

Director sets sail for retirement

Priest balances two roles



Anglicans support field workers

The Anglican

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OCTOBER 2017



BACK TO SCHOOL

St. Clement, Eglinton holds a Blessing of the Backpacks celebration on Sept. 10 for young people heading back to school. After the blessing by the Rev. Andrew Federle (top left), kids enjoyed a bouncy castle and games outside. PHOTOS BY MICHAEL HUDSON

Conference seeks to break down barriers

BY ELIN GOULDEN

THE diocese's annual Outreach and Advocacy Conference will take place on Nov. 4 at St. John, York Mills, 19 Don Ridge Dr., Toronto. St. John's is readily accessible by TTC, as well as by car from Highway 401.

The theme of this year's conference is "Becoming God's people: Embracing difference, building solidarity." While the biblical vision of the Kingdom of God is of diverse peoples brought into communion through Christ as members of one body, all too often, in our society and in our churches, there remain barriers to listening to and fully welcoming each other. This conference aims to help us break down those barriers, examine our own privilege, and learn to hear what

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Diocesan Centre undergoes changes

Upgrades include signage, technology

BY MARTHA HOLMEN

OVER the past several months, changes have been emerging around the Diocesan Centre to help staff, clergy and volunteers with their work. These changes – some subtle and some obvious – are reshaping both the building and some of the work that happens inside.

Some of the changes to the building itself are small, but Susan Abell, ODT, the diocese's interim chief administrative officer since last November, is enthusiastic about their impact. "What we've done are things I've seen done in other workplaces, and the whole



New signage at the Diocesan Centre begins at the main entrance, with the addition of the diocesan logo on the window, a larger street number, a repainted coat of arms and planters. PHOTO BY MICHAEL HUDSON

intent is to make it more functional for the people who work here or

who come here," she says.

One of Ms. Abell's favourite projects has been improving signage around the building, starting with the front doors. At her suggestion, the blue diocesan logo was added to the window, and the street number was given much greater prominence. The coats of arms above both doors were also repainted, and planters with colourful flowers were added outside the main entrance.

"When I first came, I remember thinking, 'What is that sort of yellow brick building?' The crests shine kind of like a beacon now. It's not only to houseclean; it's also to identify that this is a part of the Anglican Church in downtown Toronto," she says. "We're working to be part of the neighbourhood, to be seen as neighbours."

Inside, offices and cubicles are now equipped with nameplates featuring each staff person's name and department. "It gives people a place that's theirs. It's not about ownership; it's identifying this is the person and this is the work

that's being done in this space," says Ms. Abell.

Signs have also been added to make the washrooms on each floor more visible, while new directories on the second and third floors help visitors orient themselves when they step off the elevator.

Other efforts are more involved, including plans to give the boardroom a much-needed technical upgrade. Funded by an Our Faith-Our Hope grant, the meeting space will be fitted with a complete audio and video system to help people see and hear each other better.

"It's more than just cosmetic; it's improving the acoustics in the room," says Pamela Boisvert, secretary of Synod. "Right now if it's a larger gathering, if you're at one end and someone is speaking at the other end, you just can't hear them." Almost 100 meetings were held in the boardroom in 2016, with both internal and external groups using the space.

The upgrade will include speakers suspending from the ceiling, along with hand-held microphones.

The video component will include either a built-in projector or a smartboard. The hope is that this technology will allow for video conferencing.

"I think this is one area that we've really lagged behind in terms of technology," says Ms. Boisvert. "What we're planning for the boardroom is typical in any other boardroom, so this is just to bring us up to the modern day." She hopes the upgrades will be installed and in use by the end of the year.

Some of the building updates have been far more low-tech. Several of the second-floor meeting rooms are now equipped with whiteboards, and each room has a clock to help schedules stay on track. The Diocesan Centre roof was also replaced during the summer, a much-needed repair.

Ultimately, Ms. Abell expects that a review will be conducted within the next year to evaluate the needs of staff and others in

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Director sets sail for retirement

Ministry spanned three decades

BY STUART MANN

AS he nears the end of his long career with the diocese, Canon Dave Robinson is planning another sort of journey. Next summer, he will sail his boat from Toronto Islands to Thunder Bay, stopping along the way at ports on Lake Erie, the North Channel and points west.

Canon Robinson has sailed on all the Great Lakes, but this trip will have special significance. After Thunder Bay, he will start a new chapter of his life in Winnipeg, where his wife, the Rev. Canon Heather McCance, the former incumbent of St. Andrew, Scarborough, is the new Diocesan Ministry Developer for the Diocese of Rupert's Land.



Canon Dave Robinson at the helm of his boat.

Born and raised in the Diocese of Toronto, he has mixed feelings about leaving the place he knows so well. But he admits he's ready for new challenges and horizons. "I've always been a bit of an adventurer," he says. "I've sailed and canoed all over the place – these are new shores to explore, and more time to do it."

Canon Robinson will retire as the director of the diocese's Congregational Development department on Nov. 1, ending a remarkable career that began in 1987, when he was hired as the frontline youth worker at Flemingdon Park Ministry, a diocesan outreach in Don Mills.

After three years, he became the diocese's youth consultant, then a consultant for Congregational Development (then called Program Resources), specializing in parish conflict resolution. He went on to become the department's lead consultant and then director.

Known for his encyclopedic knowledge of the diocese and its history, he reckons he has visited every church. "This is the family firm," he says. "My Dad was coming to meetings at the Diocesan Centre when I was born. He was the president of the diocesan AYPA (Anglican Young People's Association), and my mother was the diocesan secretary. There were always stories around the kitchen table when I was a kid."

He's passionate about the work of Congregational Development. "What we're really all about is helping congregations and mission to thrive. Worship Jesus Christ, proclaim the Gospel, embody Christ in word and action – that's what we want congregations to

do, so we try to figure out the resources they need to get there."

One of the things he is most proud of is the creation of the Supporting Congregations Volunteer Corps, a 70-person group of trained coaches and facilitators who work with individuals and congregations to build up the church during times of transition, challenge and change. They are highly skilled and committed, assisting parishes with everything from Natural Church Development and parish selection committees, to parish administration, amalgamations and reconfigurations. Canon Robinson says the corps is indispensable to the diocese as it seeks to grow healthy, missional parishes.

He also played a role in developing the diocese's Strategic and Sustainable Ministry Policy, which provides a set of definitions and principles about sustainable and strategic parish ministry. The policy is a tool to help the diocese assess the viability of churches and their ministries.

Canon Robinson was one of the early champions in the diocese of Natural Church Development, an initiative that helps parishes become healthier through regular cycles of self-evaluation and action. To date, there have been 300 cycles. "We've seen some parishes

that are six or seven cycles in that have been transformed," he says. "They're healthy, vital and missional."

He admits it's sometimes hard to see that the diocese is benefiting from all the effort. Fittingly, he uses a nautical image to describe the feeling. "The diocese is like a supertanker: you only know it's changing course by looking at the wake and seeing the curve."

But he is confident it is heading in the right direction. "Yes, we've shrunk numerically overall, but 25 per cent of our churches are growing. I think we've really succeeded where some denominations have not."

He says the diocese also plays an important role for the rest of the Canadian church. "We're a big, growing diocese and we have resources that other dioceses do not. Being able to share those resources is very important."

Looking ahead to Winnipeg, he says he might do some consulting work for other dioceses. On a personal level, he plans to work on a family history project and, of course, explore Lake Superior on his boat, which he will keep in Thunder Bay. He will also keep in touch with lots of people back home in the Diocese of Toronto. "Farewell to now and we'll see where it goes," he says with a smile.

Wed. 1st Nov. at 6 p.m.
All Saints Communion (BCP)
plus light supper at 6.40
and feature talk at 7:

REFORMATION 500

Dr. David Neelands discusses the history and theology of the Reformation and Counter-reformation. This is the day after the 500th anniversary of Martin Luther famously nailing his 95 Theses to a church door in Wittenberg, Germany, thereby starting the Reformation in 1517.

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Dinner supports West Indies

THE Rt. Rev. Calvert Leopold Friday, bishop of the Windward Islands, will be the keynote speaker at the Bishop Arthur Brown and Bishop Basil Tonks Dinner; an annual fundraiser that supports the work of the Church in the Province of the West Indies. The dinner will be held on Nov. 4 at St. Andrew, Scarborough, 2333 Victoria Park Ave., Toronto. There will be a Eucharist at 4:30 p.m., followed by the dinner at 6 p.m. For tickets, contact Wilbur Anderson at 416-445-8664 or Marjorie Fawcett at 416-446-6061.

