Hundreds attend consecration

BY STUART MANN

VALERIE Davis of St. Hugh and St. Edmund, Mississauga, was lined up outside St. James Cathedral in Toronto at 7:30 a.m. on June 22—a full three hours before the start of Bishop Peter Fenty’s consecration service.

Ms. Davis was one of hundreds of people who arrived early to get a seat for one of the most anticipated services of the year. Before the doors of the church opened at 9 a.m., the lineup stretched half-way down the block.

“We just wanted to be part of this day,” said Ms. Davis, who came with her friend, Marjorie Taylor of Christ Church, Brampton. “It’s so monumental.”

Ms. Davis said Bishop Fenty’s election on April 6 and consecration on June 22 has created excitement in Barbados, where he was born and raised. “My family in Barbados is going crazy. Everyone is so excited.”

About 50 people flew up from Barbados and the United States for the service, and others came from the Diocese of Montreal, where Bishop Fenty served as a parish priest before coming to the Diocese of Toronto. The Barbadian High Commissioner to Canada and his wife also attended.

When the service started at 10:30 a.m., the cathedral was full, with about 800 people, with another 250 in nearby Snell Hall and some listening to the service on the church lawn.

Several bishops and clergy from the Caribbean took part in the service, including Archbishop John Holder, who is the Bishop of Barbados and Primate of the West Indies. “Go forth to plant and water, but never forget that God, and God alone, gives the growth,” he told Bishop Fenty during his sermon.

During the service, Archbishop Colin Johnson and the other bishops laid their hands on Bishop Fenty’s head, praying to God to “send down your Holy Spirit upon your servant Peter, whom we consecrate in your name to the office and work of a bishop in the church.”

In a delightful moment, liturgical dancers then presented Bishop Fenty with his new chasuble, mitre and crozier. The suffragan bishops of the Diocese of Toronto presented him with his pectoral cross and episcopal ring.

After placing the mitre on Bishop Fenty’s head and giving him his pastoral staff, Archbishop Johnson presented Bishop Fenty to the congregation. The crowd gave him a long, loud round of applause, and some cheered.

“It was really beautiful,” said Denise Mederick, who watched a webcast of the service in Snell Hall. “I was so moved. I loved how all the bishops were there and gathered around him. It was an honour to be here.”

Ms. Mederick, who knew Bishop Fenty when he was the incumbent of St. Joseph of Nazareth in Brampton, came with her mother, sister, daughter and others from St. Joseph’s. “He’s going to be a fantastic bishop,” she said.

One of the high points of the service for her was seeing him in his mitre and chasuble: “I couldn’t believe it. I don’t know what to call him now. For me, he’ll always be Father Peter.”

The Rev. Canon Stephen Fields, the incumbent of Holy Trinity, Thornhill, said he was “overwhelmed” by the occasion. Bishop Fenty had been his parish priest in Barbados in 1977, and they have been close friends ever since.

“Personally, this is fulfilling,” said Canon Fields. “I think the church here has made a very important statement: that we affirm all peoples; whatever your background or culture, we are church.”

In a sign of their affection for Bishop Fenty, many people waited up to an hour after the service to greet him.

“This is a very special day, not only to be called to be a bishop of the church, but to be surrounded by the love, prayers and support of my family and the many, many faithful people of God in this diocese,” he said. “I look forward to this new ministry with joy and great expectation, and by the grace of God I will seek to be a faithful pastor to those whom God has entrusted to my care.”

Bishop Fenty is now the area bishop of York-Simcoe, one of four episcopal areas of the diocese. He said he plans to get started right away. “I am hitting the road and running as we speak,” he said. “I ask for the prayers and continued support of the church in general, but I also want the clergy and people of York-Simcoe to know that they’re in my prayers and I’m looking forward to serving them in the days and years ahead.”

A webcast of the service is posted on the diocese’s YouTube channel, www.youtube.com/tordio135.

Meet the new bishop

BISHOP Peter Fenty writes his first column in The Anglican. Learn about his life and journey as a Christian. See Page 4.
Trip to game is a big hit

‘Team FaithWorks’ cheers Jays

BY SUSAN MCCULLOCH

YOUTH, volunteers and staff from FaithWorks’ ministry partners cheered the home team on April 17 as the special guests of TD Bank Group, a corporate partner to the diocese’s annual appeal since 2004.

TD generously provided the keys to its hospitality suite for the Blue Jays game against the Chicago White Sox at the Rogers Centre. Eighteen guests had a bird’s-eye view of the game from seats on the 300 level, along the first base line. TD also provided complimentary popcorn and soft drinks throughout the evening.

When asked how he enjoyed the game, 11-year-old Miles Antonio responded, “We’ll get them next time.” He added, “Thank you, TD, for inviting us to watch the game. My mom and I had a great time.”

Bishop Philip Poole, co-chair of the FaithWorks Corporate appeal, enjoyed the chance to relax with his wife, Karen, while getting to know several of the youth who are involved in FaithWorks-funded programs. “This was a terrific opportunity to thank some of the staff and volunteers who provide welcoming, supportive environments for young people,” he said. “It was heartwarming to see the sheer joy and excitement on the faces of the young people visiting the Rogers Centre for the first time. We are sincerely grateful to TD for providing such a remarkable evening, and for the hospitality provided by our suite host, Annette. The pizza was a real hit.”

The Rev. Helena Houldcroft, executive director of Flemingdon Park Ministry, led Team FaithWorks’ cheering section. One of her guests, Faaiq Ahamat, is the 10-year-old son of a staff member at Flemingdon Park Ministry and a die-hard Blue Jays fan. Ms. Houldcroft described Faaiq’s reaction when he learned he would be attending the game: “Faaiq really hoped he might be able to catch a game ball and told me that if he was successful, he knew he would be too excited to sleep.” Although Faaiq went home without his special prize, he will treasure the memory of his first trip to the majors.

Ken Dryfhout, youth programming director at The Dam, kept the crowd entertained between pitches by sharing his knowledge and love of the game. His favourite player is Jays’ third baseman, Brett Lawrie. “Lawrie is an incredible athlete and one of only 17 Canadians on major league rosters,” said Mr. Dryfhout. “On a style note, I think Lawrie really has something going on.” Mr. Dryfhout, like Mr. Lawrie, proudly displays body art underneath the sleeves of his #13 player’s jersey.

Susan McCulloch is the FaithWorks campaign manager.
Mexicans thank Toronto priest

Congregation helps immigrants to city

BY STUART MANN

The relationship between Parroquia San Esteban and the Diocese of Northern Mexico was started by a Mexican-American priest, the Rev. Bryant Husted, a university professor who teaches mental health support.

"One hundred per cent of our congregation is immigrants, so they know better than anybody what is needed," says Canon Francois. "This gives us even more motivation to carry out our work."

In the past 10 years, his congregation has grown by word of mouth and because of its location. "When they get here, so we try to advocate on their behalf. We also help when there is a deportation." Parroquia San Esteban has 130 families on the parish rolls and is based at Holy Trinity, Trinity Square. Canon Francois says the congregation has grown by community and because of its location in the inner city. "The first thing immigrants look for when they come to a new country is a church," he says.

In Monterrey, Mexico, and since the work being done by Parroquia San Esteban for Mexican immigrants. In total, the congregation has helped about 900 Spanish-speaking newcomers to Toronto during the last 10 years.

"We're not surprised but also very happy," said Canon Francois, "This gives us even more motivation to carry out our work."

