

Ministry keeps kids connected



New endowment supports outreach

Numbers of refugees continue to rise

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

NOVEMBER 2021



CONFIRMED

Fifteen people from six parishes are confirmed at the diocesan confirmation service at St. James Cathedral on Sept. 19. Clockwise from top right: confirmands from the parishes of the Church of South India, Toronto, St. Mary Magdalene, St. Paul the Apostle, Rexdale, St. Peter, Erindale, Our Saviour, Toronto, and Emmanuel, Richvale, join Bishop Andrew Asbil, clergy and laity on the cathedral steps after the service; confirmands and their families take pictures and enjoy the day; confirmands line up for and take Communion; Bishop Asbil confirms a member of St. Paul the Apostle, Rexdale. PHOTOS BY MICHAEL HUDSON



Diocese introduces vaccination policy

Clergy, employees, volunteers must show proof of vaccination

BY STUART MANN

THE diocese has introduced a policy that requires clergy, diocesan employees and volunteers and parish employees and volunteers, to show proof of vaccination against COVID-19.

In a pastoral letter to the diocese in September, Bishop Andrew Asbil said the policy is grounded in Jesus's commandment to love your neighbour as yourself.

"There is one crucial way we can love our neighbours, and that is to vaccinate ourselves against COVID-19," he wrote. "For the good of our whole community, we can choose to protect those who can't be vaccinated and those for whom this virus poses the greatest risk. We can protect front-line workers from a health care system overwhelmed by new cases."

Effective Sept. 30, 2021, any employee, member of the clergy or

volunteer who attends at a workplace must show proof of being vaccinated with two doses of a vaccine or combination of vaccines approved by Health Canada, with the second dose having been administered at least two weeks prior to the in-person attendance.

Parishes are also expected to post the policy in a public place so that all members of the parish community are aware of it. Churchwardens are to ensure that other

organizations functioning on parish property are also aware of it.

The policy does not require proof of vaccination to attend worship. Bishop Asbil said in his letter that the bishops and leadership of the diocese made that decision after much discussion.

"I've heard that some of you aren't comfortable returning to in-person worship alongside potentially unvaccinated people, and I know this may disappoint you," he

wrote. "We believe we can preserve the health and safety of our communities without denying access to worship, prayer and sacrament. We want our churches to be places where everyone can experience the breadth and length and depth and height of God's love, and we hesitate to bar our doors based on proof of vaccination."

"We continue to strongly recom-

Continued on Page 2

Online ministry keeps kids engaged

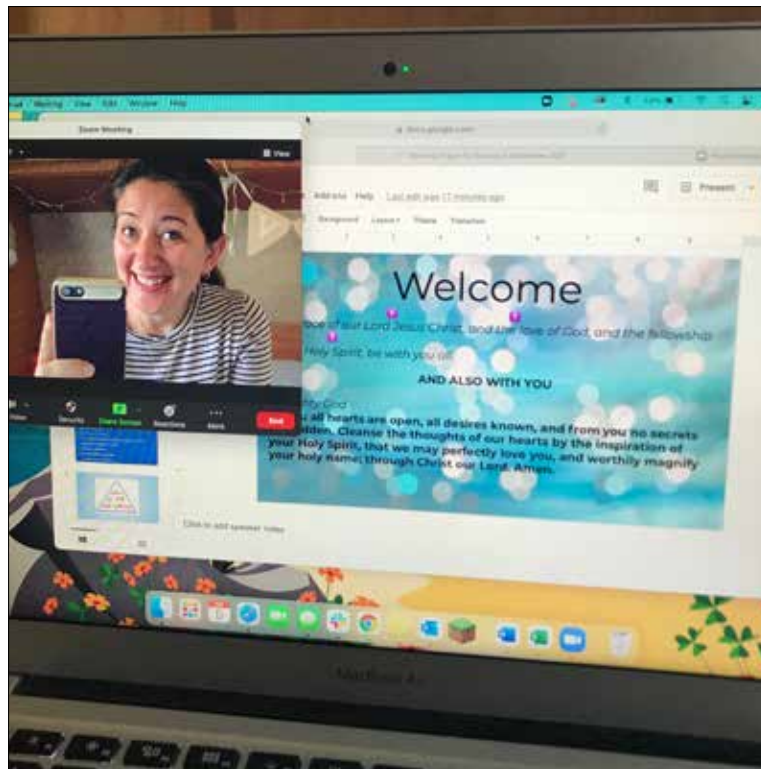
Youngsters worship, learn during pandemic

BY MARTHA HOLMEN

In the midst of pandemic, kids from parishes in York-Simcoe and beyond got a taste of normal church life every Sunday as part of an online children's ministry program in the area.

When churches closed their doors to in-person worship, Amy de Sousa, area youth coordinator for York-Simcoe and the youth and family pastor at St. Philip on-the-Hill, Unionville, moved her parish's children's ministry online. Once she'd found her feet, she started to wonder whether all churches had been able to make this transition. "At the end of August, God placed it on my heart to try to offer it more widely," she says. When she mentioned the idea to Bishop Peter Fenty, then-area bishop of York-Simcoe, he was enthusiastic.

After sending out a call for volunteers from parishes in York-Simcoe, Ms. de Sousa added Amanda Ball and Lauren Wirtzfeld from St. Mary, Richmond Hill to her team. The program launched in October



Amy de Sousa, area youth minister for York-Simcoe, takes a selfie in front of her webcam before the last session of her children's ministry program in September.

2020 and met every Sunday for 11 months, with anywhere from eight to 19 kids participating each week. "From day one it was really great," says Ms. de Sousa. "They just came back every week. Word got out, so it wasn't just kids from York-Simcoe. One family from Don Mills hopped on."

Ms. de Sousa wrote the cur-

riculum herself, following Year B in the lectionary. "It was more like church, not like Sunday School. It's using the liturgy and connecting it to the kids in the context of the pandemic," she says.

She thinks that focus on liturgy is one of the reasons families kept coming back. "These kids and adults, their worlds were turned upside down. There's something in the rhythm and routine of Anglican liturgy that's incredibly comforting," she says. "You know what's coming, you know what to say. I can do the doxology. I know that, and that makes me feel good."

The Rev. Jonathan Turtle, incumbent of the Parish of Craighurst and Midhurst, confirms that the liturgical rhythms were part of what appealed to his fam-

ily. "The liturgical shape of it was what I appreciated most. They said the Lord's Prayer together. It was structured like a liturgy, with a confession and absolution, everything," he says. "They were there not just to learn a Bible story, although that's really good. They were there to worship and to pray together."

With a wide range of ages, from three-year-olds up to Grade 5 students, Ms. de Sousa had to be creative to keep the kids engaged. "We'd keep it fun. We'd always do a mental health check-in," she says. Using collaborative tools like a Google slideshow, she was able to let everyone participate. "I would put up a blank face and ask how they were feeling. Even the youngest could draw and scribble on the screen."

She used stories and short videos to keep things moving, never lingering too long on slides with text. With a background in special education, she also drew on tools from the classroom to inspire her charges. "We would talk about a growth mindset based on scripture and the Bible," she says. "Every week I told them, the more you create these synapses in your brain based on scripture, the more scripture will flow to the surface when you need it – and we really need it now."