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The Reformation, 500 years on



I stood on a street corner in London, Ontario after the morning service at St. Paul's Cathedral. Mass had just ended at St. Peter's Basilica next door, and Roman Catholic parishioners were joining the Anglicans as we waited for the bus I was taking back to the Western University campus. St. Paul's carillon began to play, and a Catholic woman beside me remarked in a lovely Irish lilt, "How wonderful that they are playing one of our hymns!" It was Martin Luther's greatest reformation hymn, "A Mighty Fortress is our God."

This year marks the 500th anniversary of the Reformation, sparked by that same Augustinian monk and theologian, Martin Luther. He did not intend a revolution, but that's how it turned out. Social, political and technological circumstances coalesced with religious discontent to turn the world upside down. Five hundred years later, we are still working out the consequences.

Throughout the world, as in this region, there are numerous commemorations. Among others, in late September Lutheran Bishop Michael Pryse and Cardinal Thomas Collins are presiding at an ecumenical gathering in Toronto. Our cathedral is hosting an event on the last Sunday of October. The University of Toronto is hosting an exhibition of print from the Reformation, curated by Fr. Pearce Carefoote, of our diocese. Wycliffe College is offering a number of lectures on Reformation themes.

The scandal of a church that over-focused on buildings and power met the persistent resistance of the fiery reformer. But he was helped by the power of the new technology of the printing press. Luther's printer could mass-produce leaflets of his latest sermon overnight. It was the Twitter of the time – used just as protests today are coordinated

ARCHBISHOP'S DIARY

By ARCHBISHOP COLIN JOHNSON

and fanned by social media.

The rising power of cities and nation states found convenient allies in differing religious divisions to foster their own political agenda against the old institutions and dominating structures. The rebellious priest did not singlehandedly change world history, but he became a focal point, an icon.

The 500th anniversary of Luther's nailing his 95 rather dry, academic theses to a church door in Wittenberg, inviting debate, is opening new debate and discussion today about the place of the Reformation.

Like everything, the Reformation was mixed. It inaugurated tremendous reinvigoration of the Church and it caused irreparable harm.

The promotion of reading of the Bible by ordinary people in their native language for devotion and study has shaped Western society, not just the Church. The outpouring of literature, music and the visual arts – for propaganda, for devotion, but also for pure aesthetic pleasure – arose from reading and reflecting on the scriptures; it molded and continues to influence our self-understanding. The reformers built on the sense of the individual that was already developing in the wider society, to a new perception of the individual, not just the Church, standing before God as redeemed sinner. Old verses were viewed with new eyes, and new ideas occurred.

The Protestant Reformation and the Counter-Reformation in the Roman Catholic Church in response led to a new flourishing of learning, the training of clergy and leaders, new forms of piety, competitive theological enquiry and alternative church order and practice. It also produced schism, perse-

cution and prejudice. Factions produced still more factions. The Hundred Years' War that resulted tore Europe apart, destroying families and countries. Death and destruction were a terrible legacy that not only marred a continent but blighted relationships and bred hostilities that still infect us today.

The Reformation radically challenged old orthodoxies, either in calling them back to their roots (radix) or in challenging their legitimacy and authority. Any reformation is inherently violent to some degree, and that was certainly true in the 16th-century Reformation. *Reformations* is perhaps a better term, because there were several, some more extreme, some more moderate, in different places and times.

We are now trying to assess the results of the reformations five centuries later, healing old wounds, correcting misunderstandings, clarifying issues, bridging divisions and also affirming truths and important principles. We continue to struggle in the process of reconciliation of our various branches of the church not because we do not want to get along, not because we are stubborn and proud – yes, we are indeed afflicted with these – but because we have hard-won experience and deeply cherished learnings and life-giving truths we have discovered in our encounter with the living God who is revealed in Jesus Christ, that we have received as gifts to us through our own differing traditions that we cannot and should not give up. The ecumenical task is not to undo the Reformation but to incorporate its gifts into the one Body of Christ, the Church.

Christ's prayer for the Church is that we be one, even as he and the Father are one. That then cannot mean a unity that is uniformity, but that each is so bound together in love and will that there is complete unity of purpose and life. The ecumenical task of seeking unity is not optional but the prayer of Jesus.

In our music, God is glorified



As a boy growing up in the parish of Holy Trinity, Thornhill, there was a rule that you had to be 10 years old before you could join the junior choir. In those days, the choir filled the entire chancel at the

9 a.m. service, and those of us on the cusp of double digits longed to be there with the older kids. I vividly remember the year I was finally allowed to join the choir. It was just in time to sing for the wedding of our assistant curate, a dynamic, guitar-strumming young cleric by the name of Philip Poole, and his bride, Karen!

It is no exaggeration to say that my participation in that junior choir helped to form me as a Christian. The stories and symbols of scripture, embedded in various hymns and anthems, allowed the message to come alive for me in different ways than when they were simply read. Over time, I absorbed the familiar phrases and images of the Bible through music, and these have stayed with me. (To this day, I cannot read Psalm 30 – "I will magnify thee, O Lord" – without hearing the arrangement to that psalm that I learned when I was about 11!) St. Augustine famously said, "Those who sing pray twice," meaning that singing adds to our praise and worship of God. I think there is great truth here.

Unfortunately, there are fewer opportunities for young people to sing in church these

BISHOP'S OPINION

By BISHOP KEVIN ROBERTSON

days. There are still some parishes with junior choirs, and others that welcome young voices into the adult choir, but many of our young people do not know what it's like to sing, apart from putting on headphones and humming along to their favourite playlist on their phones.

So, I was delighted this summer to receive an invitation to visit with young Anglicans who sing together every summer and have fun doing it. The Toronto Diocesan Choir School for Girls has been running for over 35 years. Each summer, between 40-50 girls gather at Trafalgar Castle School in Whitby for two weeks of singing and fun. On the Sundays of camp, the girls sing for the morning Eucharist and Evensong in different parishes across the diocese, and the final Evensong is always at the cathedral. In addition to singing, the girls participate in sports, arts and crafts, a movie night and a beach day. On the final Friday night, the girls put on a "Music and Mayhem" theatrical night for parents and friends.

When I visited the camp in August, I was delighted to see the girls having so much fun. At the end of the Eucharist, they all darted back to their rooms to dress up as various Biblical figures, and then raced back so that I could try to guess who they each were.

Even though the girls come from different parishes across our diocese (and beyond), there is a strong bond that has developed between them. For each of them, whether they are eight or 18, church music is helping to nurture their Christian faith. I strongly commend this camp to the young women of our diocese, and I am grateful to Fr. Philip Hobson, who has served as chaplain to the camp for many years.

In my travels around York-Scarborough over the past nine months, I have come to discover the wonderful diversity of music in our parishes. In some places, there are professional choirs, while others have no choir at all. Some parishes enjoy traditional Anglican hymnody, while others raise the roof with a rock Eucharist, Jazz Vespers or a praise band. In a recent parish visit, a man told me that he loved sacred music, but couldn't sing. I reminded him of that lovely old African proverb: "If you can walk, you can dance. If you can talk, you can sing."

Whatever our ability or musical preference, we are called to reclaim our voices, and offer to God the gift of praise in song. The 20th century Methodist hymn-writer Fred Pratt Green captured well the importance of music in our life of faith:

"When in our music God is glorified, and adoration leaves no room for pride, it is as though the whole creation cried, Alleluia!"

So, get out there and sing to the Lord a new song!



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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.

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Vestry motion informs and advocates



BY ELIN GOULDEN

Most Christians would agree that we are called to care for the vulnerable in our midst.

Whether directly through food banks, Out of the Cold, refugee sponsorship and the like, or indirectly through donations to FaithWorks, almost every parish in our diocese is engaged at some level in meeting basic human needs. We understand that when we serve “the least of these,” we are serving Jesus himself (Matthew 25:31).

But the Bible not only calls us to serve the vulnerable directly; it calls us to speak up on their behalf. Examples of this kind of advocacy include Moses and Esther, who risked their lives to bring the plight of the Jewish people before Pharaoh and the King of Persia. Again and again, the prophets call God’s people to establish justice (Amos 5:15, Micah 6:8) and to speak out for those at the margins (Proverbs 31:8-9, Isaiah 1:17). Even in exile, they are to seek the welfare of the whole city to which God has sent them, not just their own community (Jeremiah 29:7). That advocacy on behalf of the

vulnerable is part of the mission of the church is made explicit in our baptismal vow to “strive for justice and peace among all people” and in the marks of mission of the Anglican Communion.

