand outside St. James Cathedral in Toronto after their ordination service on May 2. Joining them are, from left, the Rev. Canon Peter Walker, Paul Seddon ODT, Bishop Andrew Asbil, the Rev. Canon Janet Read-Hockin and the Rev. Canon Beth Benson. Two other ordinands, Andrew Kuhl and Ginnie Wong, will be ordained to the transitional diaconate on June 27 at 4:30 p.m. at the cathedral. Due to COVID-19 restrictions, the service will be livestreamed on the diocese’s Facebook page. PHOTO BY CANON MARY CONLIFFE

## BRIEFLY

### Episcopal leadership report available

In June of 2020, following the announcement of the retirement of Bishop Peter Fenty, Bishop

Andrew Asbil announced the formation of the Episcopal Leadership Working Group with a mandate to consider and report to him on alternative models for the exercise of episcopal leadership, oversight and pastoral ministry within the Diocese of Toronto. Four town hall meetings were held in May for clergy and laity to discuss the completed report with Bishop Asbil. The report and a video are available on the diocese’s website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

### Clergy conference to be online

The diocese’s Clergy Conference will be held on Zoom on June 8-9. The keynote speaker will be

Susan Beaumont, a consultant, coach, author and spiritual director who is known for her work in leadership dynamics for large congregations.

### Bishop declares ‘Refugee Sunday’

Bishop Andrew Asbil has declared Trinity Sunday, May 30, as “Refugee Sunday” in the diocese. A video and other resources have been prepared to help parishes draw attention to the challenges facing refugees worldwide, and ways in which Anglicans in the diocese can help. The resources are available on the diocese’s Social Justice and Advocacy webpage, [www.toronto.anglican.ca/sjac](http://www.toronto.anglican.ca/sjac).

Visit our website at [www.toronto.anglican.ca](http://www.toronto.anglican.ca)

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# Walking humbly through life with God.

(Micah 6:8)

Through a generous legacy gift, the church that Jean and William Balfour cared so deeply about will continue to touch many lives in the years to come.

For information about making a legacy gift to your parish, FaithWorks, the Anglican Diocese of Toronto Foundation or another diocesan ministry or program contact:

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[pmisiaszek@toronto.anglican.ca](mailto:pmisiaszek@toronto.anglican.ca)



**William Francis Albert Balfour, 1921-2019**  
**Jean Eleanor Balfour, 1921-2008**

As lifelong Anglicans Bill and Jean cared deeply for their church, community and children. As an inside postal worker for over 40 years and a member of the Canadian Armed Forces for six years, Bill knew a thing or two about service. So too did Jean, his wife of 60 years, raising two boys on Belsize Drive in Toronto. Walking with God was more than a weekly stroll down the street to church - it meant taking your spiritual life seriously.

Like many of us, Bill and Jean, supported the ministry of the church faithfully. It was more than duty, it was an honour to give back to God, the community and to those in need. Their "living legacy" of over \$500,000 to the church is a testament to their faith, their love of family and their hope that the church will continue to transform lives through ministry. We are very grateful for the generosity of Bill and Jean.

### **Bill and Jean's legacy gift will have a lasting impact on:**

- St. John the Evangelist Church, Peterborough, Ontario
- St. John the Divine Church, Maple Ridge, BC
- FaithWorks
- The Anglican Diocese of Toronto Foundation
- The Incorporated Synod of the Diocese of Toronto



# Troublemakers and co-conspirators



**W**hen American congressman John Lewis died last summer, he was honoured by leaders across the political spectrum and around the world. In various tributes that poured in for the civil rights icon and champion of racial justice, many recalled Lewis' famous quote, "Never, ever be afraid to make some noise and get in good trouble, necessary trouble."

In the face of systemic racism and unjust structures, thank God for those who get into good and necessary "trouble". Some of us in the diocese recently attended the annual White Privilege Conference and heard stories of good troublemakers. One was a young Black woman named Bree Newsome. On June 27, 2015, 10 days after a White supremacist shot and killed nine Black parishioners in a church in Charleston, South Carolina, Bree Newsome climbed a 30-foot flagpole on the lawn of the South Carolina Capitol to remove a Confederate flag. As she made her way back down with the flag clenched in her hand, she recited the words of Psalm 27: "The Lord is my light and my salvation; whom then shall I fear?" and "I believe that I shall see the goodness of the Lord in the land of the living." Bree Newsome was arrested when she got to the bottom of that flagpole, but within two weeks of her "troublemaking", the Confederate flag was removed for good from the grounds of the South Carolina Capitol.

