

Church reopens
in Maple

Scholarship program
marks milestone



Cleric pens
last column

The Anglican

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CHRISTMAS MESSAGE

BY BISHOP PETER FENTY

Let us be open to God's purpose for us

In celebrating the birth of our Lord and Saviour Jesus Christ, we rejoice in the knowledge that God chose to come among us. It is interesting that Matthew's Gospel alone uses the term "Emmanuel," which means "God is with us." As Christians, we believe that the Incarnate One came among us to be with us, to share in and identify with the daily experiences we have. We believe that Jesus Christ is both divine and human.

In this Christmas message, I want to focus on the story told in Matthew's Gospel. The Gospel-writer relates the birth of Jesus from Joseph's perspective. Mary was engaged to Joseph, and before getting married it was discovered she was pregnant. This presented Joseph with a dilemma, and because he was a good man, or as Matthew puts it, "a righteous man," he planned to handle the situation with sensitivity to protect Mary. As he thought about how he might end his relationship with Mary without fuss, Joseph had a dream in which an angel told him that Mary's pregnancy was of God and not because of unfaithfulness on her part. The angel encouraged him to marry her, because she was bearing God's Son for a purpose that would benefit humankind. The child he and Mary would care for and raise would be the promised Messiah. On awaking from his dream, he followed the instructions given to him by



FIRST LIGHT

Young people practise lighting the first candle on the Advent wreath at the Church of the Evangelists, New Tecumseth in Tottenham on Nov. 6. A candle will be lit each week during Advent, followed by the lighting of the middle candle on Christmas Eve. Advent starts on Nov. 27. PHOTO BY MICHAEL HUDSON

the angel. He married Mary and on the birth of the child, Joseph named him Jesus.

We do not have the benefit in any detail of what Joseph truly wrestled with in discovering Mary was pregnant. We are told he contemplated quietly divorcing her, but before doing so, he experienced an encounter with God through an angel that led him to a different decision than the one his society would have expected him to make. We can conclude that Joseph was not just a good man, but compassionate, mature and willing to listen to the voice of God, even if confused and bewildered. He was not impulsive and angry when he could well have been, but measured and attentive to the angel's message. We may well describe Joseph's situation as being "between a rock and a hard place."

His example for us is to be open to and willing to discern God's purpose, even in difficult circumstances. He must have been concerned about what his family and the people in his community thought of Mary and the embar-

arrassment she must have felt. Of course, no one else knew of God's plan and involvement in the lives of Mary and Joseph. Joseph could have simply reacted as most of the people around him expected and have Mary stoned, if not "put away" privately. He chose neither.

He decided to risk the ridicule, embarrassment and ostracization as he opted to listen to the angel in carrying out God's will and purpose. Joseph trusted God's purpose and intention for his wife Mary. It is not always an easy decision to go against the expectations of family and friends when facing a significant dilemma. Joseph's relationship with God must have been so grounded that he could listen and obey the angel's message.

This story raises questions for us as believers. How do we listen to the voice of God through the many angels or others whom we encounter on a regular basis? Can we be as trusting as Joseph was? Joseph had to believe that, unexpectedly, Mary and he were chosen to participate in God's

Continued on Page 4

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DIOCESE GIVES \$500,000 FOR MATERNAL HEALTH - SEE PAGE 3

Historic church reopens in Maple

New community taking root

BY MARTHA HOLMEN

A new future for St. Stephen, Maple was officially launched on Oct. 30, as Bishop Peter Fenty consecrated and rededicated the building where a new Anglican community is taking root.

"It was a wonderful celebration of new ministry. We had about 70 people out, which is about as many as we can seat comfortably," says the Rev. Jeff Potter, who is leading the new congregation. Coincidentally, the service was held nearly 175 years to the day after the original St. Stephen's was consecrated on a different site on Oct. 31, 1841.

The current building was closed and deconsecrated in 2008, but the diocese decided not to sell it, recognizing the future poten-

tial of the area. Now, with housing developments popping up and young families moving in, the historic church is once again taking its place at the centre of the village.

Ordained a priest on Nov. 20, Mr. Potter and his wife Becky have been in Maple since February, planting the seeds of a new community. "We've been trying to meet young families especially, and people who live nearby, neighbours, business owners," he says.

In that time, they have gathered a core group of about 25 people who have been meeting for dinner and evening prayer. "We've been trying to take some time as a group to pray together and learn from each other – with each other – what we might be



The Rev. Jeff Potter shares the peace with young parishioner Gareth Davey during the consecration and rededication of St. Stephen, Maple. More photos, page 10. PHOTO BY MICHAEL HUDSON

called to do here," says Mr. Potter. Amidst conversation and prayer, the group has started to discover ways in which St. Stephen's might respond to the

needs of its neighbours. "A lot of people are feeling a lack of the kinds of deeper community that they maybe had in years and generations past. Our hope is that we can be a place in the neighbourhood where that kind of community is available, where you can actually get to know people," he says.

St. Stephen's will begin weekly worship on the first Sunday of Advent with a morning prayer service and an evening Eucharist. Each service will be followed by a meal, in the hope of deepening a sense of community. The church is also offering a quiet compline service on Tuesday nights during Advent. "Most families are over-programmed, over-busy, over-worked," says Mr. Potter. "A lot of people could use some space in their heads and in their hearts to prepare for the coming of Christ."

While Mr. Potter is not focusing solely on numbers as a measure of success, he says he hopes the

congregation's faithful relationships with God and each other will attract more interest. "The vision is for us to see the kind of growth that comes from word of mouth and being open and honest about who we are as Christians and what we believe," he says.

Mr. Potter currently spends half his time at St. Stephen's, increasing to three-quarters starting in January. He is also assistant curate at Holy Trinity, Thornhill. "Holy Trinity has been very gracious and supportive; it's just overwhelming. They're doing everything they can to help the ministry here," he says.

As he looks to the congregation's future beyond Christmas, he says he is eager to help shape the future of St. Stephen's, however it unfolds. "You can't plan too much, because things change. So far, the most exciting things have come out of the blue. I'm really excited to see what God has in store for us in this place."

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A full job description and more details are available upon request. To apply or to seek more information please contact the Reverend Canon Joseph Asselin at #905-844-6200 or email: rector.stcuthbert@bellnet.ca

For more information on St Cuthbert's, please visit us at www.stcuthbertoakville.ca

\$500,000 grant helps women, children

Gift funds programs in Africa, Canada

BY STUART MANN

THE Diocese of Toronto is making a \$500,000 donation to the Primate's World Relief and Development Fund (PWRDF) to improve maternal, newborn and child health in Africa and in Indigenous communities in Canada. A portion of the money will also be used to provide loans to low-income women in Mozambique to help them better provide for their families.

The gift, approved by Diocesan Council on Oct. 20, is coming from the diocese's Our Faith-Our Hope campaign, which saw donors pledge about \$41 million for mission and ministry both inside and outside the diocese. PWRDF is a ministry partner of FaithWorks, the diocese's annual outreach appeal.

"I am delighted that we as a diocese are supporting this work with women and children," says Archbishop Colin Johnson. "In Africa, it is the church that has the trusted responsibility for medical and social support of vulnerable people to a degree unknown here. In the North, the needs of families are enormous. We committed a tithe of the Our Faith-Our Hope campaign to share the great resources we have been given to supporting others. This is such great ministry and good news in action."

According to PWRDF, maternal and child mortality rates are high in sub-Saharan Africa and in Indigenous communities in northern Canada. The maternal mortality rate in Mozambique, for example, is 500 deaths per 100,000 live births. In Canada, it is 12 deaths for 100,000 live births. Among Indigenous peoples in Canada, however, the infant mor-



A man installs solar equipment to bring electricity to a rural health clinic in Mozambique. At right, a pregnant woman is examined in a clinic in Tanzania. PHOTOS BY ZAIDA BASTOS/PWRDF

tality rate is up to twice that of the general population.

The grant from the diocese will help fund PWRDF's All Mothers and Children Count program, which seeks to reduce illness and death among women of reproductive age, newborns and children of both sexes under the age of five in rural villages in Burundi, Mozambique, Rwanda and Tanzania.

Through its partnerships in Africa, PWRDF will purchase medical equipment for health clinics and maternity wards, construct and refurbish health clinics and nurses' houses, and construct wells to provide clean water to communities affected by waterborne diseases.

In Canada, PWRDF is working to provide Indigenous communities with midwifery services that are culturally relevant and responsive to their needs and suggestions. It will work with some Indigenous health organizations that have expressed interest in exchanging and sharing expertise and experience on best practices about maternal health, and to support training initiatives for midwives to meet the particular needs of Inuit, First Nations and Metis women.

A portion of the diocese's gift will also fund PWRDF's Women Empowerment Project, a micro-finance program that fights poverty by providing access to banking



services to low-income women in northern Mozambique. Through this project, 300 women will be able to open bank accounts for less than the equivalent of \$5 in local currency and ask for loans to set up small businesses, something they are unable to do with current banking practices Mozambique.

PWRDF plans to spend about \$343,000 of the grant on its maternal, newborn and child health programs in Burundi, Mozambique, Rwanda and Tanzania. With \$1.9 million in matching grants from the federal government's Department of Global Affairs Canada, the total investment

in those programs will be almost \$2.3 million.