Despite the challenges of an online-only format, Ms. de Sousa embraced the flexibility the platform allowed. "Online, you can cover a lot more content. In person, you can have a lot more discussion. It's like two worlds, and it would be great if we could combine them into one," she says.

One difference she says she noticed from in-person children's ministry was how it empowered the young participants. "The fact that children can independently log onto your program is amazing.

Kids want to learn about God, they want to hear about the gospel. They're not relying on their parents to drive them to church. They're taking their spiritual education into their own hands a bit," she says. "That independence is needed for kids to hang onto their faith for their whole life."

The area-wide program ended after Labour Day, but Ms. de Sousa invited participants to join her online ministry from St. Philip on-the-Hill if their own churches weren't offering virtual children's programs.

She's also eager to help other children's ministers figure out how to start their own programs. Though some in-person ministries have started back up this fall, she says it's not too late to start something new. "Just because the pandemic is shifting, it doesn't mean people will return right away. Kids are still at home," she says. "Not everyone's coming back. Children's ministry has evolved. Try it out!"

Mr. Turtle says he and his family are grateful for Ms. de Sousa's efforts. "I would say a big thank you to Amy and her team for being able to adapt and provide this, not just for children in their own parish but across our diocesan area," he says. "If what Amy was doing reflects children's ministry across our diocese, then I'm really quite hopeful and encouraged for our children as they grow up and become teens and young adults and go off to their own endeavours."

For her part, Ms. de Sousa says running the online children's ministry helped shape her pandemic experience in a positive way. "I could journey alongside kids spiritually through this time. It made me feel good to try to offer spiritual support," she says. "To know this was received is incredible and amazing, and I feel really blessed about that."

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Vaccination policy

Continued from Page 1

mend vaccination for all who are able. Parishes will continue with screening questions, contact tracing and vaccine education, along with rigorous hygiene practices, masking and physical distancing. In the strongest terms possible, I dissuade anyone from knowingly putting others at risk. Before you decide to attend worship, consider how your decisions may affect the person sitting in the next pew."

He said many parishes are continuing to provide online worship options as they re-open their doors. "If you don't yet feel safe coming to church in person, please know

that you are a full and valued participant in our corporate worship if you choose to attend online, even if it is not your first preference."

He concluded, "We don't make these decisions lightly, but we make them in the hope that our churches will continue to be places where we can join together safely to worship a God who calls us to love every neighbour, in every place, following the model set before us in Jesus Christ."

For the full pastoral letter and policy, visit the diocese's website, www.toronto.anglican.ca.

Mary G. Griffith B.A., M.B.A., J.D.

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New endowment supports church's outreach work

Weekly meal provides community

BY ELIN GOULDEN

In late August, the incumbent and churchwardens of St. Thomas, Huron St. were pleased to announce a \$250,000 gift from a family in the parish to create a new social justice endowment fund. The donors wish to remain anonymous. Investment income from this endowment will support St. Thomas's existing and future outreach and social justice programs.

The Rev. James Shire, pastoral associate and coordinator of the Friday Food Ministry, reports that the number of guests at the weekly community meal has increased 25-40 per cent since the pandemic started. "Before COVID, we would get about 60-70 people every Friday. Now we are regularly seeing 80-90 guests every week," he says. The meal serves low-income people in the neighbourhood, including residents of the Senator David Croll apartments, a Toronto Com-

munity Housing building at Bloor and Huron streets. In addition to helping address food insecurity, the meal is a source of community for those who attend.

The endowment fund not only provides financial stability to the ministry but opens up new possibilities for the future. "We'd like to provide more than just meals to our guests," says Mr. Shire. "We hope to find out what other services our guests would like to see that, until now, we haven't had the capital to be able to address."

Pre-pandemic, St. Thomas's hosted the meal program and shared the workload with teams of volunteers from Trinity and Massey colleges and Royal St. George's College, as well as from the neighbouring parish of St. Mary Magdalene. During the pandemic, the supply of college and school volunteers dropped off. St. Mary Magdalene's continues to supply a team once a month, but the remaining weeks are taken on



BLESSED

The Rev. Canon Dr. Stephen Fields, sub-dean and vicar of St. James Cathedral, blesses a dog at the cathedral's Blessing of Animals service on Oct. 2. For more Blessing of Animals photos, see Page 8. PHOTO BY MICHAEL HUDSON

by teams from St. Thomas's. Mr. Shire says he has been grateful for donations from Royal St. George's College and Crescent School. He also hopes to be able to get some volunteers from the University of Toronto community again in 2021-22.

The other current outreach focus is refugee resettlement. Since the parish re-established its refugee committee in 2015 it has been continuously involved in sponsorship, helping to give a new start to refugees from Iran, Eritrea and Syria. Even through

the pandemic, St. Thomas's has supported two Eritrean cousins, now self-supporting, and welcomed a new family from Syria.

The Rev. Nathan Humphrey, incumbent of the parish, notes that social justice is deeply rooted in the

Continued on Page 9



Be part of the 100 + 1% challenge

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"I was hungry, and you gave me food ..." Matt. 25:35



Diocese of Toronto
Anglican Church of Canada

"This year's campaign marks the 25th anniversary for FaithWorks; a milestone. Building on the success of last year's effort, let us reach for something extraordinary: 100 + 1%. That is 100% participation and a 1% increase in giving from all parishes.

I believe this approach is equitable, fair, and consistent with biblical teaching to give proportionately of one's own gifts.

I would like to challenge all parishes to rise to the occasion and increase giving to FaithWorks this year by an amount equal to 1% of their offertory."

The Right Reverend Andrew Asbil, Bishop of Toronto

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An important gathering of the Church



In October of 1851 the Anglican bishops of North America convened a meeting in Quebec to develop some common policies on a number of issues. One particular concern was pressing the British government to enable the gathering of Synods outside of England. A bill was brought to parliament in 1853 to do just that, but it failed to pass.

Following the example of Bishop Selwyn of New Zealand, who invited lay delegates to attend his clergy visitation in 1851, Bishop John Strachan asked the clergy of the Diocese of Toronto to do likewise for the visitation in October 1853. Once gathered, Bishop Strachan declared the assembly to be a Synod. The first of its kind in the Anglican Communion.

The next time you are in St. James Cathedral, I invite you to take a moment and stand at the foot of the chancel step and face the altar. Look to the left, at the first stained glass window in the nave. The bottom portion of the window commemorates this first “unconventional” Synod. Bishop Strachan presides as the delegates, both clergy and lay, gather round. The scene takes place at Holy Trinity, Trinity Square. It was a momentous occasion, when decision-making, planning and the work of the diocese became the shared endeavour of clergy and laity. Episcopally led and synodically governed would become a

BISHOP'S DIARY

BY BISHOP ANDREW ASBIL

reality 168 years ago.

Still standing at the foot of the chancel step, now look to the right. The first window in the nave depicts the Day of Pentecost. In beautiful hues of yellow, gold, green and blue, the scene captures the moment when tongues as of fire came to rest on each of the disciples. Alight with the power of the Holy Spirit, the followers of Jesus would break out into the streets of Jerusalem to become instruments of grace and love. The Church would come to life in a new way.

