Do you remember the first time you learned how to ride a bicycle? If your experience was anything like mine, it happens in stages. I first learned in the 1960s, when banana seats and big handlebars and streamers were all the rage. That was not my bike. I had a hand-me-down from my older brother. It was red with chipped paint and a white seat and bent fenders. It was so uncool, and what made it even more uncool was that it had training wheels on it.

Now, there are some things that are good about training wheels, because they can give you confidence when you don’t quite have your balance, and they can help you ride and keep upright when you’re kind of tipping over, and you can navigate tight corners. But with time, you realize that there are limitations when you have training wheels on. While you can out-speed the little kids on the tricycle, you can’t quite keep up with the big kids.

And then comes that fateful day when the training wheels come off. I remember that day like it was yesterday – my father holding me up, and I leaning into him, hoping that he wouldn’t let me go. And then as I tried to curb my fear, he encouraged me with words like, “Don’t look down, look up. Watch where you’re going. Keep pedaling. Now pedal faster. Don’t look down, look up. Keep moving.”

We are in a moment in between...
Service remembers victims of gun violence in Toronto

A service of lament to remember the victims of gun violence in Toronto was held at the Ghanaian Anglican Church of Toronto on Nov. 3. “It was a meaningful service for those who attended, including grieving parents who received support and encouragement,” said the Rev. Jacqueline Daley, one of the organizers and the interim priest-in-charge of St. Margaret, New Toronto. The service remembered 45 victims who had died and 154 who had been injured from gun violence in the city as of Nov. 3. One parent, Okwi Modekwe, father of shooting victim Ernest Modekwe, shared his journey of grief.

In addition to comforting the families and loved ones of the shooting victims, the service called for action to address gun violence, calling it a public health crisis that is threatening the well-being of Toronto. The Rev. Sky Starr, pastor and executive director of Out of Bounds, a charity that provides grief and trauma support in the GTA, provided practical strategies to support grieving families.

The service was led by Ms. Daley and the Rev. Kenneth Korsh, priest-in-charge of the Ghanaian Anglican Church of Toronto. Through their ministries, both continue to support families and friends impacted by gun violence. On July 13, they officiated at the funeral service for Mr. Modekwe, 28, who was killed on Queen Street; more than 300 young people attended the funeral. “The majority participated in Holy Communion, food to strengthen them for the journey of grief,” said Ms. Daley. “This is a very urgent and important work of the Church that needs attention.”

Church pitches in for couple’s wedding

MEMBERS of St. Peter, Erindale and the surrounding community pitched in on Nov. 4 to give a young couple the wedding of their dreams.

While preparing the couple for the baptism of their baby, the Rev. Canon Jennifer Reid learned that they weren’t married because they couldn’t afford a wedding. When asked what sort of wedding they wanted, they said a small, simple one with 10-15 people present.

Canon Reid felt the church might be able to help. She offered to marry the couple during the baptism service, which was planned for 9:15 a.m. on Sunday, between the 8 a.m. and 11 a.m. services. After a night to think about it, the couple said they’d love to do it.

A number of parishioners volunteered their time and talents for the wedding. One parishioner served as the Master of Ceremonies for the reception afterwards, while another parishioner baked the cake. Parishioners decorated the church, brought punch and champagne and even looked after a room for the couple at a local inn with dinner and breakfast included. A local hairdresser did the bride’s hair in the church before the service. Children from the church school created a flower arch for the bride as she walked down the aisle.

Not only was their baby baptized, but so was the husband-to-be. Then they were married, with a small reception in the church hall afterwards. “It was the whole community coming together to lift up this young couple,” says Canon Reid. “It was a gift of community.”

Church displays banners in wake of attacks

St. Barnabas, Chester hosted the Toronto Love Quilt Project on Nov. 11. The project is an art installation of colourful banners measuring 24 feet by 6 inches. The banners were designed to support the many people who suffered shock, heartache and grief after the van attack in North York in April and the mass shooting on Danforth Avenue in July. They were created to share messages of hope, peace and love. Quilters around the world were invited to take part. This was the banners’ first showing in the Danforth area. They were draped over the pews, which made it easy for visitors to view.

All invited to Bishop’s Levee, presentation of Order

The annual Bishop’s Levee will be held on Jan. 1 at St. James Cathedral. All are invited to join Bishop Andrew Ashby and the College of Bishops to offer best wishes and prayers for the New Year. The levee will begin with a Eucharist at 12:30 p.m., followed by a receiving line and reception from 1:30 to 2:45 p.m.

There will be Choral Evensong at 3:30 p.m. with presentations of the Order of the Diocese of Toronto, an award given annually to recognize and honour those members of the laity in the diocese who have given outstanding service over a significant period of time in their volunteer ministry.

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Church, diocese respond to racist graffiti

BY STUART MANN

Three incidents of racist graffiti written on a church’s property in south Etobicoke have brought local citizens together and created opportunities for ministry and advocacy.

About 40 people showed up at St. Margaret, New Toronto on Nov. 17 to help the church clean up its property after a man wrote the graffiti on a shed behind the church building on three separate occasions in September and October.

The volunteers included neighbours, local merchants, teenagers and parents with young children. One concerned citizen offered to write a cheque on the spot to install security cameras to help make the area safe.

“I was so moved,” said the Rev. Jacqueline Daley, interim priest-in-charge of St. Margaret’s. “They had read about the incidents in the newspapers and wanted to say ‘absolutely not in my community. We’re going to come together and send a message that this does not define us.’”

Ms. Daley says the incidents have opened up conversations in the parish and wider community about racism. “The list of connections and phone calls and people opening up to express themselves has really blown me away,” she says. “I’ve always believed that love is so much more powerful than hate. It always brings out the best in people.”

She said she was stunned when a long-time parishioner, Sharon Williams, first showed her the graffiti on the shed on Sept. 6. “When I first saw it, I literally lost my mind,” she recalls. “Of all my years in Canada – I grew up in Toronto – I realized I had never seen the N-word written anywhere. It hit me at my core.”

