New Executive Director brings experience

‘Deeply excited’ to serve Church, she says

BY STUART MANN

ANGELA HANTOUMAKOS has worked in industry and health care for much of her life, but the opportunity to work for the Church has special meaning.

Ms. Hantoumakos, the diocese’s new Executive Director, has a lifelong love of the Church and God. “I’ve had a special connection to the Church from the time I was quite young, and to have the opportunity to serve the Church at this point in my life – I view it as a blessing with all my heart,” she says.

Archbishop Colin Johnson introduced Ms. Hantoumakos (phonetically it is Han-too-mack os) at Synod on Nov. 24, and she began her duties at the Diocesan Centre on Dec. 4. As Executive Director, she has oversight of all the administrative and program functions of the Diocesan Centre, including administration, archives, communications, congregational development, finance, human resources, property resources, stewardship development and social justice and advocacy. She will also work closely with Archbishop Johnson to ensure that the implementation of the diocese’s new strategic plan, Growing in Christ, is accomplished.

Ms. Hantoumakos brings a wealth of experience from the for-profit and not-for-profit sectors. She has a strong background in finance, administration and strategic planning, and has worked with large public companies in the healthcare, aerospace, automotive, entertainment, government, management consulting, and retail and consumer products fields.

She has volunteered at women’s shelters and food banks and sat on the boards of several charities. She is currently on the board of directors of Bellwoods, a not-for-profit organization that provides support services and affordable housing for people with physical support needs in the Toronto area.

“It was ingrained in us that we had to give back at least what we got,” she says. “My parents and grandparents were always committed to volunteerism, as is my family today.”

She says she loves working with people and problem-solving – a skill she has honed over the past 40 years in various settings. “Different organizations in the for-profit and not-for-profit worlds handle things differently, so it has expanded my views on how to problem-solve and get things done in different environments,” she says.

She adds: “With all my heart I’m deeply excited to be part of the organization, and I look very forward to working with all of you.”

Archbishop Johnson says he is delighted with the appointment. “Angela brings a wealth of experience in the business world and in the not-for-profit sector, and has shown not only the skills and expertise to do the job but the capacity to build relationships and teams that work well together. She sees this not only as a job but as a ministry.”

He commented on the change in title from Chief Administrative Officer, which has been used by the diocese for the past several years, to Executive Director. “I think the new title, Executive Director, which is common in not-for-profit and charitable organizations, reflects how we hope to understand the role as coordinating and implementing the ministries of our Diocesan Centre in fulfilling Christ’s mission together.”

Ms. Hantoumakos succeeds Susan Abell, ODT, who has been in the position on an interim basis for the past year. “I would like to thank Susan for her gracious and effective leadership,” says Archbishop Johnson.
Barbuda, Dominica, Monserrat, Anguilla, Nevis, Saba, St. Bart’s, St. Eustatius, St. Kitts and St. Martin/ Maarten.

Clergy urged the congregation to step forward in an act of intentional giving to assist the Primate’s World Relief and Development Fund’s efforts to aid those devastated by this summer’s back-to-back Category 5 storms, Maria and Irma. The service raised more than $5,000.

After the immediate relief efforts, the need for restructuring is urgent. “It was just two months ago that one of the world’s most beautiful islands was left in tatters and totally demolished,” said Fran Dolson, the trade and investment commissioner for the Commonwealth of Dominica. About 90 per cent of homes and almost every school and church on the island was left in ruins; patients died after the hospital was destroyed.

Famous for its high green vegetation, the island is now a near-lunar landscape. “You look around today and it’s all brown because every tree was uprooted,” said Ms. Dolson, adding that for the first time, you can see both surrounding oceans, the Caribbean and the Atlantic, from any vantage point. The good news is the extraordinary support from others in the Caribbean and around the world, including the Palestine Liberation Army, she said.

In his words of welcome and purpose, the Rev. Leonard Leader of St. George on Yonge, Toronto, urged people to pray for the affected areas while reminding congregants “as Christians, we know that prayer is our first response but it is not our last result.” Although their presence shows they stand with others engaged in relief efforts, words alone are not enough, he said. “We are also going to be providing for those in need by sharing the gifts with which we’ve been blessed.”

He noted that the York-Scarborough Area Council recently voted to contribute $3,000 to hurricane relief in Aruba.

After outlining some of PWRDF’s many international relief and development efforts, Will Postma, the fund’s executive director, said, “I’ve consulted with the diocese and I know its needs are really intense.” He stressed that the PWRDF strategy is not to duplicate efforts of government and other agencies but to ensure that its funds are put to optimal use. Beyond food, clean water, and clothing, PWRDF will provide personal-care items and “dignity kits” to help residents maintain their self-esteem in the face of so much loss.

Delivering the homily, Bishop Peter Fenty recognized that people have difficulty accepting or understanding the reasons for great disasters and why God “permits” them.

Bishop Fenty drew on the story of Lazarus and Martha from the second reading (John 11:21-27), to emphasize that in the midst of horror, God’s presence is an unailing refuge and strength. Unlike Martha, who blamed Christ’s delayed arrival at her home for her brother Lazarus’s death, we should not consider adverse events to be ordained by God, nor should we believe that God causes disasters as punishment for wrongs committed. “Don’t go down that road. It is dangerous. If that were true, we’d all have to be worried,” Bishop Fenty said.

He pointed to the inexcusable sufferings of Job from the first reading (Job 1:20-22) as an example of the seeming unfathomability of bad things happening to good people. “If we think we are faithful to our God, when adversity strikes, we may believe that God is not listening or God is absent,” he said, but God is with us in the midst of the worst tribulations, as the 23rd Psalm tells us, “You, though I walk through the valley of the shadow of death, I fear no evil; thy rod and thy staff they comfort me.”

Natural or manmade disasters offer an opportunity for us to test our strength and to respond, like God, with love and comfort, he said – “to discover the life that exists even in the face of death.” He urged attendees “in the depths of our hearts be responsive to the needs of others” and to give generously, not for what we might gain in return but wholly for the sake of those who suffer.