"The people of the Diocese of Toronto have not only made these programs stronger and larger because of this grant but are also able to leverage greater contributions from the government of Canada," says Will Postma, executive director of PWRDF.

PWRDF will spend \$50,000 of the grant on its programs for Indigenous women in Canada and \$55,000 for the women's empowerment project in Mozambique. Global Affairs Canada does not provide matching grants for either of these initiatives so the investment from the diocese is crit-

ically important, says Mr. Postma.

In order to build awareness of its maternal health and empowerment programs in Africa, PWRDF plans to spend the remaining \$52,000 of the grant to send a delegation to the Diocese of Masasi in Tanzania in May 2017 and to improve its website.

PWRDF is proposing that two members of the delegation to Tanzania come from the Diocese of Toronto. The delegation, consisting of eight volunteers and two staff, will visit the people and projects that focus on maternal health and food security. The volunteers will be drawn from the PWRDF Diocesan Representative Network, its board of directors and its youth council.

Members of the delegation will meet and learn from staff in the Diocese of Masasi and people in the communities where the programs are being run. When they return to Canada, they will share their learnings and experiences as champions for the food security and maternal, newborn and child health work of PWRDF.

Mr. Postma thanked the people of the diocese for their generosity and praised the Our Faith-Our Hope campaign. "The fact that faith-inspired giving is translated into really important deeds of mercy and compassion where the needs are highest – that says a lot. It's very encouraging. Our work is bringing maternal and child mortality rates down and we are making a difference."

This is a third time the diocese has given a \$500,000 grant from the Our Faith-Our Hope campaign for work outside of the diocese. It gave a grant of \$500,000 to the Anglican Military Ordinariate in 2013 and a \$500,000 grant to the Council of the North in 2014.

"Our Faith-Our Hope has enabled many worthwhile projects in our diocese and beyond," says Peter Misiaszek, the diocese's director of Stewardship Development. "This one – in part because of the \$6 to \$1 match from the federal government – potentially will have the greatest impact. This is very good work."

Christians share Advent experiences on social media

Anglicans can join global calendar

BY MARTHA HOLMEN

WITH Advent underway, Christians and Anglicans around the world are turning to social media to share their common experience of waiting and preparing for the birth of Jesus.

The Anglican Communion, partnering with the Society of St. John the Evangelist, is once again inviting Anglicans to join its glob-



The diocese posts a response to the word "Invite" in last year's AdventWord calendar.

al online Advent calendar. Everyone who signs up will receive a

daily prayer and photo based on a different word each day. They'll also be invited to respond on social media with their own prayers and photos using the hashtag #AdventWord and the word of the day (for example, #Shine, #Hope or #Awaken). Those contributions appear with others from around the world in the Advent calendar at www.adventword.org.

For those not sure where to start, the Anglican Communion has provided resources explaining how to contribute and encourage others to join in. Newcomers can watch a tutorial video, clergy and parish leaders can download posters and bulletin inserts, and

participants can see the full list of daily words so they can plan ahead. To see the resources or sign up for daily emails, visit www.aco.org/adventword. Participants can choose to receive emails in Arabic, Chinese, English, French, German, Hindi, Portuguese, Spanish, Tamil or American Sign Language.

Those looking to explore the meaning and mystery of Advent through social media can also join the Occupy Advent movement. Entering its sixth year, it describes its purpose as "reclaiming the holy season of waiting and watching for the Lord." Using the hashtag #OccupyAdvent, social media users share their thoughts

and reflections as they try to resist commercialism and focus instead on Advent as a time to slow down and simplify their lives. To join the conversation, visit Occupy Advent at www.facebook.com/OccupyAdvent or follow @OccupyAdvent on Twitter.

In our own diocese, Archbishop Colin Johnson will be releasing a seasonal video message in December. The video will appear on the diocese's Facebook page, Twitter profile and YouTube channel, and Anglicans are invited to share it online with their friends and family as we wait together in joyful hope for the coming of Christ.

FaithWorks celebrates special anniversary



The Anglican

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Canon Stuart Mann: Editor

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

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Archbishop of Canterbury:

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

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

In the Diocese of Toronto:

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

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FAITHWORKS, the diocese's annual outreach appeal, marked its 20th anniversary with a gala celebration in Snell Hall at St. James Cathedral on Oct. 30. "It was a wonderful gathering celebrating donors, supporters and FaithWorks ministry partners, who together are building communities of hope and compassion," says Paige Souter, the diocese's manager of annual giving. Attendees were invited to share their dreams for FaithWorks on a dream board. Archbishop Colin Johnson shared his reflections on 20 years of FaithWorks. As part of his thank-you to donors for their faith-filled generosity, he previewed a special video thanking donors. The celebration ended with a Choral Evening at St. James Cathedral. Members from the Toronto Urban Native Ministry led the procession with drumming and smudging. Carol Reist from The Dam was the homilist.



Constance Kendall (centre) and Evadne Wilkinson (left) welcome people to the Downsview Youth Covenant display at the FaithWorks 20th anniversary gala. The Downsview Youth Covenant, based at St. Stephen, Downsview, is a recipient of FaithWorks funding. PHOTOS BY MICHAEL HUDSON



Carol Reist staffs The Dam display. The Dam, a recipient of FaithWorks funding, helps vulnerable teens in Mississauga.



Guests write their dreams for FaithWorks.



Archbishop Colin Johnson addresses guests at the gala.



The Rev. Alison Falby (left), incumbent of St. Martin, Bay Ridges, Pickering and the Rev. Canon Heather McCance, incumbent of St. Andrew, Scarborough.



Katelyn James and the Rev. Christian Harvey of The Warming Room shelter in Peterborough.

Your friends at
The Anglican
wish you a blessed
Advent and a
Merry Christmas.

God is with us – our Emmanuel

Continued from Page 1

mission for the salvation of the world. It was surprising to both, that they should be chosen to play a vital role in the salvation history of humanity. How open and willing are we to trust God and allow ourselves to be used as vessels and instruments of God's reconciling love for the world?

Can we make ourselves available to God to use us in drawing others unto him? What might we be prepared to do or even give up for the advancement of the loving reign of God? God needs us to

carry out whatever the divine plan is for the salvation of humanity. How willing are we to trust God in such a plan?

Just as Joseph initially considered severing his relationship with Mary because of expected scandal, we too are sometimes tempted to avoid doing what is right for fear of losing friendships or the opportunity for advancement. We may also be tempted to avoid associating with people considered as "outcast." We should remember that our Lord was of-

ten accused of eating and drinking with outcasts and sinners.

In the midst of life's challenges, scandals, uncertainties, fears and anxieties, we are once again reminded this Christmas that God is with us – our Emmanuel. In coming among us, God intends to comfort, forgive, save and enable us in the mission into which we are called to share and participate.

May you and your families have a blessed, happy and holy Christmas.

Finding hope in the early church



I have always admired the zeal and commitment early Christians had for founding a new church and facing untold opposition from those with an interest that the new movement not succeed.

The lesson in Acts 2: 44-45 is summed up in four words: “those who believed, shared.” For a stewardship educator, this message is golden.

Luke’s portrait of the early Christian community is a lofty depiction – the community of believers is always together, praying and eating and evangelizing. They share everything, personal possessions are sold off and the money is given to the disciples to fund their ministry. Everything is held in common. Everyone has each other’s back. Idealized indeed, but not unattainable. Even though the early Christians were particularly zealous in their belief and practice, their values and behaviours are, in fact, achievable today.

Members of the early church were not above experiencing their share of temptations, either. First-century Christians faced many of the same struggles we face today: doubt, lack of commitment, distractions from the world around us, false gods and idols. They were tempted by the same vices we are tempted with.

THE STEWARD

BY PETER MISIASZEK

What I like about the passage in Acts is the depiction of the early church: its simplicity and yet profound demand for commitment. The people had all things in common. They made sure things would be distributed “as anyone had need.” They broke bread together with glad and generous hearts. They spent a lot of time together. And they really got to know each other.

They also loved one another like themselves. They fully committed to the group, as if it were the only thing that mattered. It sounds both awesome and overwhelming, because living in community takes a lot of work. To be part of something so much bigger than yourself and to devote every ounce of your being takes work, unyielding commitment, sacrifice, patience and a generous spirit.

What the early disciples were aiming for was a culture that shunned the “all about me” mentality. They endeavoured to achieve a healthy, transforming faith community. It takes time, prayer, discipline, enthusiasm and money. Even the early Christian communities recognized that ministry required an investment if it

were to flourish and nourish those who were its members.

The story of the disciples in Acts is inspiring because it makes me think and believe that a similar experience can be had even today; that same sort of devoted and all-encompassing faith community can be possible. But honestly, it can be discouraging to compare that picture with the reality of some churches today. Many are grappling with declining membership, reduced Sunday school attendance, decaying buildings, few if any ministry opportunities, burned-out volunteers and a lack of hope.

It doesn’t have to be that way. We can lament that our church will never be as committed or spiritual or unified as the ones in Acts were. Or we can recognize that in the brokenness and fragility of humankind, Jesus gives us the tools to persevere in his mission.

Across our church, I see those glimpses of life-sustaining community among this group of imperfect, struggling people. We laugh and cry, break bread, pray together, celebrate together and walk as disciples together. In these holy moments, we experience grace.

What value do you place on the ministry that takes place here? What do you hope for, for you, your family and your children? In this season of Advent, what

might God be calling you to give – two per cent, five per cent or perhaps a 10 per cent tithe? That same generosity of heart the early Christians experienced needs to be felt here if we are to grow this church and evangelize this community.