This November, we will convene the 160th regular session of Synod for the Diocese of Toronto. This time, it will be in an unconventional way – online, a first for our diocese. Some of us love gathering for Synod and others not so much. I happen to enjoy Synod. I enjoy seeing my friends and colleagues. I enjoy sharing a table with a parish from a different part of the diocese. I relish the cluster of conversations that happen around display tables, by the coffee stand and around the bar. I enjoy the formal dinner, the debates on relevant issues and the thoughtful engagement of ideas. And yes, I agree, there are moments that are a bit, well, dry. Yet these moments matter somehow, too. I will miss gathering in person this year.

And yet, I am deeply grateful for the opportunity to assemble virtually in these precarious times.

The stained-glass windows on the right and on the left in the nave of the cathedral remind me that we should never take Synod for granted. It is a critically important gathering of the Church. The juxtaposition of these two seminal scenes in our church history also remind me that our gathering is to be steeped in worship and praise. We gather in humility. We draw together to honour one another in a spirit of Christian love. We have opportunity to look back and give thanks to God for bringing us safely to this moment in time. We have the occasion to address issues that are pertinent to our times: climate change, poverty and lack of affordable housing, reconciliation with our Indigenous siblings, supporting congregations and leaders through this pandemic.

We have come this far along the way through trouble and lockdown by being vigilant and doing our part alongside other front-line workers. Deeper still, we arrive together knowing that we are never alone. God our creator, Jesus our Saviour and the Holy Spirit our inspirer call us to look to tomorrow with confidence and hope, just like our biblical ancestors did before us.

The LORD is a stronghold for the oppressed, a stronghold in times of trouble. (Psalm 9.9)



TheAnglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

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Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at 416-924-9199, ext. 259/245, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

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The Anglican Church

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A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

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

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

Primate:
The Most Rev. Linda Nicholls, Church House, 80 Hayden St. Toronto, ON M4Y 3G2 Tel: 416-924-9192

National Indigenous Anglican Archbishop
The Most Rev. Mark MacDonald Church House, 80 Hayden St. Toronto, ON, M4Y 3G2 Tel: 416-924-9192

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 a large population of aboriginal peoples.

Bishop of Toronto:
The Rt. Rev. Andrew Asbil

Suffragan Bishops:
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Saints: the stars of our faith



On a recent walk through the Entertainment District in Toronto with my family, my eyes were drawn to a maple leaf-like star embedded in the pavement under my feet. As we walked further, I

could see more stars in the sidewalk, each engraved with a name. We had stumbled upon Canada's Walk of Fame – 173 stars of notable Canadians, including comedians, actors, singers, athletes and luminaries in various fields.

The Church has its own “stars” whom we call “saints.” They are not famous for their athletic prowess, stage presence or creativity. Rather, they are stars because they embody the holiness of God, even if imperfectly. In his book, *For All the Saints*, Canadian priest and writer the Rev. Dr. Stephen Reynolds described saints as “Christians who in various ways, often against great odds, showed an extraordinary love for Christ.”

On All Saints Day – Nov. 1 – we call to mind these great stars of the Church. We think of Matthew, Mark, Luke and John, who brought the good news of Christ by the gospels that bear their names. We think of Mary, the mother of Jesus, who said “yes” to God's plan of salvation, and Mary Magdalene, who was the apostle to the apostles after the resurrection of Jesus. We remember Peter, James and John, and the other disciples who left behind one life to follow Jesus into a new one. Saints are those through the ages who have demonstrated an extraordinary love of Christ.

But there are modern saints, too! A parish in our diocese recently installed stained-

BISHOP'S OPINION

BY BISHOP KEVIN ROBERTSON

glass windows of the Rev. Florence Li Tim-Oi who, in 1944, was the first woman ordained to the priesthood in the Anglican Communion, and Archbishop Desmond Tutu, whose life has reflected the gospel call to equality, dignity, justice and reconciliation. There are saints among us!

One of my favourite definitions of a saint comes from the apocryphal tale of a man and his young daughter who walked into a great cathedral one day. The girl was in awe as she gazed upon the magnificence of the building. She looked up at the soaring arches, and then her eyes moved to the large colourful figures in the stained-glass windows. “Daddy, who are these people?” she asked her father. He replied, “These are God's friends. They're called saints.” The girl paused for a moment and then asked, “So saints are people that the light shines through?” Yes, saints are those whom the light of God shines through.

But the light of Christ shines not only through the great stars of the Church who are memorialized in stained glass. Each one of us can point to those in our own lives who have reflected Christ's love and helped to form us in faith. These are our own stars, who have transformed our lives and communities through the power of God's love.

That's why the Church sets aside another day – Nov. 2 – as All Souls Day. Again, in the words of the Rev. Dr. Stephen Reynolds, on All Souls Day, “we especially remember those who have touched our own lives, and

the men and women of our own parish [or community] whose good works have sustained and enhanced the ongoing life of our Christian community.” On All Souls Day, we remember that our own loved ones are also part of the great cloud of witnesses.

One of the most powerful moments for me on All Souls Day is making space within the prayers to read the names of those who have died. In some churches, candles are lit as the names are read. It's a wonderful opportunity to remember loved ones who, in the words of that lovely prayer, “now rejoice with us, but upon another shore and in a greater light, that multitude which no one can number, whose hope was in the Word made flesh, and with whom in the Lord Jesus we forevermore are one.” We give thanks for the ways in which God's light shone into our lives through them.

A final image comes to mind as we enter this season. It comes from a well-known hymn, in which the saints are seen to shine like stars in the presence of their Redeemer.

*Who are these like stars appearing,
These before God's throne who stand?
Each a golden crown is wearing;
Who are all this glorious band?
Alleluia! Hark, they sing,
Praising loud their heavenly King.*

I wish you a blessed celebration of All Saints and All Souls.

(References are from For All the Saints: Prayers and Readings for Saints' Days, compiled by Stephen Reynolds. ABC Publishing: Toronto, 2007. p. 328 & 330.)

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(Micah 6:8)

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William Francis Albert Balfour, 1921-2019
Jean Eleanor Balfour, 1921-2008

As lifelong Anglicans Bill and Jean cared deeply for their church, community and children. As an inside postal worker for over 40 years and a member of the Canadian Armed Forces for six years, Bill knew a thing or two about service. So too did Jean, his wife of 60 years, raising two boys on Belsize Drive in Toronto. Walking with God was more than a weekly stroll down the street to church – it meant taking your spiritual life seriously.

Like many of us, Bill and Jean, supported the ministry of the church faithfully. It was more than duty, it was an honour to give back to God, the community and to those in need. Their “living legacy” of over \$500,000 to the church is a testament to their faith, their love of family and their hope that the church will continue to transform lives through ministry. We are very grateful for the generosity of Bill and Jean.

Bill and Jean’s legacy gift will have a lasting impact on:

- St. John the Evangelist Church, Peterborough, Ontario
- St. John the Divine Church, Maple Ridge, BC
- FaithWorks
- The Anglican Diocese of Toronto Foundation
- The Incorporated Synod of the Diocese of Toronto





"I was hungry, and you gave me food ..." Matt. 25:35



Diocese of Toronto
Anglican Church of Canada

Thank you!

The Diocese of Toronto's annual FaithWorks Campaign successfully raised \$1,617,000 in 2020 in support of Anglican-affiliated ministries throughout the Diocese and around the world.

