The Anglican


Follow Synod online

BY MARTHA HOLMEN

THE 156th Regular Session of Synod is coming up, and while motions are moved and seconded in a sold-out hall in Richmond Hill, the conversation will continue in quite a different venue: online.

For those who want to follow along in real time, Twitter is the best place to get the latest news. The account, @anglicandioTO, will share live updates from the floor of Synod using the hashtag #torsyn15. Other Twitter users will also be able to join the conversation using that hashtag, which identifies all tweets about a particular topic.

Those not following along on Twitter will still be able to stay up to date. Highlights from each day of Synod – including the online conversation – will be posted on the diocesan website and shared on social media. You can find links to all of the diocese’s social media accounts at www.toronto.anglican.ca.

The diocese is also using social media to get people involved.

Order seeks nominations

NOMINATIONS are invited for the Order of the Diocese of Toronto. In 2015, every parish in the following deaneries is eligible to submit one nomination: Victoria/Haliburton, North Peel, St. James/Toronto East, and Nottawasaga. Nomination forms should be sent to your area bishop by Nov. 22. Awards will be presented at the Archbishop’s Levee on Jan. 1, 2016, at St. James Cathedral.

The purpose of the Order is to recognize and honour those members of the clergy in the diocese who have given outstanding service over a significant period of time in their volunteer ministry. For more information, including nomination forms, visit the diocese’s website, www.toronto.anglican.ca.

Funds earmarked for refugees

$500,000 to assist parishes with sponsorships

BY STUART MANN

THE Diocese of Toronto has once again made a major commitment to helping those in need, earmarking $300,000 for refugee work.

“It’s important for us to make a statement that we’re willing to make a substantial commitment that will make a difference,” said Archbishop Colin Johnson before Diocesan Council approved the amount at a meeting on Sept. 24.

Details of how the money will be spent have not been worked out. Archbishop Johnson said he will likely appoint a small group from Diocesan Council to make recommendations and report back to Council for approval.

He said the diocese will not directly sponsor refugees. Rather, he would like the money to be made available in the form of matching grants to parishes that want to sponsor refugees or work with other churches and outside groups.

“I want to see how we can build partnerships in order to do this because that creates community,” he said. “Bringing refugees to Canada is all about creating communities.”

Some of the money could also be used to support agencies in Canada and overseas that are working directly with refugees, he said. There are about 60 million people around the world who are either refugees or living in refugee-like conditions.

Archbishop Johnson said he hoped the funds would be used to assist refugees not only from the Middle East but from other parts of the globe such as Africa and Asia. He said there are refugees throughout the world who are eligible to come to Canada if local groups would sponsor them.

Churches in the diocese have a long history of helping refugees come to Canada, he said. In 1979, he was part of a parish group that sponsored a family from Vietnam, an experience that made a profound impression on him.

“When a refugee comes in, it makes a real difference not only in the refugee’s life but in the life of the sponsoring families,” he said. “When we sponsored a Vietnamese family, we were incredibly changed by the process.”

Similar to that time, churches all over the diocese are responding to the current refugee crisis, he said. (See related story on Page 3.) “We are doing this out of our faith commitment, that God has created all of us and that all people have dignity. That’s part of our baptismal vows. The story of refugees and finding a place in community is part of our biblical story. According to Matthew’s Gospel, Jesus himself was a refugee. This is not a new or novel thing but who we are.”

The money earmarked by the diocese will come from the Ministry Allocation Fund, a part of which is tithe each year for projects that are not covered by the diocese’s operating budget. Past recipients include Habitat for Humanity GTA to build affordable housing, the Council of the North
Grant helps church reach LGBTQ youth

Minister starts service, programs

BY STUART MANN

ST. John, West Toronto has hired a youth minister whose job includes reaching out to LGBTQ (lesbian, gay, bisexual, transgender and queer) youth. The church received a $26,870 grant from the diocese’s Our Faith-Our Hope campaign to create the position.

The Rev. Samantha Caravan, incumbent, says the outreach initiative is an extension of the church’s passion for social justice. The church has many gay and lesbian members and a long history of advocating for equality. “We know that LGBTQ youth do not have an easy walk of it in high school, so that’s what we set out to do: create a space for them to explore the possibility of faith in their lives,” she says.

The church has hired Meagh Culkeen, a member of the LGBTQ community. She has helped to start a “queer Eucharist” at the church. (The word “queer” is an increasingly common and acceptable term used by young people who identify themselves as lesbian, gay, bisexual or transgender.) The monthly service is led by LGBTQ people and their support ers and is open to everyone. Meagh Culkeen is hoping that it can be a place where the youth not only connect with God but with each other and the wider church. “It’s a moment where we can celebrate our contributions to the church and say, ‘What is it about us that’s different and why does that enrich the church?’”

She says gay, lesbian, bisexual and transgender people of all ages have a great deal to offer the church, particularly through their stories of resilience in the face of rejection and exile. “I think the presence of queer people in the church can tell us a lot about God,” she says. “We show that faith is persistent and resilient. If faith was easy to shake, none of us would be here. Or if be ing a welcoming community was the only compelling part about a Christian community, there wouldn’t be LGBTQ Christians. But the thing is, the Gospel is compelling and God’s connection to us is compelling.”

