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The Anglican

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AT LAST

Sarah Blair (left), assisted by Almint May (centre) and interim priest-in-charge the Rev. Arthur Boers, cuts the ribbon to mark the reopening of St. Philip, Etobicoke after extensive renovations to the church and parish hall. More photos, page 2. PHOTO BY MICHAEL HUDSON

Consecration coming up for bishops-elect

THE consecration of Bishops-elect Riscylla Walsh Shaw, Kevin Robertson and Jenny Andison will take place on Jan. 7 at 10:30 a.m. The service will be held at St. Paul, Bloor Street, 227 Bloor St. E., Toronto. All are welcome to attend. The congregation is asked to be seated by 10:15 a.m.

After the diocese's three bishops-elect are consecrated on Jan. 7 at St. Paul, Bloor Street, they will be installed in their episcopal areas. Here are the details for each service of installation:

- Bishop-elect Riscylla Walsh Shaw will be installed in Trent-Durham on Jan. 21 at 2 p.m. at St. John the Evangelist, 99 Brock St., Peterborough.
- Bishop-elect Kevin Robertson will be installed in York-Scarborough on Jan. 22 at 7 p.m. at St. John, York Mills, 19 Don Ridge Dr., Toronto.
- Bishop-elect Jenny Andison will be installed in York-Credit Valley on Jan. 22 at 2:30 p.m. at St. Matthew, Islington, 3962 Bloor St. W., Toronto.

Vestries asked to consider motion

Government urged to adopt and implement Call to Action

BY RYAN WESTON

PARISHES across the diocese are encouraged to continue working toward reconciliation with Indigenous communities by presenting the 2017 social justice vestry motion for consideration at their annual vestry meetings.

Titled "Continuing the Call to Reconciliation," the motion once again advocates for the Government of Canada to follow through on the Truth and Reconciliation Commission's Calls to Action, issued in June 2015.

The vestry motion focuses specifically on Call to Action #48, which calls for the adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), an international agreement that establishes a framework of rights for Indigenous communities around the world. In particular, the motion emphasizes the need for clear policies that recognize

the need for free, prior and informed consent from Indigenous communities regarding the management and development of their lands and resources.

"Indigenous communities around the world have long experienced dispossession of their lands, forced relocation to allow for infrastructure development and environmentally destructive resource extraction, without sufficient negotiation," states the motion.

Ongoing opposition to projects, such as the reversal of the Line 9 pipeline in Ontario by the Chippewas of the Thames First Nation or the resistance to development of the Dakota Access Pipeline by the Standing Rock Sioux Nation in the United States, are the result of the continued practice of imposing decisions on Indigenous communities without the level of consent required by the UNDRIP. The federal government's recent approval of the

Trans Mountain pipeline expansion from Alberta to Vancouver has already met with protests from Indigenous communities that will be affected by the project along with non-Indigenous communities opposed to the development, demonstrating the significant need for a policy of free, prior and informed consent in Canada.

In addition to being asked to pass the vestry motion, parishes will be asked to continue to undertake ongoing education and advocacy work to develop a deeper engagement with the long-term project of reconciliation between Indigenous and non-Indigenous peoples in Canada. Over the past year, parishes have carried out a variety of programs, from hosting a KAIROS Blanket Exercise to learn about the history of Indigenous peoples and colonialism in Canada, to initiating a study series on the Calls to Action or the UNDRIP. Other

congregations have invited Indigenous speakers and collaborated on public witness events such as vigils and marches with ecumenical and interfaith partners.

Training and formation sessions on the topic of the vestry motion will be held for each episcopal area in January to allow interested parishioners and clergy to learn more about the motion in preparation for presentations and discussions at their vestry meetings. Materials, information on training sessions, and additional resources for the vestry motion can be found on the diocesan website, www.toronto.anglican.ca.

Ryan Weston is the diocese's Social Justice and Advocacy consultant. For more information on the vestry motion, contact him at rweston@toronto.anglican.ca or phone 416-363-6021 (1-800-668-8932), ext. 241.



Church, hall
reopen after
renovations

After being closed for renovations for seven months, the church and parish hall of St. Philip, Etobicoke reopened on Dec. 4 with a service of rededication. Parishioners gathered in the parish hall, processed to the church for the ribbon-cutting ceremony, then returned to the parish hall for refreshments. The \$2.2 million renovation project included new washrooms, air conditioning, two elevators and a new kitchen. The diocese contributed \$1.1 million to the project. Sandra Marki, chair of the renovation project, said the fully accessible facilities meet all current fire, health and safety standards, permitting St. Philip's to enhance and expand its ministry in the surrounding community. "These renovations not only make our buildings more accessible and functional, they demonstrate the commitment of St. Philip's and our diocese to ministry and mission," says the Rev. Arthur Boers, interim priest-in-charge. **PHOTOS BY MICHAEL HUDSON**



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Amalgamation off to good start

Partnership produces new energy

BY MARTHA HOLMEN

THE congregation of St. Peter and St. Simon the Apostle has only been worshipping together for a few weeks, but its members are already finding new joy in downtown Toronto.

"It feels stronger, it feels enthusiastic, it feels prayerful, worshipful and quite celebratory," says the Rev. Geoffrey Sangwine, priest-in-charge. "Any change can be a bit unsettling because it's new, but generally the feeling is very positive and very hopeful."

The parish celebrated its first official service on Oct. 30, with Bishop Patrick Yu as the celebrant and preacher. The congregation was also joined by San Lorenzo Ruiz, a Filipino Anglican community that worships in the same building on Sunday afternoons. "We had the youth group from San Lorenzo use traditional gongs to bring up the offertory, our choir sang glorious music, and it was really quite wonderful," says Mr. Sangwine.

The partnership between St. Peter, Carlton St. and St. Simon-the-Apostle unfolded over many months of discussion and prayer, and the congregations worshipped together twice last summer. "The first Sunday in August, we went up to St. Simon's and joined them in their service to welcome Geoff. Then they came down here on the last Sunday in August, and for our last service in October," says the Rev. Jeanette Lewis, former incumbent of St. Peter's who now serves as associate priest in the new parish.

The amalgamated congregation is worshipping at the former St. Simon's, near Bloor and Sherbourne streets. Dixon Hall Neighbourhood Services, an agency that provides a variety of social services in the neighbourhood, is in discussions with the diocese about leasing the St. Peter's building.

Ms. Lewis says that many members of St. Peter's were sad to leave their 150-year-old building, but the congregation decided to focus on its people instead. "It's more important that the family stay together and continue to be church," she says. "For a lot of people, this is their only family."

As members of the new church get to know each other, Mr. Sangwine says their shared way forward will be grounded in worship. "The major focus is worship, and us being a worshipping community together," he says. "I think worship is our primary reason for being."

The worship style and structure of the services will be decided over the coming months, involving people from both church-



Top: Members of San Lorenzo Ruiz's youth group play traditional gongs during the offertory at the first official service of St. Peter and St. Simon the Apostle, Toronto. Above: Choristers during the recessional. At right: Bishop Patrick Yu and the Rev. Geoffrey Sangwine join churchwardens, from left, Mary Martin, Marie Samuels-Isaac, Karen Hunter and Paul Faulkner. PHOTO BY MICHAEL HUDSON

es. "There are a lot of little things that will have to be taken into account," says Ms. Lewis. "Everyone will have to consider that now half the congregation is different than they are."

The parish is already finding common ground in its shared commitment to social justice and outreach ministries, particularly in the St. James Town neighbourhood. "The needs in downtown Toronto are immense, and it's going to take us time and energy to



see what ministry needs there are – and courage, I expect, too," says Mr. Sangwine. "We have to be careful not to do everything, and to let God's gift of time help us through this so that things can begin to happen organically."

