

Canterbury comes calling

Business students learn a lesson



Faith leaders oppose casino

The Anglican

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MAY 2013

Synod elects new suffragan bishop

Election makes history

BY STUART MANN

THE Ven. Peter Fenty, archdeacon of York and the executive officer to the Bishop of Toronto, was elected suffragan bishop in the Diocese of Toronto on April 6.

Bishop-elect Fenty, who was born and raised in Barbados and came to Canada in 1992, will be the first black bishop in the Anglican Church of Canada.

"This is a historic moment in the life of the Anglican Church in Canada, but I want to make it very clear that I will be a bishop for all of God's people," he said in an interview after the election at St. James Cathedral in Toronto.

Bishop-elect Fenty, 61, was elected on the seventh ballot. The Rev. Canon Andrew Asbil, the incumbent of the Church of the Redeemer, Toronto, was the runner-up, followed by the Rev. Canon Stephen Peake, the incumbent of St. Bride, Clarkson.

The other nominees were the Rev. Canon Allan Budzin, the Ven. Gordon Finney, the Rev. Canon Isaac Kawuki-Mukasa, the Rev. Mark Kinghan, the Rev. Warren Leibovitch, the Rev. Canon Jennifer Reid, the Rev. Nicola Skinner and Major the Rev. David Warren.

In a show of unity after the election, all the candidates threw their support behind Bishop-elect Fenty.

This was Bishop-elect Fenty's sixth time running in an episcopal election. "I've learned more and more that in God's time, things happen," he says. He had no plans to enter the election until friends urged him to reconsider. He only made up his mind to enter after his annual retreat in Boston in January.

He says he "never dreamed" of being a priest in Canada, let alone being a bishop here. "From a very young age, I thought I had a call to priesthood, but I always thought that if I became a priest, I would serve in the Caribbean," he says.

He was ordained a priest in Barbados in 1975 and was the rector of three parishes there. In 1992, he accepted an invitation to become the rector of St. Lawrence



Bishop-elect Peter Fenty speaks to Synod members after being elected suffragan bishop at St. James Cathedral in Toronto. PHOTO BY MICHAEL HUDSON

church in the Diocese of Montreal. In 1997, he became the incumbent of St. Joseph of Nazareth in Brampton in the Diocese of Toronto. Since 2004, he has been the archdeacon of York and the executive officer to the Bishop of Toronto.

As the executive officer, he has worked closely with the College of Bishops, the five-person group that provides episcopal oversight of the diocese. He oversees the diocese's Fresh Start and Momentum programs and is the co-chair of the diocese's postulancy committee. He has also served the church at the national level, most recently as a member and advisor to the Multicultural Ethics Committee and co-chair of the Partners in Mission and Eco-justice Committee.

"I want to see our church become more missional in its thrust, and that's what we're already doing," he says. "I want to affirm the lay leaders in our church, who do great work. I want to see the raising up of vocations, particularly those in what we call ethnic con-

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Social media help Synod members learn about nominees

BY HENRIETA PAUKOV

THE episcopal Synod on April 6 was the first election in the history of the Diocese of Toronto to make extensive use of social media to help Anglicans learn about the nominees. Traditionally, Synod members learned about the episcopal nominees through written biographies in the Convening Circular, which was mailed to parishes and posted online. In the last election, in 2007, the diocese also produced a video of interviews with the nominees and made it available on its website.

But much has changed in six years. "Social media have made communication a two-way street, as well as inexpensive and immediate," says Stuart Mann, the diocese's director of Communications. "The diocese is on Face-

book, Twitter and YouTube, and Anglicans are also using these tools, and many more, in their ministry and their personal lives, often on their smart phones."

The Nominations Committee realized they had an unprecedented opportunity to help Anglicans learn about the nominees. They commissioned a video of a group interview with the nominees. Anglicans were invited to email in questions and the Nominations Committee chose three, to be put to the nominees in front of the cameras without any preparation. The video was shot at the Diocesan Centre and uploaded to the Diocese's YouTube channel. It was watched more than 2,300 times in the three weeks leading up to the election and was generally favourably received. "The video is a great way

to get to know the candidates," wrote Elizabeth Hill, a Bishop's Appointee to Synod from St. Cuthbert, Leaside, in an email to the Assistant Secretary of Synod. "I am really impressed!"

The Nominations Committee also set up a Facebook group as a forum for discussion. Anyone was allowed to join the group and ask the nominees questions. The nominees were told that their participation was completely voluntary, and all chose to participate. They were joined by more than 160 Anglicans, who sought answers to questions pertaining to everything from rural ministry, youth in the church, and non-parochial clergy, to environmental issues, gender discrimination, and spirituality. The discussion paused spontaneously during

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Local Anglican brings gifts to enthronement

Invitation comes as a surprise

BY CAROLYN PURDEN

ADELE Finney of St. John the Evangelist, Peterborough, played an important role in the installation of the new Archbishop of Canterbury, Justin Welby, in March.

Ms. Finney, the executive director of the Primate's World Relief and Development Fund, was one of five representatives of the worldwide Anglican Communion to offer gifts to the new archbishop.

She says she received an invitation to the installation service likely because she has been active in the formation of the Anglican Alliance for Relief Development and Advocacy, an Anglican Communion collaboration of relief



Adele Finney holds jars of water from across Canada. At right, she returns from placing the vessels on the altar during the enthronement of the new Archbishop of Canterbury.

agencies.

Just two weeks before the ceremony, she was asked by the dean of Canterbury, on behalf of Archbishop Welby, to participate in the actual installation. She says she has no idea why she was selected. She was asked to bring a symbol of the life and issues in her region of the Anglican Communion and take it to the high altar during the service.



She had to decide what item would be appropriate. She discovered that she would be representing not just Canada but the Americas, and so the symbol had to be important across the continent. After some consultation, she chose water, carried in two clay vessels, one of them crafted by an artisan from Six Nations of the Grand River First Nation near Brantford.

"Because our ongoing work at a new relationship with indigenous people is high on the agenda for us, I wanted to have some sort of indigenous connection," says Ms. Finney.

She then contacted members of the Council of General Synod (COGS), which was about to meet, to ask if they would bring some water from their part of Canada to the council meeting.

The water presented at the installation was carried in two vessels. A pitcher held both salt water and fresh water that came from the Yukon River, Lake Ontario, Lac St. Louis in Quebec, the town of Pasadena in Newfoundland and the Atlantic Ocean. It also contained water blessed during a COGS vigil.

The second item, a small pottery vessel, held water from the Old Man River in Pikani (Peigan) First Nation, Alberta.

The gifts were presented midway through the service. After

the archbishop's sermon, there was an organ improvisation and a time for worshippers to reflect on the sermon. During this period, the Communion representatives one-by-one carried their gifts in silence to the high altar.

In a letter to Archbishop Welby explaining the gifts, Ms. Finney noted the importance of water in our physical and spiritual lives, and its life-giving quality. She concluded with a prayer she had written:

"May your ministry as Archbishop of Canterbury be a current in the river of love that is the Gospel, flowing out of Eden through our lands, times and spirits, welling up through the temple threshold into a river by whose banks are trees with leaves for the healing of the nations."

She says the installation service was impressive. She was seated near the choir, and close to Prince Charles and Prime Minister David Cameron.

There were several highlights. "The choir was outstanding and inspiring," she says. She appreciated Archbishop Welby's sermon, in which he laid out the things that were close to his heart.

She was particularly impressed by the young Indian teenage girl who, at the start of the service, questioned Archbishop Welby when he pounded on the cathedral door for entrance. Using the traditional formula, she asked, "Who are you? Who sent you? Why are you here?"

"It was wonderful to hear those questions asked in a young female voice," says Ms. Finney.

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Students get down to business

Winning case study seeks to raise public awareness

BY HENRIETA PAUKOV

IT'S not every day that business students choose a church program for their case study. And not every church is open to business ideas. But the drop-in meal program at the Church of the Redeemer in Toronto and some 300 first-year students from Rotman Commerce at the University of Toronto reaped the benefits when they decided to try something new and work together.

"Their assignment was to pretend they were a consulting group hired by the Church of the Redeemer to talk about the issues that they see the program facing and what they would suggest doing with those issues, given that they have \$5,000," says Angie Hocking, who runs the drop-in program. The arrangement came about when Kendra Hawke, Rotman's assistant director of Student Academic Development at the time, walked into the church hoping to find a place where students could do outreach.

First, the students visited Redeemer in four large groups to hear about the program from Ms. Hocking and drop-in participants. They learned that the drop-in runs Monday through Friday and provides a hot breakfast and lunch for about 120 people a day, as well as counselling, medical and nursing services, legal referrals and housing assistance. It serves people who are homeless or struggling.

Ms. Hocking says it was gratifying to see students "who don't normally interact with this world have this experience of being a lit-

tle uncomfortable and learning and really hearing. They were intently listening to the stories that were shared by our participants, and our participants did an amazing job." The students asked a lot of questions, and one student commented: "This isn't about faith, this is about human beings helping other human beings."