Other participating clergy were Bishop Kevin Robertson, Bishop Risciella Shaw, the Rev. Jacqueline Dalley, the Rev. Canon Donald Butler, and the Rev. Canon Jim Garland.

Diana Swift is a freelance writer. To donate to the PWRDF’s North Eastern Caribbean and Aruba – Hurricane Relief effort, contact Jennifer Brown at 416.624.9192, ext. 355.

Friday 2nd Feb. at 6 p.m.
Holy Communion
plus light supper at 6.40
and feature talk at 7.

DREAM TRIP TO EGYPT
Debbie Cowling had a life-long dream to visit Egypt, which she fulfilled in 2017. Her talk includes colourful slides of Cairo, the Egyptian museum, camel riding by the pyramids, a tour of Luxor, and a visit to a day school and church on the island of Philae.

Please contact the office of interest or visit our web-sites for more information.

Money buys ‘dignity kits’

BY DIANA SWIFT

CHRISTIANS must go beyond sympathy and prayer and engage directly to those struck by disaster. This was the central theme of a special Saturday service held Dec. 2 at St. Andrew, Scarborough.

Organizers convened the Service of Solidarity in aid of the hurricane-ravaged islands of the Diocese of North Eastern Caribbean & Aruba, led by Bishop Errol Brooks in St. John’s, Antigua. In addition to Aruba, this West Indian diocese, established in 1842, comprises the hard-hit islands of Antiguan,
Final wish comes true for parishioner

Stalwart helped Anglicans, Lutherans come together

BY STUART MANN

ONE of Bob Donald’s final wishes was to hold the signed agreement that officially confirmed the amalgamation of St. David Anglican Church and Holy Cross Lutheran Church, both in Orillia.

The two congregations came together in 2006 to become St. David Anglican-Lutheran Church, but the agreement wasn’t finalized by all parishes, including the diocese and the Evangelical Lutheran Church in Canada, until this past September.

Mr. Donald, a long-time parishioner and stalwart of St. David’s, who had terminal cancer, wanted to hold the document while he still could. He was proud of the amalgamation and what the church had achieved.

“We came together and never looked back,” he said. “We’ve been a strong church family with lots of energy and commitment.”

Mr. Donald’s wish came true on Nov. 13, when he was presented with the signed agreement that officially confirmed the amalgamation. The agreement wasn’t finalized by all parishes, including the diocese and the Evangelical Lutheran Church in Canada, until this past September.

Mr. Donald was one of the key people at St. David’s who kept the congregation together and moving forward as it entered into discussions and then merged with Holy Cross. He provided leadership as the two congregations came together and tried to figure out how to live as a shared community. It was one of the first Anglican-Lutheran mergers in the diocese and it wasn’t clear how they were going to do it.

“This is a tiny community, and Bob really helped people to trust,” says the Rev. Lori Pilatzke, the incumbent, who called Mr. Donald the church’s ambassador. “He was a giant of a man in physical stature, the church’s ambassador. “He was a giant of a man in physical stature, and another for Lutherans. The worship material was projected up on screens, so no one had to juggle books or find passages they weren’t familiar with.

“That made us strong right off the bat,” said Mr. Donald in an interview shortly before his death. “We decided to be the best of the best, and that’s who we were.”

The merged congregations adopted several changes early in their history. One was to hold blended services instead of a separate service for Anglicans and another for Lutherans. The worship material was projected up on screens, so no one had to juggle books or find passages they weren’t familiar with.

For instance, the word “Churchwarden” was replaced by the Lutheran term “Council Chair” – an adjustment that Mr. Donald, who was a churchwarden at the time, readily embraced. “We don’t have wardens anymore – those are for prisons,” he said with a chuckle.

Mr. Donald helped Ms. Pilatzke and the church get through a difficult period when several members left after learning that Ms. Pilatzke was in a same-gender marriage. “He endured all of that and held the place together,” she says. “Personally, I was not in a good place at that time and his words were, ‘We’re just going to keep loving you while you heal.’”

The episode helped to clarify St. David’s vision as a welcoming place for all. “Hospitality and Christ-like welcome – that, in essence, is what Bob represented in his walk with the Lord,” she says.

Mr. Donald’s generosity extended outside the parish as well. One day he saw a woman crying at the end of the church’s walkway. She was new to Canada and commuting from Toronto to work at a nursing home in Orillia. Mr. Donald and his wife provided her with a room in their home.

“It’s sort of in my nature to always care for others,” he explained. “I’ve always had a place in my heart for people who have less than me and less than others and who are very disrespected for no good reason at all. We serve a community that is very underserved – people on fixed incomes or are disabled. The only people who seem to care about them are the people who go to church.”

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G

t is good. I have met
the peace and beauty
of God in living colour.

As early January, we
will have made it through the
darkest time of the year, in
which we stratigraphically stave
off the darkness with Christ-
as lights and decorations that sparkle and
inspire. By then, many will have put away
these sources of light and colour, as they
have done their job once again to brighten
and cheer us through the long winter
nights. Some (like me) keep them up “just a
little longer,” to keep the shadows at bay.
It is delightful that on this part of the planet
we celebrate our Christ, the Light of the
World, in the time of the longest nights of
our year. Then we gradually welcome back
the sunlight, yearning and learning to see
again the vibrant world around us.

Light comprises the spectrum of colours
including red, orange, yellow, blue, green,
indigo and violet. It is a mystery that these
combine and separate to give us the variety
of experiences that inform our life together:
Colours stimulate memory, understanding,
communication, even problem-solving and
strategizing. Colour makes us feel, react,
engage. Sports teams and political parties
use colours for identification and solidarity.

Anglicans use colour in the seasons of our
church year to express aspects of our faith.
We even liturgically dress in particular
colours to facilitate worship. “Oh Lord, how
shining and festive is your gift to us, if we
only look, and see.” (From Mary Oliver’s
poem Look and See.)