Ms. Daley, who is black, thinks the graffiti was prompted by her recent arrival at the church. “It’s supposed to incite fear and terror, and it’s a reminder of the painful history of black people in this country,” she says. “It’s part of our history of racism, exclusion and injustice.”

After the graffiti was painted over, the man struck again in early October and then again on Oct. 28 while Ms. Daley and the congregation were inside the church at their Sunday morning worship service. The man was chased away and has been identified but, as of Nov. 23, police had not made an arrest.

In addition to cleaning up its property, the church has started a social justice committee and is looking at ways to improve safety in and around the building, including the installation of security cameras, lighting and secure access. Noelle Richardson, a specialist in diversity and inclusion, was invited to speak to the congregation shortly after the first incident. She encouraged the congregation to use the incident as a catalyst for positive change and neighbourhood engagement. As well, Ms. Daley has spoken about the incidents and racism in her homilies.

“This has been such an education for me,” she says. “It has affirmed to me that we in the diocese have a problem that we need to address. It has opened up a lot of conversations that we cannot ignore. I think it’s an opportunity for us to go and do some ministry and intentional work of engagement.”

In response to the incidents, the diocese’s College of Bishops asked Bishop Jenny Andison, the area bishop of York-Credit Valley, and Bishop Peter Fenty, the area bishop of York-Credit Valley, and Bishop Peter Fenty, the area bishop of York-Credit Valley, to learn more about how you can join us in supporting the ministry of the Bishop, please visit us at www.toronto.anglican.ca/foundation.

Continued on Page 11
Bishop’s Opinion

By Bishop Jenny Andison

The Anglican Church

The Anglican Church is a global community of 70 million Anglicans in 164 countries. The Diocese of Toronto is one of 38 dioceses in the Anglican Church of Canada. The Diocese of Toronto has a membership of approximately 100,000 people in over 100 congregations in 84 countries.

Archbishop of Canterbury


In Canada

A community of about 600,000 members in 300 parishes, stretching from Vancouver Island to Newfoundland and north to the Arctic.

In PrayForUs

The Most Rev. Fred Hiltz, Church House, 80 Hayden St, Toronto, Ontario M5B 2P2. Tel: 416-924-1892.

In the Diocese of Toronto

A community of 234 congregations in 210 parishes covering 25,000 square kilometers. Of the nearly 6 million people who live within the diocesan boundaries, 371,000 claim to be affiliated with the Anglican Church, with about 60,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Pakistani, Chinese, Indo-Canadian, Filipino, Hispanic, Japanese, and Tamil. The City of Toronto is home to the largest population of aboriginal peoples in the country.

Bishop of Toronto

The Rt. Rev. Andrew Asbil

York-Ontario

The Rt. Rev. and Mrs. Anderson

York-Carlington

The Rt. Rev. Peter Fenty

The Diocese of Toronto

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The Diocese of Toronto’s 158th Regular Session of Synod was held on Nov. 9-10 at the Sheraton Centre Toronto Hotel & Suites in Richmond Hill. The theme of Synod was “Growing in Christ,” which is also the name of the diocese’s strategic plan. The name was taken from Ephesians 4:15: “But speaking the truth in love, we must grow up to every way into him who is the head, into Christ.” Here are the highlights. Some items have been condensed. For the full reports, visit www.toronto.anglican.ca.

DAY 1

Synod begins with Eucharist
Synod began on Nov. 9 at 10:30 a.m. with a Eucharist, which included an acknowledgment that it was being held on traditional First Nations land. There were 611 voting and non-voting members in attendance when it started. Archbishop Johnson opened the business sessions with a prayer for Synod and a prayer for peace, noting that it was the 56th anniversary of Kristallnacht.

Social media wall shows posts
Back by popular demand, Synod had a social media wall, which 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.

Members practice electronic voting
As in previous Synods, members used electronic devices, called response pads, to vote. They were given instructions and were asked three mock questions to practice. In a light-hearted moment, Synod were asked three mock questions to practice. They were given instructions and were asked three mock questions to practice. Once again, the Rev. David Bryan Hoopes, OHC, was Synod’s chaplain.

Missional & Outreach Moment #1
Throughout Synod, members heard about how the diocese is living out its vision in the Missional & Outreach Moments – how communities are moving beyond their walls to find new ways of meeting people who are not being reached by traditional forms of Church, and how our churches are reaching out to the poor, the marginalized and the homeless.

In the first Moment, Adam Furfaro spoke and showed a video about St. John the Baptist, Oak Ridge’s Community Missions Ministry. He spoke about the church’s strategy to deepen the congregation’s relationship with Jesus Christ and to reach out to people in the surrounding area. “We unlocked and opened our doors to the community,” he said, adding that hundreds of new people have visited the church. He spoke about a grant that the church received from the diocese and how it was spent. He spoke about a homeless man who arrived in June and is now part of the church’s staff. Among its many initiatives, the church has a service just for young adults.

Synod starts Marriage Canon Dialogue
Archbishop Johnson, Bishop Andrew Ashil and the Rev. Joyce Barnett gave a presentation about the Marriage Canon Dialogue. Here is a summary of their presentation:

The proposed changes to the Marriage Canon to incorporate a provision for marriage of same-sex couples in the Anglican Church of Canada were brought before General Synod 2016 for the first time. The motion was carried with a two-thirds vote in each of the three houses.

In preparation for the second vote in the summer of 2019, General Synod’s Declaration of Principles requires that proposed alterations be referred for consideration to diocesan and provincial Synods. Consideration does not mean vote; it means prayerfully considered.

We began this work at Synod 2017. Guided by the Canon XXI Working Group (an ad hoc group of clergy and lay people with diverse perspectives, chaired by Margo Watters-Knebel, ODT, a member of the Evangelical Lutheran Church in Canada), a process was developed whereby Synod was asked to identify what would be most helpful to prepare it for this consideration. We collected and collated 530 suggestions.