During the visits, each group assembled packages of necessities for the drop-in participants, including lunches, winter hats, scarves and gloves, and hygiene products. "They gathered them all themselves through fundraising and donations, and they brought them that day," says Ms. Hocking. "The idea was to give them a taste of working with the program, as they couldn't come during program hours."

Finally, in smaller groups, the students developed presentations about their solutions to the problems they had identified. The presentations took place on a Saturday in March, with Ms. Hocking and two Rotman Commerce staff members as judges. "The group that won just stood out," says Ms. Hocking. "Their ideas were really wonderful." The group focused on raising public awareness of the drop-in, with ideas for signage and social media.

The five winners will do an internship with the drop-in for two months this summer. Ms. Hocking is not yet sure what they will do. "They might organize a fundraiser or apply some of the ideas in their case study," she says. "They are going to visit with our participants and learn what it means to run a program like this



Angie Hocking (second from left) chats with guests during the breakfast program at the Church of the Redeemer in Toronto. At right, business students make their presentation on how to help the breakfast program. PHOTOS BY MICHAEL HUDSON

and get some really good experience in the non-profit world."

For the church, the case study was an opportunity to connect with the surrounding community in a new way. "I think it's important for Redeemer to provide these experiences for students because we are so close to campus," says Ms. Hocking. "So it was good for us, to stretch us and make us step up to the plate."

As for the students, Ms. Hocking hopes that the experience will stay with them. In her speech after the presentations, she said: "I urge you, wherever you end up working and living in the future, to never let yourself get too disconnected from those living in poverty among you. There is need in every nook and cranny of the world, and we need creative and brilliant people like you to help make this world a better place."



BRIEFLY

Readers donate to papers

Anglicans in the diocese gave \$112,243 to the *Anglican Journal* appeal last year. The appeal supports the work of the *Anglican Journal*, which is the national newspaper, and *The Anglican*, the diocesan paper. Proceeds from the appeal are split evenly between the two papers. After campaign expenses, \$40,000 was sent to *The Anglican*. The money will be used to pay for freelance writers and photographers and to off-

set the cost of printing. "Without this money, *The Anglican* would not be able to publish the great photos and stories that are in the paper every month," says Stuart Mann, editor. "I want to thank every reader who supported the appeal. Your donation helps us to keep telling the story of our diocese and the work of the church in this part of the world."

June paper will be late

The June paper will be published in mid-July, in order for the *Anglican Journal* to report on Joint Assembly/General Synod, which is being held July 3-7 in Ottawa. For news of the diocese until then,

visit the diocese's website, www.toronto.anglican.ca.

Facebook ad invites people to church

For the first time, the diocese posted an ad on Facebook, inviting people to an Anglican church nearest them on Easter Sunday. The ad was shown to 105,086 people and was clicked on 136 times. Those who clicked on the ad were taken to the diocese's website, where they could find a church nearest them and read Archbishop Colin Johnson's Easter message. As in previous years, the diocese also ran an ad in *The Toronto Star*.



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An open letter to the bishop-elect



Congratulations, Peter, and welcome to the College of Bishops! You will now attend the same meetings in a new capacity. How are you feeling? I remember a mixture of wonder and fear, which never quite goes away. Wasn't that an interesting election? People will be analyzing it for a while. So many factors are at play, technology being one of them. God uses human means: a conclave in the Roman Church, the Queen in the English Church, and in the Diocese of Toronto, an electoral process complete with video, Facebook and electronic voting!

You come with tremendous gifts and experience. One thing is for sure: you stepped into this office with your eyes wide open. You have had a front-row seat to the tough decisions, the systemic work behind the scenes that is unglamorous, unseen and unappreciated, and the difficult decisions involving personal circumstances that cannot be public knowledge. You know that the lives of people and the dreams of churches depend on your leadership; this weight of office is part of the job. But you also know the tremendous blessing it is to be a suffragan bishop in the Diocese of Toronto. You will never stand alone. Your colleagues will pray and study the scriptures with you every time we meet, and we will do that intensely when we go on retreat. You have met the gifted cadre of clergy in our diocese; indeed, you have been a part of the discernment process for many of them. Now you will see them in action at closer quarters. You know the great staff we have at the Diocesan Centre, and how hard they work to support the parishes and you. You will meet more lay folks who invest their talents and time in their parishes and in the diocese as volunteers for parish selection, NCD coaches, advisory board consultants and committee members. Without them, ministry would grind to a halt. Whenever you feel overwhelmed, as you will, remember that the church that has called you will also support you—as God will. I am still moved by how often people say, “We are praying for you.” My response is always, and truthfully, “Thank you. I need it.”

Many will offer advice as you “slowly turn purple,” to borrow a witticism from Archbishop Finlay. You may wonder why I choose to write you an open letter rather than a private one, and have it published in *The Anglican* to boot. This is to draw attention to the surprising amount of correspondence involved in the episcopal office. A bishop can spend his or her whole week simply dealing

BISHOP'S OPINION

BY BISHOP PATRICK YU

with letters; I hope you won't. Some of them are easy—supporting rental agreements, approving professional development applications and the like. Others are more challenging: when a parish writes a grant application or when a cleric has a bright idea which requires a little extra money, their expectation is that you will, of course, give it your unqualified support. The reply you give will reflect whether you want to be a nice bishop or a good one. Wanting to be nice when you have reservations will cause you to hint rather than to clearly say “no.” Trust me: err on the side of clarity.

I also want to prepare you for a different kind of correspondence: the open letter. As a one-way communication, such as a pastoral letter, to a large number of people, it is most valuable. As a two-way method of communication, it is less useful. Dialogue, written or otherwise, is most effective when it is conducted between two parties with respect and trust, preferably sharing common assumptions and a common factual base. But the open letters that reach your office or computer will lack one or more of these ingredients. The first warning sign is the number of people it is addressed or copied to. A typical list will include the Archbishop, the College of Bishops, the Primate, and select members of a parish. The purported recipient is unimportant: like the New Testament epistle, this is meant for general circulation. The topic varies, the most popular being some decision you have made which disappointed, offended or outraged the writer. A close second is about a cleric in your episcopal area who provoked the above reactions. The complaint seldom stands alone and is usually accompanied by arguments on scriptural, theological, sociological, environmental or other grounds. Some of them point to legitimate grievances and deserve both reply and remedial action. All of them tug at my heartstrings, and some push my buttons. What pushes my buttons is the insulting manner the writers feel entitled to express towards me, my office, the staff, and “the diocese.” Parts of these letters should be used in baptismal preparations as counter-examples of the sentence, “Respect the dignity of every human being.” But when I get over my own anger, I feel the great pain behind each one of these letters, the pain that arises from missed opportunities or misplaced values, from bad teaching perpetrated and embraced long ago and which now

spreads its toxin—those tug at my heartstrings.

What to do? First, you have to decide whether you should respond. It is fine not to; some writers do not really want an answer. The questions are rhetorical; they are, in fact, accusations. In those circumstances, it is better not to write back. Our Lord did not answer all the questions at his trial. But if you do decide to reply, you may want to consider some strategy. You have to decide who is going to answer. It is usually a toss-up between you and the Archbishop. He likes you to answer or at least to offer a draft, but aim for a letter you can both sign. In your reply, answer the real issue rather than the presenting ones. Start with a Gospel affirmation, and an affirmation of the person and the most cogent of the arguments. Don't feel obliged to go point by point. Some questions cannot be answered, since we are caught between the expectation of transparency and the expectation of privacy. The most insidious instigators—often not the writers—seize upon the discrepancy between what they can say and what you can say.

Remember that a lawyer and a reporter are one “forward” button away, if they were not already on the bcc list. I often sit or sleep on my reply before pressing the “send” button. Make sure to reply to all those who were copied in the original letter. By replying, you address not the sender, but the public domain. But writing back is only the tip of the iceberg; very often, the letter gives useful information or raises interesting questions which you have to investigate and act on.

Difficult as these open letters are, they actually challenged me and led to some of the best theological and pastoral thinking I have had in my tenure. I collected the best replies in a file I have named “the Corinthian Correspondence” which may be a book project in the future. (Do you want to contribute?)

To set the record straight, most of the letters I receive are friendly and straightforward, with real questions that can be answered, and gladly. Many letters I receive are uplifting. People actually write to tell me, presumably unsolicited, about the good work their priests are doing. Sometimes they even thank me for the good work I am doing. Alas, these seldom go to the Archbishop and are never widely circulated. Their value is that I regard them as God's indirect letters to me.

I appreciate your call to prayer and your undertaking to pray for us. May God give us perseverance in our supplications. We need it.

Yours faithfully,
Patrick Yu
Suffragan Bishop of Toronto



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Sex trade workers to show photographs

BY CAROLYN PURDEN

ALL Saints, Sherbourne Street, will be holding another exhibit of photographs by women who work in Toronto's sex trade.

