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off to good start

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# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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Clockwise from above: Bishop-elect Riscylla Walsh Shaw hugs the Rev. Canon Nicola Skinner (right) and another Synod member after her election; Bishop-elect Jenny Andison is congratulated by Archbishop Colin Johnson and Bishop Peter Fenty; Bishop-elect Kevin Robertson receives applause after his election. PHOTOS BY MICHAEL HUDSON

## Diocese elects three bishops

Suffragan bishops, all in their 40s, will bring significant change, says archbishop

BY MARTHA HOLMEN  
AND STUART MANN

**AFTER** many hours of prayerful consideration, the Rev. Riscylla Walsh Shaw, the Rev. Canon Kevin Robertson and the Rev. Canon Jenny Andison were elected suffragan bishops in the Diocese of Toronto at St. Paul, Bloor Street on Sept. 17.

The day began at 9:30 a.m. with a Eucharist celebrated by Archbishop Colin Johnson. After breaking bread together, Synod members began the first of three elections. At the start of voting, there were 297 clergy and 321 laity registered to vote.

Bishop-elect Walsh Shaw was elected on the seventh ballot of the first election. She is 44 and the incumbent of Christ Church, Bolton. She earned a Master of Divinity from Wycliffe College in 1999 and was ordained deacon in 2001 and priest the same year. Bishop-elect Walsh Shaw and her husband Jana have two children.

"This is a real gift from the diocese and from the Spirit, and I feel very blessed and humbled," she said afterwards. "I really look forward to being with the people and being a leader amongst them."

Bishop-elect Walsh Shaw is Metis and serves as an Ambassador of Reconciliation in the diocese. "It's a real honour and blessing to be part of the leadership, bringing that culture and point of view with me. At the Truth and Reconciliation Commission hearings, I learned a lot and made a lot of connections with the people across the land, so this is a really wonderful opportunity to find different ways to address some of the issues of reconciliation that we have in our diocese, and also to raise the culture of Metis."

She added: "I think this is a time of great hope, and I'm really excited. It's a historic time for the diocese and the culture is changing – it's a new day for the church, I think."

Bishop-elect Robertson was

elected on the fourth ballot of the second election. He is 45 and the incumbent of Christ Church, Deer Park in Toronto. After earning his Master of Divinity from Trinity College in 1997, he was ordained deacon the same year and priest in 1998.

"I'm very overwhelmed," he said on the chancel steps after the elections. "I didn't really expect to be standing here on the steps, but I'm deeply, deeply honoured. I realize this is an historic day in the life of our church. It's no secret that I'm the first openly gay, partnered bishop-elect in the diocese and perhaps in the Canadian church as well, and I know that for some people that's a real challenge and for others it's the fulfillment of what they've been hoping and praying for for a very long time. The peace and unity of the church is really important to me, and I will work to continue that peace and unity as a bishop."

Bishop-elect Robertson said his election is a turning point for the

church in accepting and supporting LGBTQ people. "I think General Synod (in July) was a turning point for the national church and my election today is a turning point for our diocese, and I'm honoured to be a part of that. I'm really encouraged by the developments over the past couple of months – both General Synod and today bode really well for the full inclusion of LGBTQ people in the life of our church."

He said he will be a bishop for the whole church. "I think LGBTQ clergy and lay people might naturally gravitate towards me looking for some leadership around the issue of full inclusion, but I absolutely see myself as a bishop for the whole church, including people who have a very different view of things than I do. I'm their bishop, too."

He said he is passionate about renewing ministry at the parish level. "I hope I can help to renew the life of the church at the local level, and as a result strengthen

and enhance the whole church. One of the things I want to do is really engage with clergy and lay leaders, including churchwardens, to reinvigorate things."

Bishop-elect Andison was elected on the third ballot of the third election. She is 44 and the incumbent of St. Clement, Eglinton in Toronto. After earning a Master of Divinity from Wycliffe College in 1997, she was ordained deacon the same year and priest in 1999. She was previously the Archbishop's Officer for Mission. Bishop-elect Andison and her husband Tim have three daughters. They hugged her after the election and shed tears of joy.

"It's overwhelming," said Bishop-elect Andison. "I just asked the people of the diocese to pray for my soul, and that I would be a bishop who is faithful to God and pastoral to everyone. My passion is seeing churches renewed and grow and spread the love of Christ to people who have never

Continued on Page 7

**BETTER VOLUNTEER MANAGEMENT - SEE PAGE 10**



# New course exceeds expectations

Students learn how to share faith with others

BY STUART MANN

A course that teaches the Christian basics is catching on in the diocese and across Canada.

The course, called Christian Foundations, is being taught at Wycliffe College in Toronto. It was made possible by a \$25,000 grant from the diocese's Our Faith-Our Hope campaign.

Seventeen people have signed up to take the course, and its workbook has been ordered by 62 churches across Canada.

"It has exceeded every hope we've had," says the Rev. Canon Judy Paulsen, director of Wycliffe College's Institute of Evangelism. "It's been really heartening to see that it's going to be meeting a need."

The course is designed so that people who take it can then teach it to others, especially those who have no knowledge of Christianity. It covers the Old Testament, the New Testament, Jesus Christ, the creeds and canon of scripture, church history and Christian vocation and service.

Canon Paulsen is teaching the course along with her husband Pat, who is an experienced teacher of the Bible and church history, and the Rev. Canon Susan Bell, the diocese's canon missionary. They also designed and wrote the material.

The first class was held on



The first students in the Christian Basics course meet at Wycliffe College. Standing at centre are the Rev. Canon Judy and Pat Paulsen and the Rev. Canon Susan Bell. PHOTO BY MICHAEL HUDSON

Sept. 10 with 15 people in attendance (two more will join the group via video conference). They will meet over nine Saturdays in 2016 and 2017 and take part in a commissioning service at the end in the college's chapel.

The students range in age from early 20s to over 65 and come from Anglican, Lutheran and Christian Missionary Alliance churches. Some are coming back to the church after a long time away, while others are active in a

church and want to learn how to share their faith. Some became Christians as adults. They meet in a circle, and the learning and discussion are done in a relaxed and informal way.

Ms. Paulsen says she will likely revise the course material based on input from the initial group. She's also keen to learn how the students think the course should be taught, especially to non-churched people.

"We're listening to how the material will present challenges for them as facilitators," she says. A portion of each class is given over

to discussing how the material can be taught to others. "Our hope is that next year we'll offer a one-day facilitator training session that will focus exclusively on facilitator skills, in addition to the classes."

The course comes with an attractive and easy-to-read workbook that includes photos, maps and discussion questions. It can be used for group discussions or read simply for its own sake. It costs \$30. For information about the course and workbook, visit [www.wycliffecollege.ca/christian-foundations](http://www.wycliffecollege.ca/christian-foundations).



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# A strategic plan for changing times



**B**y the time you read this we will have three new suffragan bishops-elect for the Diocese of Toronto. We have also just approved a new strategic plan for the diocese. I have been asked

why we did not wait until after the election of the new bishops before developing the strategic plan. There are two simple reasons. First, the planning process began a long time before we knew we were having elections. Second, this is a broad vision for the diocese, developed in consultation with more than 750 people – the majority laity – representing the spectrum of the diocese, and approved by Diocesan Council.

The strategic plan addresses the opportunities and the issues facing our diocese, and takes into account our demographics both as they are and as they are projected. It recalls us to our faith in Jesus Christ and our commitment to Christ's presence and mission in the midst of our communities. It builds on what we have been doing and invites us to imagine what else is possible as we respond in faith to the Spirit's

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

leadership. It is not the bishop's vision nor the bishops' vision – it is our common vision as a discernment of God's call to us as Anglicans in this place at this time. You will note the name: *Growing in Christ*.