In response to these:
- Facilitation for parish-based listening processes was made available and received, this support.
- Resources and information documents were posted on the dioce’s website.

However, by far the greatest response was a deep desire for prayerful, respectful and honest listening and dialogue across our differences in ways that can build understanding and relationships. This listening would be mindful of LGBTQ2 voices. It is this request for gracious listening that shapes our work together, both at the Pre-Synod meetings and now at Synod itself.

The process we are using was also used at the recent Provincial Synod and at the House of Bishops and allowed for the expression of our shared values for continuing to walk together, in need of each other, regardless of the outcome of the vote in 2019.

At Synod and previously at the Pre-Synod meetings, our work is to suspend our suspicions and open ourselves to finding a deeper understanding of what you and others feel and think about the potential changes to the Marriage Canon and how we can value and sustain relationships in a time of disagreement.

From this sharing and listening, we will gather what we’ve heard into our dioce’s message for the Council of General Synod when it meets on Nov. 23-25, and to General Synod itself.

This is what we are considering:
- Declare that Canon XXI (On Marriage in the Church) applies to all persons who are duly qualified by civil law to enter into marriage. (This is an interpretation of the Canon, not a change to the Canon.)
- Change wording to be gender neutral (i.e., “the parties to the marriage”).
- Opt-in process. (Noting that no cleric is required to marry anyone.)
- Must be authorized by the diocesan bishop.

The purpose of our time together is to listen to each other, to invite a deeper understanding of what you and others feel and think about the potential changes to the Marriage Canon, and how we can value and sustain relationships in a time of disagreement. This conversation can trigger deep emotions for many, so we will be attentive to both the feeling and the factual substance of our conversations.

Continued on Page 8
It has been an honour to serve

Instead of a Charge to Synod, Archbishop Colin Johnson chose to reflect on some of the important changes in the diocese since his ordination more than 40 years ago.

By Archbishop Colin Johnson

I thank God every time I remember you, constantly praying with joy in every one of my prayers for all of you because of your sharing in the gospel from the first day until now.” (Philippians 1:3-5)

Forty-one years ago, I attended my first Synod in the Diocese of Toronto as a young deacon. I’ve tried to remember how many Synods I’ve been to. I can’t remember, but it’s at least 75 to 80. I’ve only missed one Synod in the Diocese of Toronto, and that’s because I was on sabbatical.

But naturally, as a young cleric 41 years ago, you know everything, and you have an opinion – of course, the correct opinion – about every subject. So another newly minted deacon – a certain Philip Poole – and I decided that a motion on the floor of Synod to amend the canon about candidates for ordination had not taken into account our perspective as new ordinands, and so we rashly moved an amendment. Anyway, who were these people who had moved and seconded the original motion? I had no idea who Archbishop Arthur Brown or Canon Duncan Abraham were. Well, our amendment was soundly defeated, and Philip and I were invited to the office of one Canon Douglas Blackwell, executive assistant to Bishop Lewis Garnsworthy, for a wee chat.

And it turned out to be a life-changing experience, because Douglas became a mentor and a friend, as did a subsequent executive assistant to the bishop, Michael Bedford-Jones. And almost 15 years later, I succeeded both of them as the executive assistant to the bishop. I have been in the Bishop’s Office, therefore, since 1982.

This marks my last Synod as your bishop, and I want to thank you for the privilege and honour it has been to serve this remarkable diocese. Now in my 42nd year of ordination, my 16th year in episcopal ministry and my 15th year as your diocesan bishop, tonight I’m not going to give a Charge to Synod. That will be up to Bishop Andrew to set the direction.

Rather, I will give you a few hopefully brief reflections on some of the significant changes that are the foundations on which we continue to build.

From Lewis Garnsworthy and Allan Read until Andrew Ashil, I have worked under the leadership or beside my bishops in this diocese – 17 since I joined the Synod Office as executive assistant to Terry Pinlay in 1992. Each was different. Each brought specific gifts. Each served with great faithfulness, and each provided the Church with the needed leadership that time, I’m just going to touch on a few of the more significant changes I’ve seen in some of that period of ministry:

The increased place of laity, rooted in a renewed understanding of baptism, that began in the 1970s or took form in the 1980s. And then, more especially, the place of women in the official leadership of the Church. I was ordained deacon on the very same day that Marge Pezzack was ordained as the first female priest in the Diocese of Toronto. It was 25 years ago – I was executive assistant to the bishop – that Victoria Matthews was elected as the first woman to be a bishop in the Canadian Church, on the same day that Michael Bedford-Jones was first elected. So they are celebrating their jubilees this year.

It has led to the development of a corps of highly trained, highly skilled laity to work across the diocese in congregational development, giving spiritual coaching and training, building on the Cursillo movement of the ’70s and then the Logos programme of the ’80s and 90s, and now part of our diocesan ministry strategy. The Order of the Diocese of Toronto has been established to honour the significant contributions of exemplary lay people doing their ordinary ministries within their communities. Over 250 have been awarded this distinction so far. That sounds like a lot until you realize that it’s half of one per cent of the people of this diocese.

The Our-Father-Our-Hope: Reimagine Church campaign raised $40 million, increasing our capacity to support ministry in parishes in the diocese and across our country. The Mission Allocation Fund provides a transparent policy for making grants that has funded new church development, innovative forms of ministry and parish support. The establishment of FaithWorks has meant that as Anglicans in this diocese, we have a focused program that has contributed over $24 million to assist tens of thousands of vulnerable people in our society. Our social justice and advocacy has given voice to the need to change laws and policies and provide opportunities for the poor. Our amendment was the marginalized in our wider society that reflect Jesus’ call to serve the least. The development and implementation of a robust sexual misconduct policy and Screening in Faith have enabled us to respond clearly, effectively and proactively to abuse and for the protection of children and vulnerable adults in our Church. Our policies have informed those of jurisdictions right across North America.