Throughout the history of this diocese, bishops and other church leaders have spoken out on social issues affecting our communities. Diocesan and area bishops regularly communicate with government through letters and meetings, and they are invited to comment on budgets and new legislation. Recognizing the importance of charitable organizations’ public witness on the impact of government policies, Canadian law considers these communications aspects of the church’s charitable purpose.

Over the past decade or more, the Social Justice and Advocacy Committee has drafted annual vestry motions on concerns with which our diocese is connected: poverty reduction, affordable housing, care for the environment, welcoming refugees and reconciliation with Indigenous peoples. These motions are non-partisan, and the diocesan College of Bishops must approve their final wording before commending them to parishes for consideration. When parishes across

the diocese support these motions, it strengthens the bishops’ voices in their advocacy with government. For example, Archbishop Johnson’s response to the recent provincial budget and proposed labour legislation drew on parishes’ support for the 2014 vestry motion in support of raising the minimum wage.

The motions also serve to inform parishes about diocesan social justice concerns. Some Anglicans have first-hand knowledge of the impacts of poverty, lack of housing, environmental damage or unjust policies, but many others do not. The vestry motion campaign is an opportunity to learn more from those who do experience these impacts so we can add our voices in support of theirs. Each year, the Social Justice and Advocacy Committee prepares a brief “background” on the issue at hand, which can be used as a bulletin insert. Lately, we have also offered workshops in each episcopal area for Anglicans to learn more about the issue before vestry, as well as providing resources for further learning. The past two vestry motions around reconciliation with Indigenous peoples have motivated many parishes to learn more about the impact of colonialism and residential schools on First Nations, a welcome

development.

More and more parishes, recognizing the need for education around the issues addressed in the social justice vestry motion, have asked us to make the motion and supporting resources available earlier in the year. To encourage parishes to take these opportunities for learning, we announced the subject of the 2018 motion in May, posted resources on the diocese’s website over the summer, and presented the wording of the motion to the bishops for approval in September. All these materials are available on the diocesan website at www.toronto.anglican.ca/socialjustice.

Some parishes shy away from presenting a social justice motion at vestry, seeking to avoid conflict. This is understandable, particularly in certain situations, and no parish is required to present the motion. However, the Anglican Church cannot be insulated from issues that affect the world God loves. Learning about and speaking out on these matters – even learning to disagree well together – is part of the witness we bear to Christ, who makes all things new.

Elin Goulden is the diocese’s Social Justice and Advocacy consultant.

OCTOBER AT ST. JAMES CATHEDRAL



THE 2017 SNELL LECTURES

BEYOND THE MUSTARD SEED: GOD’S INCARNATION & THE FUTURE OF THE CHURCH

FRIDAY, OCTOBER 27
7:00PM PUBLIC LECTURE
CATHEDRAL CENTRE

SATURDAY, OCTOBER 28
9:30AM PUBLIC LECTURE
CATHEDRAL CENTRE

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9:00, 11:00AM SERMON, Q+A
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The Right Rev’d Dr. Stephen Andrews (Principal and Helliwell Professor of Biblical Interpretation, Wycliffe College) and The Rev’d Professor Christopher Brittain (Dean of Divinity and Margaret E. Fleck Chair in Anglican Studies, Trinity College) will reflect on recent ecclesial narratives that suggest that the church in our time is meant to be small, quiet and largely unnoticed. For further details, visit stjamescathedral.ca.

THE 500TH ANNIVERSARY OF THE REFORMATION

OCTOBER 11 | “Music & the Reformation”:
A Lecture with Robert Busiakiewicz

OCTOBER 25 | “The Book in the Reformation”:
A Lecture with The Rev’d Pearce Carefoote

OCTOBER 25 - NOVEMBER 2 | “Martin Luther & His Legacy”: An Exhibit in the Cathedral

FAITH, WORK & LIFE

with panelists The Rev’d Chris Harper,
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WEDNESDAY, OCTOBER 18

Join the Cathedral for a panel discussion focussing on the healing effects of spirituality, beginning with a service in the Cathedral at 6:00pm, light supper in the Cathedral Centre at 6:30pm and lecture at 7:00pm.

HEADING INTO RETIREMENT

with facilitators Heather Bennett and
Murray MacAdam

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Bi-vocational life is my normal

Priest balances roles of incumbent, psychotherapist

BY THE REV. SUSAN HAIG

I have never thought of myself as a pioneer, but, apparently, I am. The novelty of my bi-vocationality was brought home to me in a dramatic way in the autumn of 2015. And, as so often happens, it was accomplished through the eyes of another.

It was my last evening in Santiago, Spain. I was seated at a long table with 20 or so other pilgrims, and we were celebrating the completion of our pilgrimages on the Camino de Santiago by breaking bread together. I found myself across the table from a young Canadian woman, Sarah, from Kingston. As the conversation ebbed and flowed, someone made the connection that three of us grouped together were all psychotherapists – at which point another person, Otto, from Winnipeg, piped up and said, “Yeah, and Susan’s also an Anglican priest.”

Words fail to do justice to the look of rapture on Sarah’s face. Too stunned to speak for many seconds, she was aglow with transfiguring amazement and awe. Looking ready to laugh and cry at the same time, she stammered: “I can’t believe this! I walked the entire Camino trying to discern if I should leave my profession of psychotherapy to answer what I believe is God’s call to the Anglican priesthood. I’ve been struggling with wanting to do both, not able to choose between them, not knowing or ever conceiving that both could be possible. And here I am, on the last night, thinking I wasn’t going to get an answer – and here you are, giving me the answer to five weeks of prayer.”

Now, with tears welling up, she continued, “I just can’t believe it! My heart’s going to burst. Because the answer is: ‘Sarah, you can do both.’”

Yes, you can do both. What for Sarah was a startling and awesome epiphany is simply my normal. My ordinary, bi-vocational life combines ministering to others



The Rev. Susan Haig in her office at St. Theodore of Canterbury, North York. PHOTO BY MICHAEL HUDSON

as a part-time mental health professional and as the part-time incumbent of a small parish. Despite being one of a small number of bi-vocational priests in the diocese, I hadn’t appreciated its singularity and enormous potential. But she sure did. That she could still be a psychotherapist and also say yes to God’s call to ordained ministry was a tremendous gift to her.

As it has been to me. During the last five years, I have alternated every week between days spent in my part-time psychotherapy private practice and days spent as the part-time incumbent of St. Theodore of Canterbury in North York. It is, I suppose, an unusual rhythm: on Mondays and Thursdays I am Susan, the psychotherapist, and on Tuesdays, Wednesdays, Saturdays and Sundays I am Mother Susan, the parish priest.

While my professions may seem to outsiders as so similar as to be almost identical, they are not. This configuration requires me to be constantly alert. Not only is it vitally important to remember, as I open my eyes every morning, exactly what day of the week it is, it’s also vitally important to remember with precision the “clothes” I’m wearing at any given time. However, for me, there is both professional and personal fulfillment, as well as a stimulating synergy created by the tensions between the two, which more than compensate for the effort required in staying alert and switching gears.

What exactly does my part-time parish ministry look like? Like that of any incumbent of a small parish, with all the regular liturgical, pastoral, teaching, administra-

tive and diocesan responsibilities of any other church leader. I do it part-time and on a proportionate basis. But not always! The vast majority of my administrative tasks cannot be delegated, and during Advent, Christmas, Lent and Holy Week, I preside at the same number of liturgies and find myself as stretched and busy as my full-time colleagues.

While, like most of my colleagues, I struggle at times with work/life balance and discerning when to forge ahead and when to say no and retreat to the mountain, I perceive that for the bi-vocational person the stakes are even higher. Rowan Williams, the former Archbishop of Canterbury, once said that the greatest gift a priest can give her people is what she cannot do. How very true! This is not so much a recognition that no ordained person has all the necessary talent, time and energy to minister to all the needs of a parish and to fulfill God’s mission in that place; rather, it is that the limitations of an ordained leader open space for others to find and serve in their equally important ministries. While Archbishop Williams’ observation has broad relevance, it has a particular urgency for the bi-vocational parish leader and the people she serves.