Last year, All Saints showcased the work of nine women who were regular attendees at the church's weekly Female Sex Worker Drop-In. The women had been given disposable cameras and en-

couraged to take photographs of their lives on the street.

The women received a small honorarium and also had the help of a professional photographer as they sought to depict their lives on film. Their work was then put up for sale at a fundraiser, which was attended by 350 people and raised \$34,000 for outreach programs.

“They were so excited to get this kind of profile and

training,” says the Rev. David Opheim, All Saints' incumbent.

With such success, All Saints is going to hold a similar event this year. It will take place in the parish hall of St. James Cathedral at 7 p.m. on May 31.

All Saints is in the process of selecting the women who will take part in the project. As well, the photographer who helped the women is coming back, and bringing with her eight

other professional photographers who will work one-on-one with the women.

It is unlikely that the sex workers who took the photographs last year will have pursued photography as a hobby, Mr. Opheim says. “They live very impulsive lives, dominated by the sex trade and almost 100 per cent by the addictions. So the lifestyle is not conducive to owning a camera.”

Sadly, he adds, one of the

women who exhibited her pictures last year died of an overdose in her apartment shortly after the fundraiser. “She was a remarkable woman,” says Mr. Opheim. “It was a stark reminder to us of the vulnerability of these women and the importance of reaching out them.”

For more information about the Exposure Project and May exhibition, visit All Saints website, www.allsaintstoronto.com.

Send your letters to editor@toronto.anglican.ca

An Anglican in a Roman square



BY THE REV. DAVID GIFFEN

Although I began worshipping as an Anglican more than 10 years ago, there has not been a time when I have stopped referring to my childhood denomination, Roman Catholicism, as my family. The truth is: we do not choose our families, we are born into them. There was certainly a wide range of reasons for leaving my family's church in early adulthood, the conviction of which I still feel assured about. But without the upbringing of my family church, I do not know if I would have come to know the love God has for me, or that Jesus Christ is Lord.

The tension between these realities became clear to me when standing in St. Peter's Square on the night of the papal election in March. By pure coincidence, I was studying at the Anglican Centre in Rome during a week in which the eyes of the world were upon Vatican City. On the evening of the second night of the conclave, I thought I would journey to St. Peter's Square to check it out. The surge of emotion from the crowd was felt in my own heart when the white smoke rose from the chimney of the Sistine Chapel. I caught myself thinking, "What are you so excited about? This isn't about you." But I couldn't help but get caught up in the moment.

The crowd of about 20,000 people turned into almost 100,000 before an hour had gone by. I found myself surrounded by pilgrims from around the world, young and old, ordained and lay, priests and nuns,

speaking more languages than I could decipher. They chanted "Papa! Papa!" and were overjoyed that a new leader had been chosen. I stood mostly silent, just taking it in, always feeling a part of what was happening but unsure of my place. When the Cardinal Protodeacon emerged onto the balcony to declare, "Habemus Papam," I knew there was a new Pope, and we were told that he would be named "Francesco."

It was almost 90 minutes between the time the smoke emerged and when Pope Francis appeared to address the crowd, yet even though the rain fell on us continually, there was a spirit of renewal and community amidst those who stood together in anticipation.

Before offering his first blessing to the people in the square, he asked all those who were before him to first bless him. Not fluent in Italian, I did not know what he had asked for when he said it, but I have not been able to get his first request off my mind since I returned home that night and read the translation. He knew that with the media and the tourists gathered amongst the Catholic faithful that night, he was asking for prayers and blessing from Catholics and non-Catholics alike. As an Anglican in the Roman square, he was asking for me, too, to offer him blessing from a place of God's love.

In a celebratory service of Christian unity on a Sunday morning this past January, Father Michael Bechard, a Roman Catholic priest, spoke to my congregation about being witnesses to the love that Jesus Christ has made known. He suggested that Christians of all denominations need

to spend more time eating together, and then more time praying together. He suggested that Christians of all denominations needed to spend more time worshipping together, and then even more time praying together. He advocated that we just needed to spend time together, and then once more he reiterated that we needed to pray together even more. He had suggested to us what I had experienced as an Anglican in the Roman square.

I am proud to be an Anglican in Canada; proud to belong to a church that includes women more fully in the life of the church; proud to belong to a church that seeks to grapple with tough questions even when they cause us problems; and proud to belong to a church that is willing to repent when we get it wrong. But I am also proud to belong to the wider Christian community, one that can eat, pray and witness together that Jesus Christ has redeemed the world.

What I experienced in the square that night was not an experience of a foreigner in a foreign land, but that of an extended family member, able to rejoice with friends from around the world, who we might forget are our brothers and sisters in the Lord.

Our churches may walk separately when it comes to certain matters of doctrine and practice of the faith, but we have been united by our baptism in Jesus, united by the one whom we both call Christ.

The Rev. David Giffen is the priest-in-charge of Church of the Transfiguration, Toronto.



EDITOR'S CORNER

BY STUART MANN

We can still be kind

It was the end of a long day and all we wanted to do was go home. A huge storm had dumped a foot of snow on New York, turning the short flight home into a day-long ordeal. By the time we landed in Toronto, we were frazzled, hungry and dying for sleep.

We piled onto the shuttle bus that would take us to Union Station; from there, we would disperse to the four winds. We sat still, staring straight ahead, as strangers do when they've been together all day and want to get away from each other.

More people climbed onto the bus, dragging their baggage. The door remained open, allowing in gusts of frigid air. It seemed we would never leave. Finally, an old man climbed aboard, fumbling with his suitcases. He was a little disoriented and had difficulty finding a spot for his bags. There was no seat for him, and nobody made a move to help him.

The driver, half turned in his seat, watched him vacantly. It was clear we weren't going anywhere until the man had stored his bags and found a seat. No one said anything. We stared at the floor, out the windows or into our smart phones.

Oh, for God's sake, I thought. I picked up the man's smallest suitcase and put it onto the shelf behind the driver, then moved his big valise off to the side. Seeing this, a woman moved over a bit. "He can sit here," she said.

"Thank you," he said, looking at us with grateful eyes. He was out of breath from the exertion.

Satisfied, the driver turned around, closed the door and off we bumped into the night. In a few moments the man started to relax, and the fear left his eyes. The bus started to warm up.

I hadn't helped him out of a sense of charity—I simply wanted the bus to get going—but I was reminded of how a little act of human kindness can change everything. The phrase "on earth as it is in heaven" went through my mind. I think this is how we, as followers of Christ, can change the world, one bit at a time. When we have nothing else, we can still be kind.

After a while, the bus stopped a block from Union Station and the driver opened the door. Everyone grabbed their bags and headed for the door. "Is this going to the Royal York Hotel?" asked the man. No one stopped to answer.

"Hang on," I said, lifting his bag off the shelf and stacking it on top of the other one. I asked the driver if the bus was going to the Royal York and was told no, it wasn't.

"This is it," I said to the man. "The Royal York's right over there, on the other corner. You'll be fine."

"Thank you," he said. I could tell he was wondering why I was helping him. Because I'm a Christian, I thought. But I had a train to catch, so I simply nodded and headed out the door, into the night.

LETTERS

Opposed to casino

Thank you for the thoughtful article by Bryan Beauchamp about casinos as money-hungry predators (March). Torontonians should, like the citizens of Vancouver, "rise up as one against the casino." Various medical bodies have stated that the negative impact on health, families and neighbourhoods far outweighs any possible financial factors.

The CNE grounds are a valuable part of our heritage. We should not be even discussing giving a portion of it to an American entertainment giant. This land must be for the use and benefit of all the people, with activities that families can enjoy. Mental health studies have shown that open space with trees, grass, room to walk and relax are increasingly important in large, densely populated cities. History is full of stories of people who have squandered their heritage.

Once that land is gone we would never get it back. So rise up and let your councillor know that we value our CNE and do not want a casino there. I am opposed to a casino at all.

*Carolyn Fredenburg
Toronto*

Distressed by letter

I was distressed to read the letter in the March issue of *The Anglican* by the Rev. Philip Rowswell on the death of his mother. The thing that most disturbed me was that although she had requested that no special interventions to prolong her life be undertaken, her caregivers chose to ignore this. Surely it was obvious to her medical team that she was suffering from ALS, an irreversible condition. Tube feeding at that stage of her disease was only going to prolong the dying process. It has been proven that patients at that stage can be kept comfortable by much less radical forms of treatment.

I worked for many years at Providence Health Care Centre, a Catholic hospital for the chronically ill where we were

faced with similar issues, especially over the feeding of a dying patient. A care plan for patients was established on admission after discussions with patients and their families, and guidelines to deal with terminal illness were recorded. This was not just a "Do not resuscitate order" but a complete treatment plan. It made the final days in a patient's life more tolerable for them and their families. I feel that the feeling of helplessness that the Rowswell family must have experienced here could have been avoided with a conference on admission. Even the use of a living will prepared before her decline would have been a great help in the decision-making process at the end stages of her disease.