The rehabilitation of the ministry of healing and the training of lay anointers has allowed this ministry to become a regular part of liturgical and pastoral care in most parishes. The restoration of the diaconate as a distinct and essential ministry in its own right, and not merely as a transitional waystation on the road to the “real ministry” of priesthood.

When I arrived at the Synod Office in 1992, there were computers and typewriters and Dictaphones and one answering machine – and, yes, quite pints. The invention of the internet, electronic communication and social media have revolutionized and will continue to change incredibly how we communicate, relate to one another, gather information, create communities and make decisions. It’s changing how we do church and has the possibility of creating conditions that will be as disruptive and creative as the printing press and the Reformation were 500 years ago.

Greater access, however, to information has not led to better understanding of truth. We are the best educated and most informed society that has ever existed, and yet never before has public discourse been so fact-free and truth-alternative. That used to be called lying. Our discourse has a continuing obligation and opportunity to speak truth and be truthful.

We’re in the midst of rapid demographic and cultural transformation. Did you know that up until 1980, there were a total of about half a million immigrants in the Greater Toronto Area, which includes about two-thirds of the Diocese of Toronto? Of that half million, more than 50 per cent were European. In the last five years alone, there are over 360,000 immigrants to the GTA, almost 260,000 from Asia. We are now home to about a quarter of a million people from the Caribbean alone, that same number of people, a quarter of a million, have arrived in Toronto from just five countries in 2017: China, the Philippines, Iran and Pakistan. I bet you didn’t consider Iran in that list.

Today we Anglicans canacies in Toronto in English, Cantonese, Mandarin, Japanese, Tamil, Italian, Portuguese, Spanish, Bengali, Malayalam, Tagalog, Urdu, Swahili, Sudanese languages, Ghanaian languages, Cree and Ojib Cre, and others that I have missed. And that’s just languages. That does not mention our accommodation of differing cultural or spiritual or theological differences.

We are a microcosm of the Anglican Communion in this diocese. That is unique in any part of the world, and it presents both incredible opportunities and special challenges of diversity and inclusion in a way that would have been unfathomable to Bishop John Strachan, our first bishop, or even to Bishop George Snell or Lewis Garnsworthy. Globalization is not simply a virtual reality in a networked world. Globalization is our daily physical and practical lived experience, and in this globalized world the capacity of our diocese to engage internationally is unique in Canada, and in fact probably unique in the world. Our work in bringing together the Anglican bishops in dialogue, participating in funding the In-ABA processes that have created opportunities for deep listening and growing understanding across the whole Communion. The number of Diocese of Toronto Anglicans who serve on international commissions and bodies in the Communion is unmatched by any diocese in the world.

In a world that seems to be increasingly polarized, we have striven in this diocese, and largely succeeded, in holding not only the center ground to the GTA, almost 260,000 from Asia. We are now home to about a quarter of a million people from the Caribbean alone, that same number of people, a quarter of a million, have arrived in Toronto from just five countries in 2017: China, the Philippines, Iran and Pakistan. I bet you didn’t consider Iran in that list. Today we Anglicans canacies in Toronto in English, Cantonese, Mandarin, Japanese, Tamil, Italian, Portuguese, Spanish, Bengali, Malayalam, Tagalog, Urdu, Swahili, Sudanese languages, Ghanaian languages, Cree and Ojib Cre, and others that I have missed. And that’s just languages. That does not mention our accommodation of differing cultural or spiritual or theological differences.

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My pledge is that we walk together

we’ve been hearing at Synod, speaking languages that we have not heard before in our experience in our parishes, new voices and new tones and new languages sung and prayed. On my first Sunday it was Spanish and on my second Sunday it was Cantonese. What a delight.

And in each congregation, devoted and dedicated by leaders who every day live out your baptismal call, and clergy who are so gifted in these challenges for the sake of ministry, and at the core a College of Bishops – namely, Peter and Riscylla, Kevin and Jenny – who are so wise and so dedicated and so passionate for the gospel, not just in their geographical area, but for the whole church and for the whole Church. And then you step into 135 Adelaide Street, and you appreciate all of the gears and the pedals and the spokes and the tires and the wheels, and how it all goes together from department to department, as very dedicated staff do this. This (Synod) is remarkable. I’ve been to a lot of different Synods that are not run like this.

But for the last month and just a bit, I have been watching and learning from Colin Johnson on how to ride the bike. Now, the first thing that you learn is that Colin never puts his hands on the handlebars, but actually what he’s doing is juggling with one hand all of the issues and the canons and the finances and the HR issues, while with the other hand he’s drinking coffee and talking to the Chancellor. He is reciting from memory every Collect that has ever been written and he can name the date of it. He does not need a GPS to get anywhere in the diocese. He knows where every parish is, and if you press him he can name the succession of incumbents down to the beginning of the last century. It’s like a kid with a hockey card.

It’s not just the past and it’s not just the future. We are in a moment in between. We are in a moment between what was and what is coming. And when you live in a transition moment, it is really important for all of us just to be really still. And the first emotion that comes to bear is gratitude – gratitude that God has brought us safely to this moment, all of us. Deep gratitude to you, Colin. You have pedaled so hard, and what you’re doing is nothing short of remarkable.

So I said, “Dear God, let there be enough water.” I said, “Dear God, let there be enough water.”

And some of us have never had the opportunity of learning and hearing the story of who Jesus is.

When our children were young, I had to figure out a way to teach them how to pray. I remember when Hannah was about three years old, and I tried to imagine how I was going to teach this young child. One night after a story, I said to Hannah, “How would you like to pray?” And she said, “Daddy, I don’t know how to start.”

So I said, “Dear God, thank you for this beautiful day. Thank you for all of this, and the sun.” And she elbowed me, and she said, “And the trees and the birds!” “And the trees and the birds!”