The specific ways the plan will move from aspiration to action are still being worked out (and will continue to be worked out over the next months and years). There will be ample scope both for the new area bishops and the people in their episcopal areas to develop specific actions to implement the diocesan vision in the local context.

Like everyone else, our diocese is in a time of change and transition. We face a number of challenges both internal and external, and we will respond to them by coming together as a community rooted in our faith in Jesus Christ, our shared values in the Gospel, and led by the Spirit, adapting to our context as the church has in every age.

Our diocese's mission statement defines what is ours to do as a diocese within the Anglican Church of Canada: We build healthy, missional Anglican communities that engage faithfully with the world and share the Gospel of Jesus Christ.

Our vision is to be an Anglican community committed to proclaiming and embodying Jesus Christ through compassionate service, intelligent faith and Godly worship. We are committed to working collaboratively as a team, bringing the complementary gifts that God has given us, and valuing different types of structures of ministry that allow us to nurture our relationship with God, increase our faithful discipleship and make a positive difference in the world.

There are five areas that we want to give specific attention:

- Leadership and Formation in Christian discipleship.
- Building a culture of trust and mutual responsibility.
- Encouraging bold innovation based on good evidence and experience.
- Streamlining our governance structure to serve our needs.

- Being wise and effective stewards of our resources.

You will hear more over the coming months as these are fleshed out. The new bishops will be integral to that process, as will you.

*O God of unchangeable power and eternal light,*

*look favourably on your whole church, that wonderful and sacred mystery.*

*By the effectual working of your providence, carry out in tranquillity the plan of salvation.*

*Let the whole world see and know that things which were cast down are being raised up,*

*and things which had grown old are being made new,*

*and that all things are being brought to their perfection*

*by him through whom all things were made,*

*your Son Jesus Christ our Lord. Amen.*

More information about the diocese's strategic plan, *Growing in Christ*, will be published in *The Anglican*.

## AUTUMN AT ST. JAMES CATHEDRAL

### AN INTERFAITH PANEL ON DEATH, DYING, DISCERNMENT & RITUAL

WEDNESDAY, OCTOBER 26

6:00pm Evening Prayer & Service of Light  
6:30pm Refreshments | 7:00pm Lecture

The panel will include voices from the Muslim, Hindu, and Buddhist religious traditions. This is the second of a three-part series, "Dialogues on Assisted Dying." All welcome. Admission free. Donations welcome. Part three to be held on November 2. Further details are available online.

### KAIROS BLANKET EXERCISE: ENTERING THE STORY

WEDNESDAY, OCTOBER 5 | 7:00PM

Pastor Evan Smith (Anishnaabe, Toronto Urban Native Ministry) will lead us through an interactive learning experience that provides an embodied exploration of the histories of Indigenous and European relationships. Light dinner; admission free; donations welcome.

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# The case of the disappearing Bible

## BISHOP'S OPINION

BY BISHOP PATRICK YU



**A** word to bishops-elect: there is a world of discovery awaiting you on your Sunday episcopal visits. There will be surprises, and some of them will be unpleasant. Your challenge

will be to discern which one of the surprises to take up and which to let go.

In 10 years as a bishop, I have not addressed the practice of removing the Bible from the pulpit before the sermon. I believe the motivation for this practice is entirely practical – to make room on a crowded surface for sermon notes. Since I print my notes on one page, I have never felt the need for much room. On the contrary, the optics of moving the Bible out of the way so that one can preach is profoundly troubling.

It is often said that the Anglican Church has no formal doctrine aside from the Creed, and that our doctrine is embedded in our liturgy. This is not entirely true. Our earliest practices and formulas subscribe to the supremacy of scripture, albeit interpreted by tradition and reason. But liturgy is important. This is all the more reason to be careful about ceremony – the largely unwritten parts that encompass movement, order and subtle hints that work on the subconscious. What focus one puts on the Bible affects worship, and by extension the life of the church.

The current arrangement in our Sunday liturgy is to have the lessons of the day printed in leaflets. In more churches than not, lessons and Gospel proclamations for readers are put in binders. Again, these are eminently practical arrangements: the average reader is not expected to know where the lesson begins or ends. Mistakes have been made, and I have some real knee-slappers to share.

Liturgical practices both reflect and shape theological thinking, particularly in a church like ours that relies heavily on symbols. The combined symbolic impact of loose-leaf lessons and the absence of Bibles on lecterns, pulpits or in pews, I would argue, profoundly changes our experience of the scriptures as a unified source of revelation. We encounter it episodically, each passage separated from another and definitely taken out of the fabric of the whole salvation story. It contradicts our insistence elsewhere that a Bible passage must be interpreted in context. Is it a coincidence that we find in our



The Bible sits on the lectern at St. Andrew by the Lake, Toronto Islands. Is there a Bible on your lectern or pulpit? PHOTO BY MICHAEL HUDSON

people a disjointed understanding of scripture? Since clergy choose the lesson they preach from, and they usually choose the Gospel reading, the rest of scripture is *de facto* closed. Should a parishioner wish to check out a reference, or a stranger wander in, will there be a Bible in the pews to read? It is said that our liturgy is chock full of biblical allusions, but would people be able to make the connection – and does that matter?

Before you dismiss me as a “fundamentalist” and “biblicist,” I hasten to say that I value all the findings of modern biblical scholarship and acknowledge that scripture needs to be read in context. Many passages are obscure and seem out of place to our understanding of the world. But the weight of theological development is not to downplay or dismiss the scriptures in favour of some more progressive foundation but to engage it, struggle with it, learn from it. You cannot do that if you are not even familiar with the material, the stories and the teaching. Before you dismiss a teaching as irrelevant, at least know where to find it.

That Anglicans do not value the scriptures has been a standard barb thrown at our church. I do not accept that criticism, at least relative to the practice of our critics. In many so-called Bible-believing churches, people are just as selective in their biblical exposure and knowledge. From the English Reformation onward,

our spirituality is grounded in systematic reading and preaching from the whole Bible. (Archbishop Cranmer’s original preface to the Prayer Book underlines that; see BCP p. 715.) The daily and weekly lectionary, if followed, will allow our people to hear the entire scripture read, and not just the preacher’s favourite passages. I want to commend deepening this treasure, this insistence on reading the whole scripture systematically, to honour the spirit of the Reformers to help our people become biblically literate. It was reported that when the great Bible was put at the back of the church for the first time, people crowded around it to read it and some tore pages from it. Let us prominently display the Bible again and not the page ripped from it!

It is simple to fix the liturgy. Clergy, put the Bible back in the pulpit and lectern, don’t remove pew Bibles, and if your predecessor did it, at least put one Bible in each pew. Print the page numbers of lessons in your leaflets. We already have a practice of processing the Missal. This is a great visual symbol to honour the Bible. Make the rest of the liturgy consistent with this intent and do not contradict it.

But fixing the liturgy is the easy part. We need to make biblical literacy a foundation in our discipleship-making strategy. I know that 20 minutes on a Sunday morning is not enough, but it has to begin there. I strive to give some biblical context

in preaching and to endeavor to connect lessons from week to week out of the same basket of Gospel, Epistles and Old Testament. I deviate from the lectionary in thematic preaching from time to time. You can do this on a book or a character. Even if you stick to the Gospel lesson, there is plenty of room to put the lesson of the day in context – say, of Jesus’ journey from Galilee to Jerusalem.

