Alumni travel to bishop’s birthplace

BY STUART MANN

DR. John Alipit’s pilgrimage came to an emotional end inside St. George, Newcastle.

Dr. Alipit, born and raised in the Philippines and now living in Michigan, came to St. George’s in early August to pay homage to the man who had converted his parents to Christianity and provided him with an education that changed the course of his life.

“I practically shed tears when I first stepped into the church,” he said.

Dr. Alipit, a retired surgeon, was with a group of about 200 former students of St. Mary’s School in Sagada, a region in the northern Philippines. They had come to Newcastle to pay their respects to Bishop Charles Henry Brent, a child of the parish who had gone on to an illustrious career but is unknown to many Canadian Anglicans.

“I don’t think that there is any question that Bishop Brent was one of the best shepherds you would ever know,” said Dr. Alipit. “This is a spiritual journey for us, and now at last we are reconnecting with Bishop Brent.”

In 1903, Bishop Brent, then a missionary bishop for The Episcopal Church of the United States, came and expressed his love for our people and worked very hard for them.

“Our area used to be a pagan, head-hunting region,” said Andrew Bacdayan, the president of St. Mary’s School. “Bishop Brent came and expressed his love for our people and worked very hard for our benefit.”

In 1904, Bishop Brent sent the Rev. John Stanton, an Episcopal priest from New York, to start a mission in Sagada. He provided schooling to the local children, and in 1912 St. Mary’s School was built. Over the years, the school developed a reputation for academic excellence.

“St. Mary’s School was one of the best in the Philippines, and we owe what we have to the type of education we got there,” said Dr. Alipit.

In the 1990s, the school was facing a financial shortfall, and by 2000 it was on the verge of closing. Alumni and their friends rallied to the school’s defence and put it on a sound financial footing.

Since 2005, alumni have been meeting every two years to raise funds for scholarships and school improvements. This year it was held in Toronto. “We chose Toronto not only because it is the area where Bishop Brent was born, bred and educated, but also for a special reason,” said Mr. Bacdayan. “We are a grateful people, which is why we call it the Pilgrim Age.”

Former students of St. Mary’s School, Sagada, in the Philippines, surround Archbishop Terence Finlay, (centre), bishops Michael Bedford-Jones and Benjamin Botengan, and the Rev. Eugene Berlenbach at St. George, Newcastle. PHOTO BY MICHAEL HUDSON

Military chaplains honoured

Unusual and poignant items on display

BY CAROLYN PURDEN

NEXT month, St. James’ Cathedral will host a multi-faith exhibit saluting Canada’s military chaplains and the role they have played in conflicts from earliest times up to the war in Afghanistan.

The cathedral wanted to mark the centennial of the start of the First World War, but in a way that differed from the many other commemorative events taking place in the city, says cathedral archivist Nancy Mallett.

She discovered that there had never been an exhibition in Canada honouring the military chaplaincy, and so it was decided that the cathedral exhibit would provide a historical overview of the roles of chaplains as they have accompanied troops during conflicts and natural disasters.

“Called to Serve: An Exhibit Honouring Canada’s Military Chaplains of All Faiths” is designed to go beyond the Anglican and even Christian point of view. As Ms. Mallett points out, the “call of empire” in the First World War affected people of many different faiths and cultures around the globe.

Chaplains are generally thought of as providing religious services to the military, but Ms. Mallett says their role goes far beyond

A prayer book with a bullet hole through it and another with a steel cover are featured in the exhibit. PHOTO BY MICHAEL HUDSON

Continued on Page 2

THE BLIND ARE ‘INVISIBLE’ – SEE PAGE 5
War items tell stories

Continued from Page 1

that. “They’re in the trenches with the men, they’re on patrol,” she says. “They’re with them in the hospitals, they’re gathering the dead. They’re right there in the front line, unarmed.”

There will be examples of stitching and embroidery, such as a chasuble and hanging inspired by the poem In Ponderis Fields, a quilt of poppies and a hooked rug of Vimy Ridge created from old uniforms.

The exhibit will include a communion set with an interesting story. A pair of brass candlesticks and a cross about nine inches high were used by a chaplain during the First World War. They were passed on to a Canadian chaplain going to Bosnia, but he wanted a chalice and paten to go with them. He found what he wanted in a Jewish antiquities store — they were silver, with Jewish markings on the paten. This multi-faith set was used not only in Bosnia, but also in Afghanistan.

Some items tell of death — a prayer book carried in the chaplain’s breast pocket with a bullet hole through it — and some tell of avoiding death — a prayer book with a steel cover.

The exhibit will include photographs, press clippings, posters, letters, poems, uniforms, insignia, liturgical apparel and graphs, paintings, press clippings, and more from museums, collectors, individuals and the cathedral’s archives.

The cathedral itself has many memorials to the Northwest Rebellion, the Boer War and First and Second World Wars, which will be highlighted as part of the exhibit.

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The Royal Regiment of Canada has lent a cross of stones. It was built by John Foote, the only Canadian chaplain to have been awarded the Victoria Cross in the Second World War. He was taken prisoner at Dieppe and after the war returned to the beach and gathered stones for a cross.