From Paul’s letter to the Ephesians (1:18),
we are encouraged to come and see with
the eyes of our hearts, that we may know
the hope of Jesus. This is not hard to do;
it just takes practice and repetition, like those
sports teams that proudly wear their team
colours. It also takes faithfulness, like the
chancel guild who, with steadfast love and
reverence, sets our Eucharist table week in
and week out.

Lean into the practice of reverence in 2018.
This requires a humbling of self, in or-
der to see that which is greater, more
lovely, more significant and more awesome
than self. Look outward and see. In the
picture, zooming out, what are the colours/
ideas/people we gravitate towards? What
about those we overlook? Are you willing
to invest discernment into seeing those
whom we unconsciously avoid? How can we
resolve to see deeper, further, with the
eyes of compassion and love? “Resolution” is
a term we use to talk about our intentions
and goals for the future; it also refers to
the ability to distinguish between separate
but adjacent objects or sources of light. Pay
attention to the Source, our Creator, the
Light of Christ that resonates, reflects and
reconciles us even in our cellular structure.
We are made in the image of God, who is
loving and light.

Hear this invitation to see with fresh eyes
the God-given gifts around us in the diversi-
ty of the faces and hands of our neighbours.
It is through the spectrum of individual and
community practices, theologies and faith
expressions that we portray the beautiful light
of our Anglican Church of Canada. I urge
you to seek. Be explorers. Resolve to get
to know more fully the complexity of your
parish family and especially your broader
community. In this time of social upheaval
and rapid technological growth, there is
plenty of room in our faith tradition and our
worship spaces for the spiritually hungry
(and the desperately lonely).

I share with you a word of caution from
The Old Hermit’s Almanac by Edward Hays:
“Treat with great reverence all you encon-
tr, for according to the Rainbow Covenant
of God with Noah, the Divine One is with all
humans and all creatures, large and small.”
Look under rocks, behind the barn, in the
bus shelters in the suburbs. Walk down to
the overpass and use the eyes of your heart
to see the child of God who is living under
the bridge. See the newcomers and the
refugees, the under-employed, the single
parent, the over-worked one who has no
time for family or church community. Go see
and participate in what God is up to, in living
colour!

In the Anglican Church

BRIEFLY

Area hosts town hall follow-up

Bishop Jenny Andison is inviting all
interested clergy and laypeople to
a follow up to the York Credit
Valley September town hall meeting.
This gathering will take place on
Jan. 13 from 6 a.m. to 12 p.m. at St.
John the Baptist, Dixie, 719 Dundas
St., Mississauga. Participants
will consider how to realign area
resources to strengthen existing
ministries and focus on opportu-
nities identified as needing more
resources and focus on opportu-
nities identified as needing more
resources.

Webinar explores response
to climate change

Faith and the Common Good is host-
ning a free webinar about climate
change and energy benchmark-
ing on Jan. 22 at 7 p.m. Keynote
speaker Dianne Saxe, Ontario’s
environmental commissioner, will
speak about why faith communities
must respond to the climate crisis
and what they can do to make a
difference. Participants will also
learn about how to be part of a new
energy benchmarking program.
how to take a free site visit, and
incentives for retrofits, lighting,
heating and cooling.

Training offered for lay anointers

A training weekend for lay anoint-
ers will be held Feb. 9-11 at St.
John’s Convent, 4710 Dewar Ave.,
Aurora. A limited number of
rooms are reserved, and
registration is also avail-
able. Clergy who supervise lay
anointers in attendance will be
asked to attend a supervision ses-
sion on Feb. 10. Contact the Rev.
Jo-Anne Billinger, chair of the
Bishop’s Committee on Healing,
Aurora; jbillinger@rogers.com.

Lean into reverence in 2018

BISHOP’S OPINION

By Bishop Riscylla Shaw

Bishop Riscylla Shaw

To help people with complex
mental health challenges get
back on their feet, recover
dignity, leave homelessness
behind, it only takes two things:
unwavering support and hope.

LOFT offers the
Unwavering Support.
You provide the Hope.

Please include
LOFT in your Will.

For more information, or to
receive a free estate planning
brochure, contact Jane Corbett
at 416-797-1994 x 227 or
jcorbett@loftcs.org.

LOFT Community Services
19 Toronto Street
9th Floor
Toronto, ON M5C 2E3

www.loftcs.org

Send your parish news and
photos to editor@
toronto.anglican.ca

The Anglican

The Anglican Church

The Anglican Church is a global community of 70
million Anglicans in 164 countries.

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

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

Primate:
The Most Rev. Fred Hiltz,
Church House, 80 Hayden St.
toonto, ON M5S 3D2

In the Diocese of Toronto:
A community of 254,000 congregations in 210
parishes covering 24,000 square kilometre.

Of the many 6 million people who live
within the diocesan boundaries, 276,000
claim to be affiliated with the Anglican
Church, with about 80,000 people
identified on the parish rolls. The diocese
is home to many ethnic and language-
based congregations, including African,
Caribbean, Chinese, Filipino, French,
Hispanic, Japanese, and Tamil. The City of
Toronto has the largest population of
aboriginal peoples in the country.

The Archbishop of Toronto:
The Most Rev. Colin Johnson

York-Credit Valley:
The Rt. Rev. Jenny Anderson

Durham:
The Rt. Rev. Floydia Shaw

Scarborough:
The Rt. Rev. Kevin Robertson

York-South:
The Rt. Rev. Peter Fereny

The Diocese of Toronto:
195 Credit St., Ste. 2L
Toronto, Ont., M5C 1B9
1-800-668-4932/416-353-6021
Web site: http://www.churchanglican.ca
Synod begins with Eucharist
Synod began with a Eucharist, followed by lunch and the business session. During the worship service, Synod acknowledged it was meeting on traditional First Nations’ land. It also prayed for those who had died since the last regular session of Synod in 2015. One of the hymns in the service, We Sing New Songs of Hope and Expectation, was written by the Rev. Sherman Hesselgrave, the incumbent of Holy Trinity, Trinity Square, Toronto. There were 630 voting and non-voting members in attendance on the first day.