For many of you, this month marks the end of your commitment to the diocesan ministry campaign Our Faith-Our Hope. Month in, month out you have diligently given to support the reimagining of the church of God. Now that the campaign is done, can you recommit? Can you direct 40 per cent of your pledge amount to the parish – the same amount that was returned to the church for local ministry over the last five years – now that your gift is complete?

In the next week or so – perhaps even today – I ask that you put this to prayer. Take five minutes and contemplate the life of the early disciples and their perseverance. Consider their generosity, their unity and their hopes for a fledgling church. Consider the importance of this place in your life and what you bring to it. Pray for yourself, your family, your church, for a pew-mate who is experiencing loss. Pray as you can. Slow down and have a conversation with God, the one who is always ready to listen. May we become more like those earliest Christians, who believed and shared.

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I notice God in the mundane

Sarah Moesker is in the Companions on an Ancient Path program, run by the Sisterhood of St. John the Divine. The SSJD's convent is in Toronto.

Companions on an Ancient Path is a year-long discernment program for women ages 22-40 who find themselves uncertain about what is next in their lives. In addition to that, it aims to invite younger generations into the monastic life, with the hope that the values and wisdom we learn continue on even if our journeys lead us somewhere other than a monastery or convent.

I heard about the program in the bulletin at St. Benedict's Table, the Anglican church I was attending while haphazardly working toward a degree at the Canadian Mennonite University in Winnipeg. It was intuition alone that compelled me to apply, though I did spend a self-allotted two weeks in prayer about it for the purpose of discernment. When, at the end of that time, I was still moved to apply, I figured that was reason enough.

The best thing about the program is the formative learning. I found university to be an excellent environment for a particular type of learning that cultivates a distinct form of knowing. While I am grateful for and love it, I nonetheless began to sense that intellectual knowledge alone in regard to the spiritual life is insufficient. I did not know until coming to SSJD that I was aching for tangible ways to act out my spiritual life in ordinary life. I think doing the disciplines of prayer and chapel, even work and meetings, on a daily basis, whether I feel like it or not, is teaching me something about the Christian journey that reading a book never has.

The worst thing is being accountable to the community in all of my and their humanness – even when I don't feel like it. It is difficult to unlearn my pattern of separating myself from the group, as well as my habit of doing things only if I feel like it.



Sarah Moesker

I was born in Chatham, Ontario and raised by two lovely humans with my three siblings. I moved around a bit, both with my family and on my own in the fashion of "emerging adulthood" – returning to my parents' home every so often in times of transition. When I graduated from high school, I was determined not to pursue a higher education because the lingering shame of the ungainly adolescent in me still associated education with unfortunate social encounters. So, for a year or so I did the "freedom" thing – still inhabiting my parents' basement.

But God called me to an internship in Vancouver with Urban Promise Ministries and so I went, working at an after-school and summer daycamp program located in an "under-resourced" neighbourhood in Surrey, BC. Soon after I was accepted at the Canadian Mennonite University in Winnipeg. I spent

three bewildering years there when God called for a time-out and suggested the Companions program. So I finished the year, spent this past summer as a live-in host at the Foothills Mennonite Guest House in Calgary for my practicum, and then moved to Ontario. My other pursuits have essentially involved an indefatigable strive toward understanding myself and who the heck God is. This has mostly just involved an alternating pattern of reading and lying on the floor. And now here I am – a pseudo-nun and loving it.

My faith journey was pretty one-sided for most of my life, particularly in adolescence and the first years of adulthood. I feel a little silly saying "my darkest time" with no explicit tragedy in the near quarter-century of my existence, but I really was quite close to volitional death several years ago and so I refer to it as such. It was at this time that I began praying again and discovered God to be alarmingly present – suspiciously close, as though He'd been there the whole time. I did not consider the significance of this much then because of depression.

Not long after, I went to Vancouver for the internship. It was there that I was immersed in an intentional Christian community that enveloped me even after the internship, despite all of the rather uncomfortable idiosyncrasies common of the socially inept. I was like a stringy plant after a good rain: I exploded into life and vibrancy under such gentleness and attunement. I refer fondly to this time as my "spiritual infancy" because God was only a thought away. Everything I saw and heard, every person I met, felt to me a love song. I was still a mess of course, and I cannot say it was a great time for those who interacted with me, but I know that season was necessary for me. Like a newborn child, it was really more about receiving than giving.

Naturally, one cannot stay there any more than a child can choose not to grow. After a disastrous betrayal of trust, I spent some time on the isle of Iona, where God basically asked me to make the

decision between Him and whatever exists apart from Him, which I had certainly had enough of. So I chose God. What followed was a year of intensive and thorough healing of mind, body and spirit. It continues, but in the context of a convent!

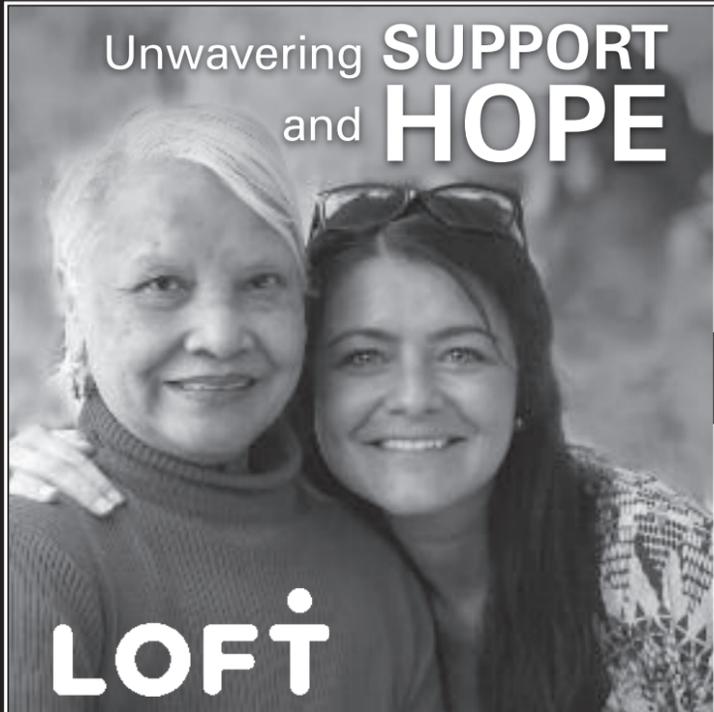
The Companions program has absolutely changed me. I have a proclivity to separate the spiritual from the daily, which in the past meant that I believed it necessary to dedicate large portions of my time to immobile and distinctly "spiritual" activities. So when I came here and the days were structured and endlessly full of activity, I felt very anxious. But I have found that my spirit just needed me to remove my hand from its pulse so it could move freely. It is as though the daily routine and communal worship – coupled with private prayer – actually draw out my spirituality. I notice God in the mundane and only now realize God has been there the whole time." How strange. How wondrous!

I am participating in the program to discern what is next, but my loosely held plan is to return to university with more purpose.

Five years from now, I hope to be praying, hoping and trusting; seeking justice, loving mercy, and walking humbly with my God. I hope I will be loving God with all of me and loving my neighbour as myself. I hope to be writing, traveling, and listening well. Other than that, I am pretty open.

Currently I am loving the book of Job. Sure, it can be somewhat dismal and long-winded, but something inarticulate within me leans forward, intrigued by the author's extraordinary trust in God parallel to his demand for a reason. It feels strangely intimate.

Applications are open for the next Companions on an Ancient Path cohort, from September 2017 to August 2018. For more information, visit www.ssjdcompanions.org or www.ssjd.ca or contact Sister Constance Joanna at companions@ssjd.ca.



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Attorney & Counselor-at-Law (New York)

Maclaren, Corlett LLP
175 Bloor Street East,
Suite 1803, South Tower,
Toronto, ON M4W 3R8
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A second time he said to him, 'Simon son of John, do you love me?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Tend my sheep.'

He said to him the third time, 'Simon son of John, do you love me?' Peter felt hurt because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him, 'Feed my sheep.'

JOHN 21: 12-17



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Concert benefits young musicians

CANADIAN soprano Meredith Hall was joined by a stellar lineup of singers and musicians at a benefit concert at St. Peter and St. Simon the Apostle, Bloor Street on Oct. 15. The evening raised funds for Reaching Out Through Music, a program that enriches the lives of children and their families in the nearby neighbourhood of St. James Town.

Ms. Hall was joined onstage by singer Thaanya Aswathamam, 12, a resident of St. James Town and a member of the Reaching Out Through Music program. "Music brings joy and takes me to another world," she said. "Music is God's gift."

Other performers included pianists Patricia Parr, Kathleen Penny, John Sheard and Marjorie Wiens, Colombian clarinetist Felipe Jimenez Murillo and singer Yanika Gauthier. The concert was attended by more than 200 people.

The church has served as Reaching Out's anchor location for the past nine years. The program provides musical and social opportunities for children who live in St. James Town, one of the most densely populated and ethnically diverse communities in North America.

"Reaching Out Through Music was conceived in five minutes in a pew at St. Simon's," says John Loosemore, the program's founding director. The idea came after a memorial service at the church at which Kirkland Adsett, the music director and organist at the time, played and Canadian mezzo-soprano Jean Stilwell sang "Ave Maria."