My observation of those who still have a Christian memory is that people are familiar with some biblical stories but they do not know how they relate to each other and how they fit in the great story of God’s work in the world. To have a context – a backbone, if you will – that people can hang those stories and teachings on will greatly advance people’s appreciation and understanding of those stories. In every church I have served, I have offered a Bible survey course that helps people read through the whole Bible in a year (it usually takes two). This method requires participants to read large portions of scripture alongside a Bible dictionary or a handbook, and to engage in a question for each session. Only a small number of people will complete the course, but even so those who participate are introduced to a different way to read scripture. Those who complete the course move forward in leaps and bounds and normally go on to take up responsibility. The Rev. Don Freeman, who developed the course in the 1970s, has now improved it and calls it “Hiking through the Bible.” He is still offering it at St. John, Peterborough.

I assume that every church has a Bible study. Reading scripture together is characteristic of an Anglican approach to scripture and is universally found in all parts of the Communion. Can we multiply this by training Bible study leaders so that the parish priest is not the only teacher but a resource person for other leaders? If you do this right, Bible studies are wonderful small groups of mutual care, and they can also be units of evangelism to different circles of friends.

This is my last opinion piece in *The Anglican* before retirement. Now you know where my passion lies. Despite the provocative title, the Bible has NOT disappeared from all our churches. I am encouraged by churches that prominently display daily Bible reading material from the Forward movement and others to be picked up. I know of parishes that jumpstart biblical literacy; some that challenge parishioners to read 100 biblical passages in 100 days; other churches with lively, multiple Bible studies. I have actually preached from pulpits with Bibles on them. Yes, it may cramp the preacher, but I think it should.



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**Canon Stuart Mann:** Editor

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

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to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

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# The church has been called out

*The Rev. Leigh Kern is the assistant curate at St. James Cathedral, Toronto.*

**My work is dynamic and fluid.** One moment I might be listening to and supporting someone who is seeking sanctuary in the cathedral, and the next I am contacting a prominent thinker to invite them to speak in one of our lecture series. I spend a lot of time answering emails, coordinating events, providing pastoral care, drinking coffee, planning liturgies and writing sermons. My primary ministry focuses are education and outreach, and supporting the spiritual lives of young adults. We have a fantastic team here at St. James, and I love learning from my colleagues. Evensong, every Sunday at 4:30 p.m., continues to be one of the greatest moments of my week. In that service the prayers we recite daily are expressed through our choir. Their harmonies and cadences open sacred texts for me in new and awe-inspiring ways.

**One of the most exciting projects I am involved with at the cathedral is our Truth and Reconciliation lecture series.** In the wake of the residential schools, the church has been called out. The Truth and Reconciliation report and process has shone light on the church's role in systematically dismantling and disempowering Indigenous communities, family and governance structures, languages, spiritualities and more. How is the church to respond to the sword of truth? The least Anglicans can do is read the TRC report and respond to the "Calls to Action," several of which are directed specifically toward churches. Article 59 calls us to offer education on the church's role in colonization and its effect on Indigenous communities. I believe we should all be doing this, and listening to Indigenous leaders and discerning how we can be supportive of their work. The cathedral's education committee, Dialogues for Living, has responded by hosting a two-year series with a monthly lecture that seeks to highlight Indigenous voices and provide learning opportunities for our broader community. I also look forward to working further with the Primate's Council of Elders and Youth on the declaration of the rights of Indigenous peoples. There are people on that council who I really look up to; I feel deeply humbled to get to sit at their feet and dream



The Rev. Leigh Kern. Photo by Lauren Larsen

together on how the church can be an embodied ally in the struggle for Indigenous rights.

**One of the most delightful elements of my job is participating in the culture of prayer at the cathedral, from the daily offices to Mass.** Leading people in prayer, raising the concerns of the community, lifting the names of the sick and the dead, and hearing scripture proclaimed is a tremendous gift and joy.

**The hardest part of my ministry is wit-**

**nessing the destitution and violence that many women struggling with poverty in Toronto face.** There are not enough affordable housing, shelter beds, mental health resources, or places of refuge for women, children, and LGBTQ+ people fleeing abuse. Every once in a while I meet someone on the steps of the cathedral who is on the run and doesn't know where they can go for safety. The hardest part of my job is the anxiety of wondering if some people ever got away, or if I will ever see them again. We need more places of refuge and healing, not just mental health crisis management. We need to respond with love and commitment to sharing our resources so that all might have life abundant. I pray for increased imagination, solidarity, commitment to one another, and love.

**I was born in Pembroke, Ontario to Anne and Stephen Kern. I am the third of four children.** My parents, siblings, and extended family continue to be my backbone and inspiration. I was raised mostly around the GTA. My favourite thing to do is sing songs around a bonfire with friends and family in the fields of my parent's farm in Uxbridge, Ontario. My brother, Carl, and I both write and play folk music. I also love to paint. Before going into ministry, I worked in museums; curating stories and people's experiences was a tremendous privilege. I studied at the University of Toronto and Yale Divinity School. I am passionate about theology and love to learn!

**I was raised by two people who really lived their faith.** In the Ottawa valley, my parents would host various people in need of somewhere to stay. One man once ran off with all the meat in our refrigerator, and my mom said, "He must have needed it more than we did!" Despite growing up in a formative Christian home, I left the church and stopped taking the Eucharist in my early teen years, unable to believe that Jesus was God. In my early twenties, I had two totally unexpected mystical experiences, one with Mary, the Mother of God, and the second with Jesus Christ strung up on a cross. As I wrestled with these experiences, I sought out spiritual direction, leaned on the counsel of Elders, was steeped in the liturgy, and began to surrender my life to the truth I had witnessed.

**is starved of reverence and respect.** I believe at this time we are called as church to testify to the holy and the sacred. In a consumer society, we internalize an identity that is based primarily on viewing ourselves and one another as products and objects, not as holy mysteries that are pressed with the image of God. We see the impact of objectification and dehumanization everywhere: at least one out of every four women in our society has been raped and half of Canadian women have been assaulted; property is protected with greater might than people's lives; and our economy is based on resource extraction that decimates the lifeblood of creation. The church may be a place where people are invited to pray and encounter the mystery and non-modifiable glory of our Creator. In the sacraments, we participate in the divine economy of grace; there is water for all, the body of God is given to the mouths of young and old, and we fumbling fools meet the embrace of the One who calls us beloved. I feel that the church can call people into this reality through providing space for contemplative prayer and engaging the embodied senses in worship. Catechism and formation classes can be opportunities for people to learn about the symbols, mysteries, sacraments, mysticism, wisdom, and artistic traditions of the church. Likewise, we should be thinking creatively about how we can respond to the crisis of violence, especially sexual assault. How are we talking about consent, reverence, and respect in our communities? In Toronto, there is a massive gap in resources, from mental health care to legal aid, for survivors of sexual violence and abuse. I believe the church should learn more about how to become a sanctuary, ally, and advocate against violence that attacks the sacred.

**I pray in five years I would be found engaged in a vibrant community that shows the wounded body of Christ enfolded in our love, the works of mercy, life of prayer, and devotion to the Gospel.**

**"So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation" (2 Corinthians 5:17-18).** There is so much that could be said about this passage. Instead of spilling ink over how beautiful and profound the reality it points to is, I encourage you to read, mark, and inwardly digest it for your inspiration and nourishment!