When I began my ministry at St. Theodore’s, one of the first tasks I set for myself was transforming the understanding of my role and the congregation’s role, to accelerate the process of awakening in us a more baptismally oriented view of leadership and service. The homilist at my celebration of new ministry told the congregation bluntly that “Mother Susan will not be able to do this on her own.” Following her lead, I spent much

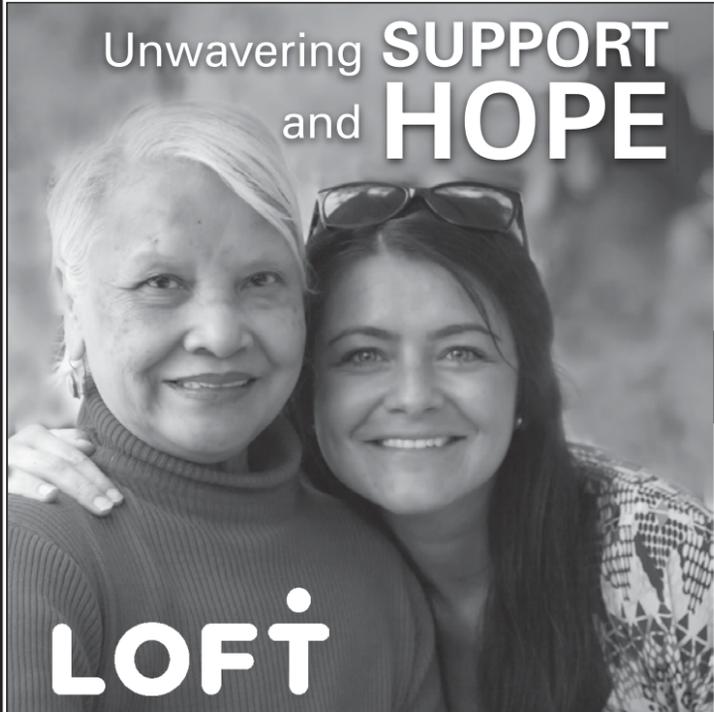
time in exploring, inviting and encouraging the gifts of others. Just one example: I saw early on that having a deacon would be a huge asset, and so moved as quickly as possible to discern with the parish and a potential candidate whether we and she were called in this way. By God’s grace, we were.

This opening of space brings lovely surprises to the life of a parish and to the blossoming of lay individuals, who might not otherwise develop or exercise their own ministries. A year ago, we conducted a very successful capital campaign that was conceived and executed by a former churchwarden who wasn’t a natural fundraiser but felt called to undertake a vital project that I could not have led myself. Time and again, I have observed that being a part-time incumbent creates a steady, salutary pressure on others to harken to God’s call to step up to fill the gaps that are so obvious and at times so large.

Finally, my bi-vocational status is a tremendous gift to today’s church at large. Many churches in our diocese are somewhere towards the end of their life cycle; like St. Theodore’s, they may have years of Godly mission in which to engage still but not the numbers or financial resources to maintain a full-time priest. There is no reason for them to close; neither must they of necessity resort to non-stipendiary ministry, which may not be fulsome enough for the tasks at hand.

It is also a gift to the church to have ordained servants who are “at the edge of inside.” In an op-ed article in *The New York Times*, David Brooks described the unique contribution to an organization made by those members who are neither inside and deeply embedded nor outside and throwing “missiles from beyond the walls.” The part-time priest with another active professional vocation is at the edge of inside, with “the loyalty of a faithful insider, but the judgment of the critical outsider.” As a person standing at the doorway, she is not “confused by trivia” nor “locked into the status quo.” Instead, her experience of watching constant comings and goings makes her comfortable with the process of perpetual questioning and transformation, and so able to evaluate and speak with a fresh perspective.

The voice of the bi-vocational priest is a unique voice amongst many other important voices – a voice the church needs to hear. Hers is a unique vocation with plenteous gifts to offer the church in our times, as it adapts and re-configures itself in response to new and sometimes challenging opportunities.



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Diocesan Centre changing

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the diocese and determine how the Diocesan Centre might change to accommodate them. “We’re in an amazing place, the geography, having the trees around, and the park. I think it’s got a lot of positives in the environment,” she says. “Now we need to go to another level.”

Among staff, a few titles have been changed to better reflect the work being done in certain departments. In administration and property resources, David Badian, formerly manager of property resources, is now director of property resources. Pamela Boisvert has been appointed secretary of Synod, after

serving as interim secretary for several months. In human resources, Amy Talbert’s title is now manager of human resources.

The biggest change is yet to come, with the hiring process currently underway for an executive director. This new position will take over from the former chief administrative officer role. The executive director will provide leadership to all departments in the Diocesan Centre and work closely with Archbishop Colin Johnson to implement Growing in Christ, the diocese’s strategic plan. The role is expected to be filled later this fall.

Canon missionary becomes full-time role

Former chaplain helps Anglicans share Gospel

BY STUART MANN

FOR the past 10 years, the Rev. Canon Susan Bell has been speaking to a school community of 650 students, staff and faculty three times a week about faith and life. This experience, combined with being the associate priest at St. Martin in-the-Fields, Toronto, for many years has formed a good grounding for the work of a missionary.

Indeed, as she retired as chaplain at Havergal College, an independent girls' school in Toronto, to take up the diocese's canon missionary position on a full-time basis on Sept. 1, she relished the opportunity to not only share the Gospel with people, but to empower other Anglicans in the diocese to do so as well.

"We are followers of the Way," she says. "Sharing the Gospel and sharing our faith with people who don't yet know the name of Jesus is what we're about."

Being the diocese's canon missionary is to have "a heart and orientation" towards people who do not know Christianity or have left the church, she says. "My work is to help us focus on our mission again, and I'll do that any way that makes sense. I'm pleased and honoured to place any skills that I have at the service of mission in our diocese."

She plans to continue with the work she has been doing for the past five years as the diocese's half-time canon missionary, only



The Rev. Canon Susan Bell preaches at St. James Cathedral. PHOTO BY MICHAEL HUDSON

now she will have more time for it. One of her top priorities is to support the diocese's Reach Grants initiative – small grants that are given to individuals or churches to try new ways of sharing the faith with the unchurched and dechurched.

Since 2011, the grants have funded 70 short-term missions, at least three of which have been turned into new congregations. "We've seen incredible creativity with these," she says. "It is so heartening. They are mostly lay led, and the ideas are put together enthusiastically by people who really, truly understand their context and the people around them. It's a lot of thinking and industry and having such a care for those who don't know Jesus's name yet."

Another area she is keen to support is planting new churches. "We're really at the beginning of this process and we're learning how to do it and how not to do it. I'm interested in exploring a relational approach to church planting

– mother churches planting new parishes and maintaining that relationship, in terms of guidance, prayer and material support. I hope and pray this becomes the model and ambition of every parish possible in the diocese.

"I'm also deeply interested in learning from the work of our talented rebooters – those leadership teams that have nurtured new life in parishes that appeared to have run their course. This is a particular skill, and one that I hope we can harvest and share widely with one another."

She is also passionate about new forms of theological education. "If we're training a new generation of leaders, both lay and ordained, there needs to be a pathway of education that takes into account this missional age we live in. We don't want to lose our heritage of theological education, but we are in a new age and the fact is that we need some new skills – or more accurately, to resurrect some old skills: Christian apologetics

that seek to speak Christ into the culture."

One of her new duties as canon missionary will be to support the work of school chaplains, mainly by meeting with them and raising their profile in the diocese. Seven independent schools in the diocese have Anglican chaplains, whose roles can include leading regular prayer services, teaching religious education classes and providing pastoral support to their school communities.

"The work they do is often hidden in comparison with other forms of ministry, but they live out their Christian lives in largely secular communities," she says. "Through living witness, they influence many

young hearts and minds every day. This is important missional ministry and I look forward to working with my colleagues."

She praised the work of the Rev. Canon Douglas Graydon, who as the diocese's Coordinator of Chaplaincy Services for the past 15 years supported the school chaplains. The chaplaincy services department is being restructured and Canon Graydon's new job title is Coordinator of Health Care Chaplaincy. In that role, he will provide support to hospital chaplains and parish nurses.

"I'd like to thank Douglas for all his work over the years with the school chaplains," says Canon Bell.

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MUSICAL SUMMER

Members of The Toronto Diocesan Choir School for Girls gather after an evensong service at St. James Cathedral on Aug. 20. The choir school is a two-week program open to young choristers from the diocese and beyond. Its purpose is to prepare them to perform music in its widest spectrum for Anglican liturgy. Joining the choristers are choir director Tony Browning (far left) and Mary Ridgley and the Rev. Canon Philip Hobson (far right.) PHOTO BY MICHAEL HUDSON

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I had a sort of conversion experience

Sister Deborah Stewart is a member of The Worker Sisters and Brothers of the Holy Spirit.

My position is that of Canadian director, president of our Canadian board of directors and a member of the U.S. board of directors. I am on the chapter, which is a group of 18 members who meet annually in the fall to pray and plan our coming year's educational topics and the ongoing direction of our community.

We are a lay community whose Rule of Life is based on Benedictine spirituality. Our focus is on becoming the people God wants us to be. We are accountable to one another for our spiritual growth. We rely on the guidance of the Holy Spirit in our daily lives. We are recognized by the Anglican Church in Canada and the Episcopal Church in the United States.