New canons, archdeacon named
Archbishop Colin Johnson announced new canons and an archdeacon. They are:
• The Rev. Canon Byron Gilmore, Christ Church, Brampton
• The Rev. Canon Christopher (Kit) Greaves, Christ Memorial, Oshawa
• The Rev. Canon Gary van der Meer, St. Andrew, Glinton Ave., Toronto
• Deacon Canon Jacqueline Boutheon, Christ Church, Scarborough
• The Rev. Canons Joan Cavagnagh-Clark, Parish of Kinnmount, Minden and Maple Lake
• The Rev. Can. Joanne Davies, chaplain at Sunnybrook Health Sciences Centre and St. John Rehabilitation Hospital, Toronto
• The Rev. Canon Philip Der, St. Christopher; Richmond Hill
• Canon Mary Conliffe, Diocesan Executive Assistant to the Archbishop
• The Ven. Kyn Barker, the diocese’s coordinator of Deacons, Archdeacon of Toronto

The installation service will be held on Jan. 21 at 4:30 p.m. at St. James Cathedral.

A first for Synod
For the first time, Synod had a social media wall — a large screen that showed a loop of posts about Synod from Twitter and Instagram. To see their posts on the wall, Synod members used the hashtag #synodTO with their messages and photos.

Archbishop delivers Charge
In his Charge to Synod, Archbishop Johnson spoke about Bishop John Strachan’s contributions to the diocese, the diocese’s new strategic plan, his thoughts about the diocese since General Synod 2016, his coming retirement and his request for the election of a coadjutor bishop. See pages 6-7.

Members practise electronic voting
As in previous Synods, members used electronic devices, called response pads, to vote. They were given instructions and took part in a few test polls to practise. In a light-hearted moment, Synod was asked to vote on a mock motion that Synod be adjourned. Seventy per cent voted in favour and 30 per cent were opposed.

Executive Director introduced
Archbishop Johnson introduced Angela Hantoumakos, the diocese’s new Executive Director. For related story, see Page 1.

A community in the making
In Synod’s first Missional and Outreach Moment, the Rev. Jeff Potter told the story of St. Stephen, Maple, a new church plant that is a year old. The original St. Stephen’s closed in 2008 and the building was deconsecrated. However, the land was kept and eventually a reboot was imagined. The church was in need of repair “but we could feel the potential,” he said. In time, a small group came together and on Oct. 30 of 2016 Bishop Peter Penty reconsecrated the church. The first public service followed on the first Sunday in Advent and was a great occasion. Since then, the church has grown and word continues to spread, reflecting the church’s motto, “a Christian community in the making.” Mr. Potter thanked the many people who were involved in this reboot, especially the Rev. Canon Susan Bell, the diocese’s Canon Missioner.

Constitution, canon changes approved
Synod approved changes to the Constitution that would give the Secretary of Synod the authority to deal with late registrations at Synod. Synod also approved revisions to Canon 16 – Clerical Appointment, Exchanges, Retirements and Terminations, to allow the combination of a churchwarden and deputy churchwarden to be members of a parish selection committee. Finally, Synod approved revisions to Canon 13 – Churchwardens, to allow for flexibility when the collecting and counting of the offerings of a congregation are conducted. There will be a two-step process whereby the churchwardens confirm the custody of envelopes, loose cash and cheques and then ensure that the formal count is conducted within a specified time frame. Churchwardens will be required to forward a copy of the annual budget with the statistical and financial returns to the Secretary of Synod.

Coadjutor election likely in June
Synod approved a motion to have an election of a coadjutor bishop in 2018. In September, Archbishop Johnson announced that he was retiring and informed Diocesan Council that he would be asking Synod to concur with his request for the election of a coadjutor bishop for the Diocese of Toronto. He said the election will likely be held on June 9, 2018.

Synod debates proposed election changes
Synod debated a motion that proposed amendments to sections 10 and 11 of the Constitution, which deal with the way bishops are elected. The amendments would have required a diocesan bishop or coadjutor bishop to be elected by two-thirds of the total votes cast in both the Order of Clergy and the Order of Laity. (Currently, only a majority of the total votes cast in each order is needed for the election of a bishop.) Furthermore, the name of the candidate with the lowest number of votes in the combined orders would have been eliminated in each round of voting, except when there were fewer than four candidates remaining or the candidate with the lowest total number of votes in the combined orders received 10 or more votes in each order.

The proposed changes applied only to the election of a diocesan bishop or a coadjutor bishop; the election of a suffragan bishop would continue to require a simple majority in each order. A background note to the motion gave the rationale for the proposed changes. It stated that some other dioceses have a two-thirds threshold among clergy and laity for the election of a diocesan bishop. This ensures that the cleric elected has broad support across the diocese and was able to represent that diversity within the Anglican Church of Canada and the wider Communion.

Diocesan Council had forwarded the motion to Synod with the recommendation that it be adopted.

After debate, Synod voted on the motion. Because it was a proposed change to the Constitution, it required 75 per cent approval to come into effect immediately. It received 68 per cent approval. There-
Archbishop connects past to present in Charge to Synod

BY ARCHBISHOP COLIN JOHNSON

What a privilege it is to serve you as your bishop of diocese and to represent you in the wider councils of the Church in Canada and across our Communion. We have been truly blessed in the breadth of the gifts God has given us to share and the research and teaching of what we believe to be true. We have come from every part of the globe, in the physical resources we have inherited, and in the rich diversity of our spiritual life, all of which are part of the Gospel of Jesus Christ.

John Strachan died 150 years ago this month. He was the first Bishop of Toronto. In the last month, I was overwhelmed by the thought of following him as I walked to the front of the cathedral at that moment of my ordination some 14 years ago.

He had the energy of the Energizer Bunny on steroids. A larger-than-life character, brilliant, forceful, energetic and flawed, he set the stage for the Diocese of Toronto as we know it, not the least in this: he trained up a new generation of clergy, insisted on a locally financially self-sufficient church, enfranchised the laity in its governance, and moved a diversity of theological expression – within Anglican limits, of course. He set the DNA of the diocese as a Church that engaged fully in the life of the community. While he despised Baptists and Methodists, the Anglican faith he practised did not stop at the church doors on a Sunday morning.