**I think one of the troubles of our time is that our dominant culture**



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# Electoral synod 'gracious, attentive'

Continued from Page 1

heard it, so it will be a huge and exciting privilege to work with the laity and clergy of the diocese to help more people know the love of Jesus."

This was the first time running in an episcopal election for all three bishops-elect. The other nominees were the Rev. Canon Susan Bell, the Rev. Canon Dawn Davis, the Rev. Canon Stephen Fields, the Rev. Dr. Byron Gilmore, the Rev. Canon David Harrison, the Rev. Canon Mark Kinghan, the Rev. Warren Leibovitch, the Rev. Canon Heather McCance and the Rev. Canon Janet Read-Hockin.

Archbishop Johnson said the elections will bring about "significant change" in the diocese because all three bishops-elect are in their 40s. "It will be a very diverse College of Bishops in this diocese – as diverse as anybody can imagine."

He added: "They are all deeply committed to renewal of the church and its extension in both traditional and in new ways, and I'm really excited by that. I also think it will be a team that can work very well together."

He said Bishop-elect Robertson's election will likely bring mixed reactions from across Canada and around the Anglican Communion. "Kevin is certainly not the first gay man to become a bishop in the Communion, but his election will probably bring a negative reaction in some places and a positive reaction in others. We're at an early stage in this experience; I think many parts of the world do not understand it, so it will be a challenge for them, but it will be an opportunity for us to explain how and why we have made this choice today."

Before the first election began, the Rev. Dr. Catherine Sider Hamilton issued an official protest against the inclusion of "one candidate whose lifestyle is, to the best of my knowledge, irregular according to the teaching of the church regarding chastity and marriage. It is a teaching that still stands formally, and I believe that the inclusion of this candidate by the nominations committee is premature."

Archbishop Johnson replied that all the nominees were clergy under license in the diocese and in good standing. Synod proceeded with all the nominees on the ballot.

Archbishop Johnson said the election results would go to the Ontario House of Bishops for their concurrence, a standard procedure for all episcopal elections. They needed to make their decision within a week. "That's not a foregone conclusion but I expect that will happen," said



The new bishops with some family members. At left of picture, Bishop-elect Riscylla Walsh Shaw and her husband Jana with their son; Bishop-elect Jenny Andison and her husband Tim with their daughters; Bishop-elect Kevin Robertson and his partner Mohan. PHOTOS BY MICHAEL HUDSON



Synod members enjoy a tasty lunch inside St. Paul, Bloor Street.



Screens help Synod members keep track of results and understand procedures inside St. Paul, Bloor Street.



Electronic devices are used to cast votes.

Archbishop Johnson.

He described the electoral Synod as gracious and attentive. "We had a very large number of people here – more than 600 took part in the election – and I think that says that it's truly representative of the diocese. One of the things it's representative of is that in spite of differences, we are united together because we have been baptized as members of Jesus Christ and we share the mission



All the nominees in the election. From left: the Rev. Canon Dawn Davis, the Rev. Dr. Byron Gilmore, the Rev. Canon Heather McCance, Bishop-elect Robertson, the Rev. Canon Susan Bell, Bishop-elect Walsh Shaw, the Rev. Canon Janet Read-Hockin, Bishop-election Andison, the Rev. Canon Mark Kinghan, the Rev. Canon Stephen Fields, the Rev. Canon David Harrison, the Rev. Warren Leibovitch.

to proclaim good news. Those are the things that are far more important than the issues that divide us."

The three new suffragan bishops will be consecrated at St. Paul, Bloor Street on Jan. 7, 2017. Each new bishop will provide oversight of one of the diocese's four episcopal areas: York-Scar-

borough, York-Credit Valley, Trent-Durham and York-Simcoe. (Bishop Peter Fenty is currently the area bishop of York-Simcoe.) Archbishop Johnson will decide where the new bishops will serve.

The elections on Sept. 17 became necessary after the translation of Bishop Linda Nicholls to the Diocese of Huron and the an-

nounced retirements of Bishop Philip Poole and Bishop Patrick Yu.

This was the second time the diocese had elected three suffragan bishops on the same day. Bishops Arthur Brown, Desmond Hunt and Basil Tonks were elected on Nov. 28, 1980, and consecrated together on Jan. 27, 1981.



# Chinese Anglicans explore issues at conference

BY MARTHA HOLMEN

**MORE** than 230 Chinese Anglicans from across the diocese gathered in July for a time of spiritual reflection and fellowship. The Chinese Anglican Joint Summer Conference, held July 15-17, included members of the diocese's four traditional Chinese churches: St. Elizabeth, Mississauga; St. Christopher, Richmond Hill; St. John, Willowdale; and All Saints, Markham.

Planned by All Saints, Markham and held at Georgian College in Barrie, the conference explored the theme "Shine for Jesus" with a keynote address from Bishop Patrick Yu, area bishop of York-Scarborough. "He used an illustration of chemistry – how different chemicals leave different colours of light," says the Rev. Philip Der, incumbent of St. Christopher. "Likewise, we have different gifts, and we all radiate different colours of light."

The idea for the conference arose in 2006 when members of St. Elizabeth wanted to hold an event but lacked the resources to

accommodate all of its members. "We have Chinese-speaking adults, we have English-speaking youth and English-speaking children," says Mr. Der, then-incumbent of St. Elizabeth. "It is difficult to afford to have three speakers in one conference."

He also saw it as an opportunity to help members of the four churches get to know each other. "When people move to other places, they know the people and they can join the worship in their neighbourhood," he says.

After meeting to discuss the idea, the churches agreed to share their resources, and the first joint conference was held in July 2007. Since then, it has been held every three years, with the churches taking turns hosting it.

Mr. Der says the conference is especially important in helping the churches explore issues they all face, such as how to pass on the Christian faith to the next generation. "Most parents are very devout Christians and encourage their faith and talk about faith at home too, but somehow young people reach university



Participants in the Chinese Anglican Joint Summer Conference gather for a picture outside Georgian College in Barrie.

age and they drift away," he says. "I think that's a probably a thing for many Anglicans."

The churches are also discussing how to balance the traditions of their original members with the needs of new Christians. "We're probably still using the same ways to reach out to our community from the past 20 to 30 years. So what are our next steps

if we want to reach out to our community?" says Mr. Der. "We are learning to help new Christians, to nurture new Christians to become followers of Christ."

With the fourth conference now complete and each church having taken its turn to host, Mr. Der says the organizing committee is considering how to shape future conferences. Like the rest

of the diocese, he says they will probably explore ways in which Chinese churches can be more missional.

"We no longer simply look at what we do, but we should begin to look out to the community, what we can do for the community," he says. "I hope that it will give us light, how to shine in this community."

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Photos by Brian Summers



Parishioners from St. Thomas a Becket, Mississauga and St. Peter, Erindale take a break from the action at the first Mississauga Church Cricket Day. Organizers plan to hold the event again next year and are looking for anyone to join. PHOTO BY CLARENCE WILLO

## Churches hold first cricket day

BY STUART MANN

**IN** what could be a first for the diocese, parishioners from two churches got together to play cricket.

In July, members of St. Thomas a Becket, Mississauga announced plans to have a friendly cricket match against members of St. Peter, Erindale on Sept. 10. To prepare for the match, St. Thomas a Becket asked interested parishioners to come out for a practice.

"To everyone's surprise, about 20 people showed up for the prac-

tice session," says Ranil Mendis, one of the organizers. Everyone wanted to keep playing, so they practiced every Wednesday in August.