As the Canadian director, my key role is to read the monthly letters of our community members, to keep a pulse on the heart of the community. We have 134 life-professed members. I have four people writing their monthly letter to me, to whom I respond. I am involved in the production of our monthly bulletin, which features an educational article, questions for reflection, community news and members' stories of mission and ministry to others.

Our community members live and work in the world, in all sorts of occupations. I have three children and four grandchildren and have worked in the insurance industry for 45 years. Our covenant commitment to The Worker Sisters and Brothers of the Holy Spirit is our desire to grow closer to God, serving Jesus Christ right where we are in the world. Our Rule of Life is our toolbox to assist us in becoming more obedient to the nudges of the Holy Spirit, growing closer to Christ. In the messy circumstances of our everyday world, it is an anchor to help us live in a purposeful and joyful way.

Most of us are lay people – married, single, divorced, widowed or partnered. There is also a place for clergy in our midst, as we grow and learn together. We



Sister Deborah Stewart stands with Bishop Peter Fenty, the area bishop of York-Simcoe. Bishop Fenty is the Anglican Bishop Visitor to The Worker Sisters and Brothers of the Holy Spirit, a lay religious community.

are sort of a virtual community in that we do not live together, but maintain our solid connections through prayer, Skype, email, monthly corporate communion where physically possible, and an annual retreat. Our bonds are strong and we support one another through all trials and joys of life. We have members in Canada, the United States, Haiti and Australia.

In 1984, I had a sort of conversion experience and started reading my Bible and attending church again, after leaving it in my teenage years. I really wanted support in this wonderful life I had found. I was introduced to The Worker Sisters and Brothers of the Holy Spirit while attending Emmanuel Anglican Church in Richmond Hill. I felt like

I had found my home. I joined in 1985 and became a Sister in 1992. We have a wonderful educational process: a year of applicancy with study each month, another year of study as a worker, a year or more of just "being" in the community, a second year of study, and then a year as a novice, with a monthly study before becoming a Sister or Brother if that is the desire. I am currently an active member of St. Mark's Anglican Lutheran Church in Midland. I work for an insurance broker in town, curl, golf and have a fascinating hobby doing stained glass art.

I made a life commitment to our community in 1985 and can say that the spiritual growth and development that I have received has been invaluable in my life. I have had support on my journey in the raising of my children, my 30 years of marriage, my divorce, dealing with grief in the death of my spouse and my mother, and now with the work of loving and caring for my grieving father. With the many changes in locations and churches due to life circumstances, my community has been my constant support. It has given me the ongoing educational and emotional support I needed, but the most important part of our Rule of Life is the accountability to one another. With accountability, one does not just slip away. We are constantly drawn back to Jesus Christ and to continuing this journey of faith, and being a witness of Jesus to others we encounter along the way.

Five years from now I hope to be walking closer to Jesus, have this obedience thing figured out and be more involved with ministry in my local church as I retire from my insurance career. I will be doing something that is needed in our Worker Sisters and Brothers of the Holy Spirit community as I am led.

My favourite scripture is Psalm 40. It speaks to me of God lifting me out of a state of turmoil and confusion to a state of peace. It gives me hope in a complicated and sometimes confusing world. It encourages me and gives me strength in the toughest of times.

First full-time missionary appointed

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"He has in large part been our support and has created community for us. I've really appreciated that."

As she prepared to leave Havergal College, she looked back with fondness at the place that has been her second home for the past decade. "I will miss it so much," she says. "I have grown so much in ministry there – and in fact the ministry itself has grown as well. It's taught me a huge amount. I have deep relationships that I hope will continue, because I value them a lot. I have nothing but respect for the kind of work my colleagues there do day in and day out. I love the kids; that's what I'll miss the most – the energy of those young, intelligent, strong women who are

going to be such a force in our world. Which is why the work of school chaplaincy is so important – to be there as a witness, to show the face of not only Christ but the church and being a force for good in our world. It really makes such a difference."

The school plans to host a farewell celebration for Canon Bell before the end of the year. For more information, visit www.havergal.on.ca.

Archbishop Colin Johnson says he is excited that Canon Bell has taken on the canon missionary role full-time. "This will allow us to put an extra-special focus on the whole variety of missional opportunities that exist for us today," he says.

"She brings the experience of being a chaplain in a girls' school related to the church, but which is really front-line missional work."

While this is the first time the diocese has had a full-time missionary, Archbishop Johnson says this work recalls the diocese's missional roots and the challenges faced by its first leaders. "In the early days of our diocese, it was a missionary diocese. As the community grew and changed, Bishop Strachan helped to reimagine how the church needed to function in a new context," he says. "I think this is a critical juncture for us to reclaim our tradition of proclaiming the good news of Jesus Christ."

BRIEFLY

Archbishop opens Reformation exhibit

Archbishop Colin Johnson will officially open "Flickering of the Flame: Print and the Reformation" on Oct. 4 at 5 p.m. at the Thomas Fisher Rare Book Library, 120 St. George St., Toronto. The exhibition of books, pamphlets and other items from the Reformation will run from Sept. 25 to Dec. 20. Admission is free. For opening hours, visit www.fisher.library.utoronto.ca.

Activist founded homeless memorial

The woman who first suggested Toronto needed a standing memorial for homeless people who died on its streets was honoured at the memorial, located outside Holy Trinity, Trinity Square, in early

August. Bonnie Briggs, a housing activist and poet who was 64, died on Aug. 4 at her Parkdale home. Formerly homeless herself, Ms. Briggs was loved by people fighting homelessness and poverty in the city, who saw her and her husband Kerry Briggs join years of meetings, rallies, marches and memorials on homelessness or housing. The memorial has 850 names on it.

Anglican men to explore truth

FLAME Toronto (Fellowship and Learning for Anglican Men's Enrichment) is holding its annual conference on Oct. 27-30 at the Jackson's Point Conference Centre, about 45 minutes north of Toronto. This year's theme is "Transformed by the Truth" with guest speaker the Rev. Warren Leibovitch. First-time attendees receive a special rate. For more information or to register, visit www.flameconference.ca.

Visit our website at www.toronto.anglican.ca

Anglicans support migrant field workers

Services, counselling part of expanding outreach ministry

BY DIANA SWIFT

You may have seen them as you drive east, west or north of Toronto: Old Testament-like scenes with hundreds of foreign workers labouring in fields and orchards to produce the summer's bounty of fruits, vegetables and flowers.

These seasonal agricultural employees arrive in May and June from Latin America, the Caribbean and Asia and remain separated from their families until they depart in November. Living in barracks on farms, they were once isolated and unsupported with little access to transportation, counselling and other services. But now, innovative Anglican outreach ministries in the diocese are helping to change that.

At the forefront of collaboration with the Durham Region Migrant Workers Network (DRMWN), the Rev. Augusto Nunez, the Rev. Canon Ted McCollum and the Rev. Kit Greaves are among those leading a comprehensive outreach to visiting field workers.

The Peruvian-born Mr. Nunez is the new priest-in-charge at St. Saviour, Orono, about 90 km east of Toronto. Thanks to a Ministry Allocation Fund grant from the diocese, he'll be able to split his time between serving at St. Saviour's and conducting an itinerant ministry across the communities of Northumberland County in aid of seasonal workers. "I came to Canada at age 12, and I can relate to living in a strange land and culture and leaving everything you know. You need support," he says.

Mr. Nunez's group kicked off the 2017 season with a health fair on July 16 at St. John, Bowmanville, where Mr. Greaves is the incumbent, and celebrated St. Saviour's first Spanish service on July 23. Last year, Mr. Nunez served in the seasonal workers' program based at St. John's, and before that he spent three summers doing the same in the Beaverton area. In collaboration with a growing number of other groups in the DRMWN, his ministry tends to a broad swathe of spiritual and practical needs – from worship services for workers in



The Rev. Kit Greaves (second from left) and the Rev. Augusto Nunez join migrant farm workers and a volunteer at a health fair for the workers at St. John, Bowmanville in July. Top right, workers near Beaverton. Bottom right, workers receive communion at St. John's in 2016. PHOTOS COURTESY OF THE REV. AUGUSTO NUNEZ AND BY MICHAEL HUDSON

Spanish and English to psychological counselling, medical and dental care, safety and transportation. Distributing reconditioned bicycles to workers is a key element of this program.

The health fairs include not only consultations with doctors but also nutritional advice stressing the importance of a good diet. "Some workers tend to drink a lot of sugary pop," Mr. Nunez says. Depression can be a problem, too, and the program has brought on board a psychologist to help with that. Local doctors have begun to offer their services as well.