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Enid Glover was a lifelong Anglican whose mother was the caretaker of the first St. George, Willowdale, a wooden church that was replaced in the 1920s. As a young girl, Enid and her family took a horse and buggy down Yonge Street to go to church.

As an adult, she was an active member of the ACW and sang in the church choir. Enid was busier than ever as a member of the Second Mile Club where she enjoyed square dancing, line dancing and needlecrafts. Her close friends, Ken and Ruth Loan, remember Enid as a woman whose faith allowed her to live each day to the fullest. "Although she was a reserved person, Enid truly cared about others and was a generous supporter of FaithWorks. She wanted to leave a legacy to ensure that those who needed her help would receive it for many years to come."

Enid’s legacy gift to the FaithWorks Endowment Fund at The Anglican Diocese of Toronto Foundation will help ensure that the ministries she cared so deeply about will be funded in perpetuity.

Seafarers amalgamate

THE Toronto and Hamilton branches of the Mission to Seafarers are amalgamating, under the new name The Mission to Seafarers Canada. The Rev. David Mulholland will be moving from his position as chaplain and executive director of the Toronto branch to the position of chaplain emeritus, with duties extending around the Golden Horseshoe. The amalgamation “will bring together a greater number of staff and volunteers in the task of cooperative, ecumenical ministering to seafarers,” he said. The Mission to Seafarers is a world-wide ministry that provides help and support to 1.3 million men and women who work on ships or in the shipping industry.

WITH HER GENEROUS LEGACY GIFT, THE MINISTRIES THAT ENID GLOVER CARED SO DEEPLY ABOUT WILL BE FUNDED IN PERPETUITY.
When the Gospel comes alive

By ARCHBISHOP COLIN JOHNSON

I am delighted to write my first letter as a suffragan bishop of Toronto. Let me first express my profound gratitude and heartfelt appreciation to the many of you—clergy, laypeople, and organisation leaders—across the diocese for your prayerful support and good wishes, which you offered to my family and me through your e-mails, phone calls and Facebook messages. We are truly grateful and are reminded that, as believers, we are surrounded by “a great cloud of witnesses.”

My personal thanks to the College of Bishops for making the transition into my new role with the bishops as seamless as could be expected. I am also indebted to the Diocesan Centre staff, whose support through my years of ministry as an aboriginal priest stretched 10 years of being the Archdeacon of York and Executive Officer to the Bishop of Toronto, has been outstanding and tried out in a most professional manner.

I thought that I would take this opportunity to share with you a little about myself and my journey of faith in ordained ministry. I was born in Barbados to wonderful, loving, Christian parents—a mother and father. I am one of a sister, who is the eldest, and four brothers (including my twin brother)—the most loving Christian home that any family could have.

My early childhood was also nurtured by Christian education at the Moravian elementary school that I attended. The reinforcement of Christian education and values at such an early age made a significant difference in my Christian formation and civic awareness. My leadership gifts were recognised by many of my teachers, and I was given the opportunity to use those gifts, which prepared me for the leadership roles that I have had.

A secondary school education was equally exciting and meaningful. Again, I had the good fortune of being taught by Christian teachers who were beyond the call of duty to offer advice and encouragement to their students in preparation for adult living. In my late teen years, I became involved in the Anglican Young Peoples’ Association, which played a major role in my spiritual development and ministry formation. It was during this period of my life that my sense of ministry to others—who they are, their history, how decision is made and what are their pressing concerns. Above all, we do it because we share a common life as brothers and sisters of Jesus Christ, fellow witnesses to the new covenant of Jesus Christ to the people of his or her community. As well, the bishop has a representative ministry of interpreting the life of the local diocesan community to the wider church and, reciprocally, the life of the far-flung, diverse church community to the local church in which he or she is invested.

We live in an age of instant communication. Can we not just chat with each other through email, Facebook or Twitter? Can we not just send documents and pictures, exchange ideas and money and offer prayer support?

No, we can’t.

Yes, the church’s faith can be tweeted: “Jesus has died. Jesus is alive. Jesus is coming again.” But it takes a lifetime in communion with God and with other Christians to begin to comprehend what that implies.

A few months ago, a single, fake tweet (just 140 characters—about the length of this sentence) caused the U.S. stock market to nose-dive, dropping in value by more than $1 billion in two minutes! Misunderstanding, whether deliberate or, more usually, unintentional, can sour relationships, reinforce stereotypes, diminish goodwill and destroy trust. There is enough of that today.

In a world where sound bytes and flash videos focus like-auger attention on a single issue without context or nuance, there is a renewed need for those much more labour-intensive, time consuming face-to-face encounters where relationships can be nurtured, truths explored from more than one direction, and cooperative understanding fostered. It is partly what we experience when “two or three are gathered in my name, I will be in their midst.”

At a basic level, it is one of the reasons that it is important to be part of a parish community for worship, study and mission.

At a broader level, it is why I travel on behalf of the diocese.

Grateful for your support

By BISHOP PETER FENTY

I have many grace-filled moments, particularly during very difficult times, both personally and generally in ministry. I have come to believe more and more that we must embrace all that God in Christ has promised: “I am with you always.” My life’s motto was taken directly from one of the Wisdom books, “In all your ways acknowledge him, and he shall direct your paths” (Proverbs 3:6).

In my 38 years of ordained ministry, I have enjoyed serving five parishes, in the dioceses of Barbados, Montreal and Toronto. Each of these parishes contributed to my ongoing Christian growth and development. I am grateful to the lay leadership and clergy in all of these parishes for the support given to me and the responsibilities and care which I received, as well as for the prayerful support of the parishioners in each of these parishes. I am very appreciative of the opportunities to have been involved at the diocesan, provincial and national levels of the church.

I could not complete this letter without expressing how much I value the ongoing support of those friends, clergy and laity, whose undying moral and prayerful support has been of utmost importance in my ministry and the life of my family. I believe that friendships are to be treasured, not taken for granted, and are God-provided.

My wife Angela has been my constant support, confidante and reader of my scripts. I am eternally grateful for her love and support for all this time. Her life of love and support of me in ministry through our 36 years of marriage. She has done so while managing equally demanding vocations as a mother and a teacher of over 30 years.

I am also extremely grateful for the love and support received from our son Andre and daughter Peta-Anne. Like all clergy children, they have journeyed with us through the wisdom books—In all your ways acknowledge him, and he shall direct your paths” (Proverbs 3:6).
I was always a special treat to come home from school on Friday, which was the only day of the week when I was allowed to participate in the fun of simmering chicken soup. Friday night was the beginning of the Jewish Sabbath, a special day in the life of those who owned their own business, took care of their laundry, housework and grocery shopping. The thought of taking a day away from work becomes the day we do "days off" can seem like a foreign concept to many. For those who own their own business, the Sabbath is a day to relax, to rest, to take care of the body and soul. But that day of rest is not just for those who work in the traditional sense of the word. For many, the Sabbath is a day to come together with family and friends, to celebrate and to give thanks for all that we have.

When I left the church, I was not yet a full believer, but God allowed the Spirit to nurture my faith, laying a foundation that would eventually lead me to baptism at Grace Church, Markham on Oct. 12, 1986.

Jesus had called me, but my response was not without fear and trembling. I knew that the reaction of my family would be had. When my mother found out, she called my grandparents in Montreal in tears to say that she was dead. My world crumbled around me. My father considered having a funeral, as tradition dictates, but fortunately my grandmother convinced him not to.