As disciples of Jesus, how do we stir up "good trouble" as we strive for justice and peace among all people and seek to respect the dignity of every human being? Certainly

## BISHOP'S OPINION

By BISHOP KEVIN ROBERTSON

there are those like Bree Newsome who acted with courage and conviction, even breaking the law and facing the consequences. Others are allies and advocates, standing alongside those in the struggle.

At the White Privilege Conference, we explored another way of stirring up good trouble: being co-conspirators. To be a co-conspirator means more than allyship or advocacy. A co-conspirator is someone who is right there in the thick of it with those who are conspiring. In the case of Bree Newsome, a co-conspirator was a young White man named James Tyson. As Newsome climbed the flagpole in her helmet and climbing gear, police officers approached and considered their options. According to reports, Tyson heard them talking about using a Taser on the flagpole, which would send an electric current up the metal pole and send Bree Newsome crashing down to the ground. So, Tyson reached out and grabbed hold of the pole with his hand, believing that the police would not use their Tasers with a White man holding onto it. When Newsome got to the bottom, Tyson was arrested alongside her. He didn't just stand at a distance and keep a supportive watch as an ally or advocate might. He put himself on the line. For those who seek to dismantle racism and other forms of bias, it's not good enough to just stand at a distance and agree. We must take risks, get involved, and become co-conspirators.

The word "conspiracy" comes from the Latin words "con" and "spire" – "breathe

together". We have just celebrated the Day of Pentecost, when the risen Jesus breathed the Holy Spirit upon the disciples (John 20:22). According to the Book of Acts, early followers of Jesus from various places and in different languages came together in one great chaotic, Spirit-fueled conspiracy, so that the saving work of God in Christ might be known, lived and shared. (Acts 2)

Is it not time for a new conspiracy? Does our Church and world not cry out to conspire for justice for those who are marginalized, disregarded, treated with contempt and violence? Can we breathe together so that there will not be another Black man crying out, as George Floyd did a year ago, "I can't breathe"?

History shows that this work will not be accomplished easily. Racism and bias are woven deeply into the fabric. That's why we need good troublemakers and co-conspirators, who will not rest until God's justice rolls down like a river, and righteousness like a mighty stream. (Amos 5:24)

This spring, we have begun to roll out the Foundations of Anti-Bias and Anti-Racism workshops within the diocese. The College of Bishops, Chancellors and Dean attended these two-day training sessions in May, the Synod Office staff will do so in June, and then members of Diocesan Council in September. Later this year, the training will come to all clergy and parishes across the diocese. As the Diocesan Diversity Officer, I ask you to please make this training a priority when it becomes available to you. It's a step along the way, but an important one as we take up the work of troublemakers and co-conspirators in the transformation of our Church and world.



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**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 a large population of aboriginal peoples.

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# How much should I give?



**G**rowing up, I was always impressed by the generosity of my father. In many ways, he had a rather unassuming upbringing. As the son of Polish immigrants, he understood very well what scarcity meant: his family had few luxuries, everyone was expected to contribute to the maintenance of the household and opportunities for economic advancement were rare.

Whatever was lacking in material comfort, however, was made up for in an extraordinary sense of gratefulness and generosity. My father learned first-hand from his parents the importance of saying thank-you and sharing as their means allowed. There is something about going without that inspires giving and sharing.

Giving to support the needs of the Church was – and still is – paramount for my father. Forever etched in my memory was the weekly ritual of him setting

## THE STEWARD

By Peter Misiasek

aside a sum of money each Friday on the kitchen counter for the collection plate at church. Growing up in the '70s, I was amazed how he could afford to give so much. His giving was non-negotiable.

The act of making giving a priority left an indelible mark on my own attitude toward money and giving. His pattern of giving money and volunteering his time to both Church and charity was the foundation for my own commitment to working in the not-for-profit sector.

