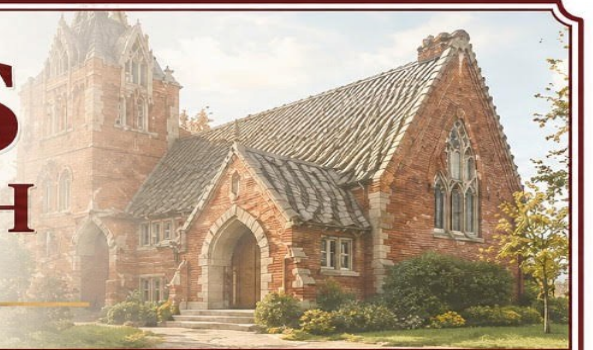


ST. PHILIP'S ANGLICAN CHURCH

PARISH NEWSLETTER



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Volume 1, Issue 1



August 2026

Incumbent's Message

Welcome to this Summer edition of our brand new Parish Newsletter. Plants are growing, trees are soaking up the sunlight and putting out new shoots, and the squirrels are gorging on food to fatten themselves up for a long winter while also storing up food in hidden caches for the snowy months. Not for us humans, though - especially for urban dwellers. "Civilization" and technology allows us to pace ourselves throughout the year. The result for many of us is that we can take a bit of a breather, and slow down to notice and enjoy the beauty and goodness of God's Creation. The green of the trees and shrubs, the colour of the flowers, the intricate beauty of the butterfly, the playfulness of squirrels, peacefulness of rabbits, the sounds and colours of the birds, the pastel skies of sunrises and sunsets - and all of that without even leaving my house!



Each season has its beauty but, in the Summer, we bask in the awesomeness of God's Creation when we slow down the pace of our lives. At St. Philip's we do this by ceasing most of our programming and meetings in July and August. So, take the time to go out and gaze at the beauty of God as reflected in this world we inhabit, and a word of thanks to the One who has created it all for pure enjoyment. Then - come along to Church on Sunday morning at 10:00am, and bring a friend or two! We have so much to celebrate and to be grateful for; so much to be concerned about; so much that needs healing in our lives and in the world.

As Christians, whether we are in the midst of work, studies, family crises and other urgencies, or on holiday dipping our toes in the water or visiting exciting new places; Sunday is when we gather as one around the altar - bringing our joys, sorrows, worries, gratitude and love as we remember that in Christ, we are all one. We gather to share all that we bring to the altar and witness God transform it into new life, which becomes part of each one of us as we share in the bread and wine - the body and blood of the risen Christ.

See you in Church!

Diocesan Matters

Diocese Celebrates 50th Anniversary of Women's Ordination

The Diocese of Toronto is marking the milestone anniversary of women's ordination to the priesthood in the Anglican Church of Canada. On Oct. 18 at 4:30 p.m., there will be a joyful service of Evensong at St. James Cathedral open to all, with a light reception to follow.

In 2025 the number of people served by FaithWorks' ministry partners increased again to over 52,000, including:

7,957

people were fed, sheltered, nurtured and befriended

3,177

people touched by the prison system

16,248

refugees, new Canadians and migrant workers

10,948

families in need



Save the Date: Outreach Conference

The diocesan Outreach & Advocacy Conference will be held on Oct. 17. This year's keynote speaker is Dr. Dean Detloff, the research and advocacy officer of Development & Peace - Caritas Canada and a sessional faculty member at the Institute for Christian Studies. He will address the theme of "The Church as a Catalyst for Liberation." Registration will open after Labour Day on the diocesan website.

***We welcome you to worship at St. Philip's.
Our celebration is joyful, reflective, playful and
reverent, as we thank God for new life through
Jesus Christ in the power of the Holy Spirit.***



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ELDER'S INTERVIEW

I HAVE MET MANY SPECIAL PEOPLE HERE – Derek Lillywhite

Being a member of St Philip's Anglican church, Etobicoke has not only allowed me to meet many special people, but it has enabled me to make a lot of good friends, according to Derek Lillywhite, one of our Elders who is being featured and celebrated today.



Derek, who joined St Philip's in 1968 and celebrating 92 years of God's mercy and grace on earth recalled with nostalgia how he served the church as a Rector's Warden, Peoples Warden, Advisory Board Member and Greeter (renamed from Sidesman) and at some point, was a member of the Laity Group, bedeviled with the responsibility of visiting people.