There were thunderstorm warnings on the day of the match and emails were sent out telling people that it would be postponed. However, about 30 people turned up anyway at Erindale Park in Mississauga and set up wickets. The weather magically cleared and the cricketers decided to play after all.

"We didn't quite have a full

team from St. Peter's, so we simply divided into two teams," explains Mr. Mendis. "It was a lot of fun."

The players dubbed the event "Mississauga Church Cricket Day" and hope to repeat it next summer. "We think that cricket will prove to be a great vehicle for fellowship among the GTA churches – a common thread that can bind our diverse church communities together," says Mr. Mendis.

For more information and to join the 2017 event, contact Mr. Mendis at [rmendis1@gmail.com](mailto:rmendis1@gmail.com).





### ECUADOR BOUND

The Rev. Hernan Astudillo (centre in blue shirt), community members, local police and parishioners of San Lorenzo, Dufferin Street, Toronto, stand in front of five donated ambulances in the Caravan of Hope, which departed from the church in early September for Ecuador. The ambulances and 250 firefighting uniforms were part of a relief effort for earthquake victims in Ecuador. The names of 640 victims were written on the ambulances. It was the 16th Caravan of Hope sent by the church. PHOTO BY MICHAEL HUDSON



## Girl travels to West Africa

### Despite setbacks, team builds two classrooms

**ON** July 15, Elizabeth Stacey, an 11-year-old from St. Paul, Brighton, travelled with five other team members to The Gambia, a small country in West Africa, to work on a four-week mission trip led by Youth for Christ Canada (YFC).

It is unusual for an 11-year-old to be accepted onto a YFC team; however, Daryl Stogryn, YFC Canada's director of global engagement and a member of St. Paul's, said that Elizabeth showed exceptional commitment. "Having watched Elizabeth grow up, we are totally thrilled to have such an enthusiastic team member who has an obvious heart for mission. She is a young person who has the kind of heart that when she hears of a humanitarian problem, she immediately starts deciding what she can do to solve it."

The mission trip was part of a 10-year commitment by YFC Canada to the people of The Gambia, said Mr. Stogryn. "Everything we do is done in partnership with YFC The Gambia and at their request. That way, it ensures a much longer and lasting impact."

The team that travelled to The Gambia was supposed to have 13 people on it; however, over time the team had dwindled to six peo-

ple. While this was disheartening for the team members, they were constantly reminded of Gideon's army, and it turned out that God had a plan for them.

The team planned to build two classrooms at a training centre that would teach marketable skills to young adults in the town of Brufut. The dream is for the training centre to be a university someday. Since the strength of the team had dropped from 13 pairs of hands to six, there was a need to hire more local workers to complete the project within the four-week timeline.

Heavy rain at the start of the project temporarily prevented the team from pouring the concrete floors. Some roads were washed out and some supplies couldn't be delivered to the site. Despite the rain, the well went dry and the team had to borrow water for the remainder of the project from a neighbour. There were multiple vehicle breakdowns and other hardships, but the team pushed through and the project was completed ahead of schedule.

The team incorporated daily devotionals at the worksite, bringing the word of God to even the Muslim workers who chose to listen and learn. The team enjoyed daily



Elizabeth Stacey (standing third from left) joins team members outside a new classroom in The Gambia.

visits from local children attending summer school, as well as members of the community who simply showed up to help, no questions asked. The neighbour who donated his water was a Muslim, and on the last day at the worksite, when the team thanked him for his generosity, he insisted on thanking them instead. He said, "We all serve the same higher power" and explained that his community would get more use from the school than we did from the water provided to build it.

The success of the mission trip

was a true example of the miracle of God working through His people, and Elizabeth was blessed to be a part of it. There are plans to send another team in 2018, and Elizabeth insists she will be on it. The friends she made in The Gambia will be friends for life, she says, and she intends to go back to be with them again.

The team would like to thank the members of St. Paul, Brighton, and many others, for their daily, prayerful support.

*Submitted by a correspondent.*

## Concert to help refugees

**AN** organ and choral concert will be held on Oct. 16 at 3 p.m. at St. George Memorial, Oshawa, to raise funds for local refugee sponsorship. All are invited.

Five churches in Oshawa Deanery – St. Paul on-the-Hill, Pickering, St. George, Pickering Village, All Saints, Whitby, St. Thomas, Brooklin and St. George Memorial, Oshawa – are working together to sponsor a refugee family. The funds from the concert will be put into a common purse that will be used to help settle the family when it arrives later this year or early next year.

The concert, which will have a freewill offering, will feature the celebrated organist Dr. Thomas Fitches and St. George's choir, conducted by Stephen Powell. A reception will follow.

The church is located at 39 Athol St. W. in downtown Oshawa, at the corner of Athol and Centre streets. There is ample parking. The concert will be preceded by a ringing of the church's Carswell Bell Tower chimes, installed in 1924.

For more information, call 905-723-7875.



# Book distills author's wisdom on volunteerism

## Leaders assess ministry, dream of a new future

BY ELIZABETH MCCAFFREY

**PROFESSOR** Walter Deller, the McBride-Haley lecturer at Trinity College, says it best in his forward to *The Church as a Volunteer Organization*. It “is one of those books that invites you to turn your socks inside out, to think beyond the box of your assumptions.” Indeed, the cover of this slim, affordable paperback, with its driftwood cross on beach pebbles, invites you to take off your socks and walk barefoot through the process of parish volunteer management.

This is a practical book of theological reflection. Author Mary Stewart, a life-promised oblate of the Sisterhood of St. John the Divine, pioneered volunteer management in the health industry and has written and consulted on church volunteerism since the early 1980s. This new book distills her accumulated wisdom.

Ms. Stewart targets new clergy

and veteran priests who are taking up new assignments, and especially lay leaders and churchwardens “seeking to reflect on the current operational status” of their churches. This book is more than a programmatic fix; rather, it offers a structure upon which your parish leadership might assess its ministry and dream about a different future.

This book offers more than dreams. The first chapter challenges you to imagine, and then draw up, an image of your parish as a jigsaw puzzle. Then Ms. Stewart leads you on a step-by-step process to improve current volunteer structures or design new ones by: identifying the pieces already in place; imagining what the complete picture looks like; determining the missing pieces; and completing the picture by implementing that vision.

This is only one of a dozen metaphors the book offers. You cannot miss the author's sense of



Author Mary Stewart and, at right, the cover of her book.

humour when she aptly compares managing change in the church to draining a swamp, stitching a patchwork quilt or baking a cherry-topped cupcake.

I recommend this book because Ms. Stewart does not bypass the most important planning step in volunteer management and organization: reflection. I would love to fix every problem I encounter; wouldn't you? I diagnose problems quickly and tend to jump to quick solutions. *The Church as a Volunteer Organization* reminds us to slow down, collect all the data, and take time to pray and think things through before we act. We need to let God's life-giving, comforting spirit breathe through these exciting times of change and challenge.

Ms. Stewart rightly invites us to “reflect on the church as a volunteer organization with staff support.” Our churches are full of talented lay people and gifted ordained, theologically trained cler-



gy. If you are looking to forge a better partnership of the two in your parish, this book is for you.

Elizabeth McCaffrey is the diocese's volunteer resources coordinator and a member of the Congregational Development department. To order *The Church as a Volunteer Organization* by

Mary Stewart, contact The Hutch Publishing, 1093 Kingston Rd., #803, Toronto, ON M1N 4E2. The book costs \$12, plus postage. To learn more about volunteering with the Diocese of Toronto or about parish volunteer programs, contact Ms. McCaffrey at [emccaffrey@toronto.anglican.ca](mailto:emccaffrey@toronto.anglican.ca) or 416-363-6021, 226.