And all the way through that prayer, we went back and forth. The Jesus I know, the Jesus that I love, is the Jesus who says, “Hannah, how would you like to start?” And it was like watching a kid ride a bike.

It is the same in our call as parishioners to bring forward our passion for formulating and telling and gathering around the word, and gathering around liturgy, and speaking to a changing time, of plumbing the depths of our traditions so that we un-earth all of the gems of old Collects that still speak and sing in an age that longs to hear and to see Jesus in the way we want to, too.

The second: we need each other. Imagine the paralyzed man on a pallet with four friends as they’re wending their way through the streets of Capernaum, and they come to the house, and there’s a huge crowd, and the four friends know that no amount of elbowing is ever going to get them close. Try and imagine it in your own mind, that process where they decided that it might be a good idea to scale the house, to clamber up the side, to lift the tiles and dig through the roof. Imagine the wonder that was. Imagine if the paralyzed man said to his friends, “Really, no actually, I don’t want you to go to that kind of effort. Maybe we should just go home.”

And then lifting him up the side of the house and saying, “No really, honestly, I think we should just go home. And did he stop protesting when they started lifting the tiles and digging through for him? Did he give in? Imagine the dust coming down and daylight bleeding into the living room. Imagine how monstrous he might have felt as he’s being lowered down, and how many had looked down on him for so long, and how he had looked down on himself. And the text says, “And Jesus saw their faith and said, ‘Son, your sins are forgiven.’” It was their tenacity, their faith, their hunger to push through so that their friend might be healed, that made all the difference in the world. It takes that kind of tenacity to be a Church today, to scale the impossible; the impossible that we employed in places we ought not to go. Sometimes it is important for us to take the risks that we didn’t think we could take, where we think it is the Church that’s paralyzed. Sometimes it is the Church’s way of saying, “We are learning that as we walk with our Indigenous brothers and sisters. Some of us feel quite paralyzed in facing General Synod this coming year.

But this I know: we need each other. We need all of us to lift the Church. We need conservatism and self-criticism and high church, we need LGBTQ and straight. We need all of us to be able to face the truth, that it is God that transforms us, and it is Jesus who will say, “Pick up your mat and walk.” It is important for us to be one Synod together and, while we are afraid, to walk away. My pledge is that we walk together, not just through to get past each other. Jesus did not say, “Tolerate your neighbour as you tolerate yourself.” Jesus did not say, “Make room for your neighbour as you make room for your- self.” Jesus said, “Love your neighbour as yourself.” We are in this together, folks.

Number four: there’s a hole in my roof. I’ve often imagined that moment at the end of that reading when the crowd goes home, and Peter’s wife looks up and says, “There’s a hole in my roof.” And for some churches that is a reality, and some of us are caught up in a game-changer, in saying, “We can’t fix that hole in the roof.” For some of us, we are burdened by our old structures, and we pour all of our energy into old buildings. But a hole in your roof gives you a new advantage and a new vantage point in seeing church in a new way, and it will take all of the innovation and the creativity of all of us to imagine new structures, and how we use our prop- erties and our buildings in creating new partnerships with community members in our large towns and our small towns. And there are holes in our structures, too, as we heard from our Intercultural Working Group, and struc- tures that divide and keep out, that we need to have the courage to change and transform. And for that reason, we need that we do that with clarity, always keep- ing our eyes on the faith that has called us and that Jesus has taught us.

I’m a bit nervous to take the training wheels off, but I am so excited, and I am so excited to take my place at Synod, by the Missional Moments, the creativity of all the congregations across this diocese, and also because there is deep hurt and malaise, a new sense of a dawning day, of new creative ways that we will test the future. Don’t be afraid. Pedal along. Thanks be to God.
Synod members were then asked to have conversations in groups of three, with people they don’t know, both clergy and lay. In their groups of three, they were asked to answer the following questions:

1. What would you like to say to the group about the proposed changes to the Marriage Canon? What are your hopes and fears?
2. No matter the results of General Synod’s vote in summer 2019, it will be met by both joy and hurt. How can we face this? What does it mean to be a diverse people of God?

Synod members met twice on Day 1 to answer these questions. The conversation continued on Day 2.

Election motion not approved

Synod considered a motion that proposed amendments to sections 10 and 11 of the Constitution, which deal with the way bishops are elected. The amendments would require 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 be eliminated in each round of voting, except when there are 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.

The motion came before Synod last year but did not achieve the 75 per cent approval that is required to amend the Constitution at one Synod. (It received 68 per cent approval.) It came before Synod again today needing a simple majority and the assent of the Archbishop to pass. Synod debated the motion. As part of the debate, Archbishop Johnson exercised his constitutional prerogative to speak, arguing against the motion. When Synod voted, the motion failed by a large margin.

Missional & Outreach Moment #2

The Rev. Sheilagh Ashworth told Synod about the Parish of Lloydtown’s country run in support of Pikangikum, a First Nations community in northern Ontario. Over eight years, the run has raised about $20,000 for fresh water projects in Pikangikum. She spoke about the challenges facing Pikangikum and the efforts of the Pikangikum Working Group to build infrastructure. The annual country run is held on the last Saturday in September.

PWRDF marks 60th anniversary

William Postma, the executive director of PWRDF, informed Synod that the relief and development agency was celebrating its 60th year and gave several examples of its humanitarian work in Canada and other parts of the world with its agency partners. He said PWRDF has a new, streamlined approach to sending money to emergency situations in Canada such as wild fires. He also showed a video about PWRDF.
Synod members share thoughts

During Members’ Time, Synod spoke about a number of subjects, including: the importance of modération; making disciples of Jesus Christ and faith formation resources; the College of Preaching; the importance of women and interfaith relations; resources and services for homeless people; mental health for young people, especially young adults; what it means to be humble; Canada’s national housing strategy and building affordable housing on church land; the assistance provided by Our Faith-Our Hope.