As in every other position in the church, Derek agreed that there were some challenges he experienced during his time serving God at St Philip's, including power struggles, dealing with the rare negative people and resistance to changes, however, he was grateful for his contributions and positive experiences.

Reviewing the current state of St Philip's against 58 years ago when he joined the church, Derek said that "the world is changing and we also must be open to change as long as we don't lose sight of the church as a community willing to do good deeds with the bible as a guide". He agreed that a lot of transformations has taken place at St Philip's and so many incumbents have come and gone, but the church has remained strong, dedicated and focused.

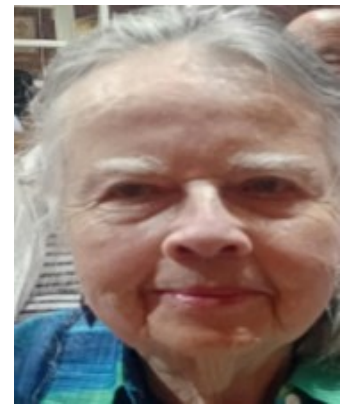
Continuing he said that "the recent acceptance of the LGBTQ members has helped in fostering a good relationship and understanding with the community". He attributed this development to "an understanding congregation".

In the areas of improvement at St Philip's, Derek is of the opinion that such efforts should be channeled to areas that will give positive results. Also "Keeping billboards and websites up to date, frequent emails of upcoming events are very important and should be continued.

He added that using the large screen in the church (AV system) for special occasions should be introduced and not just for Sunday services. Derek Lillywhite said that he will like to be remembered at St. Philip's as "a Parishioner who helped where he could and was as friendly as possible".



REFUGEES ARE GOD SENT – Frances Clarkson



One of the outstanding Elders at St. Philip's Anglican Church, Etobicoke, Mrs. Frances Clarkson has described the arrival of asylum seekers in Canada, who joined St. Philip's church few years ago, as God sent.

Describing the development as timely in view of the aging congregation and the urgent need to add fresh energy to our worship and community events, she added that they have completely integrated into the parish life of the church and making service a lot easier for the elders.

Frances and her late husband, Ian, joined St. Philip's church in 1960, after moving into their house, which was few buildings away from the church premises, on Dixon Road. She recalled how the church bell, which was then rung fifteen (15) minutes before the service, alerted everyone in the neighborhood that it's time to worship God.

To show her commitment to the service of God, she immediately joined the Chancel Guild the same year and served meritoriously. In 1992, she was approached by late Marilyn Montgomery to be the church's Flower Convener. "That was a serious and challenging position then because the incumbent then, Reverend Fr. Donald Henderson and some parishioners were passionate about floral arrangements and always wanted it special", recalled Frances. Elaborating further, she said that the difficulty in finding a professional and reliable florist who will deliver the flowers by 9am on Saturdays, made her role very difficult and challenging.

As a Flower Convener, she was to attend all funerals, count attendance and report back to the Parish Hall Reception Committee. In addition, she and her husband, Ian, regularly visited the parishioners that donated flowers then because there was no Lay Pastoral Team. Other things she recalled enjoying then was bible study (though she gave it up because of the responsibility of raising kids and later taking care of her husband in his later years), Testimony time in 1960 which was well attended with all the pews fully occupied and often additional chairs in the aisle. On the most beloved incumbent that served during her time, she was quick to call Revd. Canon Chote as the popular choice. She informed that it was the reason upon his retirement that funds were donated by the parishioners which helped buy him a Condo to live in.

Frances expressed her worry over the finances of the church and prayed that it will improve to be able to carry out the mission of the church successfully. She recalled how Peter Fuller, as Treasurer, will lambast everyone during the Council Meeting (Now called Vestry), to give more so that the church will not close. She recalled how St. Philip's was to be amalgamated with St. Mathias few years ago because of same reason. As a member of the Amalgamation Committee, she ensured she called many parishioners after each meeting to brief them on the outcome. That helped them take a common stand and voted 81% against it. She concluded that it proved to the Bishop and Diocese that the church belongs to the people and that "what we want, is what counts"

Ontario Integrative Initiative (OII)

This summer has been a season of growth and gratitude as OII celebrated its first anniversary on July 2. Over the past year, we have had the privilege of welcoming newcomers, strengthening community connections, supporting families, and building partnerships that are helping people find belonging across our communities.