How much do you give? What do you think is appropriate?

In the Anglican Church, and among mainline Protestant denominations, average household giving is quite low compared to other faith groups. In the Diocese of Toronto, annual household giving pre-COVID-19 amounted to \$1,575 in 2019.

On a weekly basis, that works out to just over \$30. As a percentage, we give about 1.7 per cent of our gross incomes to the offertory plate. That amount is slightly higher when we add special appeals for outreach.

Is that enough? For some it might be. I have a feeling, however – especially given our relative wealth compared to others in our midst and around the globe – that we can do better. Most parishes benefit from a handful of generous benefactors who quietly provide support in helping make ends meet. In many cases, the gifts from two or three parishioners makes the difference in balancing the books.

I believe our giving reflects our relationship with God. For some, giving is an afterthought, based on what is left over from one's weekly budget. Others give out of sense of duty; they feel obliged to give but are not inspired to give. Those who have a deep spiritual relationship with God and recognize that everything we have is a gift from God tend to have

giving levels that reflect a profound sense of gratitude. They give proportionately, consistently and joyfully.

My father's example taught me that everyone should be invited to be generous according to their abilities. He believes that everyone should give something, on the basis that even the poorest among us are gifted children of God with talents, skills and the capacity to be generous.

Is 5 per cent enough, or should it be 10 per cent?

I can't tell anybody what the right amount to give is because the gift is always personal, impacted by life's circumstances and reflecting our relationship with God. What I can say is as you deepen that relationship, as you more fully embrace Christian discipleship, giving loses its obligation. At this point, the question is no longer how much should I give, but have I given enough?

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

## BRIEFLY

### Evening celebrates 25 years of FaithWorks

FaithWorks, the diocese's annual outreach appeal, held an evening of celebration and appreciation on May 28 to mark its 25th

anniversary. The evening, held on Zoom due to COVID-19 restrictions, included a service of Evensong from All Saints' Church-Community Centre in Toronto, a message from Bishop Andrew Asbil, a video, virtual visits to ministry partners and a segment recognizing significant contributions. Since it started in 1996, FaithWorks has raised more than \$35 million for ministries and agencies in the diocese that help people in need.

### Archives seeks experiences of Anglicans during pandemic

The diocese's Archives is asking Anglicans to consider submitting their COVID-19 pandemic experiences to the Archives. "It is important that events are documented on a diocesan, congregational and individual level, so that future generations can understand what life was like during COVID-19," says Claire Wilton, archivist.

Submissions can be in written form, photographs or other mediums. "We are actively seeking letters, journals and photographs demonstrating how COVID-19 has impacted the lives of members of the diocese," she says. Submissions can be used for research or exhibits in the future. The Archives has set up a webpage, A Day in the Life of COVID-19, on the diocese's website. Contact Claire Wilton at cwilton@toronto.anglican.ca.

## S A V E T H E D A T E

The Bishop's Company

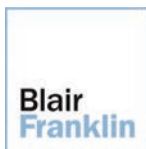
# Cabaret

an evening of online inspiration and music

Join artists from across the Diocese for an evening of music and dance.

**Date:** Friday October 15, 2021  
**Time:** 8:00pm-9:30pm  
**Location:** Free Zoom (registration opens in September)

All are welcome to this free event. Be part of our 60<sup>th</sup> Anniversary bringing our Diocese together for an evening of hope and community. An offering will be requested during the presentation. Go to [www.bishopscompanytoronto.ca](http://www.bishopscompanytoronto.ca) for more details.



Jim Fleck and Family in memory of the Reverend Dr. Margaret Fleck

Ken Hugessen & Jennifer Connolly



# The rewards have been beyond imagining

## Group experiences challenges, joys of refugee sponsorship

BY ELIZABETH MACCALLUM  
AND BROOKE SALES-LEE

They never stop – the wars, the droughts, the famines, the sectarian battles forcing millions of people to run for their lives. The U.S.-Mexico border is in the headlines as thousands of desperate individuals escape Central America. And then there's Myanmar, Sudan, Syria, Eritrea, Ethiopia and Hong Kong. Hundreds of millions of the world's most vulnerable, unwanted and despised people, abandoned as they float like flotsam and jetsam on a sea of unrest.