Group describes intercultural initiatives

Christina Yu, André Lynn and the Rev. Suzanne McKim made a presentation about the Bishop’s Workgroup on Intercultural Ministries, formed by Archbishop Johnson in 2014 to implement the recommendations in the report Being Multicultural, Becoming Intercultural. The speakers talked about the group’s work to date and its anti-racism workshops. Other initiatives the group is working on include: formal adoption of the national church’s Charter for Racial Justice; a diocesan policy on hate crimes and discrimination; a more diverse governing body, both clergy and lay; establishing stronger relationships with sister groups doing similar work in the national church. The Epsicopal Church and the United Church; similar work in the national church, The Episcopal Church and the United Church; a standardized application process for bishops to approve “non-standard” liturgy for cultural congregations; expansion of resources in other languages offered through the diocese’s website.

Bishops address Synod

Instead of giving a Charge to Synod, Archbishop Johnson reflected on some of the highlights from his ministry. This was his last time chairing the Synod and he said it has been an honour and privilege to serve. He spoke about some of the changes that have taken place in the diocese since he was ordained more than 40 years ago. He thanked Synod members, and five people in particular: his wife Ellen; Canon Mary Conliffe; Chancellor Clare Burns; the late Canon Robert Falby; and the late Archbishop Terence Finlay.

Bishop Asbil, the diocese’s coadjutor bishop who will succeed Archbishop Johnson on Jan. 1, 2019, spoke about his first year in the ministry, his focus on service and visiting parishes. He praised the clergy, laity, College of Bishops and Diocesan Centre staff. He identified four areas of special interest: to see and make Jesus known; to walk together; to care for and advocate on behalf of the environment; to imagine new ways of being the Church.

Archbishop prays for fallen, peace

On the eve of the 100th anniversary of the end of the First World War, Archbishop Johnson offered prayers for those who have died in wars, and for peace.

Marriage Canon Dialogue resumes

Marge Watters-Knebel, ODT, and Chris Ambidge, ODT, spoke about the Marriage Canon Dialogue. Here is a summary of what they said in their presentation:

- We are about to start the final session of our work on the potential changes to the Marriage Canon. Through the triad conversations we have had, we have practiced what it means to truly listen—something we don’t often have time to do. Some of you have had two conversations, others have had three. Now we will take time to collect what you’ve heard.
- This process will take place in your table groups. You will notice that there is a new person at each table. Their task is to facilitate and record your feedback. They will invite each person at your table to share what they’ve heard in the triad sessions you have been part of. Once again, the focus is on listening—we aren’t debating, rather we are offering feedback.
- The serifs will take notes of what each person says. These will be collated and become part of our message to the Council of General Synod, along with the other resources we have collected and written, which are found on the diocese’s website.

At the conclusion of the table feedback, the serifs will meet with Archbishop Johnson and Bishop Asbil to prepare a brief report of what was heard. This will be shared with you before you leave Synod this afternoon.

- The question to guide our feedback is “What have you heard?” with particular reference to the second question asked:

“No matter the results of General Synod’s vote in summer 2019, it will be met by both joy and hurt. How can we face this? What does it mean to be a diverse people of God? Synod members were then asked to continue their discussions.

Synod receives financial statements


Synod hears about Provincial Synod

Laura Walton, ODT, reported on the work of Provincial Synod. The Synod of the Ecclesiastical Province of Ontario was hosted at the beginning of October by Bishop John Chapman and the Diocese of Ottawa. The province is made up of seven dioceses: Toronto, Niagara, Huron, Ottawa, Ontario, Algoma and Moosonee, each of which sent four clergy, four lay people and their bishops to meet in Ottawa for the meeting. The theme for the Synod was A Hopeful Church in a Changing Times, with the focus centered on learning about and discussing ministries in the province.

Missional & Outreach Moment #4

The Rev. Michael Van Dusen talked about St. Aidan, Toronto’s participation in a canoe pilgrimage, which went from Midland to Toronto—850 km over 25 days—in the summer of 2017. He said it took place within the context of the Truth and Reconciliation Commission’s calls to actions, and early Jesuit missionaries to the Huron-Wendat travelled the route in the 1600s. Paddlers on the pilgrimage ranged from 18-75 years of age, from every cultural background. Some people from St. Aidan’s took part in the pilgrimage.

Council’s Report to Synod received

Synod received Diocesan Council’s Report to Synod.

The Rev. Sherman Hesselgrave of Holy Trinity, Trinity Square, Toronto plays the piano with other musicians during the opening Eucharist. At left, Synod members practice voting on response pads. PHOTOS BY MICHAEL HUDSON

Synod hears strategic plan’s progress

The Rev. Ian LaFlour, the honorary clerical secretary of Synod, gave an update on the diocese’s strategic plan, Growing in Christ. Here is a summary of his presentation:

- This has been condensed for space reasons. For the full report, see the diocese’s website, www.toronto.anglican.ca. As you aware, in 2016 the Diocesan Council approved Growing in Christ as the diocese’s strategic plan for 2016-2021. Over the past two years, five working groups have been formed to assist in the implementation of the plan.
- The diocese is in a time of profound change, both in its internal and external environments. Demographic shifts and changing societal attitudes continue to shape the environment in which the diocese operates. This changing environment presents new opportunities and challenges which require the diocese to adopt new and innovative ways of operating. Some of this change can be informed by emerging best practices and thought leadership, and other changes will need to be informed by collaboration and feedback from parishes and other stakeholders.

The diocesan leadership team identified the need to take a focused and measured approach to the rollout of our strategic plan that would enable us to focus our efforts on the delivery of two priorities in 2018. The two priorities identified were Governance and Clergy Remuneration issues we have wrestled with for many years and collectively recognize need change. Over the past 10 months, we have focused on drafting recommendations for those priorities that will now be shared with various groups for input as the working groups continue to refine our recommendations.

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GOVERNANCE

The Governance working group membership comprises individuals who bring depth of subject matter expertise in multiple disciplines, including corporate governance within the Church, for-profit and not-for-profit environments.