Recent months have been particularly exciting. With support from the Anglican Foundation of Canada (AFC), the Anglican Diocese of Toronto Foundation (ADTF), together with funding from the Government of Canada and the City of Toronto, OII has continued to expand its work in community wellness, leadership, civic engagement, settlement support, and cultural inclusion. Current initiatives include our Neighbourhood Belonging Circles project in Mimico, featuring community art and engagement activities throughout the summer, as well as our new partnership with St. Mary and St. Martha Anglican Church to develop transitional housing and strengthen supports for newcomers across the GTA.

As members of the St. Philip's family, you have been an important part of this journey. By opening your doors, welcoming our programs, praying for our work, volunteering your time, and providing financial support, you have helped create spaces where newcomers and community members feel seen, valued, and connected. Thank you for believing in our mission and walking alongside us during this remarkable first year.

As we begin our second year, we are excited for what lies ahead and remain committed to building welcoming communities where everyone can belong, contribute, and thrive. From our partnerships with St. John Dixie, to our engagements with Peel Newcomer Strategic Group and the Toronto Southwest Local Immigration Partnerships, our expectations are high and in gear to continue the support for our communities. If you would like to continue supporting this work, we invite you to scan the QR code below. Every donation helps us reach more individuals and families and deepen our impact across our communities.



SUNDAY SCHOOL

WE HAVE A WELCOMING SPACE FOR KIDS –

Mieke & Greg Nicholson

An amazing story of our Sunday School is that we have an amazing space for toys, instruments, crayons and books. These are fantastic tools required to keep the kids busy during our short time together, noted Mieke and Greg Nicholson, St Philip's Special and Experienced Sunday School Teachers.

On how they start the day on a typical Sunday, both explained that they usually welcome the kids to the space designated for Sunday school downstairs, say a prayer, sometimes the kids are encouraged to lead the prayer, then they spend some time on teaching them about the gospel reading of the day.

Elaborating further, Mieke and Greg said that most times, the gospel reading is explained to the kids through stories, songs and activity sheets. This usually drives home the point being expressed and enables the kids to actively participate, rather than listen.

Shortly afterwards, we then allow for some free play and or learn/teach some new songs and dance together and then head back upstairs to rejoin the congregation for communion and blessings, concluded Mieke and Greg.

On how they cope with the kids if a larger number turns up, they explained that ideally two (Two) adults are enough with the kids downstairs at all time. However, they were quick to add that "If we do not have the ability for that, we invite the children to sit together at the southern side within the church, across from the bell tower which is designated for kids".

They added that they have some crayons, papers and books for them to keep busy while the service is going on. This method has always been very effective that sometimes, the congregation may be unaware that kids are in their midst.

It is noteworthy that Sunday school is not active all year long. According to Mieke and Greg, "we do take a break in the summer. However, if Mieke and Greg are available during the service, they always try to provide something for them to keep them engaged.



Cemetery News

Since 1828, St. Philip's Anglican Churchyard Cemetery has been a peaceful and meaningful part of our parish and the wider community. For nearly two centuries, generations of families have chosen this historic and beautiful setting as the final resting place for their loved ones.

Our cemetery is more than a burial ground. It is a place of history, remembrance, reflection, and connection—a quiet green space where the lives of those who came before us are honoured and remembered. Caring for this special place means preserving its history while also ensuring that it continues to serve families and our community for generations to come.

Following a recent change in cemetery management, I am pleased to share that I am now overseeing the administration and day-to-day operations of the cemetery in my role as Parish and Cemetery Administrator. It is a privilege to care for this important part of St. Philip's and to assist individuals and families during what can often be a very personal and emotional time. My goal is to provide compassionate, respectful, and helpful guidance while making the process as clear and comfortable as possible.

I am also pleased to share that new cemetery spaces are now available at St. Philip's, including:

- Traditional casket burial plots
- Cremation burial plots
- Columbarium niches

St. Philip's Anglican Churchyard Cemetery is open to the wider community, and you do not need to be a member of St. Philip's parish to choose our cemetery.