"Jean was a friend and Kirk was a stranger to me before the service that day in October of 2007," recalls Mr. Loosemore. "The three of us were chatting, and I said to Kirk that there was a kids' choir out there in those



Clockwise from above: together after the concert are, from left, Thaanya Aswathamam, Kathleen Penny, Meredith Hall, Patricia Parr, Andrea Boliero, Yanika Gauthier, John Loosemore and John Sheard; Thaanya Aswathamam sings, accompanied by Marjorie Wiens; singer Yanika Gauthier is accompanied by John Sheard. PHOTOS BY MICHAEL HUDSON

towers."

The apartment buildings in nearby St. James Town are home to many young families with children. Many are immigrants for whom English is a second language.

Reaching Out Through Music provides opportunities for the children to perform individually or in

choirs. The program offers lessons in piano, guitar, violin, music theory, composing and arranging. Over the past nine years, it has served hundreds of children.

"We've been fortunate over the years to have the support of world-renowned musicians of the calibre of Jean Stilwell, Patricia Parr and Meredith Hall," he says.

"Their lives demonstrate the way in which music from an early age can shape lives. Jean literally learned to sing at her mother's knee, in the choir at Grace Church on-the-Hill. Patricia's career as a chamber musician speaks to the power of collaboration and teamwork. Meredith spent a lot of time early in her

singing career teaching and mentoring inner-city children."

Reaching Out Through Music raises money through benefit concerts but relies heavily on the financial support of individuals, corporations and foundations to fund its operations. For more information, visit www.reachingouthroughmusic.org.



FOR REFUGEES

Organist Thomas Fitches and St. George's choir, under the direction of Stephen Powell, perform at a fundraiser for refugee sponsorship at St. George Memorial, Oshawa on Oct. 16. The concert, attended by about 200 people, raised more than \$3,100 for a refugee family sponsored by five churches in the Oshawa Deanery. The concert also marked the 50th anniversary of the installation of the church's Casavant organ. PHOTOS BY MICHAEL HUDSON





The Rev. Liska Stefko (right) and Maryanne, members of the L'Arche Daybreak community in Richmond Hill, discuss 'A Place at the Welcome Table.' Top left: the Rev. Jeffrey Metcalfe gives the keynote address. Bottom right: Sheilagh McGlynn and Suzanne Rumsey at the workshop, 'Have You Eaten today?'. PHOTOS BY MICHAEL HUDSON

Hospitality & Exile

Conference explores ways to help poor, displaced

BY MURRAY MACADAM

DRAWING its theme from a well-known biblical text, the diocese's annual Outreach and Advocacy Conference, held Oct. 15 in Richmond Hill, affirmed how hospitality can strengthen our Christian witness and ease the alienation of "exile" felt by many in society.

In a powerful keynote address, the Rev. Jeffrey Metcalfe, a priest in the Diocese of Quebec and a doctoral student at Trinity College, Toronto, focused on what the exile discussed in Psalm 137 can mean for people today. The psalmist wrote: "By the rivers of Babylon — there we sat down and there we wept, when we remembered Zion."

As Mr. Metcalfe noted, Psalm 137 is the song of an oppressed and displaced people who refuse to sing or play their instruments in a strange land. "It's a song of lament, of resistance and a call for justice," he said. "We should be uncomfortable with this song, because of its call for justice."

He urged the conference partic-

ipants to ask themselves, "How compelling is our faith in a world defined by displacement and exile?" He cited women and children who flee domestic violence, only to be turned away from packed shelters, and people, including children, being held at a nearby refugee detention centre, as examples of those impacted by exile. "What does our faith community have to say to the refugee family who might have to sleep on the streets tonight because there is no more room in the shelters?"

Many congregations have Out of the Cold programs to help feed the hungry, the sick and marginally housed. However, he asked, would our communities welcome those people into their choirs, their pulpits or into their congregations as equal members? "It's not people we need to invite back to church on Sunday," he said. "It's the church we need to invite, back to its pilgrimage to the City of God."

He noted how hospitality, while not a replacement for justice, is one way we can stand in solidari-

ty with those denied justice. He cited two examples in the Diocese of Toronto where such hospitality is offered. The first, St. Stephen in-the-Fields, Toronto, stays open all night on Friday nights to provide a Safe Space drop-in program. It is staffed by volunteers who provide snacks and support to anyone needing a place of sanctuary. The second example is the new Seeds of Sanctuary program at St. James Cathedral, in which the Rev. Leigh Kern leads pilgrimages from the cathedral to local shelters and social service agencies as a first step in finding out how the church might work in solidarity with its neighbours. He noted that both of these ministries are based where these parishes are located.

Mr. Metcalfe wrapped up his talk with what he described as an "altar call" to hospitality, by encouraging conference participants to contact him if they'd be willing to offer temporary housing for refugees, working with the Romero House refugee ministry. He noted that anyone with space to offer could help meet this need for shelter in Toronto. This included churches, he added. "Maybe God has been emptying out our churches to prepare us not for closing our doors, but for opening them even wider," he said. Two people later offered to provide space, while a third will inquire whether a refugee family could stay in her church building.

Conference workshops covered a variety of topics, often with a focus on reaching out to displaced people. A workshop titled "Poverty as a Form of Exile" heard how an innovative ecumenical ministry called The Dale Ministries, based in Toronto's Parkdale neighbourhood, focuses on building relationships with local resi-



dents. The Dale has been called "a church without walls" because it has no building, with ministry taking place in coffee shops and other locations.

"Poverty is often rooted in a poverty of relationship," said Erinn Oxford, pastor and director of the ministry. "We're trying to say collectively this is our place, and endeavouring to build community." It supports low-income families and people with psychiatric issues, accompanies people to court, intervenes with landlords to support tenants, and helps in other ways. She shared a powerful example of building a relationship with an isolated person called Snakeman who was living in an illegal basement apartment with only four pet snakes for company. They were able to find him a good apartment, which he regards as a castle.

Community support cuts both ways, noted Ms. Oxford, telling a moving tale of how when her family issued an appeal to friends and family for financial support to cover costly medical treatment for her husband, she received a bag containing \$78.26 from low-income community residents.

The Rev. Sherman Hesselgrave, incumbent of Holy Trinity, Trinity Square in Toronto, noted how some people criticize charity work unfairly. He responded that charitable efforts, such as a turkey dinner at a church, can represent "an incubation for community" for isolated individuals.

Hospitality for refugees was explored in a workshop led by Jenn McIntyre, director of Romero

House, a Christian-based community of welcome for refugees and their families in Toronto that provides housing and companionship. Participants jointly read a booklet about the community's mission, based on a belief that "as Christians we preach the meaning of the Gospel more with our lives than with our words." Romero House strives to do that by living alongside refugees, helping them find permanent housing and supporting them as they adjust to life in a strange land.

A workshop on advocacy led by Elin Goulden and the Rev. Kyn Parker, both of the diocese, faced head-on the comment sometimes voiced by Anglicans that "the church should stay out of politics." They noted the biblical call for justice. Participants reflected on three Bible passages calling for justice: Proverbs 31:8-9; Isaiah 1:16-17; and Micah 6:8. They were reminded that the Anglican Church's Five Marks of Mission encourage Anglicans "to seek to transform unjust structures of society." Paul Audley, a member of St. Clement, Eglinton, noted that advocacy work remains a challenge in many parishes. "There's a readiness to do good things, but when you start talking about advocacy, it's a different matter, and especially when talking about changes at a governmental level. People have in effect sold their votes for tax cuts."

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



Conference members take part in 'Mapping the Ground We Stand On,' an interactive workshop intended to teach and inspire reflection among non-Indigenous Canadians about the settlement of Canada by Europeans and other non-Indigenous peoples. PHOTO BY MICHAEL HUDSON

Scholarship program turns 20

Church and community help more than 100 students

BY STUART MANN

As a first-year English literature major at York University, Keisha McIntosh-Siung would have to read a lot of novels, sometimes one per week. Paying for all those books wasn't going to be easy.

Fortunately for Ms. McIntosh-Siung, the Church of the Nativity, Malvern, located in the northeast corner of Toronto, gave her a \$300 scholarship to help buy the books. That was in 1996, when Ms. McIntosh-Siung was a teenager at the church. Now she is a senior communications advisor with the City of Mississauga.

"Every little bit did count," she recalls. "To me, it was another indication that I was moving in the right direction and if I put my mind to it, help would come in some way – and it did with the Nativity church scholarship."

Ms. McIntosh-Siung was back at the Church of the Nativity on Oct. 29 as it celebrated the 20th anniversary of its scholarship program, which has helped more than 110 local teens pursue post-secondary education, either at university, college or in the trades.

Each year, the church gives out \$300 "book awards" or \$1,000 scholarships to local students for their post-secondary education. This year, eight scholarships were awarded for a total of \$8,000.

Ms. McIntosh-Siung joined a handful of former recipients at the gala, which was held in the church's parish hall and was attended by about 125 people from the church and surrounding community.

The evening featured keynote addresses by Dr. Sheridan Cyrus, a dentist and one of the benefactors of the program, and Laura Wilson, a lawyer and a board member of the Canadian Association of Black Lawyers. It included music by soloist Kimya Cato Hypolite and Arienne Johnson on steel pan.