Bishop Strachan instinctively exercised adaptive leadership of peoples who were firmly enframed in a firm, age-old Christian principles, but he had to face challenges that no one had ready-prepared answers for. He took risks, he tried new things, he had to adopt old ways to meet new situations. This Synod is a result. He convened gatherings of clergy and laity before it was legal or constitutionally allowed to do so. Yes, there were discussions in Parliament to begin this legal process that would allow it, but there was a pastoral reality that could not wait. It was what Archbishop Strachan would have chosen more recently in another context, a principled loosening of the structures, to allow the mission of the Church in a local context to flourish. The Synod came first, the authorisation came later. And so, we have our 157th gathering of our diocesan Synod today.

He convened the first Synod for the newly created Diocese of Huron to elect its first bishop, when bishops were still crown appointments. Queen Victoria graciously consented to appoint the elected candidate, ushering in a new age in Canada. Bishop Strachan was the first, and only Bishop of Toronto to be appointed, not elected.

He was missional, encouraging the formation of churches throughout the growing region, but he also provided alternatives to the prevailing norms. He founded a traditional parish church, St. John York Mills, in 1816 but then started a 7 o'clock Sunday evening service – a fresh expression of who you will at the grammar school for those who could not go to the morning services at St. James Church (now our cathedral) because of their work or because they were socially uncomfortable, even unwelcome.

He was an ardent proponent of education and formation, establishing grammar schools, public schools, three universities and theological training. In founding the York District Grammar School in October 1812, he provided a full range of courses to build the capacity of young men to take their roles in state and Church, offering reduced fees for the poor so that they, too, could rise into leadership.

In spite of his reputation as a partisan, he actually worked to set a standard of inclusiveness. Dr. Jonathan Lofti, a former member of Synod, spoke of Bishop Strachan at a recent event at the cathedral. In words both sacramental and pastoral, Dr. Lofti expressed the core of his pedagogy: “Indeed the human mind, whether enclosed in a white, red or black tabernacle, exhibits the same qualities and powers, when subjected to similar discipline, and experience.”

Our mission is the work that we as Anglicans in this diocese are being called to do: to build healthy, missional Anglican communities that engage faithfully with the world and share the Gospel of Jesus Christ.

Note the mission and the vision: these do not change much over time, but the specifics of how we need to put them into practice in our particular context do. They are a continuation of the ministry that we have undertaken in this diocese since John Strachan’s days. They can easily apply to parish life as well, and inform both the “what” we do and “how” we engage to join in God’s work of transforming lives. We will take time tonight to think through how it might apply to your parish – and it does apply to your parish!

Leadership and Formation

We have a pressing need for a renewed catechetical process, the formation of disciples who are formed and being formed in their faith and able to share our story winsomely with everyone, but more than that, we need to develop our capacity in apologistics – not to apologize and “say sorry,” but in the other sense of the word: to give a cogent reason for the hope that lies within you.

This Lent, I am recommending that we all take part in a simple exercise: “Meeting Jesus in the Gospel of John,” a joint project of the Society of St. John the Evangelist and Virginia Theological Seminary. Please join me in this. There are booklets available at Synod for $2. You can receive a daily video to your email, and small group resources are available online to parish groups.

There is no dearth of good and diverse resources available. You don’t have to create something from scratch. I want every parish to find a program and use it, and not only during Lent. Here are some examples:

- Alpha: Living the Questions; the Pilgrim Series.
- There is funding available through the Our Faith-Our Hope grants for more intensive leadership development.

We are in the midst of rethinking our recruitment strategy so that our leadership reflects more broadly the society we serve.

We have an opportunity to rethink how the Congregational Development department integrates the work of mission, congregational health and formation, and how it fits into stewardship, communications and property. I am very grateful for the 30-plus years of ministry that Canon Dave Robinson has given to our diocese and the wider Church, and I thank the dedicated staff and highly experienced volunteers who provide an inspired model of leadership for other dioceses.

Governance

For a number of Synods, we have considered how we govern ourselves. We have not figured out how to use technology effectively to bring people together to share ideas and make decisions. The technology is growing easier and is more accessible.

We have an enormous Synod – two to three times the size of our neighbours’ Synods, 20 times the size of our Provincial Synod, more than twice as large as our national Synod and more than twice the size of the House of Commons. There are many good reasons for this, perhaps. It is especially good at bringing people together.

Archbishop Johnson speaks about the diocese’s new strategic plan, Growing in Christ, in his Charge. PHOTO BY MICHAEL HUDSON
I want to say how proud I am of this diocese and the iceberg of ideas that are changing the way we understand, practice and minister – and we are also continuing excellent and exciting work as we have always done it. Both and, not either or, is the name of the game.

Not everything has worked as planned. We are collecting the learnings, examining the data, figuring out what went well, and repeating it, and figuring out what did not and making adjustments and trying again – that’s what innovation based on evidence is about: creating and maintaining a “continuous learning organization.”

Evidence-based innovation is about making decisions based on good data that marry the hunches we have with facts, so that our interpretations and decisions are based in reality, not just wishful thinking. It’s about making good judgments, and so it is related to governance. It’s about taking risks, so it requires trust, it’s about prioritizing our resources, so it’s related to stewardship. It’s what John Strachan did. Stewardship Stewardship is importantly related to leadership and formation – we need to be formed as stewards of God’s creation, a vow of our baptism.

Stewardship is not only about money, but people. We need to identify and call our potential leaders from all the cultures and traditions we have been blessed with in our diocese. We simply cannot afford to overlook or undervalue the gifts of people who look or think or decide differently than we do. We certainly cannot allow ourselves to do that with other Anglicans! I am committed to intentionally seeking this diversity for the health and faithfulness of our diocese.

We have given attention to our patterns of financial giving. The stewardship education and mentoring programs that we have developed have been very successful and need to be extended. We are developing a program for legacy giving that you will hear more about over the coming year.