Whether you are considering arrangements for the future, looking for a peaceful final resting place for a loved one, or simply interested in learning more about our historic cemetery, I would be very happy to speak with you and show you the options currently available.

You are warmly invited to contact me through the St. Philip's Church office at 416-244-5548 to arrange a visit or to receive further information.

We look forward to continuing the long tradition of St. Philip's Anglican Churchyard Cemetery as a place of peace, dignity, remembrance, and care for our community.

Amanda Fernando
Parish & Cemetery Administrator



St. Philip's Anglican Church and Cemetery

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Cremation plots



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ELDER'S INTERVIEW *Contd.*

I would appreciate greater transparency of our finances
— *Joan Barltrop*

Joan Barltrop, one of the amazing, cheerful and friendly Elders at St Philip's Anglican church, Etobicoke needs no introduction.



According to her, since joining the church in 2011, she has been pleased with the friendly atmosphere here as well as the welcoming nature of most people she met here.

Explaining further, she said that "this friendly atmosphere was what encouraged me, upon joining the church, to serve in various volunteer capacities, including Lay Reader, Collection Counter, Team Member Services in Long Term Care (LTC), Member of Fundraising Team and Past Chair of Lay Pastoral Team.

On the challenge experienced as a volunteer member of St Philip's, Joan pointed out that the "pettiness of some fellow volunteers" was her concern. She wished the situation was different as it affected the work of God.

As an Elder, Joan is worried about the issue of financials at St. Philip's. According to her "the church historically borrows from the Cemetery fund for operations. She is afraid and worried about what will happen when undesignated funds in the Cemetery fund account plots are no depleted".

She is of the view that the church needs to face the financial challenges confronting it and be able to develop an action plan that will enable it successfully navigate the years ahead without funds from the cemetery.

Continuing on the church finance, Joan said that if she's given an opportunity to change something at St. Philip's, she will advocate "a greater transparency in finances and a three-year time period of undesignated funds gift to cover operations cost".

While having no form of regrets for joining St. Philip's church, she feels that there should be continuous emphasis on the Vision and Mission of the church.

She's very satisfied with the current liturgy, as it suits her expectations, however, as an Elder, she opines that a realistic plan is needed in the area of stewardship. She is also pleased with fresh energy of recent attendees as it points to the direction of church growth and continuity.

Joan Barltrop will like to be remembered at St. Philip's as a "participating volunteer who made a difference".



Incumbent's visit to the Holy Land: An Overview

In early December, 2025, I was part of a delegation from the Diocese of Toronto that went to Palestine (East Jerusalem and the West Bank) to meet with leaders and ordinary Palestinians to learn about their daily lives living under occupation. We met with some extraordinary people: a Nobel Peace Prize nominee; a well-known Catholic theologian who grew up Jewish; an internationally respected scientist, environmentalist and peace builder; the archbishop of Jerusalem and the Middle East; as well as farmers, clergy (Christian, Jewish and Muslim), families, business people and countless people we met on the streets, in the cafes and stores. We were universally welcomed and treated with great warmth and kindness. We even had a fun and friendly experience with the police in Bethlehem.

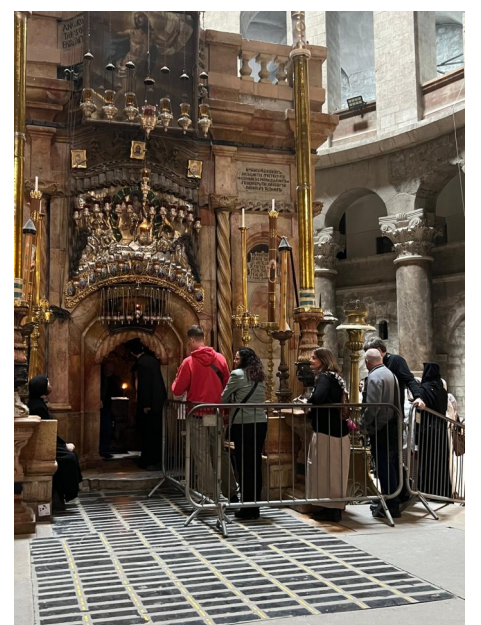
What was most jarring to us was the juxtaposition between the kindness, peacefulness, resilience and strength of these people and the atrocious living under conditions they endure every day, which left me traumatized. The four pictures attached to this article give a sense of this juxtaposition.

