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The Anglican

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Carly Kalish, standing outside All Saints, Sherbourne Street, Toronto, runs a drop-in for women who work in the sex trade. PHOTO BY MICHAEL HUDSON

Photography project empowers women

Pictures, exhibit educate community about life of those who are 'invisible'

BY HENRIETA PAUKOV

THIS photo is really interesting," says artist Anne O'Callaghan as she points to the laptop monitor.

"That's where I sleep," responds Mia,* the woman who took the photo. The small group around the laptop leans in closer to examine the photo and learn more about Mia's life.

Mia uses drugs and works in the sex trade. She took the picture with a disposable camera that was given to her as part of the Exposure Project, a program of All Saints, Sherbourne St., that teaches photography to marginalized women in the Regent Park and Moss Park areas of Toronto. Participants were picked from among those who attend All Saints' Friday morning drop-in program, which reaches out to

women who work in the sex trade.

"I dreamed up the idea for the Exposure Project one day," says Carly Kalish, the social worker who coordinates the Friday morning drop-in. "I thought, how cool would it be to educate and empower sex workers through the art of photography while educating the community about what their lives look like. Because people walk by and don't even acknowledge them. They are completely invisible."

She asked 10 women to participate, focusing on "the most marginalized, the most vulnerable," women who would not normally have an opportunity to participate in this type of program. "The response has been magnificent," she says. "They gave me hugs when I invited them to be part of this. These are people who will swear at you when you walk by them on the street.

They are just so excited to be a part of it."

The women received disposable cameras and a photography lesson from Ms. O'Callaghan, and they were encouraged to take pictures of their lives on the street. When they brought the cameras back, Ms. Kalish had the rolls developed. "Today, we are having our second session to look at the first set of pictures and to talk about light and contrast and the meaning behind the pictures," she says. "We are going to go through the film to see where we want to improve, where we want to take more pictures, and so on."

In April, the photographs will be displayed at Holy Trinity, Trinity Square, in Toronto, with descriptions written by the photographers "about what the picture means to them, what All Saints means to them, possibly a picture of themselves and

their story," says Ms. Kalish. On the last night of the week-long exhibit, April 19, the Exposure Project will hold a fundraising event where guests will have an opportunity to buy the photographs, with a portion of the proceeds going back to the photographers, "so they can not only learn from it but also see how valuable their work is and what it's worth to someone else." Perhaps most importantly, the photographers will be encouraged to invite family and friends to see their work.

The women taking part in the Exposure Project and the other women who use the Friday morning drop-in are not used to having people pay positive attention to their lives. Most of them use drugs and do sex work in order to survive. "It's a cycle of using drugs, needing money to get those

Continued on Page 9

THE FIGHT IS STILL VALID - SEE PAGE 9

Church adds worship to morning menu

Guests can talk, pray before breakfast

BY CAROLYN PURDEN

WHEN guests drop in at the breakfast program at Church of the Redeemer, Toronto, they have an opportunity to partake not only of nourishment for the body, but also for the soul.

Church of the Redeemer pro-

vides breakfast for about 60 people and lunch for about 120 people every weekday. Evaluating the programs two years ago, the organizers realized that they did not provide any kind of spiritual practice for those who wanted it.

"We looked at what we might do to provide people with an opportunity for prayer and biblical reflection that wouldn't be intimidating or threatening to anybody," says John Stevens, a volunteer and leader with the program.

The organizers of the lunch program took the idea to a meeting of their guests and decided to build on something that was already happening informally: several guests were sitting at a table and doing some biblical reflection on their own. "We have what we

call the 'kitchen Bible' and they would borrow it and have some really interesting conversations," Mr. Stevens says.

Inspired by that, the church decided to open half an hour earlier on Thursday mornings, with coffee available until breakfast was served at 9 a.m. Anyone could gather round one of the tables in the room for an unscripted opportunity to engage in prayer and biblical reflection.

Over the past two years, numbers at the "Talk and Pray" gath-

erings before breakfast have varied from five to 12 guests, often with different people taking part. The gatherings begin with a reading of the Gospel from the previous Sunday, and then people reflect on the reading in the context of their own lives and engage in prayer.

There are usually two leaders at the table, who are there simply to guide, rather than dominate, the discussion. "What we really wanted was worship study where the guests were doing what the guests wanted to do, not what we thought they might benefit from doing," says Mr. Stevens.

The guests offer an amazing variety of reflections, he adds. "There are some very honest conversations and sometimes some very difficult conversations," he says. "Among the group, there are some people who are really

struggling with their lives."

It is interesting to watch the reactions of those at nearby tables, he adds. Sometimes there is no reaction and sometimes he senses hostility, but often he notices that people are paying attention, although they are not willing to be drawn into the group.

Although the guests have unpredictable lives, three or four from the lunch program have made a deeper commitment to the church and have begun attending Sunday worship. "It's a hugely important thing for the whole congregation," Mr. Stevens says. "We like to think of the lunch program as something that involves a lot of volunteers, but is part of the ministry of the whole congregation. To have lunch program guests as part of the congregation is, I think, a gift to the whole congregation."



John Stevens, photographed with the 'kitchen Bible' at Church of the Redeemer, Toronto, volunteers at the church's breakfast and lunch programs. PHOTO BY MICHAEL HUDSON

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Enthusiasm carries parish past goal

Visioning conference energizes campaign

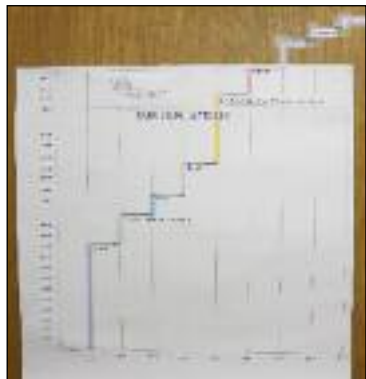
BY CAROLYN PURDEN

SOMETIMES all you need to run a good fundraising campaign is a strong boost of positive energy. At least, that is the experience of St. Augustine of Canterbury, Toronto.

When the Rev. Canon John Wilton, priest-in-charge, found out that the Leaside parish was due to start its Our Faith-Our Hope campaign in May, he knew right away that the timing was bad.

The parish had been going through a two-and-a-half-year visioning process to determine its future, and the culminating conference in that process was to be held in mid-October.

Canon Wilton and the churchwardens petitioned the diocese to start the campaign at the end of that month, and the diocese agreed. "I wanted to wait until the conference was over before I asked people for cash, because the future of the parish was kind



A chart shows how St. Augustine's donations to Our Faith-Our Hope keep climbing. At right is the church's campaign committee. From left are the Rev. Canon John Wilton, Leslie Saffrey, Everett Fleming, Mary McLean and Carol Burke. PHOTO BY MICHAEL HUDSON

of uncertain," Canon Wilton says. "It worked out well because the parish conference generated lots of creativity and energy and that just flowed straight into the campaign."

The conference was intended to provide a weekend for parishioners to talk about St. Augustine and its future. But rather than talk about problems, participants followed the "appreciative inquiry" model, which looks at the things that are going well. They talked about what was good about the parish, and discussed what they wanted to see it doing successfully.



People emerged from the gathering believing that St. Augustine did have a future, although there was some hard work to be done. Work began right away on drawing up a ministry plan for the next three to five years.

At the end of that month, Our Faith-Our Hope was launched, with a goal of \$210,000. "I was very skeptical," says Canon Wilton. "I thought that was a lot of money for a small parish and we were stunned by that goal."

But once the campaign started, success came almost immediately, to everyone's surprise. Within six weeks, St. Augustine had not only met its goal, but had exceeded it by \$64,000.

There was nothing unusual in what the fundraising committee did, says Canon Wilton. It simply followed the plan that the diocese had laid out. But the parish's en-

ergy for the campaign seemed boundless. There was no shortage of volunteers, and they were filled with enthusiasm.

"What's happened is that people have seen how well we did in the campaign and that in itself has become energizing and has just added to the energy that was at the parish conference," says Canon Wilton.

After building new church, generosity continues to flow

BY CAROLYN PURDEN

IT would be easy to suppose that once a parish has built itself a new church, its financial resources would be exhausted for some considerable time into the future. But the parishioners of St. Thomas, Brooklyn, have shown that generosity has no limits.

In November 2010, the Rev. Claire Wade arrived at St. Thomas' as the new incumbent in the new space. In the early years of the decade, it had been decided that the church, built in 1869, could no longer meet the needs of the congregation. So the parish, assisted with a major grant from the diocese, embarked on a \$650,000 capital campaign to construct a new building.

The new building opened in November 2009. Linked to the old church and the former rectory, it is a state-of-the-art structure with a flexible worship space, removable seats and green technology.

Shortly after Ms. Wade arrived at St. Thomas', the parish was invited to participate in the diocese's Our Faith-Our Hope fundraising campaign, with a tar-

get of \$205,000.

"It sounded like a daunting task at first," she says. "We were concerned that the parish was just coming off a five-year capital campaign for the building and that people would not embrace this new request for money."

The solution, parish leaders decided, was to relate the campaign to what had been happening at St. Thomas, and pitch it as a continuation of the building campaign. Half of the parish proceeds from the Our Faith-Our Hope campaign would go toward paying down the mortgage on the new building, and half would pay for badly needed renovations to the old church, which is now used as a chapel.

Ms. Wade says the Our Faith-Our Hope campaign was helped by the fact that the two co-chairs of the capital campaign volunteered to lead it. She herself approached one parishioner and asked for—and received—a substantial gift. "This is a very generous parish," she says.

However, the Our Faith-Our Hope campaign was still challenging. Some people said they

could not manage another gift so soon after supporting the capital campaign, and others questioned why they should be fundraising for the diocese.

However, those who could not give because of economic hardship pledged their time and talents. And to those who questioned fundraising for the diocese, Ms. Wade pointed out the large grant that the diocese had given for the building campaign.

"I had to do some work in creating awareness of the major contribution the diocese made to the new building and of our need to reciprocate by being supportive of diocesan endeavours," she says. "I also reminded parishioners that we do not operate independently. We're part of a bigger whole and that ministry costs money." She preached many sermons about the biblical imperative of giving, whereby giving is not only an obligation, but a privilege.

The campaign strategy was successful. Not only did St. Thomas meet its target of \$205,000, it actually raised more than \$270,000.

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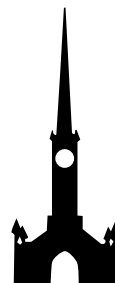
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Stir the embers of your heart



Lent was a somber time in my childhood home in Peterborough. Somehow it just felt different. Each year, a few days before Ash Wednesday, our family would hold a meeting at the dinner table, and each of us was called upon to declare what he or she would give up for Lent. There were only a few items for children to choose from: dessert, pop and chocolates were the obvious candidates. My suggestion of giving up school for Lent never gained much currency! We were invited to give up something we liked, to make a sacrifice precisely to remind ourselves that Jesus made a sacrifice for us. Jesus gave up his life for us. Mom and Dad participated in this exercise by giving up something as well.

Lent also meant being invited to give up some money. From an early age, we had been taught to tithe, a practice I still follow. An allowance of 10 cents per week wasn't much, but one cent could fill up a small bag with licorice and other treats, so in the eyes of an eight-year-old, that was quite a sacrifice. Lent required more of us. Filling up the Lenten coin card or cardboard church to be turned in on Palm Sunday was a matter of some pride for me, though I can only imagine now how the counters must have dreaded having to add up the pennies, nickels, dimes and quarters offered by hundreds of Sunday school children. The money raised was to go to some special project somewhere in the world.

We were called "Little Helpers" back then, working with the rest of the parish family and making a difference in mission. For many years, Lent gave us an opportunity to

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

attend an evening in the parish hall of All Saints, listening to a missionary on leave from some far-off place tell stories of life in Africa or China or the Canadian North. Black and white pictures, projected on a screen by a "magic lantern," gave us a glimpse into another culture and society. The embers of my heart were stirred with a passion for the poor, especially in exotic places. We felt God's call to help, and we wanted to respond.

Ash Wednesday itself was a very special day. It began by going to church early in the morning without first having breakfast, to attend a solemn service and have ashes imposed on our foreheads. Communion was reserved for those who had been confirmed, but ashes were available to all. Breakfast was served after the service. It was a simple meal of hot cross buns, milk and juice (we were considered too young to follow the Lenten discipline of fasting). Then we would go to school, late!

Throughout Lent, there was a somber feeling not only on Sundays, with subdued hymns set in minor keys, but also at home when family devotions emphasized self-denial. In careful ways, we were taught to examine our consciences, to acknowledge our shortcomings and to seek forgiveness for our sins. It was not an oppressive time, just a spiritually focused time, ultimately leading us through the events of Holy Week to the foot of the cross and the excitement of the empty tomb. It was a disciplined, formative time in the life of a young boy. Lent mattered.

I had not yet been exposed to the other traditional disciplines of Lent, but self-denial,

sacrificial giving, repentance and missions have had a lasting effect on me. It was, of course, a different era. Canada had not yet become a wealthy nation. While emerging from the Second World War with a sense of confidence, Canada was still heavily reliant on natural resources, still finding its place among the nations of the world. The church was still at the centre of social life and voices opposed to the church were muted. Sundays were commonly called the Lord's Day. Sunday shopping was not legally permitted. Children's team sports were not allowed on Sunday. The emphasis of Sunday was church and family.

The purpose of this article is not to date myself, though I have successfully done that, but to invite you to consider using this Lent as a dedicated time for self-denial and sacrifice, for extraordinary acts of charity, and for a renewed personal sense of mission. Use the time to enter into the depths of your faith. Volunteer at a foodbank, visit a nursing home, take part in a Bible study, make a point of attending worship weekly, plan to attend all the services of Holy Week, reflect on the self-giving life of Jesus and rededicate yourself as a disciple of Our Lord. Step outside the frenetic pace of life for the 40 days of Lent and see if the embers of your heart are stirred again with a passion for mission.

In my view, the finest exhortation in the *Book of Common Prayer* is found on page 611 and says, in part, "I therefore invite you, in the name of the church, to the observance of a holy Lent, by examination and repentance, by prayer, fasting, self denial and by reading and meditating upon God's holy Word."

May God grant us a holy Lent. It is worth the journey.



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What does money mean to you?



In a few months, income tax time will be upon us. This time usually has people thinking about their finances (particularly about where it all went) and how much they will either owe or receive.

There is no shortage of information or advice available to help a person get his or her financial house in order. It can be dizzying at times to determine what the best plan of action is and how to achieve it. Most information focuses on the how-to, that is, what steps are best for each individual, given their circumstances. However, trying to be the best steward one can be with what one has also means looking at our attitudes toward money.

One of the exercises I used at workshops was to ask people to think about the first time they were given money. The most common answer was from the tooth fairy. Whatever their experience, they got it from someone else as a gift. The other exercise that helps us think about money was what our parents or guardians taught us about the value of money. For example, I used to hear the phrase, "Do you think money grows on trees?" Other phrases included, "Save all your money" or "Don't buy on credit." Some people were taught that money was meant to be enjoyed. Whatever concept we learned or did not learn has had an influence on the way we approach money. It gets even more complicated when we get married and have to deal with another person's experience. All of these things affect how we use money.

THE STEWARD

BY THE REV. BILL WELCH

A few years ago, I read a sermon by the famous preacher John Wesley about the use of money. He based his sermon on Luke 16:9, about making friends with money: "And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes." His basic rule is to do three things with money: gain all you can, save all you can and give all you can.

Gaining all one can seems like a no-brainer—who doesn't want to get as much as possible? However, this maxim is predicated on the notion that you do not gain all you can at the expense of your health, either physically, emotionally, spiritually or psychologically. If your occupation causes undue stress upon you, then he advises to find other employment.

Secondly, gaining all you can should not come at the expense of our neighbour. That is, it should not come by undercutting a neighbour's business, stealing their employees or taking their property. This may seem odd to us, but his basic premise is that our wealth should not be gained at the expense of our neighbour's wealth. If it is, then it runs counter to God's commandments. He takes this a step further when he advises that gaining all we can should not cause harm to our neighbour's body. If what we sell impairs our neighbour's physical or spiritual well-being in

any way, that is also an unacceptable way to gain all we can. We are to gain all we can through honest hard work, continuous learning and striving to do the best job we can in honour of God.

The second maxim is to save all you can. We are to do this by making sure the purchases we make are for things that last. We are encouraged not to try and keep pace with our neighbour in a vain quest for status. He also does not recommend banking or keeping all of our savings because it is to "make friends with the mammon of unrighteousness." Our savings are to be used with care and caution.

The third maxim is to give all you can. This is done in three ways.

1. Give for the needs of your family; make sure they have the basics.
2. Give to members of the household of faith.
3. Give to all people.

Wesley offers this up as an opportunity for people to come to grips with their attitude toward money and puts it in a context of faith. He challenges his readers and listeners to think more deeply about the ways we use our money; not only how it affects our well-being, but also how it affects our neighbour's well-being. He gives us another viewpoint on the use of money: that it is not just "filthy lucre" but can be a positive influence on God's creation if we remain in control of it and not the other way around.

The Rev. Bill Welch is the incumbent of St. James the Apostle, Sharon.

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Show God's love to those in need



As I write this, I have just returned from giving blood for the 50th time. Also this week, our parish is giving thanks for a successful lung transplant for a member of our church. While it's still early days, the doctors are pleased with the patient's progress. This man's life is being saved because someone made a decision to donate his or her organs.

Several years ago, my sister-in-law's father died suddenly in a vehicle accident. He had signed an organ donation card, and although he had died in Washington State, the doctors there were able to harvest his organs. After his death, Jim was able to give sight to a blind person and save the lives of several others. In total, 19 different people had their lives saved or significantly improved by his gift.

The first time I gave blood, I was 17 years old and in high school. My mother had been a regular blood donor for years, so it's likely that I would have done so as well. However, the opportunity to miss an hour of class, and to watch the big, strong football jocks whimper at the sight of their own blood, was certainly appealing!

Not everyone can donate their blood or organs to help others. Canadian Blood

MUSINGS

BY THE REV. HEATHER MCCANCE

Services has very strict regulations about who can donate blood. Some of these restrictions are made for the sake of the potential donor and some are aimed at keeping the blood supply free of disease. (Some of these regulations are, I would argue, unnecessarily exclusive. Prohibiting men who have had sex with another man even once, or their partners, seems excessive in an age when so many tests are done on the blood to preclude the chance of transmission of disease.)

Likewise, not everyone who has died is a suitable organ donor. If a person has been ill, often their organs cannot be used, and if a person has been on life support for too long, their organs cease to be viable for transplant.

In Canada, our loved ones will never know who benefitted from our organ donation. In the United States, this is not so. My brother travelled with his wife's family to a celebration of Jim's life a few months after his death to meet with some of the recipients of his organs. That was a very hard thing to do: in many ways, Jim's family didn't want all these people to have his

organs—they wanted Jim himself back with them. But since that was not to be, it did bring a measure of peace to them to know that his death was not pointless.

Perhaps this is a no-brainer. Perhaps it is obvious. But I still occasionally hear of Christians who don't want to donate their organs because of their faith, even though there is no major Christian church that prohibits donating organs or blood. (Some have prohibitions on receiving such donations, but none on donating them.)

Still, it's not something that we talk about in the church, where the phrase "organ donation" more often refers to a fundraising campaign to refurbish a musical instrument. I think we should. As Christians, I believe we are called to show God's love to those in need, and I can think of few in greater need than those awaiting a new heart, lung, or pancreas, or those who need a blood transfusion after an accident or as part of a chemotherapy treatment.

It's not something Jesus talked about. It's not in the writings of the early church. But it seems a fairly simple way to witness to the world that God cares about people in this life, and not only in the life to come.

The Rev. Heather McCance is the incumbent of St. Andrew, Scarborough.

EDITOR'S CORNER

BY
STUART MANN

I didn't ask for these things

There comes a point in every production of *The Anglican* when I think I'm in deep trouble. That moment usually comes just after I've sent the paper to the printer and just before I have to start the next one, when I'm staring at 12, 16 or even 20 blank pages.

In the past at such moments, I've always thrown myself into a fit of busyness—assigning stories and photos, writing, combing the calendar for events, digging through old files for stories that didn't make it into previous issues.

Nowadays, I take a different approach. I still get busy, but I also think, "Don't worry. God will provide."

I'm not sure where this phrase comes from—Google says Philippians 4:19—but I've found that it happens to be true. The trouble is, not only does God provide you with the things you need, God also provides you with the things you don't need or ask for.

In my case, God has recently provided me with a concern for economic and social injustice. This is entirely unwanted. I'm not a seeker of social justice by nature and it does not come easily to me. I've lived my life with the attitude that if I look after myself and my family, the world will look after itself. And it's stood me in good stead.

But during the past year I've found it increasingly difficult to look away from the poverty and injustice around me. I can't take a shower anymore without thinking of the millions of people in the world who don't have enough fresh water to drink, let alone wash in. I can't go fishing with my son without thinking that if we lived in many other countries, we'd be running the risk of stepping on a landmine, being kidnapped or dragged into a mercenary army. I can't go shopping for food without thinking that for many women in other parts of the world, going for food and firewood can lead to rape, murder or enslavement.

Most of all, I can't fall back on the old chestnut that there's nothing I can do about it, that it's carried out by scoundrels in other lands, far away. You see, the guy who sleeps under the bridge at the top of my street is back again this winter, and I can't pretend I don't see him anymore. It's impossible for me to square the fact that he spends his nights on a concrete slab in -15°C weather while I'm stretched out on the couch in our living room, less than 500 yards away, watching a movie and munching popcorn.

I know, I know, life is unfair. I've used that excuse a thousand times and have profited by it. But God, through the hidden face and hunched frame of the man under the bridge, has informed me that that's just not going to cut it anymore. I have to give back. I have to respond.

I'm reminded of what Dr. Stephen Scharper said at Synod. He quoted from the Catholic eco-theologian Thomas Berry: "We did not ask to be here at this time. Some of the prophets, when asked to undertake certain missions, said: 'Don't choose me; that's too much for me.' God says: 'You are going anyway.' We are not asked whether we wish to live at this particular time; we are here, the inescapable is before us."

Free will gives us the choice



With Valentine's Day making February the veritable month of

love, a fitting Bible passage to consider is 1 John 4:8, which reads, "Whoever does not love does not

know God, because God is love." This passage often comes under fire because of the Christian belief in Hell. It's understandable that it might be difficult to believe that God is love when you think He makes people suffer eternal torment, but this difficulty is based on a misinterpretation of Hell.

In *The Allegory of the Long Spoons*, Hell is described as a large banquet table cluttered with plates of delicious food. Strangely, everyone at the table is starving. The diners' arms are splinted so that they can't bend them and the handles of the spoons are so long that they can't bring the food to their mouths. The situation is identical in Heaven, only no one is starving because they're feeding each other. Evidently, the torment in Hell is due to the selfish nature of the people that reside there.

In *The Great Divorce*, C.S. Lewis depicts Hell as a dreary "grey town" where the inhabitants constantly bicker with each other. They all have a choice to take a train ride to a beautiful country that represents

FOR YOUR CONSIDERATION

BY AMIT PARASAR

Heaven, where friendly spirits try to convince them to enter. However, the people from Hell can't let go of their pride and anger. They almost always freely choose to continue their misery in the grey town.

Both of these allegories suggest that our own sin is the cause of our suffering, a lesson that can be observed on Earth today. Nevertheless, even if God isn't the one causing our suffering, He still allows us to suffer. So how can God be love and allow this to happen?

The simple answer is that God gave us free will, the ability to choose to love Him, to love one another as He intended, or to love only ourselves. Loving someone means nothing if we don't freely choose it. Likewise, free will is nothing if we never face the consequences of our decisions. The truth is that we won't learn or change unless we have incentives to do so. Consequences to our choices act as the requisite incentives.

I recently witnessed a good example of this point at my nephew Elias' first birthday party. I was helping a charming four-year-old boy named Jordan slide down the "big kid" slide because I thought that he was too small for it. Later on, Jordan's fa-

ther told me that he would have preferred that I let Jordan go down the slide by himself. If Jordan did it successfully, the success would be his. If he got hurt, he would know that he wasn't ready for the slide yet.

As counterintuitive as this may sound, Jordan's father would allow harm to come to his son precisely because he loves him. He recognized that shielding Jordan from the consequences of his actions would rob Jordan of the opportunity to learn and grow. Jordan's future choices would be misinformed and his free will would, therefore, be distorted. Like Jordan's father, God doesn't want to manipulate us because our choices wouldn't be our own. They would be as meaningless as a forced "I love you".

By giving us free will, God has given us the choice to truly love others or to be the instruments of our own destruction. We have been given tremendous power, power to make of this world and eternity what we will. *The Allegory of the Long Spoons* and *The Great Divorce* teach us that we can live in paradise both in this world and the next if only we choose to love others as Jesus taught us. Let Valentine's Day and the month of February remind us to use the power of love for the greater good.

Amit Parasar is a member of St. Paul on-the-Hill, Pickering.

BRIEFLY

NCD founder coming to diocese

Christian Schwarz, the founder and head of Natural Church Development (NCD), will be speaking at St. John, York Mills, on May 11. He will be talking about holistic small groups and empowering leader-

ship. Nearly 100 churches in the diocese are using NCD, which is a biblically-based approach to measuring and enhancing the overall health and growth of individuals, churches and Christian organizations. To register, visit the NCD Canada's website, www.ncdcanada.com.

Retreat for divorced, separated or widowed

The Sisterhood of St. John the Divine is offering a new retreat for people who are

divorced, separated or widowed. The program, led by experienced facilitators, is designed to help participants begin their journey of spiritual and emotional healing and to discover themselves in God's loving and creative plan. The retreat will be held Feb. 17-19 at the Sisters' convent, 233 Cummer Ave., Toronto. It begins at 4 p.m. on Friday and ends at 1:30 p.m. on Sunday. The cost is \$200. To register, phone the convent at 416-226-2201, ext. 305 or email guesthouse@ssjd.ca.

Changing times, changing questions

The Ontario Human Rights Commission is updating its policy on creed and the accommodation of religious practices, and is holding a number of consultations with the public over the next few years. It held its first consultation in Toronto on Jan. 11-13. Barbara Hall, chief commissioner of the Ontario Human Rights Commission and a former mayor of Toronto, gave this address at the beginning of the consultation.

BY BARBARA HALL

In the last few years that I've been at the Commission, people have said to me, "You know, religion has never been an issue in Canada until this group or that group of people came." Well, I'd say to them then, and I say to you tonight, that in the 50 years that there has been a Human Rights Commission, creed has been an issue.

This was brought home to me very clearly last summer when I was having a conversation with a neighbour who was someone I went to junior high school with in Halifax a lot of years ago. It was a really hot, muggy Toronto day and I said I was going swimming at my neighbourhood pool, and she said she didn't swim. I couldn't believe that. I said, "Beth, what do you mean you can't swim?" We used to go to 'the Waeg,' the name of a recreation club in Halifax, every day of the summer. That's where we took swimming lessons and played and hung out. She said, "You forget: there were no Jews permitted at the Waeg."

This was in the late 1950s in Halifax and there was discrimination against various groups, particularly the Jewish community, together with racism directed at the black community. That formed a lot of the activism that resulted in the Human Rights Code being passed.

Over the years, there have been many cases involving creeds. In those early days, they were often related to anti-



Semitism or various discrimination experienced by the Jewish community. They were cases brought by the Jehovah's Witnesses, Seventh Day Adventists and many other Christian faiths. As the diversity of our country grew, the faiths that experienced discrimination or intolerance sought accommodation and changed and grew. But (discrimination or intolerance) have always been there and they are here today.

The world is changing and our society is changing. There is a greater number of faiths experienced by Canadians. We know the world is a very different place, and the policies that we are moving to update in this process have been affected by things that have been happening over the last few years—the bombing of the World Trade Centre, for example, and the change in the number of cases that came to the Human Rights Commission related to that, and the discrimination and stereotypes that flowed from that.



Muslim women take part in an anti-war protest in Toronto. At left, the cross at St. James Cathedral. PHOTOS BY MICHAEL HUDSON

So we have had changing times and changing questions. The answers to those questions and the decisions of the courts and tribunals need to be looked at and the policy needs to be updated. We regularly get questions from people, questions you hear when you pick up the newspaper or turn on the radio or TV. One of the things we know is that many people have addressed these questions in a good way, so there are many best practices out there, but often they aren't shared, so as issues come up, people aren't aware of how to deal with them. What obligations do employers have to accommodate religious holidays for non-Christian staff? What obligations do hospitals or jails or universities have in meeting various needs? There's a myriad of legitimate issues that people want responses to.

We talk about people seeking accommodation for creeds, but there are other people who want to be free of other people's religion or creed. What about that in the workplace? How much can co-workers talk about their religion before it violates other people's rights? What about a police officer who wants to be allowed not to carry a weapon based on religious beliefs around pacifism? What about religious prayers being held in public schools during school hours?

There are many, many issues, and it really goes back to this: what exactly is creed? The Human Rights Code talks about it, but in our current policy, developed 15 years ago, we interpret creed to mean religious creed or religion. Under this policy, we see religion as a professed system and confession of faith, including both beliefs and observances for worship. A belief in a God or gods or single supreme being or deity is not required, so creeds under the policy can include non-deistic bodies of faith such as the spiritual faith—the practices of First Nations, Inuit and Metis cultures, for example. Again, if we read the media, we see that there are other groups who are seeking recognition to be included as a creed. You hear people saying that paganism or humanism should be included as a creed, and there are cases today before not just the Ontario Human Rights Tribunal but other tribunals across the country asking those kinds of questions.

We know that in the last 15 years there have been several legal decisions that are not in sync with our policy, so we want to make sure that our policy advice on creeds reflects current legal realities. This is especially the case when rights based on creeds seem to conflict with other rights. There has been a number of recent cases involving that. We intervened recently at the Supreme Court of Canada in two cases, one involving the wearing of a niqab by a witness.

So there are many issues and many questions that are going to have to be discussed and considered as a part of the work we'll be doing on our policy, and we hope that the fact that you are here today means that you'll engage with us through this process, and I would ask you to check our website on a regular basis and respond to the questions and issues as they are put there.

For more information on the consultations, visit the Ontario Human Rights Commission website, www.ohrc.on.ca.

People are being awakened to a new day

Bishop Mark MacDonald, the Anglican Church of Canada's national indigenous bishop, attended the diocese's Synod last November and was asked to reflect on his experience there. This is an excerpt of his comments.

BY BISHOP MARK MACDONALD

Since I'm the first national indigenous bishop, people ask me how it's going. My first answer is, "Better than I deserve!" The second answer I give is, it's going a lot quicker than I thought it would. I thought I would spend the rest of my career explaining concepts to people that they didn't really understand. But I'm finding that a lot of people understand those concepts and

that we, as a church, are ready to move into a new decade much more quickly than I anticipated.

When I became the national indigenous bishop, I observed that there was a kind of indigenous fatigue in the church, that people were tired of hearing from us. The most common comment I hear from people after I speak is, "Gee, that was great, I liked that. I was expecting something really bad." What they're expecting is that I will make them feel guilty and helpless. But the fact is, there's a lot of good news. People are being awakened to a new day in the partnership between indigenous peoples and the rest of Canada. Something happened here at this Synod that has been happening elsewhere in the past few months: all kinds of people have been

coming to me and asking about partnerships, particularly on issues of water and poverty in aboriginal communities across Canada. It's really incredible. All of a sudden I've had over 30 churches from Montreal to Winnipeg contact me, asking how they can become involved. Their questions indicate that we have reached a level of maturity in our understanding of aboriginal issues that is unique and new, and that gives me great hope.

Today in indigenous communities, Matthew 18:20 is the most important verse. That's where Jesus says, "Wherever two or three of you are gathered together in my name, there I am in the midst of you. It is the most important verse because indigenous communities have been told for hundreds of years that

in order to have authority, you must be like someone else, that in order to be a good Christian church, you must act like this, that you must reproduce in your community a church that looks like it is in downtown Toronto. We know that's absurd, but for a long time that's what was presented to us. The heart of the spiritual revolution in indigenous communities today is the recognition of the presence of Jesus in our midst. It is the risen Christ in our midst that is our hope for change.

In addition to all the other things I've enjoyed here, the thing that I've most enjoyed about being at home with you is that I saw Jesus moving in the crowd, and that I saw Jesus here, and that in your hearts and in your lives Jesus is working and leading us to a better and a new way of life.

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God wins, and God is with us

The following is an edited version of Archbishop Colin Johnson's New Year's Day sermon at St. James Cathedral.

WE come to the year of our Lord 2012 to give thanks to Almighty God for the blessings that we have received, to receive consolation in our sorrows, to ask forgiveness for our failures, and to ask God's blessing for the year that has just begun.

New Year's is a time of resolutions. Bishop Ann Tottenham, whenever she did something she regretted, would say, "Next year, I promise to be a better person!"

On New Year's, we look forward and back. We make beginnings and endings. The lectionary today presents us with two quite different readings for our consideration as we do this looking forward and back.

The first reading is an apocalyptic reading (Revelation 19:11-16). It's about endings, last times. The Book of Revelation was written in a period of great crisis in the church. The people were enduring great persecution. They were in doubt about the way forward and how to remain faithful. They were edging on despair. St. John the Divine wrote this magnificent piece of dreamlike poetry, this apocalyptic literature, to give them hope. It's dreamlike, full of imagery that is exaggerated, grotesque, evocative, symbolic, and notoriously difficult to interpret.

There is a story of a brash, young seminarian who was working in a hospice for the homeless. He saw a man, weathered, aged and decrepit, sitting on one of the sofas reading a Bible. Going over to him, he asked, "Old man, what are you reading?"

"The Book of Revelation," said the man.

"Really? Difficult book, that. Do you understand it?"

"Yup."

"You do?" he asked incredulously. "Well, tell me what it means."

"God wins!"

You see, the man got the essence of the story without getting bogged down in the incidentals, without being diverted by all of the distracting imagery. He understood the heart of it—God wins.

On this first day of the year, keep that in mind—God wins. His victory is over all that would isolate and separate and defeat us, over sin that would take us away from God and from each other, leaving us isolated and alone. The promised kingdom of God is a community of worship and joy, of right relationships, of healing and reconciliation, a place where the table is set and all are welcome and fed. It is a place where tears are wiped away, where there's no more sighing or sorrow. It is a place where God dwells in the midst of God's people, and they know that he is God, and they know that they are his beloved people.

That's the end.

That's the destination.

That's where we're going.

God wins—not in some triumph of destructive power, but by bringing all things to their consummation in a re-created world made in God's image.

God changes the situation

If the first reading talks about the end, the second reading (Matthew 1:18-25) talks about the beginning. It tells about God who comes in Jesus to dwell in our midst.

It, too, is a complicated story, puzzling and difficult. It presents a conundrum. Joseph's betrothed, Mary, is pregnant. What is he to do? He puzzles it out. Within the boundaries of the institutions that have given him life and support, he resolves that he can divorce her. But, unwilling to expose her to public disgrace, he plans to dismiss



The annual Archbishop's Levee was held at St. James Cathedral on Jan. 1. Clockwise from above: Occupy Toronto activist Christopher Lambe embraces Dean Douglas Stoute in gratitude for the Dean's and the cathedral's kindness and support during Occupy St. James' Park. The Rev. Robin Peasgood, her husband Steve and their children enjoy the festivities. Archbishop Johnson delivers his New Year's Day sermon. PHOTO BY MICHAEL HUDSON

her quietly. Having worked it out by himself, he sleeps, "perchance to dream," as Shakespeare says.

A wise monk who talked to us on a retreat once said, "It's okay to go to sleep. God has the capacity to work with you, and he will work with you even while you're asleep. In fact, for strong-willed people, that is sometimes the only chance God gets!"

In his sleep, Joseph dreams, and he discovers a completely different resolution. A marriage comes, followed by a birth. God acts. It's not Joseph who acts. It's not even Mary who acts. It's God who acts and changes the situation.

A child is born.

Emmanuel—"God with us."

Jesus—"God saves."

Joseph and Mary joined in saying "yes" to God's purposes. Not only were they changed, but the whole world was changed and transfigured because of their "yes." As God works in collaboration with his human partners, the world is changed because "God is with us" and "God saves." That's who he is.

Do we need a saviour?

But do we need a saviour? Do you and I really need a saviour?

It's quite obvious, when you look around the world, when you witness:

- the poverty, sickness and disease;
- the war and violence;
- the disasters;
- the environment that can't fix itself.

Clearly, there are situations in which

God has to act to save. Even in this neighbourhood, there are people on the streets, people who are hungry, homeless, frightened, ill, dying and alone. We see that those people actually need a saviour. But do we?

Perhaps we can only recognize our need for a saviour when we quiet down from all the busyness, when we go on retreat, when we withdraw into silence, when we sleep (perchance to dream), when we find that we cannot fix ourselves in spite of all the self-help books. It comes when we recognize that we cannot make our lives any better and realize that the promise "next year I'll be a better person" doesn't work unless God is with us, unless God saves us, unless God comes in and changes the situation.

Dream of a church

Over the ages, God has acted. Dreams have happened. Joseph had a dream, and long before him, Abraham had a dream and then Jacob had a dream of wrestling with God. After him, another Joseph had a dream that led to exile and then an amazing restoration. Peter had a dream that opened the promise in unimaginable breadth. Paying attention to God's invitation through those dreams changed the people of God, as well as the individual who dreamed them. In our own times, Martin Luther King Jr. stood before a crowd and cried, "I have a dream," and a nation changed. Those were visions of what God can do and does do and will do.

Thirty years ago, an American bishop, the late Wesley Frensdorff, a pioneer of

new forms of ministry in the Diocese of Nevada, invited us to dream about the church. Let me leave you with this:

"Let us dream of a church in which all members know surely and simply God's great love, and each is certain that in the divine heart we are all known by name.

"Let us dream of a church in which Jesus is very Word, our window into the Father's heart, the sign of God's hope and his design for all humankind.

"Let us dream of a church in which the Spirit is not a party symbol, but wind and fire in everyone, gracing the church with a kaleidoscope of gifts and constant renewal for all.

"Let us dream of a church in which worship is lively and fun as well as reverent and holy, that we might be moved to dance and laugh, to be solemn, to cry or beat our breast; where people know how to pray and enjoy it, frequently and regularly, privately and corporately, in silence and in word and song.

"Let us dream of a church in which the Eucharist is the centre of life, and servanthood the centre of mission: the servant Lord truly known in the breaking of bread; with service flowing from worship, and everyone understanding why worship is called a service.

"Let us dream of a church that affirms life over death as much as life after death, unafraid of change, able to recognize God's hand in the revolutions, affirming the beauty of diversity, abhorring the imprisonment of uniformity.

"Let us dream of a church without answers but asking the right questions; holding law and grace, freedom and authority, faith and works, together in tension, by the Holy Spirit, pointing to the glorious mystery who is God; a church so deeply rooted in Gospel and tradition that, like a living tree, it can swing in the wind and continually surprise us with new blossoms.

"Let us dream of a church so salty and yeasty that it would really be missed if it no longer was around; where there is a wild sowing of seeds, and much rejoicing when they take root, and little concern over success or even survival.

"Let us dream of a church so evangelical that its worship, its quality of caring, its eagerness to reach out to those in need cannot be contained.

"Let us dream of a church where each congregation is in mission and each Christian is gifted for ministry—a crew on a freighter, not passengers on a luxury liner; peacemakers and healers who abhor violence in all forms, as concerned with societal healing as with individual healing, with justice as with freedom, prophetically confronting the root causes of social, political and economic ills.

"Let us dream of a church that is a community under judgment, seeking to live with its own proclamation, and therefore, truly loving what the Lord commands and desiring His promise.

"And finally, let us dream of a people called to recognize all the absurdities in ourselves and in one another, including the absurdity that is love, serious about the call and the mission but not, very much, about ourselves, who, in the company of our playful, life-giving Redeemer, can dance and sing and laugh and cry in worship, in ministry and even in conflict." (*Let us Dream of a Church* by Bishop Wesley Frensdorff, edited by Charles Wilson.)

Let us dream of such a church and our Lord's summons to share with him in building it. And on this first day of the year, an ending and a beginning, let us remember two things: that God wins and that God is with us.

Christians protest budget cuts

Systemic bias against poor, say advocates

BY CAROLYN PURDEN

TORONTO Christians vigorously protested the city's proposed budget cuts, saying that they targeted the most vulnerable and disadvantaged residents. Those cuts related especially to access to food, shelter and transportation.

The Ministerial Association of North-East Toronto, a co-operative fellowship of 34 Christian faith communities in Scarborough and North York, put it bluntly in a press release issued on Jan. 11, a week before City Council was due to debate the cuts. It said, "As we have read the list of proposed reductions and elimination of services and listened carefully to the explanations offered for them, there appears to us to be evidence of a systemic bias against the economically disadvantaged and the socially isolated."

The association, which represents more than 10,000 voters, went on to say that the values of love, compassion and commitment toward the poor and oppressed should characterize civic life. "We feel strongly that the service cuts in the proposed budget run counter to these values."

The association expressed gratitude that 58 nutrition programs for school children were restored to the budget, but was concerned that cuts to them were even considered. "We would hope such cuts would never again be put on the table," the press release said.

One of the association's members is the Rev. Dr. John Stephenson, incumbent of St. Timothy, Agincourt. He said a particular concern was the immigration of homeless people into Scarborough.

As downtown neighbourhoods become gentrified, he said, Scarborough has witnessed a "dramatic increase" in the number of homeless who are emigrating outwards—to Scarborough, Barrie and even as far as Bowmanville. But there are no facilities for them. The city is selling 700 single-family homes that it owns, and it has failed to provide adequate emergency refuge. Scarborough, with a population of 685,000, has only one shelter.

"Scarborough has not begun to address this issue," Mr. Stephenson said.

Another concern of the association was the recent increase in TTC fares. "At every meeting of social service providers I attend, the number one issue is subway tokens," said Mr. Stephenson.

He noted that with only

one shelter in Scarborough, subway tokens are essential to get to the next shelter or the next meal. "Subway tokens become street gold," he said. "They are your ticket to your next food or your next place to get warm and sleep. There is a lack of recognition for the desperately poor and homeless to have tokens, and it's a critical issue."

One of the city's targets for closure was Bellwoods House, the former rectory of St. Matthias, Bellwoods, Toronto. A city agency, it takes in vulnerable women from the shelter system who would respond well to abuse recovery programs.

The city alleged that Bellwoods House was inefficient, but the Rev. Joyce Barnett, assistant curate of St. Matthias, said she believes this is because of its size (14 rooms) and the number of staff. It accommodates 10 women of all ages and, she added, seemed to have had great success in rehabilitating them and helping them get on their feet.

"The city wants to close it and those women are just going to be thrown back into the shelter system and they're going to be costing the city anyway, with less chance of getting back on their feet and becoming taxpayers again," said Ms. Barnett.

St. Matthias charges a low rent to Bellwoods House, and pays for all utilities and repairs. "We consider having them there as part of our ministry," said Ms. Barnett. The shelter enjoys significant support from the community, and neighbours joined in a letter-writing campaign to the mayor and councillors, asking that the shelter be spared.

Ms. Barnett and two parishioners also made deputations before the city budget committee, but as *The Anglican* went to press, Bellwoods House was still on the chopping block.

Archbishop Colin Johnson wrote to Toronto councillors, pointing out that many of the proposed measures—such as cuts to TTC routes and closure of child care and transitional housing centres—threaten to make the lives of the disadvantaged even more difficult.

"The budget is a moral document," he wrote. "It reflects our values, or should do so."

Anglicans are keenly aware of the needs of low-income people because they work among them every day, he added.

Continued on Page 10



CELEBRATE

Black heritage services will be held in the diocese in February, including the 17th annual diocesan service at St. Paul, Bloor Street on Feb. 26 at 4:30 p.m. All are invited. In this photo, dancers perform at St. David, Lawrence Avenue last year. PHOTO BY MICHAEL HUDSON

BRIEFLY

Youth leaders invited to formation days

If you are you a youth leader, lay or ordained, be sure to attend one of the Youth Leader Formation Days this winter. This is an opportunity to get to know other youth leaders, be encouraged in your call, acquire new resources to use with your youth group, and connect with the diocese's youth ministry team. The dates and places are as follows: Jan. 28, All Saints, Kingsway; Feb. 11, St. Andrew, Scarborough; March 24, Trinity, Aurora. The sessions take place from 10 a.m. to 4 p.m. and lunch is included. To register, email emccaffrey@toronto.anglican.ca or call 416-363-6021 (toll-free 1-800-668-8932), ext. 225.

Pre-Lenten Day for clergy, lay leaders

The annual Clergy Pre-Lenten Day is taking place on Feb. 14 at Trinity, Aurora, with guest speaker Professor Margaret O'Gara of St. Michael's College, Toronto. This quiet day of fellowship and learning in preparation for Lent is open to all clergy and lay leaders of the diocese. As in previous years, the first 165 registrants are eligible for a complimentary hot lunch. To register, visit the Events calendar on the diocese's website, www.toronto.anglican.ca.

Learn about Messy Church

Are you looking for a way to reach families who are not at church on Sunday? Messy Church aims to create an opportunity for adults and children to

express their creativity, gather together for a meal, experience worship and have fun within a church context. A workshop is being offered on Feb. 18 from 10 a.m. until 3 p.m. at Christ the King-Dietrich Bonhoeffer Lutheran Church in Thornhill. The cost, including lunch, crafts and handouts, is \$25 per person. Contact the church at 905-889-0873 or visit the church's website, www.lutheran-church-thornhill.org.

Justice Camp registration opens

Registration is now open for Shalom Justice Camp, which takes place Aug. 19-24, in Peterborough. Sponsored by the diocese, Justice Camp is a unique social justice and advocacy experience where participants will learn about justice issues by working hands-on with others from across Canada. There are only 100 spots available (50 for the diocese), so participants should apply early.

Young people aged 16-35 are especially encouraged to attend; 50 spots at the camp have been reserved for them. The program is demanding and participants are encouraged to keep this in mind when applying to the camp.

For more information and to register, visit www.justicecamp.ca and join the Justice Camp Facebook page. The early deadline for registration is May 1 and the final deadline is June 1. An application process to qualify as a camper is involved, so it is important that campers register early. The Justice Camp fee is \$375 (payable after an applicant has been approved as a camper); bursaries are available.

For more information, contact project manager Heather Bur-

ton, at hburton@toronto.anglican.ca; co-chair Murray MacAdam at mmacadam@toronto.anglican.ca or co-chair Christian Harvey, at christian@bbharvey.com.

Young artists needed for Christmas cards

FaithWorks invites young artists (up to the age of 18) to submit artwork for consideration to become one of the 2012 FaithWorks Christmas card designs. Two-dimensional artwork (drawings, paintings) of the Nativity can be submitted either as originals or electronically as a PDF file. Entries will be accepted until Feb. 15, 2012. The artist whose image is selected to become a FaithWorks Christmas Card in 2012 will be featured in an article in *The Anglican*. For additional information, contact Susan McCulloch, FaithWorks Campaign manager, at 416-363-6021, ext. 244 (toll-free 1-800-668-8932, ext. 244) or faithworks@toronto.anglican.ca.



PLEASE RECYCLE
The Anglican
Give it to a friend.

Correction

In a story about the Our Faith-Our Hope campaign at Epiphany and St. Mark, Parkdale, Brother Reginald's home parish was incorrect. It should have been St. Paul the Apostle, Rexdale. *The Anglican* regrets the error.

Lives come into focus

Continued from Page 1

drugs and doing sex work to get the money, and then feeling so awful about doing the sex work that you use drugs," explains Ms. Kalish. "It's completely cyclical."

The drop-in is a place where they can get non-judgmental support. It offers a full breakfast, presentations by guest speakers, activities such as arts and crafts, and individual counseling and advocacy. "They ask for support on anything from leaving a violent domestic situation, to stopping or limiting their drug use, to getting harm-reduction supplies," says Ms. Kalish.

She is helping one client get in contact with her children, who have all been adopted by other families. "We actually got in contact with one of her kids and the family made her a whole book of pictures and stories," says Ms. Kalish. "It seems like such a small gesture, but it made her so happy to know that her son is in a home where he is happy and safe, and doing so well. That's a huge feat for somebody in her circumstances."

The drop-in celebrated its one-year anniversary in December and is seeing more than 40 women each Friday morning. "The women have taken a big responsibility and actually own the group," says drop-in staff member Alisha Shakes. "In August we were closed and they said: 'We wanted you guys there, we missed the Friday group.' And we are getting women from all walks of life. It's supposed to be for women in the sex trade and women who use drugs, but we have women who come in just because they heard that it's such a good community."

**The photographer's name has been changed to protect her privacy.*

Tickets for the Exposure Project's fundraising event on April 19 are available for \$30 at www.allsaintstoronto.com.



The photographs on this page were taken by women participating in the Exposure Project, a program of All Saints, Sherbourne Street. A display of their work is planned for Holy Trinity, Trinity Square, Toronto, on April 19.



Our fight is still valid



Young women of my generation don't seem to care about feminism, but they should.

A friend of mine at work interrupted an anti-feminist rant from one of our co-workers. While the co-worker was going on about the stereotypical hygiene practices of feminists, my friend pointed out that he too was a feminist because he believed in equality between the sexes. Needless to say, this didn't stop the rant.

Maybe this anti-feminism is due to an influx of it in the media. Whereas the previous generation grew up with women on television who waved their feminist flag high, nowadays it has become a cliché. Feminist characters on TV who are career-oriented

always have plot lines about their inability to "find a man."

Society tells us that because women are not fighting for the right to vote or the right to work, our plight isn't important. But it is. Just because our feminist movement isn't striving for the right to be considered a "person" doesn't make our fight any less valid.

One of the reasons for feminism today is the need for pay equity. Women are continually paid less than men for the same work. In addition, the inner circle at the top of organizations and companies is still considered to be a boys' club, for men only. Some women in these positions feel the need to hide the feminine aspects of themselves just to be taken seriously.

GEN WHY

BY REBECCA WILLIAMS

The Anglican Church has been ordaining women for more than 30 years, but that isn't to say that equality has been reached. The first female bishop was ordained in 1993 and there are still only a handful of women bishops in Canada. The percentage of female clergy in Anglican churches is not reflected in the higher echelons of the church.

A few months ago, Michele Landsberg was a guest speaker in one of my classes at Ryerson University. During the 1970s and 1980s, she wrote a column in both the *Toronto Star* and the *Globe and Mail* that featured her feminist views. As part of her lecture, she told the class that feminism isn't just about equality for women, it's also important for the rights of the family. She

believes that fairness between the sexes will only be reached when childcare becomes affordable. Oftentimes, the high price of childcare leaves women unable to work.

Current statistics show that a higher percentage of university graduates are women. I would like to think that this means that more women will fill upper-level positions. But the only way we'll reach that equality is if women of my age push for that to happen. If we're constantly degrading and mocking women who have to fight for their rights, it will never happen. The truth is, there isn't any reason why women my age shouldn't be more interested in their equality. It's our future.

Rebecca Williams is a member of Christ Church, Scarborough.

LOOKING AHEAD

To submit items for Looking Ahead, email hpaukov@toronto.anglican.ca. The deadline for the March issue is February 1. Parishes can also promote their events on the diocese's website Calendar, at www.toronto.anglican.ca.

Worship

FEB. 2 – The Feast of the Purification of Mary, according to the 1662 Book of Common Prayer, at St. Thomas, Huron St., in Toronto, at 7 p.m. Period choral and instrumental music. All welcome. Visit www.stthomas.on.ca.

FEB. 4, 11, 18, 25, MARCH 3, 10 – Après-Ski Worship Services at Horseshoe Resort, Saturday evenings, 5-6 p.m., until March 10. These informal services will be held at the Ellsmere Chapel at Horseshoe Resort and will be led by the Rev. Nico Montalbetti, incumbent of the Parish of Craighurst and Midhurst. All are welcome. Refreshments and fellowship follow the service.

FEB. 11 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, invites everyone to Jazz Vespers at 7:30 p.m., featuring John Sheard, pianist, producer, arranger and musical director for CBC's Vinyl Café. Suggested donation \$15/\$10 in support of the St. Jamestown Reaching Out Through Music Program. For more information, call 416-923-8714 or visit www.stsimons.ca.

FEB. 22 – Litany by Candlelight at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 6 p.m., with Holy Communion for Ash Wednesday. Followed by light supper at 6:30 p.m. and the first in a Lenten series about The Inner Tradition with the Rev. David Burrows, discussing Solomon's and Herod's temples at 7 p.m. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

FEB. 26 – St. Olave, Swansea, presents City Flutes in Winter, a choral evensong for First Sunday in Lent at 4 p.m. with St. Olave's Choir and organist Tim Showalter, followed by refreshments. Afterward, listen to classical and contemporary pieces scored for up to six flutes and played by Toronto's City Flutes, founded and directed by Lana Chou. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

FEB. 29 – St. Olave, Swansea, presents The Inner Tradition, an Evensong for Lent at 6 p.m., with light supper at 6:30 p.m. and an infor-



All Saints, Kingsway's, new bell, which belonged to the disestablished church of St. Jude on Roncesvalles, is carried by the installers.

PARISH NEWS

Bell begins new life

A bell with a history was dedicated at All Saints, Kingsway, on June 5, 2011. The bell had belonged to St. Jude's Anglican Church on Roncesvalles Avenue, which had been disestablished in 1977, with the property sold. For several years, All Saints' parishioner James Rayner negotiated with the new owner to have the bell donated to All Saints'. When the owner finally agreed, the bell was removed from St. Jude's tower, but, "because of varying needs at All Saints', it wasn't until early 2011 that a campaign was started to pay for the installation of the bell," Mr. Rayner reports. The campaign was successful and a memorial plaque now honours loved ones of those who contributed \$1,000 to the campaign.

"The bell has been restored to its original purpose of calling the

faithful to worship, as well as marking weddings and funerals," says Mr. Rayner. "It is also programmed to chime the hours between 9 a.m. and 9 p.m."

Congregations enjoy joint worship

In the spring of 2011, urgent repairs to the steeple of St. John the Evangelist, Port Hope, forced the cancellation of the mid-week Eucharist. Instead, the people of St. John's headed to St. Mark, Port Hope, to worship with the congregation there. "The two congregations have very much enjoyed worshipping together and sharing fellowship and refreshments afterwards," writes Anne Oram, a member of St. Mark's. "So much so, in fact, that once repairs to St. John's have been completed, they will continue to worship together on Wednesdays, alternating monthly between the two church buildings."

Music/Film

MARCH 3 – The second of two evenings in the 9th annual Silent Film Series at St. John, York Mills, 19 Don Ridge Dr., Toronto, at 7:30 p.m. Watch "The Lodger," a 1927 drama directed by Alfred Hitchcock, with live organ music by accompanist Bill O'Meara. Admission free; donations appreciated for FaithWorks. Visit www.stjohnsyorkmills.com or call 416-225-6611.

MARCH 6 – Three Cantors at All Saints, Kingsway, at 7:30 p.m. Peter Wall, William Cliff, and David Pickett are Canadian Anglican

mal discussion from 7 to 7:45 p.m., with the Rev. David Burrows exploring the Body and the Church as the New Temple. Second of five Wednesdays, continues to March 28. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

MARCH 2 – Attend a World Day of Prayer celebration, on the theme "Let Justice Prevail." This year's celebration focuses on Malaysia. For more information, visit www.wicc.org. To find a church service in Toronto West, contact Maxine Hobden at 416-245-8848; for Toronto East, contact the Rev. Angela Cluney at 416-422-0510, ext. 25.



The steeple of St. John the Evangelist, Port Hope, was covered in scaffolding during repairs last year.

priests who, with accompanist Maestro Angus Sinclair, sing to benefit the Kids4Peace initiative and the Primate's World Relief and Development Fund. Tickets are \$25 in advance, \$30 at the door. For more information, contact Sarah Hastie at 416-233-1125, ext. 0.

APRIL 1 – All Saints, Kingsway, presents the Amadeus Choir of

Toronto and the All Saints' Choir, performing the stunning Requiem of Gabriel Fauré, with other works by Parry, Daley, Holst, and Watson Henderson. Lydia Adams, conductor; Shawn Grenke, organist. The concert starts at 4 p.m. Tickets are \$25. For more information, contact Sarah Hastie at 416-233-1125, ext. 0.

Christians protest

Continued from Page 8

"We realize that the City of Toronto faces challenges in balancing its budget. However, we also believe that the budget must not be balanced at the expense of the poorest among us," he wrote.

Instead, he said, options for increasing government revenues are available, and the city should pursue them.

Mr. Stephenson said he and his

colleagues in the Ministerial Association of North-East Toronto did not believe the budget cuts were a one-time thing. Further budget cutbacks are likely to be proposed for the city's 2013 budget. Thus, Mr. Stephenson and other clergy were convinced they were entering into a multi-year commitment to advocacy.

Toronto City Council had planned to debate the budget cuts on Jan. 17-19.

Church nourishes body and soul
Archbishop's leaves rings in New Year
Christmas ad runs in Star, Metro

TheAnglican

Photography project empowers women
Pictures, exhibit educate community about life of those who are 'invisible'

THE FIGHT IS STILL VALID - SEE PAGE 9

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

During winter, a hint of spring

February reminds us that Lent is coming. The word Lent comes from an Anglo-Saxon word meaning “long days” or “spring-time.” So in the midst of winter, our thoughts may turn to spring.

When I think of spring, I am reminded of my mother on the first sunny day after the winter snows had disappeared. She would turn the house upside down, pulling out mattresses and rugs and declaring that it was time for spring cleaning. My job was to beat the rugs with my hockey stick until all the dust and dirt was shaken out.

Lent is a little like spring cleaning. It is about clearing all the debris out of our hearts and minds as we prepare for the greatest of Christian festivals, Easter. Our church sets aside 40 days for this journey.

In the very early church, the time of preparation was only two or three days. Thus in 325 CE, the Council of Nicaea passed a canon law establishing Lent at 40 days. This number came from the 40-day fast of Jesus in the wilderness after his baptism. Forty is also a symbolic number in the scriptures, usually referring to some important change in history.

In response to the Council of Nicaea’s decision, the church in Jerusalem settled on an eight-week fast, omitting Saturdays and Sundays. Other churches had various Lenten observances. In the seventh century, the Western church established the six-week fast, adding Ash Wednesday and the three following days of that week to make up 40 days. Sundays were never part of Lent!

The observances of Lent have changed dramatically over the years. Originally, the church commanded only one small meal eaten each day, usually in late afternoon. You were expected to abstain from meat, eggs, poultry, fish and dairy products. Gradually, it allowed three small meals each day. Today, only Ash Wednesday and Good Friday are considered fast days.

During Lent, many abstain from something they enjoy. But a more important practice is taking on something extra, such as attending midweek church services, working as a volunteer in a charitable organization or attending a Lenten study group—whatever helps you to think about your relationship with Jesus and what He means to you.

Lent is a great time to read a book about your faith or become reacquainted with your Bible.

On the first Sunday in Lent (Feb. 26 this year) we usually read the story of Jesus’ sojourn in the wilderness after his baptism. This year, the Gospel for that Sunday will be Mark 1:9-15. Mark has the briefest record of this event. It contains only seven verses, omitting the three temptations contained in the other synoptic Gospels.

At his baptism, Jesus saw God’s stamp of approval on his ministry. Mark records: “As Jesus was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, ‘You are my son, the Beloved; with you I am well pleased’” (Mark 1:10-11). Then the Spirit sent him into the wilderness for 40 days to be tempted by Satan. Mark added: “He was with the wild beasts, and the angels attended him.” Mark didn’t say whether the wild beasts were friendly or hostile. Were they representing Satan, or was Jesus forging a new relationship with that part of God’s creation? During this 40-day retreat, Jesus searched out his role and ministry, the way he would reveal his messianic mission.

As Jesus came out of the wilderness, he proclaimed the good news about God’s kingdom and chose his 12 disciples. Jesus was sent by God to inaugurate the “new Israel,” thus completing the covenant first made by God back in the time of Noah. (See Genesis 9:8-17. This is the first lesson for Lent 1.) This theme pervades most of the New Testament. Jesus was the suffering servant of God sent to proclaim that the Kingdom of God was here. All are called to repent and believe in him.

Jesus was obedient to his heavenly Father in his baptism, in the temptations in the wilderness, throughout his ministry and finally on the cross of Calvary Hill. May we spend the 40 days of Lent discovering again what it means to follow Jesus. May we reflect upon this man called Jesus and what he means to our lives. May we have a holy Lent and come to the Easter miracle refreshed and renewed in body and spirit, as we discover once again what it means to be God’s holy people. May we realize that Jesus is truly the Lord of all of life. Enjoy the journey.

PRAYER CYCLE

FOR MARCH

1. St. George—the-Martyr, Apsley
2. St. James, Roseneath
3. Hospital Chaplaincies of the Diocese
4. Crosslinks Street Outreach and Services Network (LOFT)
5. St. David, Lawrence Ave.
6. St. John the Baptist, Lakefield
7. St. Luke, Peterborough
8. St. John the Evangelist, Peterborough

9. All Saints, Peterborough
10. St. Matthew and St. Aidan, Buckhorn
11. Crosslinks Housing and Support Services (LOFT)
12. St. Michael, Westwood
13. St. Thomas, Millbrook
14. St. Stephen, Chandos
15. St. John the Evangelist, Havelock
16. Christ Church, Campbellford
17. St. Mark, Warsaw
18. Rt. Rev. George Elliott, Bishop of York-Simcoe
19. All Saints, Collingwood

20. Christ Church, Banda
21. Christ Church, Batteau
22. Good Shepherd, Stayner
23. Prince of Peace, Wasaga Beach
24. Sudanese Community Church
25. Nottawasaga Deanery
26. Trinity Church, Barrie
27. St. Margaret, Barrie
28. St. Paul, Innisfil
29. Redeemer, Duntroon
30. St. George, Allandale (Barrie)
31. St. Giles, Barrie

IN MOTION

Appointments

- The Rev. Eugene Berlenbach, Priest-in-Charge, St. James, Emily, Dec. 1.
- The Rev. Canon James Garland, Interim Priest-in-Charge, St. Margaret-in-the-Pines, West Hill, Dec. 5.
- The Rev. Ariel Dumaran, Interim Priest-in-Charge, St. Margaret Tamil Congregation, Dec. 6, while the Priest-in-Charge is on medical leave.
- The Rev. Elivered Mulongo, Interim Priest-in-Charge, Church of the Apostles, Dec. 11.
- The Most Rev. Terence Finlay, Interim Priest-in-Charge, St. George on-the-Hill, Toronto, Dec. 13, while the Incumbent is on leave.
- The Rev. Canon Douglas Graydon, Interim Priest-in-Charge, St. Margaret, New Toronto, Jan. 1.
- The Rev. Canon Brian Prideaux, Interim Priest-in-Charge, St. Barnabas, Chester, Jan. 1.
- The Rev. Dr. Merv Mercer, Interim Priest-in-Charge, Trinity East (Little Trinity), Toronto, Jan. 1.
- The Rev. Canon Ann Smith, In-

terim Priest-in-Charge, Parish of Newcastle, Jan. 2.

- The Rev. Theo Ipema, Interim Priest-in-Charge, Church of the Advent, Feb. 1.
- The Rev. Bryan Beveridge, Priest-in-Charge, St. Peter on-the-Rock, Stony Lake, for the month of July.
- The Rev. Nicola Skinner, Priest-in-Charge, St. Peter on-the-Rock, Stony Lake, for the month of August.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Ven. Peter Fenty.

First Phase - Parish Selection Committee in Formation

- (not yet receiving names):
- Parish of Newcastle
 - St. Stephen, Downsview
 - St. John, West Toronto
 - St. Margaret, New Toronto
 - Incarnation
 - Trinity East (Little Trinity), Toronto
 - St. Nicholas, Birch Cliff
 - St. Leonard
 - Trinity, Barrie
 - Church of the Advent

Second Phase - Parish Selection Committee Receiving

Names (via Area Bishop):

- Campbellford, Hastings & Roseneath (Trent-Durham)
- St. Margaret in-the-Pines, West Hill (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Thomas, Millbrook
- St. John, Port Whitby
- Ascension, Port Perry
- St. Francis of Assisi, Meadowvale West

Ordinations

- The Rev. Maggie Helwig was ordained a priest at St. Timothy, North Toronto, on Jan. 22.
- The Rev. Pamela Prideaux was ordained a priest at St. George, Willowdale, on Jan. 29.

Conclusion

- The Rev. Jonathan Eayrs has resigned in order to take educational leave. His last Sunday at the Church of the Advent was Jan. 29.

Death

- The Rev. Dr. William Craig, Interim Priest-in-Charge at St. Columba and All Hallows, died on Dec. 22. His funeral was held on Jan. 5 at St. Columba and All Hallows.

Christmas ad draws response from community

Local churches, mosque pitch in for meal

BY STAFF

THE diocese's annual Christmas ad, featuring St. Margaret, New Toronto, brought forth a show of generosity from local churches and a mosque. (See ad at right.)

After the ad appeared in the *Toronto Star* and *Metro* on Dec. 22, St. Margaret's received food and financial donations from nearby Anglican, Baptist and Presbyterian churches, plus \$500 and lamb meat from the local mosque.

The donations and food came in handy as the church welcomed more than 250 people for its annual Christmas dinner. "It was just wonderful," said the Rev. Renate Koke, who retired as incumbent

of St. Margaret's at the end of December. "We had to gear up for a lot more people because of the ad. We had a very good turnout and everyone was served."

St. Margaret's is known in south Etobicoke as "The Church That Nourishes" due to the home-cooked meals it serves to local residents, including the homeless. "We chose St. Margaret's for the ad because it does so many things that Christ calls us to do, and does it in a warm, friendly and inviting way," said Stuart Mann, the diocese's director of Communications. The church's outreach ministries include an Out of the Cold program, a monthly community dinner and an annual Christmas dinner.

The ad included a link to a video about St. Margaret's. The video has been viewed about 200 times, with many watching it on mobile devices. The video can be seen on the diocese's YouTube channel, www.youtube.com/tor-dio135.

"People just love that video," says Ms. Koke. "I have friends in Edmonton who've watched. It has a life of its own now."

The diocese has been publishing ads during Christmas and Easter for the past three years, to invite people to church and to bring the Christian message to people. It plans to publish another ad at Easter. The combined circulation of the *Toronto Star* and *Metro* is about 600,000.

CANADA BRIEFS

Canadian's anthem sung at abbey

Zachary Wadsworth, a member of the Cathedral Church of the Redeemer, Calgary, had the unique honour of hearing his prize-winning composition, *Out of the South Cometh the Whirlwind*, sung by the choir of Westminster

Abbey at a special service celebrating the 400th anniversary of the King James Bible at the abbey on Nov. 16, 2011. The Queen, Prince Philip and Prince Charles were present, and Archbishop Rowan Williams was the preacher. Entrants in the competition were asked to select passages from the King James Bible that had not previously been set to music. Mr. Wadsworth chose several sections from the Book of Job. His anthem has been published by Novello, a publisher of sacred music.

The Sower

Chapel in mall helps shoppers

Respite for weary shoppers was available in December in an Advent Christmas Chapel organized by a team of young clergy and seminarians in the former Diocesan Book Room in the Promenades Cathédrale mall, located under Christ Church Cathedral, Montreal. Teams of volunteers kept the chapel open for relaxation for harried shoppers. There were printed devotional guides and information about the Diocese of Montreal and its parishes. *Montreal Anglican*

First Inuit woman ordained

On Nov. 13, 2011, the Rev. Sarah Baikie became the first woman of Inuit descent to be ordained in the Anglican diocese of Eastern Newfoundland and Labrador. The bishop of the diocese, the Rt. Rev. Cyrus Pitman, ordained Ms. Baikie in the presence of her family and community in her home church of St. Timothy's in Rigolet, Labrador. Ms. Baikie's five grandchildren, dressed in traditional aboriginal attire, drummed the procession into the church. The Lord's Prayer was recited in her local dialect of Inuktitut. *Anglican Life*

COME AND SEE



St. Margaret's Anglican Church, New Toronto, is known in the community as "The Church That Nourishes" due to the many home-cooked meals that it serves to parishioners, local residents and the homeless. Since its first annual Christmas Dinner Among Friends 17 years ago, it has served well over 100,000 meals in various programs and parish events. You are warmly invited to St. Margaret's this Christmas. The church is located one block east of Islington Avenue, just north of Lakeshore Boulevard West in Etobicoke. To learn more about St. Margaret's or to find an Anglican church near you, visit www.toronto.anglican.ca.

The Anglican Church invites you to join us this Christmas for worship, music, food and fellowship as we celebrate the birth of Our Saviour, Jesus Christ.



Diocese of Toronto
Anglican Church of Canada



Restorations on hold for Quebec churches

Two major renovation projects in the Diocese of Quebec are on hold after a shortfall in provincial funding for the restoration of heritage buildings. The diocese asked for more than \$100,000 to restore the interior of All Saints' Chapel, a 19th century chapel adjacent to the bishop's residence in Quebec City. The chapel has not been used for worship in more than 20 years because of a leaky roof. The plan was to include transforming the interior into a multi-purpose meeting area. For now, the \$53,404 grant received will be used to repair the church's roof, brickwork, windows and exterior. The diocese also had applied for more than \$50,000 in heritage grants to restore the Cathedral of the Holy Trinity. Diocesan property manag-

er James Sweeny said the diocese will find out in late fall whether these projects will be considered in the next round of funding. *Gazette*

Anglicans, Lutherans hold conference

The Anglican Church of Canada and the Evangelical Lutheran Church in Canada are holding a joint national worship conference June 29 to July 2 in Winnipeg. Speakers include Craig Van Gelder, who writes on the mission of the church and on congregational leadership, and Douglas Cowling, director of music at St. Philip, Etobicoke. Entitled "Beyond the Fortress," the conference will take place at the University of Manitoba. *Rupert's Land News*

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