ROSEMARY Beattie describes herself as a “serious introvert” who often has difficulty stating her opinions at meetings. But she has a simple solution for that: prayer.

“I’ve found that praying ahead of time actually frees me and I can speak quite honestly and forthrightly,” she says.

Ms. Beattie, a member of St. Mary Magdalene, Toronto, is part of a large group of people in the diocese who plan to put the power of prayer to work during Thy Kingdom Come, a worldwide prayer movement held from Ascension Day to Pentecost, May 30 to June 9.

Thy Kingdom Come was started by the Archbishops of Canterbury and York in the Church of England in 2016, and it has spread to more than 65 denominations in 114 countries around the world. “In praying ‘Thy Kingdom Come,’ we all commit to playing our part in the renewal of the nations and the transformation of communities,” says Archbishop Justin Welby, the

Local Anglicans join movement

Bishop Asbil and the seven ordinands during the presentation and examination part of the service.

Bishop Ashbil and the seven ordinands during the presentation and examination part of the service.
The first ride this year was to the Beaches in Toronto on May 8, followed by a lunch. The group is planning a longer ride this summer.

The group is made up of about 12 clergy and laity, and new members are always welcome, whether they are experienced cyclists or not. "We go at a pace that people are comfortable with and we don’t leave anyone behind," says Mr. Shaw. "It’s all about having fun and getting together for a ride."

He says the group is an alternative to traditional cycling clubs, which usually hold their big ride on Sunday mornings. "If you ride a bike and go to church, it can be a little bit isolating because you don’t get to do that group ride on Sunday morning. But with our group, we don’t have that problem. It’s worked out really well and it’s a lot of fun."

The group holds about two rides a year – a short one (about 15 km) and a long one (about 100 km). The trips aren’t all pedalling. He says the group is an alternative to traditional cycling clubs, which usually hold their big ride on Sunday mornings. "If you ride a bike and go to church, it can be a little bit isolating because you don’t get to do that group ride on Sunday morning. But with our group, we don’t have that problem. It’s worked out really well and it’s a lot of fun."

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"We’ve had people say, ‘Yeah, we’ve had people say, ‘Yay, Anglicans!’"

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"We’ve had people say, ‘Yay, Anglicans!’"
BIG DAY

Thirty-eight confirmands join Bishop Andrew Asbil and sponsoring clergy and laity after the Diocesan Confirmation Service at St. James Cathedral on April 28. In addition to those who were confirmed, one person reaffirmed his baptismal vows and another was received into the Anglican Communion. They came from the following churches: St. George on Yonge, Toronto; St. Dunstan of Canterbury, Toronto; St. Martin in-the-Fields, Toronto; St. Timothy, Agincourt; Ascension, Don Mills; St. John, York Mills; Incarnation, Toronto; St. Christopher, Richmond Hill; St. Jude, Wexford; St. Jude, Bramalea North; Trinity East (Little Trinity), Toronto; and St. James Cathedral. At right, Bishop Asbil confirms the group from St. Dunstan of Canterbury and a girl takes part in the service.

PHOTOS BY MICHAEL HUDSON

We’re almost there!

In May 2018, the Anglican Diocese of Toronto Foundation launched a project to fully realize a dream of our founding bishop, John Strachan: to fully fund the Office of the Bishop of Toronto.

90% of our $1.5 million goal achieved

As we step into the future, we continue to give glory to God, “from generation to generation, in the Church and in Christ Jesus, forever and ever! Amen.”

(EPHESIANS 3:21)

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.
BISHOP’S OPINION
By Bishop Andrew Asbil

Somebody asked me the other day, how did the town hall meetings go? ‘Free Solo’ came to mind. The first few months of my episcopacy have been marked by listening, learning and climbing a steep learning curve that resembles a rock face at times rather than a simple rise. In stretches, I feel well harnessed, supported and tethered by those who have made the climb before: staff, clergy and lay leaders. And then the town hall meetings were scheduled, five of them in three days in strategic places around the diocese. I wondered who might come and what might be on your minds and hearts. I wondered if folks might hear what was coming to rest on my heart, keeping me up, inspiring me in these early days of ministry as discernment was being defined. Thirty to forty people each gathered at St. James Cathedral, St. Bride, Clarkson, St. Andrews, St. Paul, Newmarket. Each meeting was scheduled to last for two hours, and we soon discovered that emotional touch, the spiritual concentration and the determination of one climber’s resolve to do it, in spite of the constant risk of death or injury. The movie is not for the faint of heart, but my, is it worth the journey.

