

**Waterfront mission sets new course**

**Listening with heart and mind**



**Young Anglicans travel to B.C.**

# The Anglican

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## Pilgrimage a joyous occasion

Alumni travel to bishop's birthplace

BY STUART MANN

**DR.** John Alipit's pilgrimage came to an emotional end inside St. George, Newcastle.

Dr. Alipit, born and raised in the Philippines and now living in Michigan, came to St. George's in early August to pay homage to the man who had converted his parents to Christianity and provided him with an education that changed the course of his life.

"I practically shed tears when I first stepped into the church," he said.

Dr. Alipit, a retired surgeon, was with a group of about 200 former students of St. Mary's School in Sagada, a region in the northern Philippines. They had come to Newcastle to pay their respects to Bishop Charles Henry Brent, a child of the parish who had gone on to an illustrious career but is unknown to many Canadian Anglicans.

"I don't think that there is any question that Bishop Brent was one of the best shepherds you would ever know," said Dr. Alipit. "This is a spiritual journey for us, and now at last we are reconnected with Bishop Brent."

In 1903, Bishop Brent, then a missionary bishop for The Episcopal Church of the United States,



Former students of St. Mary's School, Sagada, in the Philippines, surround Archbishop Terence Finlay, (centre), bishops Michael Bedford-Jones and Benjamin Botengan, and the Rev. Eugene Berlenbach at St. George, Newcastle. PHOTO BY MICHAEL HUDSON

explored the area where Sagada is located and vowed not only to bring Christianity to the inhabitants but to provide education for them.

"Our area used to be a pagan, head-hunting region," said Andrew Bacdayan, the president of St. Mary's School. "Bishop Brent came and expressed his love for our people and worked very hard

for our benefit."

In 1904, Bishop Brent sent the Rev. John Staunton, an Episcopal priest from New York, to start a mission in Sagada. He provided schooling to the local children, and in 1912 St. Mary's School was built. Over the years, the school developed a reputation for academic excellence.

"St. Mary's School was one of

the best in the Philippines, and we owe what we have to the type of education we got there," said Dr. Alipit.

In the 1990s, the school was facing a financial shortfall, and by 2000 it was on the verge of closing. Alumni and their friends rallied to the school's defence and put it on a sound financial footing.

Since 2005, alumni have been

meeting every two years to raise funds for scholarships and school improvements. This year it was held in Toronto. "We chose Toronto not only because it is the area where Bishop Brent was born, bred and educated, but also for a special reason," said Mr. Bacdayan. "We are a grateful people,

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## Military chaplains honoured

Unusual and poignant items on display

BY CAROLYN PURDEN

**NEXT** month, St. James' Cathedral will host a multi-faith exhibit saluting Canada's military chaplains and the role they have played in conflicts from earliest times up to the war in Afghanistan.

The cathedral wanted to mark the centennial of the start of the First World War, but in a way that differed from the many other commemorative events taking place in

the city, says cathedral archivist Nancy Mallett.

She discovered that there had never been an exhibition in Canada honouring the military chaplaincy, and so it was decided that the cathedral exhibit would provide a historical overview of the roles of chaplains as they have accompanied troops during conflicts and natural disasters.

"Called to Serve: An Exhibit Honouring Canada's Military Chap-

lains of All Faiths" is designed to go beyond the Anglican and even Christian point of view. As Ms. Mallett points out, the "call of empire" in the First World War affected people of many different faiths and cultures around the globe.

Chaplains are generally thought of as providing religious services to the military, but Ms. Mallett says their role goes far beyond



A prayer book with a bullet hole through it and another with a steel cover are featured in the exhibit. PHOTO BY MICHAEL HUDSON

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# War items tell stories

Continued from Page 1

that. "They're in the trenches with the men, they're on patrol," she says. "They're with them in the hospitals, they're gathering the dead. They're right there in the front line, unarmed."

The exhibit will include photographs, paintings, press clippings, posters, letters, poems, uniforms, insignia, liturgical apparel and many other artifacts. They come from museums, collectors, individuals and the cathedral's archives.

The cathedral itself has many remembrances of conflict, including memorials to the Northwest Rebellion, the Boer War and First and Second World Wars, which will be highlighted as part of the exhibit.

There will be examples of stitchery and embroidery, such as a chasuble and hanging inspired by

the poem *In Flanders Fields*, a quilt of poppies and a hooked rug of Vimy Ridge created from old uniforms.

The exhibit will include a communion set with an interesting story. A pair of brass candlesticks and a cross about nine inches high were used by a chaplain during the First World War. They were passed on to a Canadian chaplain going to Bosnia, but he wanted a chalice and paten to go with them. He found what he wanted in a Jewish antiques store — they were silver, with Jewish markings on the paten. This multi-faith set was used not only in Bosnia, but also in Afghanistan.

Some items tell of death — a prayer book carried in the chaplain's breast pocket with a bullet hole through it — and some tell of



This traveling communion set, with Jewish chalice and host plate, was used in Bosnia and Afghanistan. PHOTO BY MICHAEL HUDSON

avoiding death — a prayer book with a steel cover.

The Royal Regiment of Canada

has lent a cross of stones. It was built by John Foote, the only Canadian chaplain to have been awarded the Victoria Cross in the Second World War. He was taken prisoner at Dieppe and after the war returned to the beach and gathered stones for a cross.

A more unusual item is a six-inch copper disc, known as a penny, given by King George V to the families of those killed in the First World War. A chaplain was administering a burial service when shrapnel burst out. After it was over, the chaplain was found mor-

tally wounded. The penny, which was given to his family with a letter from the king, shows Britannia holding a laurel wreath over his inscribed name.

There are many other items that recall the bravery of the men and women who accompany the military to battle. "It will be a very moving exhibit," says Ms. Mallett.

The exhibit is open Nov. 6-16, from 8 a.m. to 6 p.m. at St. James' Cathedral at King and Church streets. Admission is free and there will be special activities for children.

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# Mission alters course in changing times

## Volunteers needed to go on ships

BY CAROLYN PURDEN

**LESS** than a year into the job as executive director and chaplain of the Mission to Seafarers in Southern Ontario, the Rev. Judith Alltree is clear about where her priorities lie: "It's about the seafarers," she says. "We have to put them first."

The shipping industry has changed dramatically since 2008, and the Anglican mission to those who work on the ocean "salties" and Great Lakes "lakers" has to change with the times. As a result, it is revitalizing its port ministries and adopting a more missional approach.

Ms. Alltree was appointed interim director of the Mission to Seafarers in Toronto in April 2013, pending its amalgamation with the mission in Hamilton. A year later, she was appointed executive director of the newly amalgamated mission, which serves not only Hamilton and Toronto, but also Oshawa.

In the past, seafarers would come to the mission station once the ship had docked. Now they often do not have the chance to leave the ship, so the mission comes to them. "Sixty to seventy per cent of what we do is 'going out,'" she says.

This new approach needs people, and Ms. Alltree is anxious to find volunteers who can be trained as ship visitors. Crews



The Rev. Judith Alltree, executive director of the Mission to Seafarers, stands with Andre Hamel, the wheelsman of the Stephen B. Roman, a lake freighter in Toronto harbour. PHOTO BY MICHAEL HUDSON

come to the Ontario ports from around the world, and it would be an advantage if the volunteers could speak a language in addition to English.

Above all, they need to be good listeners. Seafarers are away from home for months at a time and often, as was the case with a Ukrainian crew this summer, they leave behind a precarious situation at home.

"We are dealing with a multi-faith, multi-denominational, no-faith world," says Ms. Alltree, adding that the universal need of seafarers is to have someone to listen to them.

Volunteers should also be ready to work irregular hours with as little as a day's notice. Ships arrive late and leave early, and the mission wants ship visitors to be there as soon as they arrive.

Ms. Alltree also hopes to attract people with social media and graphic arts skills who will, among other things, produce an electronic newsletter. The most important challenge facing the mission is to develop more connections with local Anglican communities in Toronto and Oshawa, and also with ecumenical and interfaith ministries.

One of the high points this sum-

mer came when a German ship was abandoned in Oshawa, with the Romanian crew left aboard, unpaid. The mission found a Romanian Orthodox church in the port area and contacted the pastor and his wife, who rallied their church community to welcome the crew into their homes, take them to church and give them moral support.

"Now we have a connection in the port with another Christian denomination, and they want to become involved in the mission," says Ms. Alltree.

She is also determined to connect seafarers to local communi-

ties, especially the thousands of people who are coming to live in the newly developed Distillery and Canary districts. She points out that 90 per cent of everything we use comes to us on a ship, but the people who bring these goods here have become invisible to us.

"Connecting the seafarers with the local communities where their products are first brought makes a difference in their lives," she says. "They feel somebody cares about the work that they do, that they don't disappear into the ether after the cargo gets discharged. That's really important to us at the mission."

## BRIEFLY

### Nominations invited for Order

Nominations are invited for the Order of the Diocese of Toronto. Every parish in the following deaneries is eligible to submit one nomination: Oshawa, Mississauga, Eglinton, Huronia and Tecumseth. Nomination forms should be sent to the area bishops of those deaneries by Nov. 21. Awards will be presented at the Archbishop's Levee on Jan. 1, 2015 at St. James Cathedral. For more information, visit [www.toronto.anglican.ca/or-deroftoronto](http://www.toronto.anglican.ca/or-deroftoronto).