And then suddenly our callous demeanour cracks. The horrifying news photo of a Turkish soldier carrying the limp body of a little Syrian boy, Aylan Kurdi, with tiny shoes still on his feet that he would never gambol and run in again, jolts us to our senses. The drama of that child, needlessly drowned from a boat refused safe landing, shocks millions into awareness of the Syrian refugee crisis. This keeps happening – the surges of displaced people rising and falling, with waxing and waning Canadian awareness of their needs.

And so it has always been with the new arrivals, Canada's geography reflecting wars and disasters: Scots driven out by the Highland Clearances ending up in Nova Scotia, Huguenots from the French Wars of Religion, and the Irish down east escaping the Potato Famine. United Empire Loyalists from the American War of Independence, Blacks fleeing slavery and discrimination, Jews in Montreal, Toronto and Winnipeg away from endless pogroms and the Holocaust, Finns in northern Ontario, Russians, Ukrainians, and others from the former Soviet Union in the Prairies, the Chinese and Japanese in B.C., those fleeing Partition in India, and then victims of the Hungarian Revolution in 1956, the American draft dodgers from the Vietnam war, the Czechs in 1968. Oh, and don't forget Chileans and Guatemalans...

Though Canada may be a land mainly of refugees, they have not always been welcome. The most shocking example was Prime Minister Mackenzie King's refusal to admit Jews fleeing the Nazis in the 1930s and '40s, when he famously declared, "None is too many." Their boat turned around and took them back to their death.

Usually we behave better than that – or sometimes we do. The modern tradition of refugee assistance really began in the late 1970s with people crammed into rickety boats across the stormy seas fleeing Southeast Asia. Anglican churches raised money and formed committees to help Boat People settle into their new home, providing practical and emotional support. An even bigger effort helped Somalis arriving with much bigger families. St. Clement, Eglinton sponsored two related Somali families – 18 people – headed



Volunteers with the St. James Cathedral and Community Refugee Committee wait for a woman and her young son at Toronto Pearson International Airport in Mississauga in 2019.

by women at risk. A year later, the one surviving husband was released from jail, found his four lost children in Mogadishu and then there were 23 here, in the middle of Mike Harris' Common Sense Revolution. Their welfare payments fell by a thousand dollars. After paying rent, each had about \$3 a day for everything else. Dozens of volunteers helped on a regular basis.

AURA, the Anglican United Refugee Alliance, assists and guides churches co-sponsoring refugees. It matches certified UNHCR refugees with willing congregations and acts as the legal Sponsorship Agreement Holder (SAH). Like many other committees, the St. James Cathedral and Community Refugee Committee was formed as a response to the Syrian civil war and refugee crisis. In the fall of 2015, parishioners and clergy at the cathedral, like so many parishes across Canada, sprang into action. However, from the start the cathedral decided to widen the circle of volunteers beyond those who showed up on Sunday mornings. With a mix of cathedral parishioners, parishioners from around the St. James Deanery and neighbours without any previous association, the Cathedral Community Refugee Response was born, chaired by the Rev. Canon Kate Merriman.

The first tasks were bureaucratic but somehow exhilarating: learning about refugee visas and the difference between government supported and "blended" visa refugees, undergoing training by AURA staff both on settlement and cultural competency, getting police checks, establishing budgets and planning fundraisers. There were also basic functional questions to resolve, such as what would be the organizational structure of the group, what kind of refugee cases would we be comfortable supporting, and how would

we communicate outside of meetings. Very few of the volunteers had undertaken refugee settlement before, and for a few months the members consulted regularly with volunteers from previous settlement teams and settled refugees themselves. In the spirit of the moment, donations came in readily from all corners, thanks to a few experienced fundraisers on the team. After months of work, the committee was ready to submit an application to AURA to support a Syrian family of two parents and up to three children.

And then everything ground to a halt. In late 2015 and early 2016, with many faith-based and secular refugee resettlement committees willing and eager to welcome new Canadians, the overburdened system struggled to process the applications of displaced people across the globe. And so the committee volunteers planned, learned, prepped, and fundraised some more as the wise staff of AURA warned us that things often went very slowly and then very, very fast. They also suggested that while many groups were specifically interested in helping Syrian families, a group open to other types of refugee cases could get to the critical work of supporting new Canadians much faster.