Seven plaques were given to long-time donors, in appreciation for their support over the years. One of the plaques was given to the Anglican Diocese of Toronto Foundation, which has provided funds since 2003.

The Rev. Pam Prideaux, incumbent of the Church of the Nativity, praised the program's donors.



This year's recipients of the Nativity Scholarship Program, from left: Brent Chandler, Karimah Butler, Corina Sukhai, the mother of recipient Yazmeen Jamieson, Tristan Bonnick, Briana Tomlinson Tracey, the mother of recipient Willon Buckmyre and Trey Sangs. PHOTO BY MICHAEL HUDSON

"The bottom line is that the church, out of its own budget, would never have been able to help so many young people, and we find it amazing that so many people have rallied to the cause," she says. "I see it as a sign of the kingdom that people are willing to invest in young people from a somewhat underprivileged area

year after year after year. And when we see those young people come back and start giving back to the church, either through contributing to scholarships or through volunteering their time, then we know we've made a real difference in people's lives, and that's what the program is all about."

Ms. McIntosh-Siung echoed those thoughts, saying that the community's belief in the promise of its young people was even more important than the money it gave. "They really believe in their youth, which is what you need to do," she says. "That belief has impacted us more than the \$100,000 that they've given."



NEW START

Clockwise from above: the Rev. Jeff Potter shares the peace during the consecration and rededication of St. Stephen, Maple; St. Stephen's church; Sharon and her mother Jennifer Babatunde carry the Holy Gifts to the chancel; Bishop Peter Fenty gives the homily. See story on Page 2. PHOTOS BY MICHAEL HUDSON



Memoir, opera explore trauma, healing

Reconciliation discussed

JOY Kogawa, acclaimed author and lifelong Anglican, joined Bishop Patrick Yu and politician Olivia Chow on Oct. 28 in a public conversation about reconciling the relationships between people of Chinese, Japanese and other Asian heritage. Speaking at the University of Toronto's Cheng Yu Tung East Asian Library, the three participants discussed how their communities can learn to love and forgive as they emerge from their shared history of trauma.

The conversation echoed themes from *Gently to Nagasaki*, Ms. Kogawa's recently released memoir, in which she explores both her family's private trauma and the collective historical trauma of Japanese-Canadians. The Toronto launch of *Gently to Nagasaki* was held on Nov. 10 at Holy Trinity, Trinity Square. Ms. Kogawa, a member of Holy Trinity, was joined on stage by Mary Jo Leddy, and both authors spoke about their experiences of forgiveness and reconciliation in personal and cultural relationships.

Fans of Ms. Kogawa's work also had the opportunity to experience her writing musically this fall. Tapestry Opera, a contemporary



Clockwise from top right: Hiather Darnel-Kadonaga and Sam Chung star in Naomi's Road at St. David, Donlands; Bishop Yu and Olivia Chow speak at a forum at the University of Toronto; author Joy Kogawa signs her latest book. PHOTOS BY MICHAEL HUDSON

opera company, began its season with the Toronto premiere of *Naomi's Road*. An adaptation of Ms. Kogawa's novel *Obasan, Naomi's Road* tells the story of a young Japanese-Canadian girl sent to an internment camp during the Second World War. Per-

formances were held from Nov. 16-20 at St. David, Donlands, home of the St. Andrew, Japanese Anglican congregation.

Ms. Kogawa's books, including *Gently to Nagasaki* and *Obasan*, are available from major booksellers in Canada.



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BRIEFLY

New executive director for Flemingdon Park

The Rev. Beverley Williams has been appointed executive director of Flemingdon Park Ministry in Don Mills. She began in her new role in October and succeeds the Rev. Helena-Rose Houldcroft, who has retired.



The Rev. Beverley Williams

AIDS Day vigils held in Toronto

The diocese's World AIDS Day vigil will be held Nov. 30 at 6 p.m. at St. Peter and St. Simon the Apostle, 525 Bloor St., E., Toronto, with speaker Adrian Betts of the AIDS Committee of Durham and choral music by Guys Like Us. Another vigil will be held at St. Anne, Toronto on Dec. 1 at 7:30 p.m. St. Anne's choir and Singing Out, an LGBTQ choir, will be featured along with

speakers. A reception will follow with an opportunity to ask questions. The church is located at 270 Gladstone Ave., Toronto.

Evensong to celebrate Bishop Yu's ministry

St. Andrew, Scarborough, 2333 Victoria Park Ave., will host a festival evensong celebrating the

ministry of Bishop Patrick Yu on Dec. 11 at 5 p.m. Bishop Yu will preside, and Archbishop Colin Johnson will preach.

Workshops help with evangelism, motivation

Threshold Ministries (formerly the Church Army) is offering two facilitated workshops designed to help congregations realize that they can be engaged in outreach and evangelism. "Stepping into Evangelism: Together" helps people learn how they can easily share their faith with those around them. "Spark" helps reignite the spark in church leaders to motivate their congregations to bring transformation in their communities. Each workshop includes more than five hours of teaching in an interactive and practical learning environment. To learn more or schedule a workshop in your church, email office@thresholdministries.ca or phone 506-642-2210, ext. 221.

New-monastics start brewery 1

VICTORIA – A new-monastic community in the Diocese of British Columbia has formed a team for making beer and other beverages to support its ministry. The Emmaus Community, a ministry of the diocese, this summer launched the Abbey Beverage Collective, which will brew beer as well as teas and other non-alcoholic drinks. The project, led by the community's two co-priors, the Rev. Meagan Crosby-Shearer and the Rev. Rob Crosby-Shearer, is being assisted by both the Anglican and United churches.

Under the mentorship of the Rev. Craig Hiebert, incumbent of St. Mary the Virgin, Oak Bay, B.C., and an experienced brewer, the collective brewed its first test batch of beer this June: St. Alban's Ale, a strong brew inspired by the beers made by Trappist monks in Belgium. The collective hopes also to offer a lighter Wit beer and possibly also a St. Nicholas Cherry Punch Ale for Christmastime.

The community is now trying to procure the equipment it will need to start regular production, and is hoping for \$8,000 in donations. It is also working on perfecting its beverages, licensing and marketing.

Rob Crosby-Shearer says the beer will be brewed with the contemplative prayer, and respect for local ecology and economy, that monks have traditionally shown.

"Though we're not traditional monks or Trappists, we do hope to brew in this same countercultural spirit," he says.

Diocesan Post

Diocese launches annual appeal 2

BRANDON – Spurred partly by a desire to fund what it calls "a dif-



ferent model of parish ministry," the Diocese of Brandon has launched the first of a planned annual appeal for donations. The diocese this fall launched its first Bishop's Appeal, which it says is, in fact, the renewal of an earlier practice. Part of the reason for the appeal is to fund an ongoing transformation of parish ministry in the diocese. The diocese is hoping, for example, to have teams of lay and ordained leaders in every parish, so that no one will have to minister to a parish alone. Ideally, the parish priest would be assisted by one or two "locally raised" priests, plus one or two deacons and a number of lay readers. Of these, only the parish priest would be a paid position, but the diocese needs money for the training and education of the other positions. The diocese is

also hoping to raise funds for a number of other ministries, including the Bishop's Discretionary Fund, used to pay for emergencies in the diocese; Indigenous ministry; summer camp; and *The Mustard Seed*, the diocesan newspaper. *The Mustard Seed*

Churches embrace mobile giving 3

OTTAWA – A number of churches in the Diocese of Ottawa have started to accept donations through smartphones and other mobile devices. Trinity, Ottawa has been using Tithe.ly, a mobile app specially designed for church donations, for a year, says Jane Scanlon, the diocese's stewardship development officer. A number of other churches are now starting to use the app, she

says.

Mobile giving is likely to become an increasingly popular way of making donations, says Ms. Scanlon, especially with younger generations. But it is not only fast and simple for donors – it is also easier for organizations to process, she says.

"Mobile giving offers one of the easiest, most convenient ways to give to the mission and ministry of your church," she says. "It eliminates the hassle of having to remember to bring a cheque or cash to Sunday morning services and events."

One of the simplest ways of mobile giving, "text-to-give," requires donors only to text a donation amount to their church's special text-to-give number. The donation is processed instantly, and is not added to the donor's phone bill. A preferred rate for

Tithe.ly is being offered to the diocese through a partnership with The Episcopal Network for Stewardship. *Crosstalk*

Church plans indoor playground 4

FREDERICTON – A church in the Diocese of Fredericton is undertaking a \$680,000 project to turn currently unused building space into an indoor play park for local children. The Church of the Resurrection in Grand Bay, N.B. was built when a number of parishes in the area amalgamated more than a decade ago. But its back space was never finished and has remained largely unused. The church's current rector, the Rev. Mike Caines, says he and his wife Anna got the idea for turning this space into an indoor playground last year. The community, says Anna Haines, has a scarcity of places for children to play indoors.

Last May, the diocesan council approved a \$12,000 grant to fund architectural and engineering plans to help show off the plan's potential. Fundraising for the project began the following month. More recently, a local construction firm donated 33 hours of work helping to determine the feasibility of floor plans. Organizers also hope to receive some government funding for the project, which is slated to be complete by 2018.

The couple hopes the playground will be a blessing for the community.

"People aren't coming in to be evangelized, but through friendships, rubbing shoulders with us – I feel like that's how we're living the Kingdom in our area," says Ms. Haines.