In addition to the Eucharist, Meagh Culkeen has started to create networks among LGBTQ youth in the parish and the wider community. She has led a workshop at a local school’s Gay-Straight Alliance group and is developing programs that are specific to the needs to lesbian, gay, bisexual and transgender youth. She understands the rejection and isolation that many young LGBTQ Christians feel. She had to leave her job as a youth worker in another denomination when she came out of the closet. “When I was growing up, I didn’t know any queer or trans Christians. Being queer and Christian didn’t go very well together. It was like oil and water.”

She says her life has come full circle at St. John’s. In addition to her job, she was confirmed there last May and is a member of the congregation. “I think it’s where I’m supposed to be,” she says. “I enjoy the work and connecting with the kids and challenging them and myself with notions of what’s possible.”

Although her ministry is still in its early stages, she hopes it will become a beacon to others. “I hope it shines not just for our diocese and Anglicans but it becomes an example of what a new relationship could be, a new story. I’m hoping that this is a seed of a new story. I’d love to see it be the case one day that stories of exile and return aren’t typical of Christian people who are part of LGBTQ communities. I think we can do better than that. We can start to have stories that are about an integrity and wholeness, where there isn’t a rupture when a kid comes out or when a kid discovers for themselves that they’re transgender, when there isn’t a rupture for their families and faith communities. What if it was a beautiful story from start to finish? What if heartbreak and strife weren’t a part of that story?”

She asks Anglicans to pray for all LGBTQ youth. “We need to become a church that actively prays for queer youth, not that they will be changed but that they will be loved and safe and well. If we as a church start to intercede for that, we as Christian people will also be changed.”

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The Anglican
November 2015
Churches take action for refugees

Efforts pay off for parish

BY MARTHA HOLMEN

WHEN the photo of Alan Kurdi appeared in newspapers and on screens in early September, people around the world were united in a desperate desire to help. In Toronto, almost immediately, churches started reaching out to diocese officials to see whether they could sponsor a refugee family.

St. Matthew, First Avenue, the parish that started the sponsorship process in September 2014, had already raised the $27,000 needed up front to support a family of four for the first year. The parish had already raised the $27,000 needed up front to support a family of four for the first year. The parish was also able to raise the money through a local mosque and a local thrift shop.

The partnership soon grew to include a local mosque also interested. “This process has knit us together and helped the neighbourhood,” says the Rev. Canon Dawn Davis, incumbent at Trinity Church. “It’s a very good use of resources,” he said. “It’s human need in its various forms, and that’s where we belong. This also is making an enormous contribution to society. It’s in the best interests of all of us, whether it’s faith-based or not.”

Ms. Davis. “But you make efforts where you can. You start.”

Other parishes are responding to the refugee crisis in various ways:

• St. Anne, Toronto held a concert in support of AURA.
• Several parishes, including St. Clement, Eglinton and St. Paul, have sponsored a family.

The Techtonics, an a capella group from England, perform at St. Anne, Toronto, in a concert to support AURA’s work with refugees. PHOTO BY MICHAEL HUDSON

Continued from Page 1

Diocese praised for decision

for suicide prevention and the Diocese of the Arctic to rebuild its cathedral after it was destroyed by fire.

Ian McBride, the executive director of AURA (the Anglican Uniting Refugee Alliance), praised the diocese for its decision. “I think it’s a very good use of resources,” he said. “It’s a human need in its various forms, and that’s where we belong. This also makes an enormous contribution to society. It’s in the best interests of all of us, whether it’s faith-based or not.”

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The Diocese of the Arctic to rebuild its cathedral after it was destroyed by fire.
The politics of fear

The parables of Jesus and many of his interactions reflect on the fear of others, and the twist in many of these stories is the identification of the good, the moral, the righteous in unexpected people. The Book of Revelation is painted as a mighty struggle between good and evil.

We have been quick to label the federal election where the politics of fear pointed out some very dark sides of our social psyche – a divisive battle that brought to light a thinly veiled xenophobia and latent racism. It found focus in the niqab. I have been both appalled and saddened by the politics of fear that feels unsafe and uncomfortable. As healthy adults, we are to recognize that fear is a natural survival instinct. And fear of others who are not like us is part of that. Fear can cause us to look for the worst in people, disease them, and write them off or diminish their value.

The witness of the vastly varied, and sometimes distinctly “odd,” people whom we revere on this month’s Feast of All Saints is just such a recognition of the diversity of God’s call to live lives of holiness and the fullness of life. The diocese is a people across many cultures, and the multitude of distinct ways people across the world have come to Christ in their own ways, in their own times. Each has its own story of faith.

We must choose to love and be loved by those who are “other than us” and we dare not write them off or diminish their value. How can you and I act intentionally on our part in this? How can we engage in the process of finding the face of God in the face of “others,” we see the face of God in the face of a person who does not look like you, then you have really made God in your own image. That, of course, is the sin of idolatry.