- ♦ The skyline of Old Jerusalem with Al Aqsa and its golden domed mosque invites its viewers into an experience of the holy, while the reality on the ground is that both Muslim and Christian holy sites are arbitrarily blocked to worshippers (but never to Jewish settlers) by armed Israeli military personnel.
- ♦ · The absolute joy that erupted with the lighting of the Christmas tree in Manger Square in Bethlehem was a genuine expression by thousands of residents who were finally allowed this rare opportunity by their occupiers to celebrate their faith, traditions and culture. In spite of their ability to celebrate, they all went home that night to lives that are severely limited by Israeli law.
- ♦ · The Bethlehem wall is a 30 foot cement barrier surrounding the city, which is only a small part of an 800 km series of walls, barbed wire fences, and military checkpoints that limit the ability for Palestinians to move, visit family, work, access



And finally, the burial tomb of Jesus under the Church of the Resurrection in Jerusalem. For me, it was an intimate, spiritually charged experience entering the tomb for my allotted 1 minute of silent prayer. I am so grateful for the opportunity to have visit this holy site, but I am very aware that my 3 minute wait in line was unusual. The current violence of Gaza and the continuing occupation of East Jerusalem and the West Bank has chased away all of the pilgrims and tourist. The Old City of Jerusalem was virtually a ghost town of despondent merchants, shuttered shops and the ever-present armed Israeli soldiers.

There is so much more to say, but what I came home with was the sense of having visited a country (Israel/Palestine) made up of people on all sides who live with inter-generational trauma and grief. All too often this plays out in violence and division. Please keep all the people of this “holy” land in your prayers; praying that they can come to see their own pain and suffering in “the other” with whom they live, and then learn to heal together and share this land. That is my dream, and the dream of so many people I met on my visit, who hopefully and faithfully look forward to the day when they will be one people living together from the Jordan River to the Mediterranean Sea.



“What was most jarring to us was the juxtaposition between the kindness, peacefulness, resilience and strength of the people we met and the atrocious living conditions they endure every day. We were universally welcomed and treated with great warmth and kindness, even as we witnessed the severe restrictions that affect their ability to move, work, worship, access medical care, attend school, and visit family.”

COVID LOCK-DOWN OPENED DOORS FOR LIVESTREAMING – *Peter Lee*

One of the major benefits of the Covid Lock-down at St. Philip's was the opportunity to explore how to continue worshipping God with the help of technology.

As you all are aware, the lock-down, which started, in March 2020 and lasted till March 2022, was a very difficult period in the life of the church throughout the world as we were forced to close our doors to the worshipping public.



Here at St Philip's, we decided to explore efficient and effective options for 'feeding its flock' by technical means. The first option was using the meeting software program – called Zoom. Zoom uses the internal Camera and audio system of a laptop computer to communicate with others who joined the meeting with their own laptop or handheld devices. Zoom was discovered to be very limited in capabilities but at least, we were able to worship together while we developed the more sophisticated system of 'live-streaming'. No additional equipment is required other than a laptop and access to the internet.

At this juncture, let me use this opportunity to explain what we do and how we do it. Live streaming is when the streamed audio and video is sent over the Internet in real time, without first being recorded and stored. It is like watching a film live except that the system does a separate chat which allows one to make comments (more on that later). The implementation of the live-streaming occurs in two phases. In the first phase, we feed the camera video and audio feed into the host laptop and have a more sophisticated feed to the Zoom meeting. During the second and final stage, we implement live-streaming and send the Camera and Audio feeds over the internet to the St Philip's Website.

Recall vividly that at our Vestry meeting at that time, we resolved to stop producing Bulletins for the 10:30am Sunday Eucharist service with a view to saving paper/cost. A laptop was to replicate the bulletin on a software program called 'PowerPoint' and send it to TV Screens visible to the congregation and Chancel. It was also geared towards elevating the standard of our worship both to members in-service and others at home or in the diaspora.

We will now look at each of these three functions, Zooming, Livestreaming and TV PowerPoint in a little more detail with a view to helping congregational members navigate these functions.