## LOOKING AHEAD

To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The deadline for the November issue is Oct. 3. Parish- es can also promote their events on the diocese's website Calendar at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

### Music & Worship

**OCT. 5** - St. Andrew, Scarborough celebrates 60 years of ministry and mission with an evening of music with The Metropolitan Silver Band. Repertoire includes classics, marches, great musicals, religious and popular selections. 7:30 p.m. at St. Andrew's, 2233 Victoria Park Ave. at Highway 401. Tickets \$20 for adults, \$10 for students and \$5 for children. Complimentary refreshments after the concert. Call 416-447-1481.

**OCT. 23** - An Evening of Music at Christ Church, Scarborough Village, 155 Markham Rd. at 5 p.m. Tickets \$25. Call 416-261-4169.

### Rummage Sales & Fairs

**OCT. 15** - Rummage sale, 8:30 a.m.

to noon, Grace Church, 19 Parkway Ave., Markham. Call 905-294-3184.

**OCT. 22** - Fall rummage sale, 9 a.m. to noon, Holy Trinity, 140 Brooke St., Thornhill. A large selection of clothes, household items, linens, books, games and more. Call 905-889-5931.

**OCT. 22** - “Affordable Art Affair,” a sale of art ranging from prints to originals, 5-9 p.m., Snell Hall, St. James Cathedral, 65 Church St., Toronto. Proceeds will go to refugee families. Refreshments provided. Call 416-482-2243.

**NOV. 5** - St. Matthew's Poinsettia Bazaar, knitting, baking, attic treasures and more, 10 a.m. to 2 p.m., 135 Wilson Rd. S., Oshawa. Lunch Room available.

**NOV. 5** - Christmas market, 10 a.m. to 3 p.m., St. Barnabas, 361 Danforth Ave., Toronto. Craft tables, bake table, refreshments and raffle.

**NOV. 5** - Bazaar, 9 a.m. to 2 p.m., St. Joseph of Nazareth, 290 Balmoral Dr., Brampton. Raffle, bake table, cafe, jewellery, books and more. Call 905 793-8020.

**NOV. 5** - Christmas bazaar with raffle, silent auction, bake table, jewellery, crafts, tea room and more, 9:30 a.m. to 2 p.m., Holy Trinity, Guildwood, 85 Livingston Rd., Toronto. Meet and have photos with Santa Claus between 11 a.m. and 1 p.m.

**NOV. 5** - Faire to Remember, St. Peter, Erindale, 3041 Mississauga Rd., Mississauga. Bazaar showcases talents of parishioners. Baked goods, crafts, knitted items, antiques and more. Contact the church at 905-828-2095, ext. 50 or 0 or email [stpeters@stpeterserindale.org](mailto:stpeters@stpeterserindale.org).

**NOV. 12** - Christmas bazaar, 9 a.m. to 1:30 p.m., Grace Church, 19 Parkway Ave., Markham. Call 905-294-3184.

**NOV. 12** - Annual bazaar featuring a lunch of home-made soups, sandwiches and dessert, plus a silent auction, an art sale, gift baskets, hand-made jewelry, vendors and more, 9 a.m. to 2 p.m., St. James the Apostle, 3 Cathedral Rd., Brampton. Call 905-451-7711.

**NOV. 12** - Rummage sale, 9 a.m. to 2 p.m., St. George on-the-Hill, 4600 Dundas St. W., Etobicoke. Quality used clothing, books, movies, kitchen items, china, toys and more. Call us at 416-239-2341.

**NOV. 12** - Christmas bazaar with crafts, bake table, lunch and more, 9 a.m. to 2 p.m., Church of the Holy Family, Kennedy Road, Heart Lake, Brampton. The church is located on the west side of Kennedy Road, north of Bovaird Drive, south of Sandalwood Parkway.

**NOV. 12** - “Ring in Christmas,” crafts and bazaar, 10 a.m. to 2

p.m., St. Timothy, 4125 Sheppard Ave. E., Scarborough. Contact Peggy at 416-291-8325 or the church at 416-293-5711.

**NOV. 17-19** - St. Jude, Wexford's craft sale and raffle, held at Parkway Mall during mall hours. The mall is located at Victoria Park Avenue and Ellesmere Avenue, Scarborough. Call Marguerite at 416-444-4180.

**NOV. 19** - “Festival of Christmas,” a selection of hand-made gifts, decorations, a large bake sale and festive luncheon, 10:30 a.m. to 2 p.m., Holy Trinity, 140 Brooke St. in Thornhill. Call 905-889-5931

**NOV. 19** - Christmas bazaar, 10 a.m. to 2 p.m., St. John the Baptist, 719 Dundas St. E., Mississauga. Vendors welcome. For more info, contact Mary at 416-709-9299 or Barb Sturton, 905-890-7876.

**NOV. 19** - Holly Berry Bazaar, 9 a.m. to 2 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Home-baked goods, lunch room, hand-crafted items, jewelry and more. Call 416-283-1844. Free admission.

**NOV. 19** - Nutcracker Fair with silent auction, bake table, crafts and more, 10 a.m. to 2 p.m., St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto. Call 416-767-7491.

**NOV. 26** - St. Timothy's Christmas Kitchen with silent auction, plus home baking, preserves, lunch

and activities for children, 10 a.m. to 1:30 p.m., St. Timothy, North Toronto, 100 Old Orchard Grove.

**NOV. 26** - Christmas bazaar and luncheon, featuring gifts, bake table, church calendars, knitting, jewellery and more, 10 a.m. to 1:30 p.m., St. Mary, 10030 Yonge St., Richmond Hill. Call 905-884-2227.

### Workshops & Gatherings

**OCT. 1** - “Paths to Wellness: Supporting Mental Health in Our Community,” a half-day forum on mental illness and health, 1-4 p.m., St. Aidan, Queen Street East and Silver Birch Avenue, Toronto. The keynote speaker will be from the Canadian Mental Health Association, followed by a priest and parishioner speaking on their personal experiences with mental illness. Call 416-691-2222.

**OCT. 14-15** - 28th annual Riverdale Art Show, St. Barnabas, 361 Danforth Ave., Toronto. Opens with reception on Oct. 14 from 6-8 p.m. and continues on Oct. 15 from 10:30 a.m. to 5 p.m. Local artists with a wide variety of art.

**OCT. 21** - Pub Night, 6:30 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Tickets \$15 (advance sales only). Food includes meat pies, potatoes, veg-

Continued on Page 12



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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Paul influences early church

**B**efore we leave the apostle Paul, we need to take a look at his impact on the theology of the early church. Much has been written and studied about his influence on most of the major theologians throughout the ages, but what about the early Christians? What impact did Paul have on the writers of the Gospels?

His letters were in circulation some 20 to 30 years before Mark, the first Christian Gospel, was written. Was this Gospel shaped by Paul?

We need to remember that Paul was a Pharisaic Jew, learning from the most important rabbi of his generation. But he was also caught up in the Greek philosophical thought of his day. To call Paul a Platonist is to misread him, but to say that Plato had no influence on his theological thought would be wrong as well.

Paul is that strange mixture of classical Jewish teaching, Roman citizenship and Greek philosophy. As such, his theology differs a great deal from the other Jewish Christians of the first century, namely Peter, James and John.