It is healthy to wrestle with doubt

He was not alone. Matthew’s account of another post-resurrection appearance exposes some of the other disciples. The account says that when the Risen Christ himself stood with the eleven on a mountainside in Galilee, “some doubted” (Matthew 28:17). We ought to have the audacity to acknowledge that there are things we may never understand or believe.

It is a healthy spiritual exercise when Christians wrestle with doubt and uncertainty. It may be said that a faith unquestioned and untested is no faith at all. The poet Lord Tennyson wrote, “There lives more faith in honest doubt, believe me, than in half the creeds.”

We ought to be open to making the claim that we know everything there is to know about God and God’s world. Accepting our limitations is important and healthy. Anne Lamott, the political activist and novelist, wrote, “The opposite of faith is not doubt, but certainty.” Being able to express uncertainty is necessary and important. As tenants we continue to discern God’s purpose and will for us.

Our Christian praxis is not about having faith in faith alone. The Greek word for “faith” (pistis) is a derivative of the word for “persuasion” (peitho). Our faith is not just a mindless, unquestioned acceptance of the things we were taught about God and the Bible. It is a “confidence” grounded in the “evidence” of God’s love revealed in the person of Jesus Christ and experienced in our daily lives. In the book of Acts, Paul sings the praises of the Jews of Beroea, who, after hearing him preach, “searched the scriptures every day to see whether these things were so” (Acts 17:11).

If we are going to grow our faith and make it our own, it will require lots of work. It requires that we, in our own way and at our own pace, become the curious enquirers and eager discipler, studying the scriptures, testing the validity of its historical claims, and comparing its assertions with those of other religions and philosophies. It will also mean pursuing opportunities to put the words of Jesus into action.

Uncertainty is not a disqualifier from being called to be a disciple of Jesus. Just as he commissioned those who doubted when he stood with them on the mountainside in Galilee, he says to us and church leaders to make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matthew 28:19). In the story of the “Healing of the Boy,” we can say, “I believe, help my unbelief” (Mark 9:24).

2019-06-06 11:17

D. First, we need to know what you might be asked: What will happen after General Synod? What kind of counsel will clergy give with respect to our diocese? How will you lead the diocesan ministry? How will leadership change to meet the demands of the future? And many more questions.

And what is on my heart? At each gathering I shared four words that, for me, set a tone and direction for our various ministries. They are not the four words, as though they are definitive in nature; rather, more like four pillars upon which ministry might stand for this new season of our Church. In no particular order, they are creation, diversity, discipleship and mission. Over the next number of months, you will be hearing much more about each of these.

I was heartened by how folks engaged at the town hall meetings. I appreciated the candor expressed, the playfulness and imagination shared, the heartfelt articulated and the courage required for an unknown future. As it was in the beginning, is now and ever shall be. The movie concludes on this note: ‘Once upon a time’.

This is your favourite part, and the most daunting too, like going free solo — after all, you just never know what you might be asked: What will happen after General Synod? What kind of counsel will clergy give with respect to our diocese? How will you lead the diocesan ministry? How will leadership change to meet the demands of the future? And many more questions.

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It’s time to look for deeper results

BY THE REV. CANON GARY VAN DER MEER

We had a Ring of Peace in Toronto following the shooting at a mosque in Quebec City in 2017, and another following the shooting at a synagogue in Pittsburgh in 2018. In the space of a month this year, we’ve had two more – a ring around mosques following the shootings in New Zealand, and another around churches following the terrible explosions in Sri Lanka.

I’m standing in a long row or “ring” of people in Toronto with Rabbi Elsey Goldstein of City Shul and Imran Shabbir Ally of the Islamic Information and Dawah Centre. We are carrying a sign that includes the logos of all three of our congregations: City Shul, Islamic Information & Dawah Centre, and St. Anne, Toronto. We are together in friendship for our fourth Ring of Peace.

In this ring, we are joined by a growing circle of congregations and friends to be with the people of Our Lady of Lourdes Roman Catholic Parish in Toronto; members of the Sri Lankan community are a significant presence in this congregation. For the first time, Hindu and Sikh representatives stand with us, as do members of the Church of Jesus Christ of Latter Day Saints. We hold our signs of support. Some drivers honk in encouragement. We stand in quiet conversation, sing songs, and in silence. We provide a clear path into the church for members of the community coming for mass.

We are invited into the church for a vigil. Some enter to hear and share reflections, prayers. Others, the quiet witness on the street is enough. Inside the church, we are addressed by Cardinal Collins, Bishop Andrew Ash and many others. We hear reflections, prayers and words of encouragement. The hardest part is this first-hand account by Roshanthini Raju. In tears, she tells us about her family who were in the cathedral in Colombo and were injured during the explosion.