The church also shares a commitment to refugee resettlement, something it is planning to ex-

plore further in the coming months. "Our refugee group has really expanded and has lots of interest in doing much more. We've just sponsored a refugee who arrived this summer, and now we're looking at next steps," says Mr. Sangwine.

As members of St. Peter and St. Simon the Apostle continue to

consider new ideas and grow together, Mr. Sangwine says he sees excitement for the future of the new community. "We've seen a much fuller church, and that gives people a lot of hope and enthusiasm looking ahead," he says. "It's just amazing what more people can do, and new people, new ideas, a fresh look at things."

Do you have a room to spare?



My great-great grandparents left the Scottish Hebrides and settled in Ontario in the mid-19th century as a consequence of the potato famines. Canada has been changed and culturally and economically enriched by waves of refugees that entered our borders for centuries and found a home. Some have fled war and persecution, others famine and drought, others tyranny and oppression, some for new opportunities and liberty.

A few days after Christmas, or now often transferred to Jan. 11, we commemorate the feast of the Holy Innocents. It recalls the scandalous slaughter of the children of Bethlehem perpetrated by a fearful king willing to go to any lengths to secure his power. According to Matthew's Gospel, Joseph, warned in a dream, fled with Mary and the infant Jesus to Egypt, political refugees in a foreign land, returning only when the king had died.

The story recapitulates the even more ancient story of the children of Jacob (Israel) finding safe refuge in Egypt in the face of famine at home, and then generations later, yet again fleeing rising oppression to return to their old homeland. This is the seminal story of the Exodus that shapes our Judeo-Christian tradition.

The injunction to treat foreigners with justice and compassion in Exodus 22 and 23 comes directly from this experience of the people: "Do not mistreat or oppress a foreigner, for you were foreigners in Egypt."

Canada has opened its doors to refugees. Many of our parishes have chosen to sponsor refugee families, and these families are being welcomed well. But for some, particularly those not sponsored by faith groups and privately, this is not the case.

The recent arrival in the Toronto region of thousands of refugees – combined with

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

Toronto's existing housing crisis – means that some refugees who have been fleeing for their lives from their homelands now face the possibility of dying on our city's streets this winter because they have nowhere to live.

Romero House is one of the local community organizations that welcomes refugees in this city and has been witnessing the Toronto housing crisis through the eyes of some of the most vulnerable people in this country – refugee claimant families.

Refugee claimants fleeing persecution show up at Romero House's door every day looking for emergency shelter. When Romero House is full, which is often the case, they look elsewhere for beds. However, in the past couple of months, it has become increasingly difficult to find spaces. In fact, it has become impossible.

This problem is not unique to Romero House but has become common practice for all refugee support and housing agencies. They are serving people who, after arriving in Canada in search of safety and protection, are sleeping on the street, in garages or parks, above store fronts, or, if they are lucky, in churches or mosques or with distant relatives, friends of friends or kind strangers they meet in the subway.

Worst-case scenarios are becoming the reality. Romero House recently had a couple come to their organization through a referral from another refugee settlement organization. This organization had housed them for one night on cots in a basement, which they shared with another family in the same situation. This couple had slept in the park the night before. Folks, this is Canada: it is winter and it is cold.

The very real prospect of homelessness is

terrifying for anyone. But imagine that this is affecting entire families, including children. These families have fled their homes; they have left war, violence, death threats, torture or other risks to their lives and come to Canada in search of safety, only to arrive to no one to welcome them and nowhere to go. This is the heartbreaking truth of the situation we are all facing.

Long-term solutions will only result from meaningful structural change – the construction of more affordable housing – but that takes time. There is an urgent need to respond now. What organizations like Romero House need immediately is more beds and safe spaces for those at risk of homelessness as they await alternative housing options.

We need this emergency response now, even as we continue to work for more accessible and affordable housing for all. Anglicans, Roman Catholics and people of all faith traditions (and none) can join Romero House's Community Host Program.

If you have a room to spare, for a limited time, Romero House would like to hear from you. Assisted by Romero House staff, who will walk alongside you in helping to offer a space that is welcoming and safe for all parties involved – ensuring police checks, facilitating housing agreements, and offering other forms of support and oversight – you can stand in solidarity with refugees by providing temporary accommodations. For more information on how you can get involved, visit Romero House's website (<https://romero-house.org/housing>) or call 416-763-1303.

Refugees looking for shelter are amongst "the least of these" in our city. They are our neighbours and they are crying for mercy. By welcoming them into our homes, by keeping them off the streets, we not only confirm and make visible the hope that is in us (1 Peter 3.15), we open ourselves to further avenues of God's revelation in our lives, in our churches, and in our world.



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Archbishop of Canterbury:

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

In Canada:

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

Primate:

The Most Rev. Fred Hiltz, Church House, 80 Hayden St. Toronto, ON M4Y 3G2

In the Diocese of Toronto:

A community of 254 congregations in 210 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

The Archbishop of Toronto:

The Most Rev. Colin Johnson

York-Credit Valley:

The Rt. Rev. Philip Poole

Trent-Durham:

The Rt. Rev. Patrick White (interim)

York-Scarborough:

The Rt. Rev. Patrick Yu

York-Simcoe:

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AIDS DAY VIGIL

Tony Crosbie, a member of the diocese's HIV/AIDS Working Group, lights candles with people at the diocese's World AIDS Day Vigil at St. Peter and St. Simon the Apostle, Toronto on Nov. 30. The vigil was an opportunity to remember and celebrate those who have died of AIDS and those living with HIV. Dec. 1 is World AIDS Day. PHOTO BY MICHAEL HUDSON

Balancing priorities

In next budget, government can live up to commitments on poverty reduction

On Nov. 21, Archbishop Colin Johnson and the diocese's Poverty Reduction Committee submitted the following brief to the Government of Ontario's pre-budget consultations.

About the Diocese of Toronto

The Diocese of Toronto, founded in 1839, is the most populous of the 30 dioceses in the Anglican Church of Canada. Our geographical area extends over 26,000 square kilometres, stretching from Mississauga to Brighton and north to Haliburton. This area includes five of the 10 largest cities in Ontario and covers a variety of rural, suburban, and urban communities. Some 224 congregations in 194 parishes are located in the diocese and serve the spiritual and physical needs of hundreds of thousands of Ontarians. As Metropolitan Archbishop of the Ecclesiastical Province of Ontario, I also represent all Anglicans throughout the province.

Introduction

Anglicans in Ontario regularly work to serve their neighbours and to help the most vulnerable meet their basic needs through food banks, meal programs, Out of the Cold shelters, and drop-ins. Our parishes, from Peel Region to Peterborough, are responding to the traditions of our faith to feed the hungry, clothe the naked and welcome the stranger. We know, however, that our efforts can only address the most immediate needs of our neighbours, and that true change for the most vulnerable Ontarians can only be achieved through strong government action that addresses the root causes of poverty through policy changes and improved funding in the areas of poverty reduction.

Our approach to this investment is not based in self-interest. We do not come asking for increased funding for our programs or special exemptions for our faith communities. Rather, we speak alongside those who continue to experience marginalization in our communities, and we propose a more equitable and just vision for our society.

There have been some encouraging developments from your government over the past year around programs and services for Ontarians living in poverty. The introduction of tuition assistance for low-income students has offered the possibility of post-secondary education to many who previously faced significant barriers to access this important opportunity. Your government's commitment to end the claw-back of child support payments for families on social assistance will make a significant difference in the lives of many when it is implemented in January 2017. And the upcoming Basic Income pilot program demonstrates your desire to examine possibilities for a fairer system of social assistance, though it cannot be seen as a replacement for making necessary changes to the existing program in the near term.

