

Service laments gun violence

Cleanup removes racist graffiti



Church bells toll to mark Armistice

# The Anglican

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Synod brings Anglicans from across the diocese together on Nov. 9-10 in Richmond Hill. From above: youth members of Synod and youth leaders gather for a picture; Synod members discuss proposed changes to the marriage canon; Archbishop Johnson is hugged by his wife Ellen after addressing Synod for the last time as its chair. For full coverage, see pages 5-10. PHOTOS BY MICHAEL HUDSON

## We are in a moment in between

*Bishop Andrew Asbil, the diocese's coadjutor bishop, gave this Charge to Synod on Nov. 9. He will become the Bishop of Toronto on Jan. 1, succeeding Archbishop Colin Johnson, who is retiring.*

BY BISHOP ANDREW ASBIL

**D**o you remember the first time you learned how to ride a bicycle? If your experience was anything like mine, it happens in stages. I first learned in the 1960s, when banana seats and big handlebars and streamers were all the rage. That was not my bike. I had a hand-me-down from my older brother. It was red with chipped paint and a white seat and bent fenders. It was so uncool, and what made it even more uncool was that it had training wheels on it.

Now, there are some things that are good about training

wheels, because they can give you confidence when you don't quite have your balance, and they can help you ride and keep upright when you're kind of tipping over, and you can navigate tight corners. But with time, you realize that there are limitations when you have training wheels on. While you can out-speed the little kids on the tricycle, you can't quite keep up with the big kids.

And then comes that fateful day when the training wheels come off. I remember that day like it was yesterday – my father holding me up, and I leaning into him, hoping that he wouldn't let me go. And then as I tried to curb my fear, he encouraged me with words like, "Don't look



Bishop Andrew Asbil

down, look up. Watch where you're going. Keep pedaling. Now pedal faster. Don't look down, look up. Keep moving."

We just kept moving with speed and more speed, and before I knew it there was a little nudge, and I thought he was still there, and it was only when I looked back and noticed him far behind that I wiped out. But you know, it didn't matter, because I'd caught for that little moment that I'd taken flight, just for a moment.

It feels like I have training wheels on again as I've been learning how to ride and pedal alongside this diocese of 183 parishes with 230 congregations that stretch over a huge area, that are diverse in their liturgical and theological expression, from low to high and everything in between, from the small town in the crossroads to the inner city to the suburbs – and as

Continued on Page 7



## Service remembers victims of gun violence in Toronto

A service of lament to remember the victims of gun violence in Toronto was held at the Ghanaian Anglican Church of Toronto on Nov. 3. "It was a meaningful service for those who attended, including grieving parents who received support and encouragement," said the Rev. Jacqueline Daley, one of the organizers and the interim priest-in-charge of St. Margaret, New Toronto.

The service remembered 45 victims who had died and 154 who had been injured from gun violence in the city as of Nov. 3. One parent, Okwi Modekwe, father of shooting

victim Ernest Modekwe, shared his journey of grief.

In addition to comforting the families and loved ones of the shooting victims, the service called for action to address gun violence, calling it a public health crisis that is threatening the well-being of Toronto. The Rev. Sky Starr, pastor and executive director of Out of Bounds, a charity that provides grief and trauma support in the GTA, provided practical strategies to support grieving families.

The service was led by Ms. Daley and the Rev. Kenneth Korsah,

priest-in-charge of the Ghanaian Anglican Church of Toronto. Through their ministries, both continue to support families and friends impacted by gun violence. On July 13, they officiated at the funeral service for Mr. Modekwe, 28, who was killed on Queen Street; more than 300 young people attended the funeral. "The majority participated in Holy Communion, food to strengthen them for the journey of grief," said Ms. Daley. "This is a very urgent and important work of the Church that needs attention."

## Church pitches in for couple's wedding

MEMBERS of St. Peter, Erindale and the surrounding community pitched in on Nov. 4 to give a young couple of the parish the wedding

of their dreams.

While preparing the couple for the baptism of their baby, the Rev. Canon Jennifer Reid learned that they weren't married because they couldn't afford a wedding. When asked what sort of wedding they wanted, they said a small, simple one with 10-15 people present.

Canon Reid felt the church might be able to help. She offered to marry the couple during the baptism service, which was planned for 9:15 a.m. on Sunday, between the 8 a.m. and 11 a.m. services. After a night to think about it, the couple said they'd love to do it.

A number of parishioners volunteered their time and talents for the wedding. One parishioner served as the Master of Ceremonies for the reception afterwards, while another parishioner baked the cake. Parishioners decorated the church, brought punch and champagne and even booked a room for the



Children create a flower arch for the bride at St. Peter, Erindale. PHOTO COURTESY OF ST. PETER'S

couple at a local inn with dinner and breakfast included. A local hairdresser did the bride's hair in the church before the service. Children from the church school created a flower arch for the bride as she walked down the aisle.

Not only was their baby baptized, but so was the husband-to-be. Then they were married, with a small reception in the church hall afterwards. "It was the whole community coming together to lift up this young couple," says Canon Reid. "It was a gift of community."



Banners are draped across pews at St. Barnabas, Chester. PHOTO BY HELEN TAYLOR

## Church displays banners in wake of attacks

St. Barnabas, Chester hosted the Toronto Love Quilt Project on Nov. 11. The project is an art installation of colourful banners measuring 24 feet by 6 inches. The banners were designed to support the many people who suffered shock, heartache and grief after the van attack in North York in April and the mass shooting on Danforth Avenue in

July. They were created to share messages of hope, peace and love. Quilters around the world were invited to take part. This was the banners' first showing in the Danforth area. They were draped over the pews, which made it easy for visitors to view.

Submitted by Helen Taylor

## All invited to Bishop's Levee, presentation of Order

THE annual Bishop's Levee will be held on Jan. 1 at St. James Cathedral. All are invited to join Bishop Andrew Asbil and the College of Bishops to offer best wishes and prayers for the New Year. The levee will begin with a Eucharist at 12:30 p.m., followed by a receiving line and reception from 1:30 to 2:45 p.m.

There will be Choral Evensong at 3:30 p.m. with presentations of the Order of the Diocese of Toronto, an award given annually to recognize and honour those members of the laity in the diocese who have given outstanding service over a significant period of time in their volunteer ministry.

Friday 1st Feb. at 6 p.m.

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# Church, diocese respond to racist graffiti

BY STUART MANN

**THREE** incidents of racist graffiti written on a church's property in south Etobicoke have brought local citizens together and created opportunities for ministry and advocacy.

About 40 people showed up at St. Margaret, New Toronto on Nov. 17 to help the church clean up its property after a man wrote the graffiti on a shed behind the church building on three separate occasions in September and October.

The volunteers included neighbours, local merchants, teenagers and parents with young children. One concerned citizen offered to write a cheque on the spot to install security cameras to help make the area safe.

"I was so moved," said the Rev. Jacqueline Daley, interim priest-in-charge of St. Margaret's. "They had read about the incidents in the newspapers and wanted to say 'absolutely not in my community. We're going to come together and send a message that this does not define us.'"

Ms. Daley says the incidents have opened up conversations in the parish and wider community about racism. "The list of connections and phone calls and people opening up to express themselves has really blown me away," she says. "I've always believed that love is so much more powerful than hate. It always brings out the best in people."

She said she was stunned when a long-time parishioner, Sharon Williams, first showed her the graffiti on the shed on Sept. 6. "When I first saw it, I literally lost my mind," she recalls. "Of all my years in Canada – I grew up in Toronto – I realized I had never seen the N-word written anywhere. It hit me at my core."

Ms. Daley, who is black, thinks the graffiti was prompted by her recent arrival at the church. "It's supposed to incite fear and terror, and it's a reminder of the painful history of black people in this country," she says. "It's part of our history of racism, exclusion and injustice."

After the graffiti was painted over, the man struck again in early October and then again on Oct. 28



A volunteer paints the shed behind St. Margaret, New Toronto during a cleanup of the property. PHOTO BY MICHAEL HUDSON

while Ms. Daley and the congregation were inside the church at their Sunday morning worship service. The man was chased away and has been identified but, as of Nov. 23, police had not made an arrest.

In addition to cleaning up its property, the church has started a social justice committee and is looking at ways to improve safety in and around the building, including the installation of security cameras, lighting and secure access. Noelle

Richardson, a specialist in diversity and inclusion, was invited to speak to the congregation shortly after the first incident. She encouraged the congregation to use the incident as a catalyst for positive change and neighbourhood engagement. As well, Ms. Daley has spoken about the incidents and racism in her homilies.

"This has been such an education for me," she says. "It has affirmed to me that we in the diocese have a

problem that we need to address. It has opened up a lot of conversations that we cannot ignore. I think it's an opportunity for us to go and do some ministry and intentional work of engagement."