There is an excellent booklet published by Dr. William Molloy of McMaster University and Virginia Mephram on health care directives. It is entitled *Let Me Decide* and covers many of the issues that families and caregivers are faced with in terminal illness. I would recommend its use for all involved in the care of the sick and elderly.

*Dr. Peter Cranston
Toronto*

The Diocese is on Facebook, Twitter and YouTube.



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Email your **LETTERS**
to editor@toronto.anglican.ca

A glimpse into the netherworld

BY MURRAY MACADAM

Modern luxury: experience it." The lifestyle promoted in the slick billboard ad, located beside the construction site of a luxury condo, seems a million miles away from me as I stride to the Toronto Reference Library. The "modern luxury" I'm looking for is a public washroom where I can brush my teeth and change my socks. I'm taking a three-hour plunge into the life of a homeless person. I'm with a dozen other Anglicans from four parishes, taking part in a new educational program offered by the Church of the Redeemer's outreach program.

Inside the library, my spirits soar as I see a coffee shop. On this cold winter night, I'd love a coffee. Then I realize that, as a homeless person, I don't have any money. I slide past the coffee server's watchful eye and into the washroom, without buying anything. There, I swiftly change my socks and brush my teeth. Many homeless people have only two sets of underwear. Where do you change if you're living in a hostel or outdoors? Where do you brush your teeth if the bedbug epidemic has made the streets more attractive than a hostel?

Heading down Yonge Street, I'm feeling colder, despite wearing an extra pair of pants. Thank God that warmth and a hot meal await me at the Sanctuary, a dynamic downtown congregation made up mostly of street people. I head into the Sanctuary's basement, where people sit



Walk organizers Angie Hocking (far left) and Colin Currie (far right) gather with others at Allan Gardens in downtown Toronto. PHOTO BY MURRAY MACADAM

at long tables, enjoying a hearty supper of macaroni, ground beef and salad. The mood is upbeat, with lots of chatter. If I was homeless, this place would feel like an oasis.

Soon our group gathers at Allan Gardens, where we reflect briefly on our experiences thus far, led by our street walk coordinators, Angie Hocking and Allan Currie. They lead us past the Seaton House hostel. It's a grim site, with high

fences and equally high barriers on nearby boarded-up buildings. We ponder the quote in front of the hostel: "Only three types of men are housed here: someone's father, brother or son." It's all too easy to forget that fact as we lump people together as "the homeless."

As we walk around the corner, within minutes we're dazzled by the garish billboards at Dundas Square, beside the Eaton Centre. Yet soon we're beside an-

other grim reminder of what homelessness means: the homeless memorial beside Holy Trinity, Trinity Square, listing the names of 700 people who've died on Toronto's streets. Many are identified only as John or Jane Doe.

Feeling cold and tired, we are not cheered by that death toll reminder. Yet Angie reminds us that "this isn't a hopeless journey." She urges us to do three things as a result of our walk: lobby politicians for action against poverty and homelessness; get to know homeless people by name; and be creative.

Even though I had walked or cycled the streets of our walk numerous times, I never experienced them this way. Others felt the same. "The street walk made me aware that I live in a different world from the many people who have ended up on the street," says Peter Dale, a member of Redeemer.

Adds Cathy Gowen, another Redeemer member: "I found the first half of the street walk, where we wandered on our own, to be particularly powerful. It wasn't some kind of poverty tourism exercise, where we looked in from the outside to draw more firmly the line between 'us' and 'them.' It is so easy to dehumanize people when we see them as the Other, but putting myself in someone's shoes gave me a chance to connect with their humanity and see how we are part of the same creation."

Murray MacAdam is the diocese's Social Justice and Advocacy consultant.

Speak out for those in poverty



BY SEÁN J. MADSEN

These are especially uncertain economic times in which we live, with the middle class shrinking and the government seemingly spending more on mega-projects than on improving basic services for the less fortunate.

To publicly call for social justice measures in these circumstances may seem like a lonely cry in the wilderness, but that is exactly what the message of the

Gospel impels us to do.

One thing all of us can do is make our public representatives aware that we expect them to prioritize the needs of those living in poverty. Whether we can afford to give more or not ourselves, we can all request that our taxes be used more equitably for the benefit of those facing unemployment and poverty as well as for our elderly and disabled citizens.

Even at the best of times, the unemployment rate among Canada's blind population has not changed in decades from an unconscionable height of 75 per cent. This

figure was recently reconfirmed by Dr. Penny Hartin, president of the World Blind Union, during a CBC interview.

Indeed, I know from personal experience how one can go from having a \$50,000 a year job to living on a disability pension of only some \$800 per month, and then being unemployed for 15 years. The financial loss is devastating enough, but the consequent lack of dignity and even of hope is indescribable.

The recent election of the humble Pope Francis may indicate a renewal in the Roman Catholic Church of the call to work

and pray in solidarity with the poor in the quest for social justice, as championed so eloquently by the Second Vatican Council. As Anglicans, we know well our own history of commitment to the marginalized, represented particularly by the movement in the Church of England in the 19th century to eliminate slavery.

The growing gap between the rich and the poor is clearly evident, not only in the developing world but, sadly, right here in our own country. It doesn't matter which political party is in office—whichever composes the government has a demonstrable duty to see that society's most vulnerable members are properly

cared for.

In the final analysis, government reflects the will of the people, not only as expressed at election time, but also in its response to ongoing representations from its citizens. As followers of Christ, we are called to be the voice speaking to power for those who have no effective voice of their own.

A few minutes spent in writing an articulate letter to a political representative, asking that our tax money be used responsibly in the compassionate support of those in want, may have an effect far beyond our imagination. If a sufficient number of us will rise to the challenge of speaking out, the results can only be of benefit to those most in need of our society's consideration and support.

Because we allow them to do so, our governments too often waste precious resources providing services to the most impoverished in the least cost effective manner. It has been documented over and over, for example, that temporary accommodation in a homeless shelter is far more expensive than permanent supportive housing.

Despite this, the homeless continue to suffer because the political will and the public impetus to help them more effectively is largely absent. We should therefore be specific in telling our political leaders what we expect them to do with our taxes. The money is still ours, after all, and they are responsible to us for how they spend it.

"So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up" (Gal. 6:9).

Seán J. Madsen is a member of Church of the Ascension, Port Perry.

LOFT

**LOFT Community Services
Annual General Meeting**

Tuesday, June 25, 2013

**6:30 pm - Business Meeting
7:00 pm - General Meeting**

St. Lawrence Hall, 3rd Floor
157 King Street East (at Jarvis)
Downtown Toronto

For information on attending, please contact:
Irene Breznica
by phone: 416-979-1994, ext. 222
or by email: ibreznica@loftcs.org

www.loftcs.org



Young Anglican brings warmth ①

Jarod Lehman, 12, a member of St. Peter's in the Comox Valley, wanted to help low-income people who were living year-round in trailers and tents in a local park. With the help of his mother, he asked people at his church, his school and a local business to donate winter clothing and other items. To his astonishment, he received 40 large garbage bags full of blankets, mitts, toques, jackets and other items, including a tent. The goods were distributed to the residents of the park and also to an organization that works with people who live on the streets, a soup kitchen and the church's Unity Cupboard.

The Diocesan Post

Church sets up booth at wedding fair ②

Seeking to reach couples who are getting married, St. Thomas, Chilliwack, set up a booth at the giant It's My Wedding trade show. The booth was the only one from the Christian community at the show, which attracted 3,200 people, including 610 brides-to-be. "We were there on a mission: to proclaim marriage as a gift of God," said Alex Angioli, a parishioner who staffed the booth. "The church printed and distributed two brochures—Have Your Wedding at St. Thomas and Make the Love Last, a marriage preparation program offered at the church. "Walking in the midst of wedding cakes, wedding dresses and 19 photography booths confirmed reports that the show was overwhelming," said Mr. Angioli. "At the same time, we were grateful for the opportunity to witness to the importance of inviting God into the common life right from the beginning."

Topic



Bishops walk for ③ Saskatoon cathedral

Three bishops will take part in a walkathon May 13-18 to raise funds for the restoration of the century-old St. John's Cathedral in Saskatoon. The retired bishop of Saskatoon, Tom Morgan, will walk from St. Alban's Cathedral in Prince Albert to St. John's Cathedral in Saskatoon. For a portion of the 140-kilometre journey, he will be accompanied by Saskatoon's current bishop, David Irving, and another retired bishop, Rod Andrews. Along the way, Bishop Morgan and his fellow walkers will take pledges for the campaign. So far, the congregation has raised more than \$1 million, some of which has been used to rebuild the roof and eavestroughs, insulate the building

and repair the steeple, stone steps and wheelchair ramp. To make a pledge, call the cathedral at 306-242-5146.

The Saskatchewan Anglican

Program teaches how to cook ④

A program that brings people together and helps them learn how to make nutritious, low-cost recipes has entered its fourth year of operations at St. James the Apostle Church in Guelph, Ont. The Community Kitchen is a free program that teaches 12 participants from the Living on Less Program to prepare simple meals that have a high nutritional value but low environmental impact. "I know that the attendees also develop kinships while working together," said coordinator Jacqueline Gagnier.