The former Chief Rabbi of Great Britain and the Commonwealth, Sir Jonathan Sacks, a good friend of the retired Archbishop of Canterbury, wrote that if you cannot see the face of God in the face of a person who does not look like you, then you have really made God in your own image. That, of course, is the sin of idolatry.

The diocese is home to many ethnic and language groups. Of the nearly 5 million people who live within the diocesan boundaries, 370,000 claim to be affiliated with the Anglican Church, with about 20,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto is the most multicultural city in North America.


In Canada: A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

The Anglican Church in the Anglican Communities: A global community of 11 million Anglicans in 64,000 congregations in 164 countries.


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Primate’s Address: The Most Rev. Fred Hiltz, Church House, 80 Hayden St., Toronto, ON M5G 1J2.

In the Diocese of Toronto: A community of 500,000 members in 219 parishes covering 30,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 370,000 claim to be affiliated with the Anglican Church, with about 20,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto is the most multicultural city in North America.


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Canada has reached a milestone. For the first time in its nearly 150-year history, the number of seniors is greater than the number of children. The figures, released by Statistics Canada on Sept. 29, are glaring: 16 per cent of Canadians are 14 or younger, while 16.1 per cent are 65 or older.

This demographic reality will have a profound impact on everything from health care to retirement planning. It will also impact the church – in fact, it already does. More and more Anglican congregations are confounded by a stark reality: lots of folks with grey hair are sitting in the pews.

How is this demographic change impacting the church, and what can we learn from it? Here’s what we know.

Those over the age of 65 are among our most loyal and generous givers. They comprise my parents’ generation. Their values include commitment to church, economic security and the importance of family. They have achieved the middle-class dream through hard work and perseverance. For this age demographic, Sunday will always be The Lord’s Day.

Another large group in our society – and the one spiriting the most immediate change – comprises those born between 1982 and 2005, known as “Generation Y.” According to a Pew Research study, Generation Y is less inclined to go to church and more likely to challenge authority. They lead busy lives and love technology.

Higher education is important, but work isn’t an end in itself, work is merely a way to help afford leisure, comfort and style. Millennials – as members of Generation Y are also known – represent a significant challenge to the church. The church is an institution vested in tradition. The pace of change can be glacial, with conflict arising around the use of music, the length of the liturgy, the content of sermons, the hours of service, who can be ordained and who can be married. Issues that challenged previous generations are of little consequence to this new generation (as my 14-year-old tells me on a regular basis). In a 2013 article, The Economist characterized Millennials as less religious, more liberal, and supportive of marriage equality. They are less endeared to lifelong charitable causes, but will give generously if there is evidence that their donation will make a difference.

We can see how these different values will have a significant impact on church life. Worship centres will be smaller and portable – because fewer will be attending. Volunteer roles and responsibilities will need to be adapted to be made shorter, more fulfilling and less demanding; Millennials don’t want to be worship-only attendees. Religious services will be flexible, with start times later in the day or during the week – after all, Millennials are not likely to rise until noon on Sunday anyway. All of this will have a significant impact on stewardship and giving. Next month I’ll discuss how we can begin to do stewardship differently in order to reach out to Generation Y.

Peter Miaszsek is the director of Stewardship Development.

Members of Generation Y, a group that is driving change in society. PHOTO BY GARRY KNIGHT, VIA WIKIMEDIA COMMONS
Elin Goulden is the Parish Outreach Facilitator for the episcopal area of York-Credit Valley.

I serve as a liaison between the diocese and York-Credit Valley parishes on issues of social and environmental justice. I encourage parishes to get involved in our events and advocacy campaigns, and I equip them with education and resources on the issues. I also work with parishes that are exploring new ways to do outreach in their communities or trying to revitalize an outreach ministry in transition.

There’s a lot of really interesting work that we’re doing in the diocese, but one thing I’m really excited about is preparing for our 2016 vestry motion on implementing the recommendations of the Truth and Reconciliation Commission. I believe we in Canada are at a critical turning point in our relationship with First Nations, Inuit and Métis people, and I’m excited to be part of a church that is taking reconciliation seriously.

It’s an extremely varied job, and it is never dull! I love helping people see how their faith applies to various issues in the world, how our call to embody the Kingdom of God takes shape in concrete ways. I also really enjoy connecting people in a common endeavour who might not otherwise know each other or work together. It can be frustrating, though, when progress turns out to be trenched prejudices or negative attitudes. The key is not to become cynical or negative yourself, but to keep at the work faithfully over the long haul, and to bear the love of Christ towards everyone – not just those who support you.

I was born and grew up in Winnipeg and did my Bachelor of Arts at the University of Manitoba, after which I moved to Kingston to study law at Queen’s. During the summers, I worked first as an interpretive guide at a wildlife sanctuary and later with the Public Interest Law Centre of Legal Aid Manitoba. I articled in Ottawa with the regional government and then moved back to Kingston for several years to work as a legal editor. Feeling unfulfilled in my work, I decided to explore theological education at Wycliffe College. I met my husband, got married, and completed my Master of Arts in Theology in 2008. Before starting with the Diocese of Toronto, I did a variety of jobs, including teaching lay ministry courses at Wycliffe College, doing clerical work for a tax law author, and working at Environment Canada. I’ve also worked with ISARC, an interfaith coalition that does advocacy on social justice issues in Ontario, which has been an extremely valuable experience.