### Outreach Networking Conference Oct. 4

The diocese's annual Outreach Networking Conference will be held on Oct. 4 from 9 a.m. to 3:30 p.m. at Holy Trinity School, 11300 Bayview Ave., Richmond Hill. The conference will feature interactive workshops on a variety of social justice topics, as well as a keynote address from *Toronto*

Star columnist Carol Goar. To register, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

### Ottawa church welcomes students to city

St. Alban Anglican Church, located two blocks from the University of Ottawa, has an active ministry on campus with university and college students. If you know students who are in Ottawa to attend university or college, the church will welcome them to the city and help them find a spiritual home during their stay. For more information, visit the church's website, [www.stalbanschurch.ca](http://www.stalbanschurch.ca).

### Emma Marsh to speak at prayer conference

Emma Marsh will be the keynote speaker at the Diocesan Prayer Conference, taking place Oct. 25 at St. John, York Mills, 19 Don Ridge Dr., Toronto. Ms. Marsh is an experienced conference leader and spiritual director. She will speak on the topic of "Abid-



At the Church of the Transfiguration in Toronto, Archbishop Terence Finlay blesses 82 backpacks filled with back-to-school supplies for young people at Covenant House, an agency for homeless youth in Toronto. At right, Becky Potter helps Dexter Hamilton try on a backpack at the church. PHOTOS BY MICHAEL HUDSON

ing in the Word of God." The conference will also have a program for children and youth. To register, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

### Godly Play workshop provides training

A workshop offering Godly Play core training will be held Oct. 16-18 at All Saints, Kingsway, 2850 Bloor St., W., Toronto. This is an opportunity to become a Godly Play Storyteller and Doorkeeper.

A Godly Play Certificate of Accreditation will be awarded upon completion. Godly Play teaches children the art of using Christian language to help them become more aware of the mystery of God's presence in their lives. To register, contact Lindsay Bradford-Ewart at [childrenand-youth@allsaintskingsway.ca](mailto:childrenand-youth@allsaintskingsway.ca).

### Bishop Yu to speak at FLAME

Bishop Patrick Yu will be the



keynote speaker at the 60th annual FLAME conference, held Nov. 7-9 at Jackson's Point Conference Centre. Bishop Yu will be speaking on "What does God require of you?" The conference consists of a series of talks relating to the theme, followed by small group discussions and summary plenary sessions. There is lots of time for informal discussions. For more information, costs and the registration, visit [www.flameconference.ca/toronto](http://www.flameconference.ca/toronto) or call Tim Maddock at 1-226-665-0138.

# Marriage can be a sign of hope



I presided at the wedding of a wonderful couple last weekend. I first met the bridegroom the week he was born and baptized him not long afterward. He grew up in the church and was a partner in shenanigans with my son (think cool cows with

sunglasses in the Christmas pageant or spitballs from the balcony.) Now he's married to a talented young woman who has been his partner and best friend for the last couple of years. May they grow in grace as their marriage matures in the pattern of their parents and grandparents.

As a parish priest, I presided over a lot of weddings; many fewer after I became the executive assistant to the Bishop and now the Bishop. I used to joke that I preferred funerals to weddings – an in-joke for clergy and organists who know the complexities of negotiating the expectations of brides (and occasionally grooms), parents and wedding planners. Often people in grief tend to be more open to the Gospel message than those who are ready to party and have spent a great deal of time planning every detail of it!

I was particularly happy with this wedding. The marriage rite in the Anglican tradition, whether BCP or BAS, is full of realistic hope and generous expectation, not only of the couple but also of the community that witnesses the vows. The unconditional commitment that is pledged in the declaration of consent, the exchange of the vows and the giving of the rings is amazing, when you think about it. "For better for worse, for richer for poorer, in sickness and in health, to love and to cherish for the rest of our lives." It is an aspiration of hope made in the context of the realities that mark our experience of life, not just the romantic glow of attraction and bliss but the hard slogging moments of darkness and difficulty. Like the 23rd Psalm, the presence of God in the midst of life comes not only in times of bucolic green pastures and still wa-

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

ters but equally in the shadows of death and the presence of enemies.

Marriage is a practical laboratory where two people with unique gifts, histories, passions and foibles come together in partnership, with God's grace, to live out an experiment to demonstrate that "unity can overcome estrangement, forgiveness heal guilt, joy overcome despair". It can become an effective sign, even in its imperfections, of the continuing power of Jesus' love to reconcile a broken world, and so a sign of hope, not just for two individuals but for the community.

Unlike living together, marriage is a public celebration where the community takes its role in supporting, encouraging, protecting, counselling and assisting the couple in fulfilling the hopes so clearly stated in their vows. Without the community's support, or in the face of its undermining, such a relationship is almost impossible to sustain. So it begs the question of how we actually act to support those whose marriages we celebrate. As couples (and their children) move from close proximity to extended family, and even as society increases in complexity, more and more emphasis is focused on the binary couple. How do they find community to help bear the burdens and celebrate the joys of family life? It is part of the responsibility we share as church.

Over the generations, aspects of our understanding of marriage have changed. More than 50 years ago, the Canadian Prayer Book recognized a greater mutuality of husband and wife and stated that "matrimony was ordained for the hallowing of the union betwixt man and woman, for the procreation of children to be brought up in the fear and nurture of the Lord; and for the mutual society, help and comfort, that the one ought to have of the other, in both prosperity and adversity." This reordered the purposes of marriage in earlier Prayer

Books, placing procreation second rather than first. The 1959/62 Prayer Book revision also removed two other statements: marriage was not to be entered into "to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding" and "It (matrimony) was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body." This was a liturgical recognition of a major theological and ethical change: until the late 1940s, Anglican bishops officially taught exactly what the Roman Catholic Church continues to teach, that artificial birth control was prohibited, and sexual acts not open to the potential for procreation were immoral. Some 30 years ago, the celebrant at the blessing of a marriage using the BAS began to say that "the union man and woman is intended for their mutual comfort and help, that they may know each other with delight and tenderness in acts of love". Procreation was put in brackets, recognizing that by age, inability or choice, there might be no children in a faithful Christian marriage.

Today there is debate about whether the Marriage Canon of the Anglican Church can be adapted to include same-sex couples in the definition of Christian marriage, as it has been for a number of years in the state's legal definition. For some, this is an appropriate development of the Gospel; for others, it is a fundamental departure from Scripture and tradition. A commission reporting to the Council of General Synod is currently considering this. Changes in the canon, if any, will require a considerable time to implement after wide consultation.

However this develops over the next years, the prayer offered in a nuptial blessing expresses an abiding hope of all of us coming to a wedding, asking God's blessing on the couple "that they may so love, honour, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace."



## The Anglican

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

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# We can play a vital role



Respect for others, and in particular for those who differ from us, is of utmost importance.

It is all right to be different. God has wonderfully made us of different races and colours. Managing our differences is a life-long challenge. Unfortunately, there are people who find it difficult dealing with and being respectful of others who are different from them. The level of intolerance displayed by many towards others who do not share their religious, political, or philosophical views is amazing. Among such are those who choose to be extreme in their thinking and behaviour. It is most unfortunate that extreme behaviour has a way of hurting people and destroying relationships.

Some examples of extreme behaviours are seen in events currently taking place in Iraq, Syria, Afghanistan, Lebanon and Egypt, to name a few. These are very disturbing, as perpetrators carry out violent and barbaric acts against other humans in the name of religion – Islam. We must really question whether Islamic values would support such behaviours. Islam, Judaism and Christianity all have Abraham as their great forefather, and they believe in and worship one God. They share values that include respect for the dignity of each person.

## BISHOP'S OPINION

BY BISHOP PETER FENTY

Although we live in an era of great advancement in terms of scientific and technological achievements, some behaviours and ways of thinking seem to contradict such progress. There is disquiet and skepticism among many persons who are unhappy about what is taking place in their communities. They do not have much confidence in authority figures, whether social, political or religious. Some of these persons are extremists in their thinking and actions. When these actions become violent, they must always be abhorred and condemned, irrespective of who carries them out. There is no place in our communities, nations or world for violence in any form.

There are individuals, as well as some groups, who are extreme in their behaviours, which betray the bodies to which they claim affiliation. Consequently, there is increasing negativity leveled against the Islamic religion, because extremist members of that religion carry out acts of horrendous violence in the name of Islam.

In many parts of the world, including here in Canada, there are very healthy and positive relationships among members of these

three religions. There are inter-faith groups who seek to promote harmonious relationships. We must not be misguided or misled by extremists' inhumane acts, and we should also be careful about how we accept views that are portrayed in the media.

Many readers of this paper are familiar with the core values of Judaism and Christianity. It is important to know that Islam shares many of those core values as well. Adherents to Judaism, Christianity and Islam believe in the sacredness of life.

Imam Feisal Abdul Rauf, who is the chairman of Cordoba Initiative, a multi-national, multi-faith organization dedicated to improving Muslim-West relations in the United States, writes: "Muslim values, as explicitly described in the Quran and in the teachings of the Prophet, guarantee the right to life, the right to family, the right to property, the right to pursue our beliefs the way we want. This is why early Muslim societies were successful and were welcomed by people of other faith traditions, because the earliest Muslim rulers ensured freedom of religion under their rule. Only in the last century has a different interpretation of Islam become oppressive to other faith traditions."