"There is a lot of camaraderie, bravado and good humour, too." Participants share in preparing and cooking the food, and each takes home a portion of every dish that's prepared.

Niagara Anglican

Centre stays open during cold snap ⑤

A severe cold snap in Montreal prompted St. Michael's Mission to open overnight for the first time in its 85-year history. George Greene, acting director of the centre, located in the basement of the downtown St. John of the Evangelist, said tables and chairs were pushed to the side and about 25 men spent the night on the floor of the mission from Jan. 22 to 25. Comforters, blankets and other bedding were lent by the Welcome Hall Mission and

the Old Brewery Mission. "No one was turned away," said Mr. Greene. The mission did not have the funds to continue the venture very long and reverted to its usual daytime operations as the weather moderated.

Montreal Anglican

Anglicans urged to protect water ⑥

Efforts to protect clean water in the Gaspé region from potential contamination by oil drilling deserve the prayers and support of Anglicans throughout the Diocese of Quebec, says Bishop Dennis Drainville. An oil drilling project is being planned near the town of Gaspé by the Quebec-based company Petrolia. About eight million barrels of oil, worth about \$1 billion, lie beneath the ground on the edge of town. The town is concerned that the drilling will pollute local drinking water, and has passed a by-law to ban the project. Bishop Drainville is urging Anglicans in the diocese to join with others in peacefully opposing the project until it can be clearly demonstrated that the drilling will not pollute the drinking water.

Gazette

Baptism goes on as snow piles up ⑦

Not even a severe winter storm was able to stop a service at Trinity, Sussex, at which eight people were baptized. Initially, only one child was scheduled to be baptized that day, but in the days leading up to the service, other families asked to have their child or children baptized, too. Even one of the fathers asked to be baptized. So despite the frigid temperatures and a heavy snowfall, the service went ahead as planned and eight people were welcomed into Christ's flock.

The New Brunswick Anglican

Faith leaders oppose casinos

Politicians urged to vote against 'tax on the poor'

BY MURRAY MACADAM

BISHOP Philip Poole joined a coalition of faith leaders speaking at a press conference at Toronto's City Hall on April 4, urging city councillors and Greater Toronto Area councillors to vote against accepting any new casinos.

More than 250 faith leaders have signed an interfaith anti-casino statement, including Archbishop Colin Johnson, Bishop Linda Nicholls, Bishop George Elliott, Bishop Patrick Yu and Bishop Poole, as well as many Anglican clergy.

In his comments to the press conference, Bishop Poole noted that faith leaders oppose gambling for several reasons, including the fact that gambling amounts to "a tax on the poor, at-

tracting those who can least afford it. Gambling offers the illusion of getting something for nothing."

Gambling addiction is something that faith leaders know about directly, he added. "As faith leaders, we develop personal relationships with our members which allow us to look into their lives in a deep way. Our members share with us the pain, anxiety and anger gambling brings, and we are there to help them pick up the pieces of their shattered lives."

The anti-casino statement was the first one ever signed by a diverse group of Toronto faith leaders, including Muslim, Jewish and Christian leaders, on a public policy issue. Councillor Joe Miheve congratulated the faith lead-



Bishop Philip Poole speaks to reporters at Toronto City Hall. Bishop Poole and other faith leaders were urging local politicians to vote against plans to build a casino in the city. PHOTO BY MICHAEL HUDSON

ers on their effort, describing it as "an amazing statement of unity" which reflects "the courage to act in the public realm when the com-

mon good is being threatened. The fact that so many religious leaders have signed on shows how broad-based the opposition

to casino expansion is."

Toronto City Council is expected to vote in May on a new casino proposal.



NEW START

Bishop Patrick Yu congratulates the Rev. Jeanette Lewis after her induction service as the new priest-in-charge of St. Peter, Carlton Street, Toronto on March 10. PHOTO BY CLIFF HOPE

Church wins heritage award

Constructed in 1830, Holy Trinity, Thornhill, is the oldest original church building still in use in the diocese. To see it now, 183 years later, one marvels at its fresh appearance. In 2012, the church's exterior was carefully renovated to return it to the best possible condition.

The City of Vaughan has honoured Holy Trinity with a Heritage Vaughan Award, in recognition of the renovation. The Rev. Canon Stephen Fields, incumbent, and Ron Tolhurst, the chair of the church's Property Committee, attended a city council meeting to accept the award.

Renovating a heritage building can be an expensive proposition. The church's Property Committee and vestry had to take a hard look at the church's resources for undertaking such a costly venture. The diocese's Our Faith-Our Hope campaign helped to make the decision far easier. Holy Trinity surpassed its \$505,000 target by more than 20 per cent, and the campaign share that was returned to the church provided, together with existing resources, substantial relief toward the funding of the renovation project.

Parishioners appreciate and are thrilled by the outstanding results, as carried out by the contractors under the supervision of



A Bible, a globe and a candle sit on the altar at the Church of the Ascension, Port Perry, as the focal point of the World Day of Prayer service on March 1.

Mr. Tolhurst and the Property Committee.

By Barry Pipes

Churches celebrate day of prayer

The World Day of Prayer service for churches near Lake Scugog was held at the Church of the Ascension, Port Perry, on March 1. The theme was, "I was a stranger and you welcomed me," and the service was created by women in France. The service, which included piano and guitar, was well attended. The Bible, a globe and a candle sat on the altar as the focal



The Rev. Canon Stephen Fields and Ron Tolhurst hold the Heritage Vaughan Award plaque outside Holy Trinity, Thornhill.



FAREWELL

The Rev. Rylan Montgomery holds up a sign during a farewell party as he leaves Holy Family, Heart Lake in Brampton to become the incumbent of St. Simon the Apostle, Toronto. PHOTO BY CLIFF HOPE

point. A DVD presentation on France was enlightening. The women of the Church of the Ascension did an amazing job transforming the church hall into a Parisian café, providing hors d'oeuvres and desserts and continued fellowship following the service.

By Catharine Midgley



WITH THANKS

Thelma Neal (right), the ACW recording secretary at St. John the Divine, Scarborough, for more than 27 years, is presented with an ACW pin and a bouquet of flowers by ACW President Betty Tripp (left) and the Rev. Elizabeth Hopkins, priest-in-charge, during a service at the church. Ms. Neal has stepped down from that position. Ms. Hopkins thanked Ms. Neal for her service to the ACW and the church.

Send your parish news to
editor@toronto.anglican.ca

Writing parish history requires persistence



BY IAN ANTHONY

Grace Church on-the-Hill in Toronto celebrated its parish centennial from November 2011 to November 2012. In May of 2011, the Rev. Canon Peter Walker approached me to write a history of the church.

Canon Walker brought the idea to me because I am the historian for the E.S. Rogers family and Rogers Communications and have faithfully attended Grace Church since 1995. I authored a biography of radio inventor E.S. Rogers Sr. and two articles on Grace Church priests, the Rev. Canon Milton Barry and Canon Walker.

Compiling a definitive parish history can be quite enjoyable, but it carries challenges. Here are some tips that authors

should keep in mind: identify important dates and influential people; seek facts and details from a wide variety of sources, as one nugget of information can open up a wealth of knowledge; first-hand accounts are best; read registers, service bulletins, newsletters, vestry reports and scrapbooks; when it comes to photographs, use a keen eye to see what they hold; browse through clerical directories; visit the diocese's archives, as the archivists are very friendly and helpful; extend your research to newspapers, the Internet, and even city directories.

It's always helpful to provide the context behind an occurrence, and to determine what external factors were unfolding at different times which may have impacted your church's decisions or activities. For example, earlier publications recounted how the Governor General con-

ducted the turning-of-the-sod for Grace Church. I scrolled through newspaper microfilms to learn why he was visiting Toronto (he was on a cross-country tour) and why he performed the ceremony (he was an ardent Anglican). This provided a more thorough re-telling of the history. In another example, I studied the open plate offerings listed from 1929 to 1939, revealing how Grace Church fared through the Great Depression.

Google is another excellent resource, but first it must be given the right information to provide what you require. Make sure to search for names accompanied by dates, then narrow your search down from the broad to the specific. Go beyond a common name, because some entries may be in different forms. For example, in the early part of the 20th century, people typically were identified by their initials

instead of their first names. When searching for a woman, particularly before 1960, search by her husband's name, such as Mrs. P. Walker. Also, there may be typographical errors, so read carefully. Cross-check data to make sure you get accurate information. For example, one book stated that the position of executive secretary for General Synod began in 1902. Actually, Bishop Robert Machray only suggested during his opening remarks at Synod in 1902 that one be hired; the position did not begin until 1950.

Celebrate your history. Be inquisitive. Bring new life to relics of the past. Resurrect long-forgotten stories. Seek, find and share.

Ian Anthony is the author of *Abiding In Faith: The Story of Grace Church on-the-Hill*.