Like the temptation in the wilderness, an uncle offered me money to speak to a rabbi if I admitted that I had made a mistake. As a result, I was shunned by my family. For the next couple of years, I had little or no contact with my parents.

Yet God's love and grace endured. I was still their son, in time, a new relationship began. On Nov. 3, 1991, my family attend my ordination to the diaconate at St. James Cathedral in Toronto. Today, I share my Jewish heritage through my sermons, explaining Jewish Scriptures and Jesus' place in the Jewish tradition. I have learned to face adversity and injustice, to be open to the work of God and the Spirit, to share my faith, and to have a hope for a future when God will fulfill all the promises made through Jesus Christ.

The Rev. Warren Leibovitch is the incumbent of St. Paul, Lindsay.

Make time for holy rest

"Remember the Sabbath day, and keep it holy. For six days you shall labour and do all your work. But the seventh day is a Sabbath to the Lord your God; you shall not do any work—your son or your daughter, your male or your female slave, your livestock, or the alien resident in your towns. For six days the Lord made heavens and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it" (Exodus 20:8-11, NRSV).

It is probably the one commandment, out of the 10, which we most consistently ignore: Holy rest. Taking time off.

Your clergy are often told the importance of "self-care," of ensuring that we take at least one day a week away from our work in the church. Most of my friends and colleagues do so. But that day away from work becomes the day we do our laundry, housework and grocery shopping.

It is often the same for laypeople, especially those who own their own business, when "days off" can seem like a foreign concept and "down time" is used for different kinds of work. Those who are retired, stay-at-home parents and those in school or seeking work, often find that the lack of an externally imposed schedule means that they are simply working at one thing or another all the time.

As the author of this piece, I can come up with all sorts of justifications for this behaviour, the most basic being that there doesn't seem to be enough hours in a day to get everything done. The thought of taking a day away from all work seems ludicrous.

Mary Ann McKibbon Dana published a book last year titled Sabbath in the Suburbs, in which she describes an experiment she did with her husband and young family. Her whole family did not work one day a week for a year. It was hard at first, but they learned how. And, more importantly, they learned why.

Keeping the Sabbath holy isn't supposed to be a punishment or a rule that was made to be broken and make us feel guilty. Sabbath was meant to be a gift from God to us. Quite simply, our loving Creator gave us the time to rest.

As this article is published, I will be in the middle of a four-month Sabbath time (a three-month Sabbath leave and a one-month vacation). I am deeply grateful to the churchwardens, members and staff of St. Andrew's who have made this time possible.

I will certainly do work during this time. I have a list of books on church leadership that I want to be reading. I will need to do the work required to keep a family afloat. Yet summer is, for many folks, a time when we may seek Sabbath—rest, vacation, time away—Holy time.

I sometimes find it difficult to justify taking time off. I suspect that I am not alone in this. In our culture of busyness, taking time off sometimes seems selfish or irresponsible. Yet study after study has proven that those who fail to take time off, to rest and rejuvenate, are actually less productive than those who do.

As our former Archbishop, Lewis Garnsworthy, is purported to have said, "A person can do their year's worth of work in 11 months, but not in 12."

Make the time for Sabbath. Make the most of this precious time. It is a commandment, and it is a gift.

The Rev. Heather McCance is the incumbent of St. Andrew, Scarborough.

MUSINGS

The Rev. Heather McCance

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Summer Issue, 2013

Jewish heritage shaped me

I was always a special treat to come home from school on Friday, which was the only day of the week when I was allowed to participate in the fun of simmering chicken soup. Friday night was the beginning of the Jewish Sabbath, a special day in the life of those who owned their own business, took care of their laundry, housework and grocery shopping. The thought of taking a day away from work becomes the day we do "days off" can seem like a foreign concept to many. For those who own their own business, the Sabbath is a day to relax, to rest, to take care of the body and soul. But that day of rest is not just for those who work in the traditional sense of the word. For many, the Sabbath is a day to come together with family and friends, to celebrate and to give thanks for all that we have.

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The Rev. Warren Leibovitch is the incumbent of St. Paul, Lindsay.
MARY Conliffe has been appointed Diocesan Executive Assistant to the Archbishop, beginning on June 15.

Ms. Conliffe, who was the Bishop’s Office Administrator, succeeded Bishop Peter Fenty, who became the area bishop of York-Simcoe on June 22.

“I am delighted to make this appointment,” said Archbishop Colin Johnson. “This marks the first time that a lay person has held this important position, but Mary is uniquely qualified for the role.”

Ms. Conliffe holds an Honours Master of Divinity degree from Trinity College, University of Toronto, where she was both Head of College and later Head of Divinity. The daughter of an illustrious clerical family, she has an intimate knowledge of the life of clergy and their families. She brings over a decade of experience in the Diocesan Centre and specifically the Bishop’s Office. She is a parishioner at St. Martin-in-the-Fields, Toronto, where she serves as sub-deacon and has headed up the parish’s FaithWorks campaigns.

For the past two years, Ms. Conliffe has been the first interviewer of applicants for ordination in the postulancy process. She is an Anglican representative on the national Joint Anglican-Lutheran parish’s FaithWorks campaigns.

Chaplaincy and Deaconate, and the selection process leading to ordination. He or she also acts as secretary and consultant to the College of Bishops and represents the Bishop as requested.

“I am truly honoured by this appointment and I am so grateful to the archbishop for his confidence,” said Ms. Conliffe. “I deeply love this church and all its clergy and people, and I am looking forward to the new challenges that this ministry will bring.”

Following Bishop Fenty’s consecration as a bishop, Archbishop Johnson conferred the historical title of Archdeacon of York, which he had held, on the Rev. Canon Elizabeth Hardy as the senior priest on diocesan staff. She continues in her role as Secretary of Synod and Chief Administrative Officer, providing leadership of the diocese’s synodical governance. In order to streamline structures, the director of Congregational Development now reports to the Chief Administrative Officer rather than to the Diocesan Executive Assistant.

Lessons from fire

On the evening of May 7, St. Paul, Newmarket, had a fire in our sound system, located in the bell tower. The flames were minutes away from spreading to the wood ceiling 15 feet above and to wooden cabinets nearby. The fire damage was contained to the bell tower, but the smoke damage was throughout the church.

What have we learned from this experience? We have learned that having a good fire detection monitoring system in place made a huge difference in the speed with which the fire department responded; it possibly saved the building. We have learned that an electronic system in a metal cabinet will buy us an extra minute or so, and every minute counts. We have learned that power bars for electrical cords are not necessarily the best means, and that separate outlets would be better. We have learned that combustibles or any source of heat is not a good thing. We have learned that despite what we sometimes feel are large insurance premiums, our insurer jumps in and handles the matter quickly and professionally. The diocese’s policy is a must-have.

We are grateful for the support from the diocese, the cooperation of our parishioners, the love of our church and the love of God. Colleen Keats and Dawn Claxton Churchwardens St. Paul, Newmarket

Send your letters to editor@toronto.anglican.ca

Keep Hope Alive

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Visit www.lancewilson.ca
I am the director for Unity Faith and Order at the Anglican Communion Office in London. I staff a commission of 24 Anglicans from around the world who work together to consider matters of doctrine, Anglican identity, how the Communion makes decisions, and ecumenical relations. I also staff all the ecumenical dialogues in which the Communion is engaged—presently with Lutherans, Methodists, Roman Catholics, Orthodox and Oriental Orthodox, plus joint work with the Old Catholic churches with which Anglicans are in communion.