In response to the incidents, the diocese's College of Bishops asked Bishop Jenny Andison, the area bishop of York-Credit Valley, and Bishop Peter Fenty, the area bishop

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## Bishop Andrew, we're ready to pull together!

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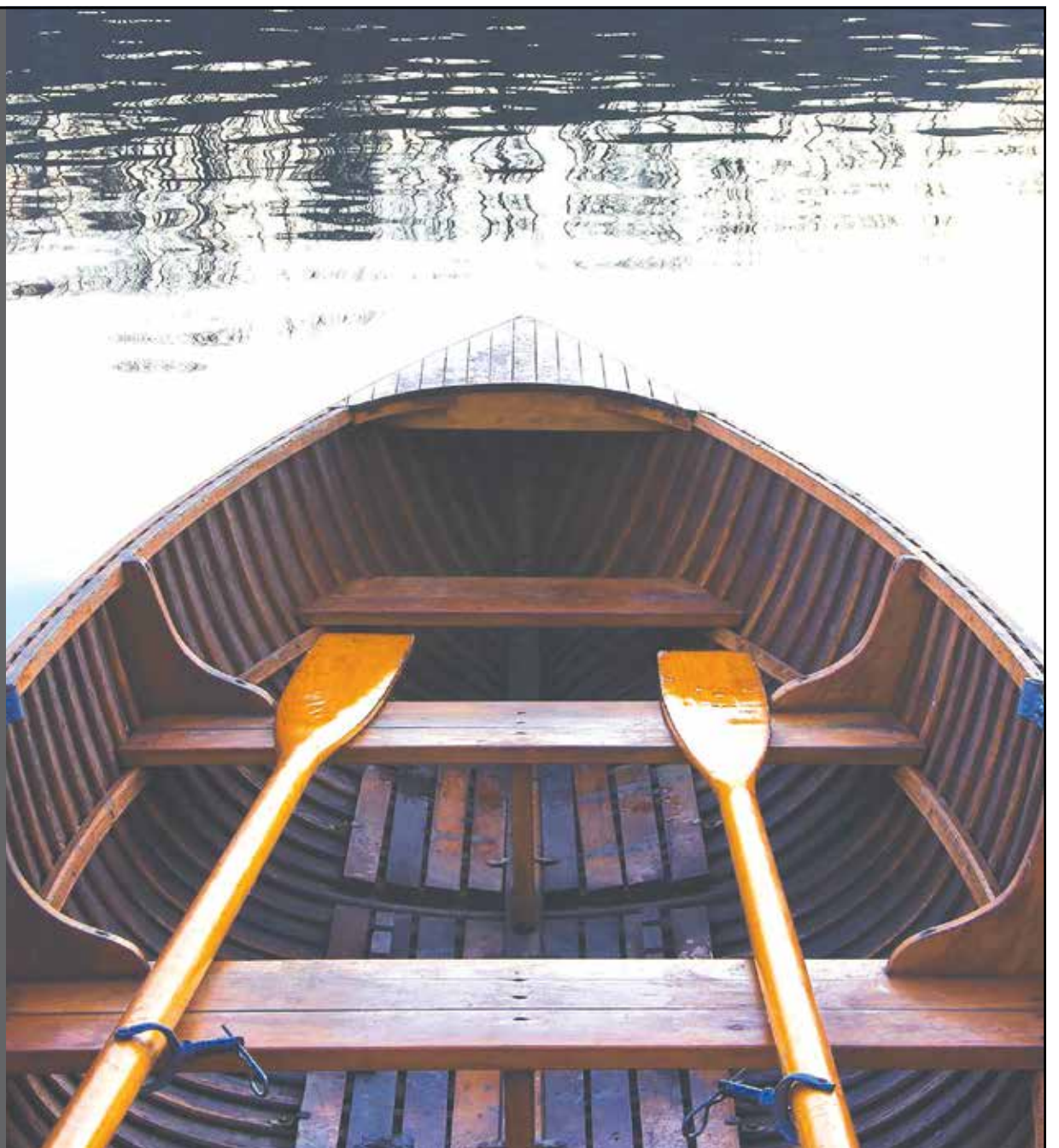
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# Like the magi, many are searching



One of the memorable moments from the consecration of Andrew Asbil as our new bishop was the recessional music, U2's "Beautiful Day." It was an excellent choice for the occasion. It occurs to me

that another of the band's biggest hits – "I Still Haven't Found What I'm Looking For" – might be a fitting selection for the Epiphany season, because it sums up the wise men's experience quite nicely.

The wise men, or magi, were from Persia, roughly modern-day Iran and Iraq. They would have been well educated and culturally sophisticated; they had dedicated their whole lives to searching the heavens for signs of significant political events that were to take place.

They had observed a great star at the very beginning of its ascent. Different historians posit different theories about that star. Was it the conjunction of Mars, Jupiter and Saturn in 6 BC or a nova growing very brightly, or was it simply the regular occurrence of Venus at its most brilliant? That doesn't really matter, but the timing does. "Then Herod secretly called for the wise men and learned from them the exact time when the star appeared." Later on, we are told that Herod ordered the slaughter of all children under the age of two in Bethlehem, and so the star

## BISHOP'S OPINION

BY BISHOP JENNY ANDISON

must have risen two years previously. These men would have spotted the star, made mathematical calculations, reflected, researched and looked at the Hebrew scriptures, and then, and only then, would they have saddled up their camels and begun the 1,200-kilometre trek across deserts and mountains to Jerusalem.

They may have made some detours, and in the days before satellite navigation probably made some wrong turns. It took time for those magi – years, in fact – to get to Jerusalem, to have a look at this so-called "light of the world." It was an enquiring, slow and difficult path that they took. They were searchers and saw their lives as a journey of discovery – "I still haven't found what I am looking for."

The neighbourhoods and villages that our churches are in are full of people who are searching for the light – the light of truth in an era of fake news, the light of hope in a culture of death and despair, the light of relationships and community in an age of loneliness and isolation. Local churches are marvellously positioned to be places of genuine welcome, where honest searching can take place and space is created for intellectual wrestling with the meaning and purpose

of life – spaces Jesus wants to speak into.

In this past year, I have been encouraged to find an increasing number of parishes intentionally creating space for people like the magi to explore the Christian faith. These people may already be in the church, but many are those in our neighbourhoods who are searching for the light. I find parishes running the Pilgrim course, Refresh and the Alpha course, and spending time cooking meals to go with these programs and thereby creating that safe, non-judgmental atmosphere necessary for people to discover, reflect and search like the magi did. Studies show that it takes years and numerous positive interactions with Christians for people to move closer to Christian faith, so intentionally and repeatedly creating space for people to wrestle with and explore faith is critically important in our parishes.

At Christmas we stood back in awe and wonder as God put God's cards on the table, revealing to us in Jesus the light that came to dispel the darkness. In this Epiphany season, I would encourage you to do two things. Begin praying for one person you know – a work colleague, friend or family member – who is spiritually curious. And begin to think through how your church could create space, outside of Sunday morning alone, for such a person to search after the light of the world – because they still haven't found what they are looking for.



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

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# Stand in solidarity with those in poverty



BY ELIN GOULDEN

Since there will never cease to be some in need on the earth, I therefore command you, Open your hand to the poor and needy neighbour in your land." (Deuteronomy 15:11)

Concern for the poor has been a hallmark of living faith from Biblical times to the present day. Jesus' remark, "The poor will always be with you," is not a justification for ignoring the needs of the poor, but recalls God's command to His people in Deuteronomy, exhorting them to open their hands to their neighbours in need.

In Ontario, the poor continue to be with us. Social assistance rates are deeply inadequate to meet the basic needs of most recipients, with increases below the rate of inflation. Thirty of the 59 federal ridings in the Diocese of Toronto have child poverty rates above the national average. Overall, more than 26 per cent of children in Toronto live in poverty, while in the riding of Toronto Centre, the child poverty rate is 40 per cent – one of the highest rates in Canada. A recent report from the Ontario Association of Food Banks pointed out that over half a million people in Ontario used a food bank in the last year. One-third of them were children. Worryingly, the number of seniors using food banks jumped by 10 per cent.

Recently announced changes to social assistance will make it more difficult for

people to qualify for the higher rates offered to those with disabilities, and increased clawbacks will mean people lose the benefit of additional earnings even earlier, becoming ineligible for assistance while still making far below minimum wage. Minimum wage itself has been frozen until October 2020, and protections for precarious workers have been rolled back. Even the federal government's seniors' benefits, which for decades helped to ensure income security for the elderly, have failed to keep pace with the cost of living. The federal government has introduced a national poverty reduction strategy but has not yet introduced any new programs or funding.