A more unusual item is a six-inch copper disc, known as a penny, given by King George V to the families of those killed in the First World War. A chaplain was administering a burial service when shrapnel burst out. After it was over, the chaplain was found mortally wounded. The penny, which was given to his family with a letter from the king, shows Britannia holding a laurel wreath over its inscribed name.

There are many other items that recall the bravery of the men and women who accompanied the military to battle. “It will be a very moving exhibit,” says Ms. Mallett.

The exhibit is open Nov. 6-16, from 8 a.m. to 6 p.m. at St. James’ Cathedral at King and Church streets. Admission is free and there will be special activities for children.
Mission alters course in changing times
Volunteers needed to go on ships

BY CAROLYN PURDEN

LESS than a year into the job as executive director of the Mission to Seafarers in Southern Ontario, the Rev. Judith Alltree says her priorities lie: “It’s about the seafarers,” she says. “We have to put them first.”

The shipping industry has changed dramatically since 2008, and the Anglican mission to those who work on the ocean’s “saltsies” and Great Lakes “lakers” has to change with the times. As a result, it is revitalizing its port ministries and adopting a more missional approach.

Ms. Alltree was appointed interim director of the Mission to Seafarers in Toronto in April 2013, pending its amalgamation with the mission in Hamilton. A year later, she was appointed executive director of the newly amalgamated mission, which serves not only Hamilton and Toronto, but also Oswego.

In the past, seafarers would come to the mission station once the ship was docked. Now they often do not have the chance to leave the ship, so the mission comes to them. “Sixty to seventy per cent of what we do is ‘going out,’” she says.

This new approach needs people, and Ms. Alltree is anxious to find volunteers who can be trained as ship visitors. Crews come to the Ontario ports from around the world, and it would be an advantage if the volunteers could speak a language in addition to English.

Above all, they need to be goodlisteners. Seafarers are away from home for months at a time and often, as was the case with a Ukrainian crew this summer, they leave behind a precarious situation at home.

“We are dealing with a multi-faith, multi-denominational, nofaith world,” says Ms. Alltree, adding that the universal need of seafarers is to have someone to listen to them.

Volunteers should also be ready to work irregular hours with as little as a day’s notice. Ships arrive late and leave early, and the mission wants ship visitors to be there as soon as they arrive.

Ms. Alltree also hopes to attract people with social media and graphic arts skills who will, among other things, produce an electronic newsletter. The most important challenge facing the mission is to develop more connections with local Anglican communities in Toronto and Oshawa, and also with ecumenical and interfaith ministries.

One of the high points this summer came when a German ship was abandoned in Oshawa, with the Romanian crew left aboard, unpaid. The mission found a Romanian Orthodox church in the port area and contacted the pastor and his wife, who rallied their church community to welcome the crew into their homes, take them to church and give them moral support.

“Now we have a connection in the port with another Christian denomination, and they want to become involved in the mission,” says Ms. Alltree.

She is also determined to connect seafarers to local communities, especially the thousands of people who are coming to live in the newly developed Distillery and Canary districts. She points out that 90 per cent of everything we use comes to us on a ship, but the people who bring these goods here have become invisible to us.

“Connecting the seafarers with the local communities where their products are first brought makes a difference in their lives,” she says. “They feel somebody cares about the work that they do, that they don’t disappear into the ether after the cargo gets discharged. That’s really important to us at the mission.”

BRIEFLY

Nominations invited for Order
Nominations are invited for the Order of the Diocese of Toronto. Every parish in the following deaneries is eligible to submit one nomination: Oshawa, Mississauga, Etobicoke, York, and Tecumseth. Nomination forms are available online. For more information, visit www.toronto.anglican.ca.

Outreach Networking Conference Oct. 4
The diocese’s annual Outreach Networking Conference will be held on Oct. 4 from 9 a.m. to 3:30 p.m. at Holy Trinity School, 11300 Bayview Ave., Richmond Hill. The conference will feature interactive workshops on a variety of social justice topics, as well as a keynote address from Toronto Star columnist Carol Goar. To register, visit the diocese’s website, www.toronto.anglican.ca.

Ottawa church welcomes students to city
St. Alban Anglican Church, located two blocks from the University of Ottawa, has an active ministry on campus with university and college students. If you know students who are in Ottawa to attend university or college, the church will welcome them to the city and help them find a spiritual home during their stay. For more information, visit the church’s website, www.stalbanschurch.ca.

Emma Marsh to speak at prayer conference
Emma Marsh will be the keynote speaker at the Diocesan Prayer Conference, taking place Oct. 25 at St. John, York Mills, 19 Don Ridge Dr., Toronto. Ms. Marsh is an experienced conference leader and spiritual director. She will speak on the topic of “Abiding in the Word of God.” The conference will also have a program for children and youth. To register, visit the diocese’s website, www.toronto.anglican.ca.

Godly Play workshop provides training
A workshop offering Godly Play core training will be held Oct. 16-18 at All Saints, Kingsway, 2850 Bloor St. W., Toronto. This is an opportunity to become a Godly Play Storyteller and Doorkeeper.