I grew up in a non-denominational evangelical church, with a strong influence from my Mennonite family on my mother’s side. However, my mother also introduced me to the Book of Common Prayer and took me to Advent Carol services, which attracted me to the Anglican tradition. I started attending Anglican services while at Queen’s and was received into the Anglican Church in Ottawa in 1996.

I’ve been shaped by many influences, including the evangelical appreciation for scripture, the Mennonite tradition of pacifism and community-building, and a deep love of nature instilled in me by my late father. Volunteering at a group home for street-involved teen girls (many of them aboriginal) in Winnipeg, working with Legal Aid Manitoba, being involved in sponsoring a refugee family at my church in Ottawa and doing prison-visiting with my church in Kingston were experiences that brought me face-to-face with inequality and injustice and the need for us as Christians to be Christ’s hands and feet in the world. I’ve also been inspired by the examples of Christians like John Woolman, William Wilberforce, Dorothy Day and Archbishop Desmond Tutu, who have combined a lively faith with public advocacy.

Outreach and advocacy are important because they integrate parts of our calling as Christians. The Bible is full of calls to speak up on behalf of the vulnerable (Isaiah 58:6-7, James 1:27), and not to despise the poor but to show our faith by our generous actions (Isaiah 58:6-7, James 2.1), instead, to welcome and serve those in need (Matthew 25). The number one thing I believe parishes should do is to approach outreach and advocacy with open, humble, listening hearts. It’s all too easy to do “good” in a way that puts down the very people you are striving to help, that assumes you know what’s best for them, or that reinforces barriers of race, class, gender, etc. Often we are not even consciously aware of it. But when we listen to others and learn from them, we find our whole world opened up and enriched and the Spirit has a chance to transform lives, including our own.

What would I like to be doing five years from now? I’m always mindful of that passage in James that cautions us about being too sure of our future plans. So while I don’t know what the future holds, I hope that I will still be seeking justice and helping to inspire others to do the same, in whatever capacity God calls me to do that.

I remember being on a retreat while in the middle of my law degree and deciding to read through the book of Isaiah. In the very first chapter, verses 16 and 17 jumped out at me: “Cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.” That opened my eyes to the call to justice that runs like a golden thread not only through Isaiah but the whole Bible. And I also like to reflect on Colossians 1:15-20 and remember that God, through Christ, is at work to reconcile all things in heaven and on earth. There is hope beyond what we can see now, and God has called us to be part of the reconciling work of the Kingdom. There’s nothing more exciting than that.
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**NEWS**

**BRIEFLY**

**U.S. priest to speak on small churches**

Dean Kevin Martin, a retired congregational development officer from the Episcopal Diocese of Texas, will share insights on how small churches can overcome obstacles and plan for the future, at the ReChurch 2015 conference, to be held on Nov. 14 at St. Thomas Anglican Church, 90 Ontario St., St. Catharines. For more information, visit www.rechurchnow.com.

**Conference focuses on children’s ministry**

The Rev. Stephanie Douglas-Bowman, incumbent of Christ Memorial Church, Oshawa, will be the keynote speaker at The Centre for Excellence in Christian Education’s annual conference on Nov. 7 at St. John, York Mills. The subject of her talk will be, “Why Your Ministry to Children and Families Matters.” The conference will include several workshops. To register, visit www.thecece.org.

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**Women invited to spend year in ‘God’s rhythm’**

**BY STUART MANN**

THE Sisterhood of St. John the Divine is inviting young women to live with them at St. John’s Convent in Peterborough for a year off to deepen their spiritual life. A former communications professional, she is now a divinity student.

The initiative, called “Year Living in God’s Rhythm: A Year Off to Deepen Your Spiritual Life,” is open to women age 22 to 40, to live with the Sisters at St. John’s Convent in Peterborough for one year. The year will be spent in the Benedictine life of prayer, study, recreation and service to others.

The Sisters are inviting up to 10 women, age 22 to 40, to live with them at St. John’s Convent in Toronto, where they will experience the Benedictine life of prayer, study, recreation and service to others.

“It’s an opportunity to take a year off to deepen their spiritual lives, their walk with God,” says the Rev. Canon Sister Constance Joanna Gefvert, one of the organizers.

The initiative, called “Spend a Year Living in God’s Rhythm: Companions on the Way,” will begin next September. The women will live in the convent’s guest house and take part in the Sisters’ daily life, which includes four worship services a day.

In addition to daily devotions, the women will spend part of each day in study, either at the convent or at Wycliffe College, where they will attend classes on a wide variety of subjects, including contemplative prayer, the monastic tradition and the missional church.

Sister Constance Joanna is hopeful that the initiative will raise up a new group of leaders in the church, women who are grounded in monastic values and practices and equipped to bring the Gospel to a rapidly changing society.

“We feel this program answers a need that is expressed by young people in our church—how to be more grounded in their spiritual life and also to develop skills that will be useful in pioneering ministries that they may be involved in.”