Each year, the diocese's College of Bishops approves a motion prepared by the Diocesan Social Justice & Advocacy Committee for parishes to consider at their annual vestry meetings. The social justice vestry motion for 2019 calls us to stand in solidarity with those living in poverty in our communities. Usually the motion contains a specific policy request of one or more levels of government. This year, however, the motion is constructed somewhat differently, inviting parishes not just to assent to a resolution, but to take on specific advocacy and action steps of their own.

We recognize that poverty is the result of multiple factors that can be addressed by policy measures on the part of government, but such measures require political will and cooperation over the long term. In the meantime, people in our communities are living with real needs that must be met.

As those who follow Christ, we resist the notion that our society cannot afford to protect the most vulnerable, and we continue to call on our governments to establish policies that reduce inequality, so that all can live in dignity. This year's vestry motion invites each parish to consider and adopt at least one way of increasing its advocacy on behalf of those in need. A list of suggestions is included with the motion, with more details provided on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). The Diocesan Social Justice & Advocacy Committee can also assist parishes with writing letters and organizing visits with local elected officials.

While we continue to advocate for systemic change, we are also called to demonstrate our solidarity and concern directly. Again, the actions taken will be different for each parish. Some parishes may choose to explore a new outreach ministry, while others may choose to expand or enhance an existing program. Still others may take the opportunity to increase their parish Faith-Works commitment. By giving our time, money and presence to those whom society sees as expendable, we resist our culture's glorification of wealth and power, and bear witness to Jesus, who identified with "the least of these."

Reaching out, speaking up and standing in solidarity with those in need, we commit our parishes to fulfilling the law of Christ.

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

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# SYNOD 2018

The Diocese of Toronto's 158th Regular Session of Synod was held on Nov. 9-10 at the Sheraton Parkway Toronto North Hotel & Suites in Richmond Hill. The theme of Synod was "Growing in Christ," which is also the name of the diocese's strategic plan. The name was taken from Ephesians 4:15: "But speaking the truth in love, we must grow up in every way into him who is the head, into Christ." Here are the highlights. Some items have been condensed. For the full reports, visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## DAY 1

### Synod begins with Eucharist

Synod began on Nov. 9 at 10:30 a.m. with a Eucharist, which included an acknowledgment that it was being held on traditional First Nations land. There were 611 voting and non-voting members in attendance when it started. Archbishop Johnson opened the business sessions with a prayer for Synod and a prayer for peace, noting that it was the 80th anniversary of Kristallnacht.

### Social media wall shows posts

Back by popular demand, Synod had a social media wall – a large screen that showed a loop of posts about Synod from Twitter and Instagram. To see their posts on the wall, Synod members used the hashtag #synodTO with their messages and photos.

### Members practice electronic voting

As in previous Synods, members used electronic devices, called response pads, to vote. They were given instructions and were asked three mock questions to practice. In a light-hearted moment, Synod members were asked if they wanted the meeting to be adjourned. Seventy-one per cent voted in favour and 29 per cent were opposed.

### Synod thanks sponsors

Synod thanked the following sponsors: Fiera Capital; Letko, Brosseau and Associates; Canso Investment Counsel Limited; AON; Northleaf Capital Partners; Ecclesiastical Insurance; M&M International; The Dalton Company; Trinity College; and Wycliffe College.

### Parish nurses, chaplain on hand

Synod was informed that a small team



The Rev. Roshni Jayawardena speaks during Members Time.



Enjoying Synod are, from left, the Rev. Karen Isaacs of St. Mary and St. Martha, Toronto, Lyds Keesmaat-Walsh of Redeemer, Bloor St., the Rev. Leigh Silcox of St. Matthias, Etobicoke, the Rev. Jeffrey Potter of St. Stephen, Maple, and the Rev. Philip Josselyn-Hamilton of Trinity Church, Aurora. PHOTOS BY MICHAEL HUDSON



The Rev. Sheilagh Ashworth tells Synod about the Parish of Lloydtown's country run in support of Pikangikum.

of parish nurses was on hand to attend to anyone in need of medical assistance. Once again, the Rev. David Bryan Hoopes, OHC, was Synod's chaplain.

### Missional & Outreach Moment #1

Throughout Synod, members heard about how the diocese is living out its vision in the Missional & Outreach Moments – how communities are moving beyond their walls to find new ways of meeting people who are not being reached by traditional forms of Church, and how our churches are reaching out to the poor, the marginalized and the homeless.

In the first Moment, Adam Furfaro spoke and showed a video about St. John the Baptist, Oak Ridge's Community Missions Ministry. He spoke about the church's strategy to deepen the congregation's relationship with Jesus Christ and to reach out to people in the surrounding area. "We unlocked and opened our doors to the community," he said, adding that hundreds of new people have visited the church. He spoke about a grant that the church received from the diocese and how it was spent. He spoke about a homeless man who arrived in June and is now part of the church's staff. Among its many initiatives, the church has a service just for young adults.

### Synod starts Marriage Canon Dialogue

Archbishop Johnson, Bishop Andrew Asbil and the Rev. Joyce Barnett gave a presentation about the Marriage Canon Dialogue. Here is a summary of their presentation:

The proposed changes to the Marriage Canon to incorporate a provision



Synod members share thoughts on proposed changes to the Marriage Canon.

for marriage of same-sex couples in the Anglican Church of Canada were brought before General Synod 2016 for the first of two readings, and the motion was carried with a two-thirds vote in each of the three houses.

In preparation for the second vote in the summer of 2019, General Synod's Declaration of Principles requires that proposed alterations be referred for consideration to diocesan and provincial Synods. Consideration does not mean vote; it means prayerfully considered.

We began this work at Synod 2017. Guided by the Canon XXI Working Group (an ad hoc group of clergy and lay people with diverse perspectives, chaired by Marge Watters-Knebel, ODT, a member of the Evangelical Lutheran Church in Canada), a process was developed whereby Synod was asked to identify what would be most helpful to prepare it for this consideration. We collected and collated 530 suggestions.

In response to these:

- Facilitation for parish-based listening processes was made available and a few parishes have asked for, and received, this support.
- Resources and information documents were posted on the diocese's website.

However, by far the greatest response was a deep desire for prayerful, respectful and honest listening and dialogue across our differences in ways that can build understanding and relationships. This listening would be mindful of LGBTQ2 voices. It is this request for gracious listening that shapes our work together, both at the Pre-Synod meetings and now at Synod itself.

The process we are using was also used at the recent Provincial Synod and

at the House of Bishops and allowed for the expression of our shared values for continuing to walk together, in need of each other, regardless of the outcome of the vote in 2019.

At Synod and previously at the Pre-Synod meetings, our work is to suspend our suspicions and open ourselves to finding a deeper understanding of what you and others feel and think about the potential changes to the Marriage Canon and to how we can value and sustain relationships in a time of disagreement.

From this sharing and listening, we will gather what we've heard into our diocese's message for the Council of General Synod when it meets on Nov. 23-25, and to General Synod itself.

This is what we are considering:

- Declare that Canon XXI (On Marriage in the Church) applies to all persons who are duly qualified by civil law to enter into marriage. (This is an interpretation of the Canon, not a change to the Canon.)
- Change wording to be gender neutral (i.e. "the parties to the marriage").
- Opt-in process. (Noting that no cleric is required to marry anyone.)
- Must be authorized by the diocesan bishop.

The purpose of our time together is to listen to each other, to invite a deeper understanding of what you and others feel and think about the potential changes to the Marriage Canon, and how we can value and sustain relationships in a time of disagreement. This conversation can trigger deep emotions for many, so we will be attentive to both the feeling and the factual substance of our conversations.



# It has been an honour to serve

*Instead of a Charge to Synod, Archbishop Johnson chose to reflect on some of the important changes in the diocese since his ordination more than 40 years ago.*

BY ARCHBISHOP COLIN JOHNSON

I thank God every time I remember you, constantly praying with joy in every one of my prayers for all of you because of your sharing in the gospel from the first day until now." (Philippians 1:3-5)

Forty-one years ago, I attended my first Synod in the Diocese of Toronto as a young deacon. I've tried to remember how many Synods I've been to. I can't remember, but it's at least 75 to 80. I've only missed one Synod in the Diocese of Toronto, and that's because I was on sabbatical.