We know that fundamental change must be supported by an efficient governance and decision-making structure to enable the diocese to be nimble and flexible, by optimally using the time and talents of the diocesan volunteers and staff. Decision-making can be overly complex and encumbered by many levels of approval. Our canons are perceived to be cumbersome and our structure is complex.

In developing its proposal, the work group was aware that it was formed, heeded the advice that it received to think outside the existing canonical framework to develop a nimble and flexible governance structure. The framework the working group will recommend is geared to optimize staff and volunteer subject matter expertise while balancing relevant principles from corporate governance structures within our unique polity as a Church.

Committee members elicited input from Diocesan Council, the College of Bishops, the Archbishop and the Chancellor regarding the efficacy of existing governing bodies and the level of members engagement. They also observed the working of Area Councils and Executive Board and Trust Committees.

Four models were considered. The proposed governance structure recommended by the working group is a more streamlined structure with fewer layers, committees with depth of subject matter expertise and delegated decision-making authority to be established by Synod.

The working group has commenced the consultation process with various groups across the diocese to seek input regarding the proposed model. This began with a presentation to Diocesan Council in October, followed by a presentation to the meeting of Regional Deans the same month. It will continue between now and early 2019, expanding to include Area Councils, the ACW and chairs of the various working groups. This information will be reflected in the next iteration of the governance model, targeted for presentation to Diocesan Council in June. This process is further supported by the pre-Synod meetings in the fall, and a proposed pilot will be presented at the 2019 Synod.

CLERGY REMUNERATION

The second focus area for the current year has been Clergy Remuneration. We recognized that it is time to revisit clergy remuneration, which has not been reviewed over 20 years ago by KPMG, to address some of the inequities that have arisen over the years.

The working group membership comprises both clergy and volunteers with multi-functional expertise. The work undertaken by the committee was theoretically grounded and incorporates much depth of subject matter expertise in multiple disciplines, including corporate governance structures within our unique polity as a Church.

In developing its proposal, the work group was aware that it was formed, heeded the advice that it received to think outside the existing canonical framework to develop a nimble and flexible governance structure. The framework the working group will recommend is geared to optimize staff and volunteer subject matter expertise while balancing relevant principles from corporate governance structures within our unique polity as a Church.

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The following Synod members were elected to serve as General Synod members.

General Synod will be held July 10-16, 2019 in Vancouver.

• Lay members:
  - Chris Ambidge, ODT – Church of the Redeemer, Bloor St.
  - Joyce Badley, ODT – St. George by the Grange, Toronto
  - Leslie Hadju, ODT – St. George, Pickering Village
  - Ryan Ramsden – Grace Church in Scarborough
  - Marion Thompson – St. Mark, Port Hope
  - Mary Walsh, ODT – St. John the Baptist, Oak Ridges
  - Laura Walton, ODT – Holy Trinity, Clarenville
  - Edward Werneth – St. George, St. Mary Magdalene, Toronto

• Clerical members:
  - The Rev. Julie Burn – Church of the Resurrection, Toronto
  - The Rev. Canon Philip Dor – St. Christopher, Richmond Hill
  - The Rev. Dr. Alison Falby – St. Martin, Bay Ridges, Pickering
  - The Rev. Molly Finlay – All Saints, Whitby
  - The Rev. Canon David Harrison – St. Mary Magdalene, Toronto
  - The Rev. Canon Janet Read-Hockin – St. Nicholas, Birch Cliff
  - The Rev. Mark Rogn – St. Paul, Bloor Street
  - The Rev. Canon Nicola Skinner – Grace Church, Markham

Youth member
  - Lydia Keesmaat-Walsh – Church of the Redeemer, Bloor St.

Bishops report on Marriage

Archbishop Johnson and Bishop Ashb shared some of the feedback from the Marriage Dialogue conversations that Synod members had today and yesterday. (The report that was sent from the diocese to the Council of General Synod has been posted on the diocese’s website. The report includes an overview of what was heard in the discussions at Synod and a summary of the responses from the data gathered at Synod.) Some of the issues included: a feeling of weariness; fear of what the vote at General Synod 2019 will mean, for both the diocese and the rest of the Communion; in spite of the fear, we want to stay together; need to include the insights of youth and children; need to care for those who are feeling left out; there is a deep longing and need to talk about scripture and theology; there is a degree of pain avoidance; anxiety about being labelled; we’re already living with diversity and we need to hold up that we’re unified in Jesus Christ.

Synod wraps up

It was Archbishop Johnson’s last time as chair of the diocese’s Synod. He said he may attend Synod in retirement but will not exercise his vote. As a way of thanking him for his years of service, Synod members gave him a standing ovation. He thanked Sarah McDonald, ODT, who was stepping down as the Honorary Lay Secretary of Synod. Synod ended with prayer.

The Rev. Evan Smith (left) and Sandra Campbell staff the Toronto Urban Native Ministry Booth, one of several booths at Synod. PHOTO BY MICHAEL HUDSON
Racist graffiti ‘evil’

Continued from Page 3

of York-Simcoe, to take a lead in consultation with Brother Reginald Chunshaw, OHC, in drafting a list of things to be done when a hate crime is experienced by a parish. In the near future, the diocese will also be looking at developing a policy that addresses the dismantling of racism.

“Unfortunately hate crimes are on the rise and we need to equip parishes for how to deal with them,” said Bishop Andison. She visited St. Margaret’s immediately after the first incident to meet with worship leaders to plan prayers for both the parish and the perpetrator.

“We named the graffiti for what it was – hate and evil,” said Bishop Andison. “As Christians we’re called Jesus Christ to all generations of evil, and we prayed about how we can do that.”