Part of each week will be devoted to serving others in the wider community, possibly at a FaithWorks ministry or St. John’s Rehabilitation Hospital. The women will also help out at the convent, assisting the Sisters with their ministry of hospitality and with basic housekeeping duties.

Each woman will meet with a spiritual mentor once a month and also with the Sisters on a regular basis, to discuss how things are going. They will have four weeks off for vacation and another week for a retreat. Their room, board and daily expenses will be paid for by the sisterhood. Mondays will be a day off.

Sister Constance Joanna says one of the most important aspects of the year is to help the women discern where God is calling them. “We want to help them find where their joy, gifts and passion meet a need in the world, as Frederick Buechner would say,” she says.

Molly Finlay, an associate member of the sisterhood and one of the organizers of the program, said the year is ideal for young women who are searching for “authentic spirituality” and have a passion for renewing the church. “I think it’s an opportunity for women who have been searching and wondering about their voca- tion—wondering about why their spiritual lives feel a bit hollow,” she says. “It’s taking a time out of your usual schedule to grow in your life. A former communications professional, she is now a divinity student. She feels this program answers a need that is expressed by young people in our church—how to be more grounded in their spiritual life and also to develop skills that will be useful in pioneering ministries that they may be involved in.”

Part of each week will be devoted to serving others in the wider community, possibly at a FaithWorks ministry or St. John’s Rehabilitation Hospital. The women will also help out at the convent, assisting the Sisters with their ministry of hospitality and with basic housekeeping duties.

Each woman will meet with a spiritual mentor once a month and also with the Sisters on a regular basis, to discuss how things are going. They will have four weeks off for vacation and another week for a retreat. Their room, board and daily expenses will be paid for by the sisterhood. Mondays will be a day off.

Sister Constance Joanna says one of the most important aspects of the year is to help the women discern where God is calling them. “We want to help them find where their joy, gifts and passion meet a need in the world, as Frederick Buechner would say,” she says.

Molly Finlay, an associate member of the sisterhood and one of the organizers of the program, said the year is ideal for young women who are searching for “authentic spirituality” and have a passion for renewing the church. “I think it’s an opportunity for women who have been searching and wondering about their voca- tion—wondering about why their spiritual lives feel a bit hollow,” she says. “It’s taking a time out of your usual schedule to grow in your life.

The Rev. Stephanie Douglas-Bowman, incumbent of Christ Memorial Church, Oshawa, will be the keynote speaker at The Centre for Excellence in Christian Education’s annual conference on Nov. 7 at St. John, York Mills. The subject of her talk will be, “Why Your Ministry to Children and Families Matters.” The conference will include several workshops. To register, visit www.thecece.org.
Youth urged to work for reconciliation
Event focuses on TRC, First Nations traditions

BY ROSEMARY MACADAM

“There is no reconciliation without compassion and understanding. You can’t reconcile with me if you don’t know who I am, my story and the story of my people,” said Cam Agowissa at Interface, an event to empower youth to live out their faith in the community. His comment struck home for me and for other young Anglicans. More than 30 youth attended the event at the St. James Cathedral Centre on Sept. 26 to learn about residential schools and the Truth and Reconciliation Commission.

Focusing on the Truth and Reconciliation Commission (TRC) was timely as both the federal government and the Anglican Church of Canada begin to implement the recommendations made in the TRC report. “I think it’s important that youth be a part of the conversation about reconciliation, so we can make connections between living out our faith and taking action on this issue in our communities,” said the Rev. Christian Harvey, joint organizer of the event and the youth social justice coordinator for Trent-Durham.

Mr. Agowissa, an Anishinaabe cultural teacher, began the morning with a smudging ceremony. Youth participants were excited to learn from his teachings about First Nations history and culture. To w ork for reconciliation,

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Prayers for victims in China

AFTER a series of chemical explosions rocked three cities in China in August, killing hundreds of people and injuring many more, the Mandarin Fellowship of St. James Cathedral held a bilingual prayer service on Sept. 20. About 130 people attended the service, which began inside the cathedral and then continued outside with intercessions at St. James Park, in front of the Diocesan Centre and at the cathedral’s Memorial Cross. The service was said in Mandarin and English and included singing by the Mississauga Chinese Christian Church choir.

“We have witnessed what is so true – that we, being many, have become one body in Christ, wherever the corner of the world we have come from,” said James Liu, lay pastoral associate for Mandarin ministry at the cathedral, afterwards.

The following churches helped to organize and publicize the service: St. George on Yonge, Toronto; St. Thomas, Huron Street; St. Bartholomew, Regent Park; St. Mary Magdalene, Toronto; St. Hilary, Cookville; St. Paul L’Amoreaux, Scarborough; St. Elizabeth, Mississauga; Good Shepherd, Toronto; St. Jude, Wexford; St. Simon the Apostle, Toronto; St. Martin in-the-Field, Toronto; St. Matthias, Bellwoods; Grace Church, Scarborough; St. Paul, Bloor Street; St. Timothy, Agincourt; All Saints, Markham; St. John, Willowdale; St. Christopher, Toronto; and the Mississauga Chinese Christian Church choir.