"We even have a friend who comes over to give free haircuts," says Mr. Nunez. "And we're also networking to bring in English as a Second Language. Knowing English can help workers get ahead in their positions and maybe become supervisors."

Mr. Nunez loves soccer, and as a registered soccer coach, he enjoys organizing



pickup games with the workers. He's also well acquainted with the music, special holidays and food of Latin America and the Caribbean, and he knows how to throw a party. All that serves to cement relationships. "Over the summer, friendships are formed. In November, we say goodbye to friends; then in May, they're back again and we're here to support them," he says.

For Fernando, a 35-year-old worker from the central Mexican city of Guanajuato, it's his second summer in Canada and his



first in Northumberland County. "I'm very grateful for this ministry and what it's doing personally for me. I really appreciate the support," he says, echoing the feelings of many other workers.

Adds Delroy Smith, who hails from historic Spanish Town in Jamaica, and is in his second year of working on an apple farm near Bowmanville, "It's a really good ministry where we can come together as one and unite and feel loved as family."

One thing that's made the six months of separation a little easier for workers like Fernando and Delroy, says Mr. Nunez, is the advent of cheap cell phone plans that allow them to connect frequently with their families back home.

As for Canon McCollum, who started a small program at St. Paul, Beaverton in 2009 after noticing large numbers of Mexican workers on the town's streets, he's gratified to see this caring work steadily expand along the Highway 401 corridor. "I'm over the moon that other parishes have taken up this kind of ministry and that the diocese supports us in a ministry that reaches over a thousand workers," he says. "These are workers who previously had no connection to any church or health services, and I'm really excited to see what started as a small group grow to where we're serving so many people." St. Paul's held a health fair and welcome dinner for Beaverton-area seasonal workers in June.

Looking ahead, Canon McCollum would like to see Mr. Nunez's ministry become a full-time one, with perhaps another person brought in to help with the demands of dealing with both the men and the farm owners. And he hopes more parishes will jump on board. "Open your front doors and see the people who need help and get on the bandwagon," he says.

Diana Swift is a Toronto freelance writer.

Floral clock honours Canada's sesquicentennial

BY ROSEMARY WALTON

St. John's stands on beautiful grounds in the picturesque village of Craighurst in the township of Oro-Medonte, located on the northwestern shores of Lake Simcoe. The church has a very active congregation and won first prize in the "Churches" category of the International Ploughing Match for a garden sculpture using farming implements. Since then, it has looked for other ways to add to the interest and attractive character of the church grounds.

Canada's sesquicentennial celebrations this year provided a great opportunity to mark the occasion



The floral clock outside St. John, Craighurst. PHOTO COURTESY OF ST. JOHN'S.

by building a floral clock. It has a diameter of 3.6 metres with foundations constructed from large pieces of Canadian Shield granite.

The stones were brought from a blasting site near Bracebridge, Ont. by members of the congregation who were told they were going on

a day's mystery outing; their only requirements were steel-capped boots and a strong back.

The waterproof vault that holds the mechanical drive for the clock's hands was set in concrete in the centre and a cable was laid from the vault to an electronic control inside the church. The vault is covered by a large circular panel with a red maple leaf motif.

The dates of confederation and the establishment of St. John's were inscribed on pieces of flat stone in the outside ring of the clock face. Rich soil was obtained from a nearby farm with the understanding that it was well aged so that it would not signal its presence to

the immediate neighbourhood with its natural fragrance. Begonias, marigolds and creeping phlox were planted by members of the congregation and the Sunday School.

Since its dedication, the clock has survived changeable weather, a hail storm, a resident frog, and a hearty rendering of "O Canada" during the ribbon-cutting ceremony, which was beautifully catered by the Anglican Church Women. It will hopefully remain as a unique and lovely reminder of Canada's sesquicentennial celebrations.

Rosemary Walton is the parish administrator of the Parish of Craighurst and Midhurst.



Scholarship recipients Tajae Gustavus (left), Sarah Power and Nathanael Masson are honoured at St. Paul on-the-Hill, Pickering. PHOTO COURTESY OF ST. PAUL ON-THE-HILL, PICKERING.

Durham group welcomes refugees

After more than a year of fundraising and preparation, ROAD (Refugee Outreach Anglicans of Durham) welcomed a refugee family in May at Pearson airport. ROAD is a multi-parish committee led by St. George, Pickering Village, along with St. Paul on-the-Hill, Pickering, All Saints, Whitby, St. Thomas, Brooklin and St. George Memorial, Oshawa. With the help of AURA (Anglican United Refugee Alliance) and Ian McBride, its executive director, the group accomplished its aim. The family was found and a flight arranged.

The family of seven had fled Syria and lived for five years in a refugee camp in Turkey. After their arrival in Canada, they lived in temporary housing for two months while the committee found a suitable rental home. The parishes had collected enough items to completely furnish their new home.

The children started school in September, and the adults are taking English classes at the Ajax Welcome Centre. Volunteers from the parishes helped with English over the summer, taking the family to medical and dental appointments and shopping. They are becoming used to the transit system and are

gradually needing less help from ROAD.

“This whole adventure has been inspiring for our parishes,” says Bruce Beveridge, a member of St. Thomas, Brooklin. “Reaching out and helping the less fortunate has drawn us closer to our faith.”

Church gives scholarships, bursaries

For the past 10 years, Grade 12 students in Pickering and Ajax, and adult students in foreign countries, have been awarded scholarships and bursaries by St. Paul on-the-Hill, Pickering, to help pay for their education.

Scholarships have been given to 31 students from the Ajax and Pickering area, and 10 international students, from Tanzania, Guyana, Uganda, Guatemala, Kenya, South Sudan, Ethiopia, Egypt and Cambodia, have received bursaries.

Recipients of the 2017 Youth Achievement Scholarship are Tajae Gustavus, Nathanael Masson and Sarah Power. The 2017 Arcelia Hunte Memorial International Bursary was awarded to three women from the Mother’s Union Sewing Centre of the Diocese of Tarime, Tanzania – Happiness Daniel, Ester Paulo and Suzana Samwel.



The Aldibo family arrives in Toronto. Refugees from Syria, they are sponsored by Anglican churches in Durham. PHOTO COURTESY OF BRUCE BEVERIDGE

High school students who are residents of Ajax or Pickering and plan to attend university or college in September 2018 are eligible for the scholarship. The next set of scholarship applications is due by May 18, 2018, and forms will be available online at www.stpaulsonthehill.com, at the church or at school guidance offices in Ajax and Pickering beginning in January.

St. Paul’s is proud to continually encourage and support the young people of its community and adults studying to make a difference in their families and communities in the world at large.

For more information or to make a donation to the program, visit the church’s website or call the church office at 905-839-7909.

Church celebrates women’s ministry

Past presidents of the Anglican Church Women at St. Clement, Eglinton gathered on May 28 to

celebrate the 50th anniversary of the ministry, service and fellowship of women in the parish. The community gathered to view special exhibits marking the 50 years of efforts, and the Rev. Andrew Federle rededicated “The Nativity,” created by Yvonne Wil-

liams and given by the women of St. Clement’s in gratitude for the privilege of service from 1892 to 1962. Through liturgy and celebration, the entire month of May marked a focus on women in ministry in the Church, locally and globally.



VISITING MONTREAL

Five girls from the choir at St. Mark, Port Hope visit Montreal in August. They sang evensong at Christ Church Cathedral and at Residence Fulford, the diocesan ladies’ home. The girls were accompanied by Randy Mills (right), organist at St. Mark’s and by Dorothy Geale. PHOTO COURTESY OF RANDY MILLS



St. Clement, Eglinton ACW presidents gather at the church. Back row, left to right, Penny Finneron, Christine Coope, Jean Hiivala, Josie De Lucia, Cynthia Majewski, Susan Colacitti, Maureen Shortt and Linda Mather. Front row, left to right, Louise Ball, Nan Campion, Margaret Shawyer, Linda Sparling, Barb Zamborsky. PHOTO BY PETER PACINI

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IN MOTION

Appointments

- The Rev. Jesse Parker, Regional Dean of Durham & Northumberland Deanery, July 1.
- The Rt. Rev. Patrick Yu, Assistant Bishop to the Diocesan Bishop with particular responsibilities in Chinese ministry, Aug. 1.
- The Rev. Vernon Duporte, Interim Priest-in-Charge, Our Saviour, Toronto, Sept. 1.
- The Rev. David Howells, Interim Priest-in-Charge, Christ Church, Deer Park, Sept. 1.
- The Rev. Margaret Tandy, Interim Priest-in-Charge, St. Paul, Perrytown, Sept. 1.
- The Rev. Terry Bennett, Interim Priest-in-Charge, Parish of Churchill & Cookstown, Sept. 4.
- The Rev. Steven Smith, Interim Priest-in-Charge, Church of the Ascension, Port Perry, Sept. 16.
- The Rev. Dan Cranley (Diocese of Niagara), Priest-in-Charge, Church of the Transfiguration, Toronto, Oct. 1.
- The Rev. Canon Douglas Graydon, Interim Priest-in-Charge, St. Andrew by-the-Lake, Toronto, Oct. 1.
- The Rev. Andrew MacDonald, Priest-in-Charge, St. Luke, Dixie South, Mississauga, Oct. 1, 2017.
- The Rev. Mike Stuchbery (Diocese of Kootenay), Incumbent, St. Philip, Etobicoke, Oct. 22.
- The Rev. Dr. Arthur Boers, Associate Priest, St. Paul, L'Amoreaux, Nov. 1, 2017.