Peter, James and John had accepted Paul into the fellowship of Christians, and he was given the mission field of the Gentiles. Partly because of his great organizational ability, the Gentile church soon surpassed the Jewish Christians in influence. The church became very Gentile by the early second century. After the destruction of the Jewish temple and most of Jerusalem in 70 CE, the Jewish Christians lost their influence, and we see the authority of the church moving from Jerusalem to Ephesus and eventually to Rome.

Let us look at the doctrine of baptism. For Jesus, this was from the Jewish purification rite, which cleansed us so we could be ready to enter the kingdom when it arrived. This was the baptism offered by John the Baptist and probably Jesus as well – and thus the early church.

Paul takes this simple rite and gives it new meaning, almost making it equivalent to Jewish circumcision. It became the way we are made a Christian, joined to the body of Christ, giving us a new spiritual existence. It also became the infilling of the Holy Spirit; one was made holy to be

part of this new kingdom of God. We are baptized in Christ. One only has to read the Epistle to the Romans to see how far Paul was from the simple rite of Jesus. Paul's understanding of baptism seems to have survived through the Gospel writers as well.

The early church went to great pains to show that the resurrected body of Jesus was a dead body restored back to life. The empty tomb, the grave clothes, eating with his followers, inviting Thomas to put his hands in the wounds – all of these suggest that Jesus was restored in a flesh-and-blood body.

Paul has a somewhat different view of the resurrection. For Paul, the most basic belief that a Christian must have is the belief in the resurrection of Jesus. This is the place where we must begin our search for truth. But even here, Paul would suggest this is not the restoration of a dead corpse. Jesus' resurrection was more like a metamorphosis, from flesh and blood into a life-giving spirit (see 1 Corinthians 15:45 or 2 Corinthians 5:1-5). Jesus becomes the first of the spiritual children of God.

One of the most significant doctrines that seems to have come from Paul is the doctrine of the Eucharist. There is no Jewish source that suggests that the followers of the messiah are sharing in the body and blood of their messiah. Yet all four Gospel writers include this thought at the last supper, when Jesus said, "Take and eat, this is my body..."

For Paul, eating bread and drinking wine was no simple memorial meal; it was quite literally a participation in the spiritual body of the glorified heavenly Christ. Those who ate and drank at this meal were connected by the spirit to the nurturing life we need as children of God.

For this column, I have been reading a rather fascinating, sometimes frustrating book by James D. Tabor, *Paul and Jesus*. It has given me a rather different perspective on Paul and his influence on the writers of scripture. I hope you enjoy the dialogue.

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

## PRAYER CYCLE

FOR OCTOBER 2016

1. Chaplain to the Hospital for Sick Children
2. Diocesan Hospital Chaplains
3. Chaplain to Mount Sinai Hospital
4. Chaplain to Sunnybrook Hospital
5. Chaplain to St John's Rehabilitation Hospital
6. Chaplain to Toronto East General Hospital
7. Chaplain to Markham-Stouffville Hospital
8. Chaplain to St Michael's Hospital

9. Foodbanks and food sharing ministries
10. Christ Church, Waubesaushene
11. Good Samaritan, Port Stanton
12. Good Shepherd, Wyebidge
13. Parish of Penetanguishene
14. St. Athanasius, Orillia
15. St. David, Orillia
16. Bishop's Committee on Healing
17. Diocesan Parish Nurses Network
18. Lay Pastoral Visitors and Anointers
19. St. George, Fairvalley
20. St. James, Orillia

21. St. John, Matchedash
22. St. John, Waverley
23. Huronia Deanery
24. St. Luke, Price's Corners
25. St. Mark, Midland
26. St. Paul, Washago
27. Wycliffe Church, Elmvalle
28. Church of the Ascension, Don Mills
29. Church of the Incarnation, Toronto
30. York Mills Deanery
31. St. Matthew the Apostle, Oriole

## IN MOTION

### Appointments

- The Rev. Ben Phillips, Incumbent, Trinity, Streetsville, July 1.
- The Rev. Margaret Rodrigues, Honorary Assistant, St. John, West Toronto, July 18.
- The Rev. Dr. Arthur Boers, Interim Priest-in-Charge, St. Philip, Etobicoke, Aug. 8.
- The Rev. Jo-Anne Billinger, Incumbent, St. Paul the Apostle, Rexdale, Sept. 1.
- The Rev. Nico Montalbetti, Incumbent, St. Luke, East York, Oct. 15.

### Vacant Incumbencies

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

### Trent-Durham

- Bobcaygeon, Dunsford & Burnt River

### York – Credit Valley

- All Saints, Kingsway
- Christ Church St. James, Toronto

- St. Stephen, Downsview
- St. Philip, Etobicoke

### York – Scarborough

- Church of the Redeemer, Bloor Street, Toronto

### York – Simcoe

- St. James, Orillia
- Trinity Church, Bradford

### Conclusions

- The Ven. Elizabeth Hardy concluded her ministry as the diocese's Secretary of Synod and Chief Administrative Officer on Aug. 1. She continues to hold the title of Archdeacon in her new role serving in intentional interim ministry.

### Retirement

- The Rev. Kenneth Roguska has announced his retirement. His last Sunday at St. Jude, Bramalea North will be Jan. 15, 2017.

### Deaths

- The Rev. Raymond Carder died on July 19. Ordained deacon in 1960 and priest in 1961,

he served as rector of the Parish of Haliburton, incumbent of St. John, Whitby, incumbent of St. Peter, Erindale, incumbent of the Parish of North Essa, and incumbent of St. George, Allandale. He retired in 1994. His funeral was held in Stroud, Ont., on July 24.

- The Rev. Antoine Rutherford died on Aug. 3. He was ordained deacon in May 2015 and priest in February 2016, and served as assistant curate at Christ Church, Deer Park. His funeral was held at Christ Church, Deer Park on Aug. 10.
- The Rev. Mervyn Everall died on Aug. 4. Ordained deacon in 1962 and priest in 1963, he served in the Diocese of Caledonia until 1965 and then in education at St. John's School, Claremont until 1987, after which he was priest-in-charge of St. Mark, Oshawa, incumbent of the Parish of Orillia South, and priest-in-charge of the Parish of Minden/Kinmount. He retired in 2003. His funeral was held in Whitby on Aug. 10.



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# FaithWorks celebrates 20th anniversary

## Gala event planned for end of October

BY PAIGE SOUTER

**FEEDING**, sheltering, befriending, and nurturing. This has been the ministry of FaithWorks since 1996, when the diocese embarked on a collective journey to share God's blessings with marginalized and vulnerable people, building on decades of active ministry. In 20 years, FaithWorks has raised more than \$25 million and has helped transform the lives of thousands of people.

In FaithWorks we can hear the echo of Jesus' call to Peter to tend to his sheep. In the Gospel of John, Jesus asks Peter three times: "Do you love me?" In response to Peter's emphatic affirmation of his love for the Lord, Jesus commands Peter to "Feed my sheep."

"FaithWorks enables us as Anglicans to live out our faith in a way that both reflects the love we have for Christ and our deep desire to share that love with others," says Archbishop Colin Johnson. "For 20 years, we have been building intentional communities of hope and compassion throughout the diocese. Through Faith-

Works, we become love in action."

October is the perfect time of year to celebrate and give thanks for FaithWorks. Parishes are encouraged to host anniversary celebrations, big or small, and to incorporate the anniversary into their FaithWorks campaigns. Throughout the month we invite everyone to share on Facebook and Twitter (#FaithWorks20) their favourite FaithWorks stories and memories from the past 20 years. The month-long celebration will culminate in a gala event on Oct. 30, hosted by Archbishop Johnson, in Snell Hall at St. James Cathedral.