The New Brunswick Anglican

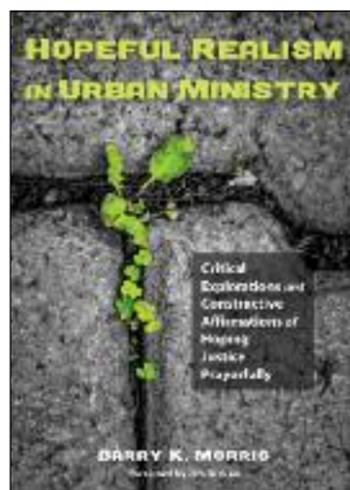
Veteran of urban ministry passes on wisdom

Author hangs in for long haul

BY THE REV. JIM HOUSTON

WHEN I became the interfaith minister for ministry to St. James Town in 1970, Barry Morris, with his mass of black hair and huge black beard, in his rumpled black rain coat, pockets bulging with papers, was already a familiar figure on the streets of Toronto's Don Vale neighbourhood (later to become part of Cabbagetown). Wherever I encountered him, Barry was clutching a new book, and he would greet me with, "You have to read this book. It's seminal."

Barry was ordained a minister of the United Church of Canada and left Toronto 40 years ago. I lost track of him until a couple of years ago. Now, all these years later, I encounter him again in a book with a 25-page bibliography that is a virtual seminary of all those seminal books, and many more, introducing his readers to a vast company



Hopeful Realism in Urban Ministry includes a 25-page bibliography.

of theological thinkers and writers. Called *Hopeful Realism in Urban Ministry: Critical Explorations and Constructive Affirmations of Hoping Justice Prayerfully*, the book is based largely on a doctoral thesis but augmented by more recent reading and reflection.

Barry has been the staff person for 27 years at the Longhouse Council of Native Ministry in Vancouver's east end. He has hung in

"for the long haul," a phrase he uses many times throughout his book. As neighbouring Baptist minister and long-time friend Tim Dickau says in the foreword, "You can trust him. And you can trust that his vision for ministry will give you courage to confront what is in front of you, hope to embrace God's renewed future... ready to go back to work in the place and parish God has called you with a realistic, prayerful hope."

Always a vociferous reader and student of theology, especially the theology of justice-making, Barry has created a helpful resource for anyone willing to make the commitment to urban ministry and wanting to know what's needed to stay in it "over the long haul."

He asks, "What, pray tell, does a faithful urban ministry require if not a triadic relationship of prayer, justice and hope?" The book tackles this triad from every angle: hope and justice without prayer; prayer and hope without justice; justice and prayer without hope.

He begins with realism and then delves deeply in separate chapters into the lives and writings of Jürgen Moltman on hope, Rienhold Neibur on justice and Thomas Mer-

ton on contemplative prayer, reflecting along the way with help from the great cloud of writers, thinkers and practitioners from his lifetime of reading and practising on a wide range of topics: the need for realism, the reality of sin, passion leading to compassion, charity vs. justice, resilience, burnout, the meaning of faith, the necessity for networking, mutual support and accountability; even, at the end, a powerful emphasis on the imperative, or at least the possibility, of a vowed life commitment. Barry presents both a profound analysis and a helpful prescription for a life in urban ministry.

He includes a chapter on his own Longhouse Ministry, where there is a constant struggle to transform charity – the imperative to meet immediate need – into advocacy for justice and social change, despite cuts in funding. Here Barry stresses the critical importance of participation in three city-wide efforts – education, advocacy and community organizing – and dedicates a section to each. That, he says, is what provides for mutual correction, support and accountability in the long-term work of "justice-making

and justice-keeping."

There is also a helpful exegesis of Rienhold Neibur's original serenity prayer, which has been foundational in Barry's life: "God grant us the grace to accept with serenity the things we cannot change, the courage to change the things that ought to be changed, and the wisdom to distinguish the one from the other."

Anyone about to embark on a justice-seeking vocation in urban ministry, or anyone already engaged in ministry in the city, wanting to learn "what makes and keeps an urban ministry pastorally and prophetically faithful for the long hauls" and willing to learn from a brother who has been faithfully "showing up" for a long lifetime with steadfastness, dedication and determination, should read this book.

It isn't easy reading. But it is seminal.

The Rev. Jim Houston is an honorary assistant at Holy Trinity, Trinity Square. To order Hopeful Realism by Barry K. Morris, visit www.wipfandstock.com. The book costs \$19.20 from the publisher or \$24 and up from other retailers.



GREAT & SMALL

Dean Andrew Asbil and the Rev. Leigh Kern, assistant curate, bless dogs, rabbits, police horses and other animals outside St. James Cathedral on Oct. 8. The annual service attracted dozens of local citizens and their pets. Many Anglican churches hold Blessing of Animals services in early October to celebrate St. Francis of Assisi, the patron saint of animals and ecology. PHOTOS BY MICHAEL HUDSON



CHRISTMAS AT ST. JAMES CATHEDRAL

CHRISTMAS LITURGIES

TUESDAY, DECEMBER 6

6:00pm When Christmas is a Difficult Time:
A service of prayer and reflection to help us prepare for the holiday in faith and hope, despite our losses; to be followed by refreshments

CHRISTMAS EVE: DECEMBER 24

4:30pm A Festival of Nine Lessons & Carols
7:30pm Choral Eucharist & Procession to the Crèche

CHRISTMAS DAY: DECEMBER 25

8:00am Said Eucharist
9:00am Sung Eucharist
11:00am Procession & Choral Eucharist

THE EPIPHANY OF THE LORD

NEW YEAR'S DAY: JANUARY 1

8:00am Said Eucharist
9:00am Sung Eucharist
11:00am Procession & Choral Eucharist
2:00-3:30pm The Archbishop's Levee
3:30pm Festive Music for Brass & Organ
4:00pm Choral Evensong & Presentations of the Order of the Diocese of Toronto

CHECK ONLINE FOR A DETAILED LISTING OF ALL ADVENT & CHRISTMAS LITURGIES

LITURGY

MUSIC

COPLAND'S IN THE BEGINNING

SUNDAY, DECEMBER 4 | 4:00PM

The Choir of St. James Cathedral in recital
Admission free | Donations welcome

MESSIAEN'S LA NATIVITÉ DU SEIGNEUR

SATURDAY, DECEMBER 17 | 4:00PM

Organist David Briggs | Donations welcome

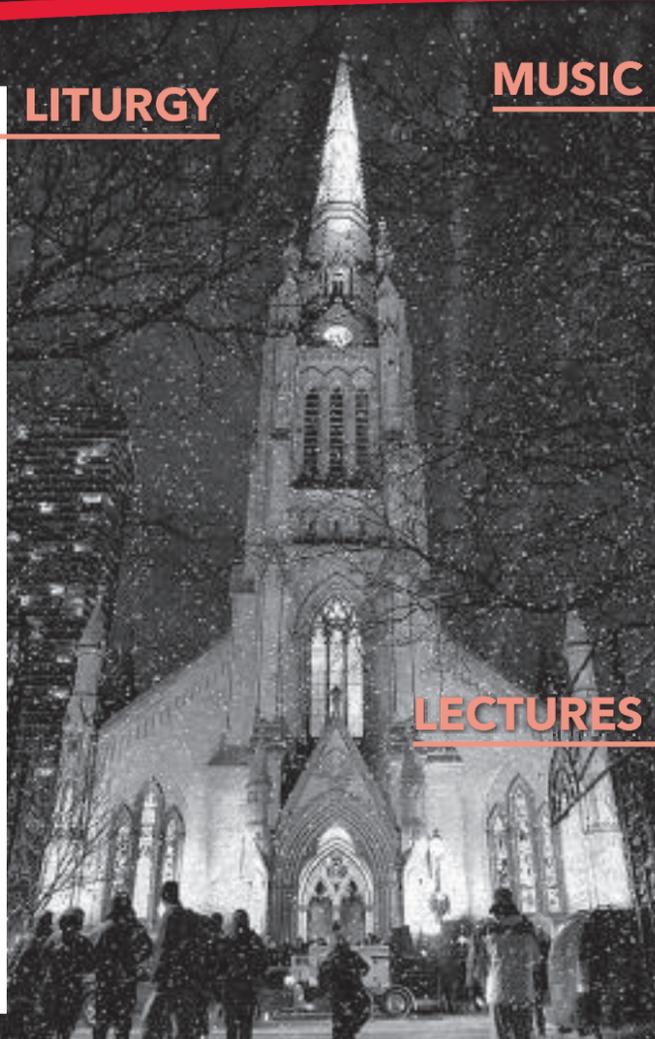
AT ST. BART'S, REGENT PARK: "THIS WORLD'S JOY" - Opus 8 in Concert
Dec 23, 7:30pm | Details: stbartstoronto.ca

LECTURES

ADVENT LECTURES with Archbishop Johnson

THREE WEDNESDAY EVENINGS
NOVEMBER 30 - DECEMBER 14

6:00pm Service of Light & Evensong in the Cathedral (Cantata on Dec 7)
6:30pm Light Dinner | 7:00pm Lecture



To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the January issue is Dec. 2. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.

Music & Worship

NOV. 27 - Choral Evensong for Advent Sunday, 6 p.m., followed by a Christmas tea, St. Olave, Bloor Street and Windermere Avenue, Toronto. At 7 p.m., St. Olave's Arts Guild and guests present light music and entertainment, featuring "The Gift of the Magi" plus some Christmas songs, poems, stories and instrumental solos.