The Imam goes on to point out: "That's why it is so important not to let a bunch of terrorist thugs be given the mantle of an 'Is-

# The blind are people, too

‘Where there is no vision, the people perish’ (Prov. 29:18)



BY SEÁN MADSEN

**A**t first glance, the Bible has a rather limited view of people who are blind. We don't see them successfully employed. They are

usually pictured as miserable beggars who, occasionally, are given the opportunity to have their sight restored through a miracle.

A deeper reading of the scriptures, however, reveals to us that each and every person, being a member of the body of Christ, has a purpose in his kingdom. God leaves no one out who is willing to follow him. We all need to remind ourselves of this fact, to help the kingdom of God come to fruition on earth – a hope we pray for each time we recite the Lord's Prayer.

Early in July, I was privileged to attend, as a Canadian visitor, the annual convention of the American Council of the Blind in Las Vegas. This organization, more than 50 years old, has among its members lawyers, teachers, government employees and many other blind people who are successfully working in a number of professions.

The organization has changed what it means to be blind for thousands of America's blind citizens. Along with another group, the National Federation of the Blind, it has extended the rights and status of the blind far beyond what exists in

Canada.

In Canada, unfortunately, the situation is just not as positive for the blind. While there are certainly very significant issues facing the blind in the U.S., blind people there have been able to organize, confront and overcome many of these concerns. Chief among these, and absolutely pivotal, is the constructive self-image that blind people need to have in order to succeed. (Indeed, in one of his most thought provoking speeches at the conference, Dr. Kenneth Jernigan, the former president of the National Federation of the Blind, urged blind people to see their blindness as just a characteristic or, at worst, an inconvenience that should not prevent them from having successful and fulfilled lives.)

There has been little leadership among blind people themselves in Canada to establish a truly effective self-expression and public advocacy. Instead of fostering a public recognition that blind people need productive employment, for the very same reasons that everybody else does, and that those who are not able to obtain work should at least be provided with a sufficient pension to live with dignity, there is a culture of simply giving them limited rehabilitation services based on charity through such organizations as the CNIB.

This dilemma is succinctly described in a groundbreaking analysis by Graeme McCreath, in his brilliant book, *The Politics of Blindness: from Charity to Parity*. Mr. McCreath, who is fortunate among the

blind to actually have a successful career, dispels the many myths about blindness – and the significant damage that Canadian society has forced the blind to undergo by preferring to view them as objects of pity and charity, rather than capable, worthy of respect and simply wishing to live a full and normal life.

Last summer, when Ontario Premier Kathleen Wynne publicly called for an enquiry into the issue of missing aboriginal women, I wrote to her, asking if she might look into the chronic 80 per cent unemployment rate among the blind and the consequent egregious poverty in which the vast majority of them are thus forced to languish. She has never answered my letter. In today's Ontario, it seems, the blind are quite invisible – especially to their own Premier.

Just like everyone else, blind people are individuals. One reflection of this is the existence of a Blind Pride group within the American Council of the Blind for LGBT blind people. I also met a man, born in China, who represented that country at the World Blind Union meeting in 1996, which I also attended, and who now teaches English in San Francisco.

The kingdom of God is within each of us; it grows there day by day. Let us continue to work and pray together for its realization over all the earth, till righteousness reigns everywhere.

*Seán Madsen is a member of the Church of the Ascension, Port Perry.*

## Time to talk openly about it



BY THE REV. CANON DR. REGINALD STACKHOUSE

**S**uicide as a valid choice keeps coming into the public forum, despite it being against the traditional

morals of most countries. Why then do we keep talking about it?

Is it because people are living longer and therefore becoming more vulnerable to debilitations that can make death more attractive than lingering on? Or is it one more example of how our moral traditions are losing their grip on our consciences?

Whatever the answer, it is obvious that the time has come for an uninhibited debate on whether or not each of us has the moral right to say we've had enough and the legal right to be assisted with ending our life.

Asserting that we do not have the moral right goes back to early Christian times, when Augustine could assert that suicide meant taking a human life, and therefore was not allowed, even if that life was your own.

But the world was different then. In our century, more and more older people are subject to long-term suffering that makes old age seem like a death sentence from which there is no escape or parole – unless the person is free to say “time's up” and to seek assistance in carrying out that decision.

One reason that we do not allow assisted suicide is that a critically sick person may no longer be capable of a truly rational choice. Should the family then have the right to say the game is over for poor old Dad or Mom, especially when those children may be heirs with something to gain from blowing that whistle?

Another reason is that we can't always be sure that finding a cure, or at least an appropriate pain killer, is impossible. We've seen so many cures for the “incurable” in the past century alone that we are not entitled to be dogmatic about what is possible and what isn't.

One alternative would be to take assisted suicide out of the legal arena, so that no one faces penalties by assisting a pain-racked patient or relative to take the one escape route that is still available to them. Assisted suicide could then belong to the moral category, just like divorce, remarriage, birth control and any of the other choices that individuals have as a right in a free society. The patient and doctor could then have a rational discussion, ending in a rational act that would involve regret but not a penalty or shame.

Our society is still a long way from that alternative, but it is conceivable that we will get to that place. After all, think of how our attitudes have changed on a lot of other moral issues in the past 50 years. And since we can think about it, is it not time to discuss it openly?

*The Rev. Canon Dr. Reginald Stackhouse is principal emeritus and research professor of Wycliffe College, Toronto.*

## Why are we still using envelopes?



BY NORA BOLTON

**W**hat's in your wallet? It might be fun to see what's in there right now. When I tried it, my

wallet contained two twenty dollar bills, two loonies, eight quarters, eight dimes, three nickels, a debit card and two credit cards. There were also some “loyalty” cards, some of which hadn't been used in years.

If you were to attend a church on a Sunday as a visitor, what would you be prepared to put on the collection plate from your wallet? What might you need to hold back as cash for that day or the next? Would you need to keep money in your wallet for lunch? Subway tickets? The kids' pizza day at school?

I thought about this when our parish treasurer received a bill for \$500 to reprint our pew envelopes. As the churchwarden, I had to sign the cheque. I calculated that it will take 25 donations of \$20 just to recover the cost. We will then have to issue (on paper) a thank you card and a printed receipt. They will be put inside an envelope, with a \$1 stamp on it. So let's make

that about 27 donations of \$20, at least. That doesn't include the time of our volunteer counters.

In other words, we are using a system designed for another century. So maybe it's time to reframe the conversation: How do people pay for things now, including making on-site donations?

I'll use myself as an example. All my banking is done online. I pay for utilities, groceries, residential fees and taxes, car payments and monthly contributions to the parish via direct debit from my current account – and make two transfers a month to pay my credit card balances in full. Nearly all other purchases are paid for with credit cards – some as monthly deductions, such as my contribution to Our Faith-Our Hope, and others when I buy online. (The points I earn on one card add up to a free flight a year; on the other, it brings me occasional cash deductions). I still have a small business account that receives the odd bit of income from an online order site. I have a line of credit to cover emergencies and a savings account to hold occasional surpluses. I make withdrawals of cash – usually to buy subway tokens – of \$60, always in twenty dollar bills. Sometimes the cash sits in my wallet

for most of the month. I visited another church recently and didn't really want to donate \$20, but it was all I had in bills and I wasn't keen to drop a bunch of change. So I gave it.

I donate to my college and TVO via their websites. I contribute to another churchwarden's charity walk online, too, and get the tax receipts right away. I read my bank statements on my laptop, tablet or phone.

I'm a senior. Am I typical of my own demographic? How about a younger demographic? My guess is that the laptop is the least used device for the 20- to 50-year-old crowd. I look at the passengers on the subway, and it's all about smartphones.

So here is the challenge: How are we going to encourage visitors to make one-time donations when they visit a church on a Sunday in a way that works for them, not us? The method has to maintain confidentiality, be secure, and allow us to obtain their basic information in order to issue a tax receipt and have enough information to thank the donor appropriately.

I think it's time that churches begin this conversation. How about you?

*Norah Bolton is a churchwarden at St. Mary Magdalene, Toronto.*

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# 'I have learned to listen in new ways'

*The Rev. Riscylla Walsh Shaw is the incumbent of Christ Church, Bolton, and an Ambassador of Reconciliation for the Diocese of Toronto.*

As an Ambassador of Reconciliation for the Diocese of Toronto, it has been my calling to enter more deeply into the spaces between the words of our nation's Truth & Reconciliation Commission (TRC) on Indian Residential Schools. I listen and am present to the moment – to the truth being shared and to the time being invested in this journey of learning our way into relationships of reconciliation.

The TRC has a five-year mandate, comprised of community hearings and national events across Canada. It provides opportunities to share personal stories, to hope for change and reconciliation, to learn about the residential schools, to learn from those who attended the schools, and to celebrate Aboriginal culture.