Unfortunately, many Ontarians continue to struggle daily to meet their most basic needs. The November 2016 report "Divided City: Life in Canada's Child Poverty Capital" reveals that 133,000 children in the City of Toronto are currently living in poverty, without access to affordable food, housing, and recreation. Across the province, nearly 360,000 people are visiting food banks every month in order to have enough food to survive. Too many of our neighbours are on the verge of home-



A homeless man sleeps over a grate in downtown Toronto. PHOTO BY MICHAEL HUDSON

lessness due to a lack of affordable housing, and too many in our communities are working full-time hours yet continuing to live below the poverty line because the minimum wage remains insufficient.

Many of the action priorities we have outlined in this brief are requests we have made to your government again and again over the last number of years. Although it is sometimes disheartening to have to make the same requests over and over, we recognize that it is necessary in order to pursue our shared vision for a province where people are taken care of and not forced to live in poverty. The 2017 Ontario budget, once again, offers the opportunity for this government to live out the commitments that have been made in two successive poverty reduction strategies to address the root causes of poverty and improve the lives of all Ontarians.

This budget can make real inroads in implementing the poverty reduction strategy through three key investments:

1. Increase social assistance rates and benefits

Social assistance programs such as Ontario Works and the Ontario Disability Support Program are vitally important to Ontarians living on low incomes, yet it is clear these programs provide insufficient support in the face of rising living costs, leaving thousands of people struggling to meet their most basic needs. While recent rate increases are certainly welcome, they continue to leave social assistance recipients unable to even keep up with their current expenses and needs. We ask that the government raise social assistance rates for all recipients by five per cent in 2017, as well as an immediate \$75 per month increase for single adults receiving Ontario Works, and that rates be indexed to inflation to avoid recipients being left further behind as costs continue to rise. We welcome the government's commitment to a comprehensive social assistance review that includes the voices of recipients; however, we cannot avoid making immediate improvements to these programs as we await the outcome of this

review process. There is simply too much at stake for too many Ontarians.

The Ontario Child Benefit has been one of this government's most effective tools in implementing the provincial poverty reduction strategy. Increases in 2015, as well as the indexation of the benefit to increases in inflation, have been significant in making progress on the government's commitment to reduce child poverty rates by 25 per cent. Exempting the new Canada Child Benefit from income calculations for social assistance has also allowed families more secure income sources. Further investment in this important program can offer greater progress in pursuit of the goal of a 25 per cent reduction in child poverty, and so we ask that the Ontario Child Benefit be increased by \$50 per child per year for the lowest income category.

2. Invest in good jobs

Many workers in Ontario find themselves in increasingly precarious employment situations in which employers exploit existing loopholes and exemptions to deny workers even unpaid sick or emergency leave, to treat different classes of workers differently, and to refuse to provide sufficient advance notice of shift schedules. We are hopeful that the government's Changing Workplaces Review will offer concrete recommendations for decent working conditions for all Ontarians that will result in strong and prosperous communities.

The minimum wage has been one of the primary tools the government has at its disposal to enhance the dignity of workers across the province. The indexation of the minimum wage to the rate of inflation has meant that workers are not being left further behind as the cost of living fluctuates; however, the current minimum wage continues to mean that a person working full-time hours at this wage will remain below the poverty line. We believe the minimum wage should be a living wage, and so we join with our partners in the Interfaith Social Assistance Reform Coalition and the 25in5 Network for Poverty

Reduction in calling for an increase in the minimum wage to \$15 per hour in 2017.

This increase will bring the income of a full-time worker being paid the minimum wage to 10 per cent above the poverty line.

3. Build affordable housing

In the second phase of the poverty reduction strategy, released in 2014, the Ontario government made the bold commitment to end chronic homelessness in the province. Anglicans throughout the province share this commitment and remain hopeful that the government will develop and implement a clear plan to achieve this goal.

Several recent reports have highlighted the increased costs to the healthcare, social services and justice systems when Ontarians do not have access to suitable, affordable and stable housing. Providing appropriate housing could result in savings of as much as \$100,000 (or more) per person per year. Investing in housing and ending homelessness, then, is not only the right thing to do, but is also fiscally responsible.

An important element of any effort to combat homelessness in Ontario must be a commitment to building affordable housing that will help to prevent those in precarious or unaffordable housing from falling into homelessness. Across the province, Ontarians are experiencing unacceptably long wait times for affordable housing, leaving them vulnerable to increased economic uncertainty, standard housing, and negative impacts on their mental health. Municipalities need support to increase the affordable housing stock available to their communities, whether rural, suburban or urban. We ask that this budget include a sizable investment in building affordable housing stock across the province, including safe and supportive housing for those living with mental illness or addiction, in order to reduce wait times. This will require a significant expenditure; however, the government's commitment to end homelessness means that we must also work to prevent homelessness in the first place. We encourage the government to aggressively pursue funding and partnerships with the federal and municipal levels of government in this area of mutual interest for everyone.

Our shared values

A budget offers a government an opportunity to highlight its priorities and reinforce our shared values. It is a chance for our society to reflect on what we believe to be most important in the coming year. We recognize that there are considerable fiscal pressures on your government as you make these decisions, and that a balanced budget has been a priority for many in this province. However, a balanced budget that fails to address the significant need for investment in poverty reduction does not, ultimately, reflect our shared values. Making a real difference in the lives of Ontarians living in poverty requires immediate investment today, as well as long-term strategies for the future. Such investments will require the government to access some of the equitable revenue streams that are currently available to it. These could include a modest tax increase on Ontarians earning more than \$150,000 or increasing corporate tax rates to 2009 levels as just two possible examples. Offering new revenue tools to mu-

What if the offertory was a celebration?



A few months back, I penned an article on whether the passing of the collection plate had run its course. Given the volume of emails, phone calls and one-off conversations I've received and had, it would seem that I got people's attention. In fact, no column that I've written has garnered so much interest – both in support of and contrary to my comments.

Since then, I've paused to reconsider my original hypothesis. I don't believe the offering plate should be dispensed with; rather, I believe we need to reconsider how an offering is received.

If we examine the practice of offering from the Old Testament, we see that different types of offerings were made – grain, first fruit and money. The experience of offering was a joyful one that often marked rites of passage: a newborn child, a safe return from a journey, a coming of age, a bountiful harvest. Often the various gifts were held heavenward and

THE STEWARD

BY PETER MISIASZEK

dedicated for God's purposes. If you happen to have been in the temple at that time, you would have experienced a feast for the senses, including the burning of incense, sweet corn and freshly baked perfumed breads.

There are very few opportunities in our secular society where the practice of making an offering has the potential to be as graciously received as in a church. For that matter, other than giving to the office's United Way Appeal, we are less and less exposed to the whole concept of generosity. Churches still have the market cornered on this aspect of giving. So why don't we endeavour to do a really good job of celebrating the act of intentionally putting something on the offertory plate?

The church service itself presents a wonderful opportunity to use the offering as stewardship education. As the offering

is introduced, received and dedicated to God's mission, perhaps we can reinforce important beliefs about our relationship with money, such as why we give, how to give joyfully, the importance the voluntarism, and how pre-authorized giving serves God's mission even when we are absent from worship. The offering is an ideal time for congregational participation, and it should be encouraged from everyone present, including our children.

Typically, our offering experience has been reduced to the giving of money. Why can't we reclaim at least part of the ancient practice that goes beyond this? The act of giving should be expanded so it includes more than what is in our bank account; it should be reflective of our whole selves. During the offering, we could offer words of encouragement to members of the congregation, get-well notes to those who are ill, requests for forgiveness, pledges of time, personal needs, declarations of gifts in an estate, and tangible items like food.

Just imagine how the offertory could be done differently in your church. What if

this space of five minutes after the sermon was transformed into a joyful celebration of giftedness and thanksgiving? If you were new to church, how might a celebratory offering impact your experience of worship? Leaders often struggle with the feeling that the church is money-grubbing. If we included non-monetary giving – in the same way an offering was made in the temple – then an intimate connection is made between God and God's people. Giving isn't just about money; it becomes an opportunity to show that God cares about all that we have and are.