In the end, it did happen very fast. The committee deliberated on whether we could take on another type of refugee case, and ultimately decided yes, we would help whoever needed help. In late April 2016, Kate got the call and the committee members got an email with the subject line "AURA is offering us a case." It was not a family but a single man, and he was not Syrian but Iranian. We had three hours to decide. We said yes, and then scrambled to adjust our plans accordingly. A year later, with temporary

housing, a computer, culturally appropriate foods, and a translator all lined up, one rainy July evening, after only a short delay due to unrest in Turkey, we welcomed the newest Canadian permanent resident at Pearson airport.

That first year was a crash course in life as a newcomer, not just for him but for most of the volunteers. How do you choose between the need for income and the need to learn English? Where was the line between support and paternalism? How did anyone on such a limited budget find housing in Toronto? But for all the hardship, the rewards were unimaginable. By the time we were discussing "Month 13" – the transition to living without financial support from the committee, and how to sponsor a daughter still in Iran in coming to Canada (she would be our third case and today lives with her father) – it was hard for several volunteers not to think of this man as family.

Since 2016, the cathedral committee has sponsored a Syrian family of five, the daughter of the first man we supported, and a single mother and her young son. Fundraising has not always been as easy. We tire of disaster stories we cannot solve. Other issues take our attention.

We have come to understand that settlement does not and perhaps cannot happen in 12 months, and as trusted confidantes and people experienced with Canadian systems and institutions, we have often been asked for guidance with thorny issues well after our financial support has ended. Housing has become far more expensive in Toronto and we have despaired of slashed financial support for the resources we had turned to for everything from language classes and translators to childcare and psychological support. And nothing could have prepared us for how much worse everything became with the unique challenges of a global pandemic.

But still the rewards have been beyond imagining. We have seen the photographs of brothers, sisters, nieces and nephews who are now dead, squeezed a hand in support, and then looked up to see the dazzling smile of a child shouting "look at this" in newly acquired English. We have become adopted grandparents, aunts and siblings.

If you haven't been in a sponsorship group, you're missing one of the most enlightening, rewarding projects you can ever have. But don't worry. The sad thing is that there will always be a need and we must be vigilant and humble. You may find racism among co-workers with the best intentions, and those with an inability to comprehend the severity of all the new residents have endured. You will stretch your mind more than you ever have, learn like you never have learned before, and make mistakes, but you will have cheered on accomplishments from first escalator rides to first jobs, helped decorate first apartments, and eaten truly stunning meals with our new friends. Our new families.

A teacher working in St. James Town in Toronto said the difference between co-sponsored refugees and government-sponsored refugees is night and day. Five times as many co-sponsored refugees find jobs than government-sponsored people. And, as one new Canadian, a Muslim woman, often would say, "I wasn't worried. I had the Church!"

*Elizabeth MacCallum and Brooke Sales-Lee are members of the St. James Cathedral and Community Refugee Committee.*

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**PRAYER CYCLE**

**FOR JUNE**

1. St. Andrew, Scarborough
2. St. Dunstan of Canterbury
3. St. John the Divine, Scarborough
4. St. Jude, Wexford
5. St. Margaret in-the-Pines
6. Scarborough Deanery
7. The Clergy of the Diocese of Toronto
8. The Lay Leaders of the Diocese
9. St. Margaret Tamil Congregation
10. St. Michael the Archangel
11. St. Ninian, Scarborough
12. St. Paul, L'Amoreaux
13. The Regional Deans
14. St. Peter, Scarborough
15. St. Timothy, Agincourt
16. The Fresh Start Program
17. The Momentum Program
18. Education for Ministry program
19. Council Fire
20. AURA – Anglican-United Refugee Alliance
21. Toronto Urban Native Ministry
22. The Rev. Leigh Kern, Coordinator of Indigenous Ministries
23. Ontario Provincial Commission on Theological Education (OPCOTE)
24. Trent-Durham Area Council
25. York-Simcoe Area Council
26. York-Scarborough Area Council
27. Diocesan Council, Executive Board and Trusts
28. York-Credit Valley Area Council
29. Chapel of St. Peter and St. Paul, Synod Office
30. The Council of General Synod