PRAYER CYCLE

FOR JANUARY

1. Recipients of the Order of the
Diocese of Toronto
2. Good Shepherd, Stayner
3. Holy Trinity, Clearview
4. St. James, Saugeen Shores
5. St. John, Gravelyhurst
6. Nottawasaga Deanery
7. St. Luke, Guelph
8. St. Margaret, Barrie
10. St. Paul, All Saints
11. The Chancellor and Vice- Chancellor of the Anglican Church of Canada
12. Prince of Peace, Wasaga Beach
13. Bishop Andrew Asbil

LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the February issue is Jan. 2. Parishes can also promote their events on the diocese’s website Calendar at www.toronto.anglican.ca.

Music & Worship

JAN. 20 – Chariteure Valentine luncheon and fashion show, 1 p.m., St. Dunstan of Canterbury, St. Law- son Rd., Scarborough. Delicious lunch followed by an Alia/Tan Jay Avenue Road, Toronto.

FEB. 12 – Chariteure Valentine luncheon and fashion show, 1 p.m., St. Dunstan of Canterbury, St. Law- son Rd., Scarborough. Delicious lunch followed by an Alia/Tan Jay Avenue Road, Toronto.

SALES

JAN. 27 – Sing and Joyful Bel, a Eucharist featuring the music of the Sacred Harp (shape-note singing), 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

January 2019

I leave with confidence and hope: archbishop

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declining numbers in his address to Synod in 1991. Twenty-five per cent of our parishes are actually growing. The rest are more or less stable. That is actually better than most institutions today, but we should not let it go. I have learned too much. We have much to learn, and we need each other. All of us need all of us. We cannot do God’s work alone.

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 identified to parishes):
• St. Peter, Oshawa
• St. Andrew by-the-Lake, Toronto (Ann Tappin, Half Time)
• St. James Cathedral

Second Phase - Parish Selection Committee (receiving names via Area Bishop):
• St. John, Bowmanville

Third Phase - Parish Selection Committee Interviewing (no longer receiving names):
• Trinity, Aurora
• St. Hugh and St. Edmund, Aurora
• St. Thomas a Beckett, St. James Cathedral

Celebrations of New Ministry

York Scarborough
• The Rev. Canon Donald Butler, incumbent, St. Andrew, Scarborough, Jan. 20.

York Simcoe

Grief and loss

“With the departure of our loved one, we may...”

In the words of St. Paul from a letter to the Romans, “...bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that according to the riches of his glory, he may grant that you may never be ashamed in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you were being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth of the love of Christ, which surpasses knowledge, so that you may be filled with all the fullness of God.”

The words of St. Paul are from a different letter: “For this reason I bow my knees before the Father...

For more information about the diocese, visit www.toronto.anglican.ca.
REMEMBERING

The Rev. Margaret Tandy, priest-in-charge of St. Paul, Perrytown (holding rope) and parishioners ring the church’s bell 100 times on Nov. 11 to mark the centenary of the armistice that ended the First World War. Those assembled prayed at the beginning and ending of the bell-ringing. Archbishop Fred Hiltz, Primate, encouraged churches across Canada to ring their bells for the occasion. PHOTO BY ANNE ORAM

BRIEFLY

Caledon community helps ring bell

The bell at St. James, Caledon East has been ringing in joy and sorrow since 1901. On Nov. 11, the church participated in the Bells of Peace, commemorating 100 years since the Armistice in 1918. The event attracted parishioners, people from the neighbouring church in the village, and others, including members of the Royal Canadian Legion and Caledon’s mayor. People took turns ringing with five seconds between tugs on the old rope, while others listened in the candlelit church. The last ringer was the youngest member of the congregation, who helps ring the bell each Sunday. Piper Al Lawrie played a lament and Amazing Grace as darkness fell. The event spoke to the need people have for acts of solemn remembrance, and the role churches can play as community hubs for spiritual gatherings other than regular worship services.

Diane Allengame, St. James

Ringing for Peace

Young people wait their turn to ring the bell at St. Barnabas, Chester in Toronto on Nov. 11 to mark the armistice that ended the First World War a century ago. About 50 parishioners and members of the wider community took part, ringing the bell 100 times in honour of the occasion. PHOTO BY HELEN TAYLOR

Helping Hand

St. Paul on-the-Hill, Pickering presented its Youth Achievement Scholarship awards to, from left, Nicole Howes, Bethany Brown, Andrew Fryer and Monique Brown. The bursaries help local Grade 12 students pay for their post-secondary school education. Two overseas students were also given scholarships. Over the past 11 years, the program has given scholarships to 35 students from the Ajax and Pickering area and 12 who live overseas. PHOTO COURTESY OF ST. PAUL ON-THE-HILL

Faith on Parade

From left, Frances Parker, the Rev. Dan Graves, Natalie Campbell, Mitchell Neidham and Carol Tremayne of St. Paul, Newmarket walk in the town’s Santa Claus Parade in November. The church’s float, depicting a woodland scene with a deer looking into a manger at the Baby Jesus, said, ‘Take Time for God With Us This Christmas.’ PHOTO COURTESY OF ST. PAUL’S

St. Thomas, Brooklin celebrates sesquicentennial

Almost 150 years ago, Thomas Lumden donated two acres of land to a small group of Christians to establish a place of worship. On the corner of what is now St. Thomas Street and Winchester Road, Brooklin, St. Thomas Anglican Church began. The first service was held on Dec. 21, 1869. In 2019, St. Thomas will be 150 years old and the parishioners will be celebrating throughout the year. “It’s a time of giving God thanks for the rich legacy left to us by our forebears in faith and preserving and shaping that heritage for those who will come after us,” says the Rev. Canon Claire Wade, incumbent. A history of the church’s ministry was published and launched on Nov. 18, 2018 and the sesquicentennial celebrations kicked off on Dec. 23, 2018. For information about events in 2019, visit www.stthomasbrooklin.com.

Anniversary Service

Bishop Andrew Aubil joins Major Rev. Canon David Saunders and lay minister Carolyn Atkinson for the 28th anniversary service of St. Martin, Courtice on Nov. 18. PHOTO COURTESY OF ST. MARTIN’S