But naturally, as a young cleric 41 years ago, you know everything, and you have an opinion – of course, the correct opinion – about every subject. So another newly minted deacon – a certain Philip Poole – and I decided that a motion on the floor of Synod to amend the canon about candidates for ordination had not taken into account our perspective as new ordinands, and so we brashly moved an amendment. Anyway, who were these people who had moved and seconded the original motion? I had no idea who Arch-deacon Arthur Brown or Canon Duncan Abraham were. Well, our amendment was soundly defeated, and Philip and I were invited to the office of one Canon Douglas Blackwell, executive assistant to Bishop Lewis Garnsworthy, for a wee chat. And it turned out to be a life-changing experience, because Douglas became a mentor and a friend, as did a subsequent executive assistant to the bishop, Michael Bedford-Jones. And almost 15 years later, I succeeded both of them as the executive assistant to the bishop. I have been in the Bishop's Office, therefore, since 1992.

This marks my last Synod as your bishop, and I want to thank you for the privilege and honour it has been to serve this remarkable diocese. Now in my 42nd year of ordination, my 16th year in episcopal ministry and my 15th year as your diocesan bishop, tonight I'm not going to give a Charge to Synod. That will be up

to Bishop Andrew to set the direction. Rather, I will give you a few hopefully brief reflections on some of the significant changes that are the foundations on which we will continue to build.

From Lewis Garnsworthy and Allan Read until Andrew Asbil, I have worked under the leadership or beside 22 bishops in this diocese – 17 since I joined the Synod Office as executive assistant to Terry Finlay in 1992. Each was different. Each brought specific gifts. Each served with great faithfulness, and each provided the Church with the needed gifts at the time. I'm just going to touch on a few of the more significant changes I've seen in some of that period of ministry.

The increased place of laity, rooted in a renewed understanding of baptism, that began in the 1970s or took form in the 1970s. And then, more especially, the place of women in the official leadership of the Church. I was ordained deacon on the very same day that Marge Pezzack was ordained as the first female priest in the Diocese of Toronto. It was 25 years ago – I was executive assistant to the bishop – that Victoria Matthews was elected as the first woman to be a bishop in the Canadian Church, on the same day that Michael Bedford-Jones was first elected. So they are celebrating their jubilees this year.

It has led to the development of a corps of highly trained, highly skilled laity to work across the diocese in congregational development, stewardship coaching facilitation and training, building on the Cursillo movement of the '70s and then the Logos programming of the '80s, and now part of our diocesan ministry strategy. The Order of the Diocese of Toronto has been established to honour the significant contributions of exemplary lay people doing their ordinary ministries within their communities. Over 250 have been awarded this distinction so far. That sounds like a lot until you realize that it's half of one per cent of the people of this diocese.

The Our Faith-Our Hope: Reimagine Church campaign raised \$40 million, increasing our capacity to support ministry in parishes in the diocese and across our country. The Ministry Allocation Fund provides a transparent policy for making grants that has funded new church



Archbishop Colin Johnson acknowledges applause from Synod members after his reflection. PHOTO BY MICHAEL HUDSON

development, innovative forms of ministry and parish support. The establishment of FaithWorks has meant that as Anglicans in this diocese, we have a focused program that has contributed over \$24 million to assist tens of thousands of vulnerable people in our society. Our social justice and advocacy has given voice to the need to change laws and policies and provide opportunities for the poor and the marginalized in our wider society that reflect Jesus' call to serve the least. The development and implementation of a robust sexual misconduct policy and Screening in Faith have enabled us to respond clearly, effectively and proactively to abuse and for the protection of children and vulnerable adults in our Church. Our policies have informed those of jurisdictions right across North America.

The rehabilitation of the ministry of healing and the training of lay anointers have allowed this ministry to become a regular part of liturgical and pastoral care in most parishes. The restoration of the diaconate as a distinct and essential ministry in its own right, and not merely as a transitional waystation on the road to the "real ministry" of priesthood.

When I arrived at the Synod Office in 1992, there were computers and typewriters and Dictaphones and one answering machine – and, yes, some quill pens. The invention of the internet, electronic communication and social media have revolutionized and will continue to change

incredibly how we communicate, relate to one another, gather information, create communities and make decisions. It's changing how we do church and has the possibility of creating conditions that will be as disruptive and creative as the printing press and the Reformation were 500 years ago.

Greater access, however, to information has not led to better understanding of truth. We are the best educated and most informed society that has ever existed, and yet never before has public discourse been so fact-free and truth-alternative. That used to be called lying. Our diocese has a continuing obligation and opportunity to speak truth to power.

We're in the midst of rapid demographic and cultural transformation. Did you know that up

until 1980, there were a total of about half a million immigrants in the Greater Toronto Area, which includes about two-thirds of the Diocese of Toronto? Of that half million, more than 50 per cent were European. In the last five years alone, there are over 360,000 immigrants to the GTA, almost 260,000 from Asia. We are now home to about a quarter of a million people from the Caribbean in total. In the last five years alone, that same number of people, a quarter of a million, have arrived in Toronto from just five countries: India, China, the Philippines, Iran and Pakistan. I bet you didn't consider Iran in that list.

Today we have Anglican services in Toronto in English, Cantonese, Mandarin, Japanese, Tamil, Italian, Portuguese, Spanish, Bengali, Malayalam, Tagalog, Urdu, Swahili, Sudanese languages, Ghanaian languages, Cree and Oji-Cree, and others that I have missed. And that's just languages. That does not mention our accommodation of differing cultural or spiritual or theological differences.

We are a microcosm of the Anglican Communion in this diocese. That is unique in any part of the world, and it presents both incredible opportunities and special challenges of diversity and inclusion in a way that would have been unfathomable to Bishop John Strachan, our first bishop, or even to Bishop George Snell or Lewis Garnsworthy. Globalization is not simply a virtual reality in a networked world. Globalization is our daily physical and practical lived experience, and in this globalized world the capacity of our diocese to engage internationally is unique in Canada, and in fact probably unique in the world. Our work in bringing together the Anglican bishops in dialogue, participating in funding the Indaba processes that have created opportunities for deep listening and growing understanding across the whole Communion. The number of Diocese of Toronto Anglicans who serve on international commissions and bodies in the Communion is unmatched by any diocese in the world.

In a world that seems to be increasingly polarized, we have striven in this diocese, and largely succeeded, in holding not only the centre but even some of the fraying edges, by creating a big tent where many can find a secure place, where differences can be argued and expressed and lived out without breaking the relationships. We have a number of challenges, and these too are not new. We have fewer parishes, fewer parishioners, fewer clergy than we had a decade ago or two decades ago or four decades ago. Contrary to popular rhetoric, it's not a recent phenomenon; it began in the 1950s. In fact, the longest-serving Bishop of Toronto fretted about

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# My pledge is that we walk together

Continued from Page 1

we've been hearing at Synod, speaking languages that we have not heard before in our presence in our communities, new voices and new tones and new languages sung and prayed. On my first Sunday it was Spanish and on my second Sunday it was Cantonese. What a delight.

And in each congregation, devoted and dedicated lay leaders like yourselves, who every day live out your baptismal call, and clergy who are so gifted in these changing times to take new risks for the sake of ministry, and at the core a College of Bishops – namely, Peter and Riscylla, Kevin and Jenny – who are so wise and so dedicated and so passionate for the gospel, not just in their geographical areas but for the whole diocese and for the whole Church. And then you step into 135 Adelaide Street, and you appreciate all of the gears and the pedals and the spokes and the tires and the wheels, and how it all goes together from department to department, as very dedicated staff do this. This (Synod) is remarkable. I've been to a lot of different Synods that are not run like this.

But for the last month and just a bit, I have been watching and learning from Colin Johnson on how to ride the bike. Now, the first thing that you learn is that Colin never puts his hands on the handlebars, but actually what he's doing is juggling with one hand all of the issues and the canons and the finances and the HR issues, while with the other hand he's drinking a latte, with a speed dial to the Chancellor. He is reciting from memory every Collect that has ever been written and can tell you the liturgical origin of it. He does not need a GPS to get anywhere in the diocese. He knows where every parish is, and if you press him he can name the succession of incumbents down to the beginning of the last century. It's like a kid with a hockey card.

It's not just the past and it's not just the future. We are in a moment in between. We are in a moment between what was and what is coming. And when you live in a transition moment, it is really important for all of us just simply to be perfectly still. And the first emotion that comes to bear is gratitude – gratitude that God has called us and brought us safely to this moment, all of us. Deep gratitude to you, Colin. You have pedaled so hard, and when we were tempted to look down, you said "Look up. Watch where you're going. Keep your eye on what is most important. Chase after a Saviour that is calling us to life."

I always use this day of Synod as kind of that one moment, "if we just get to Synod, I'll be okay," and then "if I just get to the next thing, I'll be okay." As we get closer to Dec. 31, it feels like the pace is quickening. And before long, we're going to be running, you (Colin) next to the bike and us on it, and before you know it, Colin's just going to give a little nudge, and when we look back we will see him. And then there will be times when we will have little wipeouts, but that's okay because we know how to get back up.