At the Church of the Transfiguration in Toronto, Archbishop Terence Finlay blesses 82 backpacks filled with back-to-school supplies for young people at Covenant House, an agency for homeless youth in Toronto. At right, Becky Potter helps Dexter Hamilton try on a backpack at the church. PHOTOS BY MICHAEL HUDDSON
Marriage can be a sign of hope

BY ARCHBISHOP COLIN JOHNSON

Although we live in an era of great advancement in terms of scientific and technological achievements, some behaviours and ways of thinking seem to contradict such progress. There is disquiet and skepticism among many persons who are unhappy about what is taking place in their communities. They do not have much confidence in authority figures, whether social, political or religious. Some of these persons are extremist in their thinking and actions. When these actions become violent, they must always be abhorred and condemned, irrespectively of who carries them out. There is no place in our communities, nations or world for violence in any form.

There are individuals, as well as some groups, who are extreme in their behaviours, which betray the bodies to which they claim affiliation and undermine the cause of humanity. Christianity all have Abraham as their great forefather, and they believe in and worship one God. The Bible teaches us to give respect but equally to be respectful of others who are different. Respect for others, and in particular for those who are bisexual, trans or intersex, is of utmost importance. It is all right to be different. Generally, we actually see what is out of the ordinary and racial and cultural differences.

Some examples of extreme behaviours are seen in events currently taking place in Iraq, Syria, Afghanistan and elsewhere. There is total neglect of religious practice. We must really question whether Islamic values would support such behaviours. In the name of Islam – Jesus Christ said, “Love one another as I have loved you.” It is important to know that Islam shares many of these core values as well. Adherents to Judaism, Christianity and Islam believe in the sacredness of life. They believe in the potential for procreation and the presence of enemies. They share values that include respect for others, and they believe in and worship one God. Islam, Judaism and Christianity are practical laboratories where two people with unique gifts, histories, passions and foibles come together in partnership, with God’s grace, to live out an experiment to demonstrate that “unity can over come estrangement, forgiveness heal guilt, joy overcomes despair and there can be an effective sign, even in its imperfections, of the continuing power of Jesus’ love to reconcile a broken world, and so a sign of hope, not just for two individuals but for the community.

Unite living together, marriage is a public celebration where the community takes its role in supporting, encouraging, protecting, counselling and assisting the couple in fulfilling their clearly stated duties in their vows. Without the community’s support, or in the face of its undermining, such a relationship is almost impossible to sustain. So it begins the question of how we actually act to support those whose marriages we celebrate. We all know that marriage is a community’s responsibility. It is part of the responsibility we share as church.

Over the generations, aspects of our understanding of marriage have changed. More than 50 years ago, the Canadian Prayer Book recognized a greater mutuality of understanding. Women and men are equal partners in marriage. More, and more emphasis is focused on the binary couple. How do they find community to help bear the burdens and celebrate the joys of family life? It is part of the responsibility we share as church.

Today there is debate about whether the Marriage Canon of the Anglican Church can be adapted to include same-sex couples in the definition of Christian marriage, as it has been for a number of years in the state’s legal definition. For some, this is an important development of the Gospel; for others, it is a fundamental departure from Scripture and tradition. A commission reporting to the Council of General Synod is currently considering the changes in the canon, if any, which will require a considerable time to implement after wide consultation. However this decision is made in the next few years, the prayers offered in a nuptial blessing expresses an abiding hope of all of us coming to a wedding, asking God’s blessing on the couple “that they may so love, honour and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace.”

Continued on Page 10

BISHOP’S OPINION

BY BISHOP PETER FENTY

We can play a vital role

Respect for others, and in particular for those who are bisexual, trans or intersex, is of utmost importance. It is all right to be different. Generally, we actually see what is out of the ordinary and racial and cultural differences.

Bishop Peter Fentanyl
A first glance, the Bible has a rather limited view of people who are blind. We don’t see them successfully employed. They are usually depicted as pitiable, as a blind beggar who, occasionally, are given the opportunity to have their sight restored through a miracle.

A deeper reading of the scriptures, however, reveals to us that each and every person, being a member of the body of Christ, has a role in his kingdom. God leaves no one out who is willing to follow him. We all need to remind ourselves of this fact. Our way of seeing the kingdom of God come to fruition on earth— a hope we follow him. We all need to remind ourselves of this fact. Our way of seeing the kingdom of God come to fruition on earth— a hope we continue to work and pray together for its realization over all the earth, till righteousness reigns everywhere.

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The Anglican

October 2014

BY SEÁN MADSEN

Why are we still using envelopes?

BY NORA BOLTON

The blind are people, too

‘Where there is no vision, the people perish’ (Prov. 29:18)

The Rev. Canon Dr. Reginald Stackhouse is principal emeritus and research professor of Wycliffe College, Toronto.

BY THE REV. CANON DR. REGINALD STACKHOUSE

Time to talk openly about it

S uicide as a valid escape route is still a relatively rare phenomenon. However, recently, we have seen a number of cases of suicide in our society. It is important to have an open and honest discussion about suicide and the factors that contribute to it.

The Rev. Canon Dr. Reginald Stackhouse is principal emeritus and research professor of Wycliffe College, Toronto.