"SOMETHING EXTRAORDINARY"

By Peter Mentis, FaithWorks Campaign Manager

"... a whole new future I would never had thought possible."

- Ashley, Samaritan House client

This is what FaithWorks offers; a whole new life. This is more than what Ashley thought possible, for God offers us "far more than all we can ask or imagine." (Eph. 3:20). This is what St. John Chrysostom is thinking of when he compares helping others to raising the dead in saying, "Feeding those in need is a greater work than raising the dead." It is God's power to grant new life that is "at work within us" (Eph. 3:20) FaithWorks offers us the opportunity to let God's life-giving power work through us to grant new life, a new future, to those in need.

"Imagine the possibilities if every Anglican from every parish in this Diocese gave something to FaithWorks in this anniversary year, indeed, gave more to FaithWorks this year than they ever have before, even 1% more. Talk about making a difference. It's exciting to consider. I hope you prayerfully will too." Bishop Andrew offered this challenge to us in his message celebrating the 25th anniversary of FaithWorks this year.

He called it "something extraordinary". Truly, imagine how many more lives can be renewed, futures ensured and families strengthened, if every one of us, every parish, every person, offered a little more, "even 1% more" to FaithWorks.

We all know the struggles, pain and losses the pandemic has brought. We see the statistics of what has been accomplished by FaithWorks in 2020. Now it is again our opportunity to help write the next chapter in the story of FaithWorks. It is our opportunity to reach out and do more, become more and help others more. It is our opportunity to make 2021 the best beginning to the next 25 years in the story of FaithWorks.

Thank you to all of our donors, small and large, who have made FaithWorks' response to the pandemic truly exceptional. Thank you to all of our ministry partners and their front-line workers, whose love and dedication have brought relief and comfort to so many in need.

Let us make the 2021 FaithWorks' 25th anniversary campaign truly "something extraordinary."

"Feeding those in need is a greater work than raising the dead."

St. John Chrysostom



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YOUR IMPACT

In the face of the pandemic, FaithWorks’ ministry partners were able to positively impact the lives of thousands of people. Your generosity made this happen!

20,240

people were fed, sheltered, nurtured and befriended



12,278

clients visited drop-in, shelter and outreach programs

1,359

at-risk women, children and youth accessed safe and supportive housing



1,236

children and youth were enrolled in programs that help to develop life skills and build self-esteem



4,163

families were supported

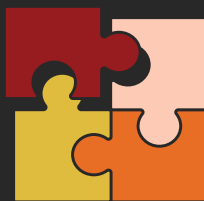
1,597

young adults living with mental health challenges were supported



854

Indigenous Peoples were provided with pastoral, outreach and mentoring supports



137

people impacted by HIV/AIDS received bereavement and spiritual care support

3,135

people touched by the prison system were provided with community reintegration, housing and employment supports

8,426

refugees and new Canadians were provided with settlement support, drop-in and food security programs

20

families in the Pikangikum First Nations community were provided with clean water and sanitation services

FINANCIALS

Where the money comes from (rounded)

Parishes: \$808,000
Corporate: \$344,000
Individuals: \$325,000
Trusts & Interest: \$140,000

Where the money goes (rounded)

2020 Ministry Allocations: \$1,303,000
Parish Retainer: \$94,000
Area Grants: \$40,000
Campaign Expenses: \$190,000

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Thank you to our Corporate and Foundation Donors who contributed \$344,000 to FaithWorks in 2020. Your generosity makes it possible to improve the lives of thousands of individuals and families.

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PARISH CAMPAIGN

Contributions from our parishes were \$808,000 in 2020. This is a 12% increase over 2019 and a 20% increase over 2018. Of this amount, \$118,000 was donated online! Parishes were able to keep \$94,000 to support their own outreach ministries within their local community. The parish campaign also made \$40,000 available for Area Ministry Grants.

Thank you for your commitment to being beacons of compassion and hope in our communities.

FAITHWORKS MINISTRY PARTNERS

Our FaithWorks Ministry Partners struggle on the front-line each and every day to share the transforming power of Christ’s love with thousands of people in need. We thank our Ministry Partners for being powerful witnesses to the love that is changing lives and changing the world.

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Philip Aziz Centre for Hospice Care (Toronto)
PWRDF and Giving with Grace (Anglican Church of Canada)
Samaritan House Community Ministries (Barrie)
The Dam (Mississauga)
Toronto Urban Native Ministry (Toronto)

Confessions of a reluctant steward



I have a confession to make. There was a time when I wasn't quite sure what to do when the collection plate came around. I knew what it was for – the ministry of the church and upkeep of the parish – but I didn't know if I should put anything in it. The idea of giving wasn't foreign to me, as I did my share of fundraising throughout high school and university. And I was already quite familiar with the myriad biblical stories about giving, generosity and helping others.

It's just that I didn't really have much to give. As a graduate student at Western University, I didn't have much in the way of disposable income. After tuition, rent, food, gas and beer, there wasn't much left over to save, let alone give. When the plate came by on Sunday morning, I tossed in the few coins that were in my pocket. Truth be told, I was pretty sure my giving wasn't going to make much of

THE STEWARD

By PETER MISIASZEK

a difference to anyone.

Apart from not having much to give, I thought that meaningful generosity was the responsibility of the well-to-do – people who had good jobs or were at least grown up.

Still, I always had my father's example of generosity lingering in the back of my mind: the son of immigrant parents just getting by, but always having enough to give to others. The memory of my father putting a \$20 bill on a plate in the kitchen to take to church on Sunday is etched in my memory forever – and that was in the '70s. I'm still astounded that an autoworker from GM could give that much every Sunday, and a bit extra at Christmas time. His faith meant that much to him. I believe there was both a sense of duty and an acknowledgement

that everyone should do their part in a meaningful way.

I think the turning point for me was when I started my first real job, with the Canadian Cancer Society. I was determined to emulate my father's example. On one Sunday, I took the plunge and put \$20 on the collection plate. Honestly, my first feelings were not ones of warmth and glad tidings. I was not overcome with a sense that I had done much good. I felt poor. I had just put \$20 on the collection plate in return for... what? In that moment, I felt a bit guilty. Here I was having second thoughts about giving \$20 in the '90s when my dad did the same in the '70s and had to support a family.

I also felt vulnerable. It's easy to toss a few coins in the collection plate. For most of us, a toonie is rather inconsequential – almost meaningless. It's what we give to a panhandler or slip in a collection box at the check-out counter. But the act of giving isn't meaningless; it's the amount that has true impact.

We can all give. Each one of us has the capacity to share and be generous. However, the true impact of giving for the giver is not in the tangible benefits we receive; rather, it's what cannot be easily described or measured. We must give an amount that takes us out of our comfort zone and allows us to be vulnerable. I don't know what that amount is for you, but for me it must be a bit uncomfortable. I need to know that I've given something up. It's that feeling of giving a part of me, of my labour and toil, that is truly meaningful.

The word sacrifice comes from the Latin *sacrificium*. It means to make holy. In our giving up, we are participating in a ritual of making ourselves holy. It is one way that we participate in the discipleship of Christ. It is one way that we choose to walk in solidarity with the Creator.

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

Is it time to speak in ways we have not yet spoken?



BY THE REV.
MAGGIE HELWIG

We, who are many, are one body."