Deacons play a special role

Community; they will, by telling their stories and motivating people, inspire them to do similar, though not necessarily identical, things. Just as the deacons in York Scar- brough bear witness in their work and their neighbourhoods, parishioners can each bear witness in their own situations and in their own way.

And here is the problem: I gather that in my area at least, priests are very happy to share the liturgy with the deacon when there is one in the parish, but it is not a general practice to share the pulpit. Granted, being a good preacher is not one of the requirements in the diaconal vo-

Parish news

Continued from Page 8

“no fuss” on the occasion, the parish noted the need to recog- nize the historical milestone. The bell rang happily for nearly five minutes. Passersby stopped to take photos of the giant Union Jack drapped over the parish sign. Finally, after the brief service, those gathered retired to a local British pub in Lakefield – the Ca-

St. James Park. PHOTOS BY MICHAEL HUDSON

Girls carry the flags of China and Canada during the procession through St. James Park. PHOTOS BY MICHAEL HUDSON.

British pub in Lakefield – the Can-

ness in their own way.

Lofts, Regent Park; St. Matthias, Bellwoods; Grace Church, Scarborough; St. Paul, Bloor Street; St. Timothy, Agincourt; All Saints, Markham; St. John, Willowdale; St. Christopher, Toronto; and the Mississauga Chi-

nese Christian Church. Wyckliffe College, Holy Cross Priory and the Sisterhood of St. John the Divine were also involved.

Deacons play a special role

Continued from Page 4

The most helpful thing I have found that for me is to be under author-

ity – under orders – not to ex-

clude the people, but to lead and invite others appropriately into these aspects. The whole people of God witnessing to the whole Gospel for the whole world – now that is a vision worth living into!

PRAISES are said outside the Diocesan Centre.

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www.loftcs.org

St. James Cathedral

Monday, December 7, 2015 at 7:30pm
St. James Cathedral, Toronto

St. James Park

Prayers are said outside the Diocesan Centre.

Ladies

Ladies
To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the December issue is: Nov. 3. Parish- es can also promote their events on the diocese’s website Calendar at www.toronto.anglican.ca.

Worship & Music

**OCT. 24** - Gemini Pan Groove presents Pan in Harmony at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough at 6:30 p.m. Tickets are $20. Call 416-283-1844. Gemini Pan Groove is a program that uses the steel pan as a medium for community development and as a foundation to advance the art form.

**NOV. 1** - Choral evensong for All Saints Day, 4 p.m., with Voices Chamber Choir, conducted by Ron Cheung and featuring Fau- re’s Requiem. Followed by Tchaikov- ski’s The Snow Maiden and a short illustrated talk on Plainsong and the Prayer Book. Held at St. Olave, Bloor and Windermere streets, Toronto.

**NOV. 11-14** - The Canterbury Players present Avenue Q, a musical, 7:30 p.m. to 2 p.m., St. Dunstan of Canter- bury, 56 Lawson Rd., Scarborough. Tickets $25. All seats reserved. For audiences 14 years and above. Call 416-283-1844. VISA accepted.

**NOV. 29** - Advent Choral Even- song, 4 p.m., followed by Christ- mas Tea, at St. Olave, Bloor and Windermere streets, Toronto. At 5 p.m., St. Olave’s Arts Guild and Consort present light music and entertainment.

**DEC. 6** - St. Martin-in-the-Fields annual Advent Carol Service at 7:30 p.m. Music presented by the choir of St. Martin’s, directed by Jack Hatley. Instrumental accompaniment. For Tom Fitches on organ, Paul Sanvidotti on trumpet and Nancy Nourse on flute. Collection will be taken for an outreach facility in the parish. St. Martin’s is located at 151 Glen- lake Ave., Toronto. Reception following the service.

**Talks, Plays & Presentations**


**DEC. 5-6** - Display of nativities from around the world at St. Mark, Port Hope. December 5: 10 a.m. to 4 p.m. Dec. 6: 12 noon to 4 p.m.

**DEC. 12** - “A Fireside Christmas Gift,” storytelling and carols, mulled cider and mince pie, 4 p.m., St. Dunstan of Canterbury, 111 Cactus Ave., Toronto. All pro- ceeds to the North York Harvest Food Bank.

**Sales**

**OCT. 24** - Fall rummage sale, 9 a.m. to 12 p.m., Holy Trinity, 140 Brooke St., Thornhill.

**NOV. 7** - Christmas bazaar, 10 a.m. to 1 p.m., Our Saviour, 1 Lauren- tide Dr., Don Mills.

**NOV. 7** - The Market, 10 a.m. to 3 p.m., St. Barnabas, 361 Danforth Ave., Toronto.

**NOV. 7** - Potmella bazaar, 10 a.m. to 2 p.m., St. Matthew, 135 Wilson Rd., S, Oshawa.

**NOV. 7** - St. Joseph of Nazareth, 290 Balmoral Dr., Brampton, is holding its bazaar from 9 a.m. to 2 p.m.

**NOV. 7** - Craft sale and bazaar, St. Peter, Erindale, 3014 Mississauga Rd., Mississauga, from 10 a.m. to 2 p.m.

**NOV. 7** - St. Nicholas’ Christmas Bazaar, 1514 Kingston Rd., from 12 p.m. to 3 p.m.

**NOV. 14** - Christmas bazaar and luncheon, 9:30 a.m. to 1:30 p.m., Holy Trinity, 140 Brooke St., Thornhill.

**NOV. 7** - Christmas bazaar, 10 a.m. to 2 p.m., St. Paul-on-the-Hill, Pickering, 882 Kingston Rd.

**NOV. 14** - Christmas bazaar, 9 a.m. to 2 p.m., Holy Family, Heart Lake, Brampton. The church is at 10446 Markham Rd., Brampton.