ZOOMING

We are still using the Zoom system at St Philips for not-in-person meetings. This software enables multiple computer operators to talk to one another via their laptop. For instance, we use the program for 'Centering Prayer' every Friday and occasionally for meetings such as the Advisory Board and the Warden's Meetings. The laptop camera displays the picture of each operator and audio via the internet access. So, the system requirements are limited to (i) A Laptop computer, (ii) Zoom Software (downloaded for free) and (iii) Internet Access.

The Live-Streaming equipment and software we are using includes;

- 2 PTV remote cameras and a multiple camera controller
- Pearl-Mini Epiphan Video encoder
- Vimeo Software – A Video hosting Platform
- Audio System with three remote microphones and audio mixer.

Using the above equipment, we film the 10:30 service and transmit it over the internet in real time to the St Philips Website. Viewers access this Website and can watch and listen to the 10:30am Service in real time. Due to data load requirements, the video and audio system is hard-wired to the existing Church Rogers modem. It is important to remember that the only audio that is live-streamed is that generated by the three remote voice microphones and the four audience microphones. Other audio noise will not be transmitted to the live-stream.

One Camera is situated at the church, just behind the last pew, above the Aisle and the other camera is situated on the north side of the Nave, just behind the Tower entrance. The camera video is controlled by the video controller. This controller has ten pre-set views per camera, which allows the operator to control the live-stream video by switching from one present view to another. For instance, the video of the Lectern Reader is Pre-set 5 and the one close to Father Mike at the Altar is Pre-set 7. With a couple of exceptions, the Pre-sets for Camera 4 (the other camera) are the same as Camera 1. It should be noted that the Camera Controller also contains a joy stick for minor adjustment of the video picture focus, position and close-up

The video that is live-streamed included the video from both cameras and a USB PowerPoint video from the TV PowerPoint (more on that later). This enables live-stream viewers to see what is the PowerPoint bulletin and follow along with the service, being able to view the Service script, prayers and hymns.

TV SCREENS AND POWERPOINT DISPLAYS

During the installation, we installed five TV Screens, three viewable by the congregation, one viewable by the Presider at the Altar and one viewable by the Choir. Not only does this allow us to view the Order of Service as presented by the PowerPoint program but it also allows us to show film to the congregation.

... to be continued.

Views expressed here are personal. Comments, Reactions and accolades should be sent to peterflee@bell.net

Theologically Speaking

Lately, I've been wondering:
Who gets to speak and hear the truth,
even when it's hard? Can we bear it?

This year, I've given myself the task
of studying the Hebrew prophet Amos
and the Pauline letter to the Colossians
in some depth. Amos had some hard
words to hear, and to speak, in his time.



Amaziah, priest of Bethel, does not accuse the prophet Amos of being wrong, exactly; he just tells the king that “the land is not able to bear all his words” (Amos 7:10) and accuses him of treason. Old trick, that! If you don't like what you hear, attack the person and their credentials. Amos seems to understand what's going on: “I am no prophet, nor a prophet's son... but the Lord took me from following the flock” (Amos 7:14–15). He only had God's “plumb line” in his hand (Amos 7:7–8). Yet God called him to hear and speak hard truth anyway—the People will go into Exile.

It seems to me that I'm tempted on every side to decide what I'm willing to see and hear by source rather than by substance:

- Does this person or community have standing?
- Are they authorized by “my” people?
- Do they use the language I prefer?
- Are they using the “correct” socials and news sources?

Colossians answers these questions with baptismal images. “You have stripped off the old self... and have clothed yourselves with the new self” (Col 3:9–10), a self in which “there is no longer Greek and Jew... barbarian, Scythian, enslaved and free” (Col 3:11). The Pauline author reaches for the most despised category his hearers knew — Scythian, the ancient world's shorthand for “people beneath notice” — and dissolves it in Christ, who “is all and in all” (Col 3:11). Christ's Body includes people whom I've been taught to treat with contempt, unworthy of a just hearing!

If anyone can bear truth, what do we do when finding truth gets messy?

What replaces the old ladder of flattery and the certainty of hierarchy? Our epistle-writer responds: “Let the peace of Christ rule in your hearts, to which indeed you were called in one body” (Col 3:15). The Greek verb behind “rule” comes from athletics—an umpire's call, a judge's decision.