It's important to look back, and it's important to look into the future, but we can't look too far into the future, not yet, because we're in between. But I'd like to share just four things with you tonight about what I'm hearing and listening to and have been watching in the last month and a bit.

The first is this: to see Jesus. When you step into the pulpit at St. James Cathedral, you will see a plaque that says, "We wish to see Jesus." That comes from John,



Bishop Andrew Asbil delivers his first Charge to Synod. PHOTO BY MICHAEL HUDSON

chapter 12. It's when the Greeks come, and they say to Philip and to Andrew, "We wish to see Jesus." It's a reminder to the preacher that it is a privilege and a joy to open the word, and it is a tremendous responsibility to open the word in changing times and dynamic ways, to somehow touch the hurt and the sorrow and the bereft nature that comes out of the pews Sunday by Sunday, that we might crowd around with cries together and experience the risen Lord in our midst.

My mind keeps going back to the reading that we heard at the Eucharist this morning. Imagine that moment when Jesus goes back to Capernaum, he goes back home – we don't know if it's his house or Peter's house – and a great crowd gathers inside and outside, and they are crowding around the front door and they're craning their necks and they're cupping their ears in the hopes that they might just be able to hear a word that they need to hear.

Sometimes we don't even know why we're hungry, sometimes we don't even know what's missing, but when we hear it we know we've been fed. Just like the Greeks who wished to see Jesus so long ago, I want to see and experience the real thing. That same hunger is with us in our day today. Some of us have wandered away from our faith, and we've been away so long we do not know how to get home. And some of us have never had the opportunity of learning and hearing the story of who Jesus is.

When our children were young, I had to figure out a way to teach them how to pray. I remember when Hannah was about three years old, and I tried to imagine how I was going to teach this young child. One night after a story, I said to Hannah, "How would you like to pray?" And she said, "Daddy, I don't know how. You start."

So I said, "Dear God, thank you for this beautiful day. Thank you for the clouds and the sun." And she elbowed me, and she said, "And the trees and the birds!" "And the trees and the birds. And we pray for all the people who are poor and don't have any food, and those who are sick." "Don't forget Nana and Grandpa!" "Nana and Grandpa." And all the way through that prayer, we went back and forth. The second night, the same, the third night the same again, and on the fourth night

I said, "Hannah, how would you like to start?" And it was like watching a kid ride a bike.

It is the same in our call as parishes to be intentional about forming and reforming and telling and gathering around the word, and gathering around liturgy, and creating liturgies that inspire and speak to a changing time, of plumbing the depths of our traditions so that we unearth all of the gems of old Collects that still speak and sing in an age that longs to hear and to see Jesus in the way we want to, too.

The second: we need each other. Imagine the paralyzed man on a pallet with four friends as they're wending their way through the streets of Capernaum, and they come to the house, and there's a huge crowd, and the four friends know that no amount of elbowing is ever going to get them close. Try and imagine it in your own mind, that process where they decided that it might be a good idea to scale the house, to clamber up the side, to lift the tiles and dig through the roof. I wonder whose idea that was. I wonder if the paralyzed man said to his friends, "Really, no actually, I don't want you to go to that kind of effort. Maybe we should just go home." And then lifting him up the side of the house and saying, "No really, honestly, I think we should just go home."

And did he stop protesting when they started lifting the tiles and digging through for him? Did he go silent? Imagine the dust coming down and daylight bleeding into the living room. Imagine how conspicuous he might have felt as he's being lowered down, and how so many had looked down on him for so long, and how he had looked down on himself. And the text says, "And Jesus saw their faith and said, 'Son, your sins are forgiven.'" It was their tenacity, their faith, their hunger to push through so that their friend might be healed, that made all the difference in the world.

It takes that kind of tenacity to be the Church today, to scale the impossible and to break through in places where we ought not to go. Sometimes it is important for us to take the risks that we didn't think we were capable of doing. Sometimes it's the Church that's paralyzed. Sometimes the Church is afraid of what's coming around the corner. Sometimes it's the sins of our past that paralyze us;

we are learning that as we walk with our Indigenous brothers and sisters. Some of us feel quite paralyzed in facing General Synod 2019, because we're afraid.

But this I know: we need each other. We need all of us to lift the Church. We need conservative and liberal, charismatic and high church, we need LGBTQ and straight. We need all of us to be able to face the future, because it is Jesus that transforms us, and it is Jesus who will say, "Pick up your mat and walk." It is important for us to be able to walk in unison together and, while we are afraid, to walk anyway. My pledge is that we walk together. It is not enough just to tolerate each other. Jesus did not say, "Tolerate your neighbour as you tolerate yourself." Jesus did not say, "Make room for your neighbour as you make room for yourself." Jesus said, "Love your neighbour as yourself." We are in this together, folks.

Number three: creation matters. When it was Sophie, our youngest's, turn to learn how to pray, she would keep coming back to the same petition over and over, every single night. She would simply say, "Dear God, let there be enough water." I had never at her age ever imagined saying such a petition, never had to worry about it, and now we do. (From) the Intergovernmental Panel on Climate Change from the UN, we have sobering news.

And while we might be able to argue the semantics of it all, in the same way we argue the semantics of the prophets of old like Jeremiah and Ezekiel and Amos and Hosea, we would throw it all out at our peril, because the truth is being told to us and we are being confronted by it. Perhaps that's why so many of our young are feeling anxious. The Church needs not to be passive now but active, because creation matters. It matters for this generation and our grandchildren's generation and our great grandchildren's generation. And we need to learn how to walk together as a people of faith, because we are created in God's image.

The fourth thing: There's a hole in my roof. I've often imagined that moment at the end of that reading when the crowd goes home, and Peter's wife looks up and says, "There's a hole in my roof." And for some churches that is a reality, and for some churches it's a reality that is a game-changer, in saying, "We can't fix that hole in the roof." For some of us, we are burdened by our old structures, and we pour all of our energy into old buildings. But a hole in your roof gives you a new advantage and a new vantage point in seeing creation and the future in a new way, and it will take all of the innovation and the creativity of all of us to imagine new structures, and how we use our properties and our buildings in creating new partnerships with community members in our large towns and big towns and small towns. And there are holes in our structures, too, as we heard from our Intercultural Working Group, and structures that divide and keep out, that we need to have the courage to change and transform. And how we make decisions so that we do that with clarity, always keeping our eyes on the faith that has called us and the faith that is in us.

I'm a bit nervous to take the training wheels off, but I am so excited, and I am so excited by what I have heard at this Synod, by the Missional Moments, the creativity of all the congregations across this diocese, and even in parishes where there is deep hurt and malaise, a new sense of a dawning day, of new creative ways that we will meet the future. Don't be afraid. Pedal along. Thanks be to God.



# HIGHLIGHTS

Continued from Page 5

Synod members were then asked to have conversations in groups of three, with people they don't know, both clergy and lay. In their groups of three, they were asked to answer the following questions:

1. What would you like to say to the group about the proposed changes to the Marriage Canon? What are your hopes and fears?
2. No matter the results of General Synod's vote in summer 2019, it will be met by both joy and hurt. How can we face this? What does it mean to be a diverse people of God?

Synod members met twice on Day 1 to answer these questions. The conversation continued on Day 2.

## Election motion not approved

Synod considered a motion that proposed amendments to sections 10 and 11 of the Constitution, which deal with the way bishops are elected. The amendments would require a diocesan bishop or coadjutor bishop to be elected by two-thirds of the total votes cast in both the Order of Clergy and the Order of Laity. (Currently, only a majority of the total votes cast in each order is needed for the election of a bishop.) Furthermore, the name of the candidate with the lowest number of votes in the combined orders would be eliminated in each round of voting, except when there are fewer than four candidates remaining or the candidate with the lowest total number of votes in the combined orders received 10 or more votes in each order. The proposed changes applied only to the election of a



André Lyn takes part in a presentation by the Bishop's Working Group on Intercultural Ministries.

diocesan bishop or a coadjutor bishop; the election of a suffragan bishop would continue to require a simple majority in each order.

The motion came before Synod last year but did not achieve the 75 per cent approval that is required to amend the Constitution at one Synod. (It received 68 per cent approval.) It came before Synod again today needing a simple majority and the assent of the Archbishop to pass. Synod debated the motion. As part of the debate, Archbishop Johnson exercised his constitutional prerogative to speak, arguing against the motion. When



Synod members debate a motion that would change the way diocesan and coadjutor bishops are elected. PHOTOS BY MICHAEL HUDSON

Synod voted, the motion failed by a large margin.