**NOV. 14** - Timothy Mouse Christmas Store, 9:30 a.m. to 2 p.m., St. Timothy’s, west side of the Church of St. Mary’s, 4252 Shep- pand Ave., E.

**NOV. 14** - 70th annual bazaar, 10 a.m. to 2 p.m., Christ Church, 4 Elizabeth St., N., Brampton.

**NOV. 14** - Christmas bazaar, Christ Church, Scarborough Village, 135 Markham Rd., Scarborough, 9:30 a.m. to 1 p.m.

**NOV. 14** - Christmas bazaar and luncheon, 9 a.m. to 1:30 p.m., Grace Church, 19 Parkway Ave., Markham.

**NOV. 14** - Christmas Craft Show and Coffee House, 10 a.m. to 4 p.m., St. Olave, Bloor and Windermere streets, Toronto.

**NOV. 14** - Christmas bazaar, 9 a.m. to 2 p.m., All Saints, 300 Dundas St. W., Whitby.

**NOV. 20-21** - The Market, 10 a.m. to 4 p.m., St. James the Apostle, 111 Cactus Ave., Toronto.

**NOV. 21** - Holly bazaar, 9 a.m. to 2 p.m., Church of the Resurrec- tion, 1100 Woodbine Ave., Toronto.

**NOV. 21** - Christmas fair, 9 a.m. to 1 p.m., Christ the King, 475 Bath- burn Rd., Etobicoke.

**NOV. 21** - Hollyberry fair, St. Luke, East York, 904 Coxwell Ave., 9:30 a.m. to 2 p.m.

**NOV. 21** - Christmas bazaar, 9 a.m. to 2 p.m., St. James the Apostle, Brampton, 3 Cathedral Rd.

**NOV. 21** - Christmas bazaar, Christ Church, 22 Nancy St., Bolton, 9:30 a.m. to 1 p.m.

**NOV. 21** - St. Clement’s Christmas Marketplace, 10 a.m. to 2 p.m., St. Clement, 70 St. Clements Ave., Toronto.

**NOV. 28** - St. Timothy Christmas Kitchen, 10 a.m. to 1:30 p.m., 100 Old Orchard Grove, North Toronto.

**NOV. 28** - Bazaar, 10 a.m. to 2 p.m., St. John, Bowmanville, 11 a.m. to 1:30 p.m.

**NOV. 28** - Bazaar, 9 a.m. to 2 p.m., St. Andrew, 2333 Victoria Park Ave.

**NOV. 28** - Bazaar, 8 a.m. to 2 p.m., St. Paul, Innisfil, corner of Yonge Street and Mapleview Drive E., Barrie.

PEACHY KEEN

The Rev. Matthew McMillan (right) holds a duck named Peaches at a Blessing of Animals service at St. John, Cookstown while the Rev. Michelle Childs- Ward (above) welcomes dogs at a service at St. George on-the-Hill, Etobicoke. The service, held at a number of churches throughout the diocese in early October, is of- ten celebrated on or near the feast of St. Francis of Assisi, the patron saint of animals and ecol- ogy. PHOTOS COURTESY OF ST. JOHN’S AND MICHAEL HUDSON

PEACHY KEEN

The Rev. Matthew McMillan (right) holds a duck named Peaches at a Blessing of Animals service at St. John, Cookstown while the Rev. Michelle Childs-Ward (above) welcomes dogs at a service at St. George on-the-Hill, Etobicoke. The service, held at a number of churches throughout the diocese in early October, is often celebrated on or near the feast of St. Francis of Assisi, the patron saint of animals and ecology. Photos courtesy of St. John’s and Michael Hudson.

Year generates interest

Continued from Page 7

student at Wycliffe College. “The con- vention has been transformational for my life, and it has made me a much more brave and dynamic leader within my own church. It has given me an opportunity to do a real about-face and follow Christ in a way that I could not have imagined. Life has become so much richer than it ever would have been if I hadn’t had this time of formation with the Sisters.”

Sister Constance Joanna says the initiative has generated a lot of interest in the church. She has been asked to speak about it at the Diocese of Toronto’s upcoming Synod and at other gatherings across Canada. “It’s very excit- ing,” she says.

A small committee is steering the program. The group is made up of Sister Constance Joanna, Ms. Finlay, Karen Isaacs, who is the administrative assistant to Bishop Patrick Yu, Barbara Jenk- ins, who is the registrar of Wycliffe College, and Sister Eliza- beth Rolfe Thomas, the Reverend Mother of the Sisterhood of St. John the Divine.