The work of Archbishop Desmond Tutu on South Africa's TRC greatly inspired me to get involved in our own TRC here in Canada, as did my commitment to the future of our Anglican Church. In the words of Archbishop Terence Finlay at the event in Inuvik, "We have failed the church, and we need to find a new way ahead." He was referring to the inhumanity that we, the church, harnessed in our complicity with the government in imposing the residential schools upon our First Nations, Inuit and Métis peoples. I am part of that church, and plan to be a part of the new way ahead. I am part of the historical failure, and part of the future solution.

With a foot in both camps, I have Métis heritage on my maternal grandfather's side, and settler heritage on my mater-



The Rev. Riscylla Walsh Shaw and Commissioner Wilton Littlechild at the Truth and Reconciliation Commission gathering in Edmonton.

nal grandmother's side. My maternal grandfather, Oliver Chick, was born near Pilot Mound, Manitoba. In his early years, he attended a residential school, and later went on to become a teacher. He was a World War II veteran, and proudly retired after 40 years of teaching, "without missing a day." He was not proud, however, of his heritage. He didn't talk about it and didn't share the details of his residential school experience. His sister Edna, a stoic yet lively woman well into her 90s, uncharacteristically broke down one day before he died, and revealed that they had attended residential school for several years as young children. While there, they were forbidden to speak their language, Michif, and as punishment were beaten and had their hair cut off. How could this have ever been a necessary way to treat children? Let us not make this terrible mistake again.

It has been an honour and my pilgrimage to attend all seven of the national events of the TRC, in Winnipeg, Inuvik, Hali-

fax, Saskatoon, Montreal, Vancouver and Edmonton, themed with the Seven Grandfather Teachings: respect, courage, love, truth, humility, honesty and wisdom. I also went to the Toronto 2012 regional gathering, which I had the great privilege of attending with my mother.

Being an intentional witness, I observed that at the first TRC in Winnipeg, there was tangible pain, palpable fear, and a culture of shock and anxiety that accompanied the revelations of experiences, abuse and suffering in the residential schools. As the national events continued, however, with many community gatherings held in between, there emerged many revelations of resilience and profound courage in the peoples and in the atmosphere of the venues. Artists shared their interpretations of experiences, musicians expressed their deep emotions and steadfast hopes, and craftspeople created beautiful and challenging pieces that contributed to the enlightenment of the witness.

When truths were told in public testimonies, permission was given to pass along what was heard. We witnesses were encouraged to re-tell, and in the end, the truths demanded to be shared, broadcast, re-told and remembered from shore to shore. No more shall we ignore the realities of our country's history of colonization and racism. No more shall shame envelop and obscure the First Peoples of our land. We are being called into right relationship with ourselves and each other, with our land and all its inhabitants, and with our Creator.

Each TRC event was new, with people from all over the province and country. There was an author from the north who chronicled her days at the residential schools and her sad homecoming: her mother didn't even recognize her. There was an elder and healer from out east who shared his wisdom gleaned from surviving. I talked to a university-educated elder who was never allowed to raise his hand in class at residential school. I heard from a young woman whose parents didn't know how to parent her, as they had been taken from their homes at such a young age. I witnessed a family, spanning several generations, taking the microphone with great courage and humility to share the pain and suffering that had isolated them for years.

Meeting the people kept me coming back as a witness, and those meetings broke my heart. The community of listeners and sharers' tears were gathered with care in tissues and placed in the sacred fire as offerings to our Creator God, bringing healing, peace and, sometimes, blessed emptiness to the aquifers of our souls.

When it arises in conversation in our diocese, there are so many different ways the subject is received: I encounter reflexive defensiveness and denial, with ongoing racism and, even worse, indifference or dismissal. But there are also the people who are interested and engaged in it, and many who are deeply concerned with reconciliation beyond the TRC. For example, our National Indigenous Bishop Mark MacDonald's Living Water Working Group, Pimatisiwin Nipi, is an ecumenical grassroots network that operates on the pillars of advocacy, education, spiritual practice and strategic giving. The Primate's Commission on Discovery, Reconciliation and Justice is working to find ways ahead for the church. Ecumenical grassroots networks in the churches and in many communities are working for change and awareness, transformation and education, renewal and reconciliation.

I have learned to listen in new ways, with my heart and my mind, as well as my ears. A sacred trust is entered into by sharing these intimate and deeply personal truths. It is vital to speak out, recognizing and using for good our places of privilege (religion, ability, citizenship). I am grateful to be part of a diocese that has resources, and a parish family that has encouraged and facilitated my journey. Reconciliation takes much time, even generations, in a family and in a community, working toward right relationship. The key is to start the work, even though it might take more time than we have.

My favourite passage from scripture is from Psalm 51: "Create in me a clean heart, O God, and renew a right spirit within me." I can never put my heart back together the way it was before I began this journey. All my relations. Shalom. Miigwetch.



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# Rebate helps keep church dry and cool

Campaign comes at right time

Parishes can keep 40 per cent of the funds they raise in the Our Faith-Our Hope: Re-Imagine Church campaign. If they reach their campaign goal, they can keep 75 per cent of any money raised after that. To date, parish rebates total \$7,162,188. This story looks at how one church used its rebate to replace its roof and install air conditioning.

BY THE REV. CANON JOHN READ

**GRACE** Church, Markham, is a growing multicultural and multi-generational parish in the city of Markham, northeast of Toronto. Over the past 10 years, it has been in the process of re-imagining how it celebrates God's amazing love, and what that looks like on a week-to-week basis. As the church has grown, it has been inspired by the resources of the Alban Institute and the church growth conferences at St. Bartholomew's in New York City. It has learned about radical welcome, and members strive to greet each guest as Christ himself.

Over this time, worship has transitioned from being book-focused, with worshippers looking down into their books, to Power-Point worship, with the words and images projected up on screens. The congregation now looks up, and there is much greater participation.

Children are an integral part of Grace Church's life. As such, the nursery school area was renovated two years ago. At the same time, its music shifted from a fairly exclusive repertoire of hymns to a broader tradition, offering not only hymns but praise music and music from the different backgrounds of its



parishioners. The parish has added a third Sunday worship opportunity, known as Eucharist in the Round, in the parish hall.

There has been a concerted effort to upgrade Grace Church's buildings for the 21st century. It has a new kitchen and new washrooms. Hardwood flooring has been added to the sanctuary to improve acoustics. The lighting is almost completely upgraded to LED lighting, making the building not only brighter but more cost effective. A multi-year plan, which calls for a new sound system and further improvements to the heating system, has been developed to propel Grace Church into the future.

The Our Faith-Our Hope: Re-Imagine Church campaign came at an opportune time in the life of the church, as it required a new roof over the church and

Truck lifts roofing material onto Grace Church, Markham. At right, the Rev. Canon John Read (fourth from left), clergy, churchwardens and parishioners stand beside one of three new air conditioning units at the church. PHOTOS BY MICHAEL HUDSON

parish hall. These were major expenses that the parish was not in a position to fund, even with increased attendance and activity. During the parish campaign, pledges totalled 110 per cent of its goal. This enabled the church to proceed with new, state-of-the-art roofing for the church and parish hall.

With the rebate from the campaign, the church also added air conditioning to the worship area and parish hall. With increasingly hot summers, people find air



conditioning is as essential today as plumbing was in the last century.

Grace Church is grateful for the Our Faith-Our Hope: Re-Imagine Church campaign and

to its parishioners who responded so generously.

*The Rev. Canon John Read, now retired, is the former incumbent of Grace Church, Markham.*

# Alumni return to beloved choir camp

BY THE REV. BOB BETTSON

**IT** was a trip down memory lane for more than 40 alumni of the Toronto Diocesan Choir School for Girls, gathering for the 40th anniversary of the popular music program in Whitby in August.

Established in the mid-70s as an effort to give a boost to choral singing among girls and young women ages 8 to 18, the school – affectionately known as “choir camp” – has brought fun and lots of singing opportunities to generations of young choristers.

Director Tony Browning, music director for 39 years, says the school's success lies in the balance between musical training and singing services at churches in the Diocese, and lots of activities.

During the reunion at the Trafalgar Castle School in Whit-

by, where the camp is held, alumni joined current campers in a typical day, compressed into an afternoon. It included choir practice, games, a scavenger hunt, chapel, supper, a sing-along and a slideshow from past years. One of the former students drove from New York to attend the reunion.

Every year, the choir camp concludes with a recital and Evensong at St. James Cathedral in Toronto, an annual service that attracts a congregation of hundreds, including many proud parents. This year's service included a new musical composition by Andrew Ager, specially commissioned for the choir to perform. When welcoming the choristers, Dean Douglas Stoute said his daughters had attended the choir camp many years ago, and it has been an experience which has im-

pacted many lives.

Mr. Browning says the choir school has proved to be the foundation of not only a loyal volunteer staff, most of whom have been serving for decades, but many participants who come back year after year. Some who maintain ties with the camp will form the nucleus for maintaining the choir school in the future, he said.

The choir school has benefited from financial bequests to the Diocese and other foundation grants to provide some bursaries for campers. That has allowed the registration fees to remain at \$900 for two weeks.

*The Rev. Bob Bettson is the father of a choir camp alumnus and the incumbent of the Parish of Bobcaygeon, Dunsford and Burnt River.*



Former and current choristers gather for the 40th anniversary of the Toronto Diocesan Choir School for Girls.