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BY SEÁN MADSEN

The blind are people, too

‘Where there is no vision, the people perish’ (Prov. 29:18)

The Rev. Canon Dr. Reginald Stackhouse is principal emeritus and research professor of Wycliffe College, Toronto.
The Rev. Riscylla Walsh Shaw is the incumbent of Christ Church, Bolton, and an Ambassador of Reconciliation for the Diocese of Toronto. As an Ambassador of Reconciliation for the Diocese of Toronto, it has been my calling to enter more deeply into the spaces between the words of our nation’s Truth & Reconciliation Commission (TRC) on Indian Residential Schools. I listen and am present to the moment – to the truth being shared and to the time being invested in this journey of learning our way into relationships of reconciliation. The TRC has a five-year mandate, comprised of community hearings and national events across Canada. It provides opportunities to share personal stories, to hope for change and reconciliation, to learn about the residential schools, to learn from those who attended the schools, and to celebrate Aboriginal culture.

The work of Archbishop Desmond Tutu on South Africa’s TRC greatly inspired me to get involved in our own TRC here in Canada, as did my commitment to the future of our Anglican Church. In the words of Archbishop Terence Finigan at the event in Inuvik, “We have failed the church, and we need to find a new way ahead. We have experienced the immaturity that we, the church, harnessed in our complicity with the government in imposing the residential schools upon our First Nations, Inuit and Métis peoples. I am part of that church, and plan to be a part of the new way ahead. I am part of the historical failure, and part of the future solution.

With a foot in both camps, I have Métis heritage on my maternal grandfather’s side, and settler heritage on my maternal grandmother’s side. My maternal grandfather, Oliver Chick, was born near Pilot Mound, Manitoba. In his early years, he attended a residential school, and later went on to become a teacher. He was a World War II veteran, and proudly retired after 40 years of teaching, “without missing a day.” He was not proud, however, of his heritage. He didn’t talk about it and didn’t share the details of his residential school experience. His sister Edna, a stoic yet lively woman well into her 90s, uncharacteristically broke down one day before he died, and revealed that they had attended residential school for several years as young children. While there, they were forbidden to speak their language, Michif, and as punishment were beaten and had their hair cut off. Could this have ever been a necessary way to treat children? Let us not make this terrible mistake again.

It has been an honour and my pilgrimage to attend all seven dates on the pillars of advocacy, education, spiritual practice and strategic giving. The Primate’s Commission on Discovery, Reconciliation and Justice is working to find ways ahead for the church. Ecumenical grassroots networks in the churches and in many communities are working fiercely to ensure that the good of our places of privilege (religion, ability, citizenship) is vital to speak out, recognizing and using for good our places of privilege (religion, ability, citizenship). I am grateful to be part of a diocese that has resources, and a parish family that has encouraged and facilitated my journey. Reconciliation takes much time, even generations, in a family and in a community, working toward right relationship. The key is to start the work, even though it might take more time than we have.

My favourite passage from scripture is from Psalm 31: “Create in me a clean heart, O God, and renew a right spirit within me.” It can never put my heart back together the way it was before I began this journey. All my relations. Shalom. Mign-wetch.
Rebate helps keep church dry and cool

Campaign comes at right time

Parishes can keep 40 per cent of the funds they raise in the Our Faith-Our Hope: Re-Imagine Church campaign. If they reach their campaign goal, they can keep 75 per cent of any money raised after that. To date, parish rebates total $1,182,188. This story looks at how one church used its rebate to replace its roof and install air conditioning.

BY THE REV. CANON JOHN READ

GRACE Church, Markham, is a growing multicultural and multi-generational parish in the city of Markham, northeast of Toronto. Over the past 10 years, it has been in the process of re-imagining how it celebrates God’s amazing love, and what that looks like on a week-to-week basis. As the church has grown, it has been inspired by the resources of the Alban Institute and the church growth conferences at St. Bartholomew’s in New York City. It has learned about radical welcome, and members strive to greet each guest as Christ himself.

Over this time, worship has transitioned from being focused, with worshippers looking down into their books, to Power Point worship, with the words and images projected up on screens. The congregation now looks up, and there is much greater participation.

Children are an integral part of Grace Church’s life. As such, the nursery school area was renovated two years ago. At the same time, its music shifted from a fairly exclusive repertoire of hymns to a broader tradition, offering not only hymns but praise music and music from the different backgrounds of its parishioners. The parish has added a third Sunday worship opportunity, known as Eucharist in the Round, in the parish hall.

There has been a concerted effort to upgrade Grace Church’s buildings for the 21st century. It has a new kitchen and new washrooms. Hardwood flooring has been added to the sanctuary to improve acoustics. The lighting is almost completely upgraded to LED lighting, making the building not only brighter but more cost effective. A multi-year plan, which calls for a new sound system and further improvements to the heating system, has been developed to propel Grace Church into the future.

The Our Faith-Our Hope: Re-Imagine Church campaign came at an opportune time in the life of the church, as it required a roof over the church and parish hall. These were major expenses that the parish was not in a position to fund, even with increased attendance and activity. During the parish campaign, pledges totalled 110 per cent of its goal. This enabled the church to proceed with new, state-of-the-art roofing for the church and parish hall.