DEC. 3 - Dramatic Reading of Dickens' *Christmas Carol*. Performance in aid of refugee sponsorship in Durham. At St. Paul on-the-Hill, 882 Kingston Rd., Pickering, 7 p.m. Readers include Mayor David Ryan, Joe Dickson, MPP, Jennifer O'Connell, MP, and Mark Holland, MP. Tickets \$15 from church office 905-839-7909, Margaret Wells 905-683-2310 or buy-caroltickets@gmail.com

DEC. 4 - St. Philip's Jazz Vespers, an hour of meditation and smooth jazz performed by some of the city's finest musicians, 4 p.m., All Saints, Kingsway, 2850 Bloor St. W., Toronto. Freewill donation gratefully accepted.

DEC. 4 - Annual service of Advent lessons and carols, 7:30 p.m., St. Martin in-the-Fields, 151 Glenlake Ave., Toronto. Enjoy the music of Willan, Casals, Near, Thalben-Ball, Gardiner and others performed by the church choir. Freewill offering will be donated to an outreach charity in the parish. Reception will follow. All invited.

DEC. 7 - Kingsway Organ Recital Series featuring Quirino di Giulio, organist and music director at All Saints, King City, 12:30 p.m. to 1:15 p.m., All Saints, Kingsway, 2850 Bloor St. W., Toronto. Freewill offering.

DEC. 10 - Voices Chamber Choir, 8 p.m. with special guest Flautas del Fuego, Canada's premier flute duo, St. Martin in-the-Fields, 151 Glenlake Ave., Toronto. Tickets \$20 and \$15. Call 416-519-0528.

DEC. 11 - Annual community Christmas carol sing, 7:30 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Seasonal songs and stories followed by refreshments in the parish hall. A freewill offering will be collected with money donated to charity. Call 416-283-1844.

DEC. 18 - Sound Over All Water, a candlelight service of lessons and



STOP & THINK

Tim Schmalz (far left) speaks after the unveiling of his sculpture, *When I Was a Stranger*, outside St. Paul, Bloor Street on Oct. 13. The bronze sculpture invites pedestrians to sit on stools, joining the cloaked figure of Jesus Christ. "We are living in a time of great worry and uncertainty, where folks are looking for some peace," says the Rev. Canon Barry Parker, incumbent. "This sculpture captures what the church is really all about – welcoming any who pass by to stop and sit for a while, and take a few minutes to ask questions about who this Jesus person really is." Mr. Schmalz is the artist behind the controversial Homeless Jesus installation as well as several national war memorials. Bishop Peter Fenty joined Canon Parker and others at the Oct. 13 unveiling. At right is a plaque in the centre of the installation. PHOTOS BY MICHAEL HUDSON

traditional carols sung by the congregation interspersed with choir selections in a jazz and Gospel mood, 4 p.m., All Saints, Kingsway, 2850 Bloor St. W., Toronto.

DEC. 18 - "The Wonder of Christmas," a concert with musicians Robert Graham and Derrick Zuber, vocalist Caitlin Holland and the choir of Holy Trinity, Guildwood, 4 p.m., Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

DEC. 18 - Candlelight service of

Lessons and Carols, 7:30 p.m., St. Olave, Bloor Street and Windermere Avenue, Toronto.

DEC. 21 - Kingsway Organ Recital Series featuring Thomas Fitches, choral adviser and conductor of the Chapel Choir at Massey College, 12:30 p.m. to 1:15 p.m., All Saints, Kingsway, 2850 Bloor St. W., Toronto. Freewill offering.

DEC. 24 - Children's Christmas Eve service (family service), 4 p.m., St. Olave, Bloor Street and Windermere Avenue, Toronto.

DEC. 24 - Candlelight service of Holy Communion, 10:30 p.m., St. Olave, Bloor Street and Windermere Avenue, Toronto.

DEC. 25 - Holy Communion with anointing, 10:30 a.m., St. Olave, Bloor Street and Windermere Avenue, Toronto.

Rummage Sales & Fairs

DEC. 10 - Annual Christmas Fair, 9 a.m. to 2 p.m., St. Philip's Parish Hall, 60 Dixon Rd., Etobicoke. The hall is newly renovated and accessible.

DEC. 3 - Book, bake and craft sale, 10 a.m. to 3 p.m., St. Jude (Wexford) 10 Howarth Ave., Scarborough.



Workshops & Gatherings

DEC. 1 - Toronto's World AIDS Day Vigil, 7:30 p.m., St. Anne, 270 Gladstone Ave., Toronto. Features St. Anne's choir and Singing Out, an LGBTQ choir, with speakers and reception. All welcome.

DEC. 3 - A Fireside Christmas Gift, 7 p.m., St. Theodore of Canterbury, 111 Cactus Ave., Toronto. Breathe out, relax for an hour or two and let us rekindle the spirit of the season. Storytelling and carols, mulled cider and mince pie.

DEC. 9-11, 16-18, 22-24 - The Christmas Story, a tradition since 1938, professional musicians and volunteer cast present this hour-long nativity pageant, Holy Trinity, 19 Trinity Square, Toronto. Evening performances at 7:30 p.m. on Dec. 9,10,16,17,22,23. Matinees at 4:30 p.m. on Dec. 10,11,17,18 and 24. The performance on Dec. 24 will be at 1:30 p.m. Suggestions do-

nation is \$20 for adults and \$5 for children. For tickets, visit www.thechristmasstory.ca or call 416-598-4521, ext. 301.

DEC. 11 - 33rd annual Christmas pageant, 10:30 a.m., St. Olave, Bloor Street and Windermere Avenue, Toronto.

JAN. 14 - Caribbean dinner and show, a refugee sponsorship fundraiser hosted by ROAD (Refugee Outreach by Anglicans of Durham), 6 p.m. to 10 p.m., at the Caribbean Cultural Centre, 600 Wentworth St. E. Oshawa. The evening will feature Club Carib's Sounds of Steel and the Hummingbird Dancers. Tickets are \$30 per person and are available at the following churches: St. George, Oshawa, All Saints, Whitby, St. George, Pickering, St. Paul on-the-Hill, Pickering, and St. Thomas, Brooklin. For more information, email church@stgeorgesoshowa.org or call 905-723-7875.



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READING THE BIBLE
BY THE REV. CANON DON BEATTY

John takes us back to beginning

I hope the past few columns have helped you to look again at Paul, our first theologian, and realize his importance to the books of the New Testament as you continue to dialogue with him.

As this is my Christmas column, I have chosen to write on the second most important theologian in the Christian Bible: John. I have chosen John's Christmas meditation, John 1:1-14. This is the Gospel you will probably hear at your church's main Christmas Eve service.

John doesn't use the story of Bethlehem and the manger and the angels that we find in Luke, or the wise men from the east that we find in Matthew. No, John takes us back to the beginning of creation: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

The Greek word "logos" that John uses to begin his meditation means so much more than "word," which is the English translation. To the Hebrew mind, the word of God was equated to wisdom, which was the creative power of God. John is telling us that Jesus was the creator God. Logos was an important word for the Jewish people of the first century.

For the Gentiles, "logos" would have been seen in philosophical terms, describing the design of the universe. It was the divine principle of reason that gave order to the world. Again, they would understand "logos" as the divine name for the creator of the universe. John sets the tone for his Gospel in the first sentence. Jesus was part of the creative force of the universe. "Logos" would have appealed to both the Hebrew and Greek followers in Ephesus.

The spirituality of John's Gospel is evident from this prologue. John tells us that Jesus was God from the beginning of time. He was sent into the world so that all people could be enlightened through him. The Christmas Gospel concludes with the beautiful sentence, "And the Word [logos] became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth" (John 1:14).

This sentence confirms the belief that Jesus was the incarnate Messiah. The Word came into the world as God with us, leading us back to God. There is no doubt that Jesus was indeed the Messiah sent to bring the world into a lov-

ing relationship with the Father.

Let me tell you a bit about the writing of this fourth Gospel. It was probably composed by John, who, with his brother James, was among the first disciples called by Jesus. They were part of the inner circle who were with Jesus in all the events of his earthly ministry. John had outlived his contemporaries. Most of the apostles had suffered martyrdom many years before John wrote his Gospel, probably between 85 and 100 CE. John was in Ephesus, where he had migrated to escape persecution in Jerusalem.

John may have gone to the local synagogue and worshipped with that community, slowly gathering a group of believers around him. Eventually they were expelled from the local synagogue because of their belief in Jesus as the Messiah. John, with the help of his followers, wrote this Gospel to strengthen this small community. The group probably included several Gentiles who usually gathered around the synagogue.

This early church community would have been encouraged by John's Gospel and strengthened by his words during persecution. They knew that this Jesus whom they professed was indeed the incarnate Word of God sent into the world to bring them eternal life.

Amid the busyness of Christmas, please take time to read this prologue of John as you prepare to celebrate the birth of the Christ-child into our world. Meditate on this passage and sense the encouragement John brought to his followers. Try to visualize the early Christian community gathered in someone's tiny home in Ephesus, finding great comfort in the words of their leader and companion. Please continue to dialogue with the holy words written for you, and have a blessed Christmas.