A major opportunity for us is the gift (and the burden) of our property - $1.5 billion worth of it. As a basic principle, we cannot be possessed by our property. On the contrary, our property is bound by the mission we have been given to leverage these resources wisely and consistently, and seeking new ways to leverage these for the long-term benefit of the mission of our Church, just as John Strachan did with the clergy reserves some 175 years ago. We are seriously understaffed to do this work in-house, and we will have to think outside the box and change our governance models.

Culture and Trust
I have left this to the end, because in the long run, it is the most important.

We live in a polarizing world; distrust of the “other,” however the other is defined; a society that has tolerated bullies and racists, that has normalized highly charged discourse that publicly divides and mocks and diminishes opponents. It is often dealt in a false tolerance in the name of free speech or expression of personal opinion. It is a worldview that has infiltrated the way we do things, and the way we in the Church speak and act. It is wrong. It is not healthy debate. It is contrary to the Gospel of Jesus Christ. It is contrary to the vows we make in baptism to respect the dignity of other. It destroys communion. In the alternative, we see, it is a fact in scripture to “Build all up with love.”

In a time when the boundaries of civil discourse are neither clearly defined nor agreed upon, I think we should establish some mutually developed guidelines and accountability that will express our values for Christian conversation, and model parameters for our interactions with one another in the Church, with the wider community, in person, in our meetings, and in our use of social media. Let us build a stronger culture of trust, for it is an essential component of Christian discipleship. It will impact our leadership, our governance, our capacity for mission. It is a matter of the good stewardship of our human resources.

A challenge that continues to affect our life together, and yes, our mutual trust, is marriage. General Synod met a year ago last July in this very spot and approved the first step to amend the marriage canon to formally permit same-sex marriages in the Church. Over the next year, including this afternoon, there will be further consultations as we prepare for a second and final reading at General Synod in 2019. With the advice of the chancellor of General Synod, supported by a number of canon lawyers, I have acted under the provisions of the Constitution of General Synod to make a decision on what is known as “just liturgically” – liturgical and pastoral jurisdiction of a diocesan bishop within his diocese to provide alternative rites for this to meet the pastoral needs of some in our diocese. It is an interim pastoral measure, and although a number of provinces have allowed it, it has been requested after consultation. I have authorized some same-sex marriages to proceed, in accordance with certain limited circumstances. Neither parish nor individual clergy will be required to celebrate marriages that do not agree with this response.

This will allow us to accommodate the difference that has marked our approach in controversial issues for most of the history of our diocese; we have not always done it well, but we have never been a diocese of theological, spiritual, liturgical or political uniformity. I have worked deliberately to make this a reality during my four decades of ministry. In spite of his very strong opinions on many controversial subjects, this was Bishop Strachan’s legacy. I fervently hope that it will be my legacy to this diocese as well.

There have been many significant changes in this past year. We have had a number of important staff changes at the Synod Office. I am very grateful to Susan Aebli for her willingness to serve as interim Chief Administrative Officer while we re-assessed the scope of the role. I am delighted to welcome Angela Hantoumakos, whom I will introduce later, to the newly renamed position of Executive Director, providing leadership in implement- ing Growing in Christ, our strategic plan, and coordinating the services we offer to the parishes and people of this diocese.

Three area bishops have moved or retired in recent years, and we have lost a number of our clergy in retirement. Two of them began their ordained ministry in Toronto and served our Church with great faithfulness and contribu- tive leadership. I am immensely grateful to bishops Linda Nicholls, Philip Poole and Patrick Yu for their service.

I am of this diocese
fore, it will be required to come to the next regular session of Synod for it to be passed. The next regular session of Synod will be held Nov. 9-10, 2018.

Advice sought for marriage canon discussions

After wide consultation, Archbishop Johnson has convened a group to create a process for the diocese to discuss the proposed changes to General Synod’s Marriage Canon, which would allow for same-sex marriage in the Anglican Church of Canada. General Synod voted on the proposed changes last year and will do so again in 2019. In the meantime, it has referred the matter to diocesan and provincial Synods for their consideration.

The group consists of Marge Watters Knebel, ODT (chair), Chris Ambidge, the Rev. Canon Susan Bell, Pamela Boisvert, the Rev. Chris Harper, the Rev. Canon Philip Holston, the Rev. Ian LaFleur, Ryan Ramsden, the Rev. Mark Regis, and it is facilitated by Janet Marshall. Its mandate is to formulate a process for the diocese that started at this Synod and will continue at the diocese’s next regular session of Synod on Nov. 9-10, 2018.

Archbishop Johnson called on Ms. Watters Knebel, the Rev. Canon Alyson Barnett-Cowan, Mr. Harper and Mr. Regis to speak to Synod. A hard copy of their presentations was also made available to Synod members.

Ms. Watters Knebel said that both Archbishop Fred Hiltz, the Primate, and Archbishop Johnson have written pastoral responses that set the tone for the process. In a statement dated July 14, 2016, the Primate wrote: “More than ever we must make efforts not to turn away from one another; but rather to one another, not to ignore but to recognize one another; not to walk apart but together.”

In a pastoral statement dated Sept. 27, 2017, which was published in the November issue of The Anglican and is available on the diocese’s website, www.toronto.anglican.ca, Archbishop Johnson wrote: “All of us need to extend to each other the most generous Christian charity that Jesus our Redeemer calls us to exercise as we, together, seek to discern and live out God’s will.”

Ms. Watters Knebel stressed the importance of the process not just to the diocese but the wider Church. “What we do here in the Toronto diocese is quite important,” she said. “It will be noticed. As the largest and most multicultural Canadian diocese, we have a distinct voice within the Canadian church. We have an opportunity to be a beacon of hope for the wider Church, by responding in a way that models unity in diversity, celebrates the strengths and gifts of diversity and reflects our common commitment to the gospel of Jesus Christ and the mission of the Church. Our process may be of help to others and it will certainly be of interest as the national church prepares for General Synod 2019.