**FOR JULY**

1. The Anglican Church of Canada - Archbishop Linda Nicholls, Primate
2. Good Shepherd, Stayner
3. St. Thomas, Shanty Bay
4. Nottawasaga Deanery
5. All Saints, Collingwood
6. Christ Church-St. Jude, Ivy
7. Holy Trinity, Clearview
8. Prince of Peace, Wasaga Beach
9. St. George, Allandale
10. St. George, Utopia
11. Mission to Seafarers
12. St. John, Craighurst
13. St. Luke, Greemore
14. St. Margaret, Barrie

**FOR AUGUST**

1. Camp Couchiching
2. St. Peter, Maple Lake
3. The Community of Deacons (Archdeacon Kyn Barker)
4. The Chapel of St. James, West Brock
5. Chaplains to the Retired Clergy
6. The Staff of the Synod Office
7. Giving With Grace (formerly Anglican Appeal)
8. St. James Deanery
9. Holy Trinity, Trinity Square
10. Mission to Seafarers
11. Parroquia San Esteban
12. Diocesan Girls' Choir School
13. Redeemer, Bloor St.
14. San Lorenzo Ruiz Anglican Church
15. Archbishop Anne Germond, Metropolitan of Ontario
16. The Anglican Church Women
17. St. Andrew by-the-Lake
18. Trinity East (Little Trinity)
19. St. James Cathedral
20. St. Paul, Bloor Street
21. St. Peter and St. Simon the Apostle
22. Bishop Riscylla Shaw
23. All Saints, Sherbourne Street
24. St. Bartholomew
25. Evangelists, New Tecumseth
26. Parish of Mulmur
27. St. Andrew, Alliston
28. St. David, Everett
29. Tecumseth Deanery
30. St. John, Cookstown
31. St. John, East Orangeville

**IN MOTION**

**Appointments**

- The Rev. Pamela Rayment, Regional Dean of Eglinton Deanery, April 6.
- The Rev. Sherri Golisky, Priest-in-Charge, St. Matthew the Apostle, Oriole, June 1.
- Andrew Kuhl, Assistant Curate, Redeemer, Bloor Street, Sept. 1.
- The Rev. Orvin Lao, Associate Priest, Trinity East, Toronto, May 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):
- St. James Cathedral, vicar
- St. Anne, Toronto
- St. Cuthbert, Leaside

**Parish Selection Committee Process**

First Phase - (not yet receiving names):

- St. George, Allandale, Barrie
- Parish of Lloydtown
- St. Paul, Brighton

Second Phase - (receiving names via Area Bishop):

- N/A

Third Phase - (no longer receiving names):

- St. John, York Mills
- St. Paul on-the-Hill, Pickering

**Ordinations**

The following individuals were ordained transitional deacons at St. James Cathedral on May 2:

- The Rev. Claire Latimer-Dennis
- The Rev. Micah Latimer-Dennis

James Leatch will be ordained a Vocational Deacon at Royal St.

George College Chapel on June 22 at 7:30 p.m. The following individuals will be ordained transitional deacons at St. James Cathedral (the service will be livestreamed) on June 27 at 4:30 p.m.:

- Andrew Kuhl
- Ginie Wong

**Celebrations of New Ministry**

(Dates pending)

**Trent Durham**

- The Rev. Alvaro Adderley, Incumbent, the Parish of Fenelon Falls & Coboconk
- The Rev. Peter Gachira, Incumbent, the Parish of Lakefield.
- The Rev. Shelly Pollard, Incumbent, St. Martin, Bay Ridges, Pickering.
- The Rev. William Roberts, Priest-in-Charge, St. Mark, Port Hope.
- The Rev. Jennifer Schick, Incumbent, All Saints, Whitby.
- The Rev. Bonnie Skerritt, Priest-in-Charge, St. George, Newcastle.

**York-Credit Valley**

- The Rev. Robert Hurkmans, Incumbent, Trinity, Streetsville
- The Rev. Pam Prideaux, Incumbent, St. Joseph of Nazareth, Bramalea

**York-Scarborough**

- The Rev. Andrew MacDonald, Priest in Charge, St. Nicholas, Birch Cliff.
- The Rev. Andrew Kaye, Incumbent, St. Margaret in-the-Pines, West Hill.