While the Anglican Communion Office is in London, my work does not limit the Communion, not just the Church of England. My husband, Bruce, works in a parish in Ealing, a suburb of London, and I often help with services when I’m here. A lot of my life is spent travelling, taking part in meetings all over the world. It is odd, though, to see the Church of England get tangled up over issues related to the ordination of women; Canada has a long experience now with female bishop.

The most important thing I’m working on right now? Trying to help people think creatively about how the churches of the Anglican Communion can strengthen their relationships with each other and discern the calling of the Holy Spirit together, in a post-post-colonial world. Who are we becoming? How can we really learn from others’ experiences in a way that strengthens our life and mission? What shape might the Instruments of Communion (the Anglican Consultative Council, the Lambeth Conference and the Primates’ Meeting) take in the future?

The Anglican Communion Office is in west London, near the famous Portobello Road market, so it’s fun to have lunch and shop there. We live in Acton, a part of the suburb of Ealing, conveniently located halfway between the office and Heathrow airport. Both Bruce and I love opera and history, so it’s wonderful to be able to see great productions and explore London and beyond. What don’t I like? It’s a very divided society, and I hate how the gap between rich and poor widens constantly without, it seems, the government being concerned. The powerful feelings that surfaced with Margaret Thatcher’s death were a sign of serious problems in this society.

I miss the way I feel at home in church in Canada—in the way we do liturgy, the way we engage with each other. Of course, above all I miss my children and grandchildren, but at least I get home a few times a year.

My favourite part of the job is meeting and working with people from all around the Communion. You never know who is going to come into the office, or what conversations may develop. One of the highlights recently was The Week of Two Enthronements, when I got to attend the inauguration of Pope Francis and Archbishop Welby within 48 hours. I often feel quite astonished at the places I find myself. And it is a privilege to be the first female priest to be engaged in high-level conversations with the Vatican and with the Ecumenical Patriarchate.

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Bishop explores our attitudes to other faiths

What do we really think?

BY STUART MANN

The Anglican Association of Canada recently opened an office directly across the street from the Diocese of Toronto. The other day, for example, I drove past a Pentecostal church with an immense cross on the front lawn, a huge mosque, some Roman Catholic and Anglican churches, and a Hindu temple—all within 15 minutes of each other.

In our travels through the Greater Toronto Area, I sometimes point out the non-Christian places of worship to my kids, in the quintessentially Canadian hope that they will be knowledgeable and tolerant of other faiths. However, I never stop the car. It’s not our faith, and it’s definitively not our church, so keep my foot on the brake.

And that’s why I found Bishop Patrick Yu’s recent book, Being Christian in a Multi-Faith Context, so refreshing. Finally, here was a book, written by a Canadian for a Canadian audience, that helps us explore that most sensitive of subjects—just what do we Christians think about other faiths?

The book was originally Bishop Yu’s doctoral thesis, written back in the late 1980s and now issued as a paperback, with an up-to-date introduction and postscript. Although the essays and discussions described in the book happened more than 20 years ago, they are very relevant today.

Bishop Yu, who is the area bishop of York-Scarborough, is perfectly positioned to write a book like this. Born and raised in Hong Kong, he converted to Christianity as a young teenager and came to Canada at the age of 17.

When he was a boy growing up in Hong Kong, his family practiced a mixture of Buddhism and Chinese folk religion. “My childhood memories were filled with rituals of ancestors, as well as colourful stories and art based on legends and mythology,” he writes.

He studied chemistry in university and then switched to religious studies in his third year. Although a passionate Christian, he found himself attracted by other religions. “I became enchanted with the problems they tried to tackle, the courage of their adherents, and the contributions they made to the quality of life around them. I knew I would never be content with facile dismissals of them from simplistic Christians.”

He found that the study of other religions helped him to articulate his own faith. “It was as if the study of what I was doing with my appreciation of Buddhism, Taoism, etc. moved me toward a deeper understanding of God. It was, paradoxically, my appreciation of Christianity grew hand in hand with my appreciation of Buddhism, Taoism, etc.”

In 1996, he became the incumbent of St. Theodore of Canterbury, a small Anglican parish located in a predominantly Jewish neighbourhood in north Toronto. Within close proximity were synagogues, a Buddhist temple, a mosque, a Hindu temple and several New Age centres. The congregation was multicultural and many members were first- or second-generation Christians with non-European roots. There were some interfaith marriages.

As a parish priest, he found that his parishioners often commented on their interfait expérience. “The issue of Christian relations with other faiths came up regularly in my pastoral practice—in baptism, interfaith marriages, discussion of religious formation of children, teaching and spiritual direction. Most of these interactions were cordial, but sometimes there were tensions.”

Responding to the pastoral needs of his parish and his own interest in the subject, he began a four-year doctoral study that led to the writing of his Doctor of Ministry thesis, which became this book. The heart of the study took place from November 1995 to July 1996, when a small group of parishioners took part in an educational program that explored their faith and their attitudes toward other faiths. The study also looked at how their opinions and beliefs changed as a result of the program.

The findings were illuminating. The study revealed that since the Anglican Church didn’t teach or talk much about other faiths, the parishioners tended to adopt attitudes that were readily available elsewhere. The study also raised questions about Canadians’ cherished ideal of tolerance in a multicultural society. Although everyone in the group said they were accepting of other faiths, specific tensions and conflicts soon started to surface.

“The Canadian multicultural ideal is like a soap film—very pervasive but very thin,” said Bishop Yu in an interview after the book’s publication. “You put your finger on the top and it’s very easy to penetrate it. When you take your finger off, it covers right over again.”

Many of the group members were so willing to be tolerant of other faiths that, rather than risk causing embarrassment or anger, they simply chose not to talk about faith at all. Society’s imperative to get along with your neighbour often overrides any desire to talk about their faith in public, let alone to share Jesus Christ with others. As one participant wrote, “I believe in respect for people of other faiths and their right to choose their own religious beliefs.”

As the Anglican Church thinks about how to invite others to church, it would do well to consider the societal pressures its members are under to be tolerant. This book would help start that discussion, either at the parish or diocesan level.

It is important to note that the events and discussions described in this book took place before Sept. 11, 2001, the day that changed the religious landscape forever. Canada has also seen a massive influx of immigrants and their faiths over the past 20 years. But that’s what makes this book more important than ever. If you’ve ever felt uncomfortable about the latest non-Christian temple being built down the road, it might be a good time to pick up this book.

To purchase copies of Being Christian in a Multi-Faith Context, contact Bishop Patrick Yu at 416-363-6021, ext. 253 or patrickyu@anglican.ca. The book is expensive but would be a valuable addition to parish libraries.

Bishop Patrick Yu (right) led a small group of Anglicans in Toronto as they struggled with their place as Christians in a multi-faith society.
Bishop’s Company changes boy’s life

Parents express thanks

BY STUART MANN

IT’S not often that a hush falls over the Bishop’s Company Dinner but that’s what happened on April 30 as the Rev. Tim Haughton and his wife Laurie spoke about how the Bishop’s Company helped their son learn to speak and say “I love you” to them for the first time.

Mr. Haughton, the incumbent of Trinity East (Little Trinity), Toronto, and Ms. Haughton told a hushed crowd of 942 people how their son Joshua, now five, was born with a heart defect and wasn’t expected to live. He has had three open-heart surgeries and is scheduled for another this summer.