This should be – this could be – one of the most important sentences our tradition has to offer; a statement of interdependence so deep it embraces our breath and blood, of the interconnectedness of creation, the Church's equivalent of the Indigenous expression "all my relations." And in the earliest months of the pandemic, we were given a swift and sometimes frightening illustration of its almost literal truth, when the virus multiplied around the world as it multiplies in individual bodies. For a short time, it seemed like we might respond with an understanding equal to the moment, might finally think and behave as if the interests of the whole body mattered.

But nearly two years into this, we are seeing, in most places, something quite different, an exhausted and fractious breakdown in social cohesion, in any sense of social solidarity; an elevation of the interests and specious freedoms of the

individual. At the extreme, groups with ties to white supremacy and the extreme right are storming shopping malls, blocking ambulances, harassing health care workers and hurling death threats at journalists. And those waves of hatred and anger burn through our society, make us all more angry and more afraid, and more inclined than ever to judge everything from the standpoint of our single individual selves, our desires and needs, as if all the rest of creation existed to compete with us.

The Church should be able to offer a powerful counter-narrative, a story of personal sacrifice and corporate love. And in practice, many people in Anglican parishes have done so, have acted as if the interests of the body as a whole were primary, have taken precautions not for their own sakes but the sake of their neighbours, have served the community in a difficult time and at sometimes great cost to themselves. These are realities that should not be underestimated. But we also have to ask if we are obliged to speak in ways we have not yet spoken – and if we truly own and understand our own stories.

The Church has, for some centuries now, largely surrendered to the individu-

alism upon which modern societies are built, and has seen its role as promoting personal salvation (for relatively conservative churches), or personal health and development (for relatively liberal ones). There have been some good consequences of this – for some, it has been deeply life-giving and liberating. But it has left us a diminished language, has lacked a story of communal liberation. Only in scattered places can we hear voices saying that our individual interests are not, in fact, sovereign, that we are baptized into a body, and that our connection with all the other members of that body, with all of the creation breathed into being by the divine word, requires us to submit our personal freedoms and preferences to the health of the whole; and that, if we fail to do so, the entire body will be damaged. The climate emergency, the housing crisis, the missing and murdered Indigenous women and girls and the crisis of living conditions in Indigenous communities, all are signs pointing us towards that truth.

It has many names, this understanding, and some of them are deeply rooted in our own traditions. Gregory of Nyssa spoke of the *pleroma*, the mass of all human bodies that have ever been or ever will be, which makes up the fullness of the

body of Christ; and because of this theology, he became the only known voice in the ancient world to oppose slavery as a concept. Archbishop Desmond Tutu used the language of *ubuntu* – "you can't be human all by yourself" – and used it to guide his creation of the Truth and Reconciliation Commission. And the Indigenous Church now is calling us back to a new vision of relationality, of life in community.

As I said above, during the pandemic many Anglicans have lived out of these values instinctively. But perhaps, though our denomination has always and often wisely preferred doing to saying, we also need now to think and to speak. We need to learn again our deepest metaphors, live into them until we can speak them once more. To be visible, audible, the bodies performing a narrative of bodies in community, and also the voices telling the story, a story that says that we are one body of diverse parts, that each of us is only well when all are well, that my salvation is bound up with yours. That we are all unavoidably, inevitably, even painfully, knit together. That we all go down into the water together, and together we must rise.

The Rev. Maggie Helwig is the incumbent of St. Stephen-in-the-Fields, Toronto.



ALL CREATURES GREAT AND SMALL

The Rev. Canon Beth Benson and the Rev. Canon Dr. Stephen Fields bless animals outside St. James Cathedral on Oct. 2. People are invited to bring their pets for a blessing each year on the Feast Day of St. Francis of Assisi. PHOTOS BY MICHAEL HUDSON

BRIEFLY

Spiritual growth of children explored

The Toronto Children's Ministry Conference, a gathering of parents, church volunteers, ministry leaders and anyone who has a passion for ministering to children, will take place online on Nov. 6 from 9 a.m. to 4 p.m. Tickets are \$30, with a discount for students, seniors and groups of five or more. To learn more, visit the conference web page, www.wycliffecollege/tcmc.

How might we welcome the stranger?

Diocese, parishes seek to respond to growing number of refugees

BY ELIN GOULDEN

During the COVID-19 pandemic, home has been the safest place to be for most of us. But the pandemic hasn't meant an end to the displacement of people worldwide; rather the opposite, as conflict and natural disasters continue to rage. According to the United Nations High Commission on Refugees (UNHCR), by the end of 2020 there were 82.4 million people – over one per cent of the global population – forcibly displaced by reasons beyond their control. These are the highest levels of human displacement on record. Of this number, 26.4 million are refugees, people who have left their home countries out of well-founded fear of persecution. Most of them will never be able to return home. More than half of all refugees are children under 18, and over a million of them were born as refugees. For most of these people, resettlement in a new country will be their only hope of a permanent home.

Despite the growing numbers of those seeking asylum, the UNCHR also reported that “only 34,400 refugees were resettled to third countries in 2020. ... This compares to 107,800 the year before and marks a dramatic 60 per cent decline – at a time when 1.4 million refugees are estimated to be in need of resettlement.”

While COVID-related border closures were partly responsible for that drop, some of it is also due to the tendency of nations, churches and individuals to focus on internal concerns during the pandemic. To an extent, this is quite natural. Yet we are called “not only to look to [our] own interests, but also those of others” (Philippians 2:4). And in Matthew 25, Jesus reminds us that those who welcome the stranger are welcoming Him.

For over three decades, this diocese has partnered with the Anglican-United Refugee Alliance (AURA) in refugee resettlement. AURA and the diocese are joint Sponsorship Agreement Holders (SAHs) with the federal government. AURA staff work tirelessly to match parishes with refugee cases and to prepare parishes



The Rev. Pierre Niyongere and his family arrive at Pearson International Airport in Mississauga in September. The family, originally from Burundi, was sponsored by St. John, York Mills. PHOTO BY THE REV. TIM TAYLOR

and volunteers for the work involved in welcoming and supporting refugees through their first year in Canada. They work to connect parishes with local family members and community groups who can help with fundraising and other forms of support, as well as navigating the labyrinth of federal regulations and paperwork on our behalf. AURA staff also represent us in meetings with other SAHs and in PWRDF's network of Anglican SAHs, who meet regularly for mutual support and strategizing.

During the pandemic, AURA and the diocese have taken on new initiatives to raise the profile of refugee resettlement, make Anglicans aware of the growing need and support parishes involved in this work. This past spring, Bishop Andrew Asbil announced the first Refugee Sunday on May 30. AURA and diocesan staff prepared videos, factsheets and worship resources to highlight the plight of refugees and our response as a diocese. In the summer, a new Diocesan Refugee Network was formed, the brainchild of Debra Solomon and Mary Asbil of St. James Cathedral's refugee resettlement committee. This now-monthly Zoom meeting brings together members of refugee committees from parishes across the diocese to share concerns, best practices, resources and mutual support. AURA and diocesan staff are also on

hand to help answer questions.

“We see this as an opportunity to support each other and learn together,” says Ms. Solomon. “We are planning a combination of check-in meetings and speakers on topics of interest to sponsorship groups across the diocese.” Some of the topics identified so far include helping refugees find housing and employment opportunities, understanding the refugee journey, and recruiting and retaining members of refugee sponsorship committees.