## CANADA BRIEFS

### Campaign launched to renovate cathedral ①

VANCOUVER – In late June, Christ Church Cathedral and the Jack and Darlene Poole Foundation launched a \$7.5 million campaign to give the New Westminster cathedral a new bell tower, roof and expanded community kitchen. The Poole foundation will provide the first \$2.5 million. The roof is an urgent priority because it is decaying and leaks water, and has already damaged the interior space. The estimated cost of reconstruction is \$4.7 million. A bell tower will be designed as a 21st-century interpretation of a traditional steeple with bells, which will be rung daily. The spire will be illuminated in the evenings.

For the past 20 years, the cathedral congregation has offered a food outreach ministry that feeds homemade soup and sandwiches to about 100 people each day between September and June. The kitchen upgrade is estimated at \$400,000.

### Rupert's Land diocese expands ②

WINNIPEG – On Aug. 1, the Diocese of Rupert's Land officially grew to include 12 parishes located east of Winnipeg, which were formerly part of the Diocese of Keewatin. At its synod in October, the diocese will welcome Church of the Good Shepherd, Atikokan; St. Luke, Dryden; Holy Trinity, Minnitaki; St. John, Fort Frances; Emmanuel Church, Ignace; St. Alban Cathedral, Kenora; Pinawa Christian Fellowship; St. John, Lac du Bonnet; St. John, Rainy River;



Shared Ministry in Red Lake; St. Mary, Sioux Lookout; and St. John, Wabigoon. The northern part of the Diocese of Keewatin was renamed as the Indigenous Spiritual Ministry of Mishamikoweesh.

### Group prays for missing women ③

NORTH BAY – About 80 people gathered on June 12 to walk, pray for and honour schoolgirls abducted in Nigeria as well as missing women in Canada. Participants wore white armbands with the names of missing women written on them. (The White Ribbon Campaign, which began in Canada, is now an international movement of men who oppose violence against women and vow that they “will not commit, condone or remain silent about violence against women and girls.”) Following white flags, the group moved from a Roman Catholic

church to a United church and finished at an Anglican church. At each church, there was a short liturgy, including music, prayers and stories. While at the United church, people read aloud the names of missing aboriginal women as the Northern Kwe Drum group offered the “Strong Woman Song.”

### University students try church crawl ④

OTTAWA – Last year, a group of 20 churches and many campus clubs from the University of Ottawa launched a pilot project to introduce students to Christian communities in their neighbourhood. The twist on the more typical pub crawl was a success and was back by popular demand this September. More than 100 students signed up to participate in a scavenger hunt around the campus and neighbourhood, where they encountered more than 20 different church commu-

nities. “I believe the event’s success can be attributed, in part, to its ecumenical nature,” writes Zack Ingles in a youth column in the diocesan newspaper. “We’re not telling students where to go or what to think. We’re just letting them know we are here for them.”

*Crosstalk*

### Protestors call for refugee health care ⑤

HALIFAX – At its most recent consultation, the Canadian Council for Refugees (CCR) expressed its continued concern for refugees who were cut off from essential health care services in 2012. Refugee claimants from designated countries now receive no health care unless it is a public health or safety concern.

“Rather than providing preventative care for our future citizens, this policy makes people wait to seek medical care until a situation becomes an emer-

gency,” writes Carolyn Vanderlip, refugee sponsorship co-ordinator for the Diocese of Niagara. The diocese is a member of the CCR, a national non-profit organization committed to the rights and protection of refugees.

Rallies were held in Hamilton and many cities across Canada on June 16, which was declared a National Day of Action by the Canadian Doctors for Refugee Care to show “the federal government that Canadians will stand up for the most vulnerable among us.”

*Niagara Anglican*

### Bursaries help students in indigenous ministry ⑥

HALIFAX – The Nova Scotia Anglican Church Women has announced that its 2014/2015 annual project will raise funds for bursaries for indigenous students attending an indigenous school of ministry. “Northward Bound—Bursaries for Ministry” will fund one-year studies that will train and equip students for mission. The board noted that of about 295 Council of the North clergy, 134 are non-stipendiary. Many spend countless hours performing ministry, in addition to working at another job to support their families. A bursary may be the only way that they could afford to attend a school of ministry.

*The Diocesan Times*

### Planting a symbol of reconciliation ⑦

EDMONTON – Celebrating its centenary year, the Diocese of Edmonton gave each parish a chokecherry tree to be planted near its church. The chokecherry is a sacred plant in many aboriginal cultures and the trees are intended to be a living symbol of a continued commitment to seek understanding and reconciliation with aboriginal peoples.

*The Messenger*

## WORLD BRIEFS

### Anglican doctor dies from Ebola ①

NIGERIA – The Ebola virus took the life of Dr. Ameyo Adadevoh, a relative of the first African Anglican bishop. She contracted the virus from a Liberian man who travelled to Nigeria. The 58-year-old doctor worked at a Lagos hospital as head of operations. Dr. Adadevoh ordered the tests for Ebola on the man after he denied he was infected by the virus. The primate and metropolitan of the Church of West Africa has called on Christians throughout the world to dedicate one Sunday as a day of prayer for victims of the deadly disease. The Most Rev. Daniel Sarfor encouraged Anglican churches to join in prayers of solidarity and to mobilize resources to help the



region by providing medical supplies and other support.

### Churches “rebrand” to grow ②

UNITED KINGDOM – Many churches in London of different denominations are seeing growth in Sunday attendance, about 16 per cent between 2007 and 2012. Among the leaders is Holy Trinity, Brompton, where the Alpha movement started. Holy Trinity has rebranded itself as HTB and is now drawing thousands of worshippers each

Sunday. HTB is where the Archbishop of Canterbury, Justin Welby, was a member before he was ordained to the priesthood. Anglicans in London can choose from several “mega” churches, which put a strong emphasis on supporting the vocation of prospective clergy, as well as training lay leaders. HTB has services aimed at a younger crowd; the services start with coffee and have short talks that are later put online. For the evening service, the pews are moved away and there are cushions on the floor for seating and a live band. Teams of trained leaders have moved from HTB to

other congregations and helped revitalize them.

*Financial Times*

### Christians want open asylum process ③

AUSTRALIA – Church leaders want the government to allow independent access and oversight of all detention centres for asylum seekers. “Reports of self-harm, deteriorating mental health, inadequate education and increasing average length of detention are distressing to all of us as compassionate Australians,” said Dr. Deirdre Palmer, moderator of the Uniting Church in South Australia. “Secrecy can sadly create a space for cruelty to play.”

*Anglican Communion News Service*

### Police remove cross ④

CHINA – Hundreds of police took down a 10-foot-tall red cross from a church steeple in the eastern city of Wezhou. Police used a crane to remove the cross, de-

spite the presence of 200 congregation members. The move is part of a crackdown on churches in a coastal region of China. Authorities have toppled crosses at many churches and destroyed other church buildings entirely. The official reason for the removal of the cross in Wenzhou is that it violated height limits. Congregation members wept and prayed around the cross after it was removed.

*Anglican Communion News Service*

### Christian hospital struggles to provide care ⑤

ISRAEL – The Al-Ahli Hospital in Gaza, founded by the Church Mission Society, is desperate for additional funding to buy fuel, medical supplies, food, pay additional staff, and repair its buildings. The hospital was used continuously during the recent fighting in Gaza. The fund-raising effort is being led by the Diocese of Jerusalem.

*Anglican Communion News Service*





Clockwise from top: former students of St. Mary's School, Sagada, in the Philippines, dance on the lawn of St. George, Newcastle; standing beside a plaque of Bishop Brent are, from left, Andrew Bacdayan, Rose Nabert, Salome Sicwaten, Lambert Sagala and Dr. John Alipit; St. George, Newcastle. PHOTOS BY MICHAEL HUDSON

# Who was Bishop Brent?

**BISHOP** Charles Henry Brent was one of the most influential clerics of the late 19th and early 20th centuries. He is commemorated in the liturgical calendars of both the Anglican Church of Canada and The Episcopal Church. His feast day is March 27 (BAS p. 24).

Born in Newcastle, Ontario, in 1862, Bishop Brent attended Trinity College School in Port Hope where one of the residential houses is named after him. He graduated from Trinity College, Toronto, and was ordained deacon and priest by the Bishop of Toronto. He took a parish in Buffalo, then tested his vocation at the Society of St. John the Evangelist in Cambridge Mass., but subsequently withdrew to take on parish work in one of the poorest sections of Boston.

In 1901, he was elected first missionary bishop of the Philippines, which at that time was a new territory acquired by the United States at the conclusion of the 1898 Spanish-American War. In Manila, he was pastor to Americans in both the government and private sectors. Being a personal friend of the territory's first civil governor, Governor William Howard Taft, he became an unofficial advisor to the colonial government. Most importantly, from the point of view of the marginalized non-Christian tribes in both the northern and southern parts of the colony, he was a prodigious builder of churches, hospitals and schools. St. Mary's School in the town of Sagada in the northern Philippines was built during his episcopate.

After departing Manila in 1917 to spend a year as Senior Headquarters Chaplain of the American Expeditionary Forces in Europe during the First World War, he returned to the U.S. to become Bishop of the Diocese of Western New York in 1918. At that time, he was already an internationally recognized figure, and later would appear on the cover of Time magazine.