Anglicans honoured for service

The following Anglicans in the Diocese of Toronto have received the Diamond Jubilee Medal. The medal is a way for Canada to honour the Queen for her service to this country. At the same time, it serves to honour significant contributions and achievements by Canadians.

Evelyn Fitzakerley

St. Bede, Scarborough

Evelyn Fitzakerley was recognized for her 35 years of dedication in coordinating and conducting The Wexford Warblers Seniors' Choir and Kitchen Band at the Wexford Residence in Scarborough. Under her direction and creativity, the choir has performed more than 400 concerts and skits in seniors' residences, hospitals, nursing homes and church gatherings. She has been active in other areas of community life through her membership at St. Bede's where she has served as a warden, treasurer, choir member, pastoral minister and organist. She has also served as lay minister at the Royal Canadian Legion Branch 617's Remembrance Day services, and at church services in retirement homes.

James (Jim) Floyd

St. Peter, Erindale

James (Jim) Floyd was presented with the Diamond Jubilee Medal for his work in Canada's aerospace industry. In 1993, he was inducted into the Canadian Aviation Hall of Fame and named a Companion of the Order of Flight by the City of Edmonton. He also was awarded the J.A. McCurdy trophy in 1958 for his work on the Avro Arrow. In May 2000, he was awarded an honorary Doctor of Engineering Design by the Royal Military College of Canada. On July 20, 2009, he was awarded the first Canadian Air and Space Pioneer Award in a ceremony at The Canadian Air and Space Museum at Downsview Park, Toronto.

Kres Smintich

St. Peter, Erindale

Kres Smintich has received the Diamond Jubilee Medal for his service to Canada, particularly for his peacekeeping work with the UN/NATO Stabilization Force in the former Yugoslavia, and for his service with the Peel Regional Police.

Marion Allsop

Church of the Incarnation, Toronto
Marion Allsop, a long-time and dedicated member of her church, was awarded the Diamond Jubilee Medal for her many years of service to the Canadian Red

Cross. She was a volunteer for the Red Cross Blood Program for more than 50 years and also looked after Red Cross volunteers in North York for many years.

Norman McMullen

St. Mary, Richmond Hill

Norman McMullen has served as chair of the parish's Archives Committee since 2001. He volunteers with the Outreach Committee and, alongside the St. Mary's Gardeners, helps to maintain the St. Swithun's Memorial Rose Garden, located beside the parish's historic chapel. In the early 1970s, along with Kevin Dark, who was also presented with a Diamond Jubilee Medal, Mr. McMullen established the McMullen/Dark Collection of Royal Commemoratives. Recognized as one of the largest and most diverse collections of its kind in Canada, Mr. McMullen and Mr. Dark voluntarily arrange displays, talks and other programs with royal themes using materials they have amassed over the years.

Marion Saunders

Marion Saunders has been a lifelong volunteer in the Anglican Church of Canada, the Canadian Armed Forces, international and ecumenical church organizations and the health care field. At her medal presentation, she was cited for making a difference for the "poorest of the poor," particularly as a past chair and president of the Primate's World Relief and Development Fund, and chair of the Vellore-Ludhiana Committee, which supports two hospitals in India. In the Diocese of Toronto, she served as the president of the Diocesan Anglican Church Women and was a member of many church bodies, including Diocesan Council.

Brian Carr

Christ Church, Scarborough Village
Mr. Carr, a lay reader and churchwarden, has received the Diamond Jubilee Medal for his service to the Canadian Tax Foundation. He is a former chair of the foundation and is currently the editor of the *Canadian Tax Journal*.

Mavis Breckenridge

St. John, Weston

Mavis Breckenridge, a lifetime member of St. John's, started Kids Klub, a week-long recreational and religious education program, held during March Break and the summer, providing a safe and fun place for children in the Weston neighbourhood. She instigated the formation of The Sanctuary Group,



TRANSITION TIME

Members of St. Patrick, Willowdale, join their mascot in celebrating their final patronal festival. After 59 years, St. Patrick's is closing. Its last service will be held on June 30. However, the church will be the new home of St. John, Toronto (to be re-named St. John, Willowdale), an Anglican congregation. Bishop Patrick Yu will preside at a joint service on July 7 to celebrate the transition. 'This transition is a gift from God because the building will stay,' says the Rev. Claire Goodrich Dyer, priest-in-charge of St. Patrick's. 'St. John's congregation has been very accommodating, and a good relationship has been built between them and the St. Patrick's parishioners, many of whom will attend their English service.' To celebrate its final year, St. Patrick's has invited former clergy and those ordained from there to come and preach. The church has also set up a trust fund with the Anglican Foundation to give scholarships to theological students across Canada, especially those from the poorer areas of the country. PHOTO BY MICHAEL HUDSON

comprised of members from St. John's, St. David, Lawrence Avenue, and St. Stephen, Downsview, for the purpose of refugee sponsorship. This group became legally responsible for the welfare of a family of "boat people" from Vietnam. Ms. Breckenridge and her husband, Walter, welcomed them into their home and provided them with invaluable assistance and direction during their adjustment to life in Canada. Ms. Breckenridge also promoted, organized and ran the weekly community supper, Com-Sup, at St. John's.

Sheilagh Stewart

St. Theodore of Canterbury, North York

Sheilagh Stewart was honoured for her role in achievements in road safety. She has worked with both provincial and federal enforcement agencies, justice officials and related groups and charities. She has written extensively, including legal texts and papers at the national and international level. She has been committed to working with police services and others to save lives on Ontario's roads. The province's fatality rate is now the second lowest in North America.

Michael Stevenson

St. Cuthbert, Leaside

Michael Stevenson has been a volunteer at Sunnybrook Hospital's Veterans Centre in Toronto for more than 15 years. During this time he has been a committed Wheelchair Escort volunteer and has visited residents, participated in the music and entertainment group and assisted with es-

corting veterans to chapel services on Sunday. His compassion and caring for veterans is evident in his many contributions.

Norman Baker

Church of the Advent, Toronto

Norman Baker's medal was awarded for a lifetime of volunteer service. He began as president of the Anglican Young People's Association (AYPA) and was

an officer in The Boys Brigade before enlisting in the army in 1940. In addition to holding many positions at his church, he was a canvasser for the Salvation Army, volunteered at the Toronto City Mission's food and clothing bank and held monthly Holy Communion services at the Harold & Grace Baker Centre. He has provided student scholarships through his church and the Royal Regiment of Canada Association.

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

Worship

MAY 9 – Ascension Evensong at 6 p.m., at St. Olave, Swansea, 360 Windermere Ave., Toronto, followed by light supper at 6:30 p.m. From 7 to 8 p.m., Sister Mary Florence Liew, recently appointed an honorary assistant at St. Olave's, recalls with joy and humour her memorable time during the 1990s in St. Anthony, Nfld. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

SEPT. 15 – Christ Church, Holland Landing, invites all to a special service of celebration and Holy Communion to mark its 170 years of service in the community. Archbishop Colin Johnson will preside. For more details, visit www.christchurchhollandlanding.ca or call 905-853-7623.

Educational

MAY 25 – All are invited to a Town Hall on Climate Change, 2-5 p.m. at St. John the Evangelist, Peterborough. The panel discussion will feature Gord Miller, Environmental Commissioner for Ontario. Visit www.fourgrandchildren.ca.

JUNE 19-22 – The Labyrinth Community Network invites you to deepen your knowledge of the labyrinth through a lecture and workshop with the Rev. Dr. Lauren Artress, author of three books on the subject. For more information, visit www.labyrinth-network.ca.

Sales

MAY 3, 4 – St. Clement, Eglinton, 70 St. Clement Ave., Toronto, invites all to its book sale, on May 3, from 5 p.m. to 8 p.m., and May 4, from 10 a.m. to 2 p.m. Hard cover, paperback, music, puzzles and games. All funds raised to support parish and community outreach programs. For further information, call 416-483-6664.

MAY 4 – Flea Market, Rummage and Bake Sale, from 9:30 a.m. to 1 p.m., at Christ Church, Scarborough Village, 155 Markham Rd., Toronto. Everyone welcome. Call 416-261-4169.

MAY 11 – Plant Sale at Christ Church, Stouffville, 254 Sunset Blvd., at 9 a.m. Perennials, annuals and house plants. Rain or shine. Call 905-640-1461.

Meetings

MAY 11 – The Toronto Diocesan Anglican Church Women will hold their Annual General Meeting and Luncheon at St. James, Orillia. Guest speaker will be the Most Rev. Terence Buckle, Council of the North, Retired Bishop of Yukon, Metropolitan of B.C. and the Yukon. Biblical story-telling by the Rev. Joan Cavanaugh, Parish of Minden-Kimmount, Toronto Diocesan ACW Chaplain. Registration begins at 8:45 a.m. Tickets \$25. For more information, call 416-363-0018 or email acw@toronto.anglican.ca.

Social

MAY 11 – The Church of the Evangelists, New Tecumseth, will host a family fun car rally around New Tecumseth and surrounding area. Learn about the town and have a barbecue dinner with prizes and trophies. \$40 per car, with driver & navigator. Reserve by calling Larry at 905-729-2492. Visit www.parishoftheevangelists.ca.