Alex Hauschildt, AURA's operations director, will also be presenting a workshop at the diocesan Outreach & Advocacy Conference on Oct. 30. Having spent the past 10 years in various roles with AURA, he is well aware of the benefits of sponsorship not only to refugees but to the parishes and communities who welcome them. “Successful refugee sponsorship is a collective effort that builds relationships and develops understanding, ultimately strengthening our communities,” he says.

Parishes' interest in refugee sponsorship peaked in 2015-16 with the Syrian crisis. The photo of Syrian toddler Alan Kurdi's lifeless body washed up on a Turkish beach captured the hearts and minds of Canadians who sought a warmer welcome for Syrian refugees. More than 75 parishes were involved in refugee sponsorship in 2016, some of them for the first time.

This summer, our hearts were stirred by images of Afghans desperate to leave their homeland in the wake of the Taliban takeover: 640 people crowded onto a U.S. military cargo plane, while others ran down airport runways desperately hoping to join them. Before the election was called, the Canadian government pledged to resettle 20,000 Afghans. What that effort will look like is, at the time of writing, still not fully clear, but AURA staff expect to know details soon. Information will be shared at the Outreach Conference workshop, in the Diocesan Refugee Network and through other means of communication.

Something we might expect to see is a return to the Blended Visa Office-Referred (BVOR) program, in which the federal government contributes half the estimated costs to resettle a refugee and their family. Many of the Syrian refugees resettled in 2016 and the years following were BVOR cases. This is a good way for the diocese to increase its capacity to welcome refugees, since parishes have lower costs to bear and the number of BVOR cases referred to parishes doesn't take away from the number of “named” cases (refugees sponsored by those who request them by name, often family members of those already arrived in Canada) we are allowed to request annually. BVOR cases also tend to move more quickly than named cases, which can take several years from application to arrival.

“Refugee sponsorship is not an emergency response,” says Mr. Hauschildt. “It takes time and patience. When you see disasters happening, the impulse is to do something right away. But refugee sponsorship doesn't quite work that way.” Still, he says he hopes that the current Afghanistan crisis will help raise awareness of the need for refugee sponsorship and galvanize more parishes to respond when the government opens new programming.

St. James Cathedral's refugee sponsorship group planned a walkathon in mid-October to raise funds for Afghani refugees, with Dean Stephen Vail and Bishop Andrew Asbil participating. Other parishes are also gearing up to raise funds. How might your parish be part of welcoming the stranger?

To join the mailing list for the Diocesan Refugee Network, contact Elin Goulden at egoulden@toronto.anglican.ca. To register for the Diocesan Outreach & Advocacy Conference on October 30, visit www.toronto.anglican.ca/outreachconference. To learn more about AURA and get involved, visit www.auraforrefugees.org.

Elin Goulden is the diocese's Social Justice and Advocacy Consultant.

BRIEFLY

Order seeks nominations

Nominations are invited for the Order of the Diocese of Toronto. The Order recognizes members of the laity who have given outstanding service over a significant period in their volunteer ministry. This year, every parish in the following deaneries is eligible to submit one nomination: Durham/Northumberland, Etobicoke/Humber, Scarborough and Holland. The deadline is Nov. 21. Visit the Order of the

Diocese of Toronto page on the diocese's website, www.toronto.anglican.ca, to learn more.

Synod coming up

The diocese's Synod will convene virtually from Nov. 25 to Nov. 27. The theme of the 160th Regular Session of Synod will be Love Thy Neighbour. Synod will begin with a livestream of the opening worship from St. James Cathedral and a celebration of the 25th anniversary of FaithWorks. The Pre-Synod meetings were also held virtually in October. To learn more, visit the Upcoming Synod page on the diocese's website, www.toronto.anglican.ca.

New endowment opens up possibilities

Continued from Page 3

Anglo-Catholic tradition. Far from being solely focused on liturgy, the early Tractarians were renowned for their ministry to the urban poor in 19th-century Britain and America. St. Thomas's sees itself as the bearer of this legacy. “From the very beginning of the Anglo-Catholic revival in the 19th century, concern for the poor and those in any need or trouble has been at the heart of our witness to the power of God to transform individual lives and the world around us,” he says. Indeed, Mr. Shire says it was this emphasis

on social justice that initially attracted him to Anglo-Catholicism.

“With this gift we are now better equipped to serve all people in Jesus' name, as together this parish continues to worship God in the beauty of holiness, combined with the bold proclamation of Nicene orthodoxy as the foundation of all our efforts to cooperate with God in the redemptive work of justice, peace, and reconciliation in Toronto and throughout the world,” says Mr. Humphrey.

St. Thomas's hopes to soon host

a launch event to celebrate this new endowment, to engage people in learning about its existing ministries and sharing ideas on how these could be expanded. Parishioners and friends of the parish are also being encouraged to add their financial contributions to the fund so that it can continue to resource the parish's ministry well into the future.

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

Seeing youth ministry grow is exciting

Ian Physick is the area youth ministry coordinator for the York-Scarborough episcopal area. He also serves on the Bishop's Youth Ministry Committee (BYMC).

My duties are varied, but essentially I work at helping to coordinate area youth ministry events and to connect, encourage and uplift fellow youth ministry leaders in the York-Scarborough area. I meet with individual leaders and try to see the best way we can support them within their respective youth ministry spheres. I also meet regularly with clergy – through clericus meetings, area council meetings, Synod and on an individual level – to see how to support the potential building up of youth ministry within a prospective church. On a more macro level, the aim is to bring attention to matters pertaining to youth ministry within the Diocese of Toronto and hopefully throughout the Anglican Church of Canada.

I am really excited about the upcoming Theological Day that we are working on for this winter. Thanks to the hard work of many who have come before me, such as Ali McIntosh, Cormac Culkeen and many more, we have been able to become more closely linked to our fine Anglican-based university institutions, Trinity College and Wycliffe College. Our previous Theological Days, both in-person and virtually, have been a resounding success as we have explored what it means to be a historical and sacramental church, and allowed leaders to ask often tough and challenging theological questions. I



Ian Physick

am also excited about some of the work that is being done in individual churches as they plan youth ministry within their respective parishes.

The best part of my job is seeing an event unfold and seeing teenagers and youth leaders engrossed in it. The BYMC is made up of a great team of people who always make the event-planning and the actual event a blast! Also, seeing a church's youth ministry grow is quite rewarding and exciting.

Probably the most challenging part of my job is sometimes getting laity and others to see the importance and validity of doing and investing in sound ministry. However, I will say that over the

last two to three years, I have witnessed a great shift of support in general for youth ministry and nurturing it within the wider Church.

I was born in Toronto and raised as a child in Mississauga prior to moving to North York in the latter part of 1988. I am the son of two loving parents, the Rev. Canon Gregory Physick and the late Susan Physick, and I have a twin sister, Devon, who resides on the East Coast with family. I work, and have worked, in various social service organizations throughout the GTA, primarily in group homes and day programs for vulnerable youth and young adults.

I was raised in the Church, with the belief in a loving, forgiving and compassionate God. My father was, and still is, one of the main influences on my spiritual walk. In the midst of some national calamity or controversy, my father would often say that God was “bigger than it all.” This was one of many sayings that served me well in my faith formation.