Committee in Formation (not yet receiving names):

- Christ Church, Bolton
- St. Andrew, Scarborough

Second Phase – Parish Selection Committee (receiving names via Area Bishop):

- Parish of Bobcaygeon, Dunsford & Burnt River (Trent-Durham)

Third Phase – Parish Selection Committee Interviewing (no longer receiving names):

- Christ Church, Deer Park

Death

- The Rev. Campbell Russell died on Aug. 4. Ordained in 1961, he served as assistant curate of Holy Trinity, Trinity Square, chaplain at the University of Toronto, rector of St. Mark, Midland, St. Stephen in-the-Fields, Toronto, and incumbent of St. Philip-the-Apostle, Etobicoke. After retirement in 1995, he served as honorary assistant of St. Mark, Midland, and interim priest-in-charge of St. James, Orillia. His funeral was held at St. James, Orillia on Aug. 19.
- The Rev. Canon David Lemon died on Aug. 9. Ordained deacon in 1950, he served as deacon-in-charge of Apostles Mission. Ordained priest in 1951, he served as the incumbent of the Parish of Stayner and Wasaga Beach, assistant priest of St. John the Baptist (Dixie) in Mississauga, incumbent of St. Hilary, Cooksville, incumbent of St. Paul, Lindsay, regional dean of Victoria and Haliburton, and incumbent of the Church of the Transfiguration, Toronto, until his retirement in 1990. His funeral was held at St. Paul, Bloor Street on Sept. 20.

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PRAYER CYCLE

FOR OCTOBER

1. All Saints' Church-Community Centre, Toronto
2. St. George, Hastings
3. St. James, Emily
4. St. James, Roseneath
5. St. John the Baptist, Lakefield
6. St. John the Evangelist, Havelock
7. Parish of Belmont
8. Foodbanks and food sharing ministries
9. Farmers and food providers
10. St. Peter on-the-Rock, Stoney Lake
11. St. Stephen, Chandos
12. The Chapel of Christ Church, Lakefield
13. The Chapel of St. Mark, Warsaw
14. St. Thomas, Millbrook
15. Bishop's Committee on Healing
16. Chaplain at Sunnybrook Health Sciences Centre

17. Diocesan Parish Nurses Network
18. Lay Pastoral Visitors and Anointers
19. Chaplain at the Centre for Addiction and Mental Health
20. Chaplain at the Hospital for Sick Children
21. Chaplain at Mount Sinai Hospital
22. Hospital Chaplains
23. Chaplain at Markham Stouffville Hospital
24. Chaplain at St. John's Rehabilitation Hospital
25. Chaplain at St. Michael's Hospital
26. St. Paul, Uxbridge
27. St. Peter, Oshawa
28. Redeemer, Ajax
29. The Eastern Synod of the Evangelical Lutheran Church in Canada - Bishop Michael Pryse
30. St. Thomas, Brooklyn
31. The Evangelical Lutheran Church in Canada - Bishop Susan Johnson, National Bishop

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

First Phase – Parish Selection

LOOKING AHEAD

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

Music & Worship

OCT. 1 – Rock Eucharist featuring the music of Joni Mitchell, 7 p.m. at Church of the Redeemer, Bloor Street and Avenue Road.

OCT. 6 - NOV. 26 – Cello and piano with Bryan and Silvie Cheng, 7-9 p.m., on Oct. 6; Resonance Baroque Concert, 2-4 p.m., on Oct. 29; cello concert by Julia Kim, 2-3:30 p.m., Nov. 26. All at St. Barnabas, 361 Danforth Ave., Toronto.

OCT. 11 - DEC. 20 – Kingsway Organ Recital Series, 12:30-1:15 p.m., All Saints, Kingsway, 2850 Bloor St. W., Toronto. A freewill offering appreciated. Oct. 11: Aaron James, a Toronto native who recently served as professor of music history at the University of Rochester and is now the music director at the Oratory of St. Philip Neri; Oct. 25: Alison Riseley-Clark, former music director and organist at All Saints, Kingsway and currently music director at St. Mark's, Brantford; Nov. 8: Michael Capon, director of music at St. George's Cathedral, Kingston; Nov. 22: William O'Meara, former organist and music director at Our Lady of Sorrows Catholic Church, currently music director at St. Michael's Cathedral, Toronto;

Dec. 6: Hanné Becker, former student of John Tuttle at the University of Toronto, now studying organ in Basel, Switzerland; Dec. 20: Stefani Bedin, currently pursuing Master of Music in Organ Performance at the University of Toronto and organist at Bloor Street United Church.

OCT. 18 – Holy Communion for the feast of St. Luke at 6 p.m., followed by a light supper. Bishop Mark MacDonald, national Indigenous bishop, will talk about healing and reconciliation in Canada. Contributions appreciated. St. Olave, Bloor and Windermere. More details at www.stolaves.ca or 416-769-5686.

OCT. 22 – Rock Eucharist featuring the music of Genesis and Peter Gabriel, 7 p.m. at Church of the Redeemer, Bloor Street and Avenue Road.

OCT. 22 – Christ Church, Scarborough Village presents an "Evening of Music" at 5 p.m. at the church, 155 Markham Rd., Scarborough. Tickets \$25.

OCT. 29 – "Not Your Average Church Service," 10:30 a.m., a modern worship service with guest musicians and children's program, Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

NOV. 5 – All Souls' Requiem featuring excerpts from Duruflé's Requiem, 7 p.m. at Church of the Redeemer, Bloor Street and Avenue Road.

Sales

OCT. 14 – ACW of Grace Church's fall rummage sale with clothing, linens, household goods and more, 8:30 a.m.

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

OCT. 14 – Fall market and craft sale, 10 a.m. to 2:30 p.m., St. George on Yonge, 5350 Yonge St. (south of Finch subway station). Silent auction, draw, treasures, white elephant, baking, books, lunch room, crafts and more. Contact the church office at 416-225-1922.

NOV. 4 – Christmas bazaar, 9:30 a.m. to 1 p.m., Christ Church, Scarborough Village, 155 Markham Rd. Bake sale, knitwear, crafts and more.

NOV. 4 – St. Matthew's Poinsettia Bazaar, 10 a.m. to 2 p.m. at the church, 135 Wilson Rd. S., Oshawa. Knitting, baking and more.

NOV. 4 – Christmas market, 10 a.m. to 3 p.m., St. Barnabas, Chester, 361 Danforth Ave., Toronto.

NOV. 4 – Bazaar with raffle, bake table, café and more, 9 a.m. to 2 p.m., St. Joseph of Nazareth, 290 Balmoral Dr., Brampton. Call 905-793-8020.

NOV. 4 – A Faire to Remember, 10 a.m. to 2 p.m., at St. Peter, Erindale, 1745 Dundas St. W., Mississauga. This bazaar will have a silent auction, baking, jewellery and more. Donations of non-perishable food for the Deacon's Cupboard food bank are welcome.

NOV. 18 – ACW of Grace Church's Christmas Bazaar with antiques, knitting, baking, lunch and more, 9 a.m. to 1:30 p.m., Grace Church, 19 Parkway Ave., Markham. Call 905-294-3184.

NOV. 18 – Holly Berry Bazaar with crafts, baking, lunch room, toys, books, DVDs, household goods, a visit from Santa Claus and more, 9

a.m. to 2 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Accessible building. Call 416-283-1844.

NOV. 18 – Christmas bazaar, 9 a.m. to 2 p.m., Church of the Holy Family, Kennedy Road, Heart Lake, Brampton. Crafts, bake table, lunch room and more. The church is located on the west side of Kennedy Road, north of Bovaird, south of Sandalwood.