All things must come to an end! This is true of this column, as this will be my last. I started it on a six-month trial basis in 2008, and it has lasted over eight and a half years. It has been a challenge to write something each month, and the past two months have been extremely difficult due to medical issues. But mostly it has been a great joy to put together this column, and I am amazed at the response I have received around the diocese. You, the readers, have made it worthwhile. I shall miss the research and the monthly demands. Please continue your dialogue with Scripture.

IN MOTION

Appointments

- The Ven. Elizabeth Hardy, Interim Priest-in-Charge, St. George Memorial, Oshawa, Oct. 2.
- The Rev. Jeff Stone, Interim Associate Priest, Our Saviour, Don Mills, Oct. 9.
- The Rev. Sharon Johnstone, Honorary Assistant, All Saints, Collingwood, Oct. 15.
- The Rev. Graham McCaffrey, Incumbent, Grace Church in Scarborough, Oct. 16.
- The Rev. Jeanette Lewis, Associate Priest, St. Peter and St. Simon the Apostle, Toronto, Nov. 1.

Vacant Incumbencies

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

Trent-Durham

- Bobcaygeon, Dunsford & Burnt River

York-Credit Valley

- All Saints, Kingsway
- Christ Church, Bolton
- Christ Church St. James, Toronto
- St. Stephen, Downsview
- St. Philip, Etobicoke

York - Scarborough

- Christ Church, Deer Park
- St. Clement, Eglinton

- St. John the Baptist, Norway
- St. Timothy, Agincourt

York - Simcoe

- St. James, Orillia
- Trinity Church, Bradford

Ordinations

- The Rev. Jeffrey Potter was ordained a priest at Holy Trinity, Thornhill on Nov. 20.
- Michael Shapcott will be ordained a vocational deacon at Holy Trinity, Trinity Square on Dec. 4 at 7 p.m.
- The Rev. Richard Webb will be ordained a priest at St. Clement, Eglinton on Dec. 17 at 4 p.m.
- The Rev. Tyler Wigg-Stevenson will be ordained a priest at Trinity East (Little Trinity) on Dec. 18 at 2 p.m.

Deaths

- The Rev. Canon Gerald Loweth died on Oct. 15. Ordained deacon in 1953 and priest in 1954 in Connecticut, he served as archdeacon of Hawaii before entering the Diocese of Toronto in 1965. He served as assistant rector of Grace Church on-the-Hill, Toronto, incumbent of St. John the Divine, Scarborough, incumbent of St. Mary, Richmond Hill, and associate priest of St. Clement,

Eglinton until his retirement in 1993, after which he continued as honorary assistant. He served as regional dean, later archdeacon, of Scarborough, and was an adjunct professor at Trinity College. He was engaged in ecumenism, social housing, the healing ministry, and was a spiritual director to many clergy, seminarians and others. His funeral was held at St. Mary, Richmond Hill on Oct. 22.

- Andrew Murray, formally a priest of the diocese, died on Oct. 19. Ordained in the Diocese of Niagara, he entered the Diocese of Toronto in 2002 and served as incumbent of Christ Church, Mimico until 2006. His funeral was held at St. George on-the-Hill, Toronto on Oct. 29.
- The Rev. Frank Lee died on Oct. 24. Ordained deacon in 1964 and priest in 1964, he served as assistant curate at St. Peter, Cobourg and St. Paul, Bloor Street, incumbent of St. Mark and Calvary, Toronto, incumbent of St. Thomas, Brooklin, and associate priest of St. John, York Mills until his retirement in 1995. In retirement he served as honorary assistant of St. Clement, Eglinton. His funeral was held at St. Clement, Eglinton on Nov. 2.



NEW FAIR, ROOF

A girl checks out jewelry at St. Peter, Churchill's first fall fair, held on Sept. 24. The fair included activities for youth as well as pie contests, crafts, a raffle and more. The church also raised funds, in part through memorial donations, to put on a new roof (above) which was dedicated on Nov. 20.



Conference on children's ministry going strong

Several denominations represented

BY STUART MANN

AS a first-time attendee of the Toronto Children's Ministry Conference, Tiffany Robinson came away with a wealth of knowledge and contacts. But it might be a sense of solidarity with other children's ministers that she cherishes the most.

"To be in on an experience where several different groups pulled together and said, 'This matters to us, let's make the conversation happen,' was really encouraging, and I would love to see more of it," she says.

Ms. Robinson, the director of children's ministry at Little Trinity in Toronto, was one of about 200 people from several denominations who gathered at Wycliffe College on Nov. 5 for a full day of workshops, networking and worship.

Since 2011, the conference has been held at St. John, York Mills and sponsored by the Centre for Excellence in Christian Education (CECE), a group of lay people and clergy in the diocese who are dedicated to promoting Christian education and formation for children and youth.

This year, the gathering was moved to Wycliffe College and co-sponsored by the CECE, Wycliffe College, the Diocese of Toronto and the Canadian Baptists of Ontario and Quebec. There were 15 workshops to choose from, includ-

ing home-based discipleship, children's spirituality, Messy Church, choosing a curriculum, recruiting and retaining volunteers, Godly Play and the role of grandparents in discipleship.

Ms. Robinson, who led a workshop on the challenges of leadership in children's ministry, said the conference benefitted from having multiple sponsors and being held at the college, which is located at the University of Toronto. "Wycliffe's ability to broadcast it widely meant that a lot of people heard about it and came," she says.

Among those in attendance were Anglicans, Catholics, Baptists, Pentecostals, Presbyterians and members of the Christian Missionary Alliance. "It was really great to sit in a room with people of different denominations and have a constructive conversation around this particular ministry," she says.

The wide variety of workshops, led by people with on-the-ground experience, was another big draw, she adds. "The fact that you knew if you showed up you were going to receive a good number of take-aways for your work – that was a big motivator. The range of people they managed to recruit to come teach was fantastic."

In addition to the camaraderie, the conference also provided a wealth of resources in one place. "I find one of the challenges of chil-



Clockwise from above: the Toronto Children's Ministry Conference, held at Wycliffe College, gets off to a rousing start in the opening worship service; taking part in the Messy Church workshop, one of 15 offered; Elizabeth McCaffrey, the diocese's volunteer resources coordinator, leads a workshop on recruiting and retaining volunteers. PHOTOS BY MICHAEL HUDSON



dren's ministry is that there isn't really a central clearing house with enough content to support a vibrant children's ministry," says Ms. Robinson. "This was an experience where there was beginning to be a centralized conversation around it, and that it was Canadian and somewhat local."

She adds: "I was really encouraged to see institutions working together around a common valuing of children's ministry, and a sense that the work we do in discipling children is crucial and critical to the health of the church."

Musical planned for Black History Month

LOCAL author Jennifer Dance is debuting a musical during Black History Month in the hopes of contributing to conversations about racism in Canada and beyond. Set during the 1950s and '60s, *Dandelions in the Wind* tells the love story of a young white woman and black man, set against the backdrop of the American civil rights movement. "One of the questions asked is where are we now, today, 50 years on?" says Ms. Dance.

Ms. Dance drew on her own interracial love story as inspiration for the musical. Originally from England, she and her husband moved to Canada in 1979 after he was severely beaten in a racially motivated attack. Six months after they arrived, he died of a com-

plication from his injuries.

Ms. Dance developed an interest in playwriting in the mid-1980s at Christ Church, Stouffville, where she wrote songs and skits for her children's Sunday school classes and then for the whole church. "I felt that God was honing my skills, preparing to launch me into the world with his

message of love and justice for all people," she says.

Dandelions in the Wind runs Feb. 8-19 at the Daniels Spectrum Theatre, 585 Dundas St. E., Toronto, with several matinees for schools. For more information or to buy tickets, visit www.dandelionsinthewind.com. February is Black History Month.

ST. PAUL THE APOSTLE, REXDALE SEEKING ORGANIST AND CHOIR DIRECTOR

St. Paul the Apostle, Rexdale (Anglican) is seeking a part-time director of music and organist to lead the Sunday worship/ministry of music and to lead the parish choir, in a wide repertoire of hymns, service music and anthems.

The successful applicant will enjoy teaching and help develop the musical skills of the choir in a positive and encouraging environment. The organ is a two manual electronic Allen organ. The commitment will require slightly more hours at Christmas and Easter and fewer hours through the summer months.

Choir practices do not take place in the summer months. Availability to play at weddings and funerals would be an asset.

Remuneration will be commensurate with experience and qualifications in accordance with RCCO guidelines.

To apply, send a full CV and cover letter to stpaultheapostlerexdale@gmail.com c/o Organist Search Committee. St. Paul the Apostle church is located just north of the 401 at 2182 Kipling Avenue, Rexdale, Ont. M9W 4K9.

Applications will be received until December 6th, 2016 or until the post is filled.

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CHRISTMAS EVE

SATURDAY, DECEMBER 24 | 9:00PM
The First Mass of Christmas:
Solemn Mass with
Festal Procession to the Crib

CHRISTMAS DAY

SUNDAY, DECEMBER 25
7:00AM Mass at Dawn
11:00AM Sung Mass

THE FEAST OF THE CIRCUMCISION OF OUR LORD

SUNDAY, JANUARY 1 | 10:30AM
Sung Mass

THE EPIPHANY OF OUR LORD

FRIDAY, JANUARY 6 | 6:15PM
Procession and Solemn Mass

CANDLEMAS

THURSDAY, FEBRUARY 2 | 6:15PM
Solemn Mass
with the Blessing of Throats



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