I took several religion courses while studying at the University of Toronto and had the privilege to study under some wonderful professors who taught me to challenge, explore and examine my thoughts and beliefs. I especially have an appreciation for the Orthodox and Anglo-Catholic expressions of our great faith, and they have undoubtedly influenced my outlook on spiritual matters. Several clergy were also very helpful to me over the years and encouraged my spiritual walk, namely the

late Fr. Ron Scott, Fr. Bill Kibblewhite, Fr. Vernal Savage and Fr. Dean Mercer.

At my own church, I was becoming more involved in assisting with youth ministry activities, and I was also the Synod rep on a few occasions, so this aided in deepening my understanding of life in the Church and beyond. I also had the privilege of connecting with Christian Harvey, who helped me learn more about what youth ministry looked like within the Church at the time.

One day while working at a local youth center, I happened to run into Jillian Ruch, who I knew from her work in youth ministry circles. Jillian and I connected a few more times and eventually I was fortunate to work alongside her as a fellow York-Scarborough area ministry coordinator.

In five years, I see myself still working in social/human services in some capacity. While I'm not exactly sure where that road will lead, I have faith that new, exciting challenges will abound. The drive and desire to help and support people in pain is probably the biggest catalyst for me.

The scripture that often holds a special place in my heart is Philippians 4:13: “I can do all things through Christ who strengthens me.” I think that working in the realm of youth ministry, and in life in general, one can at times feel discouraged, and this passage is almost a mantra for me as I remember from whom that power flows and that Christ's infinite grace, love and mercy are always present.

PARISH NEWS

War of 1812 soldiers honoured

CEMETERIES are generally quiet places, but not during musket fire.

Yet, what more fitting way to honour the memory of three militia men who served in the War of 1812 and rest in Trinity, Streetsville's cemetery?

John Barnhart (1790-1863) volunteered as a private with the Embodied Militia of the 1st Regiment of Lennox Militia, which transported

supplies along the St. Lawrence River between Montreal and Kingston. After the war, in 1821, he settled in Streetsville.

William Birdsall (1791-1877) served as a sergeant, stationed at York (Toronto). He was at the Battle of Queenston Heights.

James Davidson (1787-1864) was a private in the Embodied Militia of the 2nd Regiment of York Mili-



From left, Hazel McCallion, Greg Carraro, George Carlson and the Rev. Rob Hurkmans unveil the plaque in Trinity, Streetsville's cemetery. PHOTO COURTESY OF TRINITY, STREETSVILLE

tia and was at St. David's and the Battle of Lundy's Lane in 1814. His rare gravestone depicts a soldier in uniform standing in front of a

cannon.

The commemorative event was held on Sept. 26 in Trinity, Streetsville's cemetery. Dressed in red of-

ficer's garb, Greg Carraro, captain with the 2nd York Militia and vice-president of Heritage Mississauga, introduced the event, accompanied by the 2nd York 1812 re-enactment company, who marched in the cemetery and performed the above mentioned musket salute.

Trinity parishioner and former Mississauga mayor Hazel McCallion and city councillor George Carlson proclaimed the importance of honouring history. They unveiled a plaque alongside Trinity's incumbent, the Rev. Rob Hurkmans, who donned historic clerical garb to read from the Book of Common Prayer, reminding us that the spirits of them that depart hence in the Lord live with Almighty God.

Submitted by Trinity, Streetsville.

CANADA BRIEFS

Synod office installs charging station

VANCOUVER - Bishop John Stephens blessed the new charging station in the parking lot of the Diocese of New Westminster's Synod office on Sept. 23. The ceremonial “first charging” of a staff member's hybrid vehicle was also held. A second charging station for

the parking lot is planned. Vancouver.anglican.ca

Blessing of motorcycles held in person

FREDERICTON - Although delayed, the 19th annual Blessing of the Bikes and Breakfast took place, in person, on Aug. 14 at the Church of the Good Shepherd in West Saint John.

This event typically is held at the beginning of the motorcycle season, but the last two years have caused some changes. In 2020, the Rev. Jonathan Springthorpe blessed the riders and their

bikes via a video message that was posted on social media sites. This year, another video was shot and posted in May. Then came the word that everyone had been waiting for – New Brunswick was moving to Phase Green of the pandemic recovery! Lead organizer Paul Desjardins, church member and biker, went to work planning a summer version of the event.

The number of motorcycles is always highly dependent on the weather, making it difficult to determine how many breakfasts to prepare. And of course, bikers require a hearty breakfast, and the folks at Good Shepherd certainly produced one! About

60 bikes rumbled into the parking lot and about 100 people were fed. After breakfast, Mr. Springthorpe blessed the bikers and their bikes, and with a roar of engines, the parking lot emptied.

The New Brunswick Anglican

Bishop-elect gets pleasant surprise

EDMONTON - On the morning of Sept. 18, only a few hours before his consecration as the 11th Bishop of Edmonton, Bishop-elect Steve London was called outside his home by the sound of singing.

The singers were members of the Edmonton chapter of Cursillo,

a group that organizes courses on Christian living. The singers were enacting what's called a “mañanita.” In Spanish, it simply means “morning,” but the Cursillo tradition around it is to surprise an unsuspecting recipient with joyful singing as they start their day. Bishop-elect London would be familiar with the practice, having attended a Cursillo weekend in 2019.

“The singing, cards of encouragement and the bouquet of carnations made for a pleasant wake-up call for one of our most recent Cursillistas,” said Janie Seguin, the chair of Communication for the Edmonton chapter of Cursillo. *The Messenger*

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Pamphlet, book new this fall

Local Anglican honoured

BY DAVID A. KENT

THE St. Thomas Poetry Series has been publishing books of Christian poetry over the past 25 years. Its “home” is St. Thomas, Huron Street in Toronto, next door to Coach House Printing, where the books are produced under the supervision of Stan Bevington. The series has two new publications this autumn: a 32-page pamphlet and a 100-page book of Christian poetry.

The pamphlet, *Celebrating the 100th Birthday of William F. Blissett (b. 11 October 1921)*, was presented to Mr. Blissett to mark his birthday in October. Mr. Blissett is a former English professor at the University of Toronto, a patron of the arts and of poets, a long-time member of St. Mary Magdalene, Toronto, and an aficionado of opera and the Blue Jays. The pamphlet features the poems and reminiscences of former students such as John Terpstra, Gordon Teskey, Tom Dilworth, Marius Kociejowski, and Jeffery Donaldson, younger colleagues, including John Reibetanz and Richard Greene, and old friends, including antiquarian book dealer Hugh Anson-Cartwright. Mr. Blissett’s friendship with British artist David Jones was the subject of *The Long Conversation* (Oxford, 1981), and one poem contributed to the pamphlet is by the former

Archbishop of Canterbury, the Rt. Rev. Dr. Rowan Williams, who succeeded Mr. Blissett as president of the David Jones Society. Other contributors associated with his church are his former incumbent, the Rev. Canon David Harrison, and parishioners Paul Russell and Alison Goodwin.