For more information about “Spend a Year Living in God’s Rhythm: Companions on the Way,” visit www.ssjcompanions.org.
Antioch, Ephesus play key role

At the conclusion of his second missionary journey, Paul returned to Jerusalem to report on his progress to the mother church. From there he made his way to Antioch in Syria – the same Syria that is so much in the news today.

Antioch was the mission headquarters of the early church. It was here that Paul was recharged and renewed for his mission journeys. He seemed to have stayed in Syria for about a year before setting out on his next journey. We date this third journey between 54-56 CE.

The third missionary journey, as with the second, set out overland through the regions in the provinces of Galatia and Phrygia. Paul and the team revisited the churches that had been established in the first journey about five years earlier, strengthening and encouraging them. No new places were visited on this third journey.

In Acts 19, the team came to Ephesus, the capital of Asia. Here Paul met the disciples who had been baptized by John the Baptist but did not know the Holy Spirit. These were likely Jews who had been baptized by John the Baptist, they had been baptized with the baptism of water and cleansing, in preparation for the coming Kingdom. (There was some competition between the disciples of John and Jesus for more than two years, his longest stay in any one place during the missionary trips. It was also in Cyprus and Syria that Paul had much success. By the time one in the city had a chance to hear the Gospel (Acts 19:10).

But Paul had much more success in Ephesus. He sent Timothy and Eras- tus on to Macedonia to prepare for his third missionary journey. Erastus is mentioned in Romans 16:23. After causing a riot in Ephesus, Paul was banned from entering the city of Ephesus. He arrived in Greece and stayed in Corinth for three months. Then Paul wrote his letter to the Ephesians. He wrote his most important epistle – the Epistle to the Romans. It was here that Paul gave his final address before he returned to Macedonia, strengthening and encouraging the young churches he had helped establish. He had arrived in Greece and stayed in Corinth for three months. Then Paul wrote his letter to the Ephesians. He wrote his most important epistle – the Epistle to the Romans. It was here that Paul gave his final address before he returned to Macedonia, strengthening and encouraging the young churches he had helped establish.

The third missionary journey, like the second, was to the west. You will find this part of Paul’s story in Chapter 19 of the Acts of the Apostles. Did Paul make it to Spain? We will talk about this possibility in a later column. He did, however, arrive in Rome, but as a prisoner, and in chains. (More about that trip will be in another column.)

Only one side of the discussion, we need to spend some time looking at his writings. Chrono- logically, the order would probably be: 1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians, Ephesians, 1 and 2 Thessalonians, Philippians and 1 and 2 Timothy. Some have questioned whether these letters were actually written by Paul or by later scribes. This is especially true of the pastoral letters and the letter to the Ephesians.

We will examine the authorship churches. His letters are primarily pastoral in nature. Or theological question ex- change, and the conclusion that his letters are primarily pastoral in nature. Remember, Paul was usually responding to a pastoral or theological question ex- change, and the conclusion that his letters are primarily pastoral in nature. Remember, Paul was usually responding to a pastoral or theological question expressed by him to one of the mission churches. His letters are primarily pastoral in nature.

Remember also, we possess only one side of the discussion. It is a bit like listening in on your spouse talks on the telephone. You only hear one side of the conversation. You can try and determine the other parts of the discussion, but this is not always possible. Enjoy the dialogue.
Mission trip to Yukon is ‘phenomenal’

Group experiences life in North

BY THE REV. JORDAN WELLINGTON

WHEN many of us hear the words “mission trip,” we imagine a mission field somewhere on the other side of the world; rarely do we consider the ample mission field here in our own country. Many of us at St. John, Willowdale arrived at this conclusion when we began exploring the possibility of embarking on our first parish mission trip. We quickly realized that we were being called to serve our neighbours here in Canada, in the Diocese of Yukon.

The Anglican Church has had a presence in the Diocese of Yukon dating back 150 years to the arrival of missionaries from the Church Missionary Society. There have been many notable characters during that time, such as Bishop Isaac Stringer, who was forced to boil and eat his sealskin boat to survive a two-month trek through the mountains in 1909. Today, the Diocese of Yukon is still recognized as a mission diocese, and the sense of rugged mission is prevalent in the lives of all those we encountered.

We began our mission trip on Aug. 1 at 7:30 a.m. After 14 long hours, we arrived in Dawson City at 10 p.m. local time. The sun was still brightly shining, something we would grow accustomed to, as the sun only somewhat set between 3 a.m. and 4 a.m.

Our first night was spent preparing for Holy Communion at St. Paul, Dawson City. In the late hours, we set up our worship team and unpacked our vestments. I put the finishing touches on my homily, and we readied ourselves to share worship from St. Paul’s. That morning’s worship was truly a blessing!

We enjoyed a phenomenal and successful mission to Dawson City and Moosehide. St. John, Willowdale will continue to support St. Paul, Dawson City, and we hope to lead bi-yearly missions to the Diocese of Yukon. If your parish is considering a mission trip, we encourage you to prayerfully consider supporting our northern church and communities.

The Rev. Jordan Wellington is the associate priest of St. John, Willowdale.

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