When Joshua was an infant, he suffered a massive stroke that damaged his brain and impaired his ability to speak. As he grew older, his parents were unable to pay for the costly therapies needed to give him a chance at a normal life.

They enrolled Joshua in a special centre for kids with developmental disabilities but were unable to pay the $400 monthly fee. “They were holding a spot for us but we couldn’t afford it,” said Ms. Haughton in an interview after the dinner. “We just prayed that something would happen.”

Seemingly out of the blue, Archbishop Colin Johnson contacted them and offered to pay the tuition with funds raised by the Bishop’s Company, which raises money for special causes identified by the Archbishop. It gives financial aid to clergy and their families facing unexpected expenses. It also provides grants to theological students.

Archbishop Johnson and the Bishop’s Company stepped in again last summer when Joshua needed private intensive language therapy. “I’d spent four and a half years trying to get him this therapy and I was feeling hopeless,” recalls Ms. Haughton. “When Tim came home and told me the Archbishop had called, I couldn’t believe it.”

The therapy helped Joshua speak in sentences and say “I love you” to his mom and dad for the first time. “The first time he said it, it was the most amazing and intense feeling in the world,” said Ms. Haughton. “I knew he felt it, but to hear him actually say it—it was incredible.”

She said she wasn’t even aware of what the Bishop’s Company did until Archbishop Johnson contacted them. “Both times, I cried. I was in shock. It literally changed Joshua’s life. There’s no way to say what this has meant to us.”

After the Haughtons’ heartwarming story, the dinner guests listened to an address by Roberta Bondar, Canada’s first female astronaut, who is an Anglican, spoke about her upbringing in Sault Ste. Marie and how her parents nurtured her curiosity about the world around her. She described her flight aboard the space shuttle Discovery in 1992 and her work since then, including the creation of the Roberta Bondar Foundation, which helps cultivate a sense of awe, respect and appreciation for other life forms on Earth.

The dinner was held at the Toronto Marriott hotel in downtown Toronto, with a reception at nearby Holy Trinity, Trinity Square. The dinner set a record for the largest attendance in the event’s history. It raised $75,000.

Archbishop Johnson, who was leaving that night with his wife Ellen to attend a conference in South Africa, thanked the crowd for its support. “There are so many good things going on in your parishes, and I thank you for that work. The church is alive and well, and we’re celebrating that tonight.”

In his last official public function before he retired, Bishop George Elliott sang the blessing at the end of the evening. April 30 was his last day as area bishop of York-Simcoe.

As in previous years, scholarship recipients were announced at the dinner. Joan Wilson and Kevin Wong received the Terence and Alice Jean Finlay Bursary, which is given to two students, one each from Trinity and Wycliffe colleges, who are engaged in studies that celebrate the diversity of the church. Jane Winstanley was awarded the Kirubai Scholarship, given to a Trinity College divinity student who is specializing in liturgy and worship. Graham McCaffrey and Joan Wilson received the William Kay Bursary, which aids students who are engaged in theological education that will lead to ordination. Alana McLeod and David Ney received the George & Eileen Carey Bursary, awarded to Anglicans pursuing post-graduate theological studies.

Robert Bondar, Canada’s first female astronaut, describes her flight into space.

The Rev. Tim Haughton and his wife Laurie tell how financial assistance from the Bishop’s Company helped their son say ‘I love you’ to them for the first time. PHOTOS BY MICHAEL HUDSON
**Area bids farewell to bishop**

Patience, energy appreciated

BY THE REV. STEPHEN PESSAH

Patience, energy, and love were evident in both the clergy and laity of York-Simcoe, which gathered on April 21 at St. Margaret's Cathedral, Barrie, to celebrate with Bishop George Elliott and his wife, Linda, 12 years of episcopal ministry. Bishop Elliott retired as area bishop on April 30.

By the start of the event at 3 p.m., the church hall was already full; by the time the event ended, the crowd had swelled to more than 300 people. This in itself was a testimony to the impact Bishop Elliott and Linda had on the lives of those in York-Simcoe and in the diocese.

The event transpired against the backdrop of the David Dunlop Trio, which provided music. This, combined with the superb catering efforts of Beth Hunt from the Globe Restaurant in Rosemont, created a delightful atmosphere in which people were able to engage in a time of informal sharing with our beloved bishop.

The sharing culminated in a gift presentation made by the Rev. Nicola Skinner, the regional dean of Holland deanery, and a speech by the Rev. Canon John Read, the regional dean of York-Central deanery. Canon Read’s speech expressed the feelings and sentiments of those gathered. He highlighted Bishop Elliott and Linda’s remarkable gift of hospitality and Bishop Elliott’s keen concern for his people has been felt by so many in very real and tangible ways. Whether it was a visit at a difficult time, or simply a word of encouragement to help us believe in better days ahead, we will miss the most!

Reverend Read expressed gratitude in better days ahead, we are all talking about the sense of belonging and attachment and what cathedrals could do to support that,” Ms. Rowe said.

The deans also visited the new building development in nearby Regent Park. Dean Stoute pointed out that the northern part of the original housing complex was built on land donated by the cathedral in the 1940s and ’50s. Another highlight of the conference was a presentation by Dean Hosam Naoum of St. George’s Cathedral in Jerusalem. An Israeli-Palestinian Christian, he talked about what had happened to the church in Israel from the 1950s, when Christians made up 20 per cent of the population, to today, when they make up only two per cent.

Dean Naoum said political gestures, such as the boycott of Israeli fruit, are not helpful. Rather, he called for wisdom in trying to settle the centuries-old challenges of the Middle East conflict.


devotees and their partners and spouses from across North America gather outside St. James Cathedral. PHOTO BY MICHAEL HUBSCH

BY CAROLYN PURDEN

The central and prophetic role of cathedrals in cities formed the focus of the North American Deans Conference, held in Toronto in April.

Held annually for more than 60 years, the event attracted 94 Anglican deans and their partners and spouses. The gathering is an occasion for deans from the United States and Canada to get together for theological discussion and reflection about their ministry.

“It’s one of the nicest of the eclesiastical conferences,” says Dean Douglas Slout of St. James Cathedral, who hosted the meeting. “There is no political agenda.”

Meeting in Toronto for the first time, the deans discussed the future of liberal theology, the city as the dominant unit in contemporary culture, and the relationship between the church and Islam in the United States and Canada. One of the speakers was Mary Rowe, vice president and managing director of the Municipal Art Society of New York City. In an interview after the conference, she said certain key cities are prophetic because of what they tell us about culture and civilization.

“The challenges you find in a city—the particular things that are dominant in the city’s civic life—are important indicators to us of what our culture or civilization should be concerned about,” she said.

Cathedrals are in a unique position, she added, because they are often located downtown, in the centre of the city, and they connect with other meeting places. “Cathedrals are to the ecclesiastical community what cities are to civilization,” she said. “They provide a unique experience of place, a spirituality of place. They give you an opportunity to connect with the other—folks who aren’t like you. They’re meeting places for diversities of all kinds.”

Another speaker, the Rev. Michael Blair of the United Church of Canada, talked about the theological underpinnings of understanding homelessness. He described how a city becomes home, and talked about homelessness as not merely the lack of a roof, but also a lack of attachment to the community. An antidote to this kind of homelessness could be membership in a faith community, he said.

A third speaker, Rosanne Haggerty, also talked about homelessness. An internationally recognized leader in developing innovative strategies to end homelessness and strengthen communities, she talked about providing the supports that homeless people need, rather than simply looking for shelter.