Bishop Brent's international recognition stemmed from his work in two areas. First, he strongly advocated the regulation of opium use which the American colonial authorities then considered to be a serious problem facing Philippine society. As a testament to his leadership in this area, he was asked by the United States government to preside at the International Opium Conference in Shanghai in 1909, and later to head up the American delegations to the international opium conferences held at The Hague, Netherlands in 1911 and 1912.

Second, he was also a strong advocate for world church unity, now known as ecumenism. In



Bishop Charles Henry Brent

both his bishoprics in the Philippines and the Diocese of Western New York, he unrelentingly pushed for ecumenism, a personal crusade that began to bear fruit when he became the unanimous choice for president of the First World Conference on Faith and Order, which met on Aug. 3, 1927, in Lausanne, Switzerland. On March 27, 1929, while on a return visit to Lausanne, he died and remains buried there. He was 66. His granite grave marker has an eloquent Celtic cross carved on its top. His obituary in the Manchester Guardian said, "He could speak to businessmen or diplomats or undergraduates with equal ease, and all knew that a man of God had been among us."

Due to the interruptions created by the Second World War, the meeting he presided at in 1927 finally culminated in the founding in 1948 of the World Council of Churches in Geneva, Switzerland. To some of his biographers, this was the crowning glory of his distinguished career.

Information for this article was supplied by Bishop Michael Bedford-Jones (retired) of the Diocese of Toronto and Andrew Bacdayan, president and board chair of St. Mary's School of Sagada Alumni and Friends Foundation.



Bishop Brent on the cover of Time in 1927.

## Pilgrimage to church brings tears

Continued from Page 1

and it is fitting that we, as alumni and friends of the school his bishopric founded, come to express our gratitude to his people."

For many alumni, the highlight of the conference was the trip to St. George's. They attended a special worship service that ended with rousing school songs, tears and hugs.

"It was awesome, I cannot describe it," said Rose Nabert, wip-

ing away tears. "Here you are at the place where the person who came to you and brought the Christ to you lived. It's overwhelming."

Ms. Nabert graduated from St. Mary's School in 1962. She went to a nursing school in the Philippines, then to a nursing school in Rochester, NY, as an exchange student. After a few years back in the Philippines, she attended Cor-

nell University and then came to Canada. She lives in Toronto and is a member of St. Bartholomew, Regent Park.

"It feels like we've come full circle," she said. "I know I wouldn't be here without the missionaries. I never would have been a Christian. Our community in Sagada revolved around the school and the church. They were one. I don't think I would have lasted away from home (in Rochester) without the church. It was very caring."

The Eucharist at St. George was celebrated by Archbishop Terence Finlay, with assistance from Bishop Michael Bedford-Jones and Bishop Benjamin Botengan of the Central Diocese of the Philippines. The Rev. Eugene Berlenbach, the priest-in-charge of St. George's, worked for a year to make the day run smoothly. After the service, everyone enjoyed music and dancing outside and a lunch in the parish hall.

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To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The deadline for the November issue is Oct. 3. Parishes can also promote their events on the diocese's website Calendar, at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Worship and Music

**OCT. 7** - To celebrate 130 years of worship in the current church building, St. John, 3191 Penetanguishene Rd., Craighurst, presents the Three Cantors in an evening of song and fun. Concert starts at 7:30 p.m. Tickets \$25. Call 705-721-9722. A gala reception follows the concert.

**NOV. 14** - A special concert at 7:30 p.m. at St. James' Cathedral featuring Andrew Ager's Symphony No. 2 "The Unknown Soldier." This elegy uses the words of soldiers who fell in the Great War. Readers include Michael Valpy, Jack Granatstein and Sheila Ager. Tickets \$25 through [www.st-jamescathedral.on.ca](http://www.st-jamescathedral.on.ca) or call 416-364-7865 ext 233.

**NOV. 29** - The Toronto Welsh Male Voice Choir performs at 7:30 p.m. at St. Aidan's Church, 70 Silver Birch Ave. and Queen St. E. This fundraising concert features Christmas seasonal favourites and other traditional music in support of congregational development through "Community Engagement." Tickets \$25. Information: 416-691-2222 or [staidan@eol.ca](mailto:staidan@eol.ca)

**OCT. 26** - Young Singers Concert at St. Dunstan of Canterbury, 56 Lawson Rd, Scarborough at 3:00 p.m. Tickets \$10. Information: 416-283-1844.

## Christmas Bazaars

**NOV. 1** - Christmas Bazaar at St. Nicholas, 1512 Kingston Rd., east of Warden, from 12:00 p.m. until 3:00 p.m. Decorations, attic treasures and more. Call 416-691-0449 or visit [www.stnicholasbirch-cliff.com](http://www.stnicholasbirch-cliff.com)

**NOV. 8** - Annual Christmas Bazaar and Luncheon, 9 a.m. to 2 p.m., Grace Church, 19 Parkway Ave., Markham. Antiques and collectibles. Lunch will be served. Call 905-294-3184.

**NOV. 8** - Christmas Fair featuring crafts, kitchen items and silent auction, 11 a.m. to 2 p.m., St. Cuthbert, Leaside, 1399 Bayview Ave., south of Davisville Ave. Call 416-485-0329.

**NOV. 8** - Christmas Bazaar, 10 a.m. to 1 p.m., Church of Our Saviour, 1 Laurentide Dr., Don Mills. Baking, knitted items, crafts and more. Call 416-449-3878.

**NOV. 8** - Craft Sale and Bazaar at St. Peter's, Erindale, 1745 Dundas St. W., Mississauga from 10 a.m. to 2 p.m. Knitted goods, Christmas crafts and decorations. Free admission. Non-perishable food donations for the Deacon's Cupboard food bank welcome.

**NOV. 8** - Christmas Bazaar at Christ Church Scarborough Village, 155 Markham Rd., from 9:30 a.m. to 1:00 p.m. Baking, needlework, silent auction and unique scarves.

**NOV. 8** - Annual Snowflake Bazaar and Luncheon. 9 a.m. to 2 p.m. St. John's Church, 11 Temperance St., Bowmanville. Bake sale, crafts, attic treasures. Lunch served from 11 a.m. to 1:00 p.m. Call 905-623-2460.

**NOV. 15** - Christmas Craft Show 10 a.m. to 4 p.m., St Olave's, 360 Win-

dermere Ave. between Runnymede and Jane subway stations. Shop for unique handmade crafts by GTA artisans. Entrance proceeds directed to downtown homeless. Call 416-769-5686.

**NOV. 15** - Christmas Bazaar from 10 a.m. to 2 p.m. at St. Leonard's Church, 25 Wanless Ave., Toronto. Silent auction, attic treasures, baking and more. Call 416-485-7278.

**NOV. 22** - Christmas Fair from 10:30 a.m. to 1:30 p.m. in the Tea Room at Christ Church Deer Park, 1570 Yonge St. at Heath. Decorations, toys and baked goods.

**NOV. 22** - Nutcracker Fair at St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, from 10 a.m. until 2 p.m. Silent auction, bake table and crafts. Wheelchair accessible. Leave a message at 416-767-7491 or visit [www.stmartininthefields.ca](http://www.stmartininthefields.ca)

**NOV. 22** - Holly Berry Bazaar at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough from 9:00 a.m. to 2:00 p.m. Crafts, gently used china and DVDs. Santa in attendance. Information: 416-283-1844.

**NOV. 22** - The Belles of St. Timothy, Agincourt, 4125 Sheppard Ave. E., are ringing in Christmas from 10 a.m. to 2 p.m. Timothy Mouse Christmas store features unique crafts, fashion and kitchen accessories. Free admission. Elevator. Lunch tickets \$10 at the door. Information: Pat Williams 416-299-7767 x228.

**NOV. 22** - Holly Bazaar at the Church of the Resurrection, 1100 Woodbine Ave, 10 a.m. till 2 p.m. Preserves, fine china, silent auction. Information: 416-425-8383.

**NOV. 22** - Holly Berry Fair at St. Luke's, 904 Coxwell Ave. at Cosburn from 9:30 a.m. to 2:30 p.m. Quilt raffle, Christmas items, crafts. Call 416-421-6878 ext. 21.

**NOV. 22** - St. James the Apostle, 3 Cathedral Rd., Brampton, will hold its annual Holly Bazaar from 9 a.m. until 2 p.m. Lunch room, silent auction, bake table and numerous vendors. Information: 905-451-7711 or [www.stjamesbrampton.ca](http://www.stjamesbrampton.ca)

**NOV. 29** - St. Timothy's Christmas Kitchen from 10 a.m. to 1:30 p.m., 100 Old Orchard Grove, North Toronto. Baked goods and silent auction. Photos with Santa. [www.sttimothy.ca](http://www.sttimothy.ca); 416-488-0079.

## Conferences & Workshops

**OCT. 1** - St. Martin, Bay Ridges at 1203 St. Martin's Dr., Pickering will host a presentation at 7:30 p.m. on the Spirituality of Social Justice by Elin Goulden, parish outreach facilitator for York-Credit Valley. Explore spiritual perspectives and practices vital to Christians who seek the justice of God's kingdom. Call 905-839-4257.