“The mandate before us is open-ended. Each diocese has been given the opportunity to consider the proposed change to the Marriage Canon in a way that makes sense for them. We have been given no specific directions or deliverables, and there is to be no vote. Our discussions and conversations need not be brought to any conclusion or decision. How we consider this is up to us.

“This afternoon we ask for the help of this body in creating a process that will serve you, your parishes and the diocese. We want our plans to reflect your ideas and wishes.”

To further set the context for the table...
Mr. Regis ended by saying: “The Canadian Church is in a process of discernment, and the events we have described, leading us to our diocese’s new strategic plan, Growing in Christ. The plan lays out a bold five-year vision (2016–2021) and sets the foundations to sit quietly we will work together to build healthy, missionally focused Anglican communities that engage faithfully with the world and share the gospel of Jesus Christ. Here are the main parts of the plan:

Our vision: “An Anglican community committed to proclaiming and embodying the gospel of Jesus Christ.”

Our values: “Faith, compassion, collaboration, accountability, boldness.”

The plan has identified five Focus Areas to guide and determine the priorities for the diocese’s resources over the coming years: leadership and formation, trust and culture, innovation based on evidence, governance and decision-making, and stewardship of resources.

After the video, Ms. Abell encouraged Synod members to read the Growing in Christ document in full. “We need to remind ourselves that the vision is something that will not change through time,” she said. “Our mission is what we are called to do today to realize the vision.”

She said a strategic plan helps Anglicans have a way of thinking and talking together. She said the conversations had been very rich. “It gives permission and support to lift things up and think together,” she said.

Synod hears about Provincial Synod
Laura Walton, a Synod member and the Prolocutor of Provincial Synod, gave a report on the Provincial Synod for the

The Faith Hub reaches out
In the second Missional and Outreach Moment, the Very Rev. Andrew Aube, left, rector of St. James Cathedral and dean of Toronto, spoke about drug use and homelessness in the area around the cathedral. He spoke about the outstanding work of the cathedral’s drop-in to address the needs. He spoke about how people from the nearby Roman Catholic, United and Anglican churches and others have come together to create The Faith Hub, to walk with and learn from those on the streets and living in poverty. He said the group hopes to create circles of support. He asked Synod members to pray for all those involved in The Faith Hub and invited people to join as volunteers.

The Anglican
January 2018

SYNOD

DAY 2

Synod opens with worship
The second day of Synod began at 9 a.m. on Nov. 25 with worship. About 63 voting and non-voting members attended the second day of Synod.

Strategic plan lays out vision
After dinner, Synod members listened to a presentation about the diocese’s new strategic plan, Growing in Christ. The plan lays out a bold five-year vision (2016-2021) and sets the foundations to sit quietly we will work together to build healthy, missionally focused Anglican communities that engage faithfully with the world and share the gospel of Jesus Christ. Here are the main parts of the plan:

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Synd hears feedback on marriage canon process

Marge Watteri Knebel, ODT, gave feedback from the first day’s presentation about a process for discussing the proposed changes to General Synod’s marriage canon. There were more than 500 suggestions from Synod members, she said, which will be collated and used to shape the process. She said there was a deep desire for prayerful listening across differences. Among the requests was the inclusion of youth, LGBTQ, and Indigenous people in the conversations. She offered comments about the need for parish engagement in the process, and the need for resources for parishes.

Archbishop asks four questions

Archbishop Johnson thanked the Rev. Canon Claire Wade, who was stepping down as the honorary secretary of Synod. She was presented with flowers and received a standing ovation. Speaking to Synod, Archbishop Johnson said, “You are an amazing group of people who provide enormous leadership in the Church and where they live. “I am deeply grateful for the work you do,” he said. He thanked the staff of the Synod Office.

He asked Synod members to take home and ponder four questions:

• What are your characteristics that you have most admired in a bishop?
• What are two critical issues that are affecting the life of this diocese and its mission?
• What are two characteristics that a bishop should have to lead this diocese in its mission in the next decade?
• What would you need in the process of the election to figure out if a candidate had those characteristics?

He asked members to email the answers to his office. Synod ended with prayers, a hymn and a blessing.

Ecclesiastical Province of Ontario, which was elected in October 2016 in Toronto, and has continued its work over the past two years.

She said Provincial Synod has the unique ability to liaise with the provincial government on many issues and interact with regulatory bodies dealing with cemeteries and historical designations and competencies. She said the Provincial Synod has worked hard in the past two years to increase the utilization of its members’ gifts. It is working towards a more effective and engaging strategy that lets those on Council continue Provincial Synod’s work between the quarterly meetings. There are currently three working groups focused on homelessness, elderly care and mental health. The third is about what the theological colleges are doing in regards to working on actions and plans by the Truth and Reconciliation Commission.

Provincial Synod is also working with the senior management teams of the seven dioceses in the Ecclesiastical Province, with an eye toward joint management and shared costs rather than each diocese paying for the same item. It moves toward its next meeting in October 2018 in Ottawa with a focus on creating a 10-year plan that supports all the dioceses of the Province.

Synod hearings

Synod heard 2017 update Kathryn Rogers, the diocese’s Treasurer and Director of Finance, gave a financial update for 2017. She said revenue was static and expenditures were, for the most part, under budget or in line, with the exception of higher than normal legal costs, and costs for relocation and items purchased to assist clergy during transitions.

She said the capital budget will be higher than expected. The plan was to replace the roof of the Synod Office in 2018 but rain leaking in forced that to be moved ahead to 2017.

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For more information on Synod, including motions, reports and financial documents, visit the end page on the diocese’s website, www.toronto.anglican.ca.
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IN MOTION

Appointments
• The Rev. Andrew Graham, Honorary Assistant, St. George Memorial, Oshawa, Nov. 28, 2017.
• The Rev. John Zimmerman, Honorary Assistant, St. George Memorial, Oshawa, Nov. 28, 2017.
• The Rev. Ruthanne Ward, Interim Priest-in-Charge, Church of the Ascension, Port Perry, Jan. 7.
• The Rev. Donald Beyers, Incumbent, Christ Church, Nov. 26, 2017.