## Missional & Outreach Moment #2

The Rev. Sheilagh Ashworth told Synod about the Parish of Lloydtown's country run in support of Pikangikum, a First Nations community in northern Ontario. Over eight years, the run has raised about \$20,000 for fresh water projects in Pikangikum. She spoke about the challenges facing Pikangikum and the efforts of the Pikangikum Working Group to build infrastructure. The annual coun-

try run is held on the last Saturday in September.

## PWRDF marks 60th anniversary

William Postma, the executive director of PWRDF, informed Synod that the relief and development agency was celebrating its 60th year and gave several examples of its humanitarian work in Canada and other parts of the world with its agency partners. He said PWRDF has a new, streamlined approach to sending money to emergency situations in Canada such as wild fires. He also showed a video about PWRDF.

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# HIGHLIGHTS

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## Synod members share thoughts

During Members' Time, Synod spoke about a number of subjects, including: the elimination of nuclear weapons; making disciples of Jesus Christ and faith formation resources; the College of Preaching; the Parliament of World Religions and interfaith relations; resources and services for homeless people; mental health for young people, especially young adults; what it means to be humble; Canada's national housing strategy and building affordable housing on church land; the assistance provided by Our Faith-Our Hope.

## Group describes intercultural initiatives

Christina Yu, André Lyn and the Rev. Susanne McKim made a presentation about the Bishop's Working Group on Intercultural Ministries, formed by Archbishop Johnson in 2014 to implement the recommendations in the report *Being Multicultural, Becoming Intercultural*. The speakers talked about the group's work to date and its anti-racism workshops. Other initiatives the group is working on include: formal adoption of the national church's Charter for Racial Justice; a diocesan policy on hate crimes and discrimination; a more diverse governing body, both clergy and lay; establishing stronger relationships with sister groups doing similar work in the national church, The Episcopal Church and the United Church; a standardized application process for bishops to approve "non-standard" liturgy for cultural congregations; expansion of resources in other languages offered through the diocese's website.

## Bishops address Synod

Instead of giving a Charge to Synod, Archbishop Johnson reflected on some of the highlights from his ministry. This was his last time chairing the Synod and he said it has been an honour and privilege to serve. He spoke about some of the changes that have taken place in the diocese since he was ordained more than 40 years ago. He thanked Synod members, and five people in particular: his wife Ellen; Canon Mary Conliffe; Chancellor Clare Burns; the late Canon Robert Falby; and the late Archbishop Terence Finlay.

Bishop Asbil, the diocese's coadjutor bishop who will succeed Archbishop Johnson on Jan. 1, 2019, spoke about his first weeks travelling around the diocese and visiting parishes. He praised the clergy, laity, College of Bishops and Diocesan Centre staff. He identified four areas of special interest: to see and make Jesus known; to walk together; to care for and advocate on behalf of the environment; to imagine new ways of being the Church when buildings are no longer sustainable.

See pages 6-7 or watch the video on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

# DAY 2

## Synod opens with worship

The second day of Synod began at 9 a.m. on Nov. 10 with worship.

## Missional & Outreach Moment #3

Ginnie Wong and the Rev. Jordan Wellington spoke and showed a video about St. John, Willowdale's Summer Sports Night. This is a softball ministry with two other Anglican churches. About 50 people take part in the ministry, both from St. John's and the wider community. The



congregation has become excited about parish ministry because of this initiative. "It wasn't just about softball, it was about sharing meals afterward as well," said Ms. Wong.

## Archbishop prays for fallen, peace

On the eve of the 100th anniversary of the end of the First World War, Archbishop Johnson offered prayers for those who have died in wars, and for peace.

## Marriage Canon Dialogue resumes

Marge Watters-Knebel, ODT, and Chris Ambidge, ODT, spoke about the Marriage Canon Dialogue. Here is a summary of what they said in their presentation:

We are about to start the final session of our work on the potential changes to the Marriage Canon. Through the triad conversations we have had, we have practiced what it means to truly listen – something we don't often have time to do. Some of you have had two conversations, others have had three. Now we will take time to collect what you've heard.

This process will take place in your table groups. You will notice that there is a new person at each table. Their task is to facilitate and record your feedback. They will invite each person at your table to share "what you've heard" in the triad sessions you have been part of. Once again, the focus is on listening – we aren't debating, rather we are offering feedback.

The scribe will take notes of what each person says. These will be collated and become part of our message to the Council of General Synod, along with the other resources we have collected and written, which are found on the diocese's website.

At the conclusion of the table feedback, the scribes will meet with Archbishop Johnson and Bishop Asbil to prepare a brief report of what was heard. This will be shared with you before you leave Synod this afternoon.

The question to guide our feedback is "What have you heard?" with particular reference to the second question asked:

"No matter the results of General Synod's vote in summer 2019, it will be met by both joy and hurt. How can we face this? What does it mean to be a diverse people of God?"

Synod members were then asked to continue their discussions.

## Synod receives financial statements

Synod received the Financial Report for 2017, the Audited Financial Statements for the Incorporated Synod for 2017 and the Audited Financial Statements for the Cemetery Fund for 2017.

## Synod hears about Provincial Synod

Laura Walton, ODT, reported on the work of Provincial Synod. The Synod of the Ecclesiastical Province of Ontario was hosted at the beginning of October by Bishop John Chapman and the Diocese of Ottawa. The province is made up of seven dioceses: Toronto, Niagara, Huron, Ottawa, Ontario, Algoma and Moosonee, each of which sent four clergy, four lay people and their bishops to meet in Ottawa for the meeting. The theme for the Synod was *A Hopeful Church in a Changing Times*, with the focus centered on learning about and discussing ministries in the province.

## Missional & Outreach Moment #4

The Rev. Michael Van Dusen talked about St. Aidan, Toronto's participation in a canoe pilgrimage, which went from Midland to Montreal – 850 km over 25 days – in the summer of 2017. He said it took place within the context of the Truth and Reconciliation Commission's calls to actions, and that early Jesuit missionaries to the Huron-Wendat travelled the route in the 1600s. Paddlers on the pilgrimage ranged from 18-75 years of age, from every cultural background. Some people from St. Aidan's took part in the pilgrimage.

## Council's Report to Synod received

Synod received Diocesan Council's Report to Synod.

The Rev. Sherman Hesselgrave of Holy Trinity, Trinity Square, Toronto plays the piano with other musicians during the opening Eucharist. At left, Synod members practice voting on response pads. PHOTOS BY MICHAEL HUDSON

## Synod hears strategic plan's progress

The Rev. Ian LaFleur, the honorary clerical secretary of Synod, gave an update on the diocese's strategic plan, *Growing in Christ*. Here is a summary of his presentation. (This has been condensed for space reasons. For the full report, see the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).)

As you aware, in 2016 the Diocesan Council approved *Growing in Christ* as the diocese's strategic plan for 2016-2021. Over the past two years, five working groups have been formed to assist in the implementation of the plan.

The diocese is in a time of profound change, both in its internal and external environments. Demographic shifts and changing societal attitudes continue to shape the environment in which the diocese operates. This changing environment presents new opportunities and challenges which require the diocese to adopt new and innovative ways of operating. Some of this change can be informed by emerging best practices and thought leadership, and other changes will need to be informed by collaboration and feedback from parishes and other stakeholders.

The diocesan leadership team identified the need to take a focused and measured approach to the rollout of our strategic plan that would enable us to focus our efforts on the delivery of two priorities in 2018. The two priorities identified were Governance and Clergy Remuneration-issues we have wrestled with for many years and collectively recognize need change. Over the past 10 months, we have focused on drafting recommendations for these priorities that will now be shared with various groups for input as the working groups continue to rework their recommendations.

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The Rev. Peter John of the South Sudanese community at St. Olave, Toronto and Bishop Jenny Anderson, the area bishop of York-Credit Valley.



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**GOVERNANCE**

The Governance working group membership comprises individuals who bring depth of subject matter expertise in multiple disciplines, including corporate governance within the Church, for-profit and not-for-profit environments.

We know that fundamental change must be supported by an efficient governance and decision-making structure to enable the diocese to be more nimble and flexible, by optimally using the time and talents of the diocesan volunteers and staff. Decision-making is overly complex and encumbered by many levels of approval. Our canons are perceived to be cumbersome and our structure is complex.

In developing its proposal, the working group, which has met 20 times since it was formed, heeded the advice that it received to think outside the existing canonical framework to develop a nimble and flexible governance structure. The framework the working group will recommend is geared to optimize staff and volunteer subject matter expertise while balancing relevant principles from corporate governance structures within our unique polity as a Church.

Committee members elicited input from Diocesan Council, the College of Bishops, the Archbishop and the Chancellor regarding the efficacy of existing governing bodies and the level of members' engagement. They also observed the working of Area Councils and Executive Board and Trust Committee.