**OCT. 25** - Diocesan Prayer Conference at St John, York Mills with theme speaker Emma Marsh talking about "Abiding in the Word of God." Children's and youth program included. Hosted by the Bishop's Committee on Prayer. Contact Tony Day: 905-846-2952 or [tonyday@sympatico.ca](mailto:tonyday@sympatico.ca) or visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

**NOV. 2** - "Living with Colour," a lunch and learn event to learn about colour, from decorating your home to the clothes you wear. St. Matthew, 3962 Bloor St., W., Toronto. Tickets-\$25 required for admission. Call 416-231-4014.



## CHAMPS

The baseball team from St. Paul L'Amoreaux, Scarborough, hoists The Reverend Peter Trant Memorial Trophy after winning the SAYM (Scarborough Anglican Youth Ministry) baseball league finals at Corvete Park on Aug. 16. St. Paul's beat St. Nicholas, Birch Cliff, 23-16 in the final of the six-team tourney. At right, Kim Jacobsen of St. Andrew, Scarborough, dances at the bag while Bill Khan keeps his eye on the ball. It was the 53rd year of the tournament, which includes teams from Anglican churches and other denominations. PHOTOS BY MICHAEL HUDSON



## Dinner

**NOV. 15** - Church of the Ascension, 33 Overland Blvd., Toronto. Rev. Dr. Kortright Davis, professor of theology at Howard University School of Divinity and rector of Holy Comforter Episcopal Church in Washington, D.C., will be keynote speaker at this annual Canadian Friends to West Indian Christians fundraising dinner. Eucharist at 5 p.m., dinner at 6:30 p.m. Tickets \$60, \$30 tax receipt. Call Felicia Holder at 416-636-5071.

## Rummage Sales

**OCT. 4** - Christ Church Deer Park, 1570 Yonge Street at Heath will hold a fall rummage sale from 10 a.m. to 1 p.m. Gently used mens', women's and children's clothing, toys and games and more.

**OCT. 18** - Semi-annual rummage sale, 8:30 a.m. until noon, Grace Church, Markham, 19 Parkway Ave. Clothing, linens and other items. Call 905-294-3184.

**OCT. 25** - Holy Trinity Church, 140 Brooke St. in Thornhill (Yonge and Centre Sts.) will hold its fall Rummage Sale from 9 a.m. to noon. A large selection of clothes, household items at great prices. For more information call 905-889-5931.

**OCT. 25** - The Church of the Advent, 40 Pritchard Ave. (east off Jane Street, one block north of St. Clair) is holding its annual fall bazaar from 10 a.m. to 2 p.m. Gift items, china and glass collectibles and nearly new books. For information call: 416-766-8412.

**NOV. 8** - Bazaar, 9 a.m. to 2 p.m., St. Joseph of Nazareth, 290 Bal-

moral Dr., Brampton. Raffle, bake table and more. Call 905-793-8020.

## Biblical Storytelling

**OCT. 17-18** - The 5th Canadian Festival of Biblical Storytellers takes place at Richmond Hill United Church, 10201 Yonge St., Richmond Hill. Keynote speaker

and storyteller is Cynthia Maybeck. This event is for ministers, Christian educators, lay readers and laity. Cost is \$180 for the two days including lectures, workshops, storytelling, concert and meals. Registration and details at [www.biblicalstorytellingCAN.ca](http://www.biblicalstorytellingCAN.ca) or contact Ron Coughlin at [NBS-Can@aol.com](mailto:NBS-Can@aol.com) or 514-694-0214.

## Respect for all others

Continued from Page 4

lamic State.' We may be decades away from achieving a true Islamic state in Iraq and Syria. The region must heal from more than a century of colonial domination, Cold War conflict, despotic regimes, and economic stagnation that has left so much of the population grasping for anything to assert their power and address political grievances. But in the end, Muslims will want to create governing systems that allow them to embrace Islam while engaging in the modern world."

I have raised this matter because so often, by our silence on erroneous teachings or characterization of other religions or Christian denominations, we contribute to myths and stories about others that are untrue, degrading and uncharitable.

I believe that most people are

good-natured and well-intentioned. Love for God, others, as well as self are fundamentally important to all three faiths. There is virtue in being tolerant and respectful of others, particularly those who are different from us, whether because of race, colour, religion, sexual orientation or political persuasion. I encourage us to continue to work harder at building healthy relationships in our communities among those who are different from us. Our communities are very multicultural and require that we make every effort to learn about each other in order to develop better relationships. We as church have a vital role in influencing others in the practice of good neighbourliness. When our relationships are healthy, then our communities and nations will be healthy.

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## PRAYER CYCLE


### FOR OCTOBER

1. Trinity, Port Credit
2. Trinity, Streetsville
3. All Saints, Collingwood
4. Christ Church Batteau
5. Nottawasaga Deanery
6. Christ Church-St. Jude, Ivy
7. Good Shepherd, Stayner

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8. Prince of Peace, Wasaga Beach
9. Redeemer, Duntroon
10. St. George, Allandale
11. St. George, Utopia
12. Food banks and food sharing ministries
13. St. Giles, Barrie
14. St. James Lisle
15. St. John, Craighurst
16. St. Luke, Creemore
17. St. Margaret, Barrie
18. St. Paul, Innisfill
19. Lay pastoral visitors and anointers
20. St. Paul, Midhurst
21. St. Paul, Singhampton
22. St. Thomas, Shanty Bay
23. Trinity Church, Barrie
24. Clergy Programs of the Diocese (Momentum and Fresh Start)
25. The Anglican Diocese of Toronto Foundation and the Bishops Company
26. Toronto East Deanery
27. Resurrection, Toronto
28. St. Aidan, Toronto
29. St. Andrew, Japanese
30. St. Barnabas, Chester
31. St. James, Roseneath

## EVENTS

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 THE 21ST ANNUAL  
**Church and Charity Law Seminar**  
 Hosted by:  
**Carters Professional Corporation**  
 DATE: Thursday, November 13, 2014  
 TIME: 8:30 a.m. - 3:30 p.m.  
 PORTICO Community Church,  
 1814 Barbertown Road,  
 Mississauga, Ontario  
 COST: Early Registration fee is  
 \$30.00 per person (plus HST)  
 (\$40.00 after November 7, 2014, plus HST)  
 TO REGISTER, CALL TOLL FREE  
**1-877-942-0001 x230**  
 FAX 519-942-0300  
 EMAIL [seminars@carters.ca](mailto:seminars@carters.ca)  
 OR VISIT OUR WEBSITE  
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 Brochure, Map & Online Registration  
 available at: [www.carters.ca/pub/seminar/chrchlaw/2014/brochure.htm](http://www.carters.ca/pub/seminar/chrchlaw/2014/brochure.htm)  
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## IN MOTION

### Appointments

- The Rt. Rev. Patrick White is the Bishop's Chaplain to the retired clergy of York-Scarborough, as of July 1. Bishop White is also the Interim Priest-in-Charge of Grace Church, Markham, as of Sept. 1.
- The Rev. Canon Harold Nahabedian, Honorary Assistant, St. Martin-in-the-Fields, Toronto, Aug. 3.
- The Rev. Canon Susan Bell, Canon Missioner, Honorary Assistant, St. James Cathedral, Sept. 1, while continuing as Associate Priest at St. Martin-in-the-Fields and as Chaplain at Havergal College.
- The Ven. Judy Walton, Interim Priest-in-Charge of Prince of Peace, Wasaga Beach, Sept. 1.
- The Rev. Greg Carpenter, Regional Dean, Scarborough

- Deanery, Oct. 1.
  - The Rev. Christopher Dangpilen, Assistant Curate, St. Simon-the-Apostle, Toronto, and San Lorenzo Ruiz, Toronto, Aug. 1.
  - The Rev. Esther Deng, Associate Priest, St. Paul, L'Amoreaux, Toronto, Aug. 1.
  - The Rev. Jeannie Loughrey, Incumbent, the Parish of Chelsea-Lascelles-Wakefield in the Diocese of Ottawa, Sept. 1.
  - The Rev. Tom Smith (Diocese of Albany), Assistant Curate, St. Bride, Clarkson, Sept. 7.
- Vacant Incumbencies**  
*Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe.*

- Trent Durham**
- St. Matthew, Oshawa
- York - Credit Valley**
- St. Matthias, Bellwoods
  - Trinity, Streetsville
- York - Scarborough**
- Christ Church, Scarborough
  - St. Christopher (Associate Priest)
- York - Simcoe**
- St. David, Orillia

- Grace Church, Markham
- Conclusions**
- The Rev. Paul MacLean concluded his ministry as Honorary Assistant at St. Mary Magdalene, Toronto, on July 4.
  - The Rev. Stephen Pessah is concluding his ministry at St. Margaret of Scotland, Barrie, to take up the position of Rector at the Church of the Holy Child in Ormond Beach in the Diocese of Central Florida. His last Sunday has yet to be determined.
  - The Rev. Beth Pessah is concluding her ministry at the Parish of North Essa. Her last Sunday has yet to be determined.