“What we found was we were all talking about the sense of belonging and attachment and what cathedrals could do to support that,” Ms. Rowe said.

The deans also visited the new building development in nearby Regent Park. Dean Stoute pointed out that the northern part of the original housing complex was built on land donated by the cathedral in the 1940s and ’50s. Another highlight of the conference was a presentation by Dean Hosam Naoum of St. George’s Cathedral in Jerusalem. An Israeli-Palestinian Christian, he talked about what had happened to the church in Israel from the 1950s, when Christians made up 20 per cent of the population, to today, when they make up only two per cent.

Dean Naoum said political gestures, such as the boycott of Israeli fruit, are not helpful. Rather, he called for wisdom in trying to settle the centuries-old challenges of the Middle East conflict.
Women bless churches with a century of needlework

BY STUART MANN

It was a chance discovery that opened a window into the past, and planted the seeds for a special service at St. James Cathedral in September.

In 2010, members of the Ecclesiastical Needleworkers were moving back into their quarters at the Diocesan Centre when they unpacked a picture of hands praying. Curious, they turned it over and saw an inscription on the back. It read: "Presented to the Ecclesiastical Needlework Committee on the Fiftieth Anniversary, 1913 to 1963. By the chairman, Mrs. Philip Tipping."

To their astonishment, the needleworkers realized that their group was nearly 100 years old. "It was quite surprising and somewhat overwhelming," says Ruth Briffett, coordinator of the group. The Ecclesiastical Needleworkers is one of the diocese's best kept secrets. Each Monday from September to June, about 14 women gather in the ACW's office to create beautiful vestments, linens and other hand-made goods for churches.

Seated around a large table, the women chat amicably while they work with needle and thread. Some work only on linens—altar cloths, purificators (the cloth used to clean the chalice), corporals (the small, square cloth on which the chalice and host are placed during the eucharist) and palls (the cloth used to cover the chalice). The rest create vestments, altar frontals, lectern hangings and even bookmarks. They also restore and repair embroidered and silkwork to missionary churches free of charge, and this would be paid for by selling the same items to churches that could afford to pay," says Ms. Briffett. "That still happens."

The group has had a colourful history. It was founded in 1913 as a sub-committee of the Dorcas Department ("dorcas" means sewing work) to "help meet the needs of poor branches in the mission field for such articles as will tend to beautify and aid in promoting the spirit of worship." The women met at St. James Cathedral and worked with linen and silk that was imported from England.

The group is looking for new members. "You need to have some basic sewing skills," says Ms. Briffett. "If you have that, we'll teach you the rest." In addition to their Monday gatherings, one stole required 253 hours of work to complete. In 1976, a set of eucharistic vestments was given to the Sisterhood of St. John the Divine in memory of Mae Ricciardelli, a member of the needleworkers who had taught the art of silk embroidery to more than 150 women over the years.

To celebrate their 100th anniversary, the needleworkers are holding a special service at St. James Cathedral on Sept. 28 at 11 a.m. All are invited. The service will be followed by a light lunch. A display of their work will be held at the cathedral beginning Sept. 28.

A display of their work will be held at the cathedral beginning Sept. 28. The group is looking for new members. "You need to have some basic sewing skills," says Ms. Briffett. "If you have that, we'll teach you the rest." In addition to their Monday gatherings, the group hosts a Christmas dinner and a lunch in June. Anyone interested in joining the group should contact Ms. Briffett at the ACW office, 416-363-0018, on Mondays from 10 a.m. to 3 p.m.
Vestry motion sparks action for refugees
Campaign raises awareness

BY MURRAY MACADAM

ADVOCACY work in the diocese today seems to parrot vestry meetings this year when the agenda included a motion urging the federal government to repeal its new refugee law, the Protecting Canada’s Immigration System Act, often known as Bill C-31.

The law, passed in June, 2012, has aroused considerable concern among people who work with refugee claimants because it treats people differently according to where they are from and how they arrived in Canada. It imposes short timelines for preparing refugee claims, and bars access to the appeals process for some people. Our bishops endorsed the vestry motion campaign, which was launched by the diocese’s Social Justice and Advocacy Committee.

Anne Woolder, who works with refugee claimants in Toronto at Matthew House, Refugee Reception Services, is alarmed at the new law’s repercussions. The new system gives some claimants only 15 days to compute their stories of persecution and to provide evidence. “If someone has documents in a country from which they fled and fear to contact, how can they easily access them within 15 days?” Or if a woman has been brutally raped or tortured, how likely is she to quickly open up within two weeks of arrival to people she hardly knows in Canada and to horrorific experience?”

New rules that could place innocent refugees in detention for up to a year are both upsetting and violate international law, she adds. “I have seen teens who spent just a day or two in our local detention centres and arrived at our shelter in tears, traumatized by the experience. I can’t imagine what months in a detention centre would do.”

Some Anglicans asked why the diocese did not suggest changes to the new law, rather than call for its repeal. However, people familiar with refugee issues felt that the law contains so many negative aspects that it would be difficult to defend. “If we were to move and second the motion, I was met with a flurry of raised hands.”

The campaign led to considerable learning about the law and related refugee process issues. Several educational events were organized at parishes. Information materials were produced and sent to parishes, including a reflection piece on our Christian calling to care for the stranger within our midst. Nonetheless, some parishes felt they didn’t know about the new law or related issues, and chose not to present the motion.

Archbishop Colin Johnson has written to clergy to thank them for their support of this campaign. He has also written to Jason Kenney, minister of Citizenship, Immigration and Multiculturalism, to inform him of the depth of Anglican concern about the new law, and to affirm that Anglicans in the diocese are willing to work with him and his government on positive alternatives.

The refugee motion campaign is one step in an ongoing effort to expand awareness about the causes that lead people to flee to countries such as Canada, and how Anglicans here can support them.

“People want to know how they can help refugees in their community and about follow-up refugee advocacy efforts. Visit www.toronto.anglican.ca/sjac or contact Murray MacAdam, the diocese’s Social Justice and Advocacy consultant, at mmacadam@toronto.anglican.ca.”

Amanda Todd’s mother at cathedral event
Fifty adults and young people, including the mother of Amanda Todd, the British Columbia teenager who committed suicide after being bullied, gathered at Christ Church Cathedral in Vancouver to watch a movie and take part in a discussion on bullying.

After the event, the Rev. David Taylor, the associate priest of St. Mary, Kerrisdale, led a “Walk of Awareness” to the waterfront, where participants put flowers in the water, offered prayers of hope and made a commitment to be agents of change.

Ashes, blessings greet commuters
As train commuters hurried through a station in Edmonton on Ash Wednesday, they were greeted by three Anglican priests in cassocks, including Bishop Jane Alexander. While many commuters smiled and kept walking, some stopped to receive a blessing and the sign of the cross in ashes on their foreheads. On her way to the University of Alberta to teach a class, Wendy Edey said she was “thrilled” to receive a blessing and the sign of the cross from Bishop Alexander. While wondering what her students would think of it, “I can’t recall anything that Bishop Jane said in her blessing, because the moment she started to speak, I was overcome with the impulse to cry.” said Ms. Edey, who is legally blind.

Feet washed in drive-through
On Maundy Thursday, the Church of the Resurrection in Port Burwell, Ontario, held a drive-through feet washing ceremony in the church’s driveway. As the cars pulled up and the drivers got out and sat down, the Rev. Mike Deed, assisted by the Rev. Leon Burke, washed their feet. It was the fourth year the parish has held the event.