**York-Simcoe**

- The Rev. Eyad Aji, Priest-in-Charge, Evangelists, New Tecumseth.
- The Rev. Ian LaFleur, Incumbent, St. Stephen, Maple.

**Retirement**

- The Rev. Keith Joyce has announced his retirement. His last Sunday at St. Paul, Brigh-

ton will be June 27, 2021.

**Deaths**

- The Rev. John (Jack) Roney died on April 12. Ordained deacon in 1955 and priest in 1956, he served as assistant curate of Wexford and St. Clement, Eglinton, rector of Brighton and Colborne, incumbent of St. Giles, Barrie, rector of All Saints, Whitby, and incumbent of St. Nicholas, Birch Cliff. After retiring in 1993, he served as interim priest-in-charge of St. Thomas, Brooklin.
- Bishop Michael Bedford-Jones died on April 18. Ordained deacon in 1967 and priest in 1968, he served as assistant curate and senior assistant to the dean of St. James Cathedral, incumbent of Epiphany, Scarborough, incumbent of St. Aidan, Toronto, regional dean, honorary assistant of St. Martin in-the-Fields, Toronto, canon of St. James Cathedral, and executive assistant to the Bishop of Toronto. Transferring to the Diocese of Ontario in 1991, he took up an appointment as the incumbent of St. George's Cathedral, Kingston, and dean of Ontario and rector of Kingston. Elected bishop suffragan for Toronto in 1994, he served as area bishop, first in York-Scarborough and later in Trent-Durham. After retiring in 2008, he served a number of interim priest-in-charge appointments, including St. Jude, Wexford and St. Peter, Cobourg.
- The Rev. Kenneth Keen died on April 20. Ordained deacon in 1996 and priest in 1997, he served as assistant curate of All Saints, Whitby and priest-in-charge of St. Andrew, Japanese. After his retirement in 2000, he served as honorary assistant of Christ Church, Scarborough, and St. Timothy, Agincourt.

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### TAKING IT OUTSIDE

Due to COVID-19, the parishioners of St. Paul, Uxbridge couldn't decorate the inside of their church with flowers as they normally do at Easter, so they created a resurrection flower display in front of the church instead to bring the resurrection message to the community. In the photo are Joy Freemantle, Dorothy Haines, Gail Browne and Cathy Wright. PHOTO COURTESY OF ST. PAUL, UXBRIDGE



### BRINGING SMILES

St. John, Bowmanville gives a treat of Tim Hortons coffee, Timbits and doughnuts to the residents of Glen Hill Strathaven long term care home in Bowmanville in April. The gift was funded by a Love Your Neighbourhood grant of \$300 from the Trent-Durham episcopal area. Strathaven's chaplain, the Rev. Elizabeth Guillame-Koene (left), said the residents were feeling isolated and hadn't been able to go out for coffee during the pandemic. 'The treat was a way to bring them a smile and let them know that St. John's had not forgotten them and cared about them, and so does God,' says the Rev. Lucia Lloyd, priest-in-charge (second from left). Also helping are St. John's parishioner Cathie McCabe and Tim Hortons franchise owner Lilly Hinton. PHOTO COURTESY OF CLARINGTON NEWS

## Guide helps create outdoor worship space

BY ROBERTO CHIOTTI

THE last year has been difficult at best, with the relentless need to manage the stresses imposed by the pandemic upon ourselves, our families, friends and parishes. For many people, being unable to worship together indoors with their faith community has heightened the challenge of coping with loneliness, loss and grief.

With the coming of spring and the promise of better weather just around the corner, we have the opportunity to consider the creation of outdoor sacred spaces where small, physically distanced groups can gather for liturgies, and individuals can find solace in a prayerful, contemplative natural environment. By gathering in a natural setting to worship, we not only learn about who God is from creation, but we also join with all of creation in praising God.

To assist in finding and creating the appropriate location on your church property or residence backyard for outdoor worship, The Bishop's Committee on Creation Care has published "Worship in the Shelter of Creation," a helpful guide that is available in both digital format and a printable brochure on the diocese's website.