By receiving offerings, both monetary and non-monetary, providing stewardship education and celebrating individual giftedness, the offertory period could be transformed into an anticipated component of worship. By inviting us all to bring forward some gift, we are joined in Christ's own offering of his self out of love for each one of us, and that could be truly transformative.

Peter Misiaszek is the diocese's director of Stewardship Development.

Bishop installed in Huron

BISHOP Linda Nicholls, the former area bishop of Trent-Durham in the Diocese of Toronto, was officially seated as the 13th bishop of the Diocese of Huron on Nov. 26 in London, Ont.

The service brought together hundreds in prayer and celebration, including deacons, priests and retired bishops, among them Bishop Nicholls' predecessor, Bishop Robert Bennett. Archbishop Colin Johnson, bishop of Toronto and metropolitan of the Ecclesiastical Province of Ontario, presided over the service, and Archbishop Fred Hiltz, primate of the Anglican Church of Canada, preached. Also present were the Rev. Dr. Jeff Crittenden, senior minister at Metropolitan United Church, and Dr. Imam Jamal Taleb of the Islamic Centre, both in London.

Bishop Nicholls is the first woman bishop in the 160-year history of the Diocese of Huron. She is also the first bishop of Huron not



Bishop Linda Nicholls and Archbishop Colin Johnson before the service in London, Ont. PHOTO BY BISHOP MICHAEL PRYSE

to be enthroned at the historic St. Paul's Cathedral, though not by choice. Due to structural issues discovered during ongoing renovations, the sanctuary had to be temporarily closed. Nearby Metropolitan United Church, acting in the best tradition of ecumenical hospitality, graciously offered the use of its church for the occasion.

"It is no accident, I think, that we are here today," Bishop Nicholls

said at the end of the service. "For we are in the midst of challenging times as God's church, in which we are being called to work together. It is also an opportunity to witness to that unity in Christ that we have as brothers and sisters across ecumenical traditions."

Still, St. Paul's Cathedral had its role in the ceremony. The clergy vested in a safe area of the cathedral, which was the starting point of the procession that stretched through downtown London.

Primate Fred Hiltz briefly touched on the subject after the service. "I think the way in which all the plans came together in spite of the circumstances here at the cathedral were absolutely amazing," he said. "We had a glorious service; it was a great atmosphere in that place today, the Spirit was clearly among us, and I think it is just a great beginning for what would be a wonderful episcopate."

Diocese of Huron

Anglicans will advocate and do our part

Continued from Page 5

municipalities would also allow for greater investment in poverty reduction at the local level.

Anglicans will advocate for these vital investments over the next year while continuing to do our part to welcome the stranger, feed the hungry and clothe the naked. We remain committed to being part of the solution necessary for poverty reduction; however, we recognize that any sustainable solution requires strong government leadership. Our food banks and Out of the Cold programs are responses to the immediate needs of our neighbours, but we know that their needs do not disappear with one bag of food or one evening spent off the street. We know

that Ontario can do a better job of protecting our most vulnerable citizens, and our recommendations in this submission offer concrete starting points for action. We continue to share this government's stated commitment to poverty reduction as a top priority. We hope to see the bold language of the most recent poverty reduction strategy put into action in the decisions made for the 2017 budget.

To learn more about this brief or the diocese's social justice and advocacy work, visit the diocese's website, www.toronto.anglican.ca or contact Ryan Weston, the diocese's Social Justice and Advocacy consultant, at rwatson@toronto.anglican.ca.

CANADA BRIEFS

Butterflies a reminder of murdered women

HAIDA GWAI - In fall 2016, two Anglican churches in the village of Masset on Haida Gwaii sponsored "The Butterfly Exhibit," an art installation honouring the women who have been murdered or gone missing along the Yellowhead Highway in recent decades.

The exhibit, originally organized by artist Christine Haubrick to be shown on National Aboriginal Day (June 21) in Prince Rupert, B.C., was brought to Masset through the efforts of the Anglican churches of St. John the Evangelist and St. Paul.

The exhibit featured 70 origi-

nal painted panels, many of which were accompanied by short pieces of text about the issue of missing and murdered women, or reflecting on grief and loss. It was housed in the Delkatla Conservancy Museum.

Between 1969 and 2011, 13 women have been murdered and five have gone missing along the "Highway of Tears," as the #16 Yellowhead Highway between Prince George and Prince Rupert is known. Many of them are First Nations, and many are teenagers.

To date, only one person has been charged in connection with these crimes, and found guilty of the death of one woman. These deaths are part of a much larger pattern of violence against Indigenous women and girls in Canada. In the past 30 years, more than 600 Indigenous women and girls have been killed or gone missing.

The Caledonia Times



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Bishop Yu celebrated at joyous dinner

BY STUART MANN

BISHOP Patrick Yu's speech was entitled "My greatest disappointments in life," but the Bishop's Company Regional Dinner, held in York-Scarborough on Nov. 10, surely couldn't have been one of them.

The dinner, held at a large Chinese restaurant in Markham, was a joyous affair as about 150 people from parishes across York-Scarborough and further afield gathered to enjoy each other's company, savour delicious food and celebrate the ministry of Bishop Yu, who is retiring as area bishop in mid-January after 10 years on the job.

"This is fantastic and I'm very honoured," he said as the evening drew to a close.

The location – the Dragon Legend restaurant – was an inspired choice. Diners sat together at long tables, creating a friendly, family atmosphere. The closing hymn – "Let all things now living, a song of thanksgiving" – carried throughout the busy restaurant, proving once again that Anglicans not only like to have a good time but can really sing.

"I thought tonight was delightful, having an opportunity to sit at tables family-style," said Archbishop Colin Johnson. "That signifies something about the life of the diocese. You have people from all sorts of regions of the world gathered here to celebrate min-

istry."

York-Scarborough, consisting of 55 parishes and three diocesan ministries, is located in the eastern half of the City of Toronto and is one of the most multicultural places in the Canadian church. The dinner not only reflected its diversity but celebrated it.

In keeping with the family atmosphere, Bishop Yu was joined by his wife Kathy and daughter Christina. They both received applause for their support and contributions to the diocese over the years. (The Yus' other children, Joseph and Theresa, were unable to attend.)

In his speech, Bishop Yu spoke about the "disappointments" in his life that had turned out to be blessings due to the grace of God. One of those moments was when he was elected bishop in 2006. "I came into the episcopate with fear and trembling, but being bishop has been 10 of the most fulfilling years of my life," he said.

He spoke about a time many years ago when, unable to land an incumbency at a city church, he drove "miles and miles" into the country to take up the incumbency of the parish of Coldwater-Medonte. It turned out to be one of the happiest postings of his life.

"We had some of the most wonderful times there – seven years – and I had to fight Bishop (Arthur) Brown to stay there," he said.

He and Kathy liked it so much that they bought burial plots



From top left: Bishop Patrick Yu talks about his greatest 'disappointments' in life; Ellen Johnson (left) gives Kathy Yu a standing ovation; Christina Yu receives a round of applause; Bishop-elect Kevin Robertson, the next area bishop of York-Scarborough (centre) with friends. PHOTOS BY MICHAEL HUDSON

there, and he showed a picture of himself stretched out on the grass in the cemetery to prove it, bringing much laughter from the crowd.

"You know that book, *All I Really Need to Know I Learned in Kindergarten*? Well, everything I need to know about parish ministry I learned in Coldwater-Medonte. And these are some of the things I've learned: God is everywhere, grace is everywhere, and look beyond first impressions as there is a very beautiful spiritual side."