Four models were considered. The proposed governance structure recommended by the working group is a more streamlined structure with fewer layers, committees with depth of subject matter expertise and delegated decision-making authority to be established by Synod.

The working group has commenced the consultation process with various groups across the diocese to elicit input regarding the proposed model. This began with a presentation to Diocesan Council in October, followed by a presentation to the meeting of Regional Deans the same month. It will continue between now and spring of 2019, expanding to include Area Councils, the ACW and chairs of the various working groups. This information will be reflected in the next iteration of the governance model, targeted for presentation to Diocesan Council in June. This will be followed by presentations at pre-Synod meetings in the fall, and a proposed pilot will be presented at the 2019 Synod.

**CLERGY REMUNERATION**

The second focus area for the current year has been Clergy Remuneration. We recognized that it is time to revisit clergy remuneration, which was last assessed over 20 years ago by KPMG, to address some of the inequities that have arisen over the years.

The working group membership comprises both clergy and volunteers with multi-functional expertise. The work undertaken by the committee is theologically grounded and incorporates much discussion, consultation and learnings from other dioceses "right-adjusted" to our diocese.

The consideration included all aspects of clergy remuneration: stipends, rectory/housing allowances, utility cost, continuing education, stole fees, payment for specialized ministries, pay for merit, vacation, sabbaticals, moving expenses and related processes, with the understanding that the model has pension and EI implications.

The guiding principles adopted by the working group include:

- Current active clergy will not suffer

- financially within the new system.
- Clergy should have the primary responsibility for their own financial and retirement planning.
- Remuneration of clergy should demonstrate justice and fairness across the diocese.
- Significant changes will be tested, evaluated, adjusted and then rolled out.
- Recommendations are designed to build relationships and not harm or diminish them.

The consultation process was broad and included the College of Bishops, Regional Deans, Executive Board, Diocesan Council, selected parishes in each episcopal area and groups of clergy with special concerns, including associates, rural clergy deacons, part-time and interim and retired clergy. Calgary, Kootenay and New Westminster dioceses and the Property Working Group were also consulted.

The working group continues to ensure that all aspects of remuneration are considered. It continues to work through matters of concern such as urban/rural differentials, housing allowances paid and different results arising in compensation as a result of varying negotiating skills of clergy.

It is anticipated that there will be canonical implications for some of the recommendations, and we expect that these will be piloted to test how they work out prior to fuller implementation.

The final draft of the clergy remuneration report is targeted for completion by early 2019.

*The Rev. Ian LaFleur also provided updates on the work of the following working groups: Leadership and Formation; Trust and Culture; Innovation Based on Evidence; and Stewardship of Resources-Property.*

**Missional & Outreach Moment #5**

The Rev. Samantha Caravan and Cormac Culkeen spoke about the Space Youth Drop-In at St. John, West Toronto. They said this ministry is flourishing at St. John's. In the neighbourhood are a lot of schools, so the church started an after-

school ministry, and now more than 100 youth come to the church every Wednesday. Many of the kids now call the church their parish home. They talk about Jesus all the time with the kids. The kids see the church as a place where they belong. They showed a video of the ministry.

**Synod members speak**

During Members Time, Synod members spoke about the following subjects: Archbishop Oscar Romero; SSJD's Companions retreat; the place of youth in the Church; bridge-building between parish churches; what the diocese can do to provide mentoring and pastoral care for young adults; the pain that the LGBTQ community will feel if the Marriage Canon changes are not approved at General Synod; the seventh annual Children's Ministry Conference; what would humility look like in the Diocese of Toronto; donating to a church and school in Haiti.

**Members elected to General Synod**

The following Synod members were elected to serve as General Synod members. General Synod will be held July 10-16, 2019 in Vancouver.

**Lay members:**

- Chris Ambidge, ODT – Church of the Redeemer, Bloor St.
- Joyce Badley, ODT – St. George by the Grange, Toronto
- Leslie Hadju, ODT – St. George, Pickering Village
- Ryan Ramsden – Grace Church in Scarborough
- Marion Thompson – St. Mark, Port Hope
- Mary Walsh, ODT – St. John the Baptist, Oak Ridges
- Laura Walton, ODT – Holy Trinity, Clearview
- Christian (Kit) Woods – St. James the Apostle, Sharon

**Clerical members:**

- The Rev. Julie Burn – Church of the Resurrection, Toronto
- The Rev. Canon Philip Der – St.

Christopher, Richmond Hill

- The Rev. Dr. Alison Falby – St. Martin, Bay Ridges, Pickering
- The Rev. Molly Finlay – All Saints, Whitby
- The Rev. Canon David Harrison – St. Mary Magdalene, Toronto
- The Rev. Canon Janet Read-Hockin – St. Nicholas, Birch Cliff
- The Rev. Mark Regis – St. Paul, Bloor Street
- The Rev. Canon Nicola Skinner – Grace Church, Markham

**Youth member**

- Lyds Keesmaat-Walsh – Church of the Redeemer, Bloor St.

**Bishops report on Marriage Canon Dialogue**

Archbishop Johnson and Bishop Asbil shared some of the feedback from the Marriage Canon Dialogue conversations that Synod members had today and yesterday. (*The report that was sent from the diocese to the Council of General Synod has been posted on the diocese's website. The report includes an overview of what was heard in the discussions at Synod and a summary of the responses from the data gathered at Synod.*) Some of the issues included: a feeling of weariness; fear of what the vote at General Synod 2019 will mean, for both the diocese and the rest of the Communion; in spite of the fear, we want to stay together; need to include the insights of youth and children; need to care for those who are feeling left out; there is a deep longing and need to talk about scripture and theology; there is a degree of pain avoidance; anxiety about being labelled; we're already living with diversity and we need to hold up that we're unified in Jesus Christ.

**Synod wraps up**

It was Archbishop Johnson's last time as chair of the diocese's Synod. He said he may attend Synod in retirement but will not exercise his vote. As a way of thanking him for his years of service, Synod members gave him a standing ovation. He thanked Sarah McDonald, ODT, who was stepping down as the Honorary Lay Secretary of Synod. Synod ended with prayer.



The Rev. Evan Smith (left) and Sandra Campbell staff the Toronto Urban Native Ministry Booth, one of several booths at Synod. PHOTO BY MICHAEL HUDSON



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## Racist graffiti 'evil'

Continued from Page 3

of York-Simcoe, to take a lead in consultation with Brother Reginald Crenshaw, OHC, in drafting a list of things to be done when a hate crime is experienced by a parish. In the near future, the diocese will also be looking at developing a policy that addresses the dismantling of racism.

"Unfortunately hate crimes are on the rise and we need to equip parishes for how to deal with them,"

said Bishop Andison. She visited St. Margaret's immediately after the first incident to meet and worship with the congregation, leading prayers for both the parish and the perpetrator.

"We named the graffiti for what it was - hate and evil," said Bishop Andison. "As Christians we're called to be light in the midst of evil, and we prayed about how we can do that."

### PRAYER CYCLE

FOR JANUARY

1. Recipients of the Order of the Diocese of Toronto
2. Good Shepherd, Stayner
3. Holy Trinity, Clearview
4. St. James, Lisle
5. St. John, Craighurst
6. Nottawasaga Deanery
7. St. Luke, Creemore
8. St. Margaret, Barrie
9. St. Paul, Innisfil
10. St. Paul, Midhurst
11. The Chancellors and Vice-Chancellors of the Anglican Church of Canada
12. Prince of Peace, Wasaga Beach
13. Bishop Andrew Asbil

14. St. Thomas, Shanty Bay
15. Trinity Church, Barrie
16. All Saints, Sherbourne St.
17. St. Andrew by-the-Lake, Toronto
18. St. Peter and St. Simon the Apostle, Toronto
19. Holy Trinity, Trinity Square
20. St. James Deanery
21. St. James Cathedral
22. Mission to Seafarers
23. Parroquia San Esteban, Toronto
24. St. Bartholomew, Toronto
25. St. Paul, Bloor Street
26. Redeemer, Bloor St.
27. The Canadian Council of Churches
28. San Lorenzo Ruiz Anglican Church, Toronto
29. Trinity East (Little Trinity)
30. All Saints, Peterborough
31. Christ Church, Campbellford

### IN MOTION

#### Appointments

- The Rev. Dawn Gilby, Honorary Assistant, St. Joseph of Nazareth, Bramalea, Oct. 30, 2018.
- The Rev. David Danner (Diocese of Southwest Florida), Honorary Assistant, St. George on-the-Hill, Toronto, Nov. 8, 2018.
- The Rev. Canon Donald Butler, Incumbent, St. Andrew, Scarborough, Jan. 1, 2019.
- The Rev. Chris Dow (Diocese of Saskatchewan), Priest-in-Charge, St. James, Caledon East, Jan. 1, 2019.
- The Rev. Jeffrey Kennedy, Interim Priest-in-Charge, St. Martin, Bay Ridges, Dec. 1, 2018.
- The Rev. Leonard Leader, Priest-in-Charge, St. George on Yonge, Jan. 1, 2019.
- The Rev. Samantha Caravan, Priest-in-Charge, All Saints, Peterborough, Feb. 1, 2019.