We are Christ's Body, ligamented by the Word himself, despite those untrustworthy weirdos next to us in liturgy! In a world where people often despair of hearing or speaking truth, let us model celebrating the truth from wherever the Spirit brings it, keeping ourselves clothed with Christ. Let's allow his peace, and not our credentials, decide what Word our hearts—and our land—can bear.

Views expressed here are personal. Comments, Reactions and accolades should be sent to rob.daywalker@gmail.com

The Diaconate

I hope everyone is enjoying their summer and let's hope for better air. What is the diaconate? The diaconate is part of Holy Orders and is a full and equal ministry with the priestly ministry. Deacons have been called to a special ministry of service – to serve the poor, sick, lonely, and oppressed. The word deacon comes from the Greek Diakonis – which means



servant. It can also mean herald, agent, ambassador, and one who waits on tables. The deacon is the direct agent of the bishop in the parish. Deacons have a direct relationship with the bishop and serve under the bishop. The priest in the parish represents the bishop and thus the deacon reports to the priest. This does not mean that the deacon is less than the priest or that their ministry is subservient to the priesthood. There are over 50 deacons in the Diocese Toronto, and they serve in many different ministries. Deacons have taken vows and are ordained by the bishop. Some of the vows are to serve the poor, lonely, sick and oppressed, interpret the need of the world to the church and the church to the world, and make Christ's redemptive love known. Deacons are not paid by the church – they are vocational deacons – their employment is their ministry, yet they are not volunteer – they are ordained minister in the church.

My ministry consisted of two parts. The first is pastoral. At St. Philips I have coordinated the Lay Pastoral Care Team to serve the pastoral needs of the parish. I am currently taking a break from this ministry. The majority of my ministry is to serve as the Spiritual and Religious Care Advisor for the City of Toronto at two Long Term Care Homes – Castelvew Wychwood Towers – A 456 bed home, and Wesburn Manor – A 192 bed home. This is my employment and vocation. My ministry is carried out in these homes providing spiritual and religious care for residents. I facilitate spiritual assessments for new residents, provide one on one visits, provide end-of-life visits and care, manage the spiritual and religious volunteers, and provide service in the home such as the Celebration of Life and Remembrance Day, as well as sit on various committees such as the End-Of-Life committees. My role is multifaceted as the City of Toronto is a diverse and inclusive organization. This makes my role slightly different as I provide care for anyone of any faith. The second part of my ministry focuses on Social Justice. .

The reason for this being is that deacons are to be allies and in solidarity with those on the margins of society or who are left out from the table. Deacons are to practice radical hospitality. I have been providing this ministry through our Social Justice and Outreach Committee that I have Co-chaired. Now I am taking a break from these duties and hope to return next year. In this role I have help coordinate the parish response to those in need how may be in relationship of power imbalance – such as our newcomers, LGBTQ+, and those with food insecurity, indigenous, and minority populations. I have also coordinated our food drives with WAES. Justice is a large part of the ministry of a deacon.

Liturgically I have symbolic functions in worship. I am to represent to the parish an Icon of Christ Diakonia or servanthood and to model this to the parish. In this regard I proclaim the gospel by reading, set and clear the table and am the Major Domo of the table or head waiter making sure everyone is served, I pray the prayers of the people, and dismiss the congregation back out into the world for acts of service. I am to help people in their ministries and encourage them to find ministries of service in the world. I preach every other month and through my preaching I interpret the need of the world to the church. Personally, I see my ministry as making the reign or Kingdom of God manifest in the world in the here and now by providing loving acts of service to those in need. Thank you for the privilege, trust, and honour of representing St. Philips as your deacon. May you have a blessed and relaxing summer and thank you so much for the privilege to be your servant.

The Reverend Greg Lane— Deacon



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UPCOMING PARISH EVENTS

St. Philip's Anglican Church, Etobicoke

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RECITAL

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Amber Chow

pianist

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St Philip's Anglican Church

- Invites you to -

Caribbean Lunch

Adults \$20

Teens \$10

September 20th

12.30 to 2.30

At the Parish Hall - 60, Dixon Road

Speak to Rosalind or Connie for Tickets

St. Philip's Anglican Church, Etobicoke

Recital Series 2026/27

Sounds Without Borders

Music for Flute and Guitar



Albee Duo

James Baker, guitar

Eleanor Song, flute



November 8 • 4:00 p.m.

Admission by donation

All are welcome.