With the rebate from the campaign, the church also added air conditioning to the worship area and parish hall. With increasing hot summers, people find air conditioning is as essential today as plumbing was in the last century.

Grace Church is grateful for the Our Faith-Our Hope: Re-Imagine Church campaign and to its parishioners who responded so generously.

The Rev. Canon John Read, now retired, is the former incumbent of Grace Church, Markham.

Alumni return to beloved choir camp

BY THE REV. BOB BETTSON

It was a trip down memory lane for more than 40 alumni of the Toronto Diocesan Choir School for Girls, gathering for the 40th anniversary of the popular music program Whitby in August.

Established in the mid-70s as an effort to give a boost to choral singing among girls and young women ages 8 to 18, the school—affectionately known as “choir camp”—has brought fun and lots of singing opportunities to generations of young choristers.

Director Tony Browning, music director for 39 years, says the school’s success lies in the balance between musical training and singing services at churches in the Diocese, and lots of activities.

During the reunion at the Trafalgar Castle School in Whitby, where the camp is held, alumni joined current campers in a typical day, compressed into an afternoon. It included choir practice, games, a scavenger hunt, chapel, supper, a sing-along and a slideshow from past years. One of the former students drove from New York to attend the reunion.

Every year, the choir camp concludes with a recital and Evensong at St. James Cathedral in Toronto, an annual service that attracts a congregation of hundreds, including many proud parents. This year’s service included a new musical composition by Andrew Ager, specially commissioned for the choir to perform.

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Campaign launched to renovate cathedral

VANCOUVER – In late June, Christ Church Cathedral and the Jack and Darlene Poole Foundation launched a $7.5 million campaign to give the New Westminster cathedral a new bell tower, roof and expanded community spaces, which will provide the first $2.5 million. The roof is an urgent priority because it is decaying and leaks water, and has already damaged the interior space. The estimated cost of reconstruction is $4.7 million. A bell tower will be designed as a 21st-century interpretation of a traditional steeple with a high spire. The spire will be illuminated daily. The spire will be illuminated in the evenings.

For the past 20 years, the cathedral congregation has offered a food outreach ministry that provides nourishment to about 100 people each day between September and June. The kitchen upgrade is estimated at $400,000.

Rupert’s Land diocese expands

WINNIPEG – On Aug. 1, the Diocese of Rupert’s Land officially grew. Rupert’s Land is located east of Winnipeg, which were formerly part of the Diocese of Keewatin. At its synod in October, the diocese will welcome Church of the Good Shepherd, Attikokan; St. Luke, Dryden; Holy Trinity, Minaki; St. John, Fort Frances; Emmanuel Church, Ignace; St. Alban Cathedral, Kenora; Pinawa Christian Church, Ignace; St. Alban Cathedral, Atikokan; St. Luke, Dryden; Holy Trinity, Minaki; St. John, Fort Frances; Emmanuel Church, Ignace; St. Alban Cathedral, Kenora; Pinawa Christian Church, Ignace; St. John, Lac du Bonnet; St. John, Rainy River.

Group prays for missing women

NORTH BAY – About 80 people gathered on June 12 to walk, pray for and honour schoolgirls abducted in Nigeria as well as missing women in Canada. Participants wore white arm bands with the names of missing women written on them. The White Ribbon Campaign, which began in Canada, is now an international movement of men who oppose violence against women and vow that “they will not commit, condone or remain silent about violence against women and girls.” Following white flags, the group moved from a Roman Catholic church to a United church and finished at an Anglican church. At each church, there was a short liturgy, including music, prayers and stories. While at the United church, people read aloud the names of missing aboriginal women as the Northern Hee Drum group offered the “Strong Woman Song.” Algoma Anglican

University students study church crawl

OTTAWA – Last year, a group of 20 churches and many campus clubs from the University of Ottawa launched a pilot project to introduce students to Christian communities in their neighbourhood. The twist on the more typical pub crawl was a success and was back by popular demand this September. More than 100 students signed up to participate in a scavenger hunt around the campus and neighbourhood, where they encountered more than 20 different church communities. “I believe the event’s success can be attributed, in part, to its ecumenical nature,” writes Zack Ingles in a youth column in Anglican Communion News Service.

Protestors call for refugee health care

HALIFAX – At its most recent consultation, the Canadian Council for Refugees (CCR) expressed its continued concern for refugees who were cut off from essential health care services in 2012. Refugee claimants from designated countries now receive no health care unless it is a public health or safety concern. “Rather than providing preventative care for our future citizens, this policy makes people in need of medical care wait until a situation becomes an emergency,” writes Carolyn Vanderlip, refugee sponsorship co-ordinator for the Diocese of Niagara. The diocese is a member of the CCR, a national non-profit organization committed to the rights and protection of refugees.

Bursaries help students in indigenous ministry

HALIFAX – The Nova Scotia Anglican Church Women has announced that its 2014/2015 annual project will raise funds for bursaries for indigenous students attending an indigenous school of ministry called “The Round.” Bursaries for Ministry” will fund one-year studies that will train and equip students for mission. The board noted that about 280 Council of the North churches, 150 are indigenous. Many spend countless hours performing ministry, in addition to working at another job to support their families. A bursary may be the only way that they could afford to attend a school of ministry.