#### Vacant Incumbencies

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

**First Phase - Parish Selection Committee in Formation (not yet receiving names):**

- St. Peter, Oshawa
- St. Andrew by-the-Lake, Toronto Islands (Half Time)

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

- St. John, Bowmanville

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

- Trinity, Aurora
- St. Hugh and St. Edmund, Mississauga
- St. Thomas a Beckett, Erin Mills

#### Celebrations of New Ministry

**York-Scarborough**

- The Rev. Canon Donald Butler, Incumbent, St. Andrew, Scarborough, Jan. 20.

**York-Simcoe**

- The Rev. Dr. Greg Gilson, Incumbent, Parish of Churchill and Cookstown, Dec. 9.

#### Death

- The Rev. Ian Stuart died on Oct. 29. Ordained deacon in 1964 and priest in 1965, he served as chaplain of Appleby College, Oakville from 1970 to 1990. He retired from full-time ministry and moved to Collingwood, where he served as honorary assistant and interim priest-in-charge of All Saints, Collingwood. His funeral was held on Nov. 8 at All Saints, Collingwood.

### LOOKING AHEAD

To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The deadline for the February issue is Jan. 2. Parishes can also promote their events on the diocese's website Calendar at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

#### Music & Worship

**JAN. 20** - Rock Eucharist: The Music of Neil Young, 7 p.m., Church of the Redeemer, Bloor Street and

Avenue Road, Toronto.

**JAN. 27** - Sing and Joyful Be!, a Eucharist featuring the music of the Sacred Harp (shape-note singing), 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

#### Sales

**FEB. 12** - Charcuterie Valentine luncheon and fashion show, 1 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Delicious lunch followed by an Alia/Tan Jay

fashion show. Crafts available for purchase. Ticket sales begin in January and are \$20 in advance (none available at the door). For tickets, contact the church office at 416-283-1844. Visa accepted.

#### Workshops & Gatherings

**JAN. 6** - Choral Evensong for Epiphany at 4 p.m. with guest speaker following, at St. Olave, Bloor Street and Windermere Avenue, Toronto.

# I leave with confidence and hope: archbishop

Continued from Page 6

declining numbers in his address to Synod in 1901.

Twenty-five per cent of our parishes are actually growing. The others are static or declining. That is actually better than most institutions today, but we should not let that comfort us too much. We have much to learn, and we need each other. All of us need all of us to faithfully discern where God is calling us to be and to do.

For me, the most fundamental change in the past 15 years has been the focus on missional work. Not mission over the sea and far away, but mission here at home, in our neighborhood, on our street. In spite of the differences that might separate us at some levels, especially in matters of sexuality and marriage, we have found common ground in the call to be missional. Not as a pro-

gram, not to put bums in pews, not to maintain our own historic roles and privileges, but missional as a way of life, a way of understanding and of participating in God's purposes for God's world. Turning outward toward the world for the sake of the gospel, for the sake of the world, for the sake of the kingdom of God.

This has been driving our strategy, our decisions, our investment of resources, our prayer. Even if we're not doing it perfectly, it is the direction we are turned. Our commitment to Jesus Christ in his way, his truth and his life is what binds us together in a way that is hopeful and compelling and joyful, and there is so much encouragement in this. This is our mission, this is our vision: We are a Church that proclaims and embodies Je-

sus Christ through compassionate service, intelligent faith and Godly worship. We work to build healthy, missional Anglican communities to share the gospel of Jesus Christ.

It has been my incredible joy to have been part of this journey with you. There are so many people that I could thank. It would take me the next day or two to even begin to do that, so instead of risking forgetting someone, I just want to mention five people and let them be signs of a whole lot of other things.

The first is my wife of 42 years, Ellen. It would not have been possible without my arch support and my arch critic and my bubble-pricker, and the one who keeps blowing up the bubble to make it fresh and whole again. Mary Conliffe, who for 17

years has been one of my closest confidants. And my chancellor, Clare Burns, who is number one on my speed dial - well, actually number two. Ellen is one. And then two people who, in the terms of the Salvation Army, have been promoted to glory: Bob Falby and Terry Finlay.

And there's one more: you, each one of you. You have made a difference. You continue to make a difference. You will make a difference. I leave with confidence and hope. I've never been one to look back and hanker for the good old days. I see, rather, those good old days as signs of God's abiding faithfulness and look forward to the next thing that God wants me and us to do.

In the words of St. Paul from a different letter: "For this reason I bow my knees before the Father,

from whom every family in heaven and on earth takes its name. I pray that according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you were being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be the glory in the Church and in Christ Jesus to all generations, forever and ever. Amen."

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**REMEMBERING**

The Rev. Margaret Tandy, priest-in-charge of St. Paul, Perrytown (holding rope) and parishioners ring the church's bell 100 times on Nov. 11 to mark the centenary of the armistice that ended the First World War. Those assembled prayed at the beginning and ending of the bell-ringing. Archbishop Fred Hiltz, Primate, encouraged churches across Canada to ring their bells for the occasion. PHOTO BY ANNE ORAM

**BRIEFLY**

**Caledon community helps ring bell**

The bell at St. James, Caledon East has been ringing in joy and sorrow since 1901. On Nov. 11, the church participated in the Bells of Peace, commemorating 100 years since the Armistice in 1918. The event attracted parishioners, people from the neighbouring church in the village, and others, including members of the Royal Canadian Legion and Caledon's mayor. People took turns ringing with five seconds between tugs on the old rope, while others listened in the candlelit church. The last ringer was the youngest member of the congregation, who helps ring the bell each Sunday. Piper Al Lawrie played a lament and Amazing Grace as darkness fell. The event spoke to the need people have for acts of solemn remembrance, and the role churches can play as community hubs for spiritual gatherings other than regular worship services.

Diane Allengame, St. James



**HELPING HAND**

St. Paul on-the-Hill, Pickering presented its Youth Achievement Scholarship awards to, from left, Nicole Howes, Bethany Brown, Andrew Fryer and Monique Brown. The bursaries help local Grade 12 students pay for their post-secondary school education. Two overseas students were also given scholarships. Over the past 11 years, the program has given scholarships to 35 students from the Ajax and Pickering area and 12 who live overseas. PHOTO COURTESY OF ST. PAUL ON-THE-HILL

**St. Thomas, Brooklin celebrates sesquicentennial**

Almost 150 years ago, Thomas Lumsden donated two acres of land to a small group of Christians to establish a place of worship. On the corner of what is now St. Thomas Street and Winchester Road, Brooklin, St. Thomas Anglican Church began. The first service was held on Dec. 21, 1869. In 2019, St. Thomas' will be 150 years old and the parishioners will be celebrating throughout the year. "It's a time of giving God thanks for the rich legacy left to us by our forebears in faith and preserving and shaping that heritage for those who will come after us," says the Rev. Canon Claire Wade, incumbent. A history of the church's ministry was published and launched on Nov. 18, 2018 and the sesquicentennial celebrations kicked off on Dec. 23, 2018. For information about events in 2019, visit [www.stthomasbrooklin.com](http://www.stthomasbrooklin.com).



**FAITH ON PARADE**

From left, Frances Parker, the Rev. Dan Graves, Natalie Campbell, Mitchell Needham and Carol Tremayne of St. Paul, Newmarket walk in the town's Santa Claus Parade in November. The church's float, depicting a woodland scene with a deer looking into a manger at the Baby Jesus, said, 'Take Time for God With Us This Christmas.' PHOTO COURTESY OF ST. PAUL'S



**RINGING FOR PEACE**

Young people wait their turn to ring the bell at St. Barnabas, Chester in Toronto on Nov. 11 to mark the armistice that ended the First World War a century ago. About 50 parishioners and members of the wider community took part, ringing the bell 100 times in honour of the occasion. PHOTO BY HELEN TAYLOR



**ANNIVERSARY SERVICE**

Bishop Andrew Asbil joins Major Rev. Canon David Saunders and lay minister Carolyn Atkinson for the 28th anniversary service of St. Martin, Courtice on Nov. 18. PHOTO COURTESY OF ST. MARTIN'S