Niagara Anglican Fishing fleet blessed
Trinity Church in Port Burwell, Ont., held a “blessing of the nets” service in March on the west side of the harbour, where the commercial fishing boats were in dry dock until the fishing season began. There has been a commercial fishing industry in the area for more than 100 years. There was a record turnout for the service. The priest blessed the fleet “from the dangers of wind and rain and any perils from the deep.” After the service, everyone enjoyed fish-shaped cookies and hot chocolate provided by the church.

Pat Adair
canada briefs

West Coast bishops to retire
Bishop James Cowan and Bishop Michael Ingham are retiring on Aug. 31. Bishop Cowan is the bishop of the Diocese of British Columbia, which comprises Vancouver Island and several Gulf Islands. Bishop Ingham is the bishop of the Diocese of New Westminster, which extends from Powell River and the Sunshine Coast through to Hope and includes the major urban and suburban areas around Vancouver.

The Diocesan Post

PROUD DAY
Fifty churchwardens in the York-Credit Valley episcopal area, clergy and Bishop Philip Poole gather for a photo after a churchwardens commissioning service at St. Peter’s, Erin Dale on April 7. At left, Maria Jordan, the rector’s warden of St. John, Weston, says a few words about her church. PHOTO BY MICHAEL HUDSON

Padre appointed to top job
Col. the Rev. Canon John Fletcher, an honorary assistant at All Saints, Westboro, in the Diocese of Ottawa, has been appointed chaplain general of the Canadian Forces. Canon Fletcher joined the Canadian Forces in 1980 and started in full-time chaplaincy there in 1989. Since 2008, he has been the director of Chaplaincy Services, responsible for recruiting chaplains, training, education and policy. He succeeds Brigadier General the Rev. Karl McLean, also an Anglican padre, who is retiring.

Crusade

Church makes doughnuts to pave parking lot
Paul Skanes, who was baptized at All Saints church in Kingston, Nova Scotia, more than 50 years ago, came back to help the church in an unusual way. Mr. Skanes, who is the owner and operator of Mini Donut Express, agreed to spend the day at the church, cooking up doughnuts to raise money to repave the parking lot. The church advertised around town, and many people came to buy the “warm-from-the-church-kitchen” miniature doughnuts. Almost 400 boxes were sold, giving a much appreciated boost to the parking lot fund.

The Diocesan Times

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Storytellers make Bible come alive

A small group of people gather in a circle, alert and attentive, as the storyteller begins the tale. Will it be about Ruth following her mother-in-law to a strange land, or Daniel miraculously surviving a night in a den of lions? Or will it be a story about Jesus and his followers as they travel the countryside, healing the sick and giving hope to the poor?

People have forgotten that once upon a time the Bible was not a printed book but stories faithfully passed on from generation to generation. In cultures where there was a strong oral tradition, the stories were carefully nurtured and remembered, and the tales became the Living Word.

This tradition has begun to grow again. Seven years ago, members of St. John, Blackstock, were introduced to the discipline of Biblical storytelling, and now they regularly tell the stories rather than read them from the Bible. It has brought the stories to life and made them easier to understand.

The congregation uses the New Revised Standard Version of the Bible as its source, trying to be faithful both to the words and content. Visits by the storytellers to nursing and retirement homes, local groups and clerics meetings have been well received. They recently led a workshop at All Saints, Whitby, which is now in the process of forming its own group of storytellers.

On Oct. 18-19, the 4th Annual Festival of Biblical Storytellers of Canada, “Go Tell it on the Mountain,” will be held in Richmond Hill. For more information on the festival, visit the website at www.biblicalstorytellingcan.ca.

By Brenda Freeser

Music fills country chapel

Nobody ever wants to see their church closed, but it’s an experience shared by many. The people of St. John, Tecumseth, experienced the closure of their church a few years ago. But Anglicans are a resurrection people, and signs of new life at St. John’s emerged during Easter last year.

The Church of the Evangelists, New Tecumseth, was formed by amalgamating five congregations, bringing people together from four villages and the surrounding countryside. Today, the parish has its main church in Tottenham, with St. John’s as a chapel-of-ease in the farm country about 10 minutes away.

While most worship services and activities in the parish happen at the Church of the Evangelists, the congregation was committed to the faithful maintenance and use of St. John’s Chapel. St. John’s has always been associated with the cemetery which surrounds it, located on about four acres at the top of a gentle hill in the countryside.

But St. John’s is more than just a focal point for the cemetery. It was also recognized that the church had wonderful acoustics. By the time the snow melted last winter, the seed of an idea had taken root. Local musicians banded together to form a new choir, Harmonia. Tickets were sold, with proceeds directed to charities selected by the choirmaster, and St. John’s was filled with both music and music-lovers. Rehearsals began just after Easter, with a performance on the afternoon of Pentecost. The concert last spring was a great hit, filling the pews for a Sunday afternoon and filling the air with the glorious music of this talented local choir.

This year, those seeds grew into something more. St. John’s hosted not one but three concerts. The first, on April 28, featured the local Hometown Bluegrass Band, celebrating both Gospel and traditional bluegrass music. The second concert on May 26 saw the Harmonia choir return. And the third summer concert on June 23 filled the chapel with Baroque music. Each concert’s goal was to make beautiful music accessible to the community. The generosity of the performers meant that tickets were only $10, with a portion supporting the ministry of the parish and a portion shared with other charities that do vital work in local communities.

St. John’s Chapel

By Larry Moore

CONFIRMED

Archbishop Colin Johnson, 31 candidates and their sponsoring clergy gather outside St. James Cathedral after the annual Diocesan Confirmation on April 14. Confirmations came from Havergal College; St. Anne, Toronto; St. Bartholomew, Regent Park; St. Christopher, Richmond Hill; St. Columba and All Hallows, Toronto; St. Cuthbert, Leaside; St. Hilary, Mississauga; St. Martin-in-the-Fields, Toronto and St. Michael and All Angels, Toronto.

PHOTO BY MICHAEL HUDSON

Jenny Beal from St. John, Blackstock, tells a story from the Bible.

READY TO ROLL

The Rev. Simon Bell blesses bicycles in the courtyard of St. George the Martyr, Toronto, while Dan and Julie Brandsma and their two children and Nathan Kleehn (middle) look on. PHOTO BY MICHAEL HUDSON

NEW HOME

A group of young people and adults from St. Aidan, Toronto, join their hosts in a house they built during a 10-day trip to Nicaragua to learn about partnering with others in community development. They spent time in an impoverished Managua barrio called Anexo Dios Proveera—the “God will provide” neighbourhood. Together with local leaders, families and agencies, they helped to build three houses and painted a stretch of mural.
Appointments
- The Rev. Judith Alltree, Inter- im Executive Director, Mission to Seafarers, April 1.
- The Rev. Andrew Sandallands, Associate Priest, Parish of Peace, Wasaga Beach, and Priest-in-Charge, Church of the Good Shepherd, Stayner, April 1.
- The Rev. Dr. Peter Robinson, Associate Priest, Parish of Peace, Wasaga Beach, and Priest-in-Charge, Church of the Good Shepherd, Stayner, April 1.
- The Rev. Lee McNaughton (On- end, at www.toronto.anglican.ca.

Vacant Incumbencies
Clergy from outside the diocese with the permission of their bishop may apply through Mary Conliffe.