Music/Theatre/Art

MAY 2-JUNE 27 – Lunchtime Chamber Music at Christ Church, Deer Park, 1570 Yonge St., Toronto, Thursdays at 12:10 p.m. Admission free; donations welcome. For more information, visit www.christchurchdeerpark.org.

MAY 4, 5 – St. Olave, Swansea, presents a retrospective of the work of parishioner and portrait photographer Robert Ragsdale, who has worked as official photographer for the Stratford Festival and Shaw Festival. Visit <http://www.stolaves.ca/>.

MAY 17 – St. Thomas, Huron Street, 383 Huron St., Toronto, hosts Pennsylvania's Marywood University Chamber Singers, directed by Rick Hoffenberg, at 7:30 p.m., as they present "Lamentations and Exultations," featuring choral music by Lassus, Weelkes, Monteverdi, Whitacre, Ginastera, Robert Heppner, Greg Jasperse, and Eriks Ešenvalds, as well as jazz arrangements. Tickets are \$20 for adults, \$15 for seniors/students. Call 416-979-2323, email saintthomas@rogers.com or visit www.stthomas.on.ca.



HONOURED

Archbishop Colin Johnson congratulates the Ven. Rafiq Farah for 65 years of ordained ministry at the annual Blessing of Oils and Reaffirmation of Vows of Bishops, Priests and Deacons service at St. James Cathedral on March 26. In addition to Archdeacon Farah, four other clergy were honoured for 60 or more years of service: the late Archdeacon Robert Dann, the Rev. Roland de Corneille, the Rev. John Hurd and the Rev. Robert Mansfield. The following priests were given golden stoles for 50 years of ordained ministry: the Rev. Canon Donald Beatty, the Rev. Schuyler Brown, the Rev. Mervyn Everall, the Rev. David Flint, the Rev. Robert Flowers, the Rev. Grant Schwartz and the Rev. William Craven. The following priests were honoured for 25 years of ordained ministry: the Rev. Canon Stephen Crowther, the Rev. Canon Dawn Davis, the Rev. Debbie Dennis, the Rev. Myrna Gadsby, the Rev. Christopher Greaves, the Rev. Mary Ranger, the Rev. William Welch and the Rev. Canon John Wilton. At right, clergy line up to receive holy oil. The oil is used for anointing at baptism and for the sick. PHOTOS BY MICHAEL HUDSON



MAY 22 – The Three Cantors at St. Andrew, 2333 Victoria Park Ave., Scarborough, at 7:30 p.m. A benefit concert for the Primate's World Relief & Development Fund and other special projects. Tickets are \$25 for adults and \$15 for students and children. Refreshments will be served. Seating is limited. Call 416-447-1481 or email churchofstandrew@bellnet.ca.

MAY 24 – Christ Church, Holland Landing, is hosting The Black Family in Concert. The Black family siblings, aged 5-21, play fiddle, along with guitar, piano, mandolin, accordion and Irish bodhran. The two-hour concert starts at 7 p.m. Tickets are \$20 for adults; \$10 for children 12 and under. To reserve tickets, contact Marlene at 905-775-3911.

MAY 24 – The Choirs of St. Thomas's Church, 383 Huron St.,

Toronto, present a concert at 7:30 p.m., celebrating the British choral tradition in advance of their summer 2013 U.K. tour to Canterbury Cathedral, St. George's Chapel, Windsor, and Westminster Abbey. John Tuttle, organist and choirmaster; Elizabeth Anderson, organ scholar. Tickets are \$20 regular, \$15 students and seniors. Email saintthomas@rogers.com, call 416-979-2323 or visit www.stthomas.on.ca.

MAY 26 – The Glad Tidings Concert Series of the Church of the Evangelists, New Tecumseth, continues the 2013 season with the return of the Harmonia Choir. The concert will be held at the Chapel of St. John at 5268 6th Line, New Tecumseth, at 3 p.m. Tickets are \$10. Call Larry at 905-729-2492.

MAY 30-JUNE 1 – 2nd Annual Canterbury Creative Arts Juried

Show and Sale at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. An eclectic group of 21 artists. Enjoy a glass of wine and tapas selection in the lounge. Free admission. For information, call 416-283-1844.

JUNE 1 – Grace Church on-the-Hill hosts a concert with Liona Boyd, Canada's "First Lady of Guitar," at 8 p.m. Proceeds will support FaithWorks and the PWRDF. A reception will follow the concert. Tickets for the concert and reception are \$60, available at www.gracechurchonthehill.ca and from the church office at 416-488-4770.

JUNE 2 – High Park Choirs of Toronto in concert at All Saints, Kingsway, 2850 Bloor St. W., Toronto, at 4 p.m., under the direction of Zimfira Poloz. Sheldon Rose, pianist. Tickets are \$20. Call 416-233-1125, ext. 0.

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Christ Church Deer Park, 1570 Yonge St, Toronto (North of St. Clair)

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Call: 416 282 0427 for tickets and information

KINGSTON PERFORMANCE: Sunday, June 9th, 2013 – 2:30pm

St. George's Cathedral, 270 King St. E., at Johnson, Kingston

Featuring Judy Scott-Jacobs & Ian Juby, Music Directors; Michael Capon, Organ; Clare Gordon, Piano with The Band of Her Majesty's Royal Marines Association – Ontario, Paul Storms, Music Director
Call: 613 389 7465 for tickets and information

COBOURG PERFORMANCE: Saturday, June 15th, 2013 – 2:30pm

Trinity United Church, 284 Division St., Cobourg

Featuring Debbie Fingas, Judy Scott-Jacobs & Ian Juby, Music Directors; Claire Bresee, Organ & Piano with The Concert Band of Cobourg, Paul Storms, Music Director
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PRAYER CYCLE

FOR JUNE

1. Grace Church on-the-Hill
2. Church of the Messiah
3. St. James Cathedral

IN MOTION

Appointments

- The Rev. Veronica Roynon, Priest-in-Charge, Parish of Penetanguishene & Waubauskene, Jan. 1.
- The Rev. Diane Fryer, Honorary Assistant, St. David, Orillia, Jan. 25.
- The Rev. Diana McHardy, Honorary Assistant, Trinity, Aurora, March 1.
- The Most Rev. Michael Peers, Honorary Assistant, Epiphany & St. Mark, Toronto, March 1.
- The Rev. Canon Alan Ferguson, Honorary Assistant, Trinity, Aurora, March 25.
- The Rev. Geoffrey Howson (Ontario), Priest-in-Charge, All Saints, Peterborough, May 1.
- The Rev. Eugene Berlenbach, Priest-in-Charge, Parish of Newcastle & Orono, Aug. 1.
- The Rev. Susan Bell, Archbishop's Officer for Mission, Aug. 15

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Ven. Peter Fenty.

First Phase - Parish Selection Committee in Formation

- (not yet receiving names):
- Parish of Bobcaygeon, Dunsford & Burnt River
 - St. John the Evangelist, Port Hope
 - Christ Memorial Church, Oshawa
 - Holy Spirit, Dixie North, Mississauga
 - St. James, Caledon East
 - Holy Family, Heart Lake
 - Parish of Roche's Point
 - Parish of North Essa
 - St. George on Yonge
 - St. Matthew, Oriole

Second Phase - Parish Selection Committee Receiving

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4. St. Augustine of Canterbury
5. St. Clement, Eglinton
6. St. Cuthbert, Leaside
7. St. Leonard, Toronto
8. St. Michael and All Angels, Toronto
9. St. Timothy, North Toronto
10. Eglinton Deanery
11. Church of the Transfiguration
12. Interfaith Social Assistance Reform Coalition (Justice Partner)
13. St. Luke (Dixie South)

Names (via Area Bishop):

- Nativity, Malvern (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- St. Christopher, Richmond Hill
 - All Saints, Collingwood
 - St. James, Sharon

Retirement

- The Rev. Jim Seagram has retired. His last Sunday at the Parish of Stayner-Wasaga Beach was Easter Day.
- The Rev. Janet Mitchell has retired. Her last Sunday at St. Peter, Minesing, was April 28.

Conclusions

- The Rev. Sonja Free submitted her resignation as Honorary Assistant at St. Andrew, Alliston. Her last Sunday in the parish was April 21.