In summing up, he reflected on the 25th chapter of Genesis, in which Joseph tells his brothers not to feel distressed or angry for selling him into slavery because "it was not you who sent me here, but God." Bishop Yu said: "I believe that verse is the heart of the Gospel – 'but God.' And if you hold on to that, I think you will turn disappointments into blessings."

Afterwards, Archbishop Johnson said Bishop Yu was a gift to the diocese. "He has been creative and innovative, and he is willing to take risks," he said. "Patrick will create something new and then ask, 'What are we learning from this?' That stepping back and asking how can we do it better has really helped the



diocese significantly. He's a born teacher."

In addition to celebrating Bishop Yu's ministry, the dinner raised funds to help the Bishop of Toronto provide emergency relief

to clergy in need, as well as supporting initiatives and projects that are not covered by the diocese's operating budget. The dinner's benefactor was Caldwell Investment Management.



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Inmates' artwork challenges assumptions

A provocative collection of art on display in Brampton during November challenged viewers to rethink their assumptions about crime and justice. "Art From the Inside Out" featured drawings, paintings, sculptures, poetry, prose and Christmas tree ornaments collected by The Bridge Prison Ministry from more than 40 inmates and former inmates. Several pieces were created with unusual supplies such as table cloths and bedsheets, because prisoners often have limited access to art supplies.

"The artwork is very poignant and the artists are very talented – surprisingly so to most people but not to people in jail," says Garry Glowacki, executive director of The Bridge.

The exhibit, which was hosted by Beaux-Arts Brampton, culminated in a reception on Nov. 24 to celebrate Restorative Justice Week in Brampton. The event



Artwork by prisoners and ex-prisoners is displayed in the Art from the Inside Out exhibition, which also included sketches, poetry, prose and Christmas ornaments.



Supporters of The Bridge Prison Ministry and guests view the artwork at the Beaux-Arts Brampton gallery.

featured speakers and displays emphasizing the need to walk alongside prisoners and ex-prisoners to repair the damage caused by crime.

Proceeds from "Art From the Inside Out" will help fund The

Bridge's prison art program. A video of the exhibit is posted on The Bridge's website, www.thebridgeprisonministry.com.

The Bridge, a recipient of Faith-Works funding, has worked for more than 40 years to "create a



Gary Glowacki, executive director of The Bridge Prison Ministry (left), receives a proclamation from Brampton City Councillor Jeff Bowman, proclaiming the week of Nov. 20-26 as Restorative Justice Week in Brampton. PHOTOS BY MICHAEL HUDSON

bridge between correctional institutions and the street," says Mr. Glowacki. "Our long-standing programs have enabled countless numbers of offenders, adults and youths, to successfully and safely

reintegrate back into the community, regaining their lives by becoming contributing members of society and, most importantly, no longer posing a threat to the community at large."

Archbishop authorizes pastoral guidelines

Guidelines for same-sex marriage in place until next meeting of General Synod

BY STUART MANN

ARCHBISHOP Colin Johnson has authorized pastoral guidelines for the marriage of same-sex couples in the Diocese of Toronto. The guidelines, to be used in specific circumstances, are intended to respond to the pastoral needs of parishioners in stable, committed same-sex relationships.

The guidelines, released on Nov. 10, will be in place until General Synod convenes in 2019. At that time, General Synod will hold a second vote on changing the marriage canon to include same-sex couples. The first vote, held by General Synod in Toronto this past July, narrowly passed the two-thirds threshold in each of the orders of laity, clergy and bishops.

"The norm for the church continues to be the marriage of couples of opposite sex," wrote Archbishop Johnson in a letter to the clergy that accompanied the guidelines. "The Anglican Church of Canada is currently in the process of changing this to include same-sex couples. Until that decision has been finalized, and as an interim pastoral response, as Bishop of Toronto, responsible for the pastoral care and oversight of this diocese, I will permit selected priests, licensed to the cure of souls in a community, to preside in their parish at the marriage of a same-sex couple in certain specific instances. Both priest and congregation must concur that this ministry will be offered."

Archbishop Johnson acknowledged that the guidelines will not be welcomed by all – "some be-

cause they go too far, some because they are not enough." He noted there are strong affirmations in the guidelines that assure "a continued and honoured place in all aspects of diocesan life" for those who do not agree with his pastoral response.

"Yours is an authentic, sustainable conviction that is significant, but not the only coherent, theological, biblical and historical position within our Anglican tradition," he wrote. "All of us need to extend to each other the most generous Christian charity that our Redeemer calls us to exercise as we, together, seek to discern and live out God's will."

He said no one will be obliged to act against their conscience. "Neither parishes nor individual clergy will be required to celebrate marriages contrary to their convictions."

According to the guidelines, churches wishing to hold same-sex marriages must seek the permission of the diocesan bishop, who will make the decision based on number of criteria. Among them, the parish must have demonstrated "a process of prayer, education, consultation, discernment and consensus" that widely engages the parish community. When the priest, churchwardens and advisory board or parish council feel that a consensus has been reached, the churchwardens will write a letter to the diocesan bishop outlining the process and decision reached, and request that permission be granted. The priest will separately communicate his or her support. If either the priest or the churchwar-

dens do not concur, then the process ceases.

The diocesan bishop will grant permission to the priest only within the context of the parish in which he or she has pastoral responsibility. When a priest leaves a parish that has been designated to hold same-sex marriages, that designation will be revisited by the diocesan bishop upon the appointment of a new cleric. The priest will confer with the diocesan bishop prior to presiding at any same-sex marriage.

The provisions in the guidelines are similar to those in the diocese's "Blessing of Same-Gender Commitments," issued in 2010. It is assumed that some priests of parishes that have been permitted to offer blessings may choose not to offer same-sex marriages. The provision for blessings will continue as a pastoral response in a number of cases, such as situations where couples have already been civilly married.

The guidelines say that the blessing or marriage of any same-sex couple is expected to be part of an existing pastoral relationship with the priest and local congregation, and at least one of the couple must be baptized. All requirements of civil law must be followed, including proper legal documentation, and the marriage must be registered with the government and recorded in the proper parochial registers. The same theological and moral values, pastoral care, liturgical and other parish policies and practices apply equally to both heterosexual and homosexual couples. The marriage liturgy will take

place in a church.

The guidelines say that every member of the clergy retains the right to decline a request to officiate at a marriage, according to the Anglican Church's marriage canon.

Same-sex couples in a parish not designated to perform blessings or marriages may approach the bishop to seek an alternative. It is expected that the couple and the priest designated will first seek to develop a pastoral relationship before a blessing or marriage is offered. A cleric who serves in a parish not designated but wishes to assist in a same-sex marriage in a designated parish must consult with the diocesan bishop.

The Episcopal Church's liturgy, "The Witnessing and Blessing of a Marriage," will be the only liturgy authorized for the marriage of same-sex couples in the diocese. This liturgy will also be authorized as an alternative rite for any marriage in the diocese until the next General Synod. The rites "Solemnization of Holy Matrimony" in the Book of Common Prayer (1962) and "The Celebration and Blessing of a Marriage" in the Book of Alternative Services (1985) are not permitted to be used for the marriage of same-sex couples until explicitly authorized by General Synod.

The guidelines state that the diocese "honours and appreciates the diversity represented in its parishes and clergy. This diversity will continue to be reflected in the selection and appointment of clergy, and in the membership of committees and councils of the diocese. We recognize there are theological

and cultural differences across our diocese and within parishes which are strained by both the limits and permission represented in blessing same-sex relationships."

In concluding, the guidelines reiterate that permission to participate in the marriage of same-sex couples will be extended only to those parishes and clergy who fulfill the requirements outlined and receive permission from the diocesan bishop, and that no clergy or parishes will be required to participate in the blessing of same-sex relationships or the marriage of same-sex couples.

In his letter to clergy, Archbishop Johnson wrote that the next few months will require "considerable prayer and restraint. The bruising, confusion and pain of General Synod are echoed in our church and certainly in our diocese. We need to provide the greatest pastoral generosity to each other, who will be in very different places and have been formed in very diverse contexts theologically, spiritually, scripturally and experientially."

"We need to be tender with each other, recognizing in each other the image of God redeemed by our Saviour Jesus Christ, a beloved child, the desire of God's heart and will," he wrote. "And we need to remember that what unites us is far more central than what divides us: our baptism into the death and resurrection of Jesus Christ, and our service together in his mission in the world."

For more information on the pastoral guidelines for same-sex marriages, visit the diocese's website, www.toronto.anglican.ca.

Efforts starting to bear fruit in Pikangikum

Clean water, job training help First Nations community

BY MURRAY MACADAM

THE word “Pikangikum” can evoke feelings of sadness and despair, as this remote northern Ontario community has attracted headlines for tragically high rates of suicide among its youth. But clean water and other local projects sponsored by the Anglican-supported Pikangikum First Nations Working Group are offering new hope.

The initiative was sparked after Bishop Mark MacDonald, the national Indigenous bishop, spoke about the shortage of clean water in First Nations communities at the diocese’s Outreach and Advocacy Conference in 2011. Several Anglicans discussed how they could respond and began meeting to pray and discern a way forward. Other Anglicans contacted Bishop MacDonald about what

they could do.

Pikangikum was chosen because of its suicide rate and because the Pikangikum First Nations Working Group had begun speaking with the band about its needs. “It presented a great possibility and has turned out to be spectacularly successful,” says Bishop MacDonald.

Work at Pikangikum is already bearing fruit, with 10 homes supplied with clean water in the community of 3,000, where most homes lack clean water and toilet facilities. Residents must rely on outdoor taps and outhouses.

While a federal government report said it would cost \$180,000 to supply a home with water, the working group’s cost per home is only \$20,000. Plans for 2017 call for at least 10 more homes to be supplied with water.

Another benefit of the project is



Trainees in the second phase of the job skills program at Pikangikum meet with some members of the Pikangikum First Nations Working Group. From left are Robinson Suggashie, Jonas Peters, Arlene King, Max King, Bob White, Jose Zarate, Jamie Suggashie, Alexander Owen, Jenelle Turtle, Lorena Quill and Raymond Suggashie.

that it provides skills training to residents of Pikangikum, which has a 90 per cent unemployment rate. Six young people have learned plumbing and electrical skills and have jobs. Another seven young people will receive skills training in 2017. Other activities to meet community needs and provide employment include the construction of 200 new homes using local lumber.

The Primate’s World Relief and Development Fund has raised \$440,000 for the projects. After Anglican and Lutheran young people identified the right to water as a priority in 2012, they raised al-

most \$20,000 and have been doing related educational work.

Local supporters realize it is a long-term effort. “Our culture wants things to happen fast,” says Cheryl Marek, a member of Christ Memorial Church, Oshawa. “Start small and know that God is using whatever you’re doing in ways you cannot imagine.”

Ms. Marek has been involved in educating people about Pikangikum and in broader reconciliation efforts. This has involved parish members as well as local non-Anglican residents and the school board. “Including our community in educational efforts can

show the church is relevant today,” she says.

Bishop MacDonald is hopeful that success at Pikangikum can lead to similar initiatives in other First Nations communities. “Our concern for Pikangikum is part of a larger concern about First Nations communities which are suffering in a country that should have water security for all citizens.”

For more information about the water projects in Pikangikum, visit the PWRDF website, www.pwrdf.org. PWRDF is ministry partner of FaithWorks, the diocese’s annual outreach appeal.

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LOUIS RIEL DAY

Bishop-elect Riscylla Walsh Shaw says a prayer at the Louis Riel Day celebration on Nov. 19 at St. John, East Orangeville with members of the New Credit Valley Metis Council. The church is engaged with First Nations groups in the parish.

Silversmith's work honours former dean

On her 88th birthday, distinguished Canadian silversmith Lois Betteridge completed a chalice titled "Tree of Life" for St. James Cathedral in Toronto. The commission honours the Very Rev. Douglas Stoute, who retired as rector and dean of the cathedral in early 2016.

The chalice and its accompanying paten (a plate to hold the Host) are made of sterling silver and lapis lazuli, a deep blue semi-precious stone. The base of the chalice rises like the trunk of a tree whose branches cradle a bowl. The delicate hammered surface of the bowl reflects diffuse light. The bowl is shaped like a halved apple, suggesting the Garden of Eden story.

Lois Betteridge, a resident of Guelph, was inducted into the Order of Canada in 1997.

Peterborough parish celebrates anniversary

Archbishop Colin Johnson was the celebrant and guest speaker at St. Luke, Peterborough on Oct. 23 for the 140th anniversary celebration of the parish. Included in the service was the dedication of the St. George's Chapel, a small worship centre located in the rear of the nave. In 2009, St. George, Peterborough merged with St. Luke's. The chapel is furnished with gifts and memorials from St. George's. Following the service, a parish luncheon was held, during which historical pictures were displayed. In addition to worship on Sundays and Wednesdays, the parish has community meals, a thrift store and a food bank.

Primate's visit to Whitby caps celebrations

All Saints, Whitby celebrated its 150th patronal festival on Nov. 6 with guest celebrant Archbishop Fred Hiltz, primate of the Anglican Church of Canada. The service began with a declaration by a

town crier and a grand processional, but it was moments of tenderness that made the service truly special – the Primate's children's focus, the singing of the same hymns as were sung at the church's opening in 1866, and the exchange of the peace among the present and returning parishioners.

The Primate's homily on saints and mission and his vivid retelling of the 2001 destruction by fire of St. John's church in Lunenburg brought tears to eyes of the assembled congregation, which had had its own recent experience with fire. But the tears were joyful as the Primate then dedicated All Saints' new altar, the last piece of furnishing to be replaced since arson gutted the sanctuary in 2009.

The service was the culmination of an 18-month celebration that included visits from the Primate, two bishops, and eight former clerics as well as a New Year's Day social, a Victorian tea, a memorial tree-planting, a brass band concert, historic walks, Doors Open and quilt display, a flower festival, 150th-themed shirts, mugs and ornaments, a parish directory, a sesquicentennial cookbook, monthly recognition of memorial windows, a bi-monthly newsletter, and an elegant year-end gala dinner and dance.

At the inaugural meeting of the 150th planning committee in October 2014, the chair, Arleane Ralph, remarked that the church's anniversary year was "not only a chance to honour the early church founders and generations of past members, but also a way to commit to holding ourselves and future generations in loving accountability with one another, an opportunity to publicly recognize that it is entirely through God's grace and faithfulness that we are here."

Going forward beyond this 150th year, All Saints' strives always to be passionately spiritual, transformatively missional, and profoundly grateful for its past and its future as place in the family of God in Whitby, she said.



A FIRST

Spencer Jackson-Woods shows off family pet Coq-au-vin, believed to be the first rooster brought to St. Peter, Erindale for the annual Blessing of the Animals service in October. Spencer's mother Jennifer Woods says the fowl was headed for the soup pot. However, the family, which raises chickens, had become fond of him so he was spared. The service at St. Peter's also attracted cats, a bunny and dogs of all sizes. PHOTO BY LILLIAN NEWBERRY

Visit to Six Nations part of reconciliation effort

The Aboriginal Issues Working Group at Church of the Redeemer, Bloor Street has been taking steps toward growing a relationship with its First Nations neighbours. The group began meeting in 2013 and then invited representatives from Anglican and United churches in downtown Toronto to discuss the Truth and Reconciliation Commission report before its release in 2015.

Participants in the original group included Anglican and United Church members from Holy Trinity, Trinity Square, St. Paul, Bloor Street and Trinity-St. Paul United Church. These conversations have resulted in vari-



This chalice, created by silversmith Lois Betteridge, has been given to St. James Cathedral.



BRINGING CHEER

The Rev. Joan Cavanaugh-Clark and parishoners stop in a store while caroling in the village of Kinmount on Nov. 18, after the village's Christmas tree lighting ceremony.

ous follow-up activities and workshops with leaders from Toronto's First Nations community.

In early October 2016, a group of more than 30 people visited the Woodland Cultural Centre on the Six Nations reserve near Brantford and were invited to a Thanksgiving service at Her Majesty's Royal Chapel of the Mohawks. Bishop Mark MacDonald, the Anglican Church of Canada's national Indigenous bishop, preached at the service.

The Woodland Centre is a vibrant museum and art gallery complex situated next to the Mohawk Institute Residential School building. It provides in-depth and historically significant insight in-

to the residential school system and offers a distinctive look at First Nations and Canadian history. The Mohawk Institute is being restored, with a reopening date planned in the first half of 2017.

"This visit was another step in our collective learning along the path to reaching out and achieving reconciliation and understanding with First Nations peoples," says a member of the group. To learn more about this initiative, sign up for the weekly Indigenous news digest at aiwg.redeemer@gmail.com. Another visit to Six Nations is being planned to coincide with the opening of the Mohawk Institute next spring.

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25. St. Paul, Minden
26. Christ Church, Cobocok
27. St. George, Haliburton
28. Chaplains to the Retired Clergy of the
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29. Bishop Patrick Yu
30. All Saints, King City
31. Christ Church, Holland Landing

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12. St. James, Fenelon Falls
13. St. James, Kinmount
14. St. John, Dunsford
15. Victoria and Haliburton Deanery
16. St. John, Rosedale
17. St. Luke, Burnt River
18. St. Peter, Maple Lake

IN MOTION

Appointments

- The Rev. Catherine Barley,
Honorary Assistant, St.
James, Orillia, Oct. 15.
- Major The Rev. Frank Beasley,
CD, Interim Priest-in-Charge,
Parish of Craighurst and Mid-
hurst, Nov. 15.
- The Rev. Dr. Schuyler Brown,
Honorary Assistant, St. Olave,
Swansea, Nov. 10.
- The Rev. Peter John, Hon-
orary Assistant, St. Olave,
Swansea, Nov. 10.
- The Rev. Ruth Smith (On-
tario), Honorary Assistant, St.
Olave, Swansea, Nov. 10.
- The Rev. Diana Spencer, Hon-
orary Assistant, St. Olave,
Swansea, Nov. 10.
- The Rev. Bob Bettson, Hon-
orary Assistant, St. Mary,
Magdalene, Dec. 1.
- Lt (N) The Rev. Martin Keat-
ings, Honorary Assistant, St.
Bride, Clarkson, Dec. 1.
- The Rev. Keith Todd, Hon-
orary Assistant, St. Paul on-
the-Hill, Dec. 6.
- The Rev. Andrew Federle, In-
terim Priest-in-Charge, St.
Clement, Eglinton, Jan. 1.

Vacant Incumbencies

*Clergy from outside the diocese
with the permission of their bish-
op may apply through the Dioce-
san Executive Assistant, Mrs.
Mary Conliffe.*

Trent-Durham

- Bobcaygeon, Dunsford
& Burnt River

York-Credit Valley

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

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

York – Scarborough

- Christ Church, Deer Park
- St. Clement, Eglinton
- St. John the Baptist, Norway
- St. Timothy, Agincourt

York – Simcoe

- St. James, Orillia
- Trinity Church, Bradford

Ordinations

- The Rev. Richard Webb was
ordained a priest at St.
Clement, Eglinton on Dec. 17.
- The Rev. Tyler Wigg-Steven-
son was ordained a priest at
Trinity East (Little Trinity),
Toronto, on Dec. 18.
- The Rev. Ken McClure was or-
dained a priest at Grace
Church, Markham on Dec. 18..

Deaths

- The Rev. Gordon Sheppard
died on Nov. 19, 2016. Ordained
deacon in 2005 and priest in
2006, he served as assistant cu-
rate at All Saints, Whitby, in-
terim priest-in-charge, priest-
in-charge and incumbent of St.
Paul, Newmarket, and incum-
bent of the Parish of Penetan-
guishene and Waubaushe-
ne. His funeral was held at St.
Paul, Newmarket on Nov. 28.
- The Rev. Canon Donald Beatty
died on Dec. 3, 2016. Ordained
deacon in 1962 and priest in
1963, he served as assistant cu-
rate at St. Matthew, Islington,
rector of St. Andrew by-the-
Lake, chaplain of Ryerson
Polytechnic Institute, rector of
St. Mark, West Toronto & Cal-
vary, incumbent of Christ Me-
morial Church, Oshawa, and
incumbent of St. George, Wil-
lowdale. After his retirement

in 1995, he served as interim
priest-in-charge of a number of
parishes, and from 2008 he was
serving as honorary assistant
at St. Luke, Dixie South, Mis-
sissauga. For several years he
wrote the popular “Reading
the Bible” column in *The An-
glican*, completing his last col-
umn in time for the December
2016 issue. His funeral was
held at St. Luke, Dixie South,
Mississauga on Dec. 9.

LOOKING AHEAD

*To submit items for Looking
Ahead, email editor@toronto.ang-
lican.ca. The deadline for the
February issue is Jan. 3.. Parish-
es can also promote their events
on the diocese's website Calendar
at www.toronto.anglican.ca.*

Music & Worship

- JAN. 4** - Kingsway Organ Recital
Series, 12:30 p.m., featuring
Thomas Fitches, choral advisor
and conductor of the Chapel
Choir at Massey College and or-
ganist emeritus of St. Clement,
Toronto, at All Saints, Kingsway,
2850 Bloor St. W., Etobicoke.
- JAN. 15** - St. Olave, Swansea and
the South Sudanese Community
Church welcome Archbishop
Fred Hiltz, Primate of the Angli-
can Church of Canada, to their
annual joint worship service at
10:30 a.m. All welcome. St. Olave's
is located at Bloor Street and
Windermere Avenue, Toronto.
- JAN. 18** - Kingsway Organ Recital
Series, 12:30 p.m., featuring Gor-
don D. Mansell, organist and di-
rector of music at Our Lady of
Sorrows Catholic Church, Etobi-
coke, at All Saints, Kingsway, 2850
Bloor St. W., Etobicoke.

CANADA BRIEFS

School of ministry to raise up clergy

TIMMINS - On Jan. 27, the Dio-
cese of Moosonee will launch its
new school of ministry for local
parish leaders who feel called to
take on more formal roles in the
church.

The diocese's theological edu-
cation task force, chaired by re-
tired Assisting Bishop Tom
Corston, has been working to es-
tablish the school, following con-
cerns about increasing vacan-
cies in parish leadership, particu-
larly among ordained clergy.

While the diocese will contin-
ue to encourage seminary-
trained clergy from southern
Canada to come north, the task
force also concluded that many
parishes already have leaders
who could be raised up with
some “in-house” training.

The school of ministry is a
year-long program that will in-
clude four long weekends
throughout the year. Each week-
end will include lectures led by
diocesan clergy who have semi-
nary training on topics such as
sacred theology, scripture, church
history, prayer, liturgy, preaching,
evangelism and pastoral care.

The program will also include
sessions on Indigenous teach-
ings and priorities, as well as a
presentation on the church's
programs and policies. Between
weekend sessions, the partici-
pants will be required to work
on a field placement project with
the guidance of their local minis-
ter, and to serve actively in their

own parish's ministry.

At the end of the program,
participants will be offered ordi-
nation. If they decide they want
to be ordained, they will undergo
an examination to evaluate their
suitability before being present-
ed to the archbishop as candi-
dates for ordination.

Financing for the program, in-
cluding travel and accommoda-
tion costs, will be provided by
the diocese. Invitations have al-
ready been sent to every congre-
gation in the diocese to encour-
age those interested in the
school of ministry to apply.

Northland

Bishop launches book on Lads' Brigade

ST. JOHN'S - On Oct. 17, Bishop
Geoff Peddle, of the Diocese of
Eastern Newfoundland and
Labrador, launched *The Church
Lads' Brigade in Newfoundland:
A People's Story* at the Church
Lads' Brigade Armoury in St.
John's.

The book was written to com-
memorate the 125th anniversary
of the Church Lads' Brigade
(CLB) in Newfoundland. The
CLB is the oldest and largest An-
glican youth organization in
Canada. The CLB is known na-
tionally for its regimental band.

At the launch, the crowd was
welcomed by Col. Keith Arns,
governor and commandant of
the CLB. Bishop Peddle and
Gary Cranford, president of
Flanker Press, the book's pub-
lisher, both gave short address-
es, and Bishop Peddle read from
a section of the book.

Bishop Peddle also presented
a copy to the Hon. Frank Fagan,
lieutenant governor of New-
foundland and Labrador.
Anglican Life

lowing churches: St. George, Os-
hawa, All Saints, Whitby, St.
George, Pickering, St. Paul on-the-
Hill, Pickering, and St. Thomas,
Brooklin. For more information,
call 905-723-7875 or email
church@stgeorgesoshawa.org.

JAN. 17 - “Welcome to Christiani-
ty,” a gentle six-week introduction
to the core elements of the Angli-
can faith: God, the Bible, Jesus and
the Christian church, Tuesday
evenings from Jan. 17 to Feb. 21, 7
p.m. to 8:30 p.m., St. Mary Magda-
lene, 477 Manning Ave., Toronto.

JAN. 29 - “Spirited,” food and
drink for the body and soul, 7:30
p.m. to 9 p.m., Ace's Place Bar and
Grill (113 Guildwood Parkway),
offered by Holy Trinity, Guild-
wood. Spirited is an opportunity
to relax as well as enjoy some
spiritual conversation. Every-
thing you wanted to know about
spirituality but were afraid to ask.

Correction

THE Anglican Diocese of Toronto
Foundation has been giving
grants to the Nativity Scholarship
Program since 2009, not 2003 as
reported in last month's issue.
The Anglican regrets the error.



Senator Art Eggleton talks about a guaranteed annual income in his keynote address.



Archbishop Colin Johnson speaks at the Religious Leaders Forum at Queen's Park, presented by the Interfaith Social Assistance Reform Coalition. PHOTOS BY MICHAEL HUDSON

Faith groups come together on poverty

Forum hears about basic income, advocacy strategies

BY RYAN WESTON

MEMBERS of several faith traditions gathered at Queen's Park on Nov. 24 to hear about the possibilities of a basic income and to strategize for effective interfaith advocacy on poverty reduction in Ontario. The annual Religious Leaders Forum was presented by the Interfaith Social Assistance Reform Coalition.

Archbishop Colin Johnson helped open the day with a theological reflection that explored ways that the multi-faith audience was "united in our service to both our faith and how that faith intersects with the wider community." Reflecting on the implications of understanding ourselves as being beloved by God, he insisted that the needs of the poor are at the core of many religious traditions.

"Everyone is beloved," he said. "The question I have is: What

would it look like if all of our policies, if all of our governance, if all of our rules, if all of our activities, if all of our interventions were governed based on that inherent dignity of every person? That each is cherished. That all are declared beloved."

In his keynote address, Senator Art Eggleton addressed the question of whether poverty eradication is possible and what role faith communities can play in bringing it about.

Arguing that there are considerable economic and social costs to poverty in society, Senator Eggleton insisted that "the biggest cost is the toll on people's lives: the loss of dignity, marginalization."

He said the current systems for dealing with poverty are failing. "We're locking people into a system or systems that trap them in poverty... They are degrading, demeaning, stigmatizing."



Jennefer Laidley from Campaign 2000 (left) and economist Kaylie Tiessen speak at the forum.



A basic income or Guaranteed Annual Income was one of five "transformative strategies" for poverty elimination he explored in his talk, along with local leadership, stimulating the economy, investing in education and undertaking serious taxation reform. The Ontario government is currently preparing to undertake a basic income pilot project to explore how this strategy might be used to address poverty across the province.

"It's time to end poverty and reduce inequality in this country we are blessed to live in," said Senator Eggleton. "It's time to improve equality of opportunity and better

sharing of our resources. It's time to explore a new way, a new approach. It's time for a basic income."

Some of the final messages of the morning encouraged faith communities to become actively engaged in advocacy for poverty reduction. Senator Eggleton observed that "faith communities have the ability to inspire and mobilize human resources; in fact, you have extraordinary capabilities."

MPP Cheri Dinovo (Parkdale-High Park) echoed this sentiment when she reminded the audience that churches, temples and mosques represent hundreds of

voters that politicians need to listen to. "You represent power to them," she insisted. "You represent voters. You have power – use it."

In responding to Senator Eggleton's talk, Rabbi Michael Satz, from Toronto's Holy Blossom Temple, reminded everyone that real change requires collective action from all faith groups. "Me, as a Jew, people as Christians, people as Muslims, we're all in this together. And that is what the political is."

Ryan Weston is the diocese's Social Justice and Advocacy consultant.

BRIEFLY

Vigil upholds water in God's creation

"Keepers of the Water: A Vigil of Lament and Thanksgiving" will be held on Jan. 11 at 7 p.m. at Holy Trinity, Trinity Square. The service incorporates Indigenous and Christian traditions around blessing water and valuing its role in God's creation. Bishop-elect Riscylla Walsh Shaw will preside. The church is located behind the Toronto Eaton Centre at 10 Trinity Square, Toronto.

Diocese welcomes interim CAO

Susan Abell has been appointed interim chief administrative officer of the diocese as of Nov. 8. She has been active in the church at both the local and diocesan levels, most recently as the chair of the working group for Growing in Christ, the diocese's strategic plan. Ms. Abell has extensive business experience in the not-for-profit sector and currently works as a consultant of management resources. As interim CAO, her responsibilities will include implementing Growing in Christ, supervising diocesan team leaders and overseeing administrative func-

tions of the Diocesan Centre. She works two days a week as the diocese searches for a full-time CAO.

Passersby can learn about Advent

Wycliffe College in Toronto is using festive decorations to invite passersby to learn about Christian truths. A new Christmas tree display on the college's lawn features five tall trees – three purple, one pink, and one white tree – symbolizing the traditional colours of the candles in an Advent wreath. A sign at the site directs people to www.spiritofadvent.ca, where they can learn about Advent and support the

Spirit of Advent fundraising campaign to train and equip more students at the college.

Choir offers free webcast of concert

For those who can't get to a Christmas concert this season, The Toronto Mendelssohn Choir is providing a free webcast of its Festival of Carols to viewers at home. The concert, filmed on Dec. 7, features traditional and contemporary carols, including an audience sing-along. The choir is joined by organist David Briggs of St. James Cathedral and the Canadian Staff Band. Viewers can access the webcast

on the choir's website, www.tm-choir.org.

Levee, Order start new year

The annual Archbishop's Levee will be held on Jan. 1 at St. James Cathedral, followed by the Order of the Diocese of Toronto presentations. The levee will begin with a receiving line and reception at 2 p.m., with the ringing of the Bells of Old York. At 3:30 p.m. there will be a selection of festive music, followed by a choral evensong and the presentations of the Order of the Diocese of Toronto at 4 p.m. All are welcome, and nursing care will be provided.