The second publication, coming in November, is *Mute Swan*. This first collection of poetry by Irish-Canadian writer Lesley-Anne Evans of Kelowna, B.C., is an exploration of voice that has been misnamed, silenced, discounted or subverted. Within a context of historic and contemporary Christendom, yet blurring perceptions of both, the poet offers a story of spiritual awakening and triumphant “unmuting.” Through her willingness to look directly at our human experience of injustice, suffering, impermanence, longing and beauty, she writes a way toward spiritual freedom. *Mute Swan* is a love letter calling us home. The book has already received strong testimonials.

For more information about ordering these publications, as well as others still in print, visit the series website, www.stthomaspoetryseries.com.

David A. Kent is the publisher of the St. Thomas Poetry Series.

PRAYER CYCLE

FOR NOVEMBER

1. The Eastern Synod of the Evangelical Lutheran Church in Canada – Bishop Michael Pryse
2. St. Luke, East York
3. St. Matthew, First Avenue
4. St. Monica
5. St. Nicholas, Birch Cliff
6. St. Saviour, Toronto
7. All Saints Church – Community Centre
8. All Saints, Markham

9. Christ Church, Stouffville
10. Christ Church, Woodbridge
11. Military Chaplains
12. Emmanuel, Richvale (Richmond Hill)
13. Grace Church, Markham
14. York Central Deanery
15. Holy Trinity, Thornhill
16. St. Christopher
17. St. John the Baptist, Oak Ridges
18. St. Mary, Richmond Hill
19. St. Philip on-the-Hill, Unionville
20. Children’s and Youth Ministry
21. FaithWorks
22. Ecumenical and Interfaith Officers

23. The Synod Agenda and Planning Committee
24. Lay Members to Synod
25. The Chancellor, Vice-Chancellors and Synod Officers
26. The 160th Synod of the Diocese of Toronto
27. The 160th Synod of the Diocese of Toronto
28. St. James Cathedral
29. FLAME and AWARE Renewal Ministries
30. The Compass Rose Society

IN MOTION

Appointments

- The Rev. Alexandra Stone, Interim Priest-in-Charge, St. John, West Toronto, Sept. 8.
- The Rev. Julie Meakin, Acting Regional Dean of North Peel, Sept. 9.
- The Rev. David Bryant, Interim Priest-in-Charge, St. Saviour, Toronto while the Priest-in-Charge is on leave, Sept. 19.
- The Rt. Rev. Phil Poole, Interim Priest-in-Charge, Trinity Church, Barrie, Oct. 1.

Vacant Incumbencies

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

Bishop’s Direct Appointment Process

- (receiving names):
- All Saints, King City
- Christ Church, Bolton
- Prince of Peace, Wasaga Beach
- Havergal College Chaplain

Parish Selection Committee Process

First Phase - (not yet receiving

names):

- Holy Trinity, Trinity Square
- Holy Trinity, Thornhill
- Nativity, Malvern
- St. Dunstan of Canterbury
- St. Cyprian
- St. Peter, Erindale

Second Phase - (receiving names via Area Bishop):

- St. George, Allandale (Barrie)

Third Phase - (no longer receiving names):

- N/A

Ordinations

- Virginia Gabriel will be ordained a Vocational Deacon at Christ the King on Dec. 12 at 2 p.m.

Celebrations of New Ministry

(Dates pending)

- Trent Durham
- The Rev. Alvarado Adderley – Incumbent of the Parish of Fenelon Falls & Coboconk
- The Rev. Stephanie Douglas-Bowman – Incumbent of St. Paul on-the-Hill, Pickering
- The Rev. Peter Gachira – Incumbent of the Parish of Lakefield

- The Rev. Benjamin Gillard – Priest-in-Charge of St. Thomas, Brooklin
- The Rev. Lee McNaughton – Priest-in-Charge of St. Paul, Brighton
- The Rev. Shelly Pollard – Incumbent of St. Martin, Bay Ridges (Pickering)
- The Rev. William Roberts – Priest-in-Charge of St. Mark, Port Hope
- The Rev. Jennifer Schick – Incumbent of All Saints, Whitby
- The Rev. Bonnie Skerrett – Incumbent of St. Paul, Lindsay

York-Credit Valley

- The Rev. Donald Beyers – Priest-in-Charge of St. Anne, Toronto
- The Rev. Robert Hurkmans – Incumbent of Trinity, Streetsville
- The Rev. Pam Prideaux – Incumbent of St. Joseph of Nazareth, Bramalea

York-Scarborough

- The Rev. Alison Hari-Singh – Priest-in-Charge of St. Andrew by-the-Lake
- The Rev. Andrew Kaye – Incumbent of St. Margaret in-the-Pines
- The Rev. Andrew MacDonald – Priest-in-Charge of St. Nicholas, Birch Cliff
- The Rev. Michael Perry – Priest-in-Charge of Transfiguration
- The Rev. Dr. Irwin Sikha – Priest-in-Charge of St. Bede

York-Simcoe

- The Rev. Eyad Ajji, Priest-in-Charge, Evangelists, New Tecumseth.
- The Rev. Ian LaFleur, Incumbent, St. Stephen, Maple.

LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the December issue is Nov. 1. Parishes can also promote their events on the diocese’s website at www.toronto.anglican.ca.

Sales

NOV. 6 - St. Matt’s Christmas Market, St. Matthew, Islington, 3962 Bloor St. W., Etobicoke. Crafts, preserves, knitted items, art, stocking stuffers. Doors open at 10 a.m. Free admission and onsite parking available.
NOV 13 - Bazaar, All Saints, 300 Dundas St. W., Whitby. Provincial and diocesan reopening parameters will be met. Visit allsaintswhitby.org for details.

org for details.

Retreats

NOV. 5-7 - Entertaining Angels Unawares, a Zoom event hosted by the Sisterhood of St. John the Divine. Cost: \$110. Led by the Rev. Frances Drolet-Smith, the vocations coordinator for the Diocese of Nova Scotia and Prince Edward Island and an oblate of SSJD. Visit www.ssjd.ca.
NOV. 26-28 - Silent, Virtually-Directed In-Home Retreat on Zoom. “An intentional ‘date’ to be together with God in seclusion and silence is different from COVID-19 aloneness. God is always with and within us, beckoning, inviting. It is through an interlude of chosen silence that we can be most available and attentive.” Hosted by the Sisterhood of St. John the Divine. Cost: \$110. Visit www.ssjd.ca.
DEC. 4 – Advent Quiet Day led by Bishop Peter Fenty, hosted by the Sisterhood of St. John the Divine, on Zoom. Cost: \$30. Visit www.ssjd.ca.

Pastor for Children Ministry

St. John’s Church Willowdale, a growing multicultural parish near Yonge & Steeles, seeks a part-time pastor for Sunday school children, and for supporting their families to do faith formation at home. Related experience required; theological or pastoral training preferred.

Please send resume in confidence to
Rev. Canon Simon Li, at: simonli.toronto@gmail.com

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Youth from around the diocese meet in their episcopal areas on Sept. 25 to reconnect with each other and worship together at the Re:Charge youth retreat. Games such as Capture the Flag, Head, Shoulders, Knees & Cup, soccer, frisbee and others were played and enjoyed. The theme of the day was 'God's Power Working in Us.' PHOTOS COURTESY OF THE BISHOP'S YOUTH MINISTRY COMMITTEE

Cabaret

an evening of online inspiration and music

Thank you to our sponsors for their generous support without which the Cabaret would not be possible!!



Ken Hugessen &
Jennifer Connolly



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