Ordinations

- The Rev. Carol Friesen was ordained a priest at St. Christopher, Richmond Hill, on April 13.
- The Rev. Jordan Wellington was ordained a priest at St. George, Pickering Village, Ajax, on April 14.
- Ms. Heather Westbrook was ordained a Deacon at Trinity, Aurora, on April 18.
- Ms. Martha Waind was ordained a Deacon at St. Paul, Minden, on April 20.
- The Rev. Julie Meakin was ordained a priest at Christ Church, Deer Park, Toronto, on April 27.
- The following individuals were ordained transitional deacons at St. James Cathedral on May 5:
 - o Brother James Randall Greve OHC
 - o Ian LaFleur
 - o Mark Regis

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14. Holy Spirit, Dixie North
15. St. Bride, Clarkson
16. St. Francis of Assisi, Meadowvale West
17. Mississauga Deanery
18. St. Hilary (Cooksville)
19. St. John the Baptist (Dixie)
20. College View Supportive Housing Services (LOFT)
21. St. Elizabeth Church, Mississauga
22. St. Paul, Lorne Park
23. St. Peter (Erindale)
24. Toronto East Deanery
25. St. Thomas à Becket (Erin Mills South)
26. Trinity Church, Port Credit
27. Trinity, Streetsville
28. Church of the Resurrection (Toronto)
29. St. Aidan, Toronto
30. St. Andrew, Japanese

o Kevin Wong

Deaths

- Ms. Joyce Tomlin died on March 3. She worked for the Diocese of Toronto for 38 years, starting as Secretary to Bishop Wilkinson in 1956, and moving to serve in the Program Department under David Busby, Colin Proudman and Donna Hunter, until her retirement in 1994. Her funeral was held at St. Simon-the-Apostle, Bloor Street, Toronto, on March 9.
- The Rev. Canon Robert (Bob) Dann died on March 15. Ordained in 1940 in the Diocese of Fredericton, he came to Toronto in 1944 to serve as Incumbent at the Parish of North Essa, then Rector of St. George-on-the-Hill, Islington, Toronto and then from 1960 until his retirement in 1985, Rector of St. Paul, Bloor Street, Toronto. Memorial services were held at St. Aidan, London, on March 23, and at St. Paul, Bloor Street, Toronto, on March 24.
- Sister Joyce Bodley, SSJD died on March 22, at the age of 90 and in her 65th year of religious profession. Her requiem Eucharist was held on March 27 at St. John's Convent in Toronto.
- The Rev. Arthur Thomas (Tom) Little died on April 1. He was ordained in 1972, and served as Assistant Curate at St. Peter, Cobourg, then Incumbent at the following parishes: St. George, Scarborough; Trinity, Port Credit; St. David, Lawrence Avenue, Toronto; and St. Mark, Port Hope. He also served as Diocesan Ecumenical Officer from 1981 – 1992. He retired in 2001. His funeral was held at St. Thomas, Huron Street, Toronto, on April 5.



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Origins help us understand Torah

Continuing our survey of the Tanakh, we left the Israelites on the Plains of Moab. Here Moses saw the Promised Land from Mount Nebo, and here he died. God secretly buried him. The people had yet to enter the Promised Land. Thus ends Deuteronomy, marking the conclusion of the Torah, the first five books of the Hebrew Bible. Before we leave this important section of scripture, let's pause and talk about how we got the Torah.

For the first 16 centuries of the Christian era, it was assumed that Moses had written these books. Modern analysis of the Bible began in the early 17th century. Scholars noted inconsistencies, contradictions and repetitions in the scriptures.

In 1878, Julius Wellhausen published his classic Documentary Hypothesis. His thesis is that the historical sections of Genesis through 2 Kings are comprised of four identifiable sources that have been woven together. These sources date to different periods and reflect different interests and concerns. These sources tell us more about the beliefs and practices of the Israelites in the period in which they were composed than they do about the situations they describe.

The four sources identified by Julius Wellhausen were labelled J, E, D and P. Scholars noticed that the Hebrew writings used two distinct words for God, Yahweh and Elohim. Yahweh is usually translated as "Lord" in English and appeared to be the name given by God to Moses. (The German language pronounces "Y" as a "J" hence this source is called "J".)

"J" wrote the second creation story (Genesis 2:4-3:24) about a God who walked on the earth and talked with Adam and Eve. "J" called the holy mountain where God met Moses and where the people of Israel received the laws, Mount Sinai. Their concept of God was earthy and involved in the affairs of humans. The "J" source dates from 1000 BCE.

The "E" source used the name Elohim, translated in English as the word "God." This source begins in Genesis 15 and is rather fragmentary. In "E," God is more remote. There are no direct face-to-face revelations. Communications from God are indirect, through messengers or dreams. The "E" source also emphasized

prophecy. Mount Sinai was called Mount Horeb. "E" was concerned with the northern kingdom after 950 BCE. It was composed during the ninth century.

These two sources were combined during the eighth century BCE. It is interesting that the scribes didn't bother to remove redundant or contradictory material.

The "D" source is the Deuteronomistic source. It is essentially the Book of Deuteronomy but also extends into the former prophets of Joshua, Judges, 1 and 2 Samuel and 1 and 2 Kings. Deuteronomy concludes the Torah with a series of speeches given by Moses to the Israelites prior to their entering the Promised Land. It repeats the laws given by God at Mount Sinai and reflects an agrarian rather than a nomadic people. It also insists on a central sanctuary. God could not be worshipped at makeshift altars.

"D" reflects much of the history of the northern kingdom, and part of the "D" scrolls was probably composed in the north during the eighth and ninth centuries, under the influence of the prophet Hosea. In 722 BCE, the Assyrians conquered this northern kingdom, taking many of the people into exile, and they disappeared from the pages of history. As Israel fell, a number of Israelites fled to the south, taking the scrolls of Deuteronomy with them. Here they were used by Hezekiah in reforming worship in Judah. The scrolls were then placed in the temple library to be rediscovered about one hundred years later by Josiah, leading to further reforms in the south in 622 BCE, including the centralizing of worship at the temple in Jerusalem.

The final source in the Documentary Hypothesis is "P" or priestly source. It was the priests who composed most of the books of Leviticus and Numbers. They also wrote the first creation story, Genesis 1:1-2:3, showing a very orderly, systemized God who is transcendent and at times even remote. Their emphasis was on religious institutions and sacrificial systems, including purity rites and holiness codes. "P" was interested in covenants, censuses, genealogies and Sabbath observances.

"P" writings often introduced or concluded the stories in the

Continued on Page 12



The Rev. Andrew Asbil, speaking on behalf of the nominees, throws his support behind Bishop-elect Fenty after the election.

Synod elects bishop

Continued from Page 1

gregations.”

He says he is particularly looking forward to working with the clergy and laity in the episcopal area where he will be appointed. Archbishop Colin Johnson said after the election that he would make the appointment within two weeks. Bishop George Elliott, the area bishop of York-Simcoe, retired in April.

Bishop-elect Fenty, who will be consecrated at the cathedral on June 22, praised the other nominees in the election. “I have a deep respect for every one of them. They’re fine clergy who do fine work.”

Archbishop Johnson said he is looking forward to working with

Bishop-elect Fenty. “Peter has a vast range of knowledge of the diocese. He brings good organizational skills and he is a compelling preacher and interpreter of scripture. He has a deep faith and is theologically articulate. He has sensitivity not just to the Caribbean community but to a wide range of communities, including some minority communities in the life of the church who are not otherwise well represented. I think he has wonderful gifts that he is bringing.”

For the first time in the history of the diocese, Synod members used electronic devices to vote.

Bishop-elect Fenty is married and has two grown children.



Bishop-elect Peter Fenty and his wife Angela hug on the steps of the sanctuary. PHOTOS BY MICHAEL HUDSON



A Synod member uses an electronic device to vote.



Bishop-elect Fenty addresses Synod members

Social media play part

Continued from Page 1

Holy Week to allow nominees to focus on their parish ministry.

Many Anglicans wrote emails and commented on Facebook to express satisfaction with various aspects of the Nominations Committee’s communications strategy. “This is going to be a very open episcopal election,” wrote the Rev. Andrew Graham, a member of Synod and associate priest at St. John, Willowdale, in a Facebook comment. “Never before has it been possible for candidates to interact with their colleagues in Synod to such a degree in a public forum. We have been very well-served by your use of this medium.”



A future Synod member checks out the hymn book.

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- A working knowledge of the life and ministry of the Anglican or Lutheran Church
- Excellent creativity, strategic thinking and problem solving skills.

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Applications must be submitted by May 31, 2013.

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Sat., May 11, 10am, St Thomas’s
383 Huron Street
solemn mass and procession

Sat., May 18, 10am
St Bartholomew, 509 Dundas St. E.
sung mass

Sat., May 25, 10am,
St Mary Magdalene
477 Manning Ave.
solemn mass and
outdoor procession

*All services followed by lunch
(\$5 suggested donation)*

Lecture: *The spirituality of the rosary*
Wed., May 15, St Thomas, 6:30pm
the Rev’d Canon David Brinton
of St James Cathedral

Mary Festival sponsored by the
Society of Mary

Learning origins helps

Continued from Page 11

Torah and served as a bridge between these stories; thus the priests were the final editors of the Torah. The final writing of these sources occurred during and after the exile. The Babylonians in 586 BCE conquered Judah, taking many of the Hebrew people into exile.

This Documentary Hypothesis

has been helpful to me in dialoguing with the Torah, discovering who these ancient Hebrews were and how they developed such a strong faith in one God, in the midst of a polytheistic society.

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

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