In it you will find helpful information on six important considerations for choosing the space. And once you have selected a location, there are suggestions to help you



decide how to shape your space to establish its focus, how to include the elements of creation in your space, and how to engage your senses.

While many services such as Compline, Ante-Eucharist, and Morning, Evening and Mid-day Prayer are easily adaptable for outside use, you will also find liturgies specifically oriented towards connecting with creation such as Garden Blessings, a creation-focused Eucharist, and a service of lament for coming to terms with ecological grief.

The guide, along with the liturgies, can be found on the diocese's website under Creation Care, [www.toronto.anglican.ca/creationcare](http://www.toronto.anglican.ca/creationcare).

Roberto Chiotti is a member of The Bishop's Committee on Creation Care.

## CANADA BRIEFS

### Paper doves suspended in cathedral

OTTAWA - In recent months, people across the Diocese of Ottawa have been creating origami paper doves in a project to support the diocese's refugee ministry. More than 1,000 doves were created and organizers were planning to suspend them in the nave of Christ Church Cathedral in Ottawa in time for the Feast of Pentecost on May 23.

The project aimed to raise both awareness of the refugee ministry and funds to support it, says Karen McBride of the diocese's Refugee Advisory Panel. Anglicans across the diocese were being asked to sponsor a dove for \$10 each. "It would be terrific if they could give a little bit to make the fundraising part of the project as successful as the dove-making part of the project," she said. There was a donation form on the diocese's website, [www.ottawa.anglican.ca](http://www.ottawa.anglican.ca), and video and instructions on how to make the doves.

Crosstalk

### Posters outside church encourage local residents

ST. JOHN'S - It all started with a sheet of plywood in a shed. The Rev. Neal Buffett of the Anglican

Parish of The Living Water in Arnold's Cove, Newfoundland, wanted to promote encouragement and positivity in the community during the COVID-19 pandemic. He knew that Pastor Taylore Anstey of the local Pentecostal church had organized a treasure hunt in the town, and he wanted to build on that. He called a parishioner and asked if her children could paint the logo "Hold Fast NL" on the piece of plywood. They eagerly accepted the invitation. Once the sign was completed and mounted beside the church, Pastor Anstey and Mr. Buffett joined forces to host a poster contest. Community businesses donated small plywood boards on which people could paint messages of hope and encouragement. The initiative was a great success, and people continue to drive by the church to admire the uplifting posters with their messages.

Anglican Life

### Youth read from Bible over 40 days

EDMONTON - During Lent, the Rev. Sue Oliver, the Diocese of Edmonton's Canon for Family and Children's Ministry, issued a challenge to youth to take on one Bible reading every day for 40 days. The youth met the challenge and exceeded expectations.

The 40-Day Adventure Challenge, as it was called, attracted attention from across churches and denominations. A dozen young people, from Grade 4 and up, participated, receiving a daily email with an assigned passage of scripture and

two questions to answer. They also met weekly on Zoom, where they built community as they explored themes of creation, love, perseverance, trust, hope, and forgiveness.

The group spent an entire week reading the seven 'I Am' statements of Jesus found in John's gospel. Participants pointed to this as their favourite part of the learning.

One of Ms. Oliver's hopes was that young people would feel more comfortable finding their way around the Bible; that it wouldn't feel like a foreign and confusing object. She also hoped they would come to realize that the Bible was relevant to their daily lives, in spite of being written more than 2,000 years ago.

When asked what they enjoyed most, the students' responses were candid and honest: "The 40-Day Adventure Challenge has got me to read my Bible more, become a more active Christian, and unlock new ways to become closer to God," wrote one. "I also enjoyed that we can get together with other people and talk about the connection we have with the verses."

Ms. Oliver was overjoyed by the participation of the students. "I was sure that when a dozen students started on Ash Wednesday, only a few would stick it out to the end," she says. "But, to my surprise and delight, they all kept at it and are asking for more. I'm not sure what exactly the group will do next. But when students are asking for more Bible learning and community, one is compelled to deliver the goods!"

The Messenger

SEE YOU IN SEPTEMBER!

The Anglican is not published in July and August. It will return in September.  
Your friends at The Anglican wish you a peaceful and joyful summer.