First Phase - Parish Selection Committee in Formation (not yet receiving names):
- Parish of Bloor-Yorkville, Toronto, May 1.
- Parish of St. John the Baptist, Toronto, May 1.
- Parish of St. Paul, Bloor Street, Toronto, starting May 1.
- Parish of St. Paul, Lakeview, Toronto, starting May 1.
- Parish of St. Mark Regis – St. Paul, Bloor Street, Toronto, starting May 1.
- Parish of St. Andrew, Scarborough – starting October 1.
- Parish of St. Thomas, Huron Street, Toronto, starting May 1.
- Parish of St. John the Baptist, Toronto, May 1.
- Parish of St. Paul, Bloor Street, Toronto, starting May 1.
- Parish of St. Paul, Lakeview, Toronto, starting May 1.
- Parish of St. Mark Regis – St. Paul, Bloor Street, Toronto, starting May 1.
- Parish of St. Andrew, Scarborough – starting October 1.
- Parish of St. Michael, August 14.
- Parish of St. John the Baptist, Toronto, May 1.
- Parish of St. Paul, Bloor Street, Toronto, starting May 1.
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- Parish of St. Andrew, Scarborough – starting October 1.
- Parish of St. Michael, August 14.
- Parish of St. John the Baptist, Toronto, May 1.
- Parish of St. Paul, Bloor Street, Toronto, starting May 1.
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Israelites enter Promised Land

Moses was not allowed by God to enter the Promised Land. He died on the east side of the Jordan River. After a 30-day period of mourning, Joshua, the appointee from the tribe of Ephraim to Moses, led the Israelites across the river. They had finally arrived at their destination.

According to the Book of Joshua, Canaan was quickly conquered. Other books of the Bible, however, do not support this view. In the Book of Judges, we read that the cities in the south were not captured until some years after Joshua’s death. Judges 1 gives a long list of places from which the Canaanites were not expelled.

Also, archaeological evidence contradicts the picture in Joshua. When cities were destroyed in the ancient world, they were usually levelled and new cities built on top of the rubble. These slowly rising mounds are called “tell”, and each successive layer represents a destroyed city. However, little evidence has been found showing destruction in Canaan in the 13th century BCE. Some of the sites that were recorded as being destroyed by Joshua were not occupied during this period. The two most important centres, Jericho and Ai, were destroyed some 200 years before Joshua.

These cities were uninhabited in 1250 BCE. During this period of history, there was much upheaval throughout the Mediterranean world. There were the Trojan wars, the Hittites were invading Asia Minor, populations were moving, groups were revolting against their overlords, and some of the ancient gods were being replaced. The Philistines, boat people from Greece, arrived in Canaan about this time and settled on the coast in the south, the area now called the Gaza Strip. These new arrivals would encounter the Israelites during the 13th century BCE. Some of the new cities built by the Philistines were inhabited by the Canaanites, who had been conquered and settled into various areas. These areas helped shape the tribes of Israel. This tribal structure developed because of natural divisions in the land. Their God, Yahweh, helped the escaped slaves from their long sojourn in the desert, was accepted as the God of this new nation and it struggled for identity in Canaan. These are exciting and fascinating stories about the beginning of this holy nation living in obedience to their one God.

16. Parish of Georgina (Summer)
17. Mental Health and Justice Initiative
18. Parish of Georgina (Winter)
19. St. James, Fenelon Falls
20. St. James, Kanesatake
21. Stele, erected in 1204 BCE, which was only an idle boast, but it did show that there was an identifiable people called the Hebrews in Canaan by 1204 BCE.

We must remember that these Biblical stories were recorded some centuries after the events took place. The writers were using a number of different sources, many oral, and these folk tales about their past heroes would be retold and embellished over the years. I believe the scriptures were inspired by God, but not dictated by Him. They were written by human beings, with all the foibles we possess.

The story of Rahab, the prostitute in Jerusalem, tells us that the Hebrew spies and later became a member of the Hebrew people. An important assistant to the Israelites, some of the Canaanite tribes had joined with the Hebrews when they entered the land. The Israelites in 1250 BCE probably only numbered a few thousand people.

As the Israelites joined some of the local Canaanite tribes, the people gradually moved throughout the land and settled into various areas. These areas helped shape the tribes of Israel. This tribal structure developed because of natural divisions in the land. Their God, Yahweh, who helped the escaped slaves from their long sojourn in the desert, was accepted as the God of this new nation and it struggled for identity in Canaan. These are exciting and fascinating stories about the beginning of this holy nation living in obedience to their one God.

The Rev. Canon Don Beatty is an honorary assistant to the Diocese of Lake, Dizeir South, Mississaugua.
Priest cycles to work on Earth Sunday

Church makes changes to help environment

BY HENRIETA PAUKOV

WHEN the Rev. Stephen Kern asked his congregation to walk, carpool or cycle to church on Earth Sunday, April 21, he led by example. He cycled to St. Philip-on-the-Hill in Unionville from his home in Aurora. “It was great but it was cold!” he says about the hour-long, 29 km ride. “It was minus two degrees Celsius when I left at 6:15 a.m. I didn’t get any frostbite or anything, so that was good. It was lovely to be cycling as the sun was rising.”

The congregation got into it, too. “A couple of families cycled and walked so I’m encouraged about that,” says Mr. Kern. “I don’t think it was an example. He cycled to St. Philip-on-the-Hill, Unionville, after cycling from his home in Aurora. PHOTO BY MICHAEL HUDSON

Middle class feeling bite, forum told

Canadians struggling to pay for basic needs

BY MURRAY MACADAM

For some it is so deeply in- to Canadian society that middle-class people and their children are now feeling its bite. Faith traditions, however, can inspire people to think deeply about the society they want, and build an economy that is just.

Those who know the key findings of a Queen’s Park forum on April 18 called “Awakening the Middle Class,” sponsored by the Interfaith Social Assistance Reform Coalition (ISARC), and others who attended, there are many who feel the same way. We are deeply affected by what we see. At a time when one in five young workers in Toronto can’t find work, there are now 340,000 foreign workers in Canada, many of them doing low-skilled work for poorly profitable corporations such as fast food chains.

While outlining measures that could make a difference for low-income people, such as more affordable housing, Ms Yalnizyan also reminded her listeners that ultimately this comes down to their values and a vision for the common good. “At the end of the day,” she says, “there is the promise of abundant life that we can offer to one another. The abundant life is in our midst. If we’re not committed to this, we will all pay the price.”

Murray MacAdam is the diocese’s Social Justice and Advocacy Consultant.

Newspaper returns in September

The Anglican will not be published in August. It will return in September. To stay informed over the summer, visit the diocese’s website, www.toronto.anglican.ca. The staff and volunteers of The Anglican wish you a pleasant summer.

English bishop to be keynote speaker

Bishop Stephen Cottrell of the Diocese of Chelmsford in England will be the keynote speaker at next year’s Clergy Conference, to be held June 4-6 at Brock University in St. Catharines. He will speak on the topic of “Making Christians.”

Funding provides vestments for bishops

Did you know that the dioceses have a Vestment Fund? The fund receives donations from individuals and parish groups who are interested in making donations to provide vestments for new bishops. Donations by mail can be made payable to the Anglican Diocese of Toronto and sent to the Diocesan Centre, 135 Adelaide St. E, Toronto, ON, M5C 1L8. To make gifts directly by credit card, call An Tran in the Stewardship Office at 416-363-0021, ext. 241.