NOV. 25 – St. Timothy's Christmas Kitchen, 10 a.m. to 1:30 p.m., at the church, 100 Old Orchard Grove, north Toronto. Silent auction and more.

DEC. 2 – Hollyberry Fair with tea room, crafts, baking, quilt raffle, books, Christmas items, attic treasures and more, 10 a.m. to 2 p.m., St. Luke, East York, 904 Coxwell Ave. Call 416-421-6878, ext. 21.

DEC. 2 – Old-fashioned Christmas bazaar with lunch and tea room, festive handmade home décor, gift items, baking and mystery raffle, 10 a.m. to 2 p.m., Church of the Ascension, 266 North St., Port Perry.

Workshops & Gatherings

SEPT. 28 – St. Aidan, Toronto (Queen Street East and Silver Birch Avenue) celebrates Community in the Beach with a dinner at the Balmy Beach Club featuring Beach author Peter Robinson, Mike Downie with his

brother Gord's book *Secret Path*, and others. Doors open at 6 p.m., with ministry displays and live music prior to the dinner and speakers. Tickets are \$75, available through the church office: 416-691-2222 or staidan@eol.ca.

SEPT. 29 – Guildwood Amazing Race, a spiritual, physical and mental challenge, 7 p.m., Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

OCT. 13-14 – 29th annual Riverdale Art Show and Sale, Oct. 13 at 6-8:30 p.m. and Oct. 14 from 10:30 a.m. to 5 p.m., at St. Barnabas, 361 Danforth Ave., Toronto.

OCT. 21 – Girls' Night Out at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. An opportunity to dress up in your most glamorous clothes. Champagne, shrimp and chicken skewers, rice pilaf with roasted vegetables, crème brûlée, tea or coffee. Cash bar, silent and live auctions, live entertainment. \$50, reserved tickets only. Call 416-283-1844 to purchase with cash, cheque or VISA. Proceeds to research into cardiovascular disease in women and to the church.

OCT. 31 – Converge Youth Group's Harvest Festival & Trick or Treat for Hope, 7 p.m., hot chocolate, candy, games, prizes for best costume, and collecting canned goods, Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

Abuses not so far away or long ago

BY ELIZABETH CUMMINGS

One and a half years on from the Truth and Reconciliation Commission of Canada's release of its 94 recommendations, the term "reconciliation" often feels like nothing more than a buzzword bandied back and forth by people of power. Even reading over the 94 recommendations (which I recommend), trying to formulate a cohesive idea of what reconciliation might look like on a personal level can prove to be a difficult task, yet another item to add to a never-ending list of things you really will get to someday. Many of us are settlers in this land, and it's easy enough to think of our country's abuses as bad things that happened a long time ago. If only this were true.

One only has to drive 42 kilometers west of Hamilton to find the longest-running residential school in Canada. Closed only in 1970, the Mohawk Institute Residential School is now on the premises of the Woodland Cultural Centre, a facility that "opens the doors to Southern Ontario's First Nations past, present and future." This was the first stop on my

second day of Stronger Together 2017.

Running Aug. 15-17, Stronger Together was a collaboration between Six Nations Polytechnic and the Haldimand Tract Ecumenical Partnership. More than just a conference, it was an invitation to come and listen, not only to the injustices of the past and how they are still reverberating through the Six Nations community, but also to hear about resilience, accomplishment and hope.

Over the course of the two days I was able to attend, we heard from survivors of the Mohawk Institute Residential School and also from staff and students at Six Nations Polytechnic, the organist at the Royal Mohawk Chapel and elders of the Six Nations community. We were led through a thanksgiving address and walked through the Six Nations' traditional consensus-based decision-making process, acting out, in ways both big and small, personal reconciliation.

On Aug. 6, 1993, then-Primate Michael Peers delivered an official apology for residential schools from the Anglican Church of Canada to the National Native Convocation in Minaki, Ont. Deeply moving and heartfelt, it's all too easy for

the rest of us (settlers) to feel like this is not just the start of reconciliation as a church, but also the end.

As not only a Christian but also a Canadian, a settler and an Anglican, reconciliation takes me to the place where I know and appreciate the differences and similarities between my community and each Indigenous community across Canada. Reconciliation needs to be as active for me as colonialism has been for them. Most importantly, reconciliation must involve listening to and believing Indigenous people about their own lived experiences and genuinely respecting them and their culture as equal to whatever I can bring to the table.

For all the books I've read and discussions I've participated in, Stronger Together was not an event I could ever deserve to have. It was a gift. I would like to take this space to thank Six Nations Polytechnic, Haldimand Tract Ecumenical Partnership, Woodland Cultural Centre, Rick Hill, Taylor Gibson, Tanis Hill and Scott Knarr, among so many others who came together and made this happen.

If you're interested in learning more

about the specifics of this community, I would highly recommend you check out some of the following resources:

- Six Nations Polytech (www.snpolytechnic.com) serves both the Indigenous and non-Indigenous community with two campuses, which are connected to many local universities.
- Woodland Cultural Centre (www.woodlandculturalcentre.ca) is open daily to the public.
- Her Majesty's Royal Chapel of The Mohawks (www.mohawkchapel.ca) is the oldest church in Ontario and one of only two royal chapels in North America.
- Two Row Wampum (www.onondaganation.org/culture/wampum/two-row-wampum-belt-guswenta/) is a symbol of the first treaty between the Mohawk and Dutch settlers.
- The Haudenosaunee Confederacy (www.haudenosauneeconfederacy.com).
- The Six Nations Reserve (<http://www.sixnations.ca/>).

Elizabeth Cummings is a churchwarden at St. Stephen in-the-Fields, Toronto.



FUNDRAISER FOR REFUGEES

St. John, Willowdale and St. Christopher, Richmond Hill held a musical fundraiser at St. John's on July 29, raising \$3,000 for Syrian refugee families. Bottom left, Nasim Misrabi, a Syrian refugee, performs and shares his experience of coming to Canada. Top left, cellist Jenny Boin Cheong of St. John's performs. Above, the Rev. Simon Li, incumbent of St. John's (centre) stands with guests and church members during a barbecue at the event. PHOTOS BY MICHAEL HUDSON

CANADA BRIEFS

Diocese sponsors 350 refugees

VICTORIA - The Diocese of British Columbia is now sponsoring the settlement in Canada of 350

refugees, making it the largest private sponsor of refugees on Vancouver Island, if not the entire province of B.C., the diocese's refugee sponsorship co-ordinator says.

The diocese's refugee program is 70 times larger now than it was one and a half years ago, says Rebecca Siebert, making it comparable to those of the dioceses of Ottawa and Niagara.

The Diocese of British Columbia covers Vancouver Island, the Gulf

Islands of the Strait of Georgia and Kingcome Inlet on the B.C. mainland.

Ms. Siebert says offers from would-be volunteers or donors abruptly stopped last year, and since then the program has been both trying to reach out to the public for more support and calling on family members of the refugees to raise the money needed to sponsor them. These family members, most of whom arrived in Canada as refugees themselves

years ago, have been "scraping together all of their savings in order to facilitate the sponsorship of relatives," she says.

About 30 per cent of the sponsoring groups the program manages are Anglican parishes, and about 10 per cent are ecumenical partnerships. Most of the rest, she says, are people who don't actually belong to the church or any faith-based organization at all, but have felt called to act. *Diocesan Post*

Conference takes aim at barriers

Continued from Page 1

others in our pews and our communities are saying.

The keynote speaker will be Dr. Carl James, the Jean Augustine Chair in Education at York University. Dr. James is well known for his work on the impact of structural racism on youth in the GTA. He is also chair of the Black Experience Project Research Advisory Committee, whose report on the black experience in Toronto was released this summer.

Workshops will cover topics such as unpacking privilege, inequity in access to housing, building interfaith friendships in the face of xenophobia, dismantling racism in the parish, youth perspectives on social justice, and what Christians with disabilities can teach us about being the body of Christ. At a time when our world is seeing a disturbing increase in overt racism and xenophobia, we as a Church need to find ways to embrace difference to build solidarity. By hearing from people of diverse experiences, we hope to gain a better understanding of how we can stand alongside and uphold each other.

Several FaithWorks ministries will host displays where attendees can learn about their work and how to get involved.

The cost for the conference is \$30 per person (\$15 for student or those with low incomes), including lunch and refreshments. Childcare is also available on request.

For more information and to register, visit www.toronto.anglican.ca/outreachconference or contact Elin Goulden, social justice and advocacy consultant, at egoulden@toronto.anglican.ca or 416-363-6021, ext. 240.