FaithWorks is working to improve the lives of people in need because of the faith-filled generosity of our donors, volunteers, parishes, clergy, corporate partners and foundations. This collective commitment ensures that FaithWorks' 18 ministry partners are able to feed, house, nurse and support, each and every day, people who are hungry, homeless, isolated and ill.

As Shelagh McPherson, chair of the FaithWorks Allocation



Children and teens enjoy a snack and each other's company in the Lakefield After School Program, a recipient of FaithWorks' funding. PHOTO BY MICHAEL HUDSON

Committee, states, "Through our ministry partners, we reach out and show great love to women, youth and children who are at risk; to individuals and families who live in deep poverty; to newcomers who are seeking a new start in Canada; to Indigenous peoples seeking a better future; and to people who are impacted

by HIV/AIDS."

The 20th anniversary is a time to celebrate this ministry of encounter and compassion. It is a time to give thanks for everyone who opens their hearts to walk with marginalized and vulnerable people and who makes FaithWorks possible. It is also a time of renewal; a time to renew our com-

mitment to our shared ministry of love.

May God continue to bless FaithWorks as it lives out its mission to be love in action.

*Paige Souter is the interim FaithWorks campaign manager. She can be reached at psouter@toronto.anglican.ca.*

## BRIEFLY

### Dinner raises funds for West Indies

Bishop Howard Gregory of the Diocese of Jamaica and the Cayman Islands will be the guest speaker at the annual Arthur Brown and Basil Tonks Dinner on Oct. 22 at St. Andrew, Scarborough, 2333 Victoria Park Ave., Toronto. Funds raised by the dinner will support the work of the church in the Province of the West Indies. Bishop Peter Fenty, area bishop of York-Simcoe, will celebrate the Eucharist at 4:30 p.m., followed by dinner at 6 p.m. Tickets are \$60 and can be purchased by contacting Wilbur Anderson at 416-445-8664 or Marjorie Fawcett at 416-446-6061.

### Rob Voyle to speak in Mississauga

St. Luke, Dixie South in Mississauga will be hosting a training day for clergy and professional counsellors on the subjects of forgiveness and reconciliation. The day will be led by the Rev. Dr. Rob Voyle, a leader in the use of Appreciative Inquiry in church settings. Participants will receive strategies to help them and their parishes cultivate a culture of compassion, empathy and grace. The session will take place on Oct. 21 from 9 a.m. to 4 p.m. at the church, located at 1513 Dixie Rd., Mississauga. The cost is \$99, including lunch (\$110 after Oct. 10). Send a cheque or money order to St. Luke's Dixie

South, 1513 Dixie Rd., Mississauga, ON L5E 2P7, attention Rob Voyle Training Seminar. Participants who pay at the door will be charged \$110.

Dr. Voyle will also hold a retreat day at St. Luke's on Oct. 22 from 9 a.m. to 4 p.m. The retreat is for anyone seeking to live compassionately in an angry world. The cost is \$49, including lunch and snacks (\$60 after Oct. 10). Send a cheque or money order to St. Luke's Dixie. Those who pay at the door will be charged \$60.

### Retreat day planned for administrators

The Parish Administrators' Planning Group is planning a day for people who work in administrative capacities in places and organizations of worship. It will be held on Nov. 11 at St. John's Convent, 233 Cummer Ave., Toronto. The day is open to all denominations. The planning group hopes clergy and churchwardens will encourage their administrators to attend. Visit the convent's website, [www.ssjd.ca](http://www.ssjd.ca).

### Anglicans invited to explore prayer

This fall, the Anglican Fellowship of Prayer is joining with the Society of St. John the Evangelist in Canada Prays, a project encouraging Anglicans to delve deeper into the shared mystery of prayerful experience. For seven weeks starting at Thanksgiving, Canada Prays will explore one model of prayer each week, highlighted in a blog on The Community and on social media using

the hashtag #prayersof. For more information, visit [www.prayer-softhepeople.org](http://www.prayer-softhepeople.org) or contact the Rev. Laura Marie Piotrowicz at [lp Piotrowicz@gmail.com](mailto:lp Piotrowicz@gmail.com).

### Registration open for outreach conference

Registration is open for the 2016 Outreach and Advocacy Conference, taking place on Oct. 15 from

9 a.m. to 3:30 p.m. at Holy Trinity School, 11300 Bayview Ave., Richmond Hill. Featuring the theme "The Rivers of Babylon: Exploring Exile, Displacement, and the Call to Hospitality," the conference will include a keynote address by the Rev. Jeffrey Metcalfe, priest, scholar and refugee advocate. Workshops will explore key justice issues, such as reconciliation with Indigenous peoples,

food security, tools for advocacy, trans issues and more. The cost is \$30 (\$15 for youth/students/unwaged) and includes lunch, refreshments and childcare. To choose workshops and register, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). For more information, contact Ryan Weston at [rweston@toronto.anglican.ca](mailto:rweston@toronto.anglican.ca) or 416-363-6021 (1-800-668-8932), ext. 240.

## Looking Ahead

Continued from Page 10

gies and cake; beer and wine available for purchase. Plus draws, trivia and bingo. Tickets available until Oct. 17 by calling the church office, 416-283-1844.

**OCT. 21** - "Strategies to help parishes cultivate cultures of compassion, forgiveness and grace," a clergy day with the Rev. Dr. Rob Voyle, 9 a.m. to 4 p.m., St. Luke, Dixie South, 1513 Dixie Rd., Mississauga. The cost is \$49, which includes lunch and snacks. Call 905-278-1811.

**OCT. 22** - "Find peace in our rush-hour culture," a retreat day with the Rev. Dr. Rob Voyle, 9 a.m. to 4 p.m., St. Luke, Dixie South, 1513 Dixie Rd., Mississauga. The cost is \$99, which includes lunch and snacks. Call 905-278-1811.

**OCT. 28** - The Yorkminstrels Show Choir presents "Cabaret on Broadway," a fundraiser for FaithWorks, 7:30 p.m. at St. Timothy, 100 Old Orchard Grove, Toronto. Tickets are \$20 for adults, \$10 for children 12 and under. To order tickets, call 416-488-0079.

## THEREFORE LET US KEEP THE FEAST

KEEP THE FEAST WITH ST BARTHOLOMEW'S, THE ANGLO-CATHOLIC GEM IN THE HEART OF REGENT PARK



[stbartstoronto.ca](http://stbartstoronto.ca)

### HARVEST FESTIVAL

SUNDAY, 9 OCTOBER | 10:30AM  
Sung Mass

### ALL SAINTS

TUESDAY, 1 NOVEMBER | 6:15PM  
Procession & Solemn High Mass

### ALL SOULS: COMMEMORATION OF ALL THE FAITHFUL DEPARTED

WEDNESDAY, 2 NOVEMBER | 6:15PM  
Solemn Requiem Mass

### MEMORIAL SERVICE FOR VICTIMS OF GUN VIOLENCE

A SAFE PLACE TO MOURN FOR THOSE WHO HAVE DIED VIOLENTLY, TO SPEAK OF THEM, AND TO LISTEN FOR THE VOICE OF GOD IN WORD, MUSIC, AND STILLNESS  
TUESDAY, 8 NOVEMBER | 6:15PM

### REMEMBRANCE SUNDAY

SUNDAY, 13 NOVEMBER | 10:30AM  
Sung Mass & Act of Remembrance

JOIN US ON SUNDAYS AT 10:30AM  
FOR PARISH SUNG MASS