- Retirement**
- The Rev. Anna-Claire Swingler retired from her position as Vocational Deacon at St. Leonard, Toronto, on July 4.
  - The Rev. Jim Seagram has retired. His last Sunday as Priest-in-Charge of Prince of Peace, Wasaga Beach was on Aug. 31.
  - The Ven. Gordon Finney has announced his retirement. His last Sunday at St. John the Evangelist, Peterborough will be Nov. 30.



## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Story helps us ponder evil

One of the problems with a monotheistic worldview is the problem of evil. In polytheism, people simply assign the presence of evil to one or more of the gods. But if you believe in an all-powerful, all-loving God, how do you explain the presence of evil? Who is responsible for the presence of evil in the world?

The Book of Job is one of the biblical books that attempts to tackle this question. The story presents Job as a man who did no evil. He was sinless in the eyes of God, and then he lost everything. This story is probably one of the most difficult books in the Tanakh (the Hebrew Bible) to understand. Let us look at it in some detail.

God and his angels were discussing humans, and God pointed out the goodness of his servant Job. One of the angels, called the Satan, challenged God, maintaining that Job was only good because he had been so richly blessed. So God allowed the Satan to strip Job of all of his wealth and family. This he did, and still Job remained faithful. Next, the Satan was allowed to cause Job to be covered with sores, but Job remained steadfast in his faith. Then, three friends arrived on the scene, to comfort Job in his afflictions. This all happened in the prologue to the story, which is written in Hebrew prose (Job 1:1-3:2).

Before we continue with this story, it should be pointed out that the Satan is not the Devil in a red suit and a pitch-fork, which we picture in our Christian theology. That Devil does not exist in the Hebrew Bible. That was a Christian attempt to explain the presence of evil in the world. The Satan in Job was an agent of God, acting with God's permission.

When we look at Job's three friends, or comforters, my only comment is, "With friends like these, who needs enemies!" The dialogue he has with his friends and later with God is written in Hebrew poetry. The story progresses with each friend accusing Job of sinning and thus deserving his punishment. He suffers because of his moral behaviour. Each time, Job assures his friends that he does not deserve the punishment.

Then a fourth friend, Elihu, appears and he takes the argument one step further. He talks about the power of God and how God

only punishes evil behaviour; God does not afflict the righteous. There is no other explanation for Job's suffering: he must have been sinful. This theology was in keeping with much of the Hebrew Bible. The prophets warned the people that their sinful nature was going to lead to God's punishment. Indeed, the explanation for the defeat of Jerusalem and the Exile, as written by the Deuteronomistic Historians, was because the people had sinned against God and this was their punishment. God even used their enemies as his agents of this punishment! So Job's comforters were in good company. But they were wrong!

Job demands a chance to appeal to God, and finally God appears. God's reply comes in chapters 38 to 41. He asks Job a series of rhetorical questions that contrast the power and wisdom of God with that of Job. God argues that since Job was not present at the creation of the world and does not understand the workings of the universe, he has no right to demand an explanation. God does not give Job a straight answer except to say that we cannot know the ways of God. Bad things do happen to good people. That is the way of the world. We cannot insist that God must act in a certain way. That would be to limit God, and God cannot be limited. God maintains that Job's friends are wrong in their understanding of evil.

Job is vindicated in the epilogue (42:7-17). Here, the author reverts to Hebrew prose, and Job has all of his wealth, health and family restored. The unknown author of the Book of Job maintains that we cannot know the will of God.

We cannot identify the author or the dating of this important book. It may have been written around the sixth century BCE or even later. The story was probably based on ancient folklore that was prevalent in the ancient Near East.

This book is a fascinating read, addressing the problem of evil in the world. It may be one of the most important books in the Tanakh. I invite you to read through it, contemplating your thoughts about the problem of evil in a world created by a good God, a God who is all-powerful, all-knowing and all-loving. Enjoy the dialogue.

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# Youth find B.C. trip is worth it

## Diocese sends first team

BY LYDIA CORDIE

**WHEN** I first met with the Rev. Dawn Leger, the chair of the Archbishop's Youth Ministry Team, and the other youth leaders in the diocese, I only knew a few things about CLAY (Canadian Lutheran Anglican Youth). I knew that it was a bi-annual gathering for Lutheran and Anglican youth, ages 13 to 17, from across the country, and that it was going to be held Aug. 14-17 in British Columbia.

At that initial meeting, I learned that the goal of the National Youth Project (an initiative of the Evangelical Lutheran Church in Canada) was to raise \$20,000 for "Right to Water." This provides potable drinking water and sanitation facilities to one home in Pikangikum, Ont.

To my surprise, I also learned that this was going to be the first team from the Diocese of Toronto going to CLAY. I saw this opportunity as a great honour and a great responsibility.

And so, the planning began to get the first team from the diocese to CLAY in Kamloops, B.C. on Aug. 14. Throughout the whole process, I clearly felt that God was with us, and that he had already worked out a plan to make sure we got there. I saw God's presence in the support I received from my home parish, from the leadership provided by Dawn, and from the generous donations from Archbishop Colin Johnson, the participating area councils, parishes and deaneries, and from other generous donors, all of whom made this adventure possible.

I knew that God was with us, but I must confess that I was a bit nervous about going across the country with the youth who had been entrusted to my care. Nonetheless, my fears were put aside immediately because I knew that I was going on this journey with an amazing group of talented



The team from the Diocese of Toronto enjoy the CLAY conference. Top row from left: Aliya Whyte, Lydia Cordie, Brianna Locke and Erik Patterson. Bottom row from left: Angela Morrison, Tiffany McKay, Alycia DeFrias, Ireneh Omere, Lydia Keesmat-Walsh, Jon Dykeman.

and experienced youth leaders.

During CLAY, I continually felt God's presence as I participated in the large group gathering (a time for spiritual reflection), the ministry project of liturgical dance, and the various road trips. Most importantly, I got to spend time with truly amazing Christian youth from across Canada, in particular the youth from our diocese. Being in close contact with more than 700 Christian youth and listening to their experiences, questions and doubts, allowed me to further understand that my

role as a youth leader is to be a companion to our youth as they discover their own worthiness.

As I reflect upon the theme of the gathering – "Worth It" – I wonder how I can remember, when faced with challenges and feelings of not being good enough or not measuring up, that I am worthy. I wonder how I can better relate to others and treat them in a way that allows them to rediscover or remember that they are worthy; that we are all worthy, and that our worthiness comes from God. I am excited to begin to share what

I learned.

I am truly grateful for CLAY 2014 and the staff at Thompson River University, for all the work they did to organize this amazing conference. I want to thank everyone in the Diocese of Toronto who supported us. Thanks to St. Peter, Erindale, for hosting the diocese's team the night before our departure and making sure we got to Pearson airport on time. I also want to thank the youths' parents for helping with fundraising, and the team leaders – Brianna Locke, Andrea Morrison, Jon Dykeman,

Rosemary MacAdam, and the Rev. Dawn Leger, our fearless spiritual leader. Last but not least, I want to thank the youth from the diocese – Erik Patterson, Lydia Keesmat-Walsh, Ireneh Omere, Aliya Whyte, Tiffany McKay and Alycia DeFrias – for being such great troopers and for their willingness to serve one another. My desire is that as we get back to the hustle and bustle of our modern life, we remember that we are worth it!

*Lydia Cordie is the youth ministry coordinator at St. Peter, Erindale.*



## WELCOME

Bishop Philip Poole welcomes the Rev. George Jacob, the first priest-in-charge appointed to the Church of South India, Toronto, since it became a designated ministry of the Diocese of Toronto in 2013. With them is Daniel Thomas and Christy Abraham. PHOTO BY STUART MANN

## BRIEFLY

### Bishop's Company Regional Dinner Nov. 3

The Bishop's Company York-Credit Valley Dinner will be held on Nov. 3. The evening begins with a reception at 6 p.m. and a dinner and auction at 7 p.m. at the Mississauga Grand Banquet Hall. The evening will feature a guest speaker, Jerry Howarth, the "Voice of the Blue Jays." Funds raised from the dinner support clergy and their families in crisis. In addition, the fund has assisted with travel emergencies, school support for the children of clergy, bursaries for religious scholarships, curacy

training for the newly ordained and emergency medical expenses. Tickets are \$90 each or \$680 for a table of eight. To register, contact An Tran at the Diocesan Centre, (416) 363-6021, ext. 243, or 1-800-668-8932.

### Conference commemorates Diocese's founding

The Canadian Church Historical Society and Trinity College's Faculty of Divinity are presenting a conference in commemoration of the 175th anniversary of the founding of the Diocese of Toronto. The conference will be held Oct. 31 to Nov. 2 at Trinity College, 6 Hoskin Ave., Toronto. For more information, contact

the Rev. Daniel Graves at [fr.daniel.graves@gmail.com](mailto:fr.daniel.graves@gmail.com).

### You can give to FaithWorks through United Way

Did you know that in addition to supporting FaithWorks through your parish campaign, you can also give to FaithWorks through the United Way? Our Charities Registration Number is 107505059 RR0001. Just write in that number in the space provided on your United Way Pledge Form under the Donor Choice Option. It's that simple! Questions? Contact Susan McCulloch, FaithWorks Campaign Manager, at 416-363-6021, ext. 244, 1-800-668-8932, or [smcculloch@toronto.anglican.ca](mailto:smcculloch@toronto.anglican.ca).