It feels terrible to say it, but we are starting to have a formula for a Ring of Peace. We invite our emerging network of partner congregations. We invite our friends on social media. We contact the police for traffic safety and the media to come and share our public witness. We take pictures. Afterwards, we eat together. People mix freely and have what might be their first conversations with a person of another religion. The great opportunity of a Ring of Peace is that it gives us a way to stand beside someone of another faith and build friendship.

This week, there is another shooting. This time it’s at a synagogue in California. Even if we say we know how to do it, can we imagine another ring for another Ring of Peace less than a week after the last one? Rabbi Goldstein commented: “My immediate reaction was oh no, not another Ring of Peace. Not because the rings aren’t beautiful and not because they aren’t meaningful. Quite the opposite because they are becoming too standard, too normal, and too easy. I can now “push a button” and they are organized, publicized and successful. And I hate that.”

As these Rings of Peace spread across Toronto, it’s time to look for deeper results, even though the rings are deeply appreciated. Our diocese’s new Interfaith Committee did a survey of parish leaders and learned that most Anglican parishes have no connection to a congregation of another faith. A first opportunity for friendship with someone of another faith is a beautiful beginning. The deeper challenge is going upstream and connecting with isolated people before they become radicalized into anti-Semitic, anti-Muslim, and anti-Christian violence. We need to learn about and address the deeper causes.

Please reach out to me if you’re also interested as we reach out in shared interfaith witness to those who are isolated. May the day come when interfaith friendships, not interfaith Rings of Peace, help bring an end to violent extremism.

The Rev. Canon Gary van der Meer is the diocese’s interfaith officer and the incumbent of St. Anne, Toronto.

Beacon event planned during Thy Kingdom Come

Continued from page 1

Archbishop of Canterbury.

Through the centuries, Christians have gathered during the 11 days from Ascension Day to Pentecost to pray for the coming of the Holy Spirit. Thy Kingdom Come picks up this tradition.

Thy Kingdom Come encourages Christians around the world to pray for more people to come to know Jesus. It is hoped that everyone who takes part will deepen their relationship with Jesus Christ and come to realize that every aspect of their life is the stuff of prayer.

Anglicans in the diocese can participate in a number of ways, from simply saying a prayer each day to organizing and taking part in events in their parishes. Thy Kingdom Come’s website, www.thykingdomcome.global, provides plenty of resources, including videos, podcasts, daily readings and prayers.

Near the end of Thy Kingdom Come, a “Beacon” event will be held on June 7 at 7 p.m. at Christ the King, 475 Rathburn Rd., Toronto. All are invited. Youth and youth groups from across the diocese are especially encouraged to attend. The service will include worship, prayer and a fun reception. Bishop Jenny Andison, the area bishop of York-Credit Valley, will preach.

Grace Terrett, a member of St. Bride, Clarkson and the leader of York-Credit Valley’s Evangelism Taskforce, is helping to promote Thy Kingdom Come in her episcopal area and is excited by the possibilities. “It’s so simple yet profound,” she says. “What would it look like if we all prayed daily for somebody in our lives to come to know Christ, and what impact would it have on the world around us if we did?”

Ms. Terrett believes that prayer not only helps those who are being prayed for but the person doing the praying. “When I pray for people, it changes me. It transforms my spirit and my heart and mind.”

She says prayer is the “bedrock” of her spiritual life. “It’s my anchor and place to go to when things get crazy. I need to settle down and be in a receptive place where I can hear from God and know that God is helping me and is concerned for me as a person. It’s because of that that I can be merciful and try to be more loving, caring and grateful.”

Ms. Beattie echoes her words: “I feel that I receive guidance when I pray,” she says. “I find it very strengthening.”

Ms. Beattie participated in Thy Kingdom Come for the first time last year and found the videos, podcasts and other prayer resources very helpful. “I think people often need guidance in prayer — guidance that isn’t intimidating,” she says. “It’s helpful to have a guide, and I think Thy Kingdom Come was very successful at that.”

If your parish is interested in sending youth to the Beacon event on June 7, contact Ali McIntosh, York-Credit Valley’s youth coordinator, at yes.area.coordinator@gmail.com.

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BRIEFLY

Event empowers girls

Girls ages 12-18 are invited to attend BRAVE, a one-day event to remind girls that they are valuable and worth being celebrated, while encouraging them to dream big for their futures. It will take place on May 25 from 9 a.m. to 12:30 p.m. at St. John, York Mills. It will include inspiring speakers, music from Canada’s JULLY Black who is plus breakfast and snacks. BRAVE is a movement that counters sex trafficking by supporting and upholding all girls. The event is free, but tickets are limited. For more information, visit the BRAVE website, www.bravejohn.ca

Conference focuses on women in ministry

“Juno’s Daughters: A Conference for Episcopal Ministry” will explore topics like wage justice, healthy sexuality, and maintaining a vibrant personal, professional
Conference helps men know Jesus

Diocese’s interfaith officer will be keynote speaker

BY STUART MANN

GREG Goldsworthy loves his parish of All Saints, Collingwood, but his year just wouldn’t be complete without attending the annual FLAME (Fellowship & Learning for Anglican Men’s Enrichment) Conference. He has been attending the event for more than 25 years and says it’s an essential part of his faith journey. “It’s like being spiritually fed,” says Mr. Goldsworthy, the group’s treasurer. “Getting 60, 70 or 80 men in a room singing and praising God—that’s an incredible feeling.”

This year’s conference is being held Sept. 20-22 at Jackson’s Point Conference Centre, located on the south shore of Lake Simcoe near the town of Sutton. The keynote speaker will be the Rev. Canon Gary van der Meer, the diocese’s interfaith officer. The theme will be “Whoever is not against us is for us” (Mark 9:40).

Mr. Goldsworthy says this year’s conference will be especially relevant, given recent headlines about the killing of Muslims and Christians in their places of worship. “At a time when there is so much acrimony in the world and distrust of other faiths and heritages, we’re really looking forward to hearing from Gary and having him join us,” he says.

In his role as the diocese’s interfaith officer, Canon van der Meer is involved in local efforts to promote understanding and goodwill between Christians, Jews, Muslims and people of other faiths. He has participated in “Rings of Peace” around churches, mosques and synagogues in Toronto and attended by about 75 men. The gathering has been held in several other locations since then and has had an impressive lineup of speakers, including Bishop Desmond Hunt, Archbishop Herb O’Driscoll, Bishop Cuthbert Bardsley of Coventry Cathedral, Bishop Patrick Yu, Bishop Mark MacDonald and the Rev. Dale Lang, an Anglican cleric whose son was shot to death by police officers.

Mr. Goldsworthy says the annual conference gives men an opportunity to talk about their faith, their lives and the issues of the day in an open and safe way. “Whatever road you’re walking, we’re here to walk beside you,” he says.

He says the conversations among the men at the conferences have often led to lasting relationships. “There’s usually a lot of candour, because what’s said in the small groups stays in the small groups,” he says.

The weekend will include three plenary talks and a homily by Canon van der Meer; small-group discussions and worship. There will be plenty of food and free time. The conference will begin with a supper on Friday evening and end after lunch on Sunday. The registration fee, including room, all meals and snacks, and the program itself, is $275 for a shared room or $380 for a private room. Bursaries are available for those who cannot afford the fee. First-time attendees have a special rate of $175.

This will be the 50th conference, which has a long and storied history in the diocese. The first official FLAME conference was held in 1955 at the former Guild Inn in Toronto, led by the Rev. Canon Bryan Green and attended by about 75 men. The gathering has been held in several other locations since then and has had an impressive lineup of speakers, including Bishop Desmond Hunt, Archbishop Herb O’Driscoll, Bishop Cuthbert Bardsley of Coventry Cathedral, Bishop Patrick Yu, Bishop Mark MacDonald and the Rev. Dale Lang, an Anglican cleric whose son was shot to death in Alberta in 1999.

“All have inspired us on our walk and in our daily lives,” says Mr. Goldsworthy, who is passionate about helping other men get to know Jesus Christ. “Not only do I get spiritually fed at the conference, but I’m allowed the opportunity to relate to other people and share my own experience. That’s a reflection of what God is asking me to do. God gives us talents and asks us to use them to spread his grace.”

He says many men have come to know Jesus, or draw closer to him, at the conferences: “It’s a place where men can come, meet with friends, old or new, to hear the truth about Jesus Christ. Perhaps for the first time they realize what it means to accept him as lord and saviour.”

To register for the FLAME conference, visit www.flameconference-toronto.ca.

DIG IN

Gardeners of all ages get the community garden at Church of the Resurrection, Toronto ready for summer on April 28. Jobs included renewing the soil with compost, getting boxes ready and doing some general tidying up. “Our beautiful garden is one way of connecting with the neighbours around us,” says Cynthia Perry, a parishioner. “The garden provides an opportunity for education, awareness of and care for the environment. Passers-by stop and chat, others linger and rest at a picnic table.” The church plans to hold a strawberry social to highlight seasonal foods, and an interactive workshop on bees, to learn about caring and providing for pollinator species. PHOTOS BY MICHAEL HUDSON
Refugee sponsorship has transformed us

BY ELIN GOULDEN

World Refugee Day is on June 20, and this year marks 40 years of Canada’s Private Sponsorship Program. This program, by which private sponsors pledge to support newly arrived refugees as they settle in, transformed Anglican dioceses in our diocese have been involved with refugee sponsorship since the beginning of the program in 1979. Retired Bishop George Elliott recalls the sponsorship of the Family of a Syrian refugee family is baptized at St. Saviour, Orono and by Indigenous Elders at a powwow at Curve Lake First Nation near Peterborough in 2017. At right: the daughter of a Syrian refugee family is baptized at St. Clement, Eglinton in 2016. Photos courtesy of ST. SAVIOUR, ORONO AND BY MICHAEL HUDSON

At St. Saviour, Orono had a similar experience with its sponsorship of Syrian refugees. While the tiny church could not have raised the funds on its own, it was able to do it through a partnership that brought together more than 300 members of the wider community, from service clubs to schoolchildren, small businesses to migrant farm workers, Christians and Muslims, to make the dream a reality. “Oromo and Community Refugee Sponsorship Committee” received the Champion of Diversity Award from the province’s Ministry of Citizenship and Immigration.

Scripture comes alive

Through welcoming refugees, Anglicans find scripture coming alive for them in new ways. As Bishop Linda Nicholls noted in 2015, refugee sponsorship helps us recognize the face of Christ in the other and enables us to live out scripture’s command to welcome the stranger, while challenging our assumptions and prejudices. Bishop Jenny Andison has recounted the vividness with which the gospel story of the Syro-Phoenician woman struck the parish of St. Clement, Eglinton in early 2018, following a call to work on behalf of refugees. “People are actually interested in Scripture and the Pentecost story alive for the parish sponsorships, more than five times the involvement of preceding years. Additional parishioners helped to raise funds. In a 2018 parish outreach survey, nearly two-thirds of parishes in our diocese reported current or recent involvement in refugee sponsorship, a rate of engagement for outreach activities only exceeded by participation in food bank programs.

Refugee sponsorship can also help build bridges not only between the church community and the secular community, but also to migrant farm workers, Christians and Muslims, and the secular community. St. Matthew, Riverdale, worked round the clock to keep up with the demand. That September, our Diocesan Council announced a $360,000 initiative from the Ministry Allocations Fund to assist parishes in enhancing their refugee sponsorship efforts. This initiative was the first of its kind in the diocese, 17 of which had never done refugee sponsorship before. Twenty of the parishes were involved in either multi-parish sponsorship or partnerships with other churches, faith groups or the wider community. Between October 2015 and May 2017, some 50 parishes in our diocese were directly involved in refugee sponsorship, more than five times the involvement of preceding years. Additional parishioners helped to raise funds. In a 2018 parish outreach survey, nearly two-thirds of parishes in our diocese reported current or recent involvement in refugee sponsorship, a rate of engagement for outreach activities only exceeded by participation in food bank programs.

Refugees who are sponsored through the Private Sponsorship of Refugees Program tend to have better outcomes than those assisted by the government. A 2015 study showed that, five years after arrival, privately-sponsored refugees were more likely to be employed and were much less likely to be dependent on food banks or social assistance. Sponsoring groups help to provide emotional and social supports for newly arrived refugees, and connect them to the wider community, all of which facilitates their integration into Canadian society.

Benefits flow both ways

As transformative as the impact of private sponsorship is for the refugees who are sponsored, the benefits do not only flow one way. Alex Hauschildt, AURAS’ communications director, describes refugee sponsorship as a “shared journey” that has a “profound impact” on sponsors as well as sponsors. Those who have been involved in refugee sponsorship in our diocese can attest to the positive impact these efforts have had on their own congregations and the wider community. Sponsorship has the capacity to unite a congregation around a specific and tangible project. Beyond fund raising, many hands are required once the refugees arrive: to help secure housing, provide clothing and furniture, set up bank accounts, enrol children in school and adults in ESL classes, orient the refugees to their new community, and more. Almost every member of the congregation can become a part of the effort in one way or another. Walking alongside refugees in this process can give Anglicans a fresh understanding of societal concerns such as the lack of affordable housing, the high cost of food, and the prevalence of precarious work, making them more ready to engage in broader social justice advocacy. Sometimes sponsorship efforts bring several local parishes together, which may lead to long-term relationships between the churches. The Don Valley Refugee Resettlers, a group of Anglican and United Church congregations in northern Toronto, have undertaken sponsorships together for nearly 25 years, building up a wealth of expertise. Similarly, St. Aidan, Toronto participates in efforts with other local churches through the East End Refugee Committee, a connection that has equipped those local churches to engage in other forms of shared outreach and advocacy, from Out of the Cold to hosting all-candidates meetings.

Sponsorship can build bridges not only ecumenically, but also inter-religiously as well. In 2015-16, St. Anne, Toronto engaged in a friendly competition with its Muslim neighbours at the Islamic Association of York and Da’wah Centre to raise funds for a joint refugee sponsorship. The mosque’s involvement helped reduce linguistic and cultural barriers for the sponsored refugees. Through the process, the two communities came to know each other better.

Refugee sponsorship can also help build connections between the parish and the secular community. St. Matthew, Riverdale found that individuals without any church involvement embraced its efforts, offering substantial donations toward its refugee sponsorship. The church’s priest-in-charge, Mary Hamilton, said the sponsorship process “knit us together with the neighbour-hood, the community, and our church.” Working through the non-church community in ways we never expected.”

St. Saviour, Orono had a similar experience with its sponsorship of Syrian refugees. While the tiny church could not have raised the funds on its own, it was able to do it through a partnership that brought together more than 300 members of the wider community, from service clubs to schoolchildren, small businesses to migrant farm workers, Christians and Muslims, to make the dream a reality. “Oromo and Community Refugee Sponsorship Committee” received the Champion of Diversity Award from the province’s Ministry of Citizenship and Immigration.

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Because refugee sponsorship engages Anglicans in Canada directly in the mission of the Church. This is in keeping with the Diocese of Toronto’s Mission of Citizenship and Immigration.

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The weather was in cold, rainy sympathy as a small group of Anglicans made an unusual walk: All Saints Church-Community Centre’s Good Friday Way of the Cross in the Opioid Overdose Epidemic.

Organized by the Rev. Dr Alison Falby, priest-in-charge, and assisted by lay pastoral assistant Louise Simos, the event honoured the Stations of the Cross at 14 sites in the church’s inner-city neighbourhood. Each site commemorated not only Christ’s final journey but also the death of a Torontonian who had succumbed to an opioid overdose at that location.

All Saints is located at Dundas and Sherbourne streets, an area that is home to many people living on the streets and struggling with drug dependency.

After saying prayers in the church, participants set out on a rainy two-mile walk that took them south to Queen Street, west to Victoria Street, north to Gerrard Street, south on George Street, then back east to All Saints.

The group stopped first outside a looming concrete apartment building, then at a local park. From there it was on to the nearby Moss Park Apartments, where shootings and overdoses are frequently reported.

The walk included stops at a drop-in centre for homeless people, a parking lot and St. Michael’s hospital. After that, the group stopped in a bleak alleyway that displayed a crude commemorative R.I.P. for a life that had recently ended there.

At each site, there were three readings. First came the opening of the traditional verse said at each Station of the Cross: “We adore you, O Christ, and we bless you,” to which the group offered the response, “Because by your holy Cross you have redeemed the world.”

Then a member of the group was asked to deliver a second reading. This was a passage from one of the Gospels recalling Jesus’ final ordeal – from his flogging and multiple collapses under the weight of the cross to his crucifixion and entombment. A third reading had a double focus, linking an aspect of Christ’s final agonies two millennia ago to the suffering of his contemporary flock. These readings urged participants, as they walked these last steps with Jesus, to show compassion to all who carry the cross of addiction, and to take action on their behalf.

Before departing each station, the group recited the Trisagion: “Holy God, holy and mighty, holy immortal one, have mercy on us.”

The 10th station was in front of Toronto’s largest homeless shelter, Seaton House. There, from behind a forbidding iron fence, psychologically wounded men shouted out their desperation at the little group. Here the third reading underscored how homelessness and drug abuse stripped people of their dignity and raised their risk of early death. It exhorted members of the group to pray for more dignified housing for all.

Participants in the walk were visibly affected on several levels – by the commemoration of Jesus’ suffering, the noble cadences of the ancient words, and the confrontation of the current tragedy of drug addiction.

For me, the experience was especially powerful. On Good Friday last year, my 35-year-old nephew was found dead of an opioid overdose in a run-down motel in Cincinnati, Ohio. I can’t imagine a more compelling way to spend Good Friday than recalling Jesus’ sufferings then and recognizing the pain of our addicted brothers and sisters now.

Diana Swift is a freelance writer.
IN MOTION

Appointments
• The Rev. Maureen Hair, Acting Regional Dean, Huronia Deanery, March 7.
• The Rev. Heather Gwynne-Timothy, Chaplain to the retired clergy of York-Scarborough, April 1.
• The Rev. Colin Bowler, Interim Priest-in-Charge, St. James, Orillia, April 7.
• The Rev. Geoffrey Lloyd, Associate Priest, All Saints, Whitby, April 29.
• The Rev. Charles McMulkin, OHC, Priest-in-Charge, St. Leonard, Toronto, May 1.
• The Rev. Jeff Stone, Incumbent, St. Jude, Bramalea North, May 1.
• The Rev. Philip Stonhouse, Associate Priest, St. Bride, Clarkson, May 1.
• The Rev. Ruth Adams, Interim Priest-in-Charge, St. John the Baptist, Lakefield, May 1.
• The Rev. Bentley Steers, Associate Priest, St. John the Baptist, Lakefield, May 1.
• The Rev. Susan Haig, Interim Priest-in-Charge, Redeemer, Bloor St., May 1.
• Alexandra Pohlod, Assistant Curate, St. Olave, Swansea, May 12.
• The Rev. Philip Gearing, Assistant Curate, Ascension, Port Perry, June 1.

Area Bishop’s Direct Appointment Process
• St. Hilda, Fairbank
• St. Peter, Oshawa

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

The diocese’s annual Blessing of Oils and the Reaffirmation of Ordination Vows of Bishops, Priests and Deacons service was held at St. James Cathedral on April 16. Many people attended the service, which featured the presentation of stoles to clergy in honour of their 25th, 50th and 60th years of ordination to the priesthood. After the service, clergy received consecrated oil for anointing and healing.

Clergy honoured for years of service

Receiving their silver jubilee stoles (25 years) from Bishop Kevin Robertson and Bishop Andrew Asbil are, from left, the Rev. Milton Solomon, the Rev. Stephen Kirkegaard, the Rev. Margaret Tandy, Major the Rev. Canon Don Aitchison, the Rev. David Donkin, the Rev. Canon Ted McCollum, the Rev. Dr. Catherine Sider Hamilton, the Rev. Canon Gary van der Meer and the Rev. Canon Mark Gudding. Missing from photo are the Rev. Ariel Dumaran and the Rev. Keith Todd. PHOTOS BY MICHAEL HUDSON

Receiving their diamond jubilee stoles (60 years) from Bishop Kevin Robertson and Bishop Andrew Asbil are, from left, the Rev. Frederick Etherden, the Rev. Canon David Lutton, the Rev. Canon Christian Swayne, OHC, and the Rev. Victor Reigel.

Receiving their golden jubilee stoles (50 years) from Bishop Kevin Robertson and Bishop Andrew Asbil are, from left, the Rev. Stanley Isherwood, the Rev. Canon Kenneth Fung, the Rev. Robert Payton, the Rev. Canon John Whitlall, and the Rev. Paul Walker.

The Rev. Heather Gwynne-Timothy receives consecrated oil.

Stoles with the diocese’s crest are laid out before the service.

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COUNSELLING

To submit items for Looking Ahead, email editor@anglican.ca. The Anglican will not be published in July and August. The deadline for the September issue is July 29. Parishioners interested in events on the diocese’s website Calendar at www.anglican.ca.

Music & Worship

May 29 - Kingsway Organ Recital Series, 12:30-1:15 p.m. featuring organist William Royer, St. Andrew’s, 665 Kingsway Ave., Toronto.

June 1 - The choristers of St. Peter, Erindale present “The Last Night of the Proms,” 7 p.m., followed by a pub night with choir members. St. Peter’s is located at 3041 Mississauga Rd., just north of Dundas Street.

June 2 - Easter Vespers, featuring Benjamin Britten’s “Rejoice in the Lamb,” 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

June 9 - Voices Chamber Choir presents Handel and Haydn, music by Michael and Joseph Haydn, featuring Handel’s Four Coronation Anthems, 3 p.m., St. Martin in the Fields, 151 Glenlake Ave., Toronto. Tickets available at the door: $28 for adults, $15 for students and seniors.

June 16 - Choral Evensong for Trinity Sunday, 4 p.m., followed by Strawbery Tea and a performance by Emily Klassen (soprano) and Ben Berry (lute, tenor) of Musicians on the Edge, exploring the repertoire of 17th century Italy, at St. Olave, Bloor Street and Windermere Avenue, Toronto.

June 23 - Rock Eucharist featuring the music of the Grateful Dead, 7 p.m., St. David, Everett, New Tecumseth, Ontario.

July 8 - Festal Evensong for St. Olave’s Eve, 4 p.m., followed by bar- hear at 5 p.m. celebrating patronal festival, at St. Olave, Bloor Street and Windermere Avenue, Toronto.

Sales

May 25 - Plant sale, 8 a.m. to noon, Church of Ascension, 234 Sunnyside Blvd., Etobicoke. Baskets of perennials, annuals, house plants, stepping stones and other garden items. Rain or shine!

May 25 - Guildwood Yard Sale Day, begins at 8 a.m. and runs to 4 p.m. at 84 Trinity, Guildwood, 85 Livingstone Rd., Toronto.

Workshops & Gatherings

May 26 - Excellent Women: Women Writers on Life and Spirituality,” 7:30 p.m. in the lounge at St. Mary Magdalene, 477 Manning Ave., Toronto. Women and men are welcome to attend.

May 31 - June 1 - Lay Anointers Training Weekend offered by the diocese’s Bishop’s Committee on Healing, 7 p.m. on May 31 and 9 a.m. on June 1, St. John’s of the Convent of the Sisterhood of St. John the Divine, 225 Concession Ave., Etobicoke, Toronto. This training weekend is for individuals recommended by their clergy to receive formal training for the ministry of laying on the. Parishioners interested in events on the diocese’s website Calendar at www.anglican.ca.

In Motion

First Phase - Parish Selection Committee in Formation (not including names): Christ Church, Stouffville • St. Margaret in the-Pines, Toronto • St. Martin, Bay Ridges • Parish of Fenelon Falls • Parish of Lakefield

Second Phase - Parish Selection Committee (receivering names via Area Bishop):

- Bishop Strachan School Chaplaincy
- St. Christopher, Richmond Hill (Associate Priest)
- St. Andrew by-the-Lake (Half Time), Toronto Islands

Ordinations

The following were ordained transitional deacons at St. Catherine’s Cathedral on May 8:

• The Rev. Philip Gearing

Counselling

• Parish of Fenelon Falls
• St. Margaret in-the-Pines,
• Christ Church, Stouffville

First Phase

In Motion

May 24 - Lay Anointers Training Weekend offered by the diocese’s Bishop’s Committee on Healing, 7 p.m. on May 31 and 9 a.m. on June 1, St. John’s of the Convent of the Sisterhood of St. John the Divine, 225 Concession Ave., Etobicoke, Toronto. This training weekend is for individuals recommended by their clergy to receive formal training for the ministry of laying on the. Parishioners interested in events on the diocese’s website Calendar at www.anglican.ca.

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FOR SLOVENIA
Women take part in a World Day of Prayer service at Christ Church, Campbellford in March. The service, which seeks to empower Christians to pursue justice, peace and reconciliation, focussed on the country of Slovenia. Some women in the service wore traditional Slovenian garb and head scarves. The service included Slovenian prayers, hymns and food. PHOTO COURTESY OF CHRIST CHURCH, CAMPBELLFORD

HISTORY COMING OUT
Paul Macdonald (left) shares his story with host Robert Adams during ‘History Coming Out: Queer history from those who lived it,’ a speakers’ series on LGBTQ history. Mr. Macdonald was a member of the Right to Privacy Committee, a gay rights group in Canada from 1979 to 1991. The event was held at St. Matthias, Bellwoods on May 1. Another event is planned for June 5 at 7:30 p.m. PHOTO BY MICHAEL HUDSON

TOGETHER AGAIN
Bishop Michael Bedford-Jones (retired) and the Rev. Margaret Tandy, interim priest-in-charge of St. Paul, Perrytown, have their picture taken at the church on April 14. Bishop Bedford-Jones celebrated his 25th anniversary as a bishop in February, and Ms. Tandy celebrated her 25th anniversary as a priest in April. Ms. Tandy was the first deacon ordained to the priesthood by Bishop Bedford-Jones while he was the area bishop of York-Scarborough in 1994. PHOTO BY ANNE ORAM

HELPING ANIMALS
The children of St. Peter, Churchill, visit the SPCA in Barrie on April 28 to donate $400 they had raised during a Lenten project. They also gave much-needed supplies to the animal shelter. Sunday school coordinator Myrlene Boken organized the visit, along with some parents and Sunday school teachers. PHOTO COURTESY OF ST. PETER, CHURCHILL

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Anglican Church of Canada

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