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

First Phase - Parish Selection Committee in Formation (not yet receiving names):
• Parish of Churchyard and Cookstown
• St. Andrew, Scarborough
• St. John, Bowmanville

Second Phase - Parish Selection Committee (receiving names via Area Bishop):
• Parish of Bobcaygeon, Dunsford & Burnt River (Trent-Durham

Ordinations
• The Rev. Molly Finlay was ordained a Priest at All Saints, Whitby on Dec. 16, 2017.

Celebrations of New Ministry
York Credit Valley
• The Rev. Michael Stuchbery, Incumbent, St. Philip, Elto-
coke, Jan. 28 at 4 p.m.

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• The Rev. Canon Cheryl Palmer, Incumbent, Christ Church, Deer Park, Jan. 28 at 4 p.m.

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WARM PRAYERS

The Rev. Dr. Alison Falby (second from left) and members of the Prayer Shawl Plus Ministry at St. Martha, Bay Ridges in Pickering pray over two shawls that will be given to those who require them, usual parishioners suffering from an illness. The ministry also knits toques and scarves for the local youth drop-in centre. From left are Mary Mann, the Rev. Dr. Alison Falby, Enid Bourner, Linda Strickland, Nancy Cunn, Gail Henderson, Rene Bignell and Judy Fowler. PHOTO BY EUGENE FARRUGIA

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The ban also recognizes the horrific human and financial consequences of the simple existence of nuclear weapons. The development, testing and possession of nuclear weapons have proven to be a colossal failure – for the whole as well as the parts.

By the Rev. Tyler Wigg-Stevenson

Readers of The Anglican who share the paper’s denominational identity will be shocked to learn that they are, by extension, winners of the 2017 Nobel Peace Prize.

This unity of Christian opposition to nuclear weapons is perhaps most fundamentally grounded in the Just War tradition, a foundational moral framework for assessing armed conflict that has historically guided Anglicans and Roman Catholics, among others.

Nuclear weapons fail both these tests: they are an example of both violent force that causes more harm than the good and does not discriminate between combatants and non-combatants, as well as violent force that causes the threat to be more harm than the good it seeks to do. As a category, nuclear weapons fall both these tests. As such, their continued existence is a moral requirement for the conviction that only nuclear deterrence could prevent their use. Today, however, the spiraling crisis of world events reveals the inadequacy of our current prudential wisdom undergirding the ban treaty. Seventy-two years after Hiroshima and Nagasaki, we are leaving behind the era when one could imagine that we had to have nuclear weapons so that they would never be used. Now, we are entering a new, uncharted era, in which the increasing consensus of security experts is that the indefinite existence of nuclear weapons guarantees their eventual use. The crisis unfolding on the Korean Peninsula is just one instance of the danger we face.

Such crises confront us with our own powerlessness. They also invite us to what we might call “time for amendment of life,” as the Compilation blessing puts it. And, second, as an army of activism, insisting both as churches and faithful individuals that our government have the courage to name refusal of complicity.

Toward this end, perhaps the Anglican Church can follow the example of the ICAN’s executive director, by saying that the absence of nuclear-armed states from the discussions made negotiations “sort of useless.” The Trudeau government’s decision to support the pro-nuclear powers vocally boycotted the treaty negotiations, and encouraged and coerced their allies to do the same. Canada was notably absent from the negotiations. During Question Period in Parliament, Prime Minister Justin Trudeau was surprisingly frank by saying that the absence of nuclear-armed states from the discussions made negotiations “sort of useless.”

The treaty’s articulation of a global norm against landmines has proven consequential even for those countries that still refuse to ratify it, resulting in a radical decline in the use of landmines worldwide. The Ottawa Treaty example might explain the Trudeau-Tremp fear of the nuclear ban. The ban is based on the recognition that nuclear weapons result in unacceptable humanitarian consequences.

The Rev. Tyler Wigg-Stevenson is assistant pastor at Trinity East (Little Trinity Church), Toronto. He also chairs the World Evangelical Alliance task force on nuclear weapons.

Members of the Hiroshima Nagasaki Day Coalition with children outside Holy Trinity, Trinity Square in Toronto on Aug. 6, 2010, the 66th anniversary of the bombing of Hiroshima, Japan. PHOTO BY MICHAEL HUDSON

What will you do with your Nobel Prize?

I was elected as a bishop suffragan of the 10th Bishop of Toronto on May 31, 2004. A couple of weeks later, I was elected Bishop of Toronto. I had a much longer preparation for the role than the dates suggest. Since March 1992, I served as the Executive Assistant to the Bishop, and so for over a decade I lived in the close presence to the College of Bishops and Archbishop Finlay. It was a steep learning curve to move from the parish into the Bishop’s Office as archdeacon, somewhat less so becoming an area bishop with that experience. Nonetheless, I faced a surprising big learning curve when I assumed responsibilities as diocesan.

Archbishop Finlay served as a coadjutor to Archbishop Lewis Garnsworthy for over a year, although he was already a suffragan, and elected to the College of Bishops and Archbishop Finlay. It was a steep learning curve to move from the parish into the Bishop’s Office as archdeacon, somewhat less so becoming an area bishop with that experience. Nonetheless, I faced a surprising big learning curve when I assumed responsibilities as diocesan.

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I was elected as a bishop suffragan of Toronto, consecrated on June 21, 2003, and given responsibility for the Trent-Durham diocese. Archbishop Finlay retired as the 10th Bishop of Toronto on May 31, 2004. A couple of weeks later, I was elected Bishop of Toronto. I had a much longer preparation for the role than the dates suggest. Since March 1992, I served as the Executive Assistant to the Bishop, and so for over a decade I lived in the close presence to the College of Bishops and Archbishop Finlay. It was a steep learning curve to move from the parish into the Bishop’s Office as archdeacon, somewhat less so becoming an area bishop with that experience. Nonetheless, I faced a surprising big learning curve when I assumed responsibilities as diocesan.