Planting a symbol of reconciliation

EDMONTON – Celebrating its centenary year, the Diocese of Edmonton gave each parish a chokeykee tree to be planted near their church. The chokeykee is a sacred plant in many aboriginal cultures and the trees are intended to be a living symbol of a community’s identity. It also underlines understanding and reconciliation with aboriginal peoples. The Messenger

Anglican doctor dies from Ebola

NIGERIA – The Ebola virus took the life of Dr. Ameyo Adadevoh, a relative of the first African Anglican bishop. She contracted the virus from a Liberian man who travelled to Nigeria. The 58-year-old doctor worked at a Lagos hospital and had been inoculated by the virus. The primatologist and metropolitan of the Church of West Africa has a large Christian community throughout the world to dedicate one Sunday a day as a prayer for victims of the deadly disease. The Most Rev. Daniel Sarfor encouraged Anglican churches to join in prayers of solidarity and to mobilize resources to help the region by providing medical supplies and other support.

Churches “rebrand” to grow

UNITED KINGDOM – Many churches in London of different denominations are seeing growth in Sunday attendance, about 16 per cent between both 2007 and 2012. Among the leaders is Holy Trinity, Brompton, where the Alpha movement started. Holy Trinity has rebranded itself as HTB and is now drawing thousands of worshippers each Sunday. HTB is where the Archbishops of Canterbury, Justin Welby, was a member before he was ordained to the priesthood. Anglicans in London can choose from several “mega” churches, which put a strong emphasis on supporting this vocation of prospective clergy, as well as training lay leaders. HTB has services aimed at a younger crowd; the services start with coffee and have short talks that are later put online. For the evening services, the pews are moved away and there are cushions on the floor for seating and a live band. Teams of trained leaders have moved from HTB to other congregations and helped revitalize them.

Christians want open asylum process

AUSTRALIA – Church leaders want the government to allow independent access and oversight of all detention centres for asylum seekers. “Reports of self-harm, deteriorating mental health, inadequate education and increasing average length of detention are concerns shared by all of us as compassionate Australians,” said Dr. Deirdre Palmer, moderator of the Uniting Church in South Australia. “We can easily create a space for cruelty to play.” Anglican Communion News Service

Police remove cross

CHINA – Hundreds of police took down a 10-foot-tall red cross from a church steeple in the eastern city of Wenzhou. Police used a crane to remove the cross, despite the presence of 200 congregations members. The move is part of a crackdown on churches in a coastal region of China. Authorities have toppled crosses at many churches and destroyed other church buildings entirely. The official reason for the removal of the cross in Wenzhou is that it violated height limits. Congregation members were upset and prayed around the cross after it was removed. Anglican Communion News Service

Christian hospital struggles to provide care

ISRAEL – The Al-Ahli Hospital in Gaza, founded by the Church Mission Society as a charitable hospital for Palestinian refugees, was seized by Hamas. The hospital has continued to provide care for additional funding to buy fuel, medical supplies, food, pay additional staff and even build new buildings. The hospital was used continuously during the recent conflict in Gaza. The fund-raising effort is being led by the Diocese of Jerusalem. Anglican Communion News Service
Pilgrimage to church brings tears

Continued from Page 1

and it is fitting that we, as alumni and friends of the school his bishopric founded, come to express our gratitude to his people.”

For many alumni, the highlight of the conference was the trip to St. George’s. They attended a special worship service that ended with rousing school songs, tears and hugs.

“It was awesome, I cannot describe it,” said Rose Nabert, wiping away tears. “Here you are at the place where the person who came to you and brought the Christ to you lived. It’s overwhelming.”

Ms. Nabert graduated from St. Mary’s School in 1982. She went to a nursing school in the Philippines, then to a nursing school in Rochester, NY, as an exchange student. After a few years back in the Philippines, she attended Cornell University and then came to Canada. She lives in Toronto and is a member of St. Bartholomew, Regent Park.

“It feels like we’ve come full circle,” she said. “I know I wouldn’t be here without the missionaries. I never would have been a Christian. Our community in Sagada revolved around the school and the church. They were one. I don’t think I would have lasted away from home (in Rochester) without the church. It was very caring.”

The Archdruid at St. George’s was celebrated by Archbishop Terence Finnay, with assistance from Bishop Michael Bedford-Jones and Bishop Benjamin Botengan of the Central Diocese of the Philippines. The Rev. Eugene Berlencbach, the priest-in-charge of St. George’s, worked for a year to make the day run smoothly. After the service, everyone enjoyed music and dancing outside and a lunch in the parish hall.

Who was Bishop Brent?

BISHOP Charles Henry Brent was one of the most influential clerics of the late 19th and early 20th centuries. He is commemorated in the liturgical calendars of both the Anglican Church of Canada and The Episcopal Church. His feast day is March 27 (BA 5.20).

Born in Newcastle, Ontario, in 1862, Bishop Brent attended Trinity College School in Port Hope where one of the residential houses is named after him. He graduated from Trinity College, Toronto, and was ordained deacon and priest by the Bishop of Toronto. He took a parish in Buffalo, then tested his vocation at the Society of St. John the Evangelist in Cambridge Mass., but subsequently withdrew to take on parish work in one of the poorest sections of Boston. In 1901, he was elected first missionary bishop of the Philippines, which at that time was a new territory acquired by the United States at the conclusion of the 1898 Spanish American War. In Manila, he was pastor to Americans in both the government and private sectors. Being a personal friend of the territory’s first civil governor, Governor William Howard Taft, he became an unofficial advisor to the colonial government. Most importantly, from the point of view of the marginalized non-Christian tribes in both the northern and southern parts of the colony, he was a prodigious builder of churches, hospitals and schools. St. Mary’s School in the town of Sagada in the northern Philippines was built during his episcopate.

After departing Manila in 1917 to spend a year as Senior Headmaster to the International Theological College School in Geneva, Switzerland.

Due to the interruptions created by the Second World War, the meeting he presided at in 1927 finally culminated in the founding in 1948 of the World Council of Churches in Geneva, Switzerland. To some of his biographers, this was the crowning glory of his distinguished career.

Information for this article was supplied by Bishop Michael Bedford-Jones (retired) of the Diocese of Toronto and Andrew Baccadaya, president and board chair of St. Mary’s School of Sagada Alumni and Friends Foundation.

The Anglican Church of St. John the Baptist Norway
(East Toronto in the Beach)
seeks to hire a half-time
Family and Youth Ministries Coordinator
who will work with the incumbent and parents to support the spiritual life of the parish by developing and leading creative programs for our growing Church School and youth.

For more information including a Ministry Description please contact the incumbent, The Reverend Geoffrey Sangwine at St John’s Church:
470 Woodbine Avenue, Toronto, ON M4E 2H6
Tel: 416.691.4560 e-mail: gsangwine@rogers.com

The Anglican Church of Canada’s Agency for Relief and Development
www.pwrdf.org

Bishop Brent on the cover of Time in 1927

www.toronto.anglican.ca
Worship and Music

**OCT. 7** - To celebrate 130 years of worship in the current church building, The Anglican on Queen, 159 Queen St. E. between Runnymede Ave. and Jane street stations. Shop for unique handmade crafts by GTA artisans. En trance proceeds directed to downtown homeless. Call 416-769-5806.

**NOV. 16** - Annual Snowflake Bazaar from 10 a.m. to 2 p.m. at St. Leonard's, 25 Wanless Ave., Toronto. Silent auction, bake table and crafts. Call 416-485-7278.

**NOV. 22** - Christmas Fair from 10 a.m. to 1 p.m. in the Tea Room at Christ Church Deer Park, 1570 Yonge St. at Heath. Decorations, tea, hot chocolate goods. Silent auction fair at St. Martin-in-the-Fields, 151 Glenlake Ave. from 10 a.m. until 2 p.m. Silent auction, bake table and crafts. Wheelchair accessible. Call 416-421-6878 ext. 21.

**NOV. 22** - Holly Berry Fair at St. Luke's, 904 Coxwell Ave. at Cos- borne from 9:30 a.m. to 2:30 p.m. Quilt raffle, Christmas items, crafts. Call 416-421-6878 ext. 21.

Conferences & Workshops

**OCT. 7** - Christ Church Deer Park, 1570 Yonge Street at Heath will hold a fall rummage sale from 9 a.m. to 1 p.m. Gently used mens', womens' and children's clothing, toys and games and more.

**OCT. 15** - Annual rummage sale, 8:30 a.m. until noon, Grace Church, Markham, 19 Parkway Ave. Clothing, linens and other items. Call 905-294-3184.

**OCT. 25** - Holy Trinity Church, 140 Brooke St. in Thornhill (Yonge and Centre Sts.) will hold its fall rummage sale from 9 a.m. to noon. A large selection of clothes, household items at great prices. For more information call 905-885-5031.


Champions

The baseball team from St. Paul L’Amoreaux, Scarborough, hoists The Reverend Peter Trant Memorial Trophy after winning the SAYM (Scarborough Anglican Youth Min istry) baseball league finals at Corvette Park on Aug. 16. St. Paul’s beat St. Nicholas, Birch Cliff, 23-16 in the final of the six- team tourney. At right, Kim Jacobsen of St. Andrew, Scarborough, dances at the bag while Bill Khan keeps his eye on the ball. It was the 53rd year of the tournament, which includes teams from Anglican churches and other denominations. Photos by Michael Hudson

Dinner

**NOV. 16** - Church of the Ascension, 33 Old Orchard Blvd., Toronto. Rev. Dr. Kortright Davis, professor of theology at Howard University School of Divinity and rector of Holy Comforter Episcopal Church in Washington, D.C., will be keynote speaker at this annual Canadian Friends to West Indian Christians (CFWC) fundraising event. The theme is “Eucharist at 5 p.m., dinner at 6:30 p.m. Tickets $80, $30 tax receipt. Call Felicia Holder at 416-636-4077.

Biblical Storytelling

**OCT. 11** - The 5th Canadian Festival of Biblical Storytellers takes place at Richmond Hill United Church, 10201 Yonge St., Richmond Hill. Keynote speaker and storyteller is Cynthia Maye Smith. This event is for ministers, Christian educators, lay readers and laity. Cost is $180 for the two days including lectures, workshops, storytelling, concert and meals. Registration and details at www.biblicalstorytellingCAN.ca or contact Ron Coughlin at NRS, Can@aol.com or 514-694-0214.

Respect for all others

Continued from Page 4

To submit items for Looking Ahead, email editor@toronto. an glican.ca. The deadline for the November issue is Oct. 3. Parishes can also promote their events on the diocese’s website Calendar, at www.toronto.anglican.ca
The Rev. Canon Harold Nathan is also the Interim Priest-in-Charge of Grace Church, Markham, as of Sept. 1.

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The Rev. Anna-Claire Deeney, Oct. 1.

The Rev. Christopher Dang, Assistant Curate, St. Mary Magdalene, Toronto, Aug. 1.


The Rev. Tom Smith (Diocese of Albany), Assistant Curate, St. Bride, Clarkson, Sept. 7.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Diocese of Toronto for an assistant. Mrs. Mary Comlyffe.

Trent Durham

St. Matthew, Oshawa

York – Credit Valley

St. Matthias, Bellwoods

Trinity, Streetville

York – Scarborough

Christ Church, Scarborough

St. Christopher (Associate Priest)

York – Simcoe

St. David, Orillia

Deeney, Oct. 1.


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St. David, Orillia

The Book of Job is one of the most powerful examples of the biblical books that attempts to tackle this question. The story presents Job as a man who did no evil. He was sinless in the eyes of God, and then he lost everything. This story is probably one of the most difficult books in the Tanakh (the Hebrew Bible) and Torah. Let us look at it in some detail.

God and his angels were discussing humans, and God pointed out the goodness of his servant Job. One of the angels, called the Satan, challenged God, maintaining that Job was only good because he had been so richly blessed. So God allowed the Satan to strip Job of all of his wealth and family. This he did, and still Job remained faithful. Next, the Satan was allowed to cause Job to be covered with sores, but Job remained steadfast in his faith. Then, three friends arrived on the scene, to comfort Job in his affliction. This all happened in the prologue to the story, which is written in Hebrew prose (Job 1:1-5:27).

Before we continue with this story, it should be pointed out that the Satan is not the Devil in a world created by a good, all-loving God, how do you explain the presence of evil? Because of his moral behaviour. Each time, Job assures his friends that he does not deserve punishment. But if you believe in an all-powerful, all-loving God, how do you explain the story of Job? Who is responsible for the presence of evil in the world? The Book of Job is one of the most powerful examples of the biblical books that attempts to tackle this question. The story presents Job as a man who did no evil. He was sinless in the eyes of God, and then he lost everything. This story is probably one of the most difficult books in the Tanakh (the Hebrew Bible) and Torah. Let us look at it in some detail.

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Who is responsible for the presence of evil? Bad things do happen to good people. That is the way of the world. It may be one of the most important books in the Hebrew Bible. The prophets warned the people that their sin against God and this was their punishment. God even used their enemies as his agents of this punishment! So Job’s comforters were in good company! But they were wrong! John Dunn, in a series of rhetorical questions that contrast the power and wisdom of God with that of Job, God argues that since Job was not present at the creation of the world and does not understand the workings of the universe, he has no right to demand an explanation. God does not give Job a straight answer except to say that we cannot know the ways of God. Things do happen in a certain way. That would be to limit God, and God cannot be limited. God challenges that Job’s friends are wrong in their understanding of evil.

Job is vindicated in the epilogue (42:7-17). Here, the author reverts to Hebrew prose, and Job has all of his wealth, health and family restored. The author of the Book of Job main- tains that we cannot know the evil of God. We cannot identify the author or the dating of this important book, but this is a fascinating read, addressing the problem of evil in the world. It may be one of the most important books in the Tanakh. I invite you to read through it, contemplating your thoughts about the problem of evil in a world created by a good God, a God who is all-powerful, all-knowing and all-loving. Enjoy the dialogue.
Youth find B.C. trip is worth it

Diocese sends first team

BY LYDIA CORDIE

WHEN I first met with the Rev. Dawn Leger, the chair of the Archbishop’s Youth Ministry Team, and the other youth leaders in the Diocese of Toronto in 2013, I was so nervous about going across the country to the CLAY (Canadian Lutheran Anglican Youth) conference.

I knew that I was going on this journey with truly amazing Christian youth and that as we get back to the hustle and bustle of our modern life, we remember that we are worth it!

Lydia Cordie is the youth ministry coordinator at St. Peter, Erindale.

The team from the Diocese of Toronto enjoy the CLAY conference. Top row from left: Alycia DeFrias, Tiffany McKay, Lydia Keesmat-Walsh, Jon Dykeman. Bottom row from left: Angela Morrison, Tiffany McKay, Alycia DeFrias, Ireneh Omere, Lydia Keesmat